

# Colossians 3:8-17

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

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 ,	θυμὸν ,	κακίαν ,	βλασφημίαν ,
Now	however	put off	also	you	-	all [these] things	anger	rage	malice	slander
Adv	Conj	V-AMM-2P	Conj	PPro-N2P	Art-ANP	Adj-ANP	N-AFS	N-AMS	N-AFS	N-AFS

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	PPro-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”

3361 [e]	5574 [e]	1519 [e]	240 [e]	554 [e]	3588 [e]	3820 [e]	444 [e]	4862 [e]	3588 [e]	4234 [e]	846 [e]		
Me	pseudesthe	eis	allēlous	apekdysameni	ton	palaion	anthrōpon	syn	tais	praxessin	autou		
9	Μὴ	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	Pro-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.”

2532 [e]	1746 [e]	3588 [e]	3501 [e]	3588 [e]	341 [e]	1519 [e]	1922 [e]	2596 [e]	
kai	endysameni	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	

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	Pro-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.”**

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	loudaios	peritomē	kai	akrobystia	barbaros	Skythēs
11 ὅπου	οὐκ	ἐν	Ἑλλήν	καὶ	Ἰουδαῖος	, περιτομὴ	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

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
δούλος	, 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.

**12** Put on then, as God's chosen ones, holy and beloved, compassionate hearts, kindness, humility, meekness, and patience,

**13** bearing with one another and, if one has a complaint against another, forgiving each other; as the Lord has forgiven you, so you also must forgive.

**14** And above all these put on love, which binds everything together in perfect harmony.

**15** And let the peace of Christ *rule* in your hearts, to which indeed you were called in one body. And be **thankful**.

**16** Let the word of Christ *dwell* in you richly, teaching and admonishing one another in all wisdom, singing psalms and hymns and spiritual songs, with **thankfulness** in your hearts to God.

**17** And whatever you do, in word or deed, *do everything* in the name of the Lord Jesus, **giving thanks** to God the Father through him.

- These are the virtues of the new life of the believer that need to be developed
- The focus here is the characteristics of the life of the believer among other believers in order that there might be unity, peace and growth in the body of Christ. These character traits among believers will help the church avoid worldly friction caused by human nature.
  - The focus here is not living among non-believers

- The focus here is on living among other believers
- 3:15-17 capture three messages:
  - Internal life and experience of the local believers
  - Combination of instruction, mutual care and worship
  - All of the varied life experience of the believer is shaped and done to honor Christ
- Three focus on Christ:
  - 3:15 – the Peace of Christ
  - 3:16 – the Word of Christ
  - 3:17 – the Name of Christ

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]
Endysasthe	oun	hōs	eklektoi	tou	Theou	hagioi	kai	ēgapēmenoi
12 Ἐνδύσασθε	οὖν ,	ὥς	ἐκλεκτοὶ	τοῦ	θεοῦ ,	ἅγιοι	καὶ	ἠγαπημένοι ,
Put on	therefore	as	[the] elect	-	of God	holy	and	beloved
V-AMM-2P	Conj	Adv	Adj-NMP	Art-GMS	N-GMS	Adj-NMP	Conj	V-RPM/P-NMP

4698 [e]	3628 [e]	5544 [e]	5012 [e]	4240 [e]	3115 [e]
splanchna	oiktirmou	chrēstotēta	tapeinophrosynēn	prautēta	makrothymian
σπλάγχνα	οἰκτιρμοῦ ,	χρηστότητα ,	ταπεινοφροσύνην ,	πραῦτητα ,	μακροθυμίαν ;
hearts	of compassion	kindness	humility	gentleness	[and] patience
N-ANP	N-GMS	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)”
  - a. The believer has already “put on the new self” according to Colossians 3:10 (phase one)
  - b. The believer has already been commanded to “put to death” (3:5) and “rid yourselves” (3:8) of the vices of human nature
  - c. This word “put on” or “clothe” is an aorist imperative which makes it a command and a command that is to be taken care of immediately.
2. The basis for this command:
  - a. “elect of God” – **Chosen** -
  - b. “set apart” for God – **Holy** -
  - c. “loved” by God – **Loved** -
3. Five Christian values:
  - a. “**compassion**” – *oiktirmou* – compassion, pity, favor, mercy. It is a deep feeling about someone’s difficult situation or misfortune. It is tenderness expressed to those suffering and miserable.
  - b. “**kindness**” – *chrestoteta* – goodness, excellence, uprightness. This is a combination of goodness, kindness and graciousness. It has been describes in English as a “sweetness of disposition.”

- i. Opposite of “severity” in Romans 11:22: “Note then the **kindness** and the **severity** of God: severity toward those who have fallen, but God’s kindness to you, provided you continue in his kindness. Otherwise you too will be cut off.”
- c. “**humility**” – *tapeinophrosynen* – lowliness of mind, modesty, humility. Originally referred to the attitude of one serving, trying to please or win the favor of another. It came to refer to a humble attitude which is the opposite of thinking arrogantly and being self-assertive.
  - i. “humility” and “gentleness” are related terms, but were NOT considered virtues in the ancient world of Greece and Rome.
  - ii. In the world it is still true that: “From the days of John the Baptist until now the kingdom of heaven has suffered violence, and the violent take it by force.” – Matthew 11:22
    1. This is when the worldly man enters the church and begins to maneuver and rule the way the world does in their kingdoms.
    2. The people of God should defend themselves from the world as needed, but the church does not function internally as the world.
    3. Matthew 20:20-28 – James and John ask to rule:
 

“You know that the rulers of the Gentiles lord it over them, and their great ones exercise authority over them. It shall not be so among you. But whoever would be great among you must be your servant
- d. “**gentleness**” – *prauteta* – gentleness, mildness. This was the quality of a person who was careful to consider the rights and feelings of others. The man willing to make concessions. (Not compromise, but understand another point of view or another person’s concern.)
  - i. Jesus – Matthew 11:29 – “Take my yoke upon you, and learn from me, for I am gentle and lowly in heart, and you will find rest for your souls.”
  - ii. Fruit of the Spirit Gal. 5:23
  - iii. A characteristic of a person following Christ in Matthew 5:5 – ““Blessed are the meek, for they shall inherit the earth.” (*praeis* = meek, mild, gentle)

3107 [e]	3588 [e]	4239 [e]	3754 [e]	846 [e]	2816 [e]	3588 [e]	1093 [e]
Makarioi	hoi	praeis	Hoti	autoi	klēronomēsousin	tēn	gēn
5 Μακάριοι	οἱ	πραεῖς	,	Ὅτι	αὐτοῖς	κληρονομήσουσιν	τὴν γῆν .
Blessed	the	meek	for	they	will inherit	the	earth
Adj-NMP	Art-NMP	Adj-NMP	Conj	PPro-NM3P	V-FIA-3P	Art-AFS	N-AFS
- e. “**patience**” – *makrothymian* – patience, long-suffering, forbearing. Indicates self-restraint that will bear injury and insult without thoughtless retaliation.
  - i. God is “patient” in Romans 2:4-5 – “do you presume on the riches of his kindness and forbearance and patience, not knowing that God’s kindness is meant to lead you to repentance? 5But because of your hard and impenitent heart you are storing up wrath for yourself on the day of wrath when God’s righteous judgment will be revealed.”

**3:13** – “bearing with one another and, if one has a complaint against another, forgiving each other; as the Lord has forgiven you, so you also must forgive.”

430 [e]	240 [e]	2532 [e]	5483 [e]	1438 [e]	1437 [e]	5100 [e]	4314 [e]	5100 [e]
anechomenoi	allēlōn	kai	charizomenoi	heautois	ean	tis	pros	tina
<b>13</b> ἀνεχόμενοι	ἀλλήλων	καὶ	χαριζόμενοι	ἑαυτοῖς .	ἐάν	τις	πρὸς	τινα
bearing with	each other	and	forgiving	each other	If	anyone	against	another
V-PPM/P-NMP	RecPro-GMP	Conj	V-PPM/P-NMP	RefPro-DM3P	Conj	IPro-NMS	Prep	IPro-AMS

2192 [e]	3437 [e]	2531 [e]	2532 [e]	3588 [e]	2962 [e]	5483 [e]	4771 [e]	3779 [e]	2532 [e]	4771 [e]
echē	momphēn	kathōs	kai	ho	Kyrios	echarisato	hymīn	houtōs	kai	hymeis
ἔχη	μομφήν ,	καθὼς	καὶ	ὁ	Κύριος	ἐχαρίσατο	ὑμῖν ,	οὕτως	καὶ	ὑμεῖς .
should have	a complaint	even as	also	the	Lord	has forgiven	you	so	also	you
V-PSA-3S	N-AFS	Adv	Conj	Art-NMS	N-NMS	V-AIM-3S	PPro-D2P	Adv	Conj	PPro-N2P

**3:14** – “And above all these put on love, which binds everything together in perfect harmony.”

1909 [e]	3956 [e]	1161 [e]	3778 [e]	3588 [e]	26 [e]	3739 [e]	1510 [e]	4886 [e]	3588 [e]	5047 [e]
epi	pasin	de	toutois	tēn	agapēn	ho	estin	syndesmos	tēs	teleiōtētos
<b>14</b> ἐπὶ	πᾶσιν	δὲ	τούτοις ,	τὴν	ἀγάπην ,	ὅ	ἐστὶν	σύνδεσμος	τῆς	τελειότητος .
Beyond	all	now	these	[put on] the	love	which	is	[the] bond	-	of perfect unity
Prep	Adj-DNP	Conj	DPro-DNP	Art-AFS	N-AFS	RelPro-NNS	V-PIA-3S	N-NMS	Art-GFS	N-GFS

#### Outline of 3:15-17

- An imperative is provided in each verse
- Thankfulness is mentioned with each provision from Christ
- Each is focused on an sphere of the Christian experience on earth

#### 3:15 – **The Peace of Christ**

1. Imperative – “let rule” – a command to let peace from Christ rule in all you Christians hearts
2. Thankfulness – “and be thankful”
3. Sphere of operation – in the body, the church, among believers

#### 3:16 – **The Word of Christ**

1. Imperative – “let dwell” – a command to let the Word of Christ dwell in all you Christians
  - a. In wisdom
  - b. In teaching
  - c. In admonishing
2. Thankfulness – in grace sing to the God thanksgiving using psalms, hymns and spiritual songs
3. Sphere of operation – instruction, growth and insight of each of you believers

#### 3:17 – **The Name of the Lord Jesus**

1. Imperative – implied is the command to “be thankful” (*kai eucharistoi ginesthe*, “and thankful be”) from verse 15
2. Thankfulness – for all you can say and do “in the name of the Lord Jesus” give thanks to God the Father
3. Sphere of operation – everything you go out and do in life (spoken or action)

**3:15 – “And let the peace of Christ rule in your hearts, to which indeed you were called in one body. And be thankful.”**

	2532 [e]	3588 [e]	1515 [e]	3588 [e]	5547 [e]	1018 [e]	1722 [e]	3588 [e]	2588 [e]	4771 [e]	1519 [e]
	kai	hē	eirēnē	tou	Christou	brabeuetō	en	tais	kardiais	hymōn	eis
<b>15</b>	καὶ	ἡ	εἰρήνη	τοῦ	Χριστοῦ	βραβευέτω	ἐν	ταῖς	καρδίαις	ὑμῶν	, εἰς
	And	the	peace	-	from Christ	let rule	in	the	hearts	of you	to
	Conj	Art-NFS	N-NFS	Art-GMS	N-GMS	V-PMA-3S	Prep	Art-DFP	N-DFP	PPro-G2P	Prep

	3739 [e]	2532 [e]	2564 [e]		1722 [e]	1520 [e]	4983 [e]	2532 [e]	2170 [e]	1096 [e]
	hēn	kai	eklēthēte	en	heni	sōmati	kai	eucharistoi	ginesthe	
	ἦν	καὶ	ἐκλήθητε	ἐν	ἐνὶ	σώματι	καὶ	εὐχάριστοι	γίνεσθε	.
	which	also	you were called	in	one	body	And	thankful	be	
	RelPro-AFS	Conj	V-AIP-2P	Prep	Adj-DNS	N-DNS	Conj	Adj-NMP	V-PMM/P-2P	

1. “the peace of Christ”
  - a. This picks up the concept of the Hebrew term shalom which is wholeness in your person and in relationships. It is more than absence of conflict. It is harmon with God’s Reality. You must know Truth for this to occur.
  - b. John 14:27 – “Peace I leave with you; my peace I give to you. Not as the world gives do I give to you. Let not your hearts be troubled, neither let them be afraid.”
  - c. Ephesians 2:14 – “For he himself is our peace, who has made us both one and has broken down in his flesh the dividing wall of hostility”
  - d. 2 Thes. 3:16 – “Now may the Lord of peace himself give you peace at all times in every way. The Lord be with you all.”
2. “rule”
  - a. “rule” or *brabeuo*, means “to act as umpire”. It means literally “to act as arbiter in the games”
  - b. The shalom that comes from Christ is to be the umpire deciding your attitude in the games played among believers.
3. The focus on this verse is in the body of believers. For the one body of Christ to function in the temporal world among the redeemed with a fallen nature then peace must be the umpire making the final decisions.

**3:16 – “Let the word of Christ dwell in you richly, teaching and admonishing one another in all wisdom, singing psalms and hymns and spiritual songs, with thankfulness in your hearts to God.”**

3588 [e]	3056 [e]	3588 [e]	5547 [e]	1774 [e]	1722 [e]	4771 [e]	4146 [e]	1722 [e]	3956 [e]	4678 [e]
Ho	logos	tou	Christou	enoikeitō	en	hymin	plousiōs	en	pasē	sophia
16 Ὁ	λόγος	τοῦ	Χριστοῦ	ἐνοικεῖτω	ἐν	ὑμῖν	πλουσίως	, ἐν	πάσῃ	σοφίᾳ
The	word	-	of Christ	let dwell	in	you	richly	in	all	wisdom
Art-NMS	N-NMS	Art-GMS	N-GMS	V-PMA-3S	Prep	PPro-D2P	Adv	Prep	Adj-DFS	N-DFS

1321 [e]	2532 [e]	3560 [e]	1438 [e]	5568 [e]	5215 [e]	5603 [e]	4152 [e]
didaskontes	kai	nouthetountes	heautous	psalmois	hymnois	ōdais	pneumatikais
διδάσκοντες	καὶ	νουθετοῦντες	ἑαυτοὺς	ψαλμοῖς	, ὕμνοις	, ᾠδαῖς	πνευματικαῖς
teaching	and	admonishing	each other	in psalms	hymns	[and] songs	spiritual
V-PPA-NMP	Conj	V-PPA-NMP	RefPro-AM3P	N-DMP	N-DMP	N-DFP	Adj-DFP

1722 [e]	3588 [e]	5485 [e]	103 [e]	1722 [e]	3588 [e]	2588 [e]	4771 [e]	3588 [e]	2316 [e]
en	tē	chariti	adontes	en	tais	kardiais	hymōn	tō	Theō
ἐν	τῇ	χάριτι	ᾄδοντες	, ἐν	ταῖς	καρδίαις	ὑμῶν	, τῷ	Θεῷ
with	-	grace	singing	in	the	hearts	of you	to	God
Prep	Art-DFS	N-DFS	V-PPA-NMP	Prep	Art-DFP	N-DFP	PPro-G2P	Art-DMS	N-DMS

1. Here we need to explain the phrase “word of Christ”. Does it refer to:
  - a. the message about Christ, or
  - b. the message from Christ
2. if “word of Christ” refers to the words spoken by Christ on earth or the words revealed to prophets and apostles, we can gain insight from a similar verse at the same point in the letter to the Ephesians:

*“Look carefully then how you walk, not as unwise but as wise, making the best use of the time, because the days are evil. Therefore do not be foolish, but understand what the will of the Lord is. And do not get drunk with wine, for that is debauchery, but **be filled with the Spirit**, addressing one another in psalms and hymns and spiritual songs, singing and making melody to the Lord with your heart, giving thanks always and for everything to God the Father in the name of our Lord Jesus Christ, submitting to one another out of reverence for Christ.”*  
 – Ephesians 5:15-21

3. It might appear that “word of Christ” and “Spirit” are the same. Knowing the Word of Christ is to “be filled with the Spirit” and vice versa.
4. “let dwell”, *enoikeo*, means “to dwell in” and “I am settled and stationary in”.
  - a. It is a word used to express dwelling in a home or to refer to one’s personal residence.
  - b. It is a state of dwelling.
5. And, note Ephesians 5:18-21 parallel verse focuses on “be filled with the Spirit.”
  - a. Two sides of the same coin: The Word and The Spirit –



- i. The “word of Christ” would be looking back at the words Christ had spoken during his life. This would not be the words the Lord would speak as in an inner voice or personal witness to the individual hearts.
  - ii. Both the “word of Christ” (here, Col. 3:16) and “being filled with the Spirit” (Ep. 5:18-21) are parallel and result in similar products in the believers.
  - iii. The “word” is to be a driving force and determining factor in the body of believers living in harmony with each other and motivated by love.
  - iv. It may be Paul avoided referring to the “spirit” and any form of personal mysticism to prevent the Colossians from misunderstanding what he was saying.
6. “Teaching” – orderly arrangement of truth
  7. “Admonishing” – includes encouragement to live out the truth of the word of God that has been taught in a practical and moral fashion.
  8. Thanksgiving was to be given to God for the “word of Christ” and the “teaching/admonishing” by singing songs of thanksgiving.
  9. The breakdown of the meaning of the types of music or song may not be necessary or intended by Paul, but if they were to be divided the division could be something like this:
    - a. Psalms – Jewish style, maybe; Old Testament Psalms, but also consider 1 Corinthians 14:26 – “each one has a psalm.”
    - b. Hymn – Greek style singing, maybe; only used in NT here and Ephesians 5:19. A celebration of praise or the proclamation of doctrinal truth such as Colossians 1:15-20 and Philippians 2:5-11
    - c. Spiritual Songs – refers to spiritual inspired or directed lyrics. Note that “spiritual” qualifies all three: psalms, hymns and songs.

**3:17 – “And whatever you do, in word or deed, do everything in the name of the Lord Jesus, giving thanks to God the Father through him.”**

	2532 [e]	3956 [e]	3739 [e]	5101 [e]	1437 [e]	4160 [e]	1722 [e]	3056 [e]	2228 [e]	1722 [e]	2041 [e]	3956 [e]
	kai	pan	ho	ti	ean	poiēte	en	logō	ē	en	ergō	panta
17	καὶ	πάν	, ὅ	τι	ἐὰν	ποιῆτε	ἐν	λόγῳ	ἢ	ἐν	ἔργῳ	, πάντα
	And	everything	which	what	if	you might do	in	word	or	in	deed	all
	Conj	Adj-ANS	RelPro-ANS	IPro-ANS	Conj	V-PSA-2P	Prep	N-DMS	Conj	Prep	N-DNS	Adj-ANP

	1722 [e]	3686 [e]	2962 [e]	2424 [e]	2168 [e]	3588 [e]	2316 [e]	3962 [e]	1223 [e]	846 [e]
	en	onomati	Kyriou	Iēsou	eucharistountes	tō	Theō	Patri	di'	autou
	ἐν	ὀνόματι	Κυρίου	Ἰησοῦ	, εὐχαριστοῦντες	τῷ	Θεῷ	Πατρὶ	δι'	αὐτοῦ .
	in	[the] name	of [the] Lord	Jesus	giving thanks	-	to God	[the] Father	through	Him
	Prep	N-DNS	N-GMS	N-GMS	V-PPA-NMP	Art-DMS	N-DMS	N-DMS	Prep	PPro-GM3S

The three step process of the Christian life is clear:

1. Being among the members of the body of Christ peacefully in order to be strengthened and prepared.
2. Be equip with the Truth, the Word of Christ, so that each believer is filled with the Spirit empowered to apply wisdom and knowledge
3. Go into your life and into the world doing and saying everything in the Name of the Lord Jesus.