

## INTRODUCTION

- I. THE APOSTLE PAUL ADDRESSES THE REALITY OF THE COLOSSIAN BELIEVERS IMPUTED STATE. Col. 3:1-4
  - A. The use of the first class condition assumes the reality of the believer's new relationship in Christ. Vs.1
    1. The use of the Greek particle "ei" is used to assume the reality of a fact. Cf. Matt. 6:30 (of God clothing the grass of the field) Ja. 1:5 (of those lacking wisdom);
    2. The combination of the Greek conditional particles ei oun is used several times in the New Testament to assume a reality. Cf. Col. 2:20; Phil. 1:17
  - B. Co-resurrection with Christ is a reality crucial to the believer's present tense salvation. Vs.1 Eph. 2:6; Col. 2:12 cf. Rom. 6:4
  - C. The believer has a responsibility to seek out those things related to his resurrected position. Vs. 1
    1. "Seek" is the word zeteo which is used in the New Testament of one searching out; investigating for the purpose of understanding; to look for something for the purpose of finding. Cf. Matt. 6:33 (of the Kingdom of God); 7:7 (denotes seeking for the purpose of finding out)
    2. The use of the present active imperative notes a continual habit of the believer looking for those thing related to the new position. Vs. 1 cf.
  - D. Locking in on the things related to the believer's resurrected position redirects the believer's thinking away from the things upon the earth. Vs. 2
    1. "Set your affections" is the Greek word froneo (pres. Act. imper.) -- frame of mind. Cf. Phil. 3:15,16,19
    2. Froneo is used throughout the New Testament (pres. Act. part.) to emphasize the importance of framing of the mind to the life of the believer. Rom. 12:3 (affects one's self concept); Rom. 8:5 (explains the mind of the unbeliever); Rom. 14:6 (explains the zealously of people over observance of days); 1st Co. 4:6 (explains the glorification of men); Phil. 2:2 (explains achievement

of christian unity)

E. The death of the believer's earthly position is the rationale for the new frame of mind. Vs. 3

II. THE APOSTLE PAUL ADDRESSES THE RESPONSIBILITY OF THE COLOSSIAN BELIEVERS CHANGED STATE. Col. 3:5-9

A. The believers are admonished to put to death their "members" which are upon the earth. Vs. 5

1. Fornication
2. Uncleanliness
3. Evil passions from lust
4. Covetousness

B. The working of the aforementioned "members" characterize the mature sons of disobedience. Vs. 6

C. The Colossian believers had participated in that same behavior prior to salvation. Vs. 7

D. The believer's resurrected position allows for the believer to put off things from the former life and put on the new. Vs. 8

1. Paul urged the Colossians to "put off" the characteristics of the past life. Vs. 8

a) The phrase "put off" is the verb *apotithemi* (Aor. mid.) is a compound word made up of: cf. (all in the middle voice) Rom. 13:12; Eph. 4:22,25; Heb. 12:1; Ja. 1:21

(1) Apo -- from

(2) Tithemi --stand

b) The things "put off" are listed:

(1) Anger

(2) Wrath

(3) Kakos evil

(4) Blasphemy

(5) "Filthy communication"

(6) "Lie not to one another"

2. Paul urged the Colossians to "lie not one to another" seeing that they had "put off" --*apekduomai* -- "to divest wholly oneself," -- Joseph Thayer cf. Col. 2:15 (of Christ undressing spirit beings) Col. 3:9

- III. THE APOSTLE PAUL ADDRESSES THE RESULTS OF THE COLOSSIAN BELIEVERS IMPUTED POSITION TO THE BODY. Col. 3:10-15
- A. Paul urged the believers to “put on” the new man. Col. 3:10
1. “Put on” is enduo -- is used in Scripture of **getting dressed**. Matt. 6:25 (of concern about what to put on); Matt. 22:11 (of one not having on a wedding garment); Rom. 13:12 (used metaphorically of putting on the armour of the light); 1st Co. 15:53 (of putting on immortality)
  2. The “new man” is ton neon -- is used in Scripture of that which is fresh. Vs. 10
    - a) The “new man” is being renewed -- made knew again (anakaino pres. Pass. part.) after the image of the one creating Him. cf. Col. 4:16 (of the inward man)
    - b) The “new man” does not contain cultural distinctions.
- B. The Colossian believer, because of their resurrected state, could put on new behaviors. Vs.12
1. The use of “put on” is enduo (Aor. mid.) to cloth self.
  2. The clothing the Colossians are asked to put on is that which fit for God’s people. Vs.12
    - a) Like elect ones
    - b) Set apart ones of God
    - c) Ones having been loved of God
  3. Appropriate dress for the elect, sanctified loved ones of God are:
    - a) Bowels of tender mercy -- tender compassion pity shown to one who deserves otherwise. Cf. Heb. 10:28
    - b) Humility -- humble frame of mind.
    - c) Meekness (fruit of the Spirit)
    - d) Longsuffering (fruit of the Spirit)
    - e) Forbearing one another of the same kind
    - f) Kindness (fruit of the Spirit) graciousness **is a demeanor towards men void of condemnation and bearing the experience of the grace that accords to men, regardless of their state, the grace shown believers by God.** cf. Gal. 5:22; Rom. 2:4
    - g) Thanksgiving
- IV. THE APOSTLE PAUL ADDRESSES THE REALITY OF THE COLOSSIAN BELIEVERS POSITION TO THEIR DAILY WALK. Col. 3:15-25
- A. The discourse concerning “the Christ” is key to the believer’s deportment. Vs. 16

- B. The character of the Lord Jesus is the motivator for their deeds. Vs. 17
  - 1. The relationships are the place where the believer's position is most affected. Vs.18-22
    - a) The character of the Lord motivates wives to be submissive to husbands. Vs. 18
    - b) The character of the Lord motivates husbands to love their wives and not be embittered towards them. Vs. 19
    - c) The character of the Lord motivates children to be in obedience to their parents. Vs. 20
    - d) The character of the Lord motivates fathers not to provoke their children to wrath. Vs. 21
    - e) The character of the Lord motivates servants to be in obedience to their masters in all things. Vs. 22
  - 2. Pleasing the Lord is the driving force in in all the believer's deeds. Vs. 23
    - a) Knowledge of a reward from the Lord should drive the believer. Vs.24
    - b) Unrighteous deeds by believers will be repaid in kind. Vs. 25

## CONCLUSION