

Practical

③ Effects of Supremacy of Christ 1:24-2:7

Now - temporal force & also a logical force - equivalent to "wherefore"

a - results on Paul 1:24-2:5

(a) - vs 24 - it gives him joy in his suffering - suffering in behalf of the readers - "for your sake." Because of his work among Gentiles he was arrested.

(ii) - in sake of whole body of Christ - a supplement to the suffering of Christ. Christ best some suffering for his people to endure - (ii) afflictions which an epistle can't express in his people.

Afflictions - this word is never used in N.T. for the redemptive work of Christ. He does not rejoice because of his suffering, but in spite of them. He man's conception of Christ determines to what extent he will suffer for them.

Fidelity in Service - vs 25

(i) - a servant of the church - a steward of God (dispensation). Primarily & ultimately responsible unto God.

(ii) - now he looked on his message as "To fulfil this message is the word of God" - To fulfil the word - give full development

(iii) - it is a mystery (message) vs 26 - vs 27 depicts the mystery of Christ in you - Gentiles the grounds of future hope for the people of God. "mystery of a divine secret which is undiscoverable from divine revelation, this mystery has to do with the Gentiles to the promises of the Covenant redemption - on equal basis with Jews."

(iv) - whom we proclaim - vs 28 - His message centers in a person - Christ.

(v) - His method of service - vs 28 - (His preaching)

(vi) - Note of authority - "we proclaim"

(vii) - Note of warning - "admonishing"

(viii) - Note of teaching - "teaching every man"

(ix) - Note of exclusiveness - "every man"

(x) - We had a worthy aim - vs 28 - "to present every man mature in Christ" - by preaching

(xi) - "labor" - wearisome toil - vs 29 - striving & intense struggle.

(xii) - Strength from God - vs 31 b -

(xiii) - Does Him anxious concern for Colossians - 2:1-5

(xiv) - They been strengthened

(xv) - knit together in love

(xvi) - they may comprehend Jesus Christ -

from the dead; ¹that in all things he might have the preëminence. 19 ²For it was the good pleasure of the Father that in him should all the fulness dwell; 20 and through him to reconcile all things ³unto himself, having made peace through the blood of his cross; through him, I say, whether things upon the earth, or things in the heavens. 21 And you, being in time past alienated and enemies in your mind in your evil works, 22 yet now ⁴hath he reconciled in the body of his flesh through death, to present you holy and without blemish and unreprouable before him: 23 if so be that ye continue in the faith, grounded and stedfast, and not moved away from the hope of the ⁵gospel which ye heard, which was preached in all creation under heaven; whereof I Paul was made a minister. ⁶because of this

24 Now I rejoice in my sufferings for your sake, and fill up on my part that which is lacking of the afflictions of Christ in my flesh for his body's sake, which is the church; 25 whereof I was made a minister, according to the ⁷dispensation of God which was given me to you-ward, to fulfil the word of God, 26 even the ⁸mystery which hath been hid ⁹for ages and generations: but now hath it been manifested to his saints, ¹⁰to whom God was pleased to make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory: 28 whom we proclaim, admonishing every man and teaching every man in all wisdom, that we may present every man perfect ¹¹in Christ; 29 whereunto I labor also, striving according to his working, which worketh in me ¹²mightily.

2 For I would have you know how greatly I strive for you, and for them at Laodicea, and for

¹ Or, that among all he might have &c.
² Or, For the whole fulness of God was pleased to dwell in him
³ Or, into him
⁴ Or, him
⁵ Some ancient authorities read ye have been reconciled.
⁶ Or, good tidings: and so elsewhere: see marginal note on Mt. 4, 23.
⁷ Or, stewardship: See 1 Cor. 9, 17.
⁸ Or, from all ages &c. Or, from the ages and from the generations.
⁹ Or, in power

a church
 we had a worthy aim
 warning

5 - appears - con - firm (2: 6-7) In the light of who & what Christ
 is, we ought to do this - so:
 (a) In light of whom Christ is they are to remain **COLOSSIANS 2.2-2.14** [475]
true to Christ you as to be in walking (Present tense)
 (b) Abound in thanksgiving - a refrain in this letter. Study verses in these
 two verses. ph. Sufficiency of Christ (His Work)

as many as have not seen my face in the flesh; 2 that their hearts may be comforted, they being knit together in love, and unto all riches of the ¹⁰full assurance of understanding, that they may know the mystery of God, ¹¹*even* Christ, 3 in whom are all the treasures of wisdom and knowledge hidden. 4 This I say, that no one may delude you with persuasiveness of speech. 5 For though I am absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the stedfastness of your faith in Christ.

6 As therefore ye received Christ Jesus the Lord, *so* walk in him, 7 rooted and builded up in him, and established ¹²in your faith, even as ye were taught, abounding ¹³in thanksgiving.

8 ¹⁴Take heed lest there shall be any one that maketh spoil of you through his philosophy and vain deceit, after the tradition of men, after the ¹⁵rudiments of the world, and not after Christ: 9 for in him dwelleth all the fulness of the God-head bodily, 10 and in him ye are made full, who is the head of all principality and power: 11 in whom ye were also circumcised with a circumcision not made with hands, in the putting off of the body of the flesh, in the circumcision of Christ; 12 having been buried with him in baptism, wherein ye were also raised with him through faith in the working of God, who raised him from the dead. 13 And you, being dead through your trespasses and the uncircumcision of your flesh, you, *I say*, did he make alive together with him, having forgiven us all our trespasses; 14 having blotted out ¹⁵the bond written in ordinances that was against us, which was contrary to us; and he hath taken it out of

2- the Sufficiency of Christ (His Work)
(2:8-3:6) - Heart of passage: verses 9-10

① - the full Out. of Christ - vs 7
② the real Christ of Christ (truth) vs 9
③ the complete adequacy of Christ.
The Basis of these two v. 10. Paul gives a

Five six warning -

Below Edward's place, Phillips says, "long
the 4th of July, Burns sang 'Swing'

system which can vary from 100 to 1000.

because of the -

no fruit "bottle" (captivity) how? —

through his philosophy (empty delusion)

(a - Philosophy of pain alone - "after tradition of men" -

Notes the outcrops of the ward. (Slightly changed)

d. - it is not after Christ - this is what makes it so

Dangerous. What is the value of the following?

P 12/1/12 - Agave Agave - Agave

if there falls together a number of
minutes I am sure the time will arrive.

of the "light" - "Christ in Me, is spiritual" -

1a - In character Christen 100, is pleasant
handy, small, very kind and friendly

of consolidated on 11/11/11

Circumcision of adult - and by African.

~~The exact authorities~~ vary much in the text of this
in Or. by

by Or, by

~~Remove the following~~ insert in it.

¹⁵ Or, demands. See Gal. 4. 3 marg.

~~The law which was given us by its ordinances~~

④ vs 18:19 Warning Against Angel Worship - this was involved in the
 vain philosophy. ^{Did not rob you & your prize} - rob = act as umpire against
 you (drawn from athletic contests) - strong expression for "passing
 judgment upon you."
 a- [manner of robbing] - by voluntary humility & worshipping angels.
 Voluntary = part-wishing to do it by humility & worshipping of angels. "Delighting to do it."
 Humility = a false humility - a work humility.
 Worshipping of Angels = the Aeons in heresy. They
 very likely justified their worshipping angels
 by their humility: "we are so humble to go
 directly to God, must go thru intermediate
 beings." B-Description of these People:
 @ Dwelling in visions - stand upon their own
 imaginary visions @ Vainly puffed up = a phre
 of hell too full of hot air. (c) Do not hold fast the
 head which is Christ vs 14.

⑤ vs 20-3:4 Warning Against Ascetic
Living - Asceticism these things were
 made to be used! a- they are to reject these
 ascetic Regulations - not to be the governing
 principles of Christian Conduct. (a) Such Commandments
 are inconsistent with the Christian's death to
 the world - vs 20. (b) they are mere human teachings
 (c) vs 23 - they are powerless to check fleshly
 lusts. (d) the true check against sin is to
 be found in setting your affections on
 things above. vs 3:1 Conclusions:
 { 1 - Christianity is not a rule-book religion.
 2 - Genuine holiness grows out of inward
 conviction & inward principles which are
 generated by our union with Christ.
 we die with Christ at conversion - Raised when
 we were converted - Baptism symbolizes
 these.

II-3:5-4:6 - Practical Application - Applies
 Principles in every day life.
 1- Exhortation to Check Tendencies of the
Lower Nature, vs 5-11 - two key expressions:
 Put to death - vs 5-7 - put away -
 Put to death uncleanness & covetousness.
 "we must make what is already true in principle."
 these things of our old nature have more lives
 than ascat!!! slay utterly these things"
 therefore, points back to 3:1, 3:20 - "if we died, if
 we have been raised - let your conduct
 conform to your experience. covetousness keeps

16 Let no man therefore judge you
 in meat, or in drink, or in respect
 of a feast day or a new moon or a
 sabbath day: 17 which are a shadow
 of the things to come; but the body
 is Christ's. 18 Let no man rob
 you of your prize by a voluntary
 humility and worshipping of the
 angels, dwelling in the things which
 he hath seen, vainly puffed up by
 his fleshly mind, 19 and not holding
 fast the Head, from whom all the
 body, being supplied and knit to-
 gether through the joints and bands,
 increaseth with the increase of God.

20 If ye died with Christ from the
 rudiments of the world, why, as
 though living in the world, do ye
 subject yourselves to ordinances, 21
 Handle not, nor taste, nor touch 22
 (all which things are to perish with
 the using), after the precepts and
 doctrines of men? 23 Which things
 have indeed a show of wisdom in
 will-worship, and humility, and sever-
 ity to the body; but are not of any
 value against the indulgence of the
 flesh. on the Holy Spirit

3 If then ye were raised to-
 gether with Christ, seek the
 things that are above, where Christ
 is, seated on the right hand of God.
 2 Set your mind on the things that
 are above, not on the things that
 are upon the earth. 3 For ye died,
 and your life is hid with Christ in
 God. 4 When Christ, who is our
 life, shall be manifested, then shall
 ye also with him be manifested in
 glory.

5 Put to death therefore your
 members which are upon the earth:

- 1 Or, having put off from himself the principalities etc.
- 2 Or, of his own mere will, by humility etc.
- 3 The Greek word denotes an act of reverence, whether
 paid to a creature, or to the Creator.
- 4 Or, taking his stand upon
- 5 Many authorities, some ancient, insert not.
- 6 Or, elements See Gal. 4. 3 marg.
- 7 Or, honor
- 8 Many ancient authorities read your.

tax company - verses 5

Thom
 Chalme
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See M 53

which
 the day in Paul lived the most distinguishing ^{feature} of Pagan Society, was sexual inquir

② *turning* - *these are sins of disposition - in the realm of the new man, these cannot exist (no 11) they are not barriers to fellowship. COLOSSIANS 3.6-3.20 [477]*
where these do exist, these involved are out of character as Christians. -
because all differences merge in Christ

fornication, uncleanness, passion, evil desire, and covetousness, which is idolatry; 6 for which things' sake cometh the wrath of God upon the sons of disobedience: 7 ¹⁰wherein ye also once walked, when ye lived in these things; 8 but now do ye also put them all away: anger, wrath, malice, railing, shameful speaking out of your mouth: 9 lie not one to another; seeing that ye have put off the old man with his doings, 10 and have put on the new man, that is being renewed unto knowledge after the image of him that created him: 11 where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, bondman, freeman; but Christ is all, and in all.

12 Put on therefore, as God's elect, holy and beloved, a ¹heart of compassion, kindness, ²lowliness, meekness, ³longsuffering; ¹³ forbearing one another, and forgiving each other, if any man have a complaint against any; even as ¹⁴the Lord forgave you, so also do ye: ¹⁴ and above all these things ¹⁵put on love, which is the bond of perfectness. 15 And let the peace of Christ ¹⁶rule in your hearts, to the which also ye were called in one body; and ¹⁷be ye thankful. 16 Let the word of ¹⁸Christ dwell in you ¹⁹richly; in all wisdom teaching and admonishing ²⁰one another with psalms and hymns and spiritual songs, singing with grace in your hearts unto God. 17 And whatsoever ye do, in word or in deed, do all in the name of the Lord Jesus, giving thanks to God the Father through him.

18 Wives, be in subjection to your husbands, as is fitting in the Lord. 19 Husbands, love your wives, and be not bitter against them. 20 Children, obey your parents in all things, for this is well-pleasing in

* Some ancient authorities omit upon the sons of disobedience. See Eph. 5. 6.
¹⁰ Or, amongst whom
¹¹ Many ancient authorities read Christ.
¹² Or, arbitrate.
¹³ Some ancient authorities read the Lord; others, God.
¹⁴ Or, richly in all wisdom; teaching &c.
¹⁵ Or, yourselves

Stop lying

Love-belt of perfectness

② *vs 12-17 - Exhortation to Put on new man - these virtues deal mainly with Christian relationships. The final list of a man's relationship to God is his relationship to fellow-Christians. These virtues are mentioned in couplets.*

vs 15 - Peace of Christ "rule" - act as umpire - arbitrate - in the midst of conflicts let the peace of Christ settle the conflicts -

vs 16 - As the word of Christ dwells in you then you will in all wisdom - teach & admonish in manner of teaching = psalms, songs, etc - joyful & in the Spirit. Joyousness is many times missing in 20th century Christianity.

personal become thankful

name of Christ

vs 17 Do all in recognition of the authority of Christ. Giving thanks to God.

③ *Exhortation to Be Thankful Christian in all 3:18-4:1* *vs 18-4:1* *take the general principles & applies them to specific area - the home. But attention broken & winds up in the kitchen! realises starts at home.*

a- vs 18 & 19 - Relation of husbands & wives.

④ *Wives are to be in subjection to your husbands. Be loyal this is becoming in your relationship to Christ*

⑤ *Husbands are to love their wives - as great as themselves - Don't be irritable towards them. Don't deal harshly with them. Relations of children & parents - unqualified obedience - because it is a mark of the faith. There are not to challenge the resistance of the children. Do not use your authority so strict that you deny them. Don't deny*

Parents ought to be deserving of the children's obedience (2) Parents ought to make it easy for the children to obey.

COLOSSIANS 3.21-4.8 [478]

c. Relation of Servants & Masters. vs 22-4:1 - more exhortation given to slaves than masters. Onesimus was a slave & was taking letter ~~of~~ back to Colosse. St. Paul set in motion principles that ultimately destroyed slavery (like stripping bark on tree)

(4) vs 4:2-6 - Exhortation to Faithfulness in Religious Duties.

a - Duty of Prayer vs 2-4 @ the meaning prayer; with perseverance - continue steadfastly - watchfulness - keep awake - with gratitude - thanksgiving
b - Effects of Prayer - Asks them to pray for him. i - that he might have an opportunity for preaching. ii - he might take advantage of the open door in a worthy manner.

c. Duty of Witnessing vs 5 & 6

(a) Watch your walk - wisely - & buy up every opportunity.

(b) Watch your talk

i - with grace - wholesome speech -
ii - seasoned with salt - pure & wholesome

III Conclusion to Letter vs 7-18

1 - 7-9 commendation
2 - 10-15 - questions
3 - 16/17 - instructions
4 - 18 - Benediction

1 - Commendation - Tychicus = bearer of this letter & the Ephesian letter - Native of Asia. Onesimus was a slave of Philomone.

2 - Questions vs 10-15 - From 3 Jewish Christians. Mark was a kinsman of Barnabas (cousin) reference of Luke - he was a scribe & a doctor.

3 - 16 Instructions

Letter to the Prisoners

(c) Probably written by Paul earlier - not D

the Lord. 21 Fathers, provoke not your children, that they be not discouraged. 22 Servants, obey in all things them that are your masters according to the flesh; not with eye-service, as men-pleasers, but in singleness of heart, fearing the Lord: 23 whatsoever ye do, work heartily, as unto the Lord, and not unto men; 24 knowing that from the Lord ye shall receive the recompense of the inheritance: ye serve the Lord Christ. 25 For he that doeth wrong shall receive again for the wrong that he hath done: and there is no respect of persons. 1 Masters, render unto your servants that which is just and equal; knowing that ye also have a Master in heaven.

2 Continue steadfastly in prayer, watching therein with thanksgiving; 3 withal praying for us also, that God may open unto us a door for the word, to speak the mystery of Christ, for which I am also in bonds; 4 that I may make it manifest, as I ought to speak. 5 Walk in wisdom toward them that are without, redeeming the time. 6 Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer each one.

7 All my affairs shall Tychicus make known unto you, the beloved brother and faithful minister and fellow-servant in the Lord: 8 whom I have sent unto you for this very purpose, that ye may know our

1 Gr. Bondservants.
2 Gr. from the south.
3 Gr. equality.

4 Gr. Lords.
5 Gr. receive again the wrong.
6 Gr. buying up the opportunity.

inquiries

When one becomes a Christian, his connection with the world of legal and ascetic ordinances is severed. All its rules and requirements are a kind of an anachronism for the Christian.

"Rudiments" -- elementary instruction. To order life by ascetic rules is to revert to an inferior state one supposedly abandoned at the time of conversion. To die from the rudiments of the world is to have all connections with them SEVERED, to be done with them, to be liberated from their authority.

USE THIS UNDER POINT THREE...Severed relationships...Point back to severed from elementary rules and from earthly

To "subject yourselves to ordinances" is to permit life to become again a round of rules.

Three reasons: 1. The Christian has died to these things.
2. They are of human origin.
3. They are ineffective...

Vs. 23. They have a "show of wisdom" means that ascetic rules masquerade as wisdom. They seem, on the surface, to be reasonable and wise. But what seems to be wisdom is only an appearance of, or pretention to, wisdom.

"Will-worship" denotes self-imposed worship, a voluntary service, which men choose for themselves at their own option, without authority from God. It is worship uncollected and unaccepted by God. Men engage in such worship in the hope they will acquire superior merit before God.

Much humility. Asceticism, while parading under the guise of humility, actually panders to human pride.

One can punish his body to the limit and still have a heart filled with unconquered lusts.

NOTE: Christianity is not a rule book religion. The controls of the Christian life spring from within. Indwelt by the Spirit, we walk by the Spirit.

The prohibition of asceticism lack the power to maintain the Christian life or promote its growth. Genuine piety grows out of inward conviction generated by a consciousness of union with Christ.

CHAPTER 3:1-4...Paul exhorts readers to give outward expression in daily life to the deep experience which is their in Christ. Though the Christian life is HID WITH CHRIST, it is to be lived out on earth.

vv. 1-4 are a brief but all-encompassing statement of the ROOT PRINCIPLE OF THE CHRISTIAN LIFE.

The opening verses closely linked with closing verses of chapter two. The only remedy for sinful passions is found in the believer's experience of union with Christ... a union by virtue of which the Christian dies to the world's way of thinking and doing. This death with Christ involves also participation in His resurrection

life. This releases into the believer's life a power that is more than adequate as a check against fleshly indulgences and appetites.

These 4 verses then point to the believer's union with Christ as the root principle of the whole Christian life. IT IS THE POINT OF DEPARTURE AND SOURCE OF POWER FOR ALL THAT WE DO.

1. SEEK THE THINGS ABOVE...on the basis of this union with Christ, this experience, mystical but real, we are to seek....

To desire, to strive for the things above. It is to see that our interests are centered in Christ, that our attitudes, ambition, and our whole outlook on life are molded by our relation to Him. We seek those things which are above when in heart and spirit we are truly sojourners in this world and are not bound to it.

The things that are above refer to the spiritual things, where Christ is. Paul gives concrete expression to them in 3:12-17.

SET MIND ON THINGS ABOVE. Seeking the things above describes the aim, the practical pursuit of the Christian life. SETTING THE MIND refers more to inner disposition. The sure safeguard against seeking things below, is not to set the mind on them.

To set the mind on things above means (1) to give such things large place in our thinking. From now on the Christian will see everything in the light and against the background of eternity. He will no longer live as if this world was all that mattered; he will see this world against the background of the larger world of eternity.

Setting mind on things above means also (2) ~~to make sure that the bent of our inner nature, the tendency of our thought and will is toward God.~~

The things that are upon the earth include material wealth, world honor, power, pleasures, philosophies, etc. To make such things the goal of life and the substance of contemplation is unworthy of one who has been raised with Christ and anticipates sharing in His eternal glory. The pilgrim is not to despise the comforts which he may meet with by the way, but he is not to tarry among them, or ~~regret~~ leave them with regret. WE ARE NOT TO BUILD OUR DREAM HOME ON A BRIDGE.

MOTIVATIONS FOR DOING THIS: Our union with Christ in resurrection, v.3, dead with Christ and life hid in Him, and the prospect of future manifestation with Him.

3. SEVER EARTHLY TIES. 3:5-4:6 shows in a ~~straight~~ practical way how that principle is to be applied. It offers straightforward guidance for realizing the divine ideal of Christian holiness. In short, Paul teaches that the Christian's experience in Christ calls not simply for regulating the old earthbound life but for digging out its roots and utterly destroying it. Let the life that is in you by virtue of your union with Christ work itself out and express itself in every thought, deed and relationship. HOW:?"

(1) By the abandonment of the vices of the old life; (2) the cultivation of the virtues of the new life; (3) the strengthening of family relationships; (4) and the performance of religious duties.

3:5-11. The demands of the new life. The three imperatives of the paragraph...put to death..put away...lie not..are the pegs on which the thought hangs.

PUT TO DEATH. In becoming Christians they had died with Christ. Now they are charged with making this death to the old life real in every day practice.

The verb, "to make dead" is very strong. It suggests that we are not simply to suppress or control evil acts and attitudes. We are to wipe them out. "Slay utterly" is the force. The aorist tense suggests the action as something to be undertaken decisively, with a sense of urgency.

VERSE 13

Text: "And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses."

Expanded translation: "And you, being dead through the trespasses, false steps, and the uncircumcision of your flesh, your sinful, unregenerate nature, he has made alive along with him, graciously, and with kindness, forgiving us all the trespasses."

Notes:

"And you--" Emphatic, personal application to the Colossians. "You yourselves are witnesses to what I have just written. You have found by experience that Christ alone is sufficient to save and give fulness of life." Paul is here appealing to the testimony of experience. The words of the previous verses have not be isolated and cold theological dogmas, but dynamic truths that apply to every man's existence.

"Being dead--" This was their condition, one of death. Here is ripe ground for God to exhibit His resurrection power of which the Apostle has been speaking. It is as if he is saying, "I have said that God has the power to give a new life, and that power was demonstrated by the actual resurrection of the body of Jesus Christ. His power has also been demonstrated in the radical transformation of your lives." Death always spells separation; the Colossians had been separated from God. They belonged to the colony of the living dead. This is the description of the human race; here is the Divine verdict upon all men--Dead. There is no flicker of life, no ray of hope; helpless, unconscious, decaying. No wonder men are able to sin without compunction--they are dead to God and to holiness.

"In trespasses and the uncircumcision of your flesh." Here is the cause of their condition. I take the verb as an instrumental of means. Men are dead, and the disease that wrought the death was two-fold; one being, the sinful acts of conduct. The word means, "false steps, falling away," and speaks of the path trodden by unsaved men. Their every step is a false one, outside the will of God, in rebellion against God. They travel the road of sin, the wages of which, is death. "They are all gone out of the way."

The other cause of their death is the uncircumcision of their flesh. This means that they were outside the covenant of God, their nature still sinful, and unregenerate. So they were sentenced to death on tow counts: their character and their conduct, their nature and their deeds.

"He made you alive." God performed a spiritual resurrection upon them. The power of God demonstrated in the resurrection of Christ is God's pledge He can do the same for us--now. This does not refer to a future spiritual life. The aorist tense points to a definite act already accomplished in the past. The Colossians had already been resurrected and made alive. True, we shall have this life is a fuller sense and without hindrance in the future, but it will be the same life which we now possess; the difference will be that all limitation of the flesh will have been removed and we shall have unhampered fellowship with Christ.

"Along with Christ" This points to the vital connection between the resurrection of Christ and our salvation. The resurrection of Christ obtained a similar resurrection and life for us; in fact, we participated in the resurrection of Christ. You may separate a Mormon and Joseph Smith, and he will still be a Moromon. You may separate a Christian Scientist from Mrs. Eddy and he will still be a Christian Scientist. But it impossible to separate a Christian from Christ and still have a Christian. Salvation is not the acceptance of certain doctrines and creeds, but it is a vital union with a living Person, Jesus Christ. And His life is the dynamo upon which we exist.

"Having graciously, and with kindness, forgiven us all the trespasses." This new life consists is a forgiveness of the past sins. Death means the end of one life; resurrection points to the beginning of a new life--the old life is gone, the past is done with; its sin and guilt forgiven.

The word commonly used for forgiveness is a word which means to send away. But here the word translated "forgiveness" is a different word, which is closely connected with the word "grace." It means, "I graciously confer, I show kindness, I pardon." Now this word is very appropriate when we read in the verse of the certificate of debt which was against us. We were unable to pay it, so God graciously, freely, forgave us the debt, cancelled it.

"All the trespasses." This speaks of the completeness of the forgiveness. There are no, not a single sin, left which must be forgiven through rites and ceremonies. It is useless to seek a complement to the work of Christ. He has already forgiven ALL trespasses. These words also show the complete change in the one forgiven. They are ALL gone, not a trace of one should be found in the life--let the life validate the claim.

Seek - The practical pursuit
Set - The inner attitude necessary

"Set A Life!" Col 3:1-4

PREPARED BY	
DATE	

2:20 - Consequences of death w/ X

3:1 - Consequences of resurrection w/ X

Two present imperatives - "Seek" - "Set"

- X is central theme of paragraph - 5 explicit references in 4 verses
- Prominent is the believer's identification w/ X

Verse 1

Raised = συνήχθητε - aor. denoting a single action in the past.

Seek - things above = ζητεῖτε pres imp of ζητέω - seek, aim at, aspire to, keep seeking

Seated - pres middle ptc of κάθηναι, sit

Paul is making two distinct affirmations - X is resident in the realm above; & he is enthroned there at O's right hand.

"O's right hand" is the place of unrivalled prestige + unparalleled unparalleled authority.

(Harris)

Verse 2 (φρονεῖν) φρονεῖτε - Pres Imp

Think, Set your mind; Be intent, give your minds to, constantly fix your thoughts on

If ζητεῖτε (3:1) focuses on the practical pursuit of heavenly or spiritual goals, φρονεῖτε emphasizes the inner attitude necessary in that pursuit. "You must not only seek heaven; you must also think heaven" (Lightfoot)

"not on things on the earth."

Paul is not detracting from the importance of the material world + earthly concerns but rather is rejecting an earth-bound mind set.

The remedy for submission to mundane regulations (2:20-22) is concentration of ~~your~~ desire + thought on heavenly obligations.

Verse 3

→ "you died" - ἀπεθάνετε - aor of ἀποθνήσκειν - die
- Believers are to fix their thoughts on the realm above because their ~~new~~ resurrection lives are hidden w/ X in heaven; they are not to focus their attention on earthly things because they died w/ X (2:20) to worldly pursuits + values.

Hide - κέχρηται - perf-pass of κρύπτω, hide (in a safe place)

BA6D - hide to prevent something from being seen, conceal w/ draw from sight, or knowledge, keep secret -

2^d of aor. ἀπεθάνετε "you died" points to the past act of dying w/ X, perf. κέχρηται alludes to the permanent outcome of rising w/ X.

The true life of the believer "lies hidden" or "remains concealed" until the final revelation. Secrecy as well as concealment is implied.

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w/ X in Θ . This does not mean simply ~~that~~
 "along w/ the life of X." Rather $\sigma\upsilon\nu$ shows that
 the resurrection lives of believers are intimately
~~related~~ connected - in symbiosis
 (cf $\zeta\omega\eta \dots \sigma\upsilon\nu$) w/ the risen, heavenly life of X.

→ Also it is implied that in a spiritual,
 real sense believers are already living "in
 the company of X" in the heavenly realm (Eph 2:6),
 all this being hidden from human gaze.

[Our life is hid = both Secret & Secure

Verse 4

$\phi\alpha\upsilon\epsilon\rho\omega\theta\eta$ - aer. pass. subj. ~~of~~ $\phi\alpha\upsilon\epsilon\rho\acute{o}\omega$ - reveal,
 be revealed, become visible, appear

- It is remarkable that although the N.T. epistles
 rarely omit the article w/ $\chi\rho\iota\sigma\tau\acute{o}\varsigma$ when it is a
 proper name, 3:1-4 contains four uses of article
 $\chi\rho\iota\sigma\tau\acute{o}\varsigma$ in reference to X

Our Life - the life of Christians is X, as well as being
 hidden w X (v.3) — in the sense that X is the
 source, center, & goal of the individual & corporate
 lives of believers.

ΦΑΝΕΡΩΘΗΣΕΘΕ - future poss, indication of
ΦΑΝΕΡΩ - reveal

this appearance of believers come be similar
to the appearance of X (v.4a) in being a single,
future event, subsequent to his appearance
(ἐΤΑΥ... ΤΟΤΕ suggesting a definite sequence
of events.)

Alternatively, this future tense may be
linear rather than punctiliar, pointing
to a future manifested state to be inaugurated
by X's appearance.

Clothed w/ Glory

σὺν αὐτῷ means "along w/ him" at his appearance,
or "in his train" since he lives in heaven in
a body of glory. (Harris)

Verse One

① 3:1-4 serves as an important transition piece in the
letter. On the one hand it rounds off what has been said
previously serving as the conclusion to the author's
polemic against the "philosophy" of the false teaching
(2:8-23) + presenting the true alternative to that
teaching.

On the other hand, it marks a new beginning
spelling out programmatically the inferences of the
preceding for the walk of believers

Life 2:4,7 these four verses stand at an

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important pivotal point in the letter.

Unlike the earlier antitheses of 2:8, 16, 17, 18+19, where the negative statement or injunction occurs first, is followed by its positive contrasting assertion, here the positive exhortation is spelled out first.

Verses 3+4 are joined to 1+2 - (γὰρ - "for" v.3) & provides the basis for the earlier exhortations.

In v.3 the orientation is toward the past, vs 4, it is directed toward the future. (RD - v.1+2 deal w/ the present)

These 4 verse conclude the "doctrinal" section of the letter: - the true alternative to false teaching in Chapter 2: "Since you have shared in X's resurrection your aims, ambitions, in fact your whole outlook, are to be centered in Him, in that place of highest honor where O has exalted Him."

3:1-4 serves as an important bridge passage in the epistle, drawing together themes previously mentioned (2:11, 12, 13, 20), at the same time setting forth the theological foundation (the "indicative") for the exhortation (the "imperative") that follows.

→ ~~It is in union τῷ~~ - article before X (article of renewed mention) makes it plain that it is in union w/ the same person w/ whom they died that they have been raised - Note the Col's resurrection is described as a past act.

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If their death w/ him severed the links that bound them to the old order, then their resurrection w/ him established links w/ a new + heavenly order.

Because they have been raised w/ X, their lives are to be different: they have no life of their own since their life is the life of X. So their interests must be his interests.

- their new life was currently hidden w/ X in Q but awaited its manifestation at the Parousia.

Seek - ἑκτέω - a particular reference to the orientation of man's will, which can be directed to unprofitable aims or to worthwhile ends.

Here we are told to look upward to receive clear direction for their conduct.

The present Imperative shows that a continuous ongoing effort is required, something that would not occur naturally.

When X is Seated - the basic reason for seeking the heavenly realm is that this is "where X is." Grammatically, this clause spells out the place + character of ἑκτέω (above), but it also provides the ground + motivation for the Xian seeking the things above.

Paul is not indicating an interest in some cosmic geography, nor is he encouraging the

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pursuit of "that which is above" for its own sake. The significance of this realm, closely related to the sphere of ~~resurrection~~ resurrection existence, is that the exalted X is at its center.

Seated At Right Hand - symbolic of honor or good fortune. "Seated at the right hand of O" points to the centrality & supremacy of X in the heavenly realm.

This heavenly realm centers around the one w/ whom they have been raised. Since he is in a position of supreme authority no principality or power can prevent their access to this realm & to O's presence. They are thus to keep on aiming at that which is above & him who is at its center.

(Word - O'Brien)