

Colossians Series

[Sun. Aug. 23, 2015] Colossians Series, Col. 3.5-11 – Craig A. Thurman

(Read 3.1-3)

Since you are risen with Christ (refers to 2.12, *συνηγέρθητε*, KJV, ye are risen with [him]; aor., ind., pass.), seek and mind those things which are above because you are dead and your life is hid with Christ in God. Remember that in chapter 2.13-15, it was the whole of the elect of God who were ***quicken together with***

συνεζωοποίησε; 3ps, aor. 1, ind.; Do not fail to notice each word. There is no redundancy here. We have been made alive together [along] with ...

Christ *having forgiven* (*χαρισάμενος*, nom. sing. masc. part. aor. 1.) [us] *all trespasses*. The sin issue of is settled before God, not when we believe, but when Christ died. The scriptures clearly speak of God's forbearance of sins as it related to the O.T. saints. (*forbearance*, Ro.3.25; He. 9.15, *the redemption of the transgressions that were under the first testament*) There is no such forbearance by God since the death of His son. ALL punishment due for sin has been satisfied by Christ's standing for us. Christ now stands before God without sin and we are in Him justified from all sin.

*He.9.12 Neither by the blood of goats and calves, but **by his own blood he entered in once into the holy place, having obtained eternal redemption for us ...***

...

*26 For then must he often have suffered since the foundation of the world: **but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.***

There are times, such as this Scripture (also Eph. 2.5, 5), where we must consider a perspective, as it relates to all of the saints, that is higher than personal experiences. The elect, all of them, not when they believed, but before they had substance, were given to Christ before the foundation of the world. *Time* is not an issue with God. God alone, no creature excepted, spiritual or physical, is in the eternal sphere of God. (And we aren't going into that sphere, contrary to what some fine brethren have said in their writings. They confuse the issues of time and eternity failing to maintain His incomparable greatness, His unmeasurable

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height, and the infinite extent of His glory and holiness. Oh no, there is no creature who can exist in the very presence of God.)

*1Ki 8:27 But will God indeed dwell on the earth? behold, the heaven and heaven of heavens **cannot contain thee**; how much less this house that I have builded?*

*Ne 9:6 Thou, even thou, art LORD alone; **thou hast made heaven, the heaven of heavens**, with all their host, the earth, and all things that are therein, the seas, and all that is therein, and thou preservest them all; and the host of heaven worshippeth thee.*

With God all things are at once.

Ec 3:14 I know that, whatsoever God doeth, it shall be for ever: nothing can be put to it, nor any thing taken from it: and God doeth it, that men should fear before him.

15 That which hath been (the past) is now (the present); and that which is to be (the future) hath already been (is past); and God requireth [of us] that which is past.

God is in the ever-present moment. There is no past, present or future with God. Some describe the difference between the eternity with God and time for creatures as being the distinction that can be made between the vertical and the horizontal planes. God's sphere of eternity is vertical and our sphere of time is horizontal. Bearing that in mind, all of the elect Old Testament saints, who lived before the death and resurrection of Christ, and all of the New Testament saints who have lived since then all died and were raised at the same moment when our Lord Jesus died and raised again to life. How can that be? What does that mean? It means that God, in His sphere of eternity, views the elect in Christ with respect to what He does for them even though they may have already existed, or have yet to exist. Time isn't the issue as much as it is what Christ did for us all. As far as we are concerned the O.T. saints had the righteousness of Christ imputed to them before Christ came, and the N.T. saint have the righteousness of Christ imputed to them after He came. Time isn't the concern as much as the truth that Christ died for our sins. In others words, we, as creatures, living in the flesh, are to *account* or *reckon*, (mark those words, *account*, *reckon*) our standing in Christ before God

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as alive from the dead in Christ's righteousness, because it is true, even though our present experience with the principal of sin in us might lead us to think it otherwise after the flesh. Here is what we must do. The Word of God instructs our minds to the truth, and in that truth we are to yield, apply our members *as* alive, though they are not in experience, (our body is dead because of sin [Ro.8.10]) unto God from the dead.

*Ro 6:13 Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves (you, your persons, your soul and spirit) unto God, **as those** that are alive from the dead, and your members **as** instruments (though they are dead) of righteousness unto God.*

We walk by *faith*. We account those things that are not as though they are. (cf. Ro.4.17, God doing so to us.) On account of this, we are to bring our lives, body, soul, and spirit into conformity with our standing in Christ before God. Christ's death has put away the old man at His cross (Ro.6.6 *is crucified*; aorist, indicative, pass; The old nature in us has received the sentence of death.), and since then He has in effect clothed us with the new man, which is a whole new manner of life. The old, before God, died with Christ; the new [man] *is renewed in knowledge after the image of him that created him* (Col.3.10); or, *is created in righteousness and true holiness* (Eph.4.24). We all, the entire lot of the elect, live before God the Father because we were raised with Him from the dead when He raised into the heavens to present Himself in the presence of God for us. Yes, the present experience of all of the living saints in this body of flesh and blood is the same: as long as we live in this body we live with the nature that we received from the seed of Adam our forbear. And yes, the present experience of all of the saints of God is the same in this respect as well: having been born again of incorruptible seed we have in us a holy, divine nature received from our Heavenly Father, the seed of Christ. (1Pe. 1.3; 1Jn. 3.1)

I had not realized that the reformers' view stands against the view predominately found among the Baptists. The Reformers believe that the old nature is what has been changed, and that is renewed or reformed. That children of God can be improved in this nature through progressive sanctification. Many Baptists have taken up this view of progressive sanctification. It is a Protestant doctrine. I wish that all who name the

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name of Christ would abandon the harmful, discouraging, contrary doctrine of progressive sanctification.

Robert L. Dabney, *Discussions: Evangelical and Theological*, vol. 1, p.191, [Dabney, quoting from the Plymouth Brethren book, *Notes on Genesis*, p.200, in order to castigate these brethren and to rebut this truth ... **But I give it here because it is true.**] ‘Regeneration is to the soul what the birth of Isaac was to the household of Abraham. Ishmael remained the same; but Isaac was introduced.’

...

ibid., [On page 80 of the same source Dabney is referencing,] ‘Be warned that the old nature is unchanged. The hope of transforming that into holiness is vain as the dream of a philosopher’s stone, which was to change the dross of earth into gold ... On the Other hand, never be discouraged by any new proof that *that* which is born of the flesh is flesh. It is there; but it is condemned and crucified with its affections and lusts. Reckon it so, and that therefore you are no longer to serve it. It is just as true that *that* which is born of the Spirit is spirit, and remained uncontaminated by that with which it maintains a ceaseless conflict.’

Ro.6.8 Now if we be dead with Christ, we believe that we shall also live with him:

9 Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him.

10 For in that he died, he died unto sin once: but in that he liveth, he liveth unto God.

11 Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

12 Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.

Ga 5:24 And they that are Christ’s have crucified (or, crucify, 3rd p pl, aor., ind., act; translated as matter of fact, as a simple present tense verb) the flesh with the affections and lusts.

If, as the Reformers say [the Methodists, Lutherans, Anglicans, etc.], that our old nature has been affected by the new birth, that it has experienced a

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renewal, then it should also stand true that we have nothing further to crucify; we ought not have any affections and lusts to crucify. But that is not true. We are not improving in our flesh; not one iota. The Scripture never reports to us that we should relax our efforts to combat against the corruptions of the nature of the flesh. Our battles are great battles waged every day, day by day. The victories of yesterday are of no consequence today. We must daily, faithfully, put on the whole of armor of God. The moment that we do not we shall find that enemy within has already risen up in its full strength. And if any would rebut the use of the Ephesian text concerning putting on the whole armor, as being wrested out of its context, perhaps we should consider Romans:

*Ro 13:12 The night is far spent, the day is at hand: let us therefore **cast off** the works of darkness, and let us **put on** the armour of light.*

13 Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying.

14 But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.

(cont.)

13 Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.

The life that we have received in the new birth, from above, is not subject to the principals of this present world: touch not, taste not, handle not; commandments written to magnify sin; to show the exceeding sinfulness of sin working in us. (Ro.7.13) We live above the world and its condemnation, having died to it in the death of Christ. We are accepted in Jesus Christ before God for ever. The Holy Spirit now leads the apostle of the Gentiles to write those things which will help the Colossian saints to understand, not concede to, the fact of sin in their members. There are now, since the new birth/regeneration, two principals at work in them. The one is contrary to the other.

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Ga 5:17 For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.

Notice the capitalization of [S]pirit. We aren't fighting against the principle of sin in us with our new nature. It has no power of its own. The fight, the combat is done only through faith and by the power of the Holy Spirit. So now the Colossian saints receive instruction about how to walk in their present, unique dual-natured condition. The issue is to confront a present reality of sin in us, that is working against us, until the time that our state/condition and our standing/position become one at the coming of our Lord Jesus Christ. We hope to work through some of this as we proceed through the next few verses.

(Read verses 5-11)

Synopsis of 5-11: Mortify these works in our lives, seeing that you have had the old man put off and the new put on ... by what Christ has done.

5 ¶ Mortify

Corpse'ify;' Put to death

mortify, νεκρώσατε, 2nd p pl, aor 1, imper of νεκρώω; You mortify ...

Seek those things which are above; mind things above; because you are dead to this world. Therefore mortify your members. Allow them to be in a state of *necrosis* to the things of the earth. The dictionary defines *necrosis* as 'usually localized death of living tissue.' (*Webster's New Collegiate Dictionary*) This is a very good definition. The members of our bodies are to be in a state of *necrosis* to the principle of the flesh, or this world.

John Trapp, *A Commentary on the New Testament*, p.618, 'This ... is the hardest text in all the Bible, and the hardest task in all Christianity that we can go about; but hard or not hard, it must be done, or we are undone, and check must be given to our corruptions, though full mate (**meaning, defeat, conquest; bolding added**) we cannot give.'

John Owen, *The Works of John Owen*, vol. 3, p.544, 'It may be so called [mortification, edited] because of the *violence* of that contest which the

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soul is put unto in this duty. All other duties that we are called unto in the course of our obedience may be performed in a more easy, gentle, and plain manner. Though it is our work and duty to conflict with all sorts of temptations, yea, to wrestle with “principalities and powers, and spiritual wickednesses in high places,” yet in this which we have with ourselves, which is wholly within us and from us, there is more of warring, fighting, captivating, wounding, crying out for help and assistance, a deep sense of such a violence as is used in taking away the life of a mortal enemy, than in any thing else we are called unto.’

ibid., vol. 6, p.11, 12, ‘I shall discharge him from this duty [of mortification, added] who can bring sin to a composition [settled or agreeable state, added], to a cessation of arms in this warfare; if it will spare him any one day, in any one duty (provided he be a person that is acquainted with the spirituality of obedience and the subtlety of sin), let him say to his soul, as to this duty, “Soul, take thy rest.” The saints, whose souls breathe after deliverance from its perplexing rebellion, know there is no safety against it but in a constant warfare.’

We died to sin with Christ, but we still live *with* sin in our body. And that is the problem which brings the conflict. There continues in us the old, sinful nature. If that were not so there should be no command to mortify the members of this body to it. Specifically, we must *put to death* the members of the body to the lusts of the flesh. Those without Christ have no desire, no understanding, no will to do any such thing. But, because of the love of God, because He has graciously bestowed upon us the gift of eternal life, and being instructed by the Word God, we *know* that we should live to the glory of God by Christ Jesus. We are not, and will never again be what we once were before Christ spoke peace to our hearts:

1Co 6:11 And such were some of you:

Some of you were what? vss. 9, 10 fornicators, idolaters, adulterers, effeminate, abusers of themselves with mankind, thieves, covetous, drunkards, revilers, extortioners; meaning some were living like this dead in sins before God.

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Be sure we understand something here. Not all that are dead in sins go to the same depths of depravity. But all of these were dead in their experience before God.

Notice the following statements of accomplished facts:

but ye are washed,

You have received the *washing of regeneration*; the new birth.

but ye are sanctified,

You've been set apart holy, dedicated to the Lord.

but ye are justified

You have been cleared of all sin before God. The punishment for sin Christ bore for you and me that day on Calvary.

in the name of the Lord Jesus, and by the Spirit of our God. (God, for Christ's sake, did this for us.)

Eph.2.2 Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience:

*3 Among whom also **we all had our conversation** in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by **nature** the children of wrath, even as others.*

The potential to live in sin is always there as long as we are in this body of flesh and blood:

*Eph 5:3 But fornication, and all uncleanness, or covetousness, **let it not be once named among you, as becometh saints;***

4 Neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks.

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Mortify ... τὰ ἐπὶ τῆς γῆς
therefore your members which are upon the earth;

The principle of sin at work in us is related to this earth, and to this time. The members of our bodies will absolutely cease to be serviceable for **all** such purposes one day. Therefore put them to death now.

πορνείαν
fornication,

May include all sexual misconduct, private and public.

ἀκαθαρσίαν
uncleanness,

uncleanness, ἀκαθαρσίαν, acc sing of ἀκαθαρσία; ἀ + καθαρός/καθαίρω (κατά down + αἰρέω to take, choose); impure.

An un-cauterized life; an unquenched, uncontrolled manner of life.

(Poole) ‘... impurity which is more unnatural, whereby they dishonor their own bodies, Ro. i.24, 27; Gal. v.19; 1 Thess. iv.7; Re.xvii.4’

πάθος
inordinate affection,

(Poole) ‘... that passion which some render softness, or easiness to receive any impression to lust, i. e. the filthy disposition of a voluptuous, effeminate heart, delighted with lascivious objects, Psal. xxxii.9; Rom. i.26, 27; 1Cor. vi.9; with 1 Thess. iv.3, 5’

ἐπιθυμίαν κακήν
evil concupiscence,
desires

concupiscence, ἐπιθυμίαν, KJV lusts, desire; the verb ἐπιθυμέω is translated covet, lust, desire;

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(Poole) ‘... that concupiscence which in nature and measure is excessive, being an irregular appetite, and an undue motion against reason ... Gal. v.17’

πλεονεξίαν
and covetousness,
greediness

covetousness, πλεονεξίαν, πλεονεξία; πλεον to exceed, have more, much + ἔχω to have; Moulton, ‘an inordinate desire for riches’; KJV, covetousness (8); Eph. 4.19, greediness (1); 2Pe. 2.14, covetous practices (1).

(Poole) ‘... an immoderate desire after and cleaving to the things of this world, either in propping [meaning *searching* or *foraging*, added] for them, or possessing of them to the feeding of others lusts, and so strangling the heart from God.

ἣτις ἐστὶν εἰδωλολατρεία
which is idolatry:

To be greedy is to put someone or something before the LORD and therefore it is idolatry. When any part of our devotions to the Lord, whether in heart, soul, mind, or strength, has become fixated upon any other person or thing, we have become idolatrous. We do not love the Lord above all when *any part* is turned from him.

Ex 20:3 Thou shalt have no other gods before me.

*Mt 22:37 Jesus said unto him, Thou shalt love the Lord thy God **with all thy heart, and with all thy soul, and with all thy mind.***

Mt 6:24 No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

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An error that we are particularly warned against in this regard is putting family before Christ. This must be a vulnerability and susceptibility for us all. When we prefer family to the Lord, His church, His Word we idolize them. How often churches see the sin of idolatry raise its head in her midst especially when it comes to church discipline.

Mt 10:37 He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me.

(Poole) ‘... the covetous person is an idolator.’ (cf. Eph.5.5)

Νεκρώσατε οὖν τὰ μέλη ὑμῶν τὰ ἐπὶ τῆς γῆς πορνείαν ἀκαθαρσίαν πάθος ἐπιθυμίαν κακὴν καὶ τὴν πλεονεξίαν ἣτις ἐστὶν εἰδωλολατρεία,

δι’ ἧς

6 *For which things’ sake the wrath of God cometh*

Because of which

is coming

cometh, ἔρχεται, 3rd ps, pres, ind of ἔρχομαι, to come.

ἀπειθείας

on the children of disobedience:

disobedience, ἀπειθείας, root ἀπίθεια; ἄ + πείθεια; KJV, unbelief, disobedience.

The wrath of God comes on the children of disobedience because of these things. Remember, time is not an issue. Whether wrath has waiting a thousand years, six thousand years, it matter not. The wrath of God *is coming* upon the children of disobedience. This is the consequence for sin against God. His justice will be satisfied and His wrath served upon the wicked. It is a statement of fact. Paul is not suggesting that the saints of God shall suffer this wrath, but he does remind us that it is for these things that God’s wrath is poured out upon them. Therefore we have every reason to act as He has taught us.

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δι' ἃ ἔρχεται ἡ ὀργὴ τοῦ θεοῦ ἐπὶ τοὺς υἱοὺς τῆς ἀπειθείας

7 *In the which ye also walked some time, when ye lived in them.*
you were living

ye lived, ἐζῆτε, 2nd p pl, imperf of ζάω; or, you were living;

Once, when you lived in them you walked in them. That was your life. You knew no different. In total ignorance they probably thought that God, or the gods, was a good 'ole boy that will brush aside such menial things. After all, there are people that are worse than I am. That is the tell-tale sign of an unbeliever, or at of least of a very poorly instructed and carnal believer.

ἐν οἷς καὶ ὑμεῖς περιεπατήσατέ ποτε ὅτε ἐζῆτε ἐν αὐτοῖς

8 <i>But now ye also</i>	<i>put off</i>	τὰ πάντα
	put from you (mid)	<i>all these;</i>
	set from you	all things ...
		Or, all ... being every form of thought, word, or deed:

put off, ἀπόθεσθε, 2nd p pl, aor 2, **imper**, mid of ἀποτίθημι; ἀπό of, forth, since + τίθημι purpose, ordain, set; KJV, ἀποτίθημι, Acts 7.58 *laid down* their clothes; **Ro.13.12, there Let ... cast off (aor. subj. mid) the works of darkness;** ,

Romans states that we *should be* ...

Ro.13.12 The night is far spent, the day is at hand: let us therefore cast off (aor. subj. mid) the works of darkness, and let us put on the armour of light.

all these, τὰ πάντα; this Greek phrase is found 33 times in the N.T.: *all* (6); *all these* (1); *all [these] things* (1); *all these things* (1); *all things* (24).

Notice that we are putting off actions from our members. We are excluding these from our lives. By *setting* these things *from* us we show

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that the old man has been put off by the cross of Christ. Only the Christian can do this!

anger, wrath, malice, blasphemy, filthy communication out of your mouth.

νυνὶ δὲ ἀπόθεσθε καὶ ὑμεῖς τὰ πάντα ὀργὴν θυμὸν κακίαν βλασφημίαν
αἰσχρολογία ἐκ τοῦ στόματος ὑμῶν

9 *Lie not* εἰς ἀλλήλους
one to another,
unto one another

lie, ψεύδεσθε, 2nd p pl, pres, imper, mid of ψεύδω; ;

one to another, εἰς ἀλλήλους, is used eleven times in the N.T. (Jn.13.22; Eph.4.32, one on another; Ro.1.27; 12.16; 1Thes.3.12, one toward another; Ro. 12.10, Col.3.9; 1Pe. 4.9, one to another; Ro.14.19, one ... another; 1Thes.5.15, among yourselves; 2Thes.1.3, toward each other.

Brethren, I think some of us need to take this to heart. We could do far better at being honest or forthcoming in our conduct with one another. If we say something that is the way it ought to be. If we didn't say it quite right, rather than changing our mind and being a liar, eat the hurt, learn to speak clearer before we open our mouth before others.

Ps 15:4 [The upright man's character is like this:] He that sweareth to his own hurt, and changeth not.

seeing that ye have put off the old man with his deeds;

seeing ye have put off, ἀπεκδυσάμενοι, nom, pl, masc, part, aor 1 of ἀπεκδύομαι; Col. 2.15 having spoiled;

*Col 2:15 And **having spoiled** ἀπεκδυσάμενος principalities and powers, he made a shew of them openly, triumphing over them in it.*

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The simple statement of a matter of fact. Viewing the historical reality of what the Lord Jesus had done for them (2.15), since they are risen with Christ, seeing that the old man has been put away ... Lie not. Paul tells them to bring their lives into conformity with the work of Christ.

μη ψεύδεσθε εἰς ἀλλήλους ἀπεκδυσάμενοι τὸν παλαιὸν ἄνθρωπον σὺν ταῖς πράξεσιν αὐτοῦ

10 And *have put on*
seeing that ye (same tense verb as above)

have put on, ἐνδυσάμενοι, nom, pl, masc, part, aor 1, **mid** of ἐνδύω; KJV, *put on, clothe with; Lk. 24.49, be endued. Not an imperative.*

ἐνδυσάμενοι is used in these other passages of the N.T.:
2Co 5:3 *If so be that **being clothed** (with [it, our house from heaven]) ἐνδυσάμενοι we shall not be found naked.*

Eph 6:14 *Stand therefore, having your loins girt about (περιζωσάμενοι, nom, pl, masc, part, aor 1, **mid**) with truth, and **having on** (being clothed with) ἐνδυσάμενοι the breastplate of righteousness ...*

1Th 5:8 *But let us, who are of the day, be sober, **putting on** ἐνδυσάμενοι the breastplate of faith and love; and for an helmet, the hope of salvation.*

One brother shared this with me recently:

‘The words "that ye put on the new man" are not a command but a statement of fact. That the new man has been put on is confirmed by Col. 3:10. We could no more put on the new man than we could put off the old man. We have been taught the truth that is in Jesus that we have in fact in Him put off the old man and put on the new.’

From the above Scriptures we gather that *putting on* is what comes upon us (middle voice; not to be thought of exclusively in the English sense of

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middle voice, clothing ourselves, but it 'describes the subject as participating in the results of the action.' [cf. *A Manual Grammar of the Greek New Testament*, p.157]) 2Co.5.3, as our earthly house is dissolved the house *from heaven* comes upon us. We do not clothe ourselves with it, but we receive it ... *being clothed*. Eph.6.14, the idea is '**Having your loins girt about with truth, and having on** (ἐνδυσάμενοι, Or, have put on)*the breastplate of righteousness, stand fast therefore*. It is from this *fortified* position that we are to stand fast. It is so in Christ, but is it so in our experience?

It is assumed that we have hungered and thirsted after righteousness when we first came to faith in Christ; it is assumed that we have desired *the sincere milk of the Word* and been satiated thereby, that we have been feeding upon the essential *Bread of life*. It is from this fortified position with Christ that we stand fast. That is, not without first having our *loins girt about with truth, and having on the breastplate of righteousness*. Is that so for us? If not, why isn't it? Have we become cold, complacent, and carnal? Do we act like the world, dress like the world, talk like the world? We certainly weren't like that the day that we first heard the truth of Christ in the preaching of the gospel! No sir. We were on fire, alive to the Lord.

the new [man],

... [Man] is properly understood being antithetical to the old *man* in verse 9. It is the man in Christ who is no longer considered with respect to being a Greek, Jew, etc. (vs.11) [Man] is not referring so much to a person as it is to the regulative principle of the person. [Man] is a personification of the ruling principle that is manifested by the things that he does.

Barnes' Notes, vol. 10 (Acts-Romans), p. 167 [commenting on the *inward man* of Romans 7.22):

The "inward man" is elsewhere called "the new man," (Eph 4:24) **and denotes** not the mere intellect, or conscience, but is a **personification of the principles of action by which a Christian is governed; the new nature; the holy disposition; the inclination of the heart that is renewed.** (underlining added)

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Three times the term *new man* is used in Scripture. This is also true of the term *old man*, in the context of the new man. Here, literally in the Greek it reads, and put on the new, Greek νέον. Those places are Eph.2.15; 4.24; Col.3.10. Take each of these Scriptures in the order that they fall and try to determine what the *new man* is. (cf. also to terms, *inner man* [Eph.3.16]/*inward man* [Ro.7.22; 2Co.4.16])

*Eph 2: 13 But now in Christ Jesus **ye** who sometimes were far off are made nigh by the blood of Christ.*

*14 ¶ For he is **our** peace, who hath made **both one**, and hath broken down the middle wall of partition between **us**;*

*15 Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain **one new man**, so making peace; (εις ενα **καινον ανθρωπον**; lit. into one new man.)*

*16 And that he might reconcile **both** unto God in one body by the cross, having slain the enmity thereby:*

*17 And came and preached peace to **you** which were afar off, and to **them** that were nigh.*

*18 For through him **we both** have access by one Spirit unto the Father.*

So, is it agreeable to say that the union of these two peoples, Jew and Gentile, is what the term *new man* refers to here? There was an *enmity* that was between them that the Law intensified in them towards each other. The law revealed an antagonistic principle between Jew and Gentile that rested in their old manner of life.

Eph 4: 17 ¶ This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind,

18 Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart:

19 Who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness.

20 But ye have not so learned Christ;

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21 *If so be that ye have heard him, and have been taught by him, as the truth is in Jesus:*

22 *That ye put off concerning the former conversation **the old man**, (notice how the old man is defined as former conduct; the way that we used to live) *which is corrupt according to the deceitful lusts;**

23 *And be renewed* (ἀνανεοῦσθαι, pres., infin., pass.; are to be renewed; to be youthful) *in the spirit of **your** mind;*

24 *And that ye put on* (ἐνδύσασθαι, aor., infin., mid.; to have put on) *the new man, which after God is created in righteousness and true holiness.*

Can we agree that if the former conduct is what is called the old man then the new man must refer to a new conduct or new principle of life? The old manner of life is personified through his deeds and is called the old man. The new manner of life is personified and is called the new man.

And finally in Col.3.9, we read the words, *the old man with his deeds*. That which we used to be when we did those things is called the *old man ...* [S]eeing *that ye have put off the old man with his deeds ...* The new man is who we are, no longer considering whether we are *Greek or Jew, circumcision or uncircumcision, Barbarian, Scythian, bond or free*, but as we are in Christ, a new race before God, having a new life, new principle, a new citizenship, a new city, a new government.

which is renewed

or, is being renewed

which is renewed, ἀνακαινούμενον, acc, sing, masc, **part**, pres, **pass** of ἀνακαινός; ἀνά re-, again- above + καινός new (as in original: of bottles [skins], testament, tomb, doctrine, piece of garment, tongues, heavens, Jerusalem, name, song, earth, all things); ἀνακαινός is always (3) translated with the English word *renew* (He. 6.6 **to renew them again unto repentance**; 2Co.4.16, *the inward man is renewed day by day*; Col.3.10, **which is renewed in knowledge**.)

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Some say that this is a reformation. I am personally uncomfortable using such a word. The old man is unreformable, that is clear. The new man, that which personifies himself through the power of the Spirit of God is renewed.

εἰς ἐπίγνωσιν

in knowledge

unto the acknowledgment (2.2)

extensive, intensive knowledge

in knowledge, ἐπίγνωσιν; acc sing of ἐπίγνωσις; ἐπί upon + γνωσις knowledge, science (1); γνωσις is the time, or not, of being informed and aware of the truth; cf. 1.9, 10, ἐπίγνωσις; ἐπίγνωσις, KJV knowledge (16), acknowledge (4); five times is used in the N.T. (Col.2.2 unto the acknowledgment; 3.10 in knowledge; 1Ti.2.4 unto the knowledge; 2Ti.2.25 to the acknowledging; Tit. 3.7 to the knowledge); we might use the word experiential; the result of our fuller comprehension and assurance is to know Him more intimately, intensively and extensively.

Again, grammatical structure:

(2.2) I have great conflict for you, that your hearts might be comforted ... **unto [the] acknowledgment**, εἰς ἐπίγνωσιν of the mystery of God ...

κατ' εἰκόνα

after the image of him that created him:

We read of the new man being renewed ... I must ask myself this question: If the new man is incorruptible and infallible, as some say that he is (as I did), that I have in me an incorruptible, infallible spirit, that in the new birth my spirit was reborn, then why the need for *renewing*? The Scripture reads, 2Co.4.16, *the inward man is renewed day by day*. It can be increased in knowledge. It can be affected by its lack. Our spirit can be troubled, blamable, and made filthy. But how can that be if it is truly that which is said to be incorruptible? For my part, there seems to be a misunderstanding of the truth concerning what the new birth is and what it is that is incorruptible. To live victoriously, and I believe that every child of

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God does have this desire, then understanding the truth concerning the old man and the new man is fundamental.

All that come to Christ manifest before others that there is implanted within them an incorruptible seed. That is the bestowal of the grace of everlasting life. (1Pe.3.7; 1Jn.3.2) It is called the *incorruptible seed*.

*1Pe 1:23 Being born again, not of corruptible seed, but of **incorruptible**, by the word of God, which liveth and abideth for ever.*

And, the engrafted Word.

*Jas 1:21 Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the **engrafted** word, which is able to save your souls.*

Peter calls this the *divine nature*.

2Pe 1:4 Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

In the time that our Lord Jesus Christ came to us in the person of the Holy Spirit in the new birth we received at that time the implantation of the seed of Christ. That is the new birth. That receiving of the incorruptible seed was the reception of eternal life and an holy disposition. That seed is spirit (Jn.3.6 ... *that which is born of the Spirit is spirit*), it is called a new heart (Ez.36.26), and the spirit of your mind. (Eph.4.23) We are in the new birth a new creature in Christ Jesus.

2Co 5:17 Therefore if any man be in Christ, he is a new creature (creation): old things are passed away; behold, all things are become new.

Understand this: our body has not been changed. The body is dead because of sin. (Ro.8.10) It is difficult for me to say with absolute certainty that the soul and spirit has received any change in them whatsoever except

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that in the event of the new birth, the receiving of the incorruptible seed we have become *quicken*ed or enlivened to the things of God, when once we were dead. (For example, our spirit, and note that is always *our* spirit: may be filthy, and need cleansing, 2Co.7.1; troubled, 2Th.2.2; blameworthy, 1Th.5.23.) (*circumcision made without hand*, Col. 2.11; perhaps this is the result of the indwelling Spirit who is greater than he [that old principal] that is in the world. 1Jn.4.4]) We are newly affected in our spirit and soul, in the faculties of mind, affections and will.

A fox is a fox because it received the seed of a fox.

The incompatibility of the seed:

Le 19:19 Ye shall keep my statutes. Thou shalt not let thy cattle gender with a diverse kind: thou shalt not sow thy field with mingled seed: neither shall a garment mingled of linen and woollen come upon thee.

The seed of a fox fertilizing the egg of a fox produces an animal called a fox. The fox *acts* like a fox because a fox nature came through the seed. The egg provides the body. If we could have implanted the seed of a cat into the matured fox it would still be a fox and act like a fox, but it could, theoretically, have a *sense* of a cat's nature. But it cannot do the things that a cat does because it has a fox nature in a fox body. It is not going to be able to purr, or meow, do that clawing thing on your furniture like cats do, but if we could peal into the fox's psyche it would have senses of these things deep within it. But, if implanting a seed of one creature into another creature were even possible there would be a serious disconnect. The greatest reason is this: while the nature might be communicated to the animal the host body is completely incompatible with the seed implanted. In the case of the believer, the incorruptible seed received in the new birth has no means of its own to direct the host body to do as it would because the two are incompatible. The natural seed is related to the natural body and the incorruptible seed is related to the spiritual body ... which it does not have yet. (1Co.15.44) At this present time we have a natural body hosting both a natural and a spiritual seed. (*That which is born of the Spirit is spirit.*) Bear with me, because our

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case is not as hopeless as it might seem. God has provided for us the means to accomplish His will, but it is not in us; it is in Him.

Ro.7.18 For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present (Where did the desire to do that which is good before the Lord?) with me; but how to perform that which is good I find not. (Why? Lack of faith? No. Because the spiritual seed hasn't a spiritual body to which it may communicate.)

19 For the good that I would I do not: but the evil which I would not, that I do. (Why? Because the old nature has a body dead that is compatible to fulfill all its lusts.)

20 Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me.

*Ro 6:19 I speak after the manner of men **because of the infirmity of your flesh**: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness.*

Therefore, to bridge the gap of flesh versus spirit, the carnal nature versus the divine nature, the believer must be directed to absolute dependence upon the Spirit of God. The Spirit of God convinces the person through the comprehension of faith (He.11.3, *Through faith we understand*) that we should *yield* our members to the will of the Spirit.

*Ro 6:13 Neither yield ye your members as instruments of unrighteousness unto sin: but **yield yourselves unto God**, as those that are alive from the dead, and your members as instruments of righteousness unto God.*

*Ro 6:19 I speak after the manner of men **because of the infirmity of your flesh**: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now **yield your members** servants to righteousness unto holiness.*

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Ga 5:18 But if ye be led of the Spirit, ye are not under the law. (That to the flesh which incites rebellion.)

So what are the mechanics of this life that we now live in the flesh? Having in us a new nature, we are convinced by the Word of God in *our* minds how we should think, feel, and act. These faculties of ours are renewed in knowledge of the Word of God into the image of the one who created him.

*Ro 12:2 And be not conformed to this world: but be ye transformed by the renewing of **your** mind, that ye may prove what is that good, and acceptable, and perfect, will of God.*

*Eph 4:23 And be renewed in the spirit of **your** mind ...*

We yield, because we know to yield, because we have been informed to yield by the Word of God. We yield to the will of God by the Spirit all the while that the flesh is contradicting our thoughts, our feelings, and our actions. And had it not been for the power of the Spirit of God at work in us we could not have obeyed, though we had a sense to obey. Let us not despair in this. This is so designed to give God the glory. No man shall glory in His presence. We are going to be ushered into the glorious and eternal ages to come by the power of God, not by our own power.

How great is the power that it takes to work in us a willingness to trust and obey the Lord? It is the same power that raised up our Lord Jesus Christ from the dead. We are alive before God. We have been raised alive in dead bodies to walk with Him. But mark this: there will always be a battle; a struggle between the flesh and the spirit in us.

*Eph.1.18 The **eyes** of your understanding being enlightened (part., perf., pass.); that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints,
19 And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power,
20 Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places,*

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The person that I am (the ἐγώ, ego) presently is in this fleshly body should be yielding to the new principle of life and be renewed in the soul and spirit by the Word of God day by day. We should abandon all hopes of reforming the old principal. We shall never see it improved as long as we are in this body of flesh and blood. The motions of the flesh will be as strong as they ever were until the day that we give up this present body. Our old man is an unrelenting foe.

Ro 7:21 I find then a law, that, when I would do good, evil is present with me.

Our lives are spent in shell of a body that contains the seed of who we really are in Christ. It is not until the shell surrounding the seed finally corrupts dies that the new life will come forth in its appointed season. (Read 2Co.5.2-5; 1Co.15.35-49) Then all of the struggles, the battles, the combat is past.

καὶ ἐνδυσάμενοι τὸν νέον τὸν ἀνακαινούμενον εἰς ἐπίγνωσιν κατ' εἰκόνα τοῦ κτίσαντος αὐτόν

11 Where there is neither Greek nor Jew, circumcision nor uncircumcision,

τὰ πάντα
Barbarian, Scythian, bond nor free: but Christ is all, and in all.
all things [men.]
Or, all these things

The new man, that new race in Christ Jesus is under consideration. In Him there is no division or distinction made because race, covenant, intelligence, or social standing. All of those in Christ have received life, and have full access to the provisions made to walk with Him.

Christ is in *all things and in all* [men]. *All things* probably referring to all the various conditions in which man may be subjected to in experiences of life, and in all *men* without regard to his ethnicity. We all have all that we need to live for Him.

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John Owen, *The Works of John Owen*, vol. 3, p541, 'When it is no longer a duty to grow in grace, it is so not to mortify sin. No man under heaven can at any time say that he is exempted from this command, nor on any pretense; and he who ceaseth from this duty lets go all endeavours after holiness.'

Our profession with Paul should be to readily admit that *sin dwelleth in us*. (Ro.7.17, 20) Sin, though we are born of the Spirit of God, continues as a constant evil principal though put off from the elect by Christ's death. The victorious Christian is not the one who pretends he is so high and holy, but rather professes he has to fight against it, resist it, contradict it, and flee it at every turn. **And the only way to stand against this inner foe is to seek relief by a constant approach to the throne of the grace of God, that we may obtain mercy, and find grace to help in time of need.** Being otherwise minded we will think little of sin; it doesn't trouble our soul or grieve our spirit as it should; and we grow cold and insensitive to the love of God, to the things of God, and to the children of God. For this, sin breaks out into a burning plague. Everything about us is polluted; nothing is right. And we cry out, How did I come to this place? Perhaps we thought that we could get by with a little sin here, perhaps this private sin here. You know, attending the services of the saints isn't all that important. We thought we can manage this and the next thing you know, it is out of control. That is the very deceitful nature of sin at work in every one of the children of God, without exception.

Walking with Christ is the same for every one of us. Some one says, Preacher, you have an advantage? Really? Let me say to that, that if anyone ever finds a place where the battle against sin is eased I'd like to know where that is. There is no place where the battle against sin must not be fought. And there is only one way to live victoriously over it, and that is by the power of the Spirit of God.

*Ro 8:13 For if ye live after the flesh, ye shall die: but if ye **through the Spirit** do mortify the deeds of the body, ye shall live.*

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*1Pe 1:22 Seeing ye have purified your souls in obeying the truth **through the Spirit** unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently:*

23 Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.

There are things that I don't understand about this. But it is true that we have two natures. It is true that we have in us by the new birth an implanted incorruptible seed. It is true that we have communicated to us by that seed the divine, holy nature. It is true that the children of God have the desire to walk right: to forgive, longsuffer, to be patient, gentle, humble, meek, joyful, thankful, loving, kind, believe all things, hope all things, etc. It is true that every single one of us can walk by the power of the Spirit of God. The conflict ceases when Christ comes. In that day we shall all be changed into His glorious image. Until then we are to occupy as He has commanded. Blesses are those who their Lord when He cometh shall find watching.

Lu 12:43 Blessed is that servant, whom his lord when he cometh shall find so doing (So doing what? Watching, preparing for his Lord's coming).

44 Of a truth I say unto you, that he will make him ruler over all that he hath.

45 But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and maidens, and to eat and drink, and to be drunken;

46 The lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers.

Lu 19:13 And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come.

Are we living in expectation of the coming of our Lord from glory? Would he be pleased with the way we have been thinking and living? He knows us. We aren't hiding anything from Him. We should never justify sin in our

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lives. We can never be perfect in this present experience, but He has provided all the means necessary to abide and walk in Him faithfully. When we fall, we repent, we receive restoration, and we walk, again, and again, and again this is played out in our lives. That is the Christian walk. But when we aren't grieved for sin, troubled in our souls, disquieted in our spirit for disobedience and not pressed to move to a closer walk with Him it is very doubtful that there has been implanted in us the incorruptible seed.

ὅπου οὐκ ἔνι Ἑλλήν καὶ Ἰουδαῖος περιτομὴ καὶ ἀκροβυστία βάρβαρος
Σκύθης δοῦλος ἐλεύθερος ἀλλὰ τὰ πάντα καὶ ἐν πᾶσιν Χριστός