

1. Tonight we will continue our study of the Book of Colossians at verse 15 of chapter 3. Last week I began the exegesis of Col 3:15 and when time expired we were in the middle of a word study of **Eirene** translated "peace."
2. Before we continue our analysis of Col 3:15, you may want to take advantage of God's protocol for fellowship by silently naming your sins to God as we pray.
3. Let me first give you an expanded translation of Col 3:12-14 and then, after a brief review, we will resume our word study.

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;

Col 3:13 endure and tolerate without complaint your fellow believers while also being gracious and forgiving to others. And if anyone has a complaint against another, they should forgive just as Christ forgave.

Col 3:14 but over and above all the ethical imperatives listed, we must love in the Agape sense, which such love is and keeps on being that which holds together all the imperatives in perfect unity, ready to perform that which God demands or "needs done."

4. So far we have exegeted that portion of the verse which in the KJV has been rendered "And let the peace of God rule ... noting it might better be translated "**and you must let the peace, stability and harmony of Christ rule in the sphere of your right lobes ...**"
5. The entire verse has been translated as follows:

KJV-New Sentence

Col 3:15 And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful.

6. Now let's continue our review by analyzing how we arrived at our expanded translation of the phrase "And let the peace of God rule."

AND LET THE PEACE OF GOD **ΚΑΙ Ο ΕΙΡΗΝΗ Ο ΧΡΙΣΤΟΣ**

1. **Kai Ho Eirene Ho Christos** is better translated "and you must let the peace, stability and harmony of Christ ..."
2. **Kai** is a conjunction used as a simple connective followed by the monadic noun

Eirene declined as nominative singular; next follows the monadic proper noun **Christos** declined as a genitive of description.

3. Both the KJV and the NIV introduce the verse with the exhortative "let," and this because of the verb **Brabeuo** that follows; this verb translated "rule" is parsed as a present active imperative and thus "let" is an appropriate translation. The peace, stability and harmony of Christ is therefore, a direct order.

4. **Eirene** can be found approximately one hundred times in the New Testament where in all but three times it is translated "peace" in the KJV. Three times in the KJV we find it translated "one (Acts 7:26), rest (Acts 9:31)" and "quietness (Acts 24:12)."

5. **Eirene** describes:

- relationships between men, Mat 10:34; Rom 14:19;

Mat 10:34 Think not that I am come to send **peace** on earth: I came not to send peace, but a sword.

Rom 14:19 Let us therefore follow after the things which make for **peace**, and things wherewith one may edify another.

Rom 14:20 For meat destroy not the work of God. All things indeed are pure; but it is evil for that man who eateth with offense.

Rom 14:21 It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak.

- relationships between nations, Rev 6:4;

Rev 6:4 And there went out another horse that was red: and power was given to him that sat thereon to take **peace** from the earth, and that they should kill one another: and there was given unto him a great sword.

- friendliness, 1Co 16:11;

1Co 16:11 Let no man therefore despise him (*Timothy*): but conduct him forth in **peace**, that he may come unto me: for I look for him with the brethren.

1Co 16:12 As touching our brother Apollos, I greatly desired him to come unto you with the brethren: but his will was not at all to come at this time; but he will come when he shall have convenient time.

- freedom from molestation, Luk 11:21

Luk 11:21 When a strong man armed keepeth his palace, his goods are in **peace**:

- order, in a province, Acts 24:2 (RV, "peace," KJV, "quietness"); in the churches, 1Co 14:33;

Acts 24:2 And when he was called forth, Tertullus began to accuse him, saying, Seeing that by thee we enjoy great quietness (**peace**), and that very worthy deeds are done unto this nation by thy providence,

1Co 14:33 For God is not the author of confusion, but of **peace**, as in all churches of the saints.

1Co 14:34 Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience as also saith the law.

- relationships between God and man, accomplished through the gospel, Eph 2:17;

Eph 2:17 And (*Christ*) came and preached **peace** to you which were afar off, and to them that were nigh.

Eph 2:18 For through him we both have access by one Spirit unto the Father.

Eph 2:19 Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God;

6. There are several Scriptures found elsewhere in the New Testament that speak of a peace with or from God.

Rom 1:7 To all that be in Rome, beloved of God, called to be saints: Grace to you and **peace** from God our Father, and the Lord Jesus Christ.

Rom 2:10 But glory, honor, and **peace**, to every man that worketh good, to the Jew first, and also to the Gentile:

Rom 2:11 For there is no respect of persons with God.

Rom 5:1 Therefore being justified by faith, we have **peace** with God through our Lord Jesus Christ:

2Co 1:2 Grace be to you and **peace** from God our Father, and from the Lord Jesus Christ.

2Co 13:11 Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in **peace**; and the God of love and **peace** shall be with you.

Gal 1:3 Grace be to you and **peace** from God the Father, and from our Lord Jesus Christ,

Gal 1:4 Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father:

Eph 2:14 For he is our **peace**, who hath made both one, and hath broken down the middle wall of partition between us;

Col 1:2 To the saints and faithful brethren in Christ which are at Colossae: Grace be unto

you, and **peace**, from God our Father and the Lord Jesus Christ.

1Th 5:23 And the very God of **peace** sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

1Th 5:24 Faithful is he that calleth you, who also will do it.

7. Kenneth Wuest has defined **Eirene**, "the peace and tranquility of heart, which Christ left as a legacy." Joh 14:27, Jam 2:16 & 1Pe 5:14

Joh 14:27 **Peace** I leave with you, my **peace** I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

Jam 2:16 And one of you say unto them, Depart in **peace**, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?

1Pe 5:14 Greet ye one another with a kiss of charity. **Peace** be with you all that are in Christ Jesus. Amen.

8. The Christian life clearly is a process. Salvation is just the beginning.

9. Lightfoot says of **Eirene**, "Wherever there is a conflict of motives or impulses or reasons, the peace of Christ must step in and decide which is to prevail."

10. Now let's see how our verse looks so far by way of an expanded translation.

Expanded Translation

Col 3:15 and you must let the peace, stability and harmony of Christ ..."

11. Now for the phrase "rule in your hearts."

RULE IN YOUR HEARTS, βραβευω εν ο καρδια σου

1. **Brabeuo En Ho Kardia Su** is better translated "rule in the sphere of your right lobes ..."

2. **Brabeuo** is a verb parsed as a 3rd person singular, present active imperative followed by the preposition **En** and the monadic noun **Kardia**, declined as a locative singular. The pronoun **Su**, declined as a genitive plural, thus describes whose heart--your heart.

3. **Brabeuo** is a hapaxlegomenon. It properly means, "to act as an umpire" (**Brabeus** is the noun form), generally therefore it means, "to arbitrate" or "to decide." **Brabeuo** is translated "rule" in both the KJV and the NIV of Col 3:15.

4. Col. R. B. Thieme has translated βραβεο εν ο καρδια "judge and reward in sphere of your hearts."

5. Wuest writes of **Brabeuo** as follows: "Rule" is ... an athletic term, "be umpire."

6. Vincent comments concerning **Brabeuo**:

"Literally, to be umpire. The previous reference to occasions for meekness, long-suffering, forbearance, forgiveness, etc. indicates a conflict of passions and motives in the heart. Christ is the one who adjusts all these, so that the metaphorical sense is appropriate."

7. Wuest concludes of **Brabeuo**: "Into the enjoyment of this peace the saints are called by the effectual call of God into salvation. With reference to the "peace of Christ" Wuest writes, "In its simplest form, it means, directing, controlling or ruling."

8. We can certainly conclude from what we have learned thus far: When there is conflict in our souls as to the application of Bible doctrine, it is the written Word which must prevail, direct, control and rule.

9. There is a related verb **Katabrabeuo** which is a stronger version of **Brabeuo**. Col 2:18

Col 2:18 Do not let anyone who delights in false humility and the worship of angels "**disqualify**" (in the KJV **Katabrabeuo** is translated "**beguile**") you for the prize. Such a person goes into great detail about what he has seen, and his unspiritual mind puffs him up with idle notions."

10. Wuest writes of our phrase and let the peace of God rule in your hearts, "It is the peace of Christ here. Best texts read 'Christ,' not 'God,' it is the peace, tranquility of heart, which He left as a legacy to His disciples (Joh 14:27)."

Joh 14:27 Peace I leave with you; my peace I give you. I do not give to you as the world gives. Do not let your hearts be troubled and do not be afraid.

Wuest continues, "Rule" is *brabeuo*, an athletic term, "the umpire." Lightfoot says: "Wherever there is a conflict of motives or impulses or reasons, the peace of Christ must step in and decide which is to prevail." Vincent comments: "Literally, the *umpire*. The previous reference to occasions for meekness, long-suffering, forbearance, forgiveness, etc., indicates a conflict of passion and motives in the heart. Christ is the one who adjusts all these, so that the metaphorical sense is appropriate."

Into the enjoyment of this peace the saints are called by the effectual call of God into salvation. This calling into a participation in and enjoyment of peace was in one body. That is, as members of the one body of Christ, the saints are to enjoy. This peace not only refers to individual tranquility of heart, but extends to peace among the members of the Body in their relations to one another. Alford, says: "Oneness of body being the

sphere and element in which that peace of Christ was to be carried on and realized."

TO THE WHICH YE ARE ALSO CALLED ΕΙΣ ΟΣ ΚΑΙ ΚΑΛΕΩ

1. **Eis Hos Kai Kaleo** is better translated "unto which such peace and prosperity you were also called ..."
2. **Eis** is a preposition followed by the relative pronoun **Hos**, declined as an accusative singular; next follows the conjunction **Kai**, used as an attributive followed by the verb **Kaleo**, parsed as a 2nd person plural, aorist passive indicative.
3. Our phrase **Eis Hos Kai Kaleo** literally translates, "unto the which also you all received the action of being called."
4. A mature Christian should be the most relaxed, calm, cool and collected individual on the planet. It is to this status we have been called.
5. Maturity however does not come overnight. It is a process--a development--an evolution.
6. It comes only through the consistent use of the two power options--the intake of the Word under the filling of the Spirit.
7. The Christian life starts with faith alone in Christ alone and then progresses based entirely on the "want to."
8. We must first overcome the chasm that separates man from God. That chasm is sin--a missing of the mark, or standard of God.

Rom 3:23 For all have sinned, and come short of the glory of God;

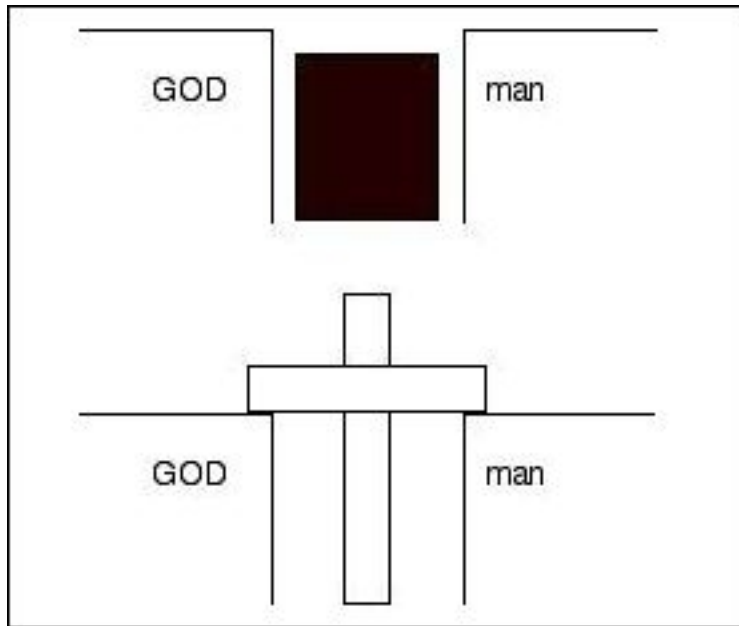
Rom 6:23 For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

Isa 53:6 All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all.

9. There is only one way for mankind to appropriate salvation and that is faith alone in Christ alone. As the Scriptures repeatedly teach:

2Co 5:21 For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.

Joh 14:6 Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.



Joh 1:12 But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:

Joh 3:14 And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:

Joh 3:15 That whosoever believeth in him should not perish, but have eternal life.

Joh 3:16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

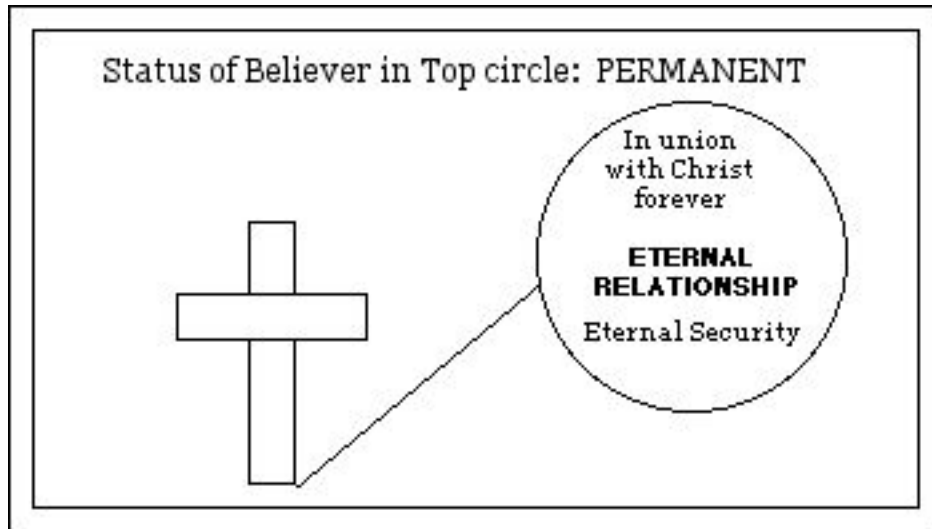
Joh 3:17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

Joh 3:18 He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

Joh 3:36 He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.

Joh 5:24 Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

Joh 6:29 Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.



Joh 6:40 And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

Joh 6:47 Verily, verily, I say unto you, He that believeth on me hath everlasting life.

Joh 8:24 I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins.

Joh 9:35 Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God?

Joh 9:36 He answered and said, Who is he, Lord, that I might believe on him?

Joh 9:37 And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee.

Joh 9:38 And he said, Lord, I believe. And he worshipped him.

Acts 16:31 And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.

Rom 4:5 But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.

Rom 4:22 And therefore it was imputed to him for righteousness.

Rom 4:23 Now it was not written for his sake alone, that it was imputed to him;

Rom 4:24 But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead;

Rom 10:13 For whosoever shall call upon the name of the Lord shall be saved.

Gal 3:22 But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

1Ti 1:16 Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting.

Heb 10:39 But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.

1Jo 5:5 Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?

1Jo 5:13 These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.

1Jo 5:10 He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son.

11. Once the chasm has been bridged, the Christian life begins.

End Lesson Taught 2-3-10