

Colossians 3

Grace Bible Church
of Pullman

Pastor-Teacher, Ron McMurray

Introduction

- This chapter begins the practical division of the book.
- Paul now moves to the positive. Not only does the death of Christ relate to the believer but so does the resurrection of Christ.
- The one relates to our salvation in the past; the other relates to our future.
- The believer is to relinquish his pre-salvation life and is inspired to live the post-resurrection life of Christ.
- Jesus liberated us from legalism so this chapter teaches us our responsibility to live up to our privilege.

• 3:1-17 Put on the New Self

- 3:1 -“Therefore (picks up from chapter two) **if you have been raised up with Christ, keep seeking the things above where Christ is, seated at the right hand of God.**”
- “**if you have been raised up**” - EI OUN (“since in view of the fact”) SUNEGEIRO – Aor Pass Indic with first class condition assumed fact that you were raised with Christ (Eph 2:5-6).
- This began with your baptism of Holy Spirit in 2:12, co-raised with Christ or positional truth.
- Union with Christ makes it possible for the believer to die to cosmos thinking and live the divine viewpoint.

- God sees things differently than we do. He sees things from positional truth for we are both dead (2:20), buried (2:12) and raised in Christ.
- He expects us to see what He has done in Christ with the eye of faith rather than with our feelings.
- We cannot taste, feel, see or smell positional truth. God says it is true and our faith teaches us that it is eternal, unalterable, infallible, and exalted.
- God wants us to lay hold of our privilege by faith.

- Our present resurrection with Christ is one of many expressions of our position in Christ.
- We cannot live the CWL by rules and they strive to improve the flesh by denying it, restricting it, trying to keep it in check. They fail.
- The CWL is not lived by religious regulations in fact they lead us away from Christ into legalism.
- Paul teaches the true conquest of sin is not asceticism rather it is realizing our position in Christ and living our lives for Christ alone.

- Believers learn doctrine and how to live the CWL through the leading and guidance of the Holy Spirit.
- “**Keep seeking the things above**” – ANO ZETEO – PAImpv – to seek doctrine, divine blessing, rewards as your way of life.
- Keep searching, keep on investigating, keep on examining, keep on desiring to possess doctrine and live for Christ.
- Unbelievers are earth-bound, secular, materialists. They operate in a world of taste, see and feel. They spend all their time trying to keep body and soul together. THAT IS THEIR LIFE.

- Unbelievers do not know that there is more to life than that.
- For the Christian, his life is Christ (vs 4). This is far more than existence. When we center our lives on Christ, life takes on a purpose, a life worth living.
- “**where Christ is, seated at the right hand of God**” – KATHEMAI – PAIndic – continually seated in the place of honor due to His victories.
- Place of privilege, rank, position, and honor. Ascension and Session.

- Our focus should be on Him and our eternal privileges rather than what the cosmos can offer us.
- All of these indicate the **positive volition**. The believer does this by attending the local classroom, the local church, and picking up doctrine through concentration through the ministry of the Holy Spirit.
- If we study and apply His truth and conform to Christ. Forget the legalism crowd. Forget the “come out and play crowd”.
- Translation: **“If therefore you have been raised in the Christ, keep on desiring to possess and endeavoring to obtain the above things [doctrine], where the Christ is sitting on the right hand side of the God.”**

The Doctrine of Ascension and Session

1. The resurrection body of Jesus Christ is capable of space travel. The resurrection body of Christ traveled through three heavens to get Him to the presence of the Father, John 20:17.
 2. Once He arrived there He was seated on the right hand side of the Father, Psalm 110:1; Romans 8:34; Ephesians 1:20; Colossians 3:1; Hebrews 1:3, 13; 8:1; 10:12; 12:2; 1 Peter 3:22.
- All of these passages indicate that Jesus Christ was acceptable as the God-Man and that as a member of the human race He entered into heaven, and God the Father said to His humanity (not to His deity), **“Sit down at my right hand until I make your enemies your footstool.”**

3. The ascension and session of Christ form the basis for the victory in the angelic conflict, Hebrews 1:3-13.
4. The ascension and session of Christ begin a new sphere of the angelic conflict, Ephesians 1:20-22; 4:7-10.
 - Therefore the believer in the Church Age is involved in the intensification of the angelic conflict.
5. The ascension and session begin the operation known as operation footstool, prophesied in Psalm 110:1 and quoted in Luke 20:42.43; Acts 2:33,34; Hebrews 1:13.

6. The second advent of Jesus Christ will conclude operation footstool, Daniel 7:13,14; Zechariah 13:2; Colossians 2:15; Revelation 20:1-3.
7. The ascension and session of Jesus Christ complete the glorification of the Son of God in hypostatic union, Acts 2:33; 5:31; Philippians 2:9; 1 Peter 3:22.
8. The ascension and session explain the uniqueness of the Church Age, John 7:37-39.
9. The ascension and session of Christ is the key to the victory of the angelic conflict, Hebrews 1:4.

- 3:2 “set your mind on the things above, not on the things that are on earth.” - the challenge to mental attitude.
- PHRONEO – PAImpv – objective thinking. “keep on thinking about”
- Bible doctrine must provide the basis for the constant objective thinking of the believer. Objective thinking is also divine viewpoint.
- Mature believers produce this action by focusing upon the seated Christ and the Word of God rather than on the chaos and events on earth.

- “**things above**,” – TA ANO - the above things. Again, it refers to Bible doctrine, only this time it is Bible doctrine in the soul.
- The soul is saved at salvation so that the soul might be fed in time. Bible doctrine in the soul is the most important thing in the believer’s life.

The Doctrine of Mental Attitude in Time

1. In the angelic conflict and during the course of man’s history there are two opposing mental attitudes described in Isaiah 55:7-9.
2. What you think is what you really are. You are not what you appear to be, you are what you think in your soul, Proverbs 23:7.

3. It is obvious from the scriptures that the divine viewpoint is commanded of every believer priest, 2 Cor 10:4,5.

- This can only be fulfilled by the study and application of doctrine resulting in the building of the ECS, and the rapid entrance into the greater grace life.

4. Since doctrine is “the mind of Christ”, believing it and applying it shapes the mental attitude.

1 Corinthians 2:16; Philippians 2:5.

5. God's plan, operation grace, demands a new mental attitude on the part of the believer priest, 2 Timothy 1:7.
6. The inner happiness of the ECS, plus entrance into greater grace, produces capacity for the divine viewpoint of life, Philippians 2:2.
7. Part of divine viewpoint is that confidence which results in the application of Bible doctrine. 2 Cor 5:1 cf verses 6 and 8.
8. Stability, therefore, is a mental attitude, Philippians 4:7; 2 Thessalonians 2:2.

9. Giving is a mental attitude, 2 Corinthians 9:7.

10. Love is a mental attitude of the soul, 1 Corinthians 13:5.
Therefore capacity for love is resolved in the soul.

11. Worldliness is the human viewpoint mental attitude rather than overt activity — it is thinking the way Satan wants you to think, Romans 12:2; Colossians 3:2.

12. Evil is something you think, not something you do, Matthew 9:4; Galatians 6:3. The doing results from the thinking.

- 13. Mental attitude sins are the worst category and not only produce reversionism but along the way they produce self-induced misery, Proverbs 15:13.
- “**not on the things that are on earth,**” – negative ME - believers are not to think or focus upon human viewpoint of life.
- Translation: “**Keep thinking objectively about the above things** [Bible doctrine], **not the things upon the earth.**”

Summary

1. The earth is filled with Satanic propaganda because the devil is the ruler of this world, John 12:31; 14:30; 16:11.
2. Satanic propaganda in 1 Timothy 4:1 is called doctrine of demons.

3. Satan also deceives the world, Revelation 12:9.
4. Satan is also the god of this world (so don't expect things to be fair and balanced) 2 Corinthians 4:4.
5. Therefore, Christ came into the world to take away the sins of the world, John 1:19, because God so loved the world, John 3:16.
6. Therefore Christ is the saviour of the world, John 3:17; 4:42; 1 John 4:14, who gives His life for the world, John 6:33.
7. Therefore the world, the devil's kingdom is called the kingdom of darkness, and Christ is the light of the world, John 8:12; 9:5.

8. Therefore Christ has overcome the world, John 16:33.

Consequently, believers in Christ must not conform to the world, Romans 12:2.

9. This is accomplished through Bible doctrine by which God has made foolish the wisdom of this world, 1 Corinthians 1:20; 3:19.

10. Therefore it is imperative that once we have been rescued from the devil's kingdom we must think like God with regard to cosmos diabolicus.

- Therefore such passage as Philippians 2:5; 4:7; Proverbs 23:7; 2 Timothy 1:7; 2 Corinthians 10:4,5; 1 Corinthians 2:16; 2 Corinthians 5:1,6,8; Isaiah 26:3,4; 2 Thessalonians 2:2.

- These passages recognize the importance of what you think. You have to fuel up to think. God has made it possible for the believer to think by making available His thinking which is Bible doctrine.
- **3:3**- the challenge of retroactive positional truth. **“For you have died and your life is hidden with Christ in God.”**
- **“died”** – APOTHENESKO – AAIndic – the believer is identified with Christ in His death. The indicative mood is the reality of retroactive positional truth, Romans 6:3,4; Colossians 2:12,20.

The Doctrine of Death

- 1. The first death in the Bible is spiritual death, Ephesians 2:1; Romans 5:12; 6:23; 1 Corinthians 15:22.

- Spiritual death in essence is separation from God — no fellowship with God, no relationship with God.
 - It is the condition of all members of the human race at birth, and to be born spiritually dead is to have citizenship papers into the devil's kingdom.
2. Physical death, Matthew 8:22; 1 Corinthians 5:1-8; Philippians 1:21; Romans 8:38,39. Physical death is the soul separated from the body.
3. The Bible talks of a second death. It mentions it in principle in Hebrews 9:27 and mentions it specifically in Revelation 20:12-15.
- The second death is the last judgment and is when the unbeliever stands before the judgment throne of God and is judged and cast into the lake of fire forever.

4. Operational death, James 2:26. This is failure to produce divine good.

- Faith without works is non-operational. Faith produces divine good under conditions of the inhale and exhale of faith.

5. Positional death, identification with Christ in His death. This is tantamount to rejecting human good.

6. Temporal death. This means to be out of fellowship, Romans 8:6, 13; Ephesians 5:14; 1 Timothy 5:6; Revelation 3:1; James 1:15; Luke 15:24, 32.

7. Sexual death, inability to copulate, Romans 4:16-21; Hebrews 11:11,12.

- “**And your life is hidden with Christ in God,**” – ZOE refers to the function of life or the function of the believer in phase two.
- KRUPTO – Pf Pass Indic – has been hidden – refers to the reality of both current and retroactive positional truth.
- “**with Christ**” is the preposition SUN plus the instrumental of CHRISTOI which should be “**together with Christ.**”
- “**in God**” is EN plus the instrumental of THEOI “**by means of the God.**”
- Translation: “**For you have died, and your life has been hidden together with the Christ by means of the God.**”

- 3:4, the challenge to the bride of Christ.

“When Christ, who is our life, is revealed then you also will be revealed with Him in glory.”

- HOTE AN – “**Whenever**” - When these are put together it is used with the aorist subjunctive in order to present the challenge of the bride of Christ.
- In other words, Christ appears as the groom before we appears as the bride- “**whenever**” or “**on the occasion of**.”
- “**Christ**” - HE ZOE HUMON- “**the life of ours.**” This refers to the analogy of right man, right woman.
- In the analogy Christ is the groom and the Church Age believer is the bride, 2 Corinthians 11:2; Ephesians 5:25-33; Revelation 19:6-8.

- While on earth the believer is a part of the body of Christ but at the end of the Church Age the believer becomes the bride of Christ.
- Only in resurrection body is the Church the bride of Christ. This phrase, “**Christ our life**,” also refers to the celebrityship of Jesus Christ, He is the only celebrity for the Church Age.
- “**shall appear**,” – APSubj – PHANEROO - means to become manifest and it refers here to the second advent of Jesus Christ and/or the marriage supper.
- This means that the appearance is a final one to the earth. The passive voice: the subject receives the action of the verb, and the subject is Jesus Christ at the second advent.

- That is when it becomes manifest to the earth that He is the groom. The church knows He is the groom at the Rapture but the rest of earth has to wait until the Second Advent after the Tribulation to meet Him.
- The second advent of Christ or the manifestation of bride and groom to the earth.
- “**then, you shall also appear**” – FPIindic PHANEROO - translated, “**at that time also you shall become manifest,**” as the bride to the groom. Jesus Christ.

The believer of the Church Age receives manifestation as the bride of Christ at the second advent. This is manifestation to the world.

- “**with him in the sphere of glory**,” preposition SUN plus the instrumental of AUTOI , which is literally, “**together with him.**”
- “**in glory**” is literally, “the sphere of glory,” EN plus the locative of DOKE.
- Translation: “**On the occasion when the Christ our life, shall become manifest, also you shall become manifest together with him in glory.**”

The Doctrine of the Manifestation of the Bride

1. The body of Christ is being formed on the earth during the Church Age, Ephesians 1:22,23; 2:16; 4:4,5; 5:23; Colossians 1:18, 24; 2:19.

When the Rapture occurs then the number of believers will be of such a nature as to complete this dispensation.

Right man- Right woman is the illustration. Eph 5.

2. When the body of Christ is completed the Rapture will occur, 1 Thessalonians 4:16-18; 1 Corinthians 15:51-57.

By comparing Colossians 2:15 with Revelation 19:6-18, with Zechariah 13:2 and 1 Thessalonians 3:13 it is concluded that the number of believers in the body of Christ will be equal to the number of demons now operating under Satan's command.

3. During the Tribulation on earth the bride is prepared in heaven.
- First, by entering into ultimate sanctification.
 - The body of Christ enters into positional sanctification; the bride of Christ enters into ultimate sanctification.
 - Ultimate sanctification is the resurrection body, 1 Corinthians 15:51-57; Philippians 3:21; 1 John 3:1,2.

- Secondly, the bride is prepared by being cleansed from all human good, 1 Corinthians 3:12,15. Finally, the bride no longer possesses the old sin nature.

4. The bride returns with Christ at the second advent, 1 Thessalonians 3:13.

5. Upon the return of the bride and the groom at the second advent operation footstool occurs, Psalm 110:1.

- Operation footstool is broken down into three parts.
- First, the triumphal procession in which all demons are disarmed by Jesus Christ and publicly displayed in a triumphal procession, Colossians 2:15.

- Second, Satan is imprisoned for 1000 years, Revelation 20:1-3.
 - Third, Church Age believers cast demons into prison, Zechariah 13:2; Colossians 2:15; 1 Corinthians 15:24,25.
6. The next event is the coronation of the groom. The groom is crowned King of the world, Revelation 19:6.
7. Next is the wedding supper of the Lamb, Revelation 19:7-9. Three things should be noted at the marriage supper.
- a) The marriage occurred in heaven but the supper took place on earth, Matthew 25:1-13.

- b) The wedding supper of the Lamb is described in detail in Revelation 19:6-9.
- c) There are four categories involved in this wedding supper:
1. The groom, Jesus Christ
 2. The friends of the groom, the Old Testament saints such as John the Baptist, John 3:29;
 3. The bride, Church Age believers
 4. The friends of the bride, the Tribulational believers who survive the Tribulation, Matthew 25:1-13.

- **Revelation 19:6**, the coronation on the way to the wedding. “I heard” is an AAIndic – AKOUO - means to hear and concentrate, to hear and accept the authority of the one who is teaching or communicating.
- “And I heard as a voice.” – PHONE - describes the categories of people present at the wedding feast. It describes the guests.
- “of a great multitude,” - translated “a great crowd of people.” These are Church Age believers, the bride.

- “**and as the voice of many waters,**” - refers to the friends of the groom, the Old Testament saints plus Tribulational believers who die during the Tribulation.
- “**and as the voice of mighty thunderings,**” - refers to believers who are alive at the second advent of Christ and they are mighty thunderers.
- They have been holding out against the enemy in one of the greatest campaigns in all of human history. These are the friends of the bride, the Tribulational believers who are alive at the second advent, Matthew 25:1-13.
- “**they all keep saying, Hallelujah.**” This is taken from HALLEL which means to praise. “JAH” is the suffix for Jehovah. Hallelujah means to praise the Lord. However this is a transliteration of that.

- “**because the Lord God**,” refers to deity. “The Lord the God” refers to the God-Man with emphasis here on His deity.
- “**omnipotent**,” – *PANTOKRATOR* - “all powerful.”
- “**reigns**” – AAIndic – *BASILEUO* - means to become a king, not to reign, “the Lord God all powerful has become the king.”
- Jesus Christ is crowned King and He will reign forever. And He will reign for the last 1000 years of history.

- Translation: “And I heard as the a voice of a great crowd of people [Church Age believers], and as the voice of many waters [Old Testament saints in resurrection bodies], and as the voice of mighty thunderings [Tribulational saints alive at the second advent], saying, Praise the Lord because the Lord God all-powerful has become the King.”
- Rev 19:7, the wedding.
- “Let us rejoice and be glad and give the glory to Him, for the marriage of the Lamb has come and His bride has made herself ready.”
- “rejoice” – PASubj – CHAIRO - means here to express absolute happiness. This is the happiness of CA believers, Trib believers, and OT saints.

- “and give glory to Him” - AASubj DIDOMI - culminative aorist. We have reached the great point of the wedding where everyone joins in expressing glory to Christ.
- This is where **Colossians 3:4** comes in: “**when Christ who is our life shall become manifest, and ye also manifest with him in glory.**”
- This is that point. This is actually the fulfillment of Colossians 3:4. It should be translated, “because the marriage of the Lamb has come.”
- “**and his wife,**” - refers to the right woman, the Church, the body of Christ.

- “**has prepared herself**,” ETOIMAZO – AAIndic - a culminative aorist, her preparation is over. She is in a resurrection body, minus the old sin nature, minus human good.
- 19:8, the wedding dress.
“**And to her was granted**.” - DIDOMI – APIndic - “**was given**.” This is a culminative aorist, this is the completion of this giving.
- The passive voice: the Church as the bride of Christ receives preparation.
- The indicative mood is the reality of the bride’s preparation.
“**And it [the preparation] was given to her**.”

- Translation: “Let us express great happiness and let us be ecstatically happy, and let us give glory to him because the wedding of the Lamb has come, and his right woman [has prepared herself].”
- “she should be arrayed,” – AMIndic – PERIBALLO - completely clothed. “And it was given to her that she herself should be completely clothed.”
- “fine linen” BUSSINOI – finest white linen at that time. It not only refers to imputed righteousness but also to the status of ultimate sanctification.
- “clean,” - LAMPROI - bright and shiny new.

- “and white,” KATHAROI - means unsoiled.
- “for the fine linen is the righteousness” - DIKAIOSUNE - means justification.
- Translation: “And it was given to her [the Church] that she herself should be clothed in fine linen, bright [imputed righteousness] and unsoiled [absence of human good]: for the fine linen is the justification of the saints.”
- Rev 19:9, the guests. “And he said to me, write” – LEGO – PAIndic – Holy Spirit speaks to John the apostle under verbal inspiration.

- “**Write,**” – AAImpv GRAPHO - an ingressive aorist, “Begin to write.”
- “**Blessed,**” - nominative plural of MAKAROI - means happinesses.
- “**which are called**” – Pf PPtc – KALEO - means to have been invited.
- This refers to two categories, the friends of the groom [Old Testament saints plus the Tribulational martyrs] who are in resurrection bodies; secondly, the friends of the bride [Tribulational believers alive at the second advent].
- “**unto the marriage supper of the Lamb,**” the wedding supper takes place on the earth immediately after the coronation of Jesus Christ in contrast to the preparation for the wedding in heaven. The background for this is found on **Matthew 25:1-13.**

- “And he said to me, these are the true, (the genuine or dependable) sayings (LOGOI doctrines) from the source of God”
- Translation: “He said unto me, Begin to write, Happinesses to the one’s having been invited to the wedding feast of the Lamb. And he said to me, These are genuine doctrines from the source of the God.”
- Back to **Colossians 3:5-17** deals with the objectives of phase two.
- **3:5**, “Therefore consider the members of your earthly body as dead to immorality, impurity, passion, evil desire, and greed, which amounts to idolatry.”

- “**Consider**” – AAImpv – NEKROO - means to put to death or to render impotent.
- The verb is used of persons whose physical capabilities have failed in a certain respect, says Arndt and Gingrich, page 537
- Actually, it is only used one way on the Greek and that is for those who are sexually impotent.
- In our passage it doesn't mean to render sexual impotence, it just means to render impotent certain undesirable things in the life.
- So to translate we will give its true implication, “**Render impotent.**”
- The aorist tense is ingressive, it has in view the reversionistic believers who are in Colosse and in the Lycus valley which includes Laodicea.

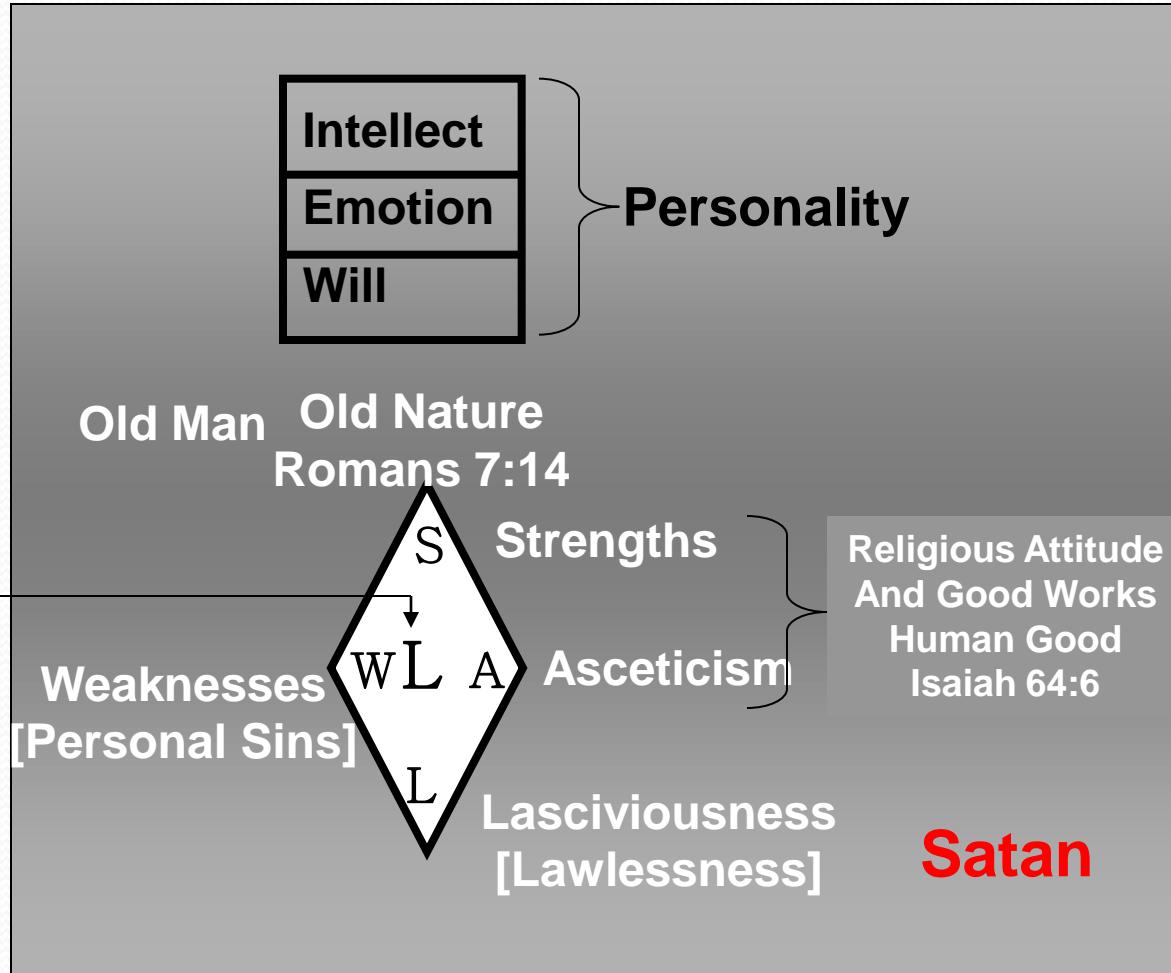
- These reversionists have taken the phallic cult so they should **“Begin to render impotent.”** Cease from activity using extreme measures, deny the self-centered life (Rom 6:5-14) beginning with confession of sin.

The reversionistic believers needs to recover from the phallic cult or face maximum discipline.

- **“the members of your earthly body as dead”** – MELOI - refers to a part of the body, a limb or some other portion of the human body, the Old Sin Nature.
- Influence of the OSN over the body is seen in **Romans 6:6**, **“the body of sin,”** or in **Colossians 2:11**, **“the body of flesh.”** See: Doctrine of the OSN

Old Sin Nature and State of Mankind

1 Unsaved / Unbeliever / Pre-Salvation



Everyone born into this world is alienated from God and spiritually dead and is a child of the Devil. He is nonetheless a living soul.

The Doctrine of the Old Sin Nature

1. The old sin nature is the source of spiritual death, Romans 5:12; Ephesians 2:1.
2. The old sin nature is perpetuated in the human race through physical birth, Psalm 51:5; 1 Tim. 2:13,14.
3. The believer continues to have an old sin nature after salvation, 1 John 1:8; 1 Cor. 3:1.
4. The old sin nature can be rendered impotent when certain conditions are true in the life: rebound, filled with the Spirit, study and application of Word, when building the ECS, and when you enter into the greater grace life.

5. The OSN frustrates spiritual production in time, Romans 7:15.

6. The nomenclature for the OSN,:

“flesh,” Galatians 5:16;

“old man,” Ephesians 4:22;

“carnal,” Romans 7:14; 1 Cor. 3:1-3;

“sin” in the singular, Romans 5:12; 1 John 1:8; 1 Cor. 15:56’ sometimes

“heart” is used for the OSN, Jeremiah 17:9; Matthew 15:19;

“members,” Colossians 3:5.

7. The essence of the OSN, revealed both in Col. 3:5 and Romans 6:6.

- The area of weakness is revealed in Hebrews 12:1 (sin)
- The area of strength is revealed in Romans 8:8 (HG)
- The lust pattern, Romans 7:7 (sex, power, money, etc.)
- Trends for lasciviousness(David) or asceticism (Peter) are revealed in various lives of great believers.

8. The solution to the OSN involves God's judgment of the OSN by Christ bearing our sins — 2 Cor. 5:21; 1 Peter 2:24.

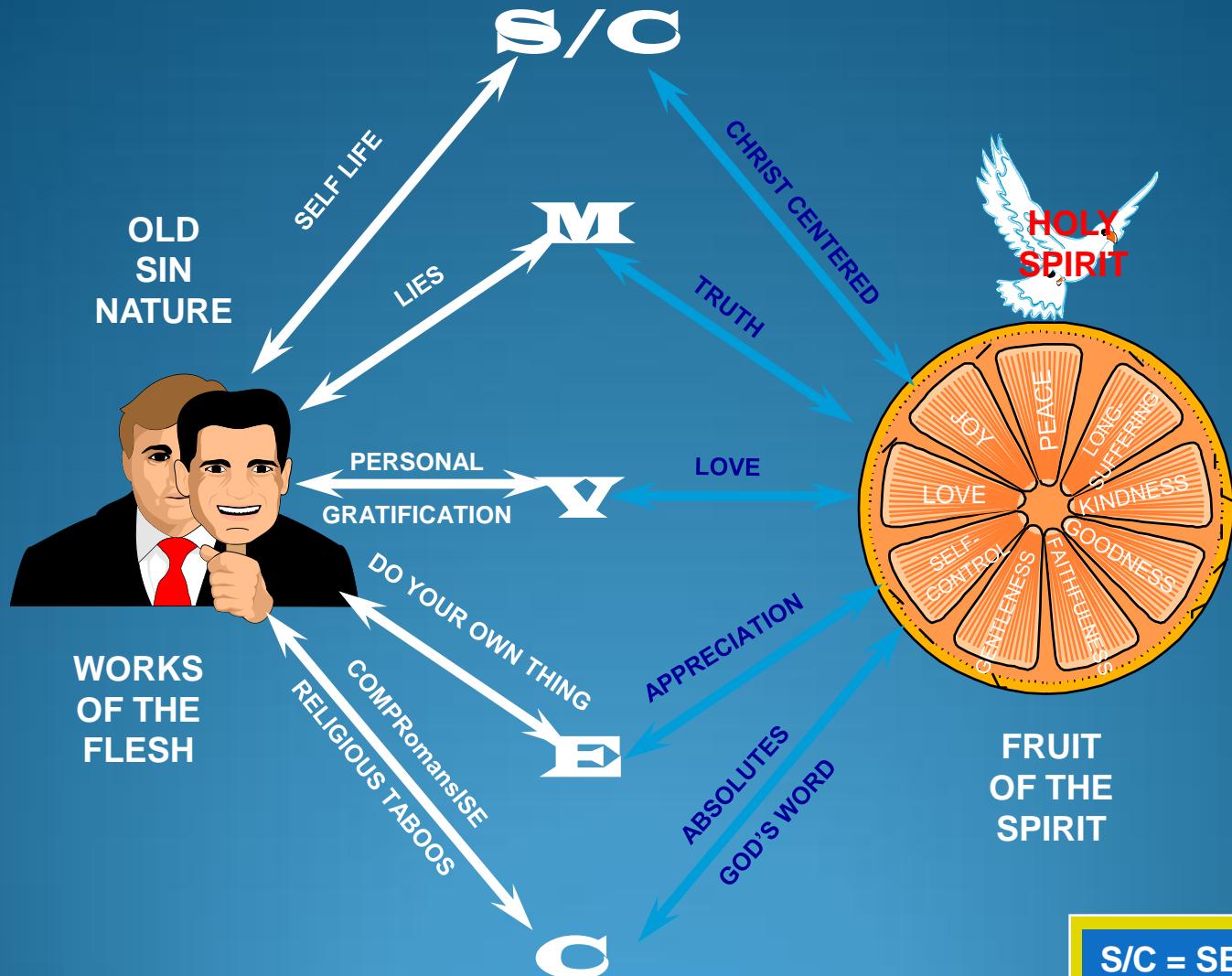
- Phase two judgment is confession of sin and application of doctrine to life to the point of neutralizing the OSN.
- The OSN is removed by phase three (eternity).

9. The OSN is not found in eternity and is not found in the resurrection body.

- God wants us to put to death five areas that attack our lives.
- In our position in Christ we are dead to the power of the OSN's rule over us.
- After salvation we still have a great capacity to sin because we still have the OSN so we are told to “strip off” (vs 9) the OSN and in vs 10 to put on the “new man” that represents the thinking and life of Christ.

THE WAR WITHIN

1 PETER 2:11
GALATIANS 5:1-17



VICTORY
1 JOHN 4:4

S/C = SELF CONSCIOUS
M = MENTAL
V = VOLITION
E = EMOTION
C = CONSCIENCE

- “which are upon the earth,” TA EPI THI GHI - “the things upon the earth.”
- These things deal with phallic reversionism: “ **immorality, impurity, passion, evil desire, and greed, which amounts to idolatry.**”
- “**immorality,**” PORNEIA - refers to illicit sexual intercourse between a man and a woman especially in the heathen temples in Colossae. They worshipped false goddess of fertility, Ishtar or Aphrodite. They also worshipped Demeter the goddess of harvest and fertility through sex.

- There are 82 warnings in the New Testament against immorality of one kind or another. Fornication is mentioned 34 times in the Bible, 26 times in the NT.
- Sexual immorality was present in the Corinthian church (1 Cor 5:1).
- Our body is not for sexual immorality – 1 Cor 6:13.
- Sexual immorality is a sin against your own body – 1 Cor 6:18
- Sexual immorality is always wrong regardless of circumstances – Gal 5:19, Eph 5:3, 1 Thess 4:3).

- Barnyard morality in our schools, homes, and at work has led to AIDS epidemic, divorce, murders, economic loss, rise in health care costs, promotion of immorality.
- “**impurity**,” – AKARTHASIA – means garbage, filth, dirt, or immorality, “**depraved passion**”. Matt 23:27, Rom 1:24, 2 Cor 12:21, Gal 5:19, Eph 4:19, 5:3.
- It is especially used for unnatural sex vices, and this is the way it is used in Romans 1:24, includes homosexuality, lesbianism, bestiality, and so on.

- It was Demosthenes in the fifth century BC who first used this word for impure motivation or anything that would break down the laws of divine establishment; “**inordinate affection**.”
- “**passion**” - PATHOS – compulsive desire, obsession with evil desires (Rom 1:26) that rule one’s life.
- Passionate desire of the OSN that dominates ones thoughts, speech, and actions. Rom 6:12, 13:14 Gal 5:16, 24, Eph 2:3, 2 Pet 2:18, 1 John 2:16.
- Rom 1:26 uses the word for sexual deviation, perversion.

- “evil desire” - EPITHUMIA which means lust, and the word for evil is correctly translated KAKOI.
- EPITHUMIA or lust occurs 35 times in NT (Gal 5:24, Eph 2:1-3).
- It is an illicit craving, strong physical desire for sex that is a lustful desire (Rom 1:26).
- EPITHUMIA drives one to become dissatisfied with what they have now (husband or wife) and lust for someone else. Matt 5:28.

- We are told not to covet things: money (Acts 20:23), women (Matt 5:28), foolish desires (1 Tim 6:9), youthful desires (2 Tim 2:22), former desires (1 Pet 1:14), desires of the body (Gal 5:16).
- “**greed**” – PLEONEXIAN - means insatiableness. It is technical both in Ephesians 4:19 and here for a frantic search for happiness.
- Obviously this is a frantic search for happiness in the realm of the phallic cult.
- Covetousness or greed is the desire to have more, more, and more. Dissatisfaction with what God has provided you.

- Greeks defined this word as an insatiable desire like trying to use a sieve to hold water.
- Covetousness is ruthless self-seeking or self-benefit. Mark 7:22, Luke 12:15, Rom 1:29, Eph 5:3, 1 Thess 2:5.
- Covetousness people are experts in greed (2 Pet 2:14) so they fill their lives with material things and the “good life”.
- It is not covetousness to appreciate something that another person has but it is wrong to plan to take it from him.
- True satisfaction in life comes from knowing Christ and being content in Him (Phil 4:10-13)

- Covetous people put too much value on things which leads to idolatry. **Loving pleasures over God is idolatry.**
- Covetousness is used in relation to material possessions (Luke 12:15, 2 Pet 2:3, 2 Cor 9:5), sensuality (Eph 4:29), greediness (2 Pet 2:14).
- Covetous person believes he can persuade or bribe God to give him something or desire to get more. He is a slave to his depraved ideas (Gal 4:8-9).
- Idolatry is a problem of our thoughts and heart (1 John 5:21, Exodus 20:17).
- “**which** [category of things].” EIMI – PAIndic – “**which category of things amounts to idolatry**”.

- “**idolatry**,” - EIDOLOLATRIA - means the worship of mental and physical idols.
- Translation: “**Therefore begin to render impotent [through doctrine] the members [OSN] the things upon the earth; namely, fornication, unnatural sexual vices, degenerate passions, evil lust, phallic search for happiness, which category of things keeps on being idolatry.**”

Principle

- 1. Rejection of phallic reversionism is the issue.
- 2. Phallic reversionism is based on a trend toward lasciviousness in the OSN plus the function of the OSN in influencing emotional revolt, plus an entrance into the Canaanitish phallic cult.

- There are three basic forms of reversionism:
 - ritual reversionism, Hebrews 5:11-6:6;
 - monetary reversionism, James 5:1-6; Revelation 3:14-20;
 - phallic reversionism, 2 Cor. 12:21; Ephesians 4:19; Colossians 3:5; Revelation 2:2-23; 2:14.
- **3:6, “For which things”** should be **“Because of which things,”** – DIA plus the accusative of HOTI in the neuter which makes it things instead of persons.
- Within the phallic cult this is to show there are variations within phallic reversionism.
- Some practice it, some think it, but whether you think it or practice it or both phallic reversionism is a reality in which the OSN controls the soul, and the OSN must be rendered impotent. **“because of which things,”** i.e. because of reversionism.

- “**the wrath of God**,” this is an anthropopathism, God does not get mad. It is simply explaining in human terms the divine attitude toward reversionism.
- “**comes**” is the PAIndic – ERCHOMAI - The coming of the wrath of God refers to divine discipline. This is a gnomic present, it is an absolute.
- “**the children of disobedience**” is not found in the original, so the verse is a very short one.
- Translation: “**Because of which things** [phallic reversionism] **the wrath of God comes**.”
- The wrath of God comes in two ways: divine discipline and the sin unto death.

• The Doctrine of Divine Discipline

1. This doctrine is for believers only, Hebrew 12:5. It is for the family of God.
 - This is not saying that unbelievers do not suffer. They suffer by violating the laws of establishment, they suffer from self-induced misery, from the decadence of their soul in the field of mental attitude sins.
 - The unbelievers do suffer but their suffering is not a family matter. Divine discipline is a family matter.
2. Discipline is based on love, Hebrews 12:6.
 3. Divine discipline does not entail the loss of salvation, Galatians 3:26 cf Hebrews 12:6.

4. Divine discipline is often removed by rebound, 1 Corinthians 11:31. In this way God turns cursing into blessing.
5. If the suffering continues after rebound the purpose is blessing, Job 5:17,18.
6. All discipline for members of the family of God is confined to time, Revelation 21:4.
7. Discipline relates to sins of the immediate past. The suffering is caused by discipline for something you have done wrong recently, in the immediate past.
 - The only exception to this would be reversionism over a long period of time, as in the case of king Saul.

8. Maximum discipline for any member of the family of God is the sin unto death, 1 John 5:16. This is caused by prolonged reversionism.
9. Triple compound discipline is one of the more intense forms of divine discipline. An illustration is found in Matthew 7:1-2.

3:7, “In the which” – EN plus the locative plural of HOI - translated **“In the sphere of which things.”** Again it refers to reversionism and the practice of reverse process reversionism.

- **“you also walked,”** AAIndic – PERIPATEO - used here for a way of life, behavior pattern of life, thought pattern, behavior pattern.

- The aorist tense here is constantive, it gathers into one entirety every occasion in which the Colossians practiced phallic reversionism.
- The active voice: the ones to whom this applies in the passage are those who are in reversionism, not all the members of the Colossian church.
- The indicative mood is the reality of the fact that one segment of the Colossian church are involved in reversionism.

The Doctrine of Walking

1. PERIPATEO - describes not literal walking but a pattern or function of life.

- It is generally ascribed favorably, sometimes unfavorably as in our context, to believers in phase two.
- Actually PERIPATEUO or walking is used for the Christian's modus operandi (operating by FHS) or the Christian's modus vivendi (living) in phase two.
- 2. The concept of one day at a time is connoted in walking.
- In walking you have to take one step at a time, just as the Christian life involves one day at a time, Romans 14:5,6; Ephesians 5:16-18; James 4:13-15.

- 3. Balance is required for walking. The believer is off balance living in the devil's world but is stabilized by God's grace provision, and this is the concept when PERIPATEO has a favorable connotation.
- 4. Walking is used to depict the method of operation of the reversionistic believer, Philippians 3:18; Colossians 3:7.
- 5. Walking is also used to describe the function of the ECS believer, Philippians 3:7; Colossians 2:6.

- 6. There are three favorable spheres of the believer's walk:
 - a) In the Holy Spirit, Galatians 5:16;
 - b) In faith, 2 Corinthians 5:7;
 - c) In doctrine 3 John 3.
- 7. Walking therefore depicts the Spirit-filled life in certain passages, Galatians 5:16; Romans 8:2-4; Ephesians 5:2,18.
- 8. Walking describes the function spiritual growth in Ephesians 5:15.
- 9. Walking is used for the function of the edification-type believer, 1 John 1:7; Romans 6:4; Ephesians 4:11; Colossians 1:10; Romans 13:13.

- “**when you were living in them**” – Impf Aindic – ZAO which means the function of living.
- The context of the writer is reversionism.
- In **verses 8 - 9** our subject is: When you recover from reversionism you also lose the characteristics, the habits, the way of life which was practiced under reversionism.
- **3:8, “but now you also, put them all aside; anger, wrath, malice, slander, and abusive speech from your mouth.”**
- NUNI DE - two Greek words which recognizes the believer’s determination to recover from reversionism.
- These two words are actually designed to show a change of attitude once you are in reversionism.

- When a believer begins to go into reversionism he receives a series of disciplines which is called Jesus Christ knocking on the door.
- Knocking is a warning, and as this discipline continues it eventuates in the sin unto death.
- “**but now**” the word DE is an adversative conjunctive particle; it means there is now a change in the volition of the individual’s soul.
- “**put them all aside:**” - AMImpv – APOTITHEMI - The word originally means to take off soiled or dirty clothes.
- It also came to mean to renounce, to lay aside something, to rid one’s self of something that is dirty and uncomfortable.

- In other words, to completely get rid of something which is causing discomfort.
- In this case the discomfort is divine discipline designed to turn a person back toward grace to fulfill the objectives of the Christian life.
- Our objectives: the erection of the ECS and the entrance into the greater grace life at which point the priesthood begins to function.
- It means you begin to make the positive decisions — positive decisions toward rebound, positive decisions toward doctrine, positive decisions toward local church operation where you take in the Word of God.

- These are continuous decisions but they must have a starting point and the ingressive aorist is that starting point — begin to take off the dirty clothes, they do not all come off at once.
- Reversionism is like wearing very many soiled clothes. The removal is a process, it is not instantaneous.
- The imperative mood is a command to reversionistic believers everywhere.
- “**all**” in the beginning of this passage, starting at verse 5, we only had as the background phallic reversionism. TA PANTA “**the all these**”.

- Now we are going to other categories of reversionism and before we have finished the next one a number of other categories will appear.
- When a person enters into reversionism he often discovers for the first time that he has a characteristic that has been latent but very much a part of his personality, and that is a vicious temper.
- Without fuses it is very easy to hide a bad temper. With long fuses and with a certain amount of psychopathic thinking activity it is very easy to give the impression of being docile, placid, easygoing, sweet and sincere.
- But in reality the individual involved is a bomb looking for a detonator. That is the meaning of anger here.

- “**anger**,” – ORGE - All it takes is some reversionism to bring this out. The Greek word here connotes an anger caused by emotional revolt, caused by jealousy in emotional revolt. The detonator and short fuse is jealousy.
- “**wrath**,” this appears to be synonymous with anger but is not. This is the Greek word QUMOI and means emotional turbulence and has to do with tantrums or emotional agitation leading to instability of soul, “**emotional tantrums**.”
- “**malice**,” KAKIA - means depravity but it doesn’t mean depravity in the sense of degeneracy, it means depravity in other fields.
- It means when anger is frustrated, when tantrums no longer bring the attention or change people into the pattern that you have fixed for them.
- This means to find a substitute to care for the frustration. But this also means evil practices.

- This could simply mean any form of evil directed toward someone else, the attempt to destroy them, to hurt them.
- Many times people pattern a behavior pattern not because they want to engage in that behavior pattern but because it hurts the object of their love or their affection.
- “**slander**,” a transliteration. The Greek word is BLASPHEMIA and it means to malign, slander. Often in reversionism, in trying to hurt someone else, there is the practice of maligning them, slandering them.
- “**abusive speech from your mouth**” – AISCHROLOGIAN means shame talk, talk that will hurt someone else. It also means to be obscene. It is an extension, then, of BLASPHEMIA in the sense of slander.

- Translation: “**But now you also begin to lay aside all these; outbursts of temper, volatile anger, emotional turbulence, depravity** [to hurt someone at the expense of someone else: hurting X by using Y], **slander, language designed to hurt, from the source of your mouth.**”
- 3:9 “**do not lie to one another, since you laid aside the old self with its evil practices.**”
- In order to accomplish the last half of this verse you have to become deceitful.
- “**do not lie to one another**” - ME PSEUDO – PMImpv - means to speak falsely, to speak deceitfully.

- Both are relegated to the category of lying. Deceit is a part of the practice of reversionism.
- However, the object is not God who cannot be deceived, only someone with whom you have some kind of a relationship.
- ALLELOI – another of the same kind, believers. “**Stop lying to one another**” or “**Stop deceiving one another**.”
- “**since you laid aside**” – AMPtc – APODEKDIOMAI - means to strip off clothes, but in the middle voice it means to disarm.

- The constantive aorist gathers up into one ball of wax every time this becomes necessary.
- It gathers into one entirety the decisions of a believer in reversionism trying to recover from reversionism —
 - the decisions to confess sin,
 - the decisions to attend class,
 - the decisions to expose one's self to Bible teaching in spite of temptations to do other things.
- The action of the main verb is “**stop lying.**” This tells you how you are going to stop lying. It will be accomplished by recovering from reversionism.

- But there is no reversion recovery apart from rebound and the daily study and growth.
- When you begin to recover you disarm the OSN. **“Stop lying to one another of the same kind, having disarmed the old man.”**
- **“the old self”** refers to the old sin nature;
- **“with its evil practices,”** SUN PRAXESIN - means **“practices.”** SUN plus the instrumental means **“together with.”**

- Translation: “**Stop lying to one another of the same kind, having disarmed the old man [OSN] together with his method of operation.**”
- There are at least 8 categories of reversionism
- 1. **Drug reversionism.** If the person loses the neurons of the brain on which information is printed by grace, if he destroys too much, if he has too much brain damage, he cannot recover (meth or heroin addiction).
- This is why it is important to emphasize that it is possible for a born-again believer to go too far, too long, with drugs and that makes reversion recovery impossible unless God performs a miracle by touching that person’s brain.
- 2. **Phallic reversionism** (already covered).

- 3. **Monetary reversionism**, James 5:1-6.
- 4. **Legalistic reversionism**. This was the problem of the Pharisees in our Lord's day; it was the problem of the Jewish believers in Jerusalem in 67 AD.
- 5. **Mental attitude reversionism** — jealousy or some related mental attitude sin, which we have noted in this chapter, becomes a short fuse for a total loss of sanity temporarily through great anger.
- 6. **Verbal reversionism**. The concept here is using the mouth, the tongue, to malign and hurt others.

- 7. **Antiestablishment reversionism.** This belongs to the believer and the unbeliever. it always goes in for a frantic search for happiness by a total rejection of authority.
- 8. **Mental illness reversionism.** This includes the psychopathic the neurotic and the psychotic getting into these things in reversionism.
- **3:10 “and have put on the new self who is being renewed to a true knowledge according to the image of the One who created him”**
- Reversion recovery includes the construction of the ECS. It is rebuilt. **“And have put on,”** – AMPtc – ENDUO –Aor MPtc - means to dress someone, but in the middle voice it means to dress yourself.

- It is used also in the Greek in a figurative sense of taking on the characteristics, the virtues and the intentions of someone who is great, building the ECS.
- Stop lying but put on something. How are you going to stop lying? How are you going to stop being deceptive? The answer is “**putting on the new.**”
- “**the new,**” NEON - means new in a point of time. If you are recovering from reversionism you have lost the ECS and you begin to reconstruct it through the daily spiritual intake and application of doctrine.

- **Doctrine of the Edification Complex of the Soul**
- 1. The doctrine is based upon certain verbs and their cognates found in the Bible, both in the Hebrew and the Greek.
- E.g. in the Hebrew we have BANAH which means to construct and edifice.
- Its counterpart in the Greek is OIKODOME which means to build or construct, to erect a structure.
- There are also some nouns that go with OIKODOME — OIKODOME which means the act of building or erecting a structure. It is quite common for the ECS.

- OIKODOMIA - which is the ECS, the result of erecting a structure.
- OIKODOMOI - which refers to the contractor or the builder or the function of construction.
- 2. Intake and believing doctrine is the source of the ECS, Ephesians 4:12,13.
- In that passage we have all the ingredients for the ECS. The believer is a priest in the Church.
- As a believer priest he is to gather with others, this gives him his privacy. The message of the pastor-teacher is all that is important to the believers who hear him.

- 3. The believer's ECS provides both stability for the individual and preservation for the national entity. It is the only way a believer can be happy.
- Furthermore, the ECS count is the basis for determining the preservation of the national entity, Jeremiah 42:10.
- 4. The rapid construction of the ECS comes from a maximum use of faith patience under maximum pressure, James 1:2-4.
- 5. The structure of the ECS.
- **First floor**: grace orientation. It is impossible to begin an ECS unless the believer is grace oriented.

- **Second floor**: the mastery of the details of life, and capacity for these details.
- **The third floor**: the relaxed mental attitude of the believer's soul. This is freedom from any habitual mental attitude sins because MA sins destroy any capacity for life.
- **The fourth floor**: capacity for love. This is important because all capacity for love does not start with people, it starts with God. As you develop occupation with Christ, then the other capacities fall in line.
- **The fifth floor**: +H, the door that opens the believer into the normal Christian life which is greater grace.

- 6. The biblical use of the word “edification.” It is used in Ephesians 4:11,12, as the objective of the pastor-teacher.
- His responsibility is to so communicate doctrine that those who are positive will hear and grow up into the ECS.
- The soul was saved in order that the soul might have something special from God.
- The soul is saved so that it can be structurized by God’s plan, and this is where the ECS comes in.

- The second use of “edification” is found where a local church with a maximum number of believers having an ECS is a prosperous church. Acts 9:31.
- The third use of “edification,” the objective of phase two is to erect the ECS, not to speak in tongues, 1 Cor. 14:3,4, 12, 26.
- Fourth, human knowledge has a tendency to pump up but the spiritual intake of doctrine in the sphere of love edifies, 1 Corinthians 8:1.

- 7. There are two spirits involved in ECS.
- The first is God the Holy Spirit, the third person of the Trinity. He functions in the intake of doctrine by which the ECS is constructed, John 14:26; 16:12-14; 1 John 2:27; 1 Cor. 2:9-16.
- The second “spirit” in the ECS principle is the human spirit. It is the target for doctrine by which material is made available for the construction of the ECS, Romans 8:16; 1 Cor. 2:12,13; Job 32:8.
- Only doctrine stored in the human spirit is construction material, Ephesians 4:23,24; Colossians 1:9,10; 1 John 2:3.
- 8. As a starting point for motivation the humanity of Christ possessed an ECS during the incarnation, Luke 2:40, 52; John 1:14.

- 9. Biblical synonyms for the ECS:
 - **Light**, Psalm 43:3; Psalm 119:130; Ephesians 5:8,9,13.
 - **Glory** is used for the ECS, Jeremiah 13:16; 1 Cor. 11:7.
 - **The fullness of God**, Ephesians 3:19
 - **Imitators of God**, Ephesians 5:1. However, Eph. 5:1 not only refers to the ECS but emphasizes it as the entrance into greater grace.
- **Christ at home** in your hearts, Ephesians 3:17.
- **Christ formed** in you, Galatians 4:19.
- **The new man**, Ephesians 4:24.
- **The new**, Colossians 3:10.
- **The perfect work**, James 1:4.
- **Christ in you**, 2 Cor. 13:5.

- 10. The greater grace life is the objective after the ECS. The ECS, therefore, is the entrance into the greater grace life. Once the top floor has been constructed there is a transition into greater grace. The top floor is God's happiness shared with the believer.
- “**new**” means the reconstruction of the ECS.
- “**which is renewed,**” – PPPtc- ANAKAINOUMENON - means new in species. It should be translated “being renewed.”

Summary

- 1. The participle indicates that the ECS once existed but was destroyed through reversionism.

- 2. Essentially this is what reversionism means — the destruction of the ECS through negative volition toward doctrine, accumulation of scar tissue, emotional revolt, blackout of the soul.
- 3. Once the ECS is in the process of destruction and these other things are occurring simultaneously, the believer begins to reject everything he has previously thought was correct or good.
- “**to a true knowledge,**” EPIGNOSIS - believed Bible doctrine.

- “**“after the image,”** KATA EIKON - the accusative - **“according to the image of the One who created him.”** The image here is Jesus Christ.
- **“who created him”** - AAPtc – KTIZO - “having created.” “him” refers to the believer who has now recovered from reversionism.
- Translation: **“And having put on the new, being renewed because of (EPIGNOSIS) doctrine according to the image of the one having created him.”**
- **3:11 “a renewal in which there is no distinction between the Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, slave and freeman, but Christ is all, and in all.”**
- This verse is the application of current positional truth. Of all of the doctrines that apply to us in the Church Age, the one which causes us to separate from religion and to begin to understand the true nature of God’s plan for the believer’s life, it is the doctrine of positional truth.

- This is the one doctrine that removes any inferiority complex, eliminates all handicaps from being a hindrance to us, keeps from ever getting mixed up with the psychiatric approach or the psychological approach to life.
- Psychology and psychiatry teaches that you are a product of your environment. **WRONG!**
- Positional truth protects us from all of the fallacies of life and causes us to distinguish between Christianity and religion.
- Positional truth always emphasizes that Christianity is a relationship with God and not some system, like religion, that is trying to make points with God through works.
- “**in which place**” – in union with Christ
- “**there is neither;**” – PAIndic – EN + EIMI - means to be within, to be inside. It refers to current positional truth. We have a negative with this one: “**In which place [union with Christ] there is not inside.**”

- Positional sanctification qualifies the believer to live with the Lord forever.
- There are two qualifying principles. If you are going to live with God forever in heaven you have to have the same righteousness as God has.
- The only way we are qualified is the fact that Jesus Christ has +R, at the moment of salvation we enter into union with Christ, and His righteousness becomes our righteousness, 2 Corinthians 5:21.
- His righteousness belongs to us now, and it is His righteousness which justifies us.
- God sees His righteousness credited to our account and therefore justifies us. We also have to have the same kind of life that God has.

- Positional truth explains two of the most difficult stumbling blocks in the realm of theology: election and predestination, Ephesians 1:3-6.
- In eternity past Jesus Christ was elected by God the Father [that is a part of the doctrine of divine decrees].
- In the divine decrees Jesus Christ was given a destiny. The moment that you believe in Christ you enter into union with Christ, you share His election, you share His destiny.
- That is the sense in which you are predestined. You are predestined in the sense that you share the destiny of Christ.

- Predestination is not fatalism. Some good theologians fall apart because all they can think of is the sovereignty of God and that you really have no free will of your own, and that you fall into this or you don't .
- There are all kinds of fatalism in the world but a sovereignty-type theologian inevitably has to be a fatalist and he spends half of his life explaining why he isn't a fatalist.
- A lot of theologians try to explain the difference between the “Calvinistic” view of predestination, and they can't .
- The Calvinistic view of predestination is fatalism. It is called Reformed fatalism. It is really not John Calvin's fault. John Calvin did not hold to the view of Predestination to which his name is attached by Reformed Theologians.
- When we say Calvinism we are not talking about that great, brilliant theological mind, John Calvin. John Calvin recognized free will.
- We are talking about the followers of Calvin in the 20th century who do not know straight up from straight down. Positional sanctification clarifies election and predestination and keeps the believer from being a fatalist.

- Positional truth guarantees the eternal security of the believer, Romans 8:38,39. We are in union with Christ and we will never get out.
- Positional truth exists in two categories: retroactive — identification with Christ in His death. Christ in His death bore our sins in His own body on the tree but He rejected human good.
- The moment we believe we enter into union with Christ as he was on the cross, Romans 6; Colossians 2:12; 3:3. Christ rejected human good.
- Current positional truth has many applications.
- We share the life of Christ, eternal life, 1 John 5:11,12;
- We share His righteousness, 2 Corinthians 5:21;
- We share His election, Ephesians 1:4;
- We share His destiny, Ephesians 1:5;
- We share His sonship, 2 Timothy 2:1;
- We share His heirship, Romans 8:16,17;
- We share His sanctification.

- “**There is no distinction**” - i.e. in union with Christ, four things. Experientially on the earth people are still Jews and Gentiles. So the first category is a **racial** category. There are four areas of equality established by positional truth.
- “**neither Greek nor Jew,**” – ELLEN - is used because of the tremendous impact of Greek culture on western civilization, and therefore the word “Greek” means those who are Gentiles **racially and culturally apart from Israel**. The Jew refers to a Jew racially and culturally.
- “**circumcision nor uncircumcision,**” – PERITOME KAI AKROBUSTIA - This indicates that all ritual and religious activity is excluded as meritorious under positional sanctification.
- One’s background is eliminated as having any advantage. Religious background, religious environment, does not give anyone an advantage over a non-religious background. Non-religious environment is uncircumcision.

- The third category is strictly **cultural**, “**Barbarian, Scythian.**”
- “**Barbarian**” is BARBAROI. When the Greeks first went to the Black Sea to trade they encountered people who would try to talk to them, and they sounded like “Bar, bar, bar, bar.”
- The Greeks decided that these people didn’t make sense, so they called the people who sounded like that Barbarians.
- “**Scythian**” - SKUTHES – the Greeks didn’t think much of them. They were a crude people. They were a nomadic people who lived very much like hippies.
- They always scalped their enemies, they drank the blood of their enemies out of skulls, they offered human sacrifices. To the Greeks they were the lowest trash in the world.
- “**slave and freeman**” - The fourth category – DOULOI – slave, ELEUTHEROS – free man. All social distinctions are removed by positional truth.

- Positional truth accomplishes in one second what the devil has not been able to do in all of human history. This is the devil's big thrust.
- Satan wants everyone to be socially equal, socially acceptable, and he has never been able to pull it off.
- **“but Christ is all and in all,”** - Christ is the only celebrity for phase two. This only becomes apparent as the believer erects the fourth floor of the ECS (Rapport Love) and reaches maximum capacity for category #1 love under maturity.
- In other words, all of these inferiorities or superiorities which trouble mankind are all removed.
- When you enter maturity Christ is all and in all. You are occupied with the person of Jesus Christ. You have a new focus, a new concentration, a new motivation, a new happiness, you have a fantastic life.

Occupation with Christ

- We get to know who Christ is through the study of God's Word. Jeremiah 9:24; Ephesians 3:18,19; 4:20.
- We learn to love God as a friend by studying His Word. James 2:22,23.
- Occupation with Christ is the standard operating procedure for the Christian life, Hebrews 12:1,2.
- Occupation with Christ includes total dependence on grace provision, Psalm 37:4,5.
- Occupation with Christ is related to stability, inner happiness, and capacity for life, Psalm 16:8,9.
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- Occupation with Christ is the basis for blessing in suffering. Reversion intensifies suffering; greater grace minimizes suffering and substitutes happiness, Psalm 77.
- Occupation with Christ is based on the believer's entrance into the greater grace life, Hebrews 3:1,6.
- **3:12-13** -In these verses we now come to the results of having an ECS.
- **3:12** - the results of the ECS.

“And so, as those who have been chosen of God, holy and beloved, put on a heart of compassion, kindness, humility, gentleness and patience.”
- “**Put on**” – AMImpv ENDUO – to dress yourself.
- Every time you study doctrine and apply it to your life you are getting dressed up and moving towards spiritual maturity.

- This is what the NORMAL Christian life is all about. It prepares you for the normal function of the priesthood, the normal Christian life, and sets you up for blessings.
- Maturity is the only place where God can share His perfect happiness with you.
- **“as those who have been chosen of God,”** – EKLEKTOI- “as the elected ones of God,” referring to all believers. This is referring to the dressing up of the soul.

The Doctrine of Election

- 1. All members of the human race are potentially elected to the plan of God through unlimited atonement, 2 Timothy 2:10.

- 2. Christ was elected from eternity past, Isaiah 42:1; 1 Peter 2:4,6. Election for the believer means to share the election of Christ as well as to share the destiny of Christ.
- 3. The election of Christ occurred in the doctrine of divine decrees.
- This is a technical theological term which refers to the eternal life conference, John 15:16; Ephesians 1:4; 2 Thess. 2:13; 1 Peter 1:2.
- Christ was elected in eternity past, every believer is in union with Christ, therefore we share His election.
- 4. Every believer shares the election of Christ through positional truth, 1 Corin 1:2,30; Romans 8:28-32; Ephesians 1:4.
- 5. Election is the present as well as the future possession of every believer, therefore election is temporal as well as the eternal possession of the believer, John 15:16; Colossians 3:12.

- 6. The election occurs at the moment we believe in the Lord Jesus Christ, 1 Thessalonians 1:4; 2 Thessalonians 2:13; 2 Timothy 1:9.
- 7. Election is the foundation of the universal church, 1 Thessalonians 1:4.
- 8. Orientation to election comes through doctrine in the human spirit, Titus 1:1.
- 9. The regenerate Jews of the previous dispensation, the Age of Israel, also had election as a part of the plan of God, Romans 11:1-7.

- Every believer is in the plan of God.
- The principle: the ECS is dressing up the soul. The erection of the ECS is what is meant by this command, “Dress yourselves.”
- Your soul puts on clothes by the erection of an ECS through the daily function of GAP.
- So the ECS is designed to make the believer’s life an experience compatible with his position. It is designed to begin everything that leads to capacity.
- “**holy**,” HAGIOI - means saint or separated one. Election emphasizes the plan of God. HAGIOI emphasizes the grace security provided by God.
- “**beloved**,” this is not a noun. This is the Pf Pass Ptc of AGAPAO – ‘**having been loved**’.

- God loved us in the past with results. The result is that God is not compromised in loving us.
- It is possible for God to remain uncompromised in His essence and still love man. How? The answer is grace through the cross.
- “**Dress yourselves therefore, as elected ones of God, separated ones [sanctified] and having been loved with the result that you keep on being loved.**”

Summary

- 1. The perfect passive participle, “**having been loved**,” is also found in the following verses: Ephesians 1:6; 1 Thessalonians 1:4; 2 Thessalonians 2:13.
- It is translated the same way, “beloved,” but it should be translated “**having been loved**” in the past with the result that you keep on being loved forever.

- 2. However, the word “beloved” also is translated the same way from a noun, AGAPERTOI . The noun is found in Romans 1:7; Hebrews 6:9; James 1:16,19; 2:5; 1 Peter 4:12; 2 Peter 3:1; 1 John 3:2. So beloved is found in two forms and there is no way to distinguish them in the English.
- 3. The participle is even stronger than the noun. However, both participle and noun emphasize the fact that every believer in union with Christ is the object of the Father’s love.
- 4. By comparing Ephesians 1:6, the perfect passive participle of AGAPAO, with Colossians 3:12, another perfect passive participle, we begin to see the principle of how great is God’s love for us.
- Compare AGAPETOI used for Christ in 2 Peter 1:17; with Matthew 3:17.

- Ephesians 1:6 tells us that Jesus Christ is the beloved, we are accepted in Him.
- “Beloved” is 2 Peter 1:17 is used of Christ; in 1 John 3:2 it is used of the believer. Comparing the two we have the same principle again: Christ is the object of the Father’s love; the believer is the object of the same love.
- 5. The implications are obvious. Every believer, regardless of spiritual status, is loved by God the Father with the same amount of love that He has for Jesus Christ.
- 6. Every believer through positional truth is the object of the Father’s perfect and unchangeable love.

- 7. The believer's attitude toward God varies in accordance with his attitude toward doctrine.
- The believer's capacity to love God is based on the amount of doctrine in his soul through intake and application.
- 8. Therefore the believer's love for God varies but God's love for the believer is maximum and unchangeable. God's love for the believer is always the same from the cross to eternity whether the believer is supergrace or reversionistic.
- 9. The reality of this fact can only be achieved in the status quo of greater grace.

- Therefore the rest of this verse relates the ECS to the greater grace life. We now have five characteristics in which the believer must be clothed in order to comply with the imperative, “Dress yourself.”
- These characteristics are related to the five floors of the ECS.
- “**put on a heart of compassion**” - SPLAGCHNON OIKTRIMOU
It means bowels, but like most portions of the anatomy in the Greek language they also double for some area of the soul.
- While this is translated “**bowels**” it is used for both emotions or the inner feelings of the soul.
- It is also used as inner feelings for the soul, it can be legitimately translated “**affections**.”

- OIKTRIMOU - means “**grace compassion.**” It is in the singular. It should be translated, “**affections of grace compassion.**”
- This is a love which is normal to the greater grace believer, the ability to give love from your own soul.
- “**kindness**” - The second characteristic is CHRSTOTHI - means a “**gracious disposition.**”
- This noun is used for God, it is a characteristic of God. God has a gracious disposition, Romans 2:4; 9:23; 11:22; Ephesians 2:7.
- It is God’s perfect happiness which produces the gracious disposition.

- In fact this characteristic of God is demanded of believers in 2 Cor 6:6; Galatians 5:22; Colossians 3:12.
- To fulfill this command the believer must possess +H. Therefore this is the first half of Philippians 4:4.
- “**humility**” - The third one is TAPEOPHROSUNE - refers to a mental attitude of grace. It does not refer to some system of self-effacement.
- This is not overt, the word has to do with an inner function of the life.
- It is something you think, not something you do. it means that no matter how talented you are, no matter how smart you are, you have no illusions about yourself.
- So it is a total understanding of the principle of grace on the basis of Bible doctrine. Under grace orientation you have no illusions about yourself.
- “**gentleness**” – PRAUTES - means courtesy, humility, considerateness.
- This is the mental attitude of the soul which is not competing with others, not playing spiritual king of the mountain.

- This is the thought pattern of the soul that is free from subjectivity and sensitivity.
- Sensitivity is subjectivity relating everyone to yourself in a negative way.
- So no subjectivity, no sensitivity, no insatiable lust pattern in the field of approbation or power, no distorted scale of values, putting people or things before Bible doctrine.
- Sensitivity with regard to others is legitimate; sensitivity with regard to yourself is not legitimate.
- The grace disposition takes care of sensitivity toward others.
- So you avoid under this concept the mental attitude sins of pride, jealousy, bitterness, vindictiveness, implacability, hatred, lust, and so on.

- Instead, there is gentleness, thoughtfulness of others, courtesy and good manners. meekness, then, is the relaxed mental attitude in action.
- “**patience**” - MAKROTHUMIA - clarified for us in James 5:7,8 where it is define as the use of doctrine in the soul as capital for phase two rather than using human capital in life.
- Doctrine is capital for phase two and the believer can only spend doctrine which resides in his soul.
- Just as you cannot spend money which you do not have so you cannot spend doctrine which is not in your soul.
- Bible doctrine is not capital for you until it resides in your soul. So just as the blood of Christ is the coin of the realm for salvation the written Word of God is the coin of the realm for living the CWL.
- Therefore doctrine must come first fir the mastery of the details of life. The translation here should be “**steadfastness**” rather than longsuffering. That means stability from the mastery of the details of life.

- Translation: “**Dress yourselves therefore, as the elected ones of the God, separated ones [saints], having been loved with the result that you keep on being loved, I say, dress yourselves with affections of grace compassion** [capacity for love], **a gracious disposition leading to generosity, a mental attitude of grace, meekness [RMA], steadfastness.**”

Principles

- 1. God vindicates His Word in the soul of the believer.
- 2. “All things work together for good” only applies to the greater grace believer, the one who loves God.

- Col 3:13 the Greater Grace function.
- “bearing with one another, and forgiving each other, whoever has a complaint against anyone; just as the Lord forgave you, so also should you.”
- “bearing with one another” – PMPtc – ANECHO - to bear with, to endure, to put up with someone, “Putting up with one another of the same kind.”
- One another of the same kind always refers to those who are believers.
- The present tense is an iterative present, it describes what reoccurs at successive intervals.
- Under the greater grace concept of live and let live we have occasionally a great opportunity (if we have the doctrine) of putting up with some obnoxious fellow believer.

- “**and forgiving each other**,” – CHARIZOMAI – PMPtC -means to give graciously, to give without strings.
- Therefore to give without strings is to forgive.
- This is an iterative present describing what occurs at successive intervals.
- Under greater grace the believer forgives on the basis of the fact that he is in a status where he is reaping what God sows.
- If you are reaping what God sows you are being blessed of God and therefore to forgive someone is easy, not hard.
- “**one another**,” this time it is not one another of the same kind. This time we have a dative plural reflexive pronoun EAUTOU - the dative case here is indirect object to indicate the one in whose interest the act of gracious forgiveness is performed.

- The reflexive pronoun does not refer just to believers but to any member of the human race. How do we do this?
- “whoever has a complaint against anyone” – EAN plus the subjunctive mood which introduces a third class condition.
- This is therefore a protasis of a conditional clause, and it means “it”, maybe yes, maybe no.
- “**has a complaint**” – PASubj of ECHO – to have a quarrel or complaint.
- “**against anyone: even as the Lord forgave you,” ;**” – KATHOI – even as also the Lord. This is the standard for the mature believer to forgive others.

- “**forgave you**,” AAIndic – CHARIZOMAI - means to graciously forgive — no strings. The aorist tense is a constantive aorist matching the iterative present — at any time this occurs.
- Translation: **“Putting up with one another** [of the same kind], **and graciously forgiving others** [believers or unbelievers], **if anyone has a complaint against anyone else: even as also the Lord has graciously forgiven you, in this way also you** [graciously forgive].”
- The illustration: David and Absalom
- 1. In 2 Samuel 14:24 David was guilty of a half forgiveness. David permitted Absalom to come home but he would not permit him to come into the palace. A half forgiveness equals no forgiveness.
- 2. According to 2 Samuel 14:28 during the next two years Absalom was banned from court, and during that two years bitterness developed toward his father. He reacted to the half forgiveness which was no forgiveness and his reaction was bitterness.

- 3. The result of this half forgiveness is the Absalom revolution in which Ahithophel used Absalom's bitterness to overthrow the establishment. It was a revolution, 2 Samuel 15:12,31; 16:15,20; 17:1,7,14,23.
- 4. The resultant revolution is described in 2 Samuel 18. David's army prevailed and put down the revolution.
- 5. However, the result to David personally is best described in 2 Samuel 18:33; 19:1-4, in which we have David's broken heart, his maximum grief.
- 6. Yes, David was obviously in reversionism. But his fugitive activity caused him to recover.

- So he won the war and put down the revolution because he came back to MATURITY and he reaped what God sowed.
- But prior to that he reaped what David sowed. He had used a half forgiveness against his beloved son, Absalom, and therefore he lost Absalom.
- **Col 3:14 “beyond all these things put on love, which is the perfect bond of unity.”**
Progress is measured in terms of the construction of the ECS. The ECS is the backbone of your soul.
- **“beyond all these things.”**, EPI - means “above” and sometimes it means “upon” which is what it means here. **“And upon all these.”**
- What we are talking about it building something on something else.
- **“All these”** is a reference to the first two floors of the ECS, grace orientation and mastery of details of life.
- This verse is now contemplating the construction of the third floor which is AGAPE love, called a relaxed mental attitude.

- “Upon all these” is how you are going to build the rest of it. It is very difficult to start growing in the Christian life no matter how much doctrine you take in.
- The real problem comes from your mental attitude.
- It is very difficult to maintain a relaxed mental attitude through everything that is involved in taking in doctrine.
- For example, if you take in doctrine you have to assemble with other people and it is inevitable that you will not like some of the people with whom you assemble.
- There are many factors along the way which people are not really aware of.

- “**put on love**” AGAPE - a mental attitude love.
- On the negative side it is freedom from mental attitude sins, but on the other side of the fence it is a mental attitude born by doctrine whereby you have a total toleration of those with whom ordinarily you would have antagonism, those with whom you have clashes.
- God has designed a cement to hold all kinds of people together in one classroom, i.e. the local church, and that cement is AGAPE love. “... **put on the love**.”
- AGAPE love is also produced by the filling of the Spirit but it is not stabilized until it becomes a part of the ECS.
- So far we have: “**And on these put on the love** [RMA].”
- “**which is the perfect bond of unity**”- EIMI – PAIndic - meaning “which keeps on being.”

- “**the bond of unity**,” SUNDESMOI - refers to something which cements everything together, something which binds together.
- There is something that held us all together. It is not that we are members of the human race, it is not the fact that we all have souls because in our souls are all of the seeds of great conflicts — the OSN, emotional revolt, and so on.
- Just what is it that pulls us all together? It is the function of the soul when the believer has reached, has constructed, the third floor of the ECS.
- It is the relaxed mental attitude. The Bible does not advocate personality change but the Bible does make a major inner personality change for every believer, not a change necessarily that is overt from the standpoint of grooming or concepts of life, but it is a an attitude of soul.
- One of the most important attitudes of soul that you will ever develop comes from this third floor of the ECS, the RMA.

- There are two ways in human life in which a RMA is developed. The easy way is the intake of Bible doctrine until this third floor is constructed. The other way is military life.
- “**of unity**” – TELEIOTHI - means maturity, and it is a word synonymous with the concept of greater grace.
- Translation: “**And on these put on the love** [RMA] **which is the cementer of maturity.**”
- Not only does this mean that you are stabilized and ready to make that last sprint for greater grace, but there is something else here as well.
- Plato occasionally said in the days when he was famous in Athens, two things are always held together by a third thing. The RMA keeps what you have, it cements the floors of the ECS together.

- Col 3:15 - the completion of the ECS comes next
“let the peace of Christ rule in our hearts, to which indeed you were called in one body; and be thankful.”
- “**let the peace of Christ rule**” – BRABEUO – PAImpv - In the athletics of the ancient world they had umpires and BRABEUO means to be an umpire, to be an official.
- So the word means to umpire, to preside, to control, to govern, to reward.
- The word “**peace**” is peace in the sense of blessing, harmony, welfare, security and prosperity, EIRENE.
- Peace is actually used here to indicate the finish line, the completion of the ECS.

- “of God,” the ablative of source of *Xristoj*, “of the Christ.” “And the tranquillity from the Christ, let that umpire reside in the sphere of your hearts.”
- “to the which” is a prepositional phrase, *e)ij* plus the accusative of *o(j)*.
- “also you are called,” the aorist passive indicative of *kalew*, you are kept in this life so that you could go to supergrace. God calls you into supergrace. The aorist tense is an ingressive aorist, it begins to call. It is also a gnomic aorist, it is an absolute for every member of the human race. There is no such thing as a member of the human race for whom God did not call. The passive voice: the believer receives the action of the verb, he receives the call from God. The indicative mood is the reality of being called into the supergrace life.
- “into one body,” *e)n* plus the locative of *swma*, used for the Church universal.
- “and be ye” is not correct, it is the present active imperative of *ginomai* which means to become something you were not before. The present tense plus the imperative means “keep on becoming something you were not before.” The active voice: you as a believer produce the action of the verb.
- “thankful,” the nominative masculine plural of *e)uxaristoj*. The interesting thing is that the word is in the plural, “keep on becoming thankful ones.”

- Thanksgiving is related to capacity in the supergrace life.
- Translation: “And the tranquillity [blessing, prosperity] from the Christ be of cause to umpire your right lobes, into which also you have been called into one body; and keep on becoming thankful ones.”
- Verse 16, the congregation has a responsibility. “Let dwell,” the present active imperative of *e)noikew* [*e)n* means in; *o)ikew* means to dwell], and it means to dwell inside, to inhabit, to indwell. The subject is *o(logoj* and then the ablative of Christ, “the doctrine from Christ.” So literally, “And the doctrine from the source of Christ keep on dwelling inside you [in your souls].”