

MORE SEED & BREAD, ISSUE NO. 307

BRIEF BIBLICAL MESSAGES FROM

THE WORD OF TRUTH MINISTRY

Otis Q. Sellers, Founder

COLOSSIANS - CHAPTER THREE

THE RESULTANT VERSION

TRUE TO THE GREEK AND TRUE TO THE TRUTH

Otis Q. Sellers, Bible Teacher

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- (1) If then you are raised together with the Christ, **A** that which is above **B** be seeking, where Christ is, sitting on the rights of God.
- (2) Be disposed **A** of those things which are above, not those things on the earth.
- (3) For you are dead, and your life has been hid together with Christ in God.
- (4) When the Christ, Who is our life, shall be manifested, **A** then shall you also be manifested **B** together with Him in glory.
- (5) Put to death then your members **A** which are on the earth: **B** sexual vice, **C** uncleanness, sensual passion, evil desire, and greed that is idolatry.
- (6) It is on account of these very things that God's own indignation is coming on the sons of stubbornness, **A**
- (7) Among whom you also walked at one time when you lived in these things.
- (8) But now you also put off all these: **A** anger, fury, malice, slander, obscenity out of your mouth. **B**
- (9) Do not lie to one another, since you have stripped off the old man with his deeds,
- (10) And you put on the new humanity, which is being renewed in realization in accord with the Image of the One Who creates it.

- (11) In the new humanity there is neither Greek nor Jew, neither circumcision nor uncircumcision, Barbarian nor Scythian, slave nor free, but Christ is all this to everyone. **A**
- (12) Put on then, as the chosen ones of God, holy and beloved, tender compassion, kindness, humility, meekness, patience;
- (13) Bearing with one another, and dealing graciously among yourselves, if anyone should be having a complaint against any; according also as the Lord deals graciously **A** with you, thus also do you.
- (14) Over all this put on love, which is the uniting bond of maturity.
- (15) And let the peace of Christ settle all questionings in your hearts, **A** for which you were positioned in one body; **B** and be thankful.
- (16) Let the word of Christ dwell in you richly in all wisdom, **A** teaching and admonishing one another in psalms **B** and hymns **C** and spiritual songs, **D** singing with the grace which is in your hearts to God.
- (17) And whatsoever you may be doing in word and in work, all things do in the name of the Lord Jesus, giving thanks to God the Father through Him.
- (18) Wives, be subject to your own husbands, as is proper in the Lord. **A**
- (19) Husbands, be loving your wives and be not bitter toward them. **A**
- (20) Children, be hearkening submissively to your parents in all things, for this is well-pleasing in the Lord. **A**
- (21) Fathers, avoid vexing your children, lest they be disheartened.
- (22) Slaves, in all things be hearkening submissively to your masters according to the flesh; not with eye-slavery, as man-pleasers; but with singleness of heart, fearing the Lord.
- (23) And whatsoever you may be doing, be working from the soul, as unto the Lord, and not unto men,
- (24) Knowing that from the Lord you shall receive the compensation of an allotment. **A** Unto the Lord Christ are you slaves.
- (25) For he who is injuring **A** will be repaid according to the wrong which he has done, and there is no partiality.

NOTES ON THE VERSION

3:1 (A) We see in His death our death. We see in His burial our burial. We see in His resurrection our resurrection. We see in His present life our life. (B) The Greek is *ano*. The only phrase in Scripture about something that is above regards "Jerusalem, which is above" in Galatians 4:26. This does not mean we should seek a home in heaven. What are the things that are above? What are the things that are exalted where Christ is, sitting on the rights of God? Why is He sitting there? What is it that flows out of there? What is it that comes from that source? All these things must be considered in trying to come to an understanding of exactly what God meant. I trust that I am not guilty of seeking with any intensity the things which are upon the earth. Things like boats, summer cabins, motor homes, and automobiles are not from above. Any time I have ever sought to understand a truth, I have sought something which has its source from above. If I am ever to come to an understanding of these things, it will have to come from above, not from underneath—that is, here on earth. *Ano* also seems at times to have to do with the future. Most people are just seeking things that are present that will perish with the using instead of things future.

3:2 (A) The Greek is *phroneo*, common in Philippians. Among all the Greek words that have to do with thinking and minding, this word takes on the character of disposition. The disposition is the predominating bent or the constitutional habit of one's mind or spirit.

3:4 (A) Not the second coming. We live in a time when Jesus Christ is veiled and not understood. There is a time coming when Christ will be unveiled and made manifest. (B) We have this guarantee from God — when Jesus Christ will be manifested, we also will be manifested in Him. It will not be in shame or reproach. We will be manifested in glory, in the esteem in which God holds the believer. This is our hope and expectation. All the world will know what being a believer in the dispensation of grace means in the sight of God.

3:5 (A) A difficult word. A member can be a part that makes up the whole, or just a participant. (B) What members do we have anywhere else? (C) This was a very common and popular sin in Paul's day, even as it is now in our day. Sexual vice had long come to be regarded with moral indifference, and was indulged in without shame.

3:6 (A) The sons of stubbornness are those whose very character in life consists of expressions and manifestations of stubbornness in regard to God.

3:8 (A) The Greek is *ta panta*, translated "all these." It cannot be translated any other way here, showing us the clear-cut meaning of *ta panta*. (B) This is a high and holy standard. Some people try to set up the Ten Commandments as being the perfect way of life, but when it comes to such things as these, the Ten Commandments say nothing.

3:11 (A) These things are true in the new humanity and are limited to the new humanity. What Paul is talking about here is not "in Colossae," but "in Christ." "In Christ" there is neither Greek nor Jew. "In Christ" nationality makes no difference. Christ is all these in everyone.

3:13 (A) This declares that God's present method of dealing is gracious. The common word for "forgive" does not appear in this passage. The Greek is *charizomai*, from the word *charis* (grace), which means "to bestow a benefit on one who deserves punishment;" that is, to deal graciously. Paul could not have said this when he wrote to the Corinthians, in view of I Corinthians 11:30.

3:15 (A) One can begin to see just what it is that God wants of us as we look at these exact and expressed commandments. If you measure up to this, you will not have to take the ten terms of the covenant that God made with Israel and set these up as a rule of life. If you live according to these rules, you will not come up short in anything that would be well-pleasing to God towards your fellow men. (B) The last of eight occurrences of the Greek *soma*, "body," in Colossians. Many suppose whenever the word "body" appears in Scripture that it means the whole human body, at least below the neck. The idea that the body of Christ is some man ten miles tall made up of believers with Christ on top as the head is utterly ridiculous, and yet that is the idea people have when they discuss the "mystical body of Christ," an unscriptural phrase. Some might think of "body" as being a very simple word, yet in Webster's Unabridged Dictionary, a whole column is devoted just to the meaning of this word. The first basic definition of the word "body" is "the total, organized physical substance of an animal or a plant." While the English word "body" is often used as a collective noun to designate a company of people, yet the English word "body" was not the word used by the Spirit of God, but the Greek word *soma*. It cannot be demonstrated that the

Greek word *soma* was ever so used. When we call a group of people a "body," are using an English metaphor that is foreign to New Testament Greek. While it is entirely true that we are members of His company of people, that is not the meaning of the word "body." Colossians 2:17 provides us a clue as to the true meaning of the word "body" in the Word of God. *Soma* (body) is used as being opposite in meaning from "shadow." Since the word *soma* evidently means "substance" in Colossians 2:17, is it not possible that it could mean this in many other places? Even in English, the aspect of man which is his substance is called "body" because that is exactly what it is. The word "spirit" and the word "soul" cannot be used in regard to the substance of man. Wherever you have body, you are going to have substance and reality. In the creation of man, God took the soil of the earth and used that substance to make man. The Bible declares that man is soil both as to his substance and as to his essence. When God made man, there was nothing about man that preceded that moment when God took the soil and from that substance made flesh. Yet when the Man Christ Jesus came into the earth, He was the One who had been the Expression of God, and this Expression of God was made flesh. Therefore, Jesus Christ, as to His substance and essence, was not flesh. He was in substance, in essence, and in reality the Expression of God. He gave of His substance, of His essence. When men become partakers of Christ, then in whatever measure they partake of Him, they too can express and declare God. We cannot do it in ourselves. It is only as we become partakers in Christ that we can express and declare God, and in whatever measure we partake in His substance, we become what He is. This is the truth that Paul was seeking to exalt and emphasize in his frequent references to the body of Christ. We become this because He gave of His own self to us.

3:16 (A) All Scripture is God-breathed, and we are partaking of the very breath of God when we let the Word of Christ dwell in us richly and in all wisdom. That is the way we will partake of the substance of God, the very essence of God, for His Word is Himself. (B) A psalm tells of experiences. We get these experiences from men of God and learn of God through these psalms. (C) Hymns have to do with praise. (D) These are the sacred compositions of believing men who are taught in the Word and can express the truth in this manner.

3:18 (A) These are practical instructions. In every union wherein a man and a wife have to pull together, there has to be some authority.

3:19 (A) There could be nothing that would be more impossible than for a wife to be subject to a bitter and an unloving husband.

3:20 (A) The attitude of stubbornness, rebellion, and constant reproach that seems to be the characteristic of many children is forbidden in the Word of God.

3:24 (A) Or "of a portion."

3:25 (A) Whether it is the master over the slave or the slave under the master, neither is to take advantage of the grace of God. Everything here is a two-way street.

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