

Rules for Holy Living



Colossians 3:1-17 TEXT, EXPOSITION AND PRACTICAL HELPS

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THE DEMANDS OF THE BELIEVER'S NEW LIFE: GREAT CHARACTER, [Colossians 3:1-17](#)

A. The Basis of the Believer's New Life, [Colossians 3:1-4](#)

[\(Colossians 3:1-4\)](#) **Introduction:** this is one of the great passages of Scripture, a passage that believers often turn to in seeking a deeper and more committed walk with the Lord. It is the basis of the believer's new life.

1. **The believer's new life is a life that is risen with Christ (v.1).**
2. **The believer's new life is a life that seeks the things above—in heaven, where Christ is (v.1-4).**

1. (Colossians 3:1) Believer, Identification with Christ— Resurrected with Christ— New Life: the believer's life is a life that is risen with Christ.

God loves His Son, Jesus Christ—loves Him with an eternal and perfect love. Therefore, when a person believes, really surrenders his life to Christ, God forgives the person's sins and accepts Him *in Christ*. God actually *identifies the person* with Christ in His death and resurrection. God begins to *consider the person* as having died and risen with Christ. The new believer was not bodily present when Christ died and arose, but God considers the believer to have been there. God reckons, credits, and counts it so.

Remember: God does this for us because He loves His Son, Jesus Christ, so much. He loves Him so much that when we believe in Christ, God does *exactly what we believe*. He does this because our belief *focuses upon and honors Christ*. And because it honors God's Son, God counts our belief as the real thing. He counts us as having actually died and risen with Christ.

This means a most wonderful thing. It means that we are in union with Christ; we are identified with Christ. Our faith in Christ has placed us *in Christ*. Therefore, whatever Christ experienced we experienced. When He arose from the dead, we arose with Him.

His resurrection means.....

- a. that we have risen with Him.
- b. that we have conquered death.
- c. that we are raised to a new life.
- d. that our old life in this sinful world is over; it no longer has a claim upon us. We are, as stated, raised to a *newness of life*.
- e. that we are walking in newness of life, living a life that is dead to sin, but alive to God—alive to righteousness and holiness.

"But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you" ([Romans 8:11](#)).

"And you hath he quickened, who were dead in trespasses and sins....and hath raised us up together, and made us sit together in heavenly places in Christ Jesus" ([Ephes. 2:1, 6](#)).

"And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened [made alive] together with him, having forgiven you all trespasses" ([Col. 2:13](#)).

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God" ([Col. 3:1](#)).

2. ([Colossians 3:1-4](#)) New Life: the believer's life is a life that seeks the things above, that is, the things that are in heaven where Christ is.

Note three significant points.

1. Note the meaning of the charge: "seek those things which are above." The meaning is clearly and pointedly **explained in two statements**:
 - a. First, seek those things above, where Christ sits on the right hand of God. That is, seek heavenly things, the things of heaven.
 - b. Second, set your "affection" (*phroneō*), your mind on things above and not on things on the earth. The word "affection" *means* "mind; to set and focus your mind constantly upon heavenly things, not upon earthly things".

Very simply, the things of Christ and of heaven are to consume the believer's life and mind. But for the believer to keep his mind upon the things of Christ he must know what those things are. Therefore, the question naturally arises: What are the things of Christ and the things of heaven which are to consume our thoughts?

"For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace" ([Romans 8:5-6](#)).

"And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God" ([Romans 12:2](#)).

"For though we walk in the flesh, we do not war after the flesh: (For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;) casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ" ([2 Cor. 10:3-5](#)).

"That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness" ([Ephes. 4:22-24](#)).

The resurrection of Christ tells us what the things of Christ and of heaven are. It is His resurrection that allows us to be "*risen with Christ*." **Remember:** we actually take part and participate in the resurrection of Christ. This is a *positional relationship* to God. As stated in the former note, when we accept Christ, God places us in Christ positionally. He begins to see us *in Christ, already seated in the heavenlies and perfected forever* (cp. [Ephes. 2:4-7](#)). It is because of this glorious position which God has given us that we should seek the things of Christ and of heaven. The resurrection of the Lord Jesus Christ has done at least seven wonderful things for us.

These **seven things** should consume the thoughts of our minds and the praise and prayer of our lips.

- a. The resurrection of Christ shows and guarantees that Christ is the Son of God. Our thoughts should focus upon this glorious fact: that God has sent His Son into the world to save us.

"Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; and declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead" ([Romans 1:3-4](#)).

Jesus Christ claimed that He was the Son of God, that He possessed God's very own nature, that He was One with the Father ([John 10:30-33, 36](#)). He claimed time and again that God was His Father ([John 5:17-30, 36-37, 43, 45; John 6:29, 32-34, 37-40, 44-46, 57, 65; John 8:16, 19, 25-29, 38, 42, 49, 54-55](#)). When God raised Jesus Christ from the dead, He set His seal to Christ's claim. And by the resurrection God declares that Christ is His own dear Son.

- b. The resurrection of Christ saves and justifies us. The glorious truth of salvation and justification should consume our thoughts and praise all through the day.

"[Christ] who was delivered for our offences, and was raised again for our justification" ([Romans 4:25](#)).

- c. The resurrection of Christ gives us or raises us up to a new life—a life that is abundant and eternal. It is the only way we can keep from walking after the flesh.

"Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life" ([Romans 6:4](#)).

"For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him: knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God" ([Romans 6:5-13](#)).

"For though we walk in the flesh, we do not war after the flesh: (For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;) casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ" ([2 Cor. 10:3-5](#)).

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory" ([Col. 3:1-4](#)).

- d. The resurrection of Christ gives us power to live victoriously over the sins and trials of this world and to bear the fruit of God's Spirit as we walk throughout this world.

"Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him [Christ] who is raised from the dead, that we should bring forth fruit unto God" ([Romans 7:4](#)).

"But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live " ([Romans 8:11-13](#)).

"But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law" ([Galatians 5:22-23](#)).

"[That ye may know] what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places" ([Ephes. 1:19-20](#)).

"And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name....Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. For it is God which worketh [energizes] in you both to will and to do of his good pleasure" ([Phil. 2:8-9, 12-13](#)).

"That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to his glorious power [resurrection power], unto all patience and longsuffering with joyfulness" ([Col. 1:10-11](#)).

Imagine living a life of power bearing the fruit of God's Spirit as we walk day by day—conquering the sins and walking through the trials of life victoriously. It is through our union with Christ that *we receive the power* [energy] to triumphantly walk day by day (cp. [John 15:1-5](#) for an excellent description of our union with Christ).

- e. The resurrection gives us a living hope, the hope of glory. Our minds and praise should focus upon the glory of heaven which shall be ours when either God takes us home or Christ returns.

"Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you" ([1 Peter 1:3-4](#)).

"But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you....For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us" ([Romans 8:11, 18](#)).

"Who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God" ([1 Peter 1:21](#)).

- f. The resurrection guarantees our resurrection (**cp. [1 Cor. 15:12-58](#)**). Our thoughts and praise should center upon the wonderful praise of the new and glorious body God has promised us.

"For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection" ([Romans 6:5](#)).

"Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you" ([2 Cor. 4:14](#)).

"For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent [precede] them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words" ([1 Thes. 4:14-18](#)).

- g. The resurrection assures that God will judge the world by Christ. Our minds and prayers should be focused upon evangelism and the terrible fact that judgment is coming. Every person will have to give an account to Christ and all those who have rejected Him will be eternally separated from God.

"Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead" ([Acts 17:31](#)).

"And [God] hath given him authority to execute judgment also, because he is the Son of man. Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation" ([John 5:27-29](#)).

Christ claimed that God had committed all judgment to Him: that He is the One whom God has appointed to judge the world. God stamped His approval to what Christ said by *raising Him* from the dead. Christ Himself shall judge the world. Judgment is coming: the resurrection of Christ proves it.

2. Note the **two reasons** why we are to seek the things of Christ and of heaven: because we are dead and our lives are *hid with Christ* in God.

- a. The believer is dead. He is not actually dead; he still lives upon earth. But God counts the believer dead in the death of Christ. When Christ died, the believer died—right along with Christ *in God's mind*. God counts it so, and whatever

God counts so, it is a fact. Therefore, the believer is actually dead in God's mind. This means a significant fact: a dead man cannot sin, for a dead man no longer lives for this earth. He lives for the next world.

Thought 1. Since we are dead, we are to seek the things of Christ and of heaven.

- b. The believer is *hid with Christ*. **What does this mean?** It means that God counts the believer *hid* in the resurrection and life of Christ. When Christ arose, He arose to a new life, not to His *old life*. He had just died to the old life once for all. Therefore, when the believer is said to be *hid* in Christ, it means that God counts the believer risen with Christ. God counts the believer as risen to a new life. God sees the believer *hid* in Christ day by day. God sees him walking *in* Christ and in Christ's righteousness. And because he is in Christ, the believer sets his mind upon things above, upon the things of Christ and of heaven. He sets his mind and life upon things that please Christ.

An excellent illustration of what it means to be "*hid with Christ*" is this: take the index finger of your right hand and wrap your left hand around it. Say that the index finger represents you and the left hand represents Christ. Where are you (the index finger)? *In Christ*. You are hid in Christ. When God looks at you, He sees you *hid in Christ*.

Thought 1. When you are hid in Christ.....

- a. Christ is the only life that God sees as living. Christ is your life in the eyes of God, the life in which you live.
- b. you live and move and have your being and roam around in the life of Christ. You are hid in the life of Christ. You are not seen living and moving, for you are *hid in Christ*. Christ is the only life, the only body that is seen by God and that is to be seen by the world.

Just think how surrendered and given over to Christ we are to be—so given over that Christ's life is all that is seen. **How is such possible?**

- a. By seeking those things which are above, where Christ sits.
- b. By setting our mind on things above, not on things on earth. By working to cast down imaginations and every high thing that exalts itself against the knowledge of God, even to the point of captivating every thought for Christ.

In practical day to day living, turn the television off; set aside the magazines and books. Get into the Word of God; meditate and pray through the Word, and memorize and live out the Word. In addition, get alone and pray—at least every morning and evening—and learn to silently whisper a prayer every few minutes.

Surrender your life totally to Christ; present your body as a *living* sacrifice to God: to know, believe, and understand Him and to make Him known. You are His witness—do it.

"Ye are my witnesses, saith the LORD, and my servant whom I have chosen: that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me" ([Isaiah 43:10](#)).

There is no way to know Him apart from setting our minds upon Him. Therefore, let us do it and do it now by getting to our secret place of prayer and seeking His face with a renewed commitment.

- a. Our lives are hid with Christ.
- b. We live, yet not us, but Christ lives in us ([Galatians 2:20](#)).
- c. We are always delivered unto death for Jesus' sake, that the life of Jesus might be made manifest in our flesh ([2 Cor. 5:15](#)).
- d. For us to live is Christ, and to die is gain ([Phil. 1:21](#)).
- e. We know this: we have passed from death unto life—therefore, let us live for Christ ([1 John 3:14](#)).

3. Note the reward for being hid in Christ and for seeking the things of Christ and of heaven: the reward is that of appearing with Christ in glory. **Think for a moment:** God sees us hid with Christ; therefore, we are risen with Christ. This means that being risen from the dead, we never have to die. Christ already lives in the presence of God. Since God sees us hid with Christ, God sees us in His presence. He has already accepted us as being in His presence forever and ever—all because we are there "*hid with Christ*."

Now, in practical terms we are still on earth. God has left us here to be witnesses for Him. But when He is ready to take us home to heaven, **what happens is this:** when we confront death—in the last second, in the last moment, right before we are to leave this world for the next—God shall fix our minds upon Jesus and immediately transport us into His heavenly kingdom (see [2 Tim. 4:18](#)). God will give us a *fixation of mind* and we will never taste or experience death (cp. [John 8:51-52](#); [Hebrews 2:9](#)).

Note that the verse has to do with the return of Christ. When Christ returns, we shall appear or return with Him *in glory*. There is to be a new heavens and earth and Christ is to reign forever and ever, and we are to reign in glory with Him.

"Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear" ([Matthew 13:43](#)).

"For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory" ([2 Cor. 4:17](#)).

"Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself" ([Phil. 3:21](#)).

"When Christ, who is our life, shall appear, then shall ye also appear with him in glory" ([Col. 3:4](#)).

"Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory" ([2 Tim. 2:10](#)).

"The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed" ([1 Peter 5:1](#)).

THE DEMANDS OF THE BELIEVER'S NEW LIFE: GREAT CHARACTER, [Colossians 3:1-17](#)

B. The Violent Demands of the New Life, [Colossians 3:5-11](#)

[\(Colossians 3:5-11\)](#) **Introduction:** this is a violent passage of Scripture, a passage that attacks many persons right where they are living. But it is a passage that is desperately needed by us all. It covers the violent demands of the believer's new life in Christ.

1. **The first demand is violent: put to death all sins that enslave the body and its members (v.5-7).**
2. **The second demand is violent: strip off the sins that enslave the emotions and tongue (v.8-11).**

1. [\(Colossians 3:5-7\)](#) **Body, Sins of—Mortify—Wrath of God: the first demand is violent—put to death the sins that enslave the body and its members.**

The word "**mortify**" means to put to death or to act as though the body is dead. The believer is to take the various parts of his body and put them to death in so far as sin is concerned. How does a believer do this? He considers his body to be *hid in the death of Christ*. He acts as though his body is dead with Christ. **And remember:** a dead man cannot sin; a dead man can do nothing. Therefore, the believer is dead to sin.

The point is this: it is all an act of the mind or spirit. A person wants to live for God; therefore, he looks at his body and at sin. The only way he can possibly conquer sin is to treat his body as dead to sin or to consider sin as dead to his body. The person has to live as though his body has no part in sin, and sin has no part in his body.

But note: this life is possible only in Christ. Christ alone—through the Holy Spirit—can work within the human heart and give it the energy and power to conquer sin *permanently and eternally*. Some men can discipline themselves to overcome some sin, but not *all sin, not permanently and not eternally*. This can be done only through Christ. There is an enormous difference between human discipline and godly control, and that difference is Jesus Christ.

What sins are to be mortified or put to death? The Bible is very specific, for there are some very specific sins which tend to enslave the human body. In fact, note the term "**children of disobedience**" ([Col. 3:6](#)). These particular sins are not only terrible *acts of disobedience to God*; they are sins that can enslave the human body so much that they make a *child of disobedience* out of a person. They cause a person to actually become a *child of disobedience*. Shocking!

1. What are the sins that enslave the human body so much?

- a. There is the sin of *fornication (porneia)* ([Galatians 5:19-21](#)).
- b. There is the sin of *uncleanness (akatharsia)* ([Galatians 5:19-21](#)).
- c. There is the sin of *inordinate affection (pathos)*: “passion, craving, strong desire, intense arousal, a driving lust”. It is, of course, a desire and craving for the wrong things such as the second and third helping of food, alcohol, drugs, nudity, pornography, suggestive and filthy literature, illicit affairs, extra-marital sex, etc.

"But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart. And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell" ([Matthew 5:28-29](#)).

"For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature: and likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet" ([Romans 1:26-27](#)).

"This I say then, Walk in the Spirit, and ye shall not fulfill the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would" ([Galatians 5:16-17](#)).

"And they that are Christ's have crucified the flesh with the affections and lusts" ([Galatians 5:24](#)).

"Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart" ([2 Tim. 2:22](#)).

- d. There is *evil concupiscence (epithymia— kakos)*: “evil desire, a yearning and an aching for all kinds of evil”. It is that within a person that pulls him to desire, grasp, grab, and take hold of all forms of evil that give pleasure to the body and its members.

It is that which drives the man to.....

- a. look and look
- b. feel and feel
- c. touch and touch
- d. listen and listen
- e. smell and smell
- f. seek and seek

"Not in the lust of concupiscence, even as the Gentiles which know not God" ([1 Thes. 4:5](#)).

"But every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death" ([James 1:14-15](#)).

"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul" ([1 Peter 2:11](#)).

- e. There is *covetousness (pleonexia)*: "craving, grasping, grabbing, desiring to have something". It is desiring to have something when it is not needed; it is desiring more than what we need and more than what we should have. Note that covetousness is idolatry. If a person looks at something so much that he covets it, he has set it up as a god which he pursues with the energy and effort of his mind and body.

"Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's" ([Exodus 20:17](#)).

"For from the least of them even unto the greatest of them every one is given to covetousness; and from the prophet even unto the priest every one dealeth falsely" ([Jeremiah 6:13](#)).

"And they come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words, but they will not do them: for with their mouth they show much love, but their heart goeth after their covetousness" ([Ezekiel 33:31](#)).

"And they covet fields, and take them by violence; and houses, and take them away: so they oppress a man and his house, even a man and his heritage" ([Micah 2:2](#)).

"Woe to him that coveteth an evil covetousness to his house, that he may set his nest on high, that he may be delivered from the power of evil!" ([Habakkuk 2:9](#)).

"And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth" ([Luke 12:15](#)).

"Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry" ([Col. 3:5](#)).

"For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows" ([1 Tim. 6:10](#)).

2. There are **two strong reasons** for putting to death the sins that enslave the body.

- a. It is such sins that shall bring down the wrath of God upon man. The word "wrath" (*orgē*) means "anger, but it is not the outburst of anger that quickly blazes up, not the anger that arises solely from emotion. Rather, it is a decisive and a deliberate anger". It is an anger that comes from a thoughtful decision, an anger that comes from the mind because someone has done something evil and hurtful. It is an anger that judges and condemns sin and evil, violence and slaughter, immorality and injustice. It is an anger that hates sin and evil and that metes out a just revenge and equal punishment.

"But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come?" ([Matthew 3:7](#)).

"For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness" ([Romans 1:18](#)).

"But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God" ([Romans 2:5](#)).

"But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile" ([Romans 2:8-9](#)).

"Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience" ([Ephes. 5:6](#)).

"For they themselves show of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God; and to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come" ([1 Thes. 1:9-10](#)).

- b. It is such sins that were common to our old life. We used to walk and live in such sins, but not now. **What is the difference?** Christ. We are *hid in Christ*. He has saved us from the sins that bring down the wrath of God upon us. To turn back and to begin walking in those sins again would be to deny Christ. **And this we must not do.....**

1. lest we break the heart of God by abusing the death of His dear Son.
2. lest we bring down the wrath of God upon us.

"And you hath he quickened, who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience" ([Ephes. 2:1-2](#)).

"Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample. (For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things.) For our conversation [citizenship] is in heaven; from whence also we look for the Savior, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself" ([Phil. 3:17-21](#)).

"For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revelings, banquetings, and abominable idolatries: wherein they think it strange that ye run not with them to the same excess of riot, speaking evil of you: who shall give account to him that is ready to judge the quick and the dead" ([1 Peter 4:3-5](#)).

"But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ; how that they told you there should be mockers in the last time, who should walk after their own ungodly lusts. These be they who separate themselves, sensual, having not the Spirit. But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life" ([Jude 17-21](#)).

2. (Colossians 3:8-11) New Man— Old Man— Emotions— Tongue: the second demand is also violent—strip off the sins that enslave the emotions and tongue.

The picture is that of putting off or stripping off clothes.

1. There are **six sins** that are to be stripped off. **Note:** all six have to do with either *deep-seated emotions* or else the *tongue*—reactions and feelings against another person.

- a. There is the sin of *anger* (*orgē*): (see [Ephes. 4:26-27](#)).
- b. There is the sin of *wrath* (*thumon*): (see [Galatians 5:19-21](#)).
- c. There is the sin of *malice* (*kakian*): deep-seated feelings against a person, hatred that lasts on an on, intense and long-lasting bitterness against a person.

"Therefore let us keep the feast [the Lord's Supper], not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth" ([1 Cor. 5:8](#)).

"Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men" ([1 Cor. 14:20](#)).

"Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice" ([Ephes. 4:31](#)).

"But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth" ([Col. 3:8](#)).

"Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings" ([1 Peter 2:1](#)).

- d. There is the sin of *blasphemy (blasphemia)*: "speech that slanders, insults, hurts, injures, and shows contempt". It is railing at someone.

"But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming" ([Acts 13:45](#)).

"And when they opposed themselves, and blasphemed, he shook his raiment, and said unto them, Your blood be upon your own heads; I am clean: from henceforth I will go unto the Gentiles" ([Acts 18:6](#)).

"Of whom is Hymenaeus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme" ([1 Tim. 1:20](#)).

"But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment seats? Do not they blaspheme that worthy name by the which ye are called?" ([James 2:6-7](#)).

"And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy" ([Rev. 13:1](#)).

"And blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds" ([Rev. 16:11](#)).

- e. There is the sin of *filthy communication (aischrologian)*.

[Ephesians 5:4 \(KJV\)](#)

⁴ Neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks.

- f. There is the sin of *lying (pseudesthe)*.

[Ephesians 4:25 \(KJV\)](#)

²⁵ Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another.

2. There are **three strong reasons** as to why we are to strip off the sins of the emotions and tongue.

- a. We have put off the *old man* (see [Ephes. 4:22](#)).

[Ephesians 4:22 \(KJV\)](#)

²² That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts;

- b. We have put on the *new man* (see [Ephes. 4:23-24](#)).

[Ephesians 4:23-24 \(KJV\)](#)

²³ And be renewed in the spirit of your mind;

²⁴ And that ye put on the new man, which after God is created in righteousness and true holiness.

- c. We are all *one body* in Christ ([Col. 3:11](#)). Christ has made it possible for us to be adopted as children, sons and daughters, of God. We are all—everyone of us—children of God. We belong to the same family—the family of God.

Therefore, there is no place for reacting against each other, **no place for.....**

- | | |
|-----------|-----------------|
| 1. anger | 5. blasphemous, |
| 2. wrath | insulting, |
| 3. malice | hurting talk |
| 4. lying | 6. filthy talk |

Note how Scripture covers everything that could possibly cause feelings and divisions between us:

- race and birth (Greek nor Jew)
- religion and ritual (circumcision nor uncircumcision)
- education and culture (Barbarian nor Scythian)
- social class and wealth and property (bond and free)

"So we, being many, are one body in Christ, and every one members one of another" ([Romans 12:5](#)).

"For we being many are one bread, and one body: for we are all partakers of that one bread" ([1 Cor. 10:17](#)).

"There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus" ([Galatians 3:28](#)).

"Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ" ([Ephes. 4:13](#)).

THE DEMANDS OF THE BELIEVER'S NEW LIFE: GREAT CHARACTER, [Colossians 3:1-17](#)

C. The Clothing of the New Life, [Colossians 3:12-14](#)

[\(Colossians 3:12-14\)](#) **Introduction:** once a person has accepted Christ he has a new life. As seen in the former passage, the believer is to strip off the clothing of his old life, for the garments of his old life are unbecoming to his new life. Now, there are some garments that the believer is to put on, some garments that are becoming to his new life in Christ.

1. **Are the elect of God, holy and beloved (v.12).**
2. **The garment of mercy (v.12).**
3. **The garment of kindness (v.12).**
4. **The garment of humility (v.12).**
5. **The garment of meekness (v.12).**
6. **The garment of patience (v.12).**
7. **The garment of forbearance (v.13).**
8. **The garment of forgiveness (v.13).**
9. **The garment of love (v.14).**

1. [\(Colossians 3:12-14\)](#) **New Life: the clothing of the elect.**

Believers are the "**elect of God.**" They are the persons whom God has chosen to be His holy and beloved people.

a. Believers have been elected to be ***holy***. The word "**holy**" (*hagios*) means separated or set apart. God called believers out of the world and away from the old life it offered, the old life of sin and death. He called believers to be separated and set apart unto Himself and the new life He offers, the new life of righteousness and eternity.

b. Believers have been elected to be the ***beloved*** of God. God has called believers to turn away from the old life that showed hatred toward God, the old life that rejected, rebelled, ignored, denied, and was constantly cursing in the face of God. God has called believers to be the beloved of God, the persons who receive His love in Christ Jesus and who allow Him to shower His love upon them.

The point is this: the elect of God, holy and beloved, are those who have really believed and trusted Jesus Christ as their Savior. It is these persons, the believers, who now have a ***new life*** in Christ. Therefore, this passage is for the believer. Note one other thing: the command "**put on**" (*enduō*). This is the picture of putting on clothing; the believer is to ***clothe the new man***. The new man must not be left naked; he must be clothed. What are the garments to be put on? There are eight garments of clothing for the new man.

2. ([Colossians 3:12](#)) **Mercy**: the believer must put on the garment of mercy.

Mercy (*oiktirmos*) means “compassion, pity, tenderheartedness”. God has had so much mercy upon us, the one thing we should do is to show mercy to others.

Compassion and pity should flood our hearts for the.....

- | | |
|-------------|--------------|
| a. lost | g. hurting |
| b. wayward | h. diseased |
| c. lonely | i. poor |
| d. homeless | j. empty |
| e. hungry | k. unclothed |
| f. aged | l. orphaned |

Of course, the list could go on and on. The point is that the believer no longer has the right to overlook the needy of the world. He is now a new man, a part of the clothing of the new man is the garment of mercy. The believer is to be clothed with mercy. He is to have compassion and reach out to meet the needs of the world—reach out with all he is and has, holding back nothing so long as a single need exists.

"Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?" ([Isaiah 58:7](#)).

"I have showed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive" ([Acts 20:35](#)).

"Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body" ([Hebrews 13:3](#)).

3. ([Colossians 3:12](#)) **Kindness**: the believer must put on the garment of kindness.

There is the fruit of *gentleness* (*chrēstotēs*): it is being kind and good, useful and helpful, gentle and sweet, considerate and gracious through all situations no matter the circumstances.

A person who is gentle does not act.....

- | | |
|----------------|----------------|
| a. hard | d. unconcerned |
| b. indifferent | e. too busy |
| c. harsh | f. bitter |

Gentleness cares for the feelings of others and feels with them. It experiences the full depth of sympathy and empathy. It shows care and gets right into the situation with a person. Gentleness suffers with those who suffer, and struggles with those who struggle, and works with those who work.

a. God is kind.

"But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil" ([Luke 6:35](#)).

"But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus: that in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus" ([Ephes. 2:4-7](#)).

b. Believers are to be kind to one another.

"Be kindly affectionate one to another with brotherly love; in honour preferring one another" ([Romans 12:10](#)).

"And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you" ([Ephes. 4:32](#)).

"Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering" ([Col. 3:12](#)).

"And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity " ([2 Peter 1:5-7](#)).

[4. \(Colossians 3:12\) Humility: the believer must put on the garment of humility.](#)

([Philippians 2:3](#)) Humility— Lowliness of Mind: *to offer* oneself as lowly and submissive; to walk in a spirit of lowliness; *to present* oneself as lowly and low-lying in mind (*tapeinos*); to be of low degree and low rank; not to be high-minded, proud, haughty, arrogant, or assertive.

Note: a humble person may have a high position, power, wealth, fame, and much more; but he carries himself in a spirit of lowliness and submission. He denies himself for the sake of Christ and in order to help others.

Men have always looked upon humility (*tapeinophrosunē*) as a vice. A lowly man is often looked upon as a coward, a cringing, despicable, slavish type of person. Men fear humility. They feel humility is a sign of weakness and will make them the object of contempt and abuse and cause them to be shunned and overlooked.

Because of all this, men ignore and shun the teaching of Christ on humility. **This is tragic:**

- a. for a humble spirit is necessary for salvation ([Matthew 18:3-4](#)).
- b. for God's idea of humility is not weakness and cowardice.

God makes people strong, the strongest they can possibly be. By humility God does not mean what men mean. God infuses a new and strong spirit within a person and causes that person to conquer all throughout life. He just does not want the person walking around in pride. He wants the person to do what the definition says: *to offer* himself in a spirit of submissiveness and lowliness; not to act high-minded, proud, haughty, arrogant, or assertive.

Humility is to be developed. Scripture tells us how:

"Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls" ([Matthew 11:29](#)).

"Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven" ([Matthew 18:3-4](#)).

"And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted" ([Matthew 23:12](#)).

"Mind not high things, but condescend to men of low estate. Be not wise in your own conceits" ([Romans 12:16](#)).

"Walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love" ([Ephes. 4:1-2](#)).

"Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others" ([Phil. 2:3-4](#)).

"Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye" ([Col. 3:12-13](#)).

"Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time" ([1 Peter 5:6](#)).

Contrary to what the world thinks, humility reaps unbelievable benefits. A close study of the above verses shows this.

1. Humility results in a person coming to Christ and learning of Him. It leads to self-evaluation, an honest and courageous evaluation. When a person looks at Jesus Christ, he sees what he should be and it motivates him to become what he should be. He sees where he needs improvement and he is driven to fill in the gaps.
2. Humility results in conversion, assuring our entrance into the kingdom of heaven.
3. Humility results in our being exalted by Christ in that glorious day of redemption.
4. Humility results in healthy relationships and in community and social benefits (**cp. [Romans 12:16](#); [Ephes. 4:1-2](#); [Phil. 2:3-4](#); [Col. 3:12-13](#); [1 Peter 5:6](#)**).

For example.....

- a. It acknowledges and boosts others.
- b. It leads to better relationships.
- c. It encourages and helps others.
- d. It motivates others to grow and do more.

Christ demands that His followers walk in humility. Practicing humility demands two things.

1. Humility requires an honest evaluation of oneself. Barclay points this out (*The Letters to the Philippians, Colossians, and Thessalonians*, p.39). Humility comes from knowing ourselves, just who we really are. It comes from an honest appraisal of ourselves. It takes courage to look at ourselves and it takes honesty to see ourselves as we really are: basically self-centered, a bundle of self-admiration and self-love. We tend to dramatize ourselves. We tend to see ourselves through rose-colored glasses.

We see ourselves.....

- a. at the center of action.
- b. as the hero of some spectacular rescue.
- c. as the great politician marching to victory.
- d. as the renown sportsman saving the game in the last second or bagging a record catch.
- e. as the beauty queen dazzling the crowds.
- f. as the laborer of brilliance.
- g. as Prince Charming or Cinderella sweeping others off their feet.

We are always at the center of the picture. Humility begins to come when we honestly face ourselves and admit our self-centeredness. Self-centeredness weakens and limits relationships and achievements. Humility reaches its height when we lose our lives in the cause of Christ and welfare of others.

2. Humility requires courage. It takes courage to be honest about our self-centeredness, and courage to convert or to change by coming to Christ as a small child ([Matthew 18:3-4](#)). It takes courage to become Christ-centered and people-centered and to give ourselves to the cause of Christ and others.

"Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits" ([Romans 12:16](#)).

"And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know" ([1 Cor. 8:2](#)).

"For if a man think himself to be something, when he is nothing, he deceiveth himself" ([Galatians 6:3](#)).

"For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world" ([1 John 2:16](#)).

"Thine eyes are upon the haughty, that thou mayest bring them down" ([2 Samuel 22:28](#)).

"The wicked in his pride doth persecute the poor: let them be taken in the devices that they have imagined" ([Psalm 10:2](#)).

"When pride cometh, then cometh shame: but with the lowly is wisdom" ([Proverbs 11:2](#)).

"Only by pride cometh contention: but with the well advised is wisdom" ([Proverbs 13:10](#)).

"Pride goeth before destruction, and a haughty spirit before a fall" ([Proverbs 16:18](#)).

"A high look, and a proud heart, and the plowing of the wicked, is sin" ([Proverbs 21:4](#)).

"Seest thou a man wise in his own conceit? There is more hope of a fool than of him" ([Proverbs 26:12](#)).

"He that is of a proud heart stirreth up strife: but he that putteth his trust in the LORD shall be made fat" ([Proverbs 28:25](#)).

"Woe unto them that are wise in their own eyes, and prudent in their own sight!" ([Isaiah 5:21](#)).

"The earth mourneth and fadeth away, the world languisheth and fadeth away, the haughty people of the earth do languish" ([Isaiah 24:4](#)).

"Though thou exalt thyself as the eagle, and though thou set thy nest among the stars, thence will I bring thee down, saith the LORD" ([Obadiah 4](#)).

"Behold, his soul which is lifted up is not upright in him" ([Habakkuk 2:4](#)).

"In that day shalt thou not be ashamed for all thy doings, wherein thou hast transgressed against me: for then I will take away out of the midst of thee them that rejoice in thy pride, and thou shalt no more be haughty because of my holy mountain" ([Zeph. 3:11](#)).

5. ([Colossians 3:12](#)) **Meekness**: the believer must put on the garment of *meekness*.

There is the fruit of *meekness* (*prautēs*): it *means* “to be gentle, tender, humble, mild, considerate, but strongly so”. Meekness has the strength to control and discipline, and it does so at the right time.

- a. Meekness has *a humble state of mind*. But this does not mean the person is weak, cowardly, and bowing. The meek person simply loves people and loves peace; therefore, he walks humbly among men regardless of their status and circumstance in life. Associating with the poor and lowly of this earth does not bother the meek person. He desires to be a friend to all and to help all as much as possible.
- b. Meekness has *a strong state of mind*. It looks at situations and wants justice and right to be done. It is not a weak mind that ignores and neglects evil and wrongdoing, abuse and suffering.
 1. If someone is suffering, meekness steps in and does what it can to help.
 2. If evil is being done, meekness does what it can to stop and correct it.
 3. If evil is running rampant and indulging itself, meekness actually strikes out in anger. However, note a crucial point: the anger is always at the right time and against the right thing.
- c. Meekness has *strong self-control*. The meek person controls his spirit and mind. He controls the lusts of his flesh. He does not give way to ill-temper, retaliation, passion, indulgence, or license. The meek person dies to himself, to what his flesh would like to do, and he does the right thing—exactly what God wants done.

In summary, the meek man walks in a humble, tender, but strong state of mind; he denies himself, giving utmost consideration to others. He shows a control and righteous anger against injustice and evil. A meek man forgets and lives for others because of what Christ has done for him.

- a. God is meek.

"But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law" ([Galatians 5:22-23](#)).

b. Jesus Christ was meek.

"Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls" ([Matthew 11:29](#)).

c. Believers are to be meek.

"Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted" ([Galatians 6:1](#)).

"I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love; endeavouring to keep the unity of the Spirit in the bond of peace" ([Ephes. 4:1-3](#)).

"In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth" ([2 Tim. 2:25](#)).

"To speak evil of no man, to be no brawlers, but gentle, showing all meekness unto all men" ([Titus 3:2](#)).

"Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls" ([James 1:21](#)).

"Who is a wise man and endued with knowledge among you? let him show out of a good conversation [behavior] his works with meekness of wisdom" ([James 3:13](#)).

"But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price" ([1 Peter 3:4](#)).

6. (Colossians 3:12) Longsuffering or Patience: the believer must put on the garment of longsuffering.

There is the fruit of *longsuffering* (*makrothumia*): "patience, bearing and suffering a long time, perseverance, being constant, steadfast, and enduring". Long-suffering never gives in; it is never broken no matter what attacks it.

- a. Pressure and hard work may fall upon us, but the Spirit of God helps us suffer long under it all.
- b. Disease or accident or old age may afflict us, but the Spirit of God helps us to suffer long under it.
- c. Discouragement and disappointment may attack us, but the Spirit of God helps us to suffer long under it.
- d. Men may do us wrong, abuse, slander, and injure us; but the Spirit of God helps us to suffer long under it all.

Two significant things need to be noted about longsuffering.

- a. Longsuffering never strikes back. Common sense tells us that a person who is attacked by others could strike back and retaliate. ***But*** the Christian believer is given the power of longsuffering—the power to suffer the situation or person for a long, long time.
- b. Longsuffering is one of the great traits of God. As pointed out in this verse, it is a fruit of God's very own Spirit, a fruit that is to be in the life of the believer.
 1. God and Christ are long-suffering toward sinners.

"Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?" ([Romans 2:4](#)).

2. God saves believers so that they may be examples of longsuffering.

"Howbeit for this cause I obtained mercy, that in me first Jesus Christ might show forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting" ([1 Tim. 1:16](#)).

3. God withholds His judgment from the world because He is longsuffering, waiting for more and more to be saved.

"And account that the longsuffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you" ([2 Peter 3:9](#); cp. [1 Peter 3:20](#)).

"For my name's sake will I defer mine anger, and for my praise will I refrain for thee, that I cut thee not off" ([Isaiah 48:9](#)).

William Barclay says that if God had been a man, He would have long ago wiped man off the face of the earth because of his terrible disobedience (*The Letters to the Galatians and Ephesians*, p.56). But God loves and cares for man; therefore, God is longsuffering toward man. God is suffering a long, long time with man, allowing more and more men to be saved.

"Strengthened with all might, according to his glorious power, unto all patience and long-suffering with joyfulness" ([Col. 1:11](#)).

"Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine" ([2 Tim. 4:2](#)).

7. (Colossians 3:13) Forbearance: the believer must put on the garment of forbearing or forbearance.

Forbearing (*anechō*) means “to hold back; to put up with; to refrain; to bear with; to control, endure, forbear, suffer”.

Something is often forgotten: there are many things about everyone of us that people have to forbear. People have to put up with a great deal of things when dealing with us. **Everyone of us is guilty of.....**

- | | |
|-------------------------------|-----------------------------|
| a. some weakness | e. some neglect |
| b. some unattractive behavior | f. some failure |
| c. some wrong behavior | g. some bad habit |
| d. some mistreatment | h. some irritating behavior |

There are some things about everyone of us that just turn some people off. None of us escapes the fact. In addition, everyone of us does things that irritate some people. Again, there is no escaping the fact. Any person can be looked at and have his flaws and weaknesses picked out.

But note: this is not what the Scripture says to do. The Scripture says that the believer is to put on the clothing of forbearance. The believer is to forbear the flaws of others. He is to put up with and bear with the weaknesses of other believers.

"We then that are strong ought to bear the infirmities of the weak, and not to please ourselves" ([Romans 15:1](#)).

"Bear ye one another's burdens, and so fulfill the law of Christ" ([Galatians 6:2](#)).

"I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love" ([Ephes. 4:1-2](#)).

"Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye" ([Col. 3:13](#)).

8. (Colossians 3:13) Forgiveness: the believer must put on the garment of forgiveness.

He must be **forgiving** (*charizomai*). The word *means* “to be gracious to a person; to pardon him for some wrong done against us”. **Note:** a quarrel or some difference has taken place. A person has hurt us and brought pain to us. But no matter what they have done, we are to have a forgiving spirit clothing us. We are to be so clothed with the spirit of forgiveness that no difference or quarrel can shake us.

Note why: because Christ has forgiven us. No matter how much wrong a person has done against us, it cannot match the wrong we have done against Christ. Yet, Christ has forgiven us. Therefore, we are to forgive those who have done wrong against us—no matter how great the wrong is.

"And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses" ([Mark 11:25](#)).

"...ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil. Be ye therefore merciful, as your Father also is merciful" ([Luke 6:35-36](#)).

"And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him" ([Luke 17:4](#)).

"And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you" ([Ephes. 4:32](#)).

"Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye" ([Col. 3:13](#)).

9. ([Colossians 3:14](#)) Love: above all, the believer is to put on the garment of *love* (*agapēn*).

Note that love is to be the main garment of the believer's new life. It is called the *bond of perfection*; that is, love binds all the clothing or great qualities of the believer's life together.

If the believer has put on love—if he really loves people—then he is always clothed with.....

- | | |
|-------------|------------------|
| a. mercy | e. longsuffering |
| b. kindness | f. forbearance |
| c. humility | g. forgiveness |
| d. meekness | |

"For when we were yet without strength, in due time Christ died for the ungodly" ([Romans 5:6](#)).

"But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" ([Romans 5:8](#)).

"For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life" ([Romans 5:10](#)).

"And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these" ([Mark 12:29-31](#)).

"And now abideth faith, hope, charity, these three; but the greatest of these is charity" ([1 Cor. 13:13](#)).

THE DEMANDS OF THE BELIEVER'S NEW LIFE: GREAT CHARACTER, [Colossians 3:1-17](#)

D. The Heart of the New Life, [Colossians 3:15-17](#)

[\(Colossians 3:15-17\)](#) **Introduction:** when a new life enters the world, a new heart enters the world. There is no life apart from a heart. A new life necessitates a new heart. So it is with the believer: the believer receives a new heart when he receives a new life. The *heart of the new life* is the great subject of this passage.

1. **A heart ruled by God's peace (v.15).**
2. **A heart rich with the Word of Christ (v.16).**
3. **A heart that does all in the name of Christ (v.17).**

1. [\(Colossians 3:15\)](#) **Peace:** first, the believer is to have a heart ruled by God's peace.

He is to let the peace of Christ rule in all things and differences. The best Greek texts read the "peace of Christ" *instead of the* "peace of God." The word "peace" (*eirēnē*) means to be bound, joined, and weaved together. It *means* "to be assured, confident, and secure in the love and care of God". It means to know that God will take care of us no matter the problem or circumstance. It means to be absolutely assured that God will allow nothing to swamp or defeat us.

God will.....

- | | |
|---------------|-------------------|
| a. strengthen | f. give real life |
| b. encourage | both now and |
| c. guide | forever |
| d. sustain | g. save |
| e. deliver | h. provide |

But note the critical point: this peace is the peace of Christ, and He alone possesses it. Therefore, a person can experience true peace only as he comes to know Christ. Only Christ can bring real peace to the human heart, the kind of peace that brings deliverance and the assurance of deliverance to the human soul.

Three significant things are pointed out about the peace of Christ.

1. The choice is up the believer: the believer does not automatically experience the peace of Christ. He is supposed to, but he may not. This is a command, which means it demands obedience. The word "rule" (*brabeueto*) *means* "to be or to act as an umpire". Peace is to be the umpire, the deciding factor in all situations, circumstances, and situations of life.

- a. Matthew Henry words it well: "**Let this peace rule in your heart—prevail and govern there...as an umpire [let it] decide all matters of difference among you**" (*Matthew Henry's Commentary*, Vol.5, p.764).
- b. William Barclay pointedly says: "**Let the peace of God...be the decider [umpire] of all things within your heart**" (*The Letters to the Philippians, Colossians, and Thessalonians*, p.190).

The point is this: the believer must make a choice—the decision is his whether he lets the peace of Christ rule or not. Scripture commands it, but the believer has to be willing to let the umpire of peace rule. He has to be willing to lay aside all the differences and circumstances—to be willing to give up differences and let Christ handle them through the rule of His peace.

"Peace I leave with you, My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid" ([John 14:27](#)).

"These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world" ([John 16:33](#)).

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ" ([Romans 5:1](#)).

"For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us" ([Ephes. 2:14](#)).

"Great peace have they which love thy law: and nothing shall offend them" ([Psalm 119:165](#)).

"Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee" ([Isaiah 26:3](#)).

"O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea" ([Isaiah 48:18](#)).

2. The reason why believers are to let the peace of Christ rule is clearly stated: we are called to be *in one body*. We are not called to be *in two bodies*, but in one. Any believer who stands *out there* in another body is not a genuine believer. There is only one body of Christ, only one body of believers, only one church.

This means something significant: believers are to act as one. They are to live and behave as one body, as a body of people in union with each other. **How?** By letting the peace of Christ rule in their hearts. Peace is to be the deciding factor, the umpire in all relationships between believers.

Thought 1. Why is this exhortation given? **Because too often some person arises within the church who is.....**

- a. cantankerous and divisive
- b. critical and judgmental
- c. murmuring and grumbling
- d. gossiping and spreading rumors

Too often some person becomes a troublemaker, a person who stirs up trouble within the body of Christ, the church. The person accepts the umpire of difference instead of the umpire of peace. He lets differences rule within his heart instead of Christ and His peace.

This is the reason for the exhortation. The exhortation is needed. Some persons desperately need to hear the challenge and demand of God: *Let the peace of God rule in your hearts...for you are called to live as one body in peace.*

"Acquaint now thyself with him, and be at peace: thereby good shall come unto thee" ([Job 22:21](#)).

"Depart from evil, and do good; seek peace, and pursue it" ([Psalm 34:14](#)).

"For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us" ([Ephes. 2:14](#)).

"And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful" ([Col. 3:15](#)).

"Let him eschew evil, and do good; let him seek peace, and ensue it" ([1 Peter 3:11](#)).

"For to be carnally minded is death; but to be spiritually minded is life and peace" ([Romans 8:6](#)).

"For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost" ([Romans 14:17](#)).

3. Believers are to respond to the demand for peace with thankfulness. Believers should always thank Christ for His peace.....

- a. the peace He has brought to their own hearts personally.
- b. the peace He has brought to all men who trust Him.
- c. the peace He has brought within His body, the church.
- d. the glorious privilege which all men have to know His peace.

"Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ; submitting yourselves one to another in the fear of God" ([Ephes. 5:20-21](#)).

"Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus" ([Phil. 4:6-7](#)).

"And, having made peace through the blood of his cross, by him to reconcile all things unto himself by him, I say, whether they be things in earth, or things in heaven" ([Col. 1:20](#)).

2. ([Colossians 3:16](#)) Word, The: second, the believer is to have a heart rich with the Word of Christ.

He is to let the Word of Christ dwell in his heart. Throughout Scripture this is the only time "the Word of God" is referred to as "the Word of Christ." The emphasis of Colossians is Christ; therefore, the Word of God becomes the *Word of Christ* in this great book. (Cp. [2 Cor. 2:17](#); [2 Cor. 4:2](#); [1 Thes. 1:8](#); [1 Thes. 2:13](#); [1 Thes. 4:15](#); [2 Thes. 3:1](#).)

Three significant points are made about the Word of Christ.

1. **The choice is up to the believer: the Word of Christ does not naturally dwell within the believer's heart.** The word "dwell" (*enoikeō*) means "to be at home or to make a home; to abide or dwell within". The believer must make room within his heart for the Word of Christ. He must let the Word of Christ enter his heart and make a home within his heart. He must let the Word of Christ dwell and abide in his heart. The believer must clean out all the old furnishings of his heart and let the Word of Christ settle down as the permanent resident within his heart.

Note the word "richly." It is important, for the Word of Christ must be allowed to dwell *richly* within our hearts. The believer is not to be satisfied with just a meager visit by the Word of Christ. He is to let the Word of Christ dwell richly within Him. The Word of Christ must be allowed to furnish the believer's heart with all the wealth of its commandments and promises, instructions and warnings.

"And these words, which I command thee this day, shall be in thine heart" ([Deut. 6:6](#)).

"Therefore shall ye lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes" ([Deut. 11:18](#)).

"Thy word have I hid in mine heart, that I might not sin against thee" ([Psalm 119:11](#)).

"Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord" ([Col. 3:16](#)).

"If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you" ([John 15:7](#)).

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" ([2 Tim. 2:15](#)).

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness" ([2 Tim. 3:16](#)).

"As newborn babes, desire the sincere milk of the word, that ye may grow thereby: if so be ye have tasted that the Lord is gracious" ([1 Peter 2:2-3](#)).

2. The reason why believers are to let the Word of Christ dwell within them is clearly stated: believers are to teach and admonish one another in all *wisdom*. This is the believer's task, the very reason God has not yet taken us home to heaven: to teach and admonish one another. By teaching is meant the instruction of the Word and by admonition is meant the warning of Scripture.

But how can we teach and admonish others if we do not.....

- a. know the Word of Christ?
- b. let the Word of Christ dwell in us?

The answer is obvious: we can't. And note another fact: it is not enough to know the Word of Christ. We must be living the Word of Christ. Knowing the Word and not living it is hypocrisy. Our very lives must be the home, the dwelling place for the Word of Christ. When people look at us, they must immediately see that our lives are indwelt by the Word of Christ.

Something else should be pointed out as well. We can teach and admonish others in forbearance and not in wisdom. Worldly philosophy and teachings about reality and truth, God and the universe are only the crude notions of men. The truth and wisdom of life are found in the *Word of Christ and in the Word of Christ alone*.

"These things command and teach" ([1 Tim. 4:11](#)).

"And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient" ([2 Tim. 2:24](#)).

"And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up" ([Deut. 6:6-7](#)).

"And they shall teach my people the difference between the holy and profane, and cause them to discern between the unclean and the clean" ([Ezekiel 44:23](#)).

3. There is a way to tell whether or not the Word of Christ dwells in us: Are we teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in our hearts to the Lord?

As we walk throughout the day are we.....

- a. talking about Christ?
- b. sharing the Word of Christ with each other?
- c. teaching each other?
- d. admonishing and encouraging and warning each other?
- e. singing to ourselves and with others?

Thought 1. What a contrasting picture of how so many of us live! The believer is to live and move and have his being in Christ, and he is to let Christ live and move and have His being in him. For the believer, to live is Christ. We are to walk all day long talking about and sharing Christ, teaching and admonishing others in the Word of Christ, singing the psalms of Scripture, the hymns of the church, and the spiritual songs that arise out of a heart filled with the joy of the Lord and His Word.

"And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up" ([Deut. 6:6-7](#)).

"And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up. And thou shalt write them upon the door posts of thine house, and upon thy gates" ([Deut. 11:19-20](#)).

"What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also" ([1 Cor. 14:15](#)).

"Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord" ([Col. 3:16](#)).

"O come, let us sing unto the LORD: let us make a joyful noise to the rock of our salvation" ([Psalm 95:1](#)).

3. ([Colossians 3:17](#)) Believer, Duty: third, the believer is to have a heart that does all in the name of Christ.

Whatever he does in word or deed, he does all in the name of the Lord Jesus.

1. The believer has a choice. He is the one who speaks and acts; no one speaks and acts for him. Whether or not he speaks and acts for Christ is his choice. The command is there: **"do all in the name of the Lord Jesus,"** but the choice as to what he talks about and does is his. He and he alone is responsible for his words and deeds.

2. The believer is to do all *in the name of the Lord Jesus*. **What does this mean?** It means that the believer knows something: the name of Christ is the only name that God accepts in His presence. Therefore, the only persons He accepts are those persons who come to Him in the name of Christ. There is no other name given among men whereby men may be saved. Therefore, the believer approaches God "in the name of Jesus Christ," that is, by surrendering his life to Christ and by living for Christ. This is the reason the believer does not dare speak or act outside the name of Christ. To do so would be evidence that he had not really approached God in Christ, that his profession was a false profession.

Again, what does it mean to do all in the name of the Lord Jesus?

It means.....

- a. to *live, move, and have our being* in the name of Christ.
- b. to *trust and depend* upon the name of Christ in all that we do.
- c. to *claim* the name of Christ in all that we say and do.
- d. to *represent* Christ in all that we say and do.

Simply stated, we must do nothing that dishonors Christ. Whenever we speak, Christ peppers and fills our conversation; and whenever we act, Christ is honored by our behavior.

We must always remember something: Christ hears every word and sees every deed. We love Him with all our hearts; therefore, we seek never to hurt or cause pain for Him by what we say or do. We diligently seek to bring only honor to His name.

"And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem" ([Luke 24:47](#)).

"And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son" ([John 14:13](#)).

"But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name" ([John 20:31](#)).

"Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ" ([Ephes. 5:20](#)).

3. The believer's response is that of thanksgiving. God the Father has become the believer's Father by Christ and only by Christ. Therefore, the believer is constantly thanking God the Father. But note: even in thanksgiving, the believer still approaches God only by Christ. As important as thanking and praising God is, a person still has to approach God by Christ. God will accept no person apart from Christ, not even to offer thanksgiving and praise.

"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God. Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God" ([1 Cor. 10:31-32](#)).

"And whatsoever ye do, do it heartily, as to the Lord, and not unto men" ([Col. 3:23](#)).