

1. Tonight we will continue our study of the Book of Colossians at verse sixteen of chapter three. Last week I exegeted in part Col 3:16. When time expired I was in the process of teaching a categorical study of Wisdom.
2. Before we continue that study 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 27 on page 4.

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 in you richly in all wisdom; ...*" noting it might better be translated "**You must again and again decide to let the Word of Christ dwell richly and abundantly in your soul by means of the application of the doctrine in the sphere of 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.

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.

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.

13. Proverbs 8 is called by many the wisdom Proverb. In this proverb wisdom (or doctrine) is said to exist before time was.

14. In the remainder of the Book of Proverbs there are many tributes and warm praise for the wise man. For example, the wise son is contrasted with the foolish son. Pro 10:1 and 20

15. Knowledge is a pleasant thing and when made a part of a person's understanding it will be evident in the mouth of that person. Pro 22:17-18

16. While wisdom is personified in the Old Testament and shown to have existed eternally, it is centered in the New Testament in one person, the Lord Jesus Christ. 1Co 1:30 and Col 2:2-3

17. Christ in His human nature increased in wisdom and stature and in favor with God and man; upon Him said Isaiah shall rest the Holy Spirit whose primary attribute is to convey wisdom. Luk 2:52; Heb 5:8 and Isa 11:2

18. As a result, men asked, "Whence hath this man this wisdom?" (Mat 13:54), not realizing that a greater than Solomon was in their presence. (Mat 12:42).

19. Of Christ Paul writes that He is the power and the wisdom of God, stressing that Christ's life and death were God's wise plan of salvation. 1Co 1:22-25

20. The Greeks with their philosophy sought wisdom (1Co 1:22) and produced such great men as Plato and Aristotle, but extant Greek philosophy omitted God. God in His infinite wisdom, by contrast, used the cross to reveal the only way man could be saved. The gospel proved to be a stumbling block to the Jews, who were trying to obtain salvation by good works; and "foolishness" to the Greeks. Rom 9:30-33

20.1 The Jews were offended at the thought of the crucifixion and that they were so impotent someone must die for their sins. They say the same thing today: "what's wrong with us now?" The Greeks considered simple faith in a substitutionary atonement too easy. Yet the atoning death of the Lord Jesus Christ is the epitome of all wisdom since it solves the greatest problem of the world and man, namely, sin. Eph 3:10

21. God's wisdom manifested in His plan of salvation met the needs of a holy God, a righteous God who required that His protocol be kept perfectly, and the perfect sinless Son of God met this need; and by imputation He became the righteousness of God for us. The plan was sufficient for all men.

21.1 Only one who was both God and man could have pulled this off. Yes God demonstrated His love for us in that while we were yet sinners Christ died as a

substitute for us.

22. While Paul did not preach according to the wisdom of the world, still he preached the hidden wisdom of God which can be discerned when God gives man the guidance and help of the Holy Spirit. 1Co 2:7-10

23. God is desirous that man have and know His wisdom. Acquiring His wisdom is the reason we are left here in time. Jam 1:5 and Eph 1:8-10

24. Wisdom is "from above" and is contrasted with the earthly human wisdom; the wisdom of this world is a counterfeit program inspired by Satan and driven by his demons. Jam 3:13-18; Col 2:20-23 and 3:1

25. God's wisdom must be revealed or given to men. This is done supernaturally by God the Holy Spirit Who reveals God's wisdom to every positive believer. Luk 21:15; Joh 14:26, 16:13 and 1Co 2:14-16

26. Doctrine is presented by the pastor-teacher and God the Holy Spirit teaches people who have an appetite for spiritual food. Positive people come when Bible doctrine is taught. Col 1:28; Heb 13:7, 17 and Tit 2:1-6, 15 and Eph 4:11-12

27. Naves in his topical index concerning New Testament wisdom writes of:

27.1 The Wisdom of Joseph;

Acts 7:9 "Because the patriarchs were jealous of Joseph, they sold him as a slave into Egypt. But God was with him

Acts 7:10 and rescued him from all his troubles. He gave Joseph wisdom and enabled him to gain the goodwill of Pharaoh king of Egypt; so he made him ruler over Egypt and all his palace.

27.2 The Wisdom of Moses;

Acts 7:22 Moses was educated in all the wisdom of the Egyptians and was powerful in speech and action.

Acts 7:23 "When Moses was forty years old, he decided to visit his fellow Israelites.

Acts 7:24 He saw one of them being mistreated by an Egyptian, so he went to his defense and avenged him by killing the Egyptian.

Acts 7:25 Moses thought that his own people would realize that God was using him to rescue them, but they did not.

Acts 7:26 The next day Moses came upon two Israelites who were fighting. He tried to reconcile them by saying, 'Men, you are brothers; why do you want to hurt each other?'

Acts 7:27 "But the man who was mistreating the other pushed Moses aside and said, 'Who made you ruler and judge over us?'

Acts 7:28 Do you want to kill me as you killed the Egyptian yesterday?'

Acts 7:29 When Moses heard this, he fled to Midian, where he settled as a foreigner and had two sons.

Acts 7:30 "After forty years had passed, an angel appeared to Moses in the flames of a burning bush in the desert near Mount Sinai.

Acts 7:31 When he saw this, he was amazed at the sight. As he went over to look more closely, he heard the Lord's voice:

Acts 7:32 'I am the God of your fathers, the God of Abraham, Isaac and Jacob.' Moses trembled with fear and did not dare to look.

Acts 7:33 "Then the Lord said to him, 'Take off your sandals; the place where you are standing is holy ground.

Acts 7:34 I have indeed seen the oppression of my people in Egypt. I have heard their groaning and have come down to set them free. Now come, I will send you back to Egypt.'

Acts 7:35 "This is the same Moses whom they had rejected with the words, 'Who made you ruler and judge?' He was sent to be their ruler and deliverer by God himself, through the angel who appeared to him in the bush.

Acts 7:36 He led them out of Egypt and did wonders and miraculous signs in Egypt, at the Red Sea and for forty years in the desert.

27.3 The Wisdom of Paul;

2Pe 3:15 Bear in mind that our Lord's patience means salvation, just as our dear brother Paul also wrote you with the wisdom that God gave him.

2Pe 3:16 He writes the same way in all his letters, speaking in them of these matters. His letters contain some things that are hard to understand, which ignorant and unstable people distort, as they do the other Scriptures, to their own destruction.

2Pe 3:17 Therefore, dear friends, since you already know this, be on your guard so that you may not be carried away by the error of lawless men and fall from your secure position.

2Pe 3:18 But grow in the grace and knowledge of our Lord and Savior Jesus Christ. To him be glory both now and forever! Amen.

28. We have seen James's command to ask for wisdom. Before we leave the subject, let's see what Paul has to say about praying for wisdom, not only for self but also for others.

Eph 1:16 I have not stopped giving thanks for you, remembering you in my prayers.

Eph 1:17 I keep asking that the God of our Lord Jesus Christ, the glorious Father, may give you the Spirit of wisdom and revelation, so that you may know him better.

Eph 1:18 I pray also that the eyes of your heart may be enlightened in order that you may know the hope to which he has called you, the riches of his glorious inheritance in the saints,

Eph 3:14 For this reason I kneel before the Father,

Eph 3:15 from whom his whole family in heaven and on earth derives its name.

Eph 3:16 I pray that out of his glorious riches he may strengthen you with power through his Spirit in your inner being,

Eph 3:17 so that Christ may dwell in your hearts through faith. And I pray that you,

being rooted and established in love,

Eph 3:18 may have power, together with all the saints, to grasp how wide and long and high and deep is the love of Christ,

Eph 3:19 and to know this love that surpasses knowledge--that you may be filled to the measure of all the fullness of God.

Eph 6:18 And pray in the Spirit on all occasions with all kinds of prayers and requests. With this in mind, be alert and always keep on praying for all the saints.

Eph 6:19 Pray also for me, that whenever I open my mouth, words may be given me so that I will fearlessly make known the mystery of the gospel,

Eph 6:20 for which I am an ambassador in chains. Pray that I may declare it fearlessly, as I should.

Phi 1:9 And this is my prayer: that your love may abound more and more in knowledge and depth of insight,

Phi 1:10 so that you may be able to discern what is best and may be pure and blameless until the day of Christ,

Col 2:1 I want you to know how much I am struggling for you and for those at Laodicea, and for all who have not met me personally.

Col 2:2 My purpose is that they may be encouraged in heart and united in love, so that they may have the full riches of complete understanding, in order that they may know the mystery of God, namely, Christ,

Col 2:3 in whom are hidden all the treasures of wisdom and knowledge.

29. Proverbs you will recall describes the call of Wisdom contrasted with Folly. The primary analogy clearly relates to the right man/right woman however just as clear is the secondary application where Folly represents the call of all that is secular (including the appeal of religion and human good) and Wisdom represents the call to transform the mind by the intake of the Word.

30. Wisdom calls but never asserts, wisdom is offered but never demanded; every person gets the knowledge of God when they are ready and it is a decision to accept a divine call or a rejection of a divine call. Romans chapter one speaks of the unbeliever.

Rom 1:21 For although they knew God, they neither glorified him as God nor gave thanks to him, but their thinking became futile and their foolish hearts were darkened.

Rom 1:22 Although they claimed to be wise, they became fools

Rom 1:23 and exchanged the glory of the immortal God for images made to look like mortal man and birds and animals and reptiles.

31. True wisdom is contrary to what the world knows as wisdom; in fact the Scripture repeatedly speaks of human wisdom as a stumbling block for many.

1Co 1:17 For Christ did not send me to baptize, but to preach the gospel--not with words of human wisdom, lest the cross of Christ be emptied of its power.

1Co 3:18 Do not deceive yourselves. If any one of you thinks he is wise by the standards of this age, he should become a "fool" so that he may become wise.

1Co 3:19 For the wisdom of this world is foolishness in God's sight. As it is written: "He catches the wise in their craftiness";

1Co 3:20 and again, "The Lord knows that the thoughts of the wise are futile."

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

Expanded Translation

Col 3:16 You must again and again decide to let the Word of Christ dwell richly and abundantly in your soul by means of the application of the doctrine in the sphere of your soul ...

33. And now for the phrase "teaching and admonishing."

TEACHING AND ADMONISHING ΔΙΔΑΣΚΩ ΚΑΙ ΒΟΥΘΕΤΕΩ

1. **Didasko Kai Noutheteo** is better translated "teaching in public assembly and warning others ..."

2. **Didasko** is a verb parsed as a present active participle connected by the conjunction **Kai** with the verb **Noutheteo** also parsed as a present active participle.

3. The Greek verb **Didasko** originally meant to teach publicly. Teaching was done in a public assembly usually called the **Ekklesia** or church.

3.1 **Didasko** or public teaching is the primary function (duty) of a pastor-teacher, whether convenient or inconvenient. All his other functions are designed to support this function (duty).

3.2 In the Church Age, believers are urged to attend the local classroom where the Word of God is taught. It is to be done consistently.

Heb 10:25 Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.

3.3 In the epistles to the churches only pastor-teachers are told to teach the Word.

3.3.1 Notice the examples in the Pastoral Epistles where teaching is listed and commanded for pastor-teachers:

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

1Ti 4:11 These things command and **teach**.

2Ti 2:24 And the servant of the Lord must not strive; but be gentle unto all men, **apt to teach**, patient,

Tit 2:1 But **speak** thou the things which become sound doctrine:

Tit 2:15 These things **speak**, and exhort, and rebuke with all authority. Let no man despise thee.

2Ti 4:2 **Preach** the word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine.

3.3.2 There are four words in the New Testament for a pastor-teacher; each emphasizes a special function of his office.

Presbuteros--means the old man. The word stresses the authority of the leader of the local church. The pastor-teacher represents the absent King Jesus. Congregants are urged to get under the authority of the **Presbuteros**.

1Ti 5:17 Let the **elders** that rule well be counted worthy of double honor, especially they who labor in the word and doctrine.

1Ti 5:19 Against an **elder** receive not an accusation, but before two or three witnesses.

1Pe 5:1 The **elders** which are among you I exhort, who am also an **elder**, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed:

Heb 13:7 Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation.

Heb 13:17 Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you.

Episkopos--means the chief overseer and stresses the role of the pastor-teacher as the person in charge of policy-making. Christ is the ultimate **Episkopos**.

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

Phi 1:1 Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the **bishops** and deacons:

1Pe 2:25 For ye were as sheep going astray; but are now returned unto the Shepherd and **Bishop** of your souls.

Poimen--means the shepherd of the sheep and emphasizes his responsibility for protecting and feeding his congregation; it is the noun form of **Poimaino**. The

pastor-teacher is to protect the privacy of the believer; he is also responsible for shielding his congregants from false teachers. The pulpit is to be guarded. Christ is also the ultimate **Poimen**.

Joh 21:16 Again Jesus said, "Simon son of John, do you truly love me?" He answered, "Yes, Lord, you know that I love you." Jesus said, ""**Take care of** my sheep."

Eph 4:11 It was he who gave some to be apostles, some to be prophets, some to be evangelists, and some to be "**pastors**" and teachers,

Acts 20:28 Keep watch over yourselves, and all the flock, over the which the Holy Spirit hath made you overseers, "**to feed**" the church of God, which he hath purchased with his own blood.

1Pe 5:2 "**Feed**" the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind;

Heb 13:20 Now the God of peace, that brought again from the dead our Lord Jesus, that great "**Shepherd**" of the sheep, through the blood of the everlasting covenant,

1Pe 2:25 For ye were as sheep going astray; but are now returned unto the "**Shepherd**" and Bishop of your souls.

Didaskalos--means one who teaches the Word in public assembly; it is the noun form of the verb **Didasko**. The word emphasizes the primary aspect of the pastor-teacher. His job is to provide doctrine to those who come. A **Didaskalos** must declare the Word fearlessly as God's ambassador.

1Ti 2:7 Whereunto I am ordained a preacher, and an apostle, (I speak the truth in Christ, and lie not;) a **teacher** of the Gentiles in faith and verity.

2Ti 1:11 Whereunto I am appointed a preacher, and an apostle, and a **teacher** of the Gentiles.

Eph 6:19 Pray also for me, that whenever I open my mouth, words may be given me so that I will fearlessly **make known** the mystery of the gospel,

Eph 6:20 for which I am an **ambassador** in chains. Pray that I may declare it fearlessly, as I should.

3.4. Interestingly, **Episkopos**, **Poimen** and **Didaskalos** (or one of their cognates) are used interchangeably for pastor-teacher.

Eph 4:11 And he gave some, apostles; and some, prophets; and some, evangelists; and some, **pastors (Poimen) and teachers (Didaskalos)**;

Acts 20:28 Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you **overseers (Episkopos), to feed (Poimaino)** the church of God, which he hath purchased with his own blood.

1Pe 5:2 Feed (**Poimaino**) the flock of God which is among you, taking the oversight (**Episkopos**) thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind;

3.5 There is another word which is often used for pastor-teacher; that word is **Kerux**. Very often it is translated "preacher."

3.5.1 This word stresses the evangelical aspect of many messages given by the pastor-teacher. The word originally described a town crier. The town crier would bring a message from the king. The message would be read in the public square.

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

3.6 The pastor-teacher presents the message, but it is the Holy Spirit Who teaches the student.

1Co 2:13 Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost **teacheth**; comparing spiritual things with spiritual.

Joh 14:26 But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he **shall teach** you all things, and bring all things to your remembrance, whatsoever I have said unto you.

Joh 16:13 Therefore when he, the Spirit of truth, is come, he will guide you into all truth: for he shall **not speak** of himself; but whatsoever he shall hear, that shall **he speak**: and he will shew you things to come.

3.7 Faithful pastor-teachers will receive a special reward in heaven from the Chief Shepherd.

1Pe 5:2 Be **shepherds** of God's flock that is under your care, serving as **overseers**--not because you must, but because you are willing, as God wants you to be; not greedy for money, but eager to serve;

1Pe 5:3 not lording it over those entrusted to you, but being examples to the flock.

1Pe 5:4 And when the **Chief Shepherd** appears, you will receive the crown of glory that will never fade away.

Heb 13:20 May the God of peace, who through the blood of the eternal covenant brought back from the dead our Lord Jesus, that great **Shepherd** of the sheep,

4. **Noutheteo** means to warn or admonish. In this case the teaching and warning is to be done by psalms, hymns and spiritual songs. The verb can be found six other places in the New Testament.

Acts 20:31 So be on your guard! Remember that for three years I never stopped "**warning**" each of you night and day with tears.

End Lesson Taught 3-24-10