

1. Tonight we will continue our study of the Book of Colossians at verse fifteen of chapter three. Earlier I exegeted Col 3:15, and when time expired I was in the process of giving you several summary points highlighting the importance of maintaining an attitude of thanksgiving.
2. Before we begin the summary points 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 3:12-15 and then, after a brief review, we will resume new material at point 24 on page 3.

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."

Col 3:15 and you must let the peace, stability and harmony of Christ rule, guide and direct in the sphere of your right lobes; unto which such peace and harmony you were also called as an integral part of the body of Christ; and be you thankful.

Summary Points

1. Jesus fed the four thousand--before eating He gave thanks. Mat 15:36
2. Unbelievers are not thankful for the work of Christ but substitute instead foolish thoughts replete with vanity and darkness. Rom 1:21
3. At a time when tongues speaking was a wonderful means of communicating salvation doctrine to Jewish unbelievers, Paul teaches the Corinthians certain caveats using thanksgiving as his teaching aid. 1Co 14:16-18
4. Early in His ministry Jesus set the example of thankfulness and praise. Mat 11:25
5. Later in His ministry, when He brought Lazarus back from the dead, Jesus again set the example. Joh 11:41-43

6. At the end of His ministry we find Jesus also giving thanks to God. Mat 26:27-30
7. Many of those healed by Jesus gave thanks and praised God the Father. For example from
 - a paralyzed man, Luk 5:19-26
 - a formerly demon possessed man, Mar 5:18-20
 - a woman who suffered from osteoperosis, Luk 13:11-13
 - one of the ten lepers, Luk 17:15-16
 - blind Bartimaeus, Luk 18:42-43
8. A lame man healed by Peter jumped for joy and ran through the temple courts praising God. Acts 3:7-8
9. Scripture demands prayers of thanksgiving before eating. Acts 27:35-36 and 1Ti 4:3-5
10. Paul uses the giving of thanks in an analogy teaching liberty versus license. Rom 14:6
11. Paul is thankful for those who assisted him, especially those who risked their lives for him. Rom 16:4
12. Paul speaks of his thanks for the grace of God in saving him and how it is his same grace teachings now causing him trouble. 1Co 10:30
13. Paul is thankful for the prayer support of many in the church at Corinth. 2Co 1:11
14. Paul expresses his personal thanks to God for the success of his ministry. 2Co 2:14
15. Paul gives thanks to God for placing in Titus a desire to teach at Corinth. 2Co 8:16
16. Paul was grateful for the many believers who assisted him in gathering an offering for the saints at Jerusalem. 2Co 9:12-15
17. Paul is grateful for the believers at Ephesus. Eph 1:16 and 5:4
18. Paul expresses how we should be thankful for all things. Eph 5:20 & 1Th 5:18

19. Paul expresses thanksgiving for those in the Lychus Valley. Col 1:3 & 1:12
20. Paul expresses similar thanks for those in Thessalonica. 1Th 1:2, 3:9 and 2Th 2:13
21. Paul asks Timothy to exhort prayer for all men but especially those placed in positions of authority. 1Ti 2:1-3
22. The anonymous writer of the book of Hebrews urges believers to be continually thankful to God. Heb 13:15
23. In heaven raptured saints are seen praising God before His throne and giving thanks for the wrath of God which is about to descend on planet earth in the middle of the Tribulation. Rev 4:9 and 11:17
24. The Old Testament is full of exhortations to praise and thank God for a plethora of actions and attributes; but often we are exhorted to thank Him for His simple presence.
- 2Sa 22:50 Therefore I will give thanks unto thee, O LORD, among the heathen, and I will sing praises unto thy name.
- 1Ch 16:8 Give thanks unto the LORD, call upon his name, make known his deeds among the people.
- 1Ch 16:34 O give thanks unto the LORD; for he is good; for his mercy endureth forever.
- 1Ch 16:35 And say ye, Save us, O God of our salvation, and gather us together, and deliver us from the heathen, that we may give thanks to thy holy name, and glory in thy praise.
- Ezr 3:11 And they sang together by course in praising and giving thanks unto the LORD; because he is good, for his mercy endureth forever toward Israel. And all the people shouted with a great shout, when they praised the LORD, because the foundation of the house of the LORD was laid.
- Psa 92:1 It is a good thing to give thanks unto the LORD, and to sing praises unto thy name, O most High:
- Psa 105:1 O give thanks unto the LORD; call upon his name: make known his deeds among the people.
- Psa 106:1 Praise ye the LORD. O give thanks unto the LORD; for he is good: for his mercy endureth forever.
- Psa 106:47 Save us, O LORD our God, and gather us from among the heathen, to give thanks unto thy holy name, and to triumph in thy praise.
- Psa 107:1 O give thanks unto the LORD, for he is good: for his mercy endureth forever.

Psa 118:1 O give thanks unto the LORD; for he is good: because his mercy endureth forever.

Psa 118:29 O give thanks unto the LORD; for he is good: for his mercy endureth forever.

Psa 119:62 At midnight I will rise to give thanks unto thee because of thy righteous judgments.

Psa 136:1 O give thanks unto the LORD; for he is good: for his mercy endureth forever.

Psa 136:2 O give thanks unto the God of gods: for his mercy endureth forever.

Psa 136:3 O give thanks to the Lord of lords: for his mercy endureth forever.

Dan 6:10 Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime.

25. Now let's see what we can learn from an exegesis of Col 3:16.

KJV-New Sentence

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.

NIV

Col 3:16 Let the word of Christ dwell in you richly as you teach and admonish one another with all wisdom, and as you sing psalms, hymns and spiritual songs with gratitude in your hearts to God.

LET THE WORD OF CHRIST DWELL Ο ΛΟΓΟΣ Ο ΧΡΙΣΤΟΣ ΕΝΟΙΚΕΩ

1. **Ho Logos Christos Enoikeo** is better translated "You must again and again decide to let the Word of Christ dwell "*richly*" in your soul ..."
2. **Logos** is a monadic noun declined as a nominative singular followed by the monadic proper noun **Christos**, declined as a genitive singular; next follows the verb **Enoikeo** parsed as 3rd person singular, present active imperative.
3. The Word of Christ refers to the mind of Christ--the Scripture. Here again we have a reference to the consistent intake of the Word under the filling of the Spirit. The Word of Christ, therefore, certainly includes the utterances Christ spoke while on earth. It is not, however, to be so limited, it includes all that was provided to us by the New Testament writers.
4. **Enoikeo** translated "dwell" is made up of **En**, meaning "in" and **Oikeo**, meaning "to live in a home." The exhortation is directed to the Christian to so yield himself to the

Word that there is a certain "at-homeness" of that Word.

4.1 Christ and His Word should be able to feel at home in the Christian's heart. The saint should give it unrestricted liberty in his life.

5. **Logos** is variously translated in Scripture where it is rendered "word, communication, rational thought, message, saying, prayer, preach, account" or "utterance." Six uses elsewhere in the New Testament are as follows:

1Co 12:8 To one there is given through the Spirit the "**message**" of wisdom, to another the "**message**" of knowledge by means of the same Spirit,

1Co 12:9 to another faith by the same Spirit, to another gifts of healing by that one Spirit,

1Co 12:10 to another miraculous powers, to another prophecy, to another distinguishing between spirits, to another speaking in different kinds of tongues, and to still another the interpretation of tongues.

1Co 12:11 All these are the work of one and the same Spirit, and he gives them to each one, just as he determines.

2Ti 2:11 It is a faithful "**saying**:" For if we be dead with him, we shall also live with him:

2Ti 2:12 If we suffer, we shall also reign with him: if we deny him, he also will deny us:

2Ti 2:13 If we believe not, yet he abideth faithful: he cannot deny himself.

1Co 1:17 For Christ sent me not to baptize, but to preach the gospel: not with wisdom of "**words**," lest the cross of Christ should be made of none effect.

1Co 1:18 For the "**preaching**" of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.

1Co 1:19 For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.

1Co 1:20 Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world?

Col 4:3 And pray also for us, that God would open unto us a door of "**utterance**," to speak the mystery of Christ, for which I am also in bonds:

6. **Enoikeo** means "to dwell in" or "to inhabit;" in the New Testament it is used metaphorically of a spiritual dwelling as in Rom 8:11 and 1Ti 1:14.

Rom 8:11 But if the Spirit of him that raised up Jesus from the dead dwell (**Oikeo**) in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that "**dwelleth**" in you.

2Ti 1:11 And of this gospel I was appointed a herald and an apostle and a teacher.

2Ti 1:12 That is why I am suffering as I am. Yet I am not ashamed, because I know whom I have believed, and am convinced that he is able to guard what I have entrusted to him for that day.

2Ti 1:13 What you heard from me, keep as the pattern of sound teaching, with faith and love in Christ Jesus.

2Ti 1:14 Guard the good deposit that was entrusted to you--guard it with the help of the Holy Spirit who "**dwells**" in us.

End Lesson Taught 3-3-10