

1. Tonight we will continue our study of the Book of Colossians at verse 13 of chapter 3. Last week I taught Col 3:13 in part and when time expired we were in the middle of a word study of **Heautou** translated "one another."
2. Before we continue that analysis you may want to take advantage of God's protocol for fellowship by silently naming your sins to God as we pray.
3. We are now ready for verse 13 but first let's review an expanded translation of Col 3:12.

### Expanded translation

**Col 3:12 Therefore in view of what we have just learned, you must clothe and invest yourselves like the elected ones of God, set-apart and loved by each member of the Trinity, manifesting an emotional stability and control consistent with your holy and beloved status; full of virtue love and kindness, modesty and humility of mind; always displaying stability even under pressure;**

4. I want to review some of that learned last week and then pick up with new material at point 3 on page 2.
5. So far we have exegeted that portion of Col 3:13 which in the KJV has been rendered "Forbearing one another, and forgiving one another ... noting it might better be translated "**endure and tolerate without complaint your fellow believers ...**"
6. The entire verse has been translated.

KJV-Sentence continues

Col 3:13 Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye.

FORBEARING ONE ANOTHER **ανεχω αλλελον**

1. **Anecho** is translated "to suffer, shall I suffer, put up with, would I bear with, forbearing" or "you endure." Imagine that: we are to endure and put up with one another of the same kind. I guess we ought to do that because at the rapture or death, every believer will receive a magnificent greeting. It is described by Jude in the last two verses of his epistle. Jude 24-25
2. The object of the verb **Anecho** is **Allelon**. It is a derivative of the adverb **Allos** meaning another of the same kind. Generally **Allos** is translated "the other, themselves," or "some other."

AND FORGIVING ONE ANOTHER, **και χαριζομαι εαυτου**

1. **Charizomai** is translated variously "give, gave, forgive, grant" or "freely give." It is clear **Charizomai** is apposed to **Anecho** in order to teach "a believer must forgive not only other believers but also unbelievers."

2. The same apposition applies to **Allelon** and **Heautou**; both are pronouns, the former having other believers as its antecedent and the latter all others as its antecedent.

3. **Heautou** is an unusual pronoun; it is one of the few, if not the only pronoun which is declined using the genitive form as its nominative singular. It is called a reflexive pronoun because it is variously translated "yourself, yourselves, himself, herself, themselves, them, their," or "your own selves." **Heautou** can be found more than three hundred and fifty times in the New Testament.

3.1 Several other uses found elsewhere in the New Testament are as follows:

Mat 3:9 And think not to say within "**yourselves**," We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham.

Mat 6:34 Take therefore no thought for the morrow: for the morrow shall take thought for the things of "**itself**." Sufficient unto the day is the evil thereof.

Mat 8:22 But Jesus said unto him, Follow me; and let the dead bury "**their**" dead.

Mat 9:3 And, behold, certain of the scribes said within "**themselves**," This man blasphemeth.

Mat 9:4 And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts?

Mat 9:5 For whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk?

Mat 9:20 And, behold, a woman, which was diseased with an issue of blood twelve years, came behind him, and touched the hem of his garment:

Mat 9:21 For she said within "**herself**," If I may but touch his garment, I shall be whole.

Mat 9:22 But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort; thy faith hath made thee whole. And the woman was made whole from that hour.

Jesus Feeds the 4,000

Mat 15:30 And great multitudes came unto him, having with "**them**" those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet; and he healed them:

Mat 15:31 Insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel.

Mat 15:32 Then Jesus called his disciples unto him, and said, I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way.

Mat 23:37 O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under "**her**" wings, and ye would not!

1Co 11:28 But let a man examine "**himself**," and so let him eat of that bread, and drink of that cup.

1Co 11:29 For he that eateth and drinketh unworthily, eateth and drinketh damnation to "**himself**," not discerning the Lord's body.

1Co 11:30 For this cause many are weak and sickly among you, and many sleep.

1Co 11:31 For if we would judge "**ourselves**," we should not be judged.

Phi 2:3 Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than "**themselves**."

Col 3:16 Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing "**one another**" in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.

3.2 Clearly, given the many and varied translations of this little "reflexive pronoun," the meaning of the phrase "and forgiving one another" could result in various and differing translations.

NIV

"forgive whatever grievances you may have against one another"

Wuest

"and forgiving one another"

Living Bible

"Remember the Lord forgave you, so you must forgive others."

Message Bible

"Forgive as quickly and completely as the Master forgave you."

Thieme

"and you yourselves must forgive everyone, both believer and unbeliever"

4. Let's see how our verse looks so far by way of an expanded translation.

### **Expanded Translation**

**Col 3:13 endure and tolerate without complaint your fellow believers while also being gracious, forgiving everyone, ..."**

5. And now for the phrase "if any man."

IF ANY MAN ΕΑΥ ΤΙΣ

6. **Ean Tis** is better translated "and if anyone ..."

7. **Ean** is a 3rd class conditional particle followed by the indefinite pronoun **Tis**, declined as a nominative singular.

8. **Ean** means if and it may or may not be true. It is always followed by a verb in the subjunctive mood.

9. **Tis** is an indefinite categorical pronoun usually translated "anyone, some, any, any man, man, certain" or "someone." I want to give you five uses found elsewhere in the New Testament.

Mat 9:3 And, behold, "**certain**" of the scribes said within themselves, This man blasphemeth.

Mat 9:4 And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts?

Mat 9:5 For whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk?

In Thessalonica

Acts 17:1 Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews:

Acts 17:2 And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures,

Acts 17:3 Opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ.

Acts 17:4 And "**some**" of them believed, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few.

1Co 16:21 The salutation of me Paul with mine own hand.

1Co 16:22 If "**any man**" love not the Lord Jesus Christ, let him be Anathema Maranatha.

1Co 16:23 The grace of our Lord Jesus Christ be with you.

1Co 16:24 My love be with you all in Christ Jesus. Amen.

1Ti 3:1 This is a true saying, If "**a man**" desire the office of a bishop, he desireth a good work.

1Ti 3:2 A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach;

1Ti 3:3 Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous;

1Ti 3:4 One that ruleth well his own house, having his children in subjection with all gravity;

1Ti 3:5 (For if a "**man**" know not how to rule his own house, how shall he take care of the church of God?)

## HAVE A QUARREL ΕΧΩ ΜΟΜΦΗ

1. **Echo Momphe** is better translated "has a quarrel ..." or "has a complaint ..."
2. **Echo** is a 3rd person singular, present active subjunctive followed by the noun **Momphe** declined as an accusative singular.
3. **Echo** literally means "to have and to hold." It is translated "I have, having, that hath, hast" or "ye hast." **Echo** appears more than 700 in the New Testament. Several uses found elsewhere in the New Testament are as follows:

Mat 26:6 Now when Jesus was in Bethany, in the house of Simon the leper,

Mat 26:7 There came unto him a woman "**having**" an alabaster box of very precious ointment, and poured it on his head, as he sat at meat.

Mat 26:8 But when his disciples saw it, they had indignation, saying, To what purpose is this waste?

Mat 26:9 For this ointment might have been sold for much, and given to the poor.

Luk 14:34 Salt is good: but if the salt have lost his savour, wherewith shall it be seasoned?

Luk 14:35 It is neither fit for the land, nor yet for the dunghill; but men cast it out. He "**that hath**" ears to hear, let him hear.

Luk 16:28 For "**I have**" five brethren; that he may testify unto them, lest they also come into this place of torment.

Luk 16:29 Abraham saith unto him, They have Moses and the prophets; let them hear them.

Luk 16:30 And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent.

Luk 16:31 And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

Phm 5 Hearing of thy love and faith, which thou "**hast**" toward the Lord Jesus, and toward all saints;

Phm 6 That the communication of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus.

Phm 7 For we have great joy and consolation in thy love, because the bowels of the saints are refreshed by thee, brother.

1Jo 2:6 He that saith he abideth in him ought himself also so to walk, even as he walked.

1Jo 2:7 Brethren, I write no new commandment unto you, but an old commandment which "**ye had**" from the beginning. The old commandment is the word which ye have heard from the beginning.

1Jo 2:8 Again, a new commandment I write unto you, which thing is true in him and in you: because the darkness is past, and the true light now shineth.

1Jo 2:9 He that saith he is in the light, and hateth his brother, is in darkness even until now.

4. Let's again see how our verse looks so far by way of an expanded translation.

### **Expanded Translation**

**Col 3:13 endure and tolerate without complaint your fellow believers while also being gracious and forgiving everyone, and if anyone has a complaint ...**

AGAINST ANY: **προς τις**

1. **Pros Tis** is better translated "against another ..." or "against you ..." or "with you ..."
2. **Pros** is a preposition followed by the indefinite pronoun **Tis**, declined as an accusative singular. **Pros** literally means "face to face." In the New Testament it is translated "against, to, unto, because of" or "with."
3. Clearly the meaning of **Tis** refers to any in the Lychnus Valley who have a complaint against another. Forgiveness should be forthcoming as a product of doctrine in their souls.

EVEN AS CHRIST **καθως Κυριος**

1. **Kathos Kurios** is better translated "just as the Lord ..."
2. **Kathos** is an adverb followed by the proper noun **Kurios** declined as a nominative singular. The antecedent of **Kurios** is Christ our Savior.
3. Our forgiveness should be forthcoming because Christ provided the ultimate in forgiveness for each and every believer and we are to become like Him.
4. A friend of mine once asked me "Jerry I need a quick course in Christianity. In the Bible I see this word Lord. Who is this Lord?"
5. Most of you know the answer to his question so I will not begin at the beginning as I had to do with my friend. I do think it helpful to simply cite several uses of this often used proper noun. It doesn't always refer to a member of the Trinity as we will see.

End Lesson Taught 12-9-09