

1. Tonight we will continue our study of the Book of Colossians at verse sixteen of chapter three. Last week I gave you several summary points relating to Col 3:15. When time expired I was in the process of exegeting verse sixteen.
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 7 on page 2.

**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.**

4. So far we have exegeted that portion of Col 3:16 which in the KJV has been rendered "Let the word of Christ dwell ..." noting it might better be translated "**You must again and again decide to let the Word of Christ dwell "richly" in your soul ...**"
5. The entire verse has been translated:

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.

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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. 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.
3. **Enoikeo** translated "dwell" is made up of **En**, meaning "in" and **Oikeo**, meaning "to live in a home." The exhortation in our verse is directed to the Christian to yield himself, and thus provide an "at-homeness" to the Word.
4. 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."
6. **Enoikeo** means "to dwell in" or "to inhabit"; in the New Testament it is used metaphorically of the indwelling of the Holy Spirit. Rom 8:11 and 1Ti 1:14.
7. And now new material and the phrase "in you richly."

## IN YOU RICHLY ΕΝ ΣΥ ΠΛΟΥΣΙΩΣ

1. **En Su Plousios** is better translated "abundantly in you ..." or "in you until you have been richly blessed ..."
  2. **En** is a preposition followed by the pronoun **Su**, declined as a locative singular and modified by the adverb **Plousios**.
  3. The Word of Christ is to dwell richly or abundantly in the sphere of your soul declares our phrase. The adverb **Plousios** appears in the New Testament four times where it is translated twice "richly" and twice "abundantly."
- 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.
- 1Ti 6:17 Command those who are rich in this present world not to be arrogant nor to put their hope in wealth, which is so uncertain, but to put their hope in God, who **richly** provides us with everything for our enjoyment.

Tit 3:5 Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;

Tit 3:6 Which he shed on us **abundantly** through Jesus Christ our Saviour;

2Pe 1:11 For so an entrance shall be ministered unto you **abundantly** into the everlasting kingdom of our Lord and Saviour Jesus Christ.

3.1 The adjective **Plousios** can be found twenty-eight times in the New Testament where in the KJV it is always translated "rich." It is used of

- a rich man's chances of entering the kingdom,

Mat 19:23 Then said Jesus unto his disciples, Verily I say unto you, That a **rich** man shall hardly enter into the kingdom of heaven.

Mat 19:24 And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a **rich** man to enter into the kingdom of God.

Mar 10:25 It is easier for a camel to go through the eye of a needle, than for a **rich** man to enter into the kingdom of God.

Luk 18:23 And when he heard this, he was very sorrowful: for he was very **rich**.

Luk 18:25 For it is easier for a camel to go through a needle's eye, than for a **rich** man to enter into the kingdom of God.

- one of the two men who came for the body of Christ,

Mat 27:57 When the even was come, there came a **rich** man of Arimathaea, named Joseph, who also himself was Jesus' disciple:

- the importance of a widow's offering vis-a-vis the rich man's offering,

Mar 12:41 And Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were **rich** cast in much.

- of the dangers of trusting in ones riches,

Luk 6:24 But woe unto you that are **rich**! for ye have received your reward.

Luk 12:16 And he told them this parable: "The ground of a certain **rich** man produced a good crop.

Luk 12:17 He thought to himself, 'What shall I do? I have no place to store my crops.'

Luk 12:18 "Then he said, 'This is what I'll do. I will tear down my barns and build bigger ones, and there I will store all my grain and my goods.

Luk 12:19 And I'll say to myself, "You have plenty of good things laid up for many years. Take life easy; eat, drink and be merry."

Luk 12:20 "But God said to him, 'You fool! This very night your life will be demanded from you. Then who will get what you have prepared for yourself?'

Luk 12:21 "This is how it will be with anyone who stores up things for himself but is not **rich** toward God."

Luk 14:11 For everyone who exalts himself will be humbled, and he who humbles himself will be exalted."

Luk 14:12 Then said Jesus to his host, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy **rich** neighbours; they may invite you back and so you will be repaid.

Luk 14:13 But when you give a banquet, invite the poor, the crippled, the lame, the blind,

Luk 14:14 and you will be blessed. Although they cannot repay you, you will be repaid at the resurrection of the righteous."

- a shrewd manager who wasted the Lord's goods,

Luk 16:1 And he said also unto his disciples, There was a certain **rich** man, which had a steward; and the same was accused unto him that he had wasted his goods.

- a description of a rich man who went to Sheol,

Luk 16:19 There was a certain **rich** man, which was clothed in purple and fine linen, and fared sumptuously every day:

Luk 16:20 At his gate was laid a beggar named Lazarus, covered with sores

Luk 16:21 And desiring to be fed with the crumbs which fell from the **rich** man's table: moreover the dogs came and licked his sores.

Luk 16:22 And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the **rich** man also died, and was buried;

- Zacchaeus the "wee little man,"

Luk 19:2 And, behold, there was a man named Zacchaeus, which was the chief among the publicans, and he was **rich**.

- of Christ who, though rich, became poor for us,

2Co 8:9 For ye know the grace of our Lord Jesus Christ, that, though he was **rich**, yet for your sakes he became poor, that ye through his poverty might be **rich**.

- God who is rich in mercy,

Eph 2:4 But God, who is **rich** in mercy, for his great love wherewith he loved us,

- not trusting in ones riches, rather they should trust God,

1Ti 6:17 Charge them that are **rich** in this world, that they be not highminded, nor trust

in uncertain riches, but in the living God, who giveth us richly all things to enjoy;

Jam 1:10 But the **rich**, in that he is made low: because as the flower of the grass he shall pass away.

Jam 1:11 For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the **rich** man fade away in his ways.

Rev 3:17 Because thou sayest, I am **rich**, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked:

- God who chose those who were rich in faith not wealth,

Jam 2:5 Hearken, my beloved brethren, Hath not God chosen the poor of this world **rich** in faith, and heirs of the kingdom which he hath promised to them that love him?

- the rich who oppress the poor and how they will one day be repaid,

Jam 2:6 But ye have despised the poor. Do not **rich** men oppress you, and draw you before the judgment seats?

Jam 5:1 Go to now, ye **rich** men, weep and howl for your miseries that shall come upon you.

- our trials and how through them we are made rich,

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Rev 2:9 I know thy works, and tribulation, and poverty, (but thou art **rich**) and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan.

- the rich men of the tribulation who hide from Christ,

Rev 6:15 And the kings of the earth, and the great men, and the **rich** men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains;

- and the rich of the tribulation who with all others must receive the mark of the Antichrist.

Rev 13:16 And he causeth all, both small and great, **rich** and poor, free and bond, to receive a mark in their right hand, or in their foreheads:

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

## **Col 3:16 You must always let the Word of Christ dwell richly in the sphere of your souls ...**

IN ALL WISDOM; ΕΝ ΠΑΣ ΣΟΦΙΑ

1. **En Pas Sophia** is better "and to the best of your ability, using all the doctrine in your soul ..."
2. **En** is a preposition followed by the adjective **Pas**, declined as a locative singular and **Sophia**, which is also declined as a locative singular.
3. **Sophia** can be found more than fifty times in the New Testament where in the KJV it is always translated "wisdom." Let's review our Doctrine of Wisdom.

### The Doctrine of Wisdom

1. **Chakmah** is the basic word in the Old Testament for wisdom. It can be found one-hundred and forty-six times. Well over half of the instances of the use of wisdom, or one of its adjectival derivatives, are found in Job, Proverbs and Ecclesiastes.
2. These books are often called the wisdom books. The wisdom books of the Old Testament, however, are quite varied in structure and content as is the handling of the word wisdom. In Ecclesiastes it is disparaged to the extent Solomon uses it in the intellectual sense, noting sarcastically, that even the very wisest of men die.
3. Wisdom then in Ecclesiastes is often used to mean intelligence or skill. But it is not highly regarded by the writer, even though God had made him the wisest man in the world. Notice what Solomon says in Ecc 1:18 "In much wisdom is much grief: and he that increaseth knowledge increaseth sorrow."
4. In Job, Proverbs and Psalms it is primarily used to describe wisdom in the sense of knowing and respecting God. Wisdom in this sense serves as an insular to continual sorrow.
5. Doctrine in the soul makes one truly wise. The wise one is promised blessing, and metabolized doctrine facilitates recovery from sorrow when the details of life turn south.
6. A spiritual believer with a soul full of doctrine will demonstrate capacity for good judgment and sound decision making because his thinking will be based on the principles found in the Word.
7. The word wisdom is often used in Job. The word wisdom is used by Job and by his comforters alike. But there is a very distinctive use in Job 28, a chapter devoted to praising true wisdom—a knowledge of God. Wisdom and understanding as used in this chapter, refer not to mere intelligence, but to rectitude as an expression of divine viewpoint and thus straight thinking.

8. Job 28:28 provides a unique definition of wisdom, "The fear of the Lord, that is wisdom; and to depart from evil is understanding."

9. In the Book of Proverbs wisdom is similarly used.

10. In the first of the book (Pro 1:7), at the end of the first section (Pro 9:10), and at the end of the book (Pro 31:26), wisdom is defined as simply divine viewpoint. Wisdom as used in these three verses does not describe skill or intelligence; it is a description of moral quality.

Pro 1:7 The fear of the LORD is the beginning of knowledge: but fools despise wisdom and instruction.

Pro 9:10 The fear of the LORD is the beginning of wisdom: and the knowledge of the holy one is understanding.

Pro 31:26 The perfect wife openeth her mouth with wisdom; and in her tongue is the law of kindness.

11. Proverbs is the ultimate wisdom book. In Proverbs chapters 1-9 wisdom is personified as a righteous woman. This is natural, for wisdom in Hebrew is a feminine noun. A contrast is drawn between a foolish woman, the harlot, vis-a-vis she who is wise.

12. That opposite of wisdom is not ignorance, but sin. In Pro 9:1-18 the contrast is most pointed. Wisdom and the foolish woman give the same call to the passersby. The one calls to the fear of the Lord while the other calls to sin.

12.1 The question is always there? to whom will you answer? In Pro 9:1-12 wisdom calls and in Pro 9:13-18 the lady "Folly" calls.

End Lesson Taught 3-10-10