

# Colossians 3:8

Authorized King James Version (KJV)

But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth.

## Analysis

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**But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth.** "But now" (nyni de, νυνὶ δέ) marks decisive break between past and present. "Put off" (apothesthe, ἀπόθεσθε) means discard like removing dirty clothes—aorist imperative demanding decisive action. "All these" introduces second vice list, focusing on speech sins and relational sins versus the first list's focus on sexual/material sins (v. 5).

The list includes: "anger" (orgēn, ὀργήν, settled hostility), "wrath" (thymon, θυμόν, explosive rage), "malice" (kakian, κακίαν, intent to harm), "blasphemy" (blasphēmian, βλασφημίαν, slander, either against God or others), "filthy communication" (aischrologia n, αἰσχρολογία, obscene or abusive speech). The body parts metaphor continues: sins flow "out of your mouth" (ek tou stomatos hymōn, ἐκ τοῦ στόματος ὑμῶν), indicating verbal sins' source and requiring speech sanctification.

## Historical Context

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Ancient Mediterranean culture featured harsh, confrontational communication: public shaming, verbal abuse, obscenity in theater and literature. Roman satire specialized in vicious personal attacks. Paul's demand for Christians to abandon such speech patterns was radically countercultural, requiring verbal restraint and gentle communication that reflected gospel transformation. Early Christians were noted for speech marked by grace and truth.

## Related Passages

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**Hebrews 11:1** — Definition of faith

**Romans 1:17** — The righteous shall live by faith

## Study Questions

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1. Which verbal sins on Paul's list still characterize your speech—anger, slander, obscenity, or malice?
2. How does your speech reflect gospel transformation versus conformity to cultural communication patterns?
3. What practical steps help you control tongue, the most difficult body part to sanctify (James 3:8)?

## Interlinear Text

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νυνὶ	δὲ	ἀπόθεσθε	καὶ	ὕμεῖς	τὰ	πάντα	ὀργήν	θυμόν
now	But	put off	also	ye	G3588	all these	anger	wrath
G3570	G1161	G659	G2532	G5210		G3956	G3709	G2372
κακίαν	βλασφημίαν	αἰσχρολογίαν	ἐκ	τοῦ	στόματος			
malice	blasphemy	filthy communication	out of	G3588	mouth			
G2549	G988	G148	G1537		G4750			
ὑμῶν·								
your								
G5216								

## Additional Cross-References

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**Ephesians 4:29** (Parallel theme): Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers.

**Ephesians 4:22** (Parallel theme): That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts;

**Ephesians 5:4** (Parallel theme): Neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks.

**Colossians 3:5** (Parallel theme): Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry:

**Ephesians 4:26** (Judgment): Be ye angry, and sin not: let not the sun go down upon your wrath:

**Hebrews 12:1** (Parallel theme): Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us,

**Proverbs 29:22** (Parallel theme): An angry man stirreth up strife, and a furious man aboundeth in transgression.

**Colossians 3:9** (Parallel theme): Lie not one to another, seeing that ye have put off the old man with his deeds;

**1 Peter 2:1** (Parallel theme): Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings,

**Psalms 37:8** (Judgment): Cease from anger, and forsake wrath: fret not thyself in any wise to do evil.