

The Enemy (vv. 5-7)

VERSE 5 Therefore consider [put to death] the members of your earthly body as dead to immorality, impurity, passion, evil desire, and greed, which amounts to idolatry (Νεκρώσατε οὖν τὰ μέλη τὰ ἐπὶ τῆς γῆς, πορνείαν ἀκαθαρσίαν πάθος ἐπιθυμίαν κακὴν, καὶ τὴν πλεονεξίαν, ἧτις ἐστὶν εἰδωλολατρία [*aor.act.imper.2p. nekroo put to death + conj oun + d.a.w/noun acc.nt.p. melos member, bodily part + d.a.acc.nt.p. ta + prep epi upon + d.a.w/gen.f.s. ge earth “earthly body” + noun acc.f.s porneia sexual immorality, fornication + noun acc.f.s akatharsia impurity + noun acc.nt.s pathos lustful passion + noun acc.f.s epithumia lust; “desire” + adj.acc.f.s. kakos evil; “evil” + d.a.w/noun acc.f.s pleonezia greed, covetousness + pro.nom.f.s. hostis which + pres.act.ind.3s. eimi + noun nom.f.s. eidolokatria idolatry*]).

VERSE 6 For it is because of these things that the wrath of God will come upon the sons of disobedience (δι’ ἃ ἔρχεται ἡ ὀργὴ τοῦ θεοῦ [ἐπὶ τοὺς υἱοὺς τῆς ἀπειθείας] [*prep dia + pro.acc.nt.p. hos “these things” + pres.dep.ind.3s. erchomai come; will come” + d.a.w/noun nom.f.s. orge wrath + d.a.w/noun gen.m.s. theos + prep epi upon + d.a.w/noun acc.m.p. huios son + d.a.w/noun gen.f.s. apeitheia disobedience*]),

VERSE 7 and in them you also once walked, when you were living in them (*prep en + loc.nt.p. hos + conj “also” + pro.nom.p. su + aor.act.ind.2p. peripateo walk + adv pote once + adv hote when + impf.act.ind.2p. zao live + perp en + pro.loc.nt.p. houtos*]).

ANALYSIS: VERSES 5-7

1. The conjunction “therefore” draws attention to yet another stage of Paul’s argument (cf. 2:6, 16; 3:1) as it builds on the call to focus on the glorified God-Man (3:1) and “the things above, not the things on the earth” (3:2) while waiting for the Rapture of the Church (3:4).
2. The translation in the NAS “consider...as dead” not a good rendition of the aorist active imperative *nekroo* which should be rendered “put to death” (NIV, NKJ).

3. The imperative to isolate the STA is the experiential (Ph 2) follow-up from the previous assertion “you have died” (v.3) which views the new life in Christ via positional truth or union with Christ (Ph 1).
4. “The members of your earthly body” is literally “the members of your body on the earth.”
5. STA activity is expressed via the constituent parts of the physiology of man.
6. The noun ‘bodily part’ or ‘member’ is *melos* (w./d.a.) and is used in connection with sins associated with speech in Jam. 3:5 (cp. 3:6; 4:1).
7. This noun is used in reference to the individual members of the body of Christ (1 Cor. 6:15; 12:12, 14, 18, 19, 20, 22, 25, 26, 27; Eph. 4:25; 5:30).
8. The same concept is seen in Rom. 6:12-13 “Therefore do not let sin (ISTA/OSN) reign in your mortal body so that you obey its (sin nature) lusts, and do not go on presenting **the members** of your body as instruments of unrighteousness; but present yourselves to God as those who are alive from the dead, and your **members** as instrument of righteousness to God.” Also note Rom. 6:19 “I am speaking in human terms because of the weakness of your flesh. For just as you presented your **members** as slaves to impurity and to lawlessness, resulting in further lawlessness, so now present your **members** as slaves to righteousness, resulting in sanctification.”
9. Speaking of his own struggle with the sin nature Paul sets forth this same doctrinal principle in Rom. 7:23 “but I recognize a different law in the **members** of my body, waging war against the law of my mind and making me a prisoner of the law of sin which is in my **members**” (cf. 1 Pet. 2:11 “Beloved, I urge you as aliens and strangers to abstain from fleshly lusts which wage war against the soul.”).
10. The means for “putting to death” the ISTA is the application of 1 Jn. 1:9.
11. The vice list in v. 5 mentions five sinful manifestations with four detailing sexual sins and one with materialism lust.
12. The first item “immorality” (*porneia*) has to do with overt sexual activity outside marriage and is often translated “fornication” as in Matt. 5:32; 15:19; 19:9; Jn. 8:41; Acts 15:20, 29; 32:25; 1 Cor. 5:1; 6:13, 18; 7:2; 2 Cor. 12:21; Gal. 5:19; Eph. 5:3; 1 Thess. 4:3; Rev. 2:21; 9:21).
13. This term is used in connection with the international sins of the Roman Catholic Church and the USA (Rev. 14:8; 17:2, 4; 18:3; 19:2).
14. The second term translated “impurity” (*akatharsia*) is a more general term for sexual vice not restricted to overt sinning (Rom. 1:24; 2 Cor. 12:21; Gal. 5:19; Eph. 4:19; 5:3; 1 Thess. 2:3; 4:7).
15. The third term in Paul’s listing is “passion” (*pathos*) and has to do with mental attitude sins of a sexual nature (Rom. 1:26; 1 Thess. 4:5).
16. Fourth is “evil desire” (*epithumian kaken*) which is used of all aspects of the lust pattern as can be seen from the following list of verses: Mk. 4:19; Rom. 1:24; 6:12; 7:7, 8; 13:14; Gal. 5:16, 24; Eph. 2:3; 4:22; Phil. 1:23; 1 Thess. 2:17; 4:5; 1 Tim. 6:9; 2 Tim. 2:22; 3:6; 4:3; Titus 2:12; 3:3; Jam. 1:14, 15; 1 Pet. 1:14; 2:11; 4:2, 3, 4; 2 Pet. 1:4; 2:10, 18; 3:3; 1 Jn. 2:16, 17; Jud. 1:16, 18; Rev. 18:14).
17. The final item in the list of five is “greed” (*pleonexia*) and is used of any kind of covetousness such as sexual or materialistic greed (Mk. 7:22; Lk. 12:15; Rom. 1:29; 2 Cor. 9:5; Eph. 4:19; 5:3; 1 Thess. 2:5; 2 Pet. 2:3, 14).
18. Here it is used in reference to monetary greed sponsored by the lust pattern as it is modified by “which amounts to idolatry.”

19. We sometimes refer to a person as someone whose god is money, but this applies as well to all types of lusting.
20. While individuals and nations suffer under the wrath of God for a variety of unchecked vices (Rom. 1:18 “For the wrath of God is revealed (pres.pass.ind. *apokalupto*; e.g., 24/7) from heaven against all ungodliness and unrighteousness of men who suppress the truth in unrighteousness.”) the context here in v. 6 has to do with eschatological wrath in the day of the Lord (e.g., seven year tribulation).
21. CA believers will be spared this wrath (1 Thess. 1:10; 5:9; cp. Rev. 6:16, 17; 11:18; 14:10; 16:19; 19:15).
22. Since the sins of humanity will bring this awful time upon the nations it behooves believers to “put to death” these desires of the flesh.
23. The phrase “sons of disobedience” is a reference to the world of unbelievers (also at Eph. 2:2; 5:6).
24. These are those who disobey the gospel of Christ (cf. Rom. 11:30; 11:32; 2 Thess. 1:6; 1 Pet. 4:17).
25. In v. 7 Paul once again reminds the Colossians of their pre-salvation past (cf. 1:21) to encourage them to stay away from the old ways (cp. Eph. 2:2, 3, 11; 2:13; 5:8; Titus 3:3; cf. 1 Tim. 1:13).
26. The first part of v. 7 “and in them you once walked” refers to *modus operandi* (manner of function) and “when you were living in them” refers to *modus vivendi* (manner of life).
27. The structure “once” and “when” serves to highlight a pattern of living enslaved to the sin nature.

Call to Isolate the STA (vv. 8-11)

VERSE 8 But now you also, put them all aside: anger, wrath, malice, slander, and abusive speech from your mouth (*adv nun + conj de + aor.mid.imper.2p. apotithemi throw off, take off (clothes) + conj “also” + pro.nom.m.p. su + d.a.acc.nt.p. ta “them” + adj.acc.nt.p. pas all + noun acc.f.s. orge anger + noun acc.m.s. thumos wrath, rage + noun acc.f.s. kakia wickedness; “malice” + noun acc.f.s. blasphemia slander + noun acc.f.s. aischrologia obscene speech; only here + prep ek + d.a.w/noun abl.nt.s. stoma mouth + pro.gen.m.p. su*]).

VERSE 9 Do not lie to one another, since you laid aside the old self with its evil

practices (μὴ ψεύδεσθε εἰς ἀλλήλους, ἀπεκδυσάμενοι τὸν παλαιὸν ἄνθρωπον σὺν ταῖς πράξεσιν αὐτοῦ [*neg me + pres.dep.imper.2p. pseudomai lie + prep eis + pro.acc.m.p. allelon one another + aor.dep.part.nom.m.p. apekduomai disarm; put off; “laid aside” + d.a.w/adj.acc.m.s. palaios old + noun acc.m.s. anthropos man; “self” + prep sun with + d.a.w/noun instr.f.p. prazis practice + pro.gen.m.s. autos his; “its”*]),

VERSE 10 and have put on the new self who is being renewed to a true knowledge according to the image of the One who created him

(καὶ ἐνδυσάμενοι τὸν νέον τὸν ἀνακαινούμενον εἰς ἐπίγνωσιν κατ’ εἰκόνα τοῦ κτίσαντος αὐτόν [*conj + aor.mid.part.nom.m.p. enduo put on; clothe + d.a.w/adj.acc.m.s. neos new; “new self” + d.a.w/pres.pass.part.acc.m.s. anakainoo renew + prep eis + noun acc.m.s. epignosis knowledge + prep kata + noun acc.f.s. eikon image, likeness + d.a.w/aor.act.part.gen.m.s. ktizo create + pro.acc.m.s. autos him*]) –

VERSE 11 a renewal in which there is no distinction between Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, slave and freeman, but

Christ is all, and in all (ὅπου οὐκ ἔστι Ἕλληνας καὶ Ἰουδαῖος, περιτομὴ καὶ ἀκροβυστία, βάρβαρος, Σκύθης, δοῦλος, ἐλεύθερος, ἀλλὰ [τὰ] πάντα καὶ ἐν πᾶσιν Χριστός [*conj opou where; “in which” + neg ouk + pres.act.ind.3s. esti there is + noun nom.m.s. Hellen Greek + conj + adj.nom.m.s. Ioudaios Jew + noun nom.f.s. peritome circumcised + conj + noun nom.f.s. akrobustia uncircumcised + adj.nom.m.s. barbaros uncivilized; “barbarian” + noun nom.m.s. Skuthes Scythian + noun nom.m.s. doulos slave + adj.nom.m.s. eleutheros freeman + conj alla + d.a.nom.nt.p. ta + adj.nom.nt.p. pas + conj and + prep en + adj.loc.m.p. pas + noun nom.m.s. Christos*]).

ANALYSIS: VERSES 8-11

1. “But now” (*nunni de*) stands over against “once” and “when in v. 7.
2. “You also” (v. 8) refers to the same individuals who were once engaged in sinful behavior illustrated in the representative listing in vv. 5, 9 & 9.(12 examples of STA activity).
3. Here in v. 8 Paul admonishes the Colossians to “put them all aside.”
4. The imperative is aorist active subjunctive (2p.) verb *apotithemi* which means ‘to take off’ in reference to removing clothing as it is literally in Acts 7:58 (“And when they had driven him out of the city, they *began* stoning *him*, and the witnesses laid aside their robes/clothes at the feet of the young man named Saul.”).
5. Once it is used of imprisonment but the remaining seven occurrences of this verb relates to the very same doctrinal teaching that is found here in v. 8.
6. All these occurrences have to do with the isolation of the ISTA (Rom. 13:12 “The night is almost gone, and the day is near. Therefore let us lay aside the deeds of darkness and put on (aor.mid.subj. *enduo* dress, clothe, wear, put on) the armor of light.”; Eph. 4:22 “that, in reference to your former manner of life (noun *anastrophe*), you lay aside (aor.act.infin.) the old self (*ton palaion anthropon*-the old man) which is being corrupted in accordance with the lusts of deceit.; Eph. 4:25 “Therefore, laying aside falsehood, **SPEAK TRUTH EACH ONE OF YOU WITH HIS NEIGHBOR**, for we are members of one another.”; Heb. 12:1 “Therefore, since we have so great a cloud of witnesses surrounding us, let us lay aside every encumbrance/weight (athletic metaphor) and the sin which so easily entangles us, and let us run the race that is set before us (e.g., Bible class).”; Jam. 1:21 “Therefore, putting aside all filthiness and *all* that remains of wickedness, in humility receive the word implanted, which is able to save your souls (e.g. from shame and loss at the Bema Seat.”; 1Pet. 2:1 “Therefore, putting aside all malice and all deceit and hypocrisy and envy and all slander, like newborn babes, long for the pure milk of the word, so that by it you may grow in respect to salvation” (Ph 1).
7. To ‘put aside’ as one might remove a soiled garment, has reference to the same technique (RB) as circumcision (2:11; 3:11; also in Phil. 3:3) and putting to death (3:5; cp. Rom. 8:13) in this letter.
8. The verb “crucified” (*stauroo*) is used in this connection as well (Gal. 5:24 “Now those who belong to Christ Jesus have crucified the flesh (isolation of STA via salvation and rebound) with its passions and desires.”).
9. The list of sins in v. 8 (“all these”) focuses on mental attitude sins and sins of the tongue.
10. First is “anger” (*orge*) used in both a good and bad sense.
11. For the good sense see Matt. 3:7; Mk. 7:3; Eph. 2:3; Col. 3:6; 1Thess. 1:10; 5:9; Rev. 6:16, 17; 11:18; 14:10, 16:19; 19:15, et al.
12. For the sin of anger see also Eph. 4:31; Jam. 1:19, 20.
13. Some Scriptural observations on anger: Prov. 14:29 “He who is slow to anger has great understanding, but he who is quick tempered exalts folly.”; 15:1 “A gentle answer turns away wrath, but a harsh word stirs up anger.”; 15:18 “A hot tempered man stirs up strife, but the slow to anger calms a dispute.”; 16:32 “He who is slow to anger is better than the mighty, and he who rules his spirit, then he who captures a city.”; 19:11 “A man’s discretion makes him slow to anger, and it is his glory to overlook a transgression.”; 19:19 “A *man* of great anger will bear the penalty, for if you rescue *him*, you will only have to do it again.”; 22:24 “Do not associate with a man *given* to anger, or go with a hot-tempered man.”; 27:3

- “Wrath is fierce and anger is a flood, but who can stand before jealousy?”; Eccl. 7:9 “Do not be eager in your heart to be angry, for anger resides in the heart of fools.”
14. Next comes “wrath” or “rage” (*thumos*).
 15. It is used of divine wrath in Rom. 2:8 “but those who are selfishly ambitious (neg. unbels.) and do not obey the truth, but obey unrighteousness, wrath and indignation.”
 16. It is found in a listing of STA manifestations in Gal. 5:20 and Eph. 4:31 (cf. Heb. 11:27).
 17. The 3rd sin “malice” (*kakia*) is a general term for evil intention or ill-will toward another person (1Pet. 2:16).
 18. In some contexts this noun is used for ill-will towards others as in Rom. 1:29; 1Cor. 5:8; Eph. 4:31; Titus 3:3; 1Pet. 2:1.
 19. “Slander” (*blasphemia*) is a verbal sin that is sponsored by the mental attitude of hatred (cf. Matt. 5:19; Eph. 4:31; 1Tim. 6:4).
 20. “Abusive speech” (*aischrologia*) only occurs here and is translated “filthy language” in NIV and NKJ versions.
 21. The 6th and last sin Paul specifies as sinful behavior that is to be “put aside” is lying (v. 9a).
 22. “Do not lie to one another” (neg *me* w/pred.imper. *pseudomai*) or “Stop lying to one another” confines the admonition to relationships within the royal family.
 23. Sinning for believers is incompatible with our initiation into the plan of God (v. 9b).
 24. “Since you have laid aside” (aor.part. *apekduomai* discard or disarm) is used 2x and in Col. 2:15 it is used of the humiliation of the evil “rulers and authorities” of the spirit realm at Christ’s final ascension.
 25. Here it is used of disarming the STA in connection with the salvation adjustment (see points 6 & 7 above).
 26. The STA here is referred to as the “old self”—a reference to the genetically engineered sin nature.
 27. “*Evil practices*” is the plural noun *prazis* also in Rom. 8:13 in this same connection.
 28. In v. 10 Paul moves the subject to the “new self” (*ton neon*) that the Colossian saints “have put on” (aor.mid.part. *enduo*) in connection with the salvation and rebound adjustments.
 29. The verb is used of putting on clothing and in the middle voice means ‘to wear’ (cf. Matt. 6:25; 22:11; 27:31; Rev. 1:13; 15:6; 19:14).
 30. It is used metaphorically for the proper attire for clothing the soul (Rom. 13:12, 14; Gal. 3:27; Eph. 4:24; 6:11, 14; Col. 3:10, 12; 1 Thess. 5:8).
 31. It is used in connection with the soul being clothed with the resurrection body (1 Cor. 15:53, 54; 2 Cor. 5:3).
 32. “The new self” occurs here and in Eph. 4:24 “and put on the new self/man, which is in *the likeness of* (*kata* according to) God has been created in righteousness and holiness of the truth.”
 33. The new man is “created” at the moment of salvation and is a reference to the human spirit.
 34. This ‘new self’ is “being renewed” (pres.pass.part. *anakainoo* to renew).
 35. This verb occurs here and in 2 Cor. 4:16 “Therefore we do not lose heart, but though our outer man (*ho exo heon anthropos*) is decaying (aging gene), yet our inner man (*ho eso hemon*) is being renewed day by day (a reference to face-to-face teaching).”
 36. This renewal Paul speaks of is that which is “with respect to true knowledge” (*eis epignosin*)— a clear reference to BD in the inner man.
 37. The growth or development of the inner man is designed as a counter to the old self.
 38. “According to the image” (*kata eikona*) means that new self is a copy of something.

39. The noun “image” indicates a likeness (Matt. 22:20; Rom. 1:23; Acts 17:29).
40. Man’s soul is created in the image of God as the soul’s attributes mimic the divine essence (Gen. 1:27).
41. Jesus Christ bears the image of God, as in an exact replication of deity (2 Cor. 4:4; Col. 1:15).
42. For believers to bear the image of Christ is God’s purpose from eternity past (Rom. 8:29; 1 Cor. 15:49)
43. The process of being Christ-like comes from learning and applying BD (2 Cor. 3:18 “But we all, with unveiled face, beholding as in a mirror the glory of the Lord, are being transformed (pres.pass.ind. *metamorphoomai*) into the same image from glory to glory, just as from the Lord, of the Spirit.”).
44. Note Rom. 12:2 where both the verb renewed and transformed occur (“And do not be conformed to this world, but be transformed by the renewing of your mind, so that you may prove what the will of God is, that which is good and acceptable and perfect.”).
45. The “One who created him” (aor.act.part. *ktizo*), that is, “the new self” (e.g. human spirit) is the One whose image we are destined to bear.
46. “The One who created him” is the Creator, Christ Himself (Col. 1:15).
47. Believers who fail to develop the new self into a mature man in Christ will be made Christ-like via ultimate sanctification (cf. 1 Thess. 5:23 “Now may the God of peace Himself sanctify you entirely; and may your spirit and soul and body be preserved complete, without blame at the coming of our Lord Jesus Christ.”).
48. The believer is trichotomous having a body and soul and human spirit (Heb. 4:12 “The word of God is alive and powerful and sharper than any two-edged sword, and piercing as far as the division of the soul and spirit, of both joints an marrow, and able to judge the thoughts and intentions of the heart.”).
49. At physical birth the living soul is created and placed in the newborn; at salvation (new birth) the human spirit (“new self”) is created and connected to the living soul cancelling spiritual death.
50. The “new man” requires renewal and transformation so that the believer can grow into a mature man reflecting the full image of the One who created him.
51. The climax of this presentation on the “new humanity” comes with v. 11.
52. “Neither Jew nor Greek” is not a narrow ethnic label pointing simply to those who are “Greek” by birth; it refers here to a cultural distinction.
53. In the setting (1st century AD) it refers to anyone who was part of the Roman-Greco culture.
54. It refers to natural born citizens of the Roman Empire.
55. Basically it refers to anyone who is not a Jew (e.g. Jn. 7:35 “The Jews then said to one another. ‘Where does this man intend to go that we will not find Him? He is not intending to go to the Dispersion (*diaspora*) among the Greeks, and teach the Greeks, is He?’”).
56. Some versions translate “Greek” as “Gentile.”
57. “Circumcised and uncircumcised” is another way of referring to “Jews” and “Gentiles” respectively, and they appear by contrast in Rom. 2:25-27; 3:30; 4:2-9-12; 1Cor. 7:19; Gal. 2:7; 5:6; Eph. 2:11).
58. The setting here is well expressed in Gal. 6:14 a verse that refers to the new society of Christ’s creative act: “For neither is circumcision anything, nor uncircumcision, but a new creation.”).

59. The false teachers at Colossae made a distinction based on the Jewish elements mentioned in chapter 2 (cf. 2:16-23).
60. “Barbarian” and “Scythian” refers to outsiders.
61. “Barbarian” refers to anyone who did not speak Greek,
62. Greek was the lingual franca of the Roman world, just as English is today.
63. “Barbarian” refers to someone who is not just a “foreigner” but to someone who was considered uncivilized.
64. “Scythian” refers to inhabitants that lived north of the Black Sea.
65. The Scythians were considered an extreme example of “barbarian.”
66. It might be in this pairing that Scythians are to be understood as “slaves” and as opposed to free “barbarians.”
67. If each of these four pairs are contrastive, then “Greek” would correspond to “uncircumcised” and “Jew” would correspond to “circumcised” and “barbarian” would correspond to “free” and “Scythian” would correspond to “slave.”
68. The fourth pair “slave nor free” is an obvious pair referring to civil status.
69. It appears at 1Cor. 12:13 and Gal. 3:28.
70. The social divisions of Paul’s time has no bearing whatsoever on the status of believers who regardless of ethnic or civil status are related to Christ as per “but Christ is all, and in all.”
71. All that Paul has affirmed that believers in Christ possess is equal for all classifications of humanity.
72. No one regardless of racial, ethnic nor social standing is regarded by God as having an advantage or disadvantage.
73. Cf. 1 Cor. 7:22 “For he who was called in the Lord while still a slave, is the Lord’s freedman; likewise he who was called while free, is Christ’s slave.”
74. Also, Gal. 3:28 “There is neither Jew nor Greek, there is neither slave nor free man, there is neither male nor female; for you are all one in Christ Jesus.”
75. The lace of a gender pair in v. 11 may be explained by the nature of the challenges the Colossian believers faced.
76. Unity is expressed in the final clause “but Christ is all and in all.”
77. “Christ is all” indicates sufficiency and that excludes the nonsense introduced at Colossae.
78. Christ and what He represents is all that these believers need.
79. “And in all” refers to the indwelling of Christ initiated as salvation and further developed as believers grow in grace and knowledge.
80. “The mind of Christ” is BD (Scripture) in the soul (cf. 1Cor. 2:16; Eph. 4:20 “But you did not learn Christ in this way.”; 3:17 “so that Christ may dwell (aor.act.infin. *kataoikeo* inhabit) in your hearts through faith (in doctrine), that you, being rooted and grounded in love.”; Col. 1:27 “in whom God willed 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.”; Jn. 15:5 “I am the vine, you are the branches, he who abides in Me (FHS) and I in him (resident BD), he bears much fruit, for apart from Me you can do nothing.”; v. 7 “If you abide in Me, and My words abide (corresponds to “I in him”) in you, ask whatever you desire, and it will be done for you.”).