

Colossians 3:1-11

The Doctrine of Sanctification

3:1- “If then you have been raised with Christ, seek the things that are above, where Christ is, seated at the right hand of God.”

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| 1487 [e] | 3767 [e] | 4891 [e] | | 3588 [e] | 5547 [e] | 3588 [e] | 507 [e] | 2212 [e] |
| Ei | oun | synēgerthēte | | tō | Christō | ta | anō | zēteite |
| 1 Eì | οὖν | συνηγέρθητε | | τῷ | Χριστῷ | , τὰ | ἄνω | ζητεῖτε , |
| If | then | you have been raised with | - | Christ | | the things | above | seek |
| Conj | Conj | V-AIP-2P | | Art-DMS | N-DMS | Art-ANP | Adv | V-PMA-2P |

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| 3757 [e] | 3588 [e] | 5547 [e] | 1510 [e] | 1722 [e] | 1188 [e] | 3588 [e] | 2316 [e] | 2521 [e] |
| hou | ho | Christos | estin | en | dexia | tou | Theou | kathēmenos |
| οὗ | ὁ | Χριστός | ἐστιν | ἐν | δεξιᾷ | τοῦ | Θεοῦ | καθήμενος . |
| where | - | Christ | is | at [the] | right hand | - | of God | sitting |
| Adv | Art-NMS | N-NMS | V-PIA-3S | Prep | Adj-DFS | Art-GMS | N-GMS | V-PPM/P-NMS |

1. “If” or “Since” is an “if” in the first-class condition in the Greek which means “Assuming you have been raised with Christ, then...”
2. “Since” or “assuming” you have been resurrected to a new domain and are no longer part of this world, think/learn these things and gain understanding of this new life.
3. “...you have been raised” is passive verb
 - a. In 2:12 “raised with Christ” refers to new life with Christ.
 - b. Here “raised with Christ” refers to our potential/obligation.
4. This is written in the imperative which urges/commands the Colossians to:
 - a. Think, learn, understand Christian theology
 - b. Live, do, act Christian theology that you understand.
5. “Set your hearts on things above”
 - a. “Set your hearts” refers to “seeking” and “desiring”
 - b. Seek the things above (Mat. 6:33, “Seek first the kingdom.” And, Mark 7:15)
 - c. “above” is contrasted with “below” in John 3:12-13 with Jesus and Nicodemus.
 - d. Philippians 3:14 “upward call”
 - e. Gal. 4:26 “upward city”
6. “Desire” or “be mindful of” things above as in Romans 12:3 and Philippians 2:5
7. “above” - may be one of the false teachers’ philosophical phrases that Paul is going to redefine. The mystics want to focus on the hidden heavenly realm above, but Paul is going to define that as:
 - a. Christ - “where Christ is”
 - b. Christ’s domain - “seated at the right hand of God.” Jewish tradition had all other spiritual beings (including priests) standing, but the son sits to share in sovereign rule (Psalm 110:1)
 - c. Where the power and glory are “2 Chr. 18:18; Ps. 11:4; Isa. 6:1; Dan. 7:9 and God’s creative power

- d. Defeated all the spiritual powers (2:10, 2:15; 1:16)
- e. Our domain
- f. Location of the treasures

3:2 – “Set your minds on things that are above, not on things that are on earth.”

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| 3588 [e] | 507 [e] | 5426 [e] | | 3361 [e] | 3588 [e] | 1909 [e] | 3588 [e] | 1093 [e] |
| ta | anō | phroneite | | mē | ta | epi | tēs | gēs |
| 2 τὰ | ἄνω | φρονεῖτε | , | μὴ | τὰ | ἐπὶ | τῆς | γῆς . |
| The things | above | set [your] minds on | | not | the things | on | the | earth |
| Art-ANP | Adv | V-PMA-2P | | Adv | Art-ANP | Prep | Art-GFS | N-GFS |

1. In 2:20 “if you have died with Christ” is now contrasted with “if you have been raised with Christ.”
2. 3:2 is parallel to 3:1:
 - a. “Set your hearts on things above.” (3:1) – means to seek, desire things above
 - b. “Set your minds on things above.” (3:2) – means to transform the mind into obedient submission (Rm.12:1-2)
3. Earthly things
 - a. Contrast with flesh and Spirit
 - b. Above is where Christ is seated to rule contrasts with earthly things that reject Christ and his authority including Paul’s reference to:
 - i. “human tradition” and Christ” in 2:8
 - ii. “shadow” and “substance” in 2:17
4. Rejects the dualistic structure of the false teachers and their ascetic practices that create the false contrast the body and the soul:
 - a. “all things were created by Christ in heaven and earth” 1:16
 - b. “all things were reconciled to Christ by his death.” 1:20
 - c. Thus, there is no dichotomy since Christ is the Creator, Redeemer and Sustainer of ALL THINGS
5. Paul was critical of the same thing to the Philippians, urging them to avoid earthly things (Phil. 3:19) and thinking and have Christ’s mind:
 - a. Phil. 2:2 – one mind, like minded
 - b. Phil. 3:20 – citizenship in heaven

3:3 – “For you have died, and your life is hidden with Christ in God.”

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| 599 [e] | 1063 [e] | 2532 [e] | 3588 [e] | 2222 [e] | 4771 [e] | 2928 [e] | 4862 [e] | 3588 [e] |
| apethanete | gar | kai | hē | zōē | hymōn | kekryptai | syn | tō |
| 3 ἀπεθάνετε | γάρ , | καὶ | ἡ | ζωὴ | ὑμῶν | κέκρυπται | σὺν | τῷ |
| You have died | for | and | the | life | of you | has been hidden | with | - |
| V-AIA-2P | Conj | Conj | Art-NFS | N-NFS | PPro-G2P | V-RIM/P-3S | Prep | Art-DMS |

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| 5547 [e] | 1722 [e] | 3588 [e] | 2316 [e] |
| Christō | en | tō | Theō |
| Χριστῷ | ἐν | τῷ | Θεῷ . |
| Christ | in | - | God |
| N-DMS | Prep | Art-DMS | N-DMS |

1. Close association between you the believer and Christ the risen Lord
2. Security of the believer
3. Hidden along with the treasure in Christ – Colossians 2:3 – “in whom are hidden all the treasures of wisdom and knowledge.”
 - a. This is historical truth rather than mystical
 - b. This true identity is only found in Christ

3:4 – “When Christ who is your life appears, then you also will appear with him in glory.”

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| 3752 [e] | 3588 [e] | 5547 [e] | 5319 [e] | 3588 [e] | 2222 [e] | 4771 [e] | 5119 [e] | 2532 [e] |
| hotan | ho | Christos | phanerōthē | hē | zōē | hymōn | tote | kai |
| 4 ὅταν | ὁ | Χριστὸς | φανερωθῆ | , ἡ | ζωὴ | ὑμῶν* | , τότε | καὶ |
| When | - | Christ | may be revealed | the | life | of you | then | also |
| Conj | Art-NMS | N-NMS | V-ASP-3S | Art-NFS | N-NFS | PPro-G2P | Adv | Conj |

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| 4771 [e] | 4862 [e] | 846 [e] | 5319 [e] | 1722 [e] | 1391 [e] |
| hymeis | syn | autō | phanerōthēsesthe | en | doxē |
| ὑμεῖς | σὺν | αὐτῷ | φανερωθήσεσθε | ἐν | δόξῃ . |
| you | with | Him | will appear | in | glory |
| PPro-N2P | Prep | PPro-DM3S | V-FIP-2P | Prep | N-DFS |

1. “appears” – *phanerōthe* – “to make visible”, “to make clear”. Used to say “make clear”, “make visible”, “manifest”.
 - a. 1 John 3:2 uses *phaneroo* which means “become manifest” -
“Beloved, we are God's children now, and what we will be has not yet appeared; but we

know that when **he appears** (or, “it appears”) we shall be like him, because we shall see him as he is.”

- b. Other Greek words used of Christ’s return and appearing:
 - i. *Parousia* = “coming”
 - ii. *Epiphaneia* = “manifestation”, “appearance” epiphany”
 - iii. *Apokalypsis* = “revelation”
 - iv. *Phaneroo* = (used here) “appears”
 - c. Romans 8:19 – “For the creation waits with eager longing for the revealing of the sons of God.”
 - i. “revealing” here is *apokalypsin* meaning “an uncovering”, “a revealing”
2. This is the final phase of salvation where the life of Christ manifests in us in glorification

3:5 – “**Put to death therefore what is earthly in you: sexual immorality, impurity, passion, evil desire, and covetousness, which is idolatry.**”

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| 3499 [e] | 3767 [e] | 3588 [e] | 3196 [e] | 3588 [e] | 1909 [e] | 3588 [e] | 1093 [e] | 4202 [e] | 167 [e] |
| Nekrōsate | oun | ta | melē | ta | epi | tēs | gēs | porneian | akatharsian |
| 5 Νεκρώσατε | οὖν | τὰ | μέλη | τὰ | ἐπὶ | τῆς | γῆς | : πορνείαν , | ἀκαθαρσίαν , |
| Put to death | therefore | the | members | which [are] | upon | the | earth | sexual immorality | impurity |
| V-AMA-2P | Conj | Art-ANP | N-ANP | Art-ANP | Prep | Art-GFS | N-GFS | N-AFS | N-AFS |

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| 3806 [e] | 1939 [e] | 2556 [e] | 2532 [e] | 3588 [e] | 4124 [e] | 3748 [e] | 1510 [e] | 1495 [e] |
| pathos | epithymian | kakēn | kai | tēn | pleonexian | hētis | estin | eidōlatria |
| πάθος , | ἐπιθυμίαν | κακῆν , | καὶ | τὴν | πλεονεξίαν , | ἣτις | ἐστίν | εἰδωλολατρία , |
| passion | desire | evil | and | - | covetousness | which | is | idolatry |
| N-ANS | N-AFS | Adj-AFS | Conj | Art-AFS | N-AFS | RelPro-NFS | V-PIA-3S | N-NFS |

1. “**Put to death**” the “earthly”
 - a. Aorist – action in the present or the future
 - b. Imperative – command
 - c. Active – the subject does this action. In this case “you” or “you all”
 - d. Second Person Pronoun Plural– “You” and “You all”
 - e. Meaning “to put to death” and can be used to say:
 - “Make as dead”
 - i. “Render weak”
 - ii. “Reduce to impotent”
2. Five of the eleven vices (5 of first 5) that Paul lists deal with sexual sin.
 - a. “**sexual immorality** – *porneia* - any sex outside of marriage. Associated with idol worship in the OT (Isaiah 47:10; Jer. 3:9; Ezek.23:8; Mic. 1:7;
 - b. “**impurity**, meaning “uncleanness”
 - i. in the OT this was manifest in two ways:
 1. Ceremonially impure concerning ritual worship;
 2. sexual immorality. Paul uses impurity to refer to sexual immorality in Rom. 1:24; 2 Cor. 12:21; Gal.5:19
 - c. “**passion**” – *pathos* – means “that which befalls one”, “a passion”, “a suffering”
 - i. Used to say: “suffering”, “emotion”, “depraved passion”, “lust”
 - ii. here it refers to lust and uncontrolled shameful passions.

- iii. Paul uses this to refer to the behavior of “the pagans who do not know God in 1 Thes. 4:5 and Rom. 1:26.
- d. “**evil desire**” or “**covetousness**” - *epithumian kaken* - used to refer to:
 - i. *Kaken* means “evil”, “bad”
 - ii. *Epithumian* means “desire”, “passionate longing”, “lust”, “an inordinate desire”
 - iii. general sinful desires (Rom. 6:12; 7:8; 13:14; Gal. 5:16)
 - iv. illicit sexual desires (Rom. 1:24; 1 Thes. 4:5)
- e. “**greed**” or “**covetousness**” - *pleonexian*, meaning:
 - i. “advantage” or “covetousness”
 - 1. This is a desire for advantage
 - 2. It is a driven aggression to have more
 - ii. The word comes from combination of two words:
 - 1. *pleion* = from “more”, “numerically more” and
 - 2. *echein* which means “to have” and “desire to have more”.
 - iii. Meaning, “
 - iv. This could lead to the next statement – “**which is idolatry**” –
 - 1. in this case to have more spiritual insight and more revelation than what the Lord gave.
 - 2. Thus, in context, mysticism is idolatry.
 - 3. Or, if it stays with the theme of sexual sin, to want more sex in illicit ways is idolatry. ...
 - 4. “which is idolatry” –
 - a. anything that interferes with our relationship with God, his Spirit, the life and its source of power “is idolatry” because it gets in the way of allowing God’s nature and our new life to flow, grow and show.
 - b. this first list of six vices ends with a description for the 6th vice just as the second list of six also ends with a description of the 6th (11th) vice

3:6 – “On account of these the wrath of God is coming.”

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| 1223 [e] | 3739 [e] | 2064 [e] | 3588 [e] | 3709 [e] | 3588 [e] | 2316 [e] | 1909 [e] | 3588 [e] | 5207 [e] | 3588 [e] | 543 [e] |
| δι’ | ἧ | ἔρχεται | ἡ | ὀργὴ | τοῦ | Θεοῦ | ἐπὶ | τοὺς | υἱοὺς | τῆς | ἀπειθείας |
| because of | which things | is coming | the | wrath | - | of God | on | the | sons | of | disobedience |
| Prep | RelPro-ANP | V-PIM/P-3S | Art-NFS | N-NFS | Art-GMS | N-GMS | Prep | Art-AMP | N-AMP | Art-GFS | N-GFS |

1. “On account of these”
2. “the wrath of God” – this was an OT concept Zeph. 1:14-15
3. “is coming” –
 - a. Paul spoke of the wrath of God being revealed in time or in his own day as in Romans 1:18-32, “The wrath of God IS being revealed from heaven.....”
 - b. Paul also spoke of the wrath of God being revealed at the end of time at the final judgment as in Romans 2:5 – “because of your stubbornness and your unrepentant heart, you are storing up wrath against yourself for the day of God’s wrath, when his righteous judgment will be revealed.”
 - c. Eschatological Wrath in:
 - i. Romans 5:9 - “Since we have now been justified by his blood, how much more shall we be saved from God’s wrath through him!”

- ii. 1 Thessalonians 1:10 – “...and to wait for his Son from heaven, whom he raised from the dead—Jesus, who rescues us from the coming wrath.”
 - iii. Romans 2:7-8
4. In light of Paul having just spoken about the day Christ’s glory is revealed it is fitting that Paul is talking about the pouring out of God’s wrath in the final judgment.

3:7 – “In these you too once walked, when you were living in them.”

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| 1722 [e] | 3739 [e] | 2532 [e] | 4771 [e] | 4043 [e] | 4218 [e] | 3753 [e] | 2198 [e] | 1722 [e] | 3778 [e] |
| en | hois | kai | hymeis | periepatēsate | pote | hote | ezēte | en | toutois |
| 7 ἐν | οἷς | καὶ | ὑμεῖς | περιεπατήσατέ | ποτε | ὅτε | ἔζήτε | ἐν | τούτοις |
| in | which | also | you | walked | once | when | you were living | in | them |
| Prep | RelPro-DNP | Conj | Pro-N2P | V-AIA-2P | Prtcl | Adv | V-IIA-2P | Prep | DPro-DNP |

1. “once walked” – the old practices and old nature
2. “when you were living in them.”
 - a. the old life and life source
 - b. the once/now contrast as seen in Colossians 1:21; 1:22; 2:13 is presented as in Eph.4 –
3. See stages of revisionism from Ephesians
4. Paul’s focus here is to compare their NEW life to their OLD life which has died in Christ.
 - a. This means they need to live in the NEW way and “put to death” the OLD ways.

3:8 – “But now you must put them all away: anger, wrath, malice, slander, and obscene talk from your mouth.”

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| 3570 [e] | 1161 [e] | 659 [e] | 2532 [e] | 4771 [e] | 3588 [e] | 3956 [e] | 3709 [e] | 2372 [e] | 2549 [e] | 988 [e] |
| nyni | de | apothesthe | kai | hymeis | ta | panta | orgēn | thymon | kakian | blasphēnian |
| 8 νυνὶ | δὲ | ἀποθέσθε | καὶ | ὑμεῖς | τὰ | πάντα : | ὀργήν | , θυμόν | , κακίαν | , βλασφημίαν , |
| Now | however | put off | also | you | - | all [these] things | anger | rage | malice | slander |
| Adv | Conj | V-AMM-2P | Conj | Pro-N2P | Art-ANP | Adj-ANP | N-AFS | N-AMS | N-AFS | N-AFS |

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| 148 [e] | 1537 [e] | 3588 [e] | 4750 [e] | 4771 [e] |
| aischrologian | ek | tou | stomatos | hymōn |
| αἰσχρολογία | ἐκ | τοῦ | στόματος | ὑμῶν . |
| foul language | out of | the | mouth | of you |
| N-AFS | Prep | Art-GNS | N-GNS | Pro-G2P |

1. “you must put them all away” – *apothesthe* means “to get rid of” and can be used to mean putting away or taking off clothes. This word, *apothesthe*, is used with the contrasting verb *enduo* to mean “to put on” in:
 - a. Romans 13:12-14, “So let us put aside the deeds of darkness and put on the armor of light... not in carousing and drunkenness, not in sexual immorality and debauchery, not in dissension and jealousy. Rather, clothe yourselves with the Lord Jesus Christ, and do not think about how to gratify the desires of the flesh.”
 - b. Eph. 4:22-25 – “You were taught, with regard to your former way of life, to put off your old self, which is being corrupted by its deceitful desires; to be made new in the attitude of your minds; and to put on the new self, created to be like God in true righteousness and holiness. Therefore each of you must put off falsehood and speak truthfully to your neighbor, for we are all members of one body.”
2. this second list uses the word *ta panta* translated “all”
3. imperative mood, the mood of command

4. These next five vices focus on our relationship with others in society, family, church, etc.
5. The phrase “from your mouth” is interpreted in two basic ways:
 - a. Applying to two sins of the mouth: slander and obscene talk
 - b. Applying to the entire list. This means this is a list of sins or manifestations of the sin nature through the mouth: anger, wrath, malice, slander, obscene talk.
6. It appears that “from your mouth” modifies this entire list.
 - a. The writing of James in James 3:1-6 focuses on the sins of the mouth manifesting the inner sin nature.
7. **Anger**- *orge* – emotions of hatred, focused on the inner man
8. **Wrath** – *thumos* – an outburst of passion, focused on the outer action (orge and thumos or anger and wrath are virtually synonyms in the NT)
9. **Malice** – *kakia* – evil attitude that manifests in evil actions towards others. This is a vicious mind that will manifest in slanderous speech
10. **Slander** – *blasthemia* – is blasphemy against God (Matt. 12:31; Luke 5:21; John 10:33; Rev. 13:1, 5-6) but is slanderous speech when spoke against others (Matt. 15:19; Mark 7:22; Eph. 4:31; 1 Tim. 6:4). Of course, James says that to speak against men is to speak against God himself in James 3:9.
11. **Obscene talk** – *aischrologia* – similar to Ephesians 5:4 where the word *aischrotes*, “obscenity”, is used.
 - a. But, this would seem to be obscenity in the form of abusive language towards people.
 - b. Thus, language that breaks unity and prevents peace in society, family and the community of believers.

3:9 – “Do not lie to one another, seeing that you have put off the old self with its practices”

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| 3361 [e] | 5574 [e] | 1519 [e] | 240 [e] | 554 [e] | 3588 [e] | 3820 [e] | 444 [e] | 4862 [e] | 3588 [e] | 4234 [e] | 846 [e] |
| Mē | pseudesthe | eis | allēlous | apekdysamenoi | ton | palaion | anthrōpon | syn | tais | praxessin | autou |
| 9 Mḗ | ψεύδεσθε | εἰς | ἀλλήλους | , ἀπεκδυσάμενοι | τὸν | παλαιὸν | ἄνθρωπον | σὺν | ταῖς | πράξεσιν | αὐτοῦ |
| Not | do lie | to | one another | having put off | the | old | man | with | the | practices | of him |
| Adv | V-PMM-2P | Prep | RecPro-AMP | V-APM-NMP | Art-AMS | Adj-AMS | N-AMS | Prep | Art-DFP | N-DFP | PPro-GM3S |

1. “do not lie” – this is the opposite of truth.
 - a. Since we are a people of Truth there is no place for lying or deception in our new behavior or language.
 - b. In Romans 1:25 “lie” contrasts with “truth” and in that context “truth” is reality and the “lie” is a false reality, false philosophy, false god, false religion:

“They exchanged the truth about God for a lie, and worshiped and served created things rather than the Creator—who is forever praised. Amen.” – Romans 1:25

2. “you have put off the old man”
3. “with its practices”

3:10 – “and have put on the new self, which is being renewed in knowledge after the image of its creator.”

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| | 2532 [e] | 1746 [e] | 3588 [e] | 3501 [e] | 3588 [e] | 341 [e] | 1519 [e] | 1922 [e] | 2596 [e] |
| | kai | endysamenoi | ton | neon | ton | anakainoumenon | eis | epignōsin | kat' |
| 10 | καὶ | ἐνδυσάμενοι | τὸν | νέον | , τὸν | ἀνακαινούμενον | εἰς | ἐπίγνωσιν | κατ' |
| | and | having put on | the | new | the [one] | being renewed | in | knowledge | according to |
| | Conj | V-APM-NMP | Art-AMS | Adj-AMS | Art-AMS | V-PPM/P-AMS | Prep | N-AFS | Prep |

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| | 1504 [e] | 3588 [e] | 2936 [e] | 846 [e] |
| | eikona | tou | ktisantos | auton |
| | εἰκόνα | τοῦ | κτίσαντος | αὐτόν |
| | [the] image | of the [One] | having created | him |
| | N-AFS | Art-GMS | V-APA-GMS | PPro-AM3S |

1. “have put on the new self”
 - a. image of clothing is used where earlier Paul used the image of circumcision
 - b. the verb is aorist tense which indicates this event has already happened. Meaning, their identity has already changed, but their behavior needs to be brought in line with the new reality, new life, new nature, new kingdom, new power, new life source. (Romans 6:1-14; Ephesians 4:17-5:1)
2. “being renewed in knowledge”
 - a. this is present tense which means this transformation in our lives is occurring now and is an ever-occurring process in our lives.
3. “after the image of its creator”

3:11 – “Here there is not Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, slave, free; but Christ is all, and in all.”

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| | 3699 [e] | 3756 [e] | 1762 [e] | 1672 [e] | 2532 [e] | 2453 [e] | 4061 [e] | 2532 [e] | 203 [e] | 915 [e] | 4658 [e] |
| | hopou | ouk | eni | Hellēn | kai | Ioudaios | peritomē | kai | akrobystia | barbaros | Skythēs |
| 11 | ὅπου | οὐκ | ἐνι | Ἑλλήν | καὶ | Ἰουδαῖος | , περιτομῆ | καὶ | ἀκροβυστία | , βάρβαρος | , Σκύθης |
| | where | not | there is | Greek | and | Jew | circumcision | and | uncircumcision | Barbarian | Scythian |
| | Adv | Adv | V-PIA-3S | N-NMS | Conj | Adj-NMS | N-NFS | Conj | N-NFS | Adj-NMS | N-NMS |

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| | 1401 [e] | 1658 [e] | 235 [e] | 3588 [e] | 3956 [e] | 2532 [e] | 1722 [e] | 3956 [e] | 5547 [e] |
| | doulos | eleutheros | alla | ta | panta | kai | en | pasin | Christos |
| | δοῦλος | , ἐλεύθερος | ; ἀλλὰ | τὰ | πάντα | καὶ | ἐν | πᾶσιν | Χριστός |
| | slave | free | but | - | all | and | in | all | Christ [is] |
| | N-NMS | Adj-NMS | Conj | Art-NNP | Adj-NNP | Conj | Prep | Adj-DNP | N-NMS |

1. Greek and Jew = National privilege
2. Circumcised and Uncircumcised = Legal or ceremonial standing
3. Barbarian and Scythian = Cultural
 - a. Barbarian was someone who did not speak cultured Greek, and their language sounded like “bar-bar-bar” to the cultured Greek
 - b. Scythian were the lowest of the low foreign barbarians
4. Slave and Free = Social Class

5. “Christ is all, and in all” = Christ (the Word, the Truth, Eternal Son, Creator, Judge, etc.) is the center and source of unity. Unity among mankind is something ONLY available in Christ. The world will never find unity.

3:12 – “Put on then, as God’s chosen ones, holy and beloved, compassionate hearts, kindness, humility, meekness, and patience,”

| | | | | | | | | | | |
|--------------|-----------|----------|-------------|----------|----------|---------|----------|--------------|-----------|---------------|
| 1746 [e] | 3767 [e] | 5613 [e] | 1588 [e] | 3588 [e] | 2316 [e] | 40 [e] | 2532 [e] | 25 [e] | 4698 [e] | 3628 [e] |
| Endysasthe | oun | hōs | eklektoi | tou | Theou | hagioi | kai | ēgapēmenoi | splanchna | oiktirmou |
| 12 Ἐνδύσασθε | οὖν , | ὥς | ἐκλεκτοὶ | τοῦ | Θεοῦ , | ἅγιοι | καὶ | ἠγαπημένοι , | σπλάγχνα | οἰκτιρμοῦ , |
| Put on | therefore | as | [the] elect | - | of God | holy | and | beloved | hearts | of compassion |
| V-AMM-2P | Conj | Adv | Adj-NMP | Art-GMS | N-GMS | Adj-NMP | Conj | V-RPM/P-NMP | N-ANP | N-GMS |

| | | | |
|--------------|-------------------|------------|----------------|
| 5544 [e] | 5012 [e] | 4240 [e] | 3115 [e] |
| chrēstotēta | tapeinophrosynēn | prautēta | makrothymian |
| χρησιότητα , | ταπεινοφροσύνην , | πραῦτητα , | μακροθυμίαν ; |
| kindness | humility | gentleness | [and] patience |
| N-AFS | N-AFS | N-AFS | N-AFS |

1. “Put on” – **enduo** (here *endusasthe*) means “to clothe or be clothed with (in the sense of sinking into a garment)”