


Colossians 3:1-17<sup>1</sup>

Some “don’ts” from Chapter 2

Don’t allow others to . . .		. . . By . . .
2:4	<b>Delude you:</b> <i>paralogizomai</i> , literally, "to reason alongside," thus, "to reckon wrong, to deceive by false reasoning, delude, to lead astray by false reasoning."-Wuest	<b>persuasive argument:</b> <i>pithanlogia</i> , from <i>peithō</i> , "to persuade," and <i>logos</i> , "word," thus, "persuasive words, speech adapted to persuade, discourse in which probable arguments are adduced"; in a bad sense, "persuasiveness of speech, specious discourse leading others into error."-Wuest
2:8	<b>Take you captive:</b> <i>sulagōgeō</i> , to lead away as booty, that is, (figuratively) seduce: - spoil.	<b>Philosophy and empty deception</b> <ul style="list-style-type: none"> <li>● According to the tradition of men,</li> <li>● According to the elementary principles of the world</li> <li>● Rather than according to Christ.</li> </ul>
2:16	<b>Act as your judge:</b> <i>krinō</i> , to take you to task; sit in judgment (Wuest).	<ul style="list-style-type: none"> <li>● Rules about what to eat</li> <li>● Rules about religious celebrations and observances</li> </ul>
2:18	<b>Defraud you of your prize:</b> <i>katabrabeuō</i> , to defraud (of salvation): - beguile of reward.	<ul style="list-style-type: none"> <li>● self-denial</li> <li>● worship of angels</li> <li>● supposed visions</li> </ul>
2:20-23	<b>Don’t submit yourself to decrees (ceremonial rules and ordinances): <i>the commandments of men, self-made religion, self-abasement, severe treatment of the body</i></b>	
<p>It was for freedom that Christ set us free; therefore keep standing firm and do not be subject again to a yoke of slavery. Galatians 5:1</p>		

 **1** *Therefore if you have been raised up with Christ, keep seeking the things above, where Christ is, seated at the right hand of God.* **2** *Set your mind on the things above, not on the things that are on earth.*

1. Keep seeking things above where Christ is (and where you are).

*Ephesians 2:4-7*


*But God, who is rich in mercy, because of His great love with which He loved us, <sup>5</sup> even when we were dead in trespasses, made us alive together with Christ (by grace you have been saved), <sup>6</sup> and raised us up together, and made us sit together in the heavenly places in Christ Jesus, <sup>7</sup> that in the ages to come He might show the exceeding riches of His grace in His kindness toward us in Christ Jesus.*

<sup>1</sup> Unless otherwise noted, Bible verses are from the NKJV or NASB  
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2. Set your mind on the things above, not on the things that are on the earth.
  - a. Verse two is referring to what he has just been talking about...the laws, traditions, asceticism, and worship of angels and visions. Don't seek those things...seek Jesus.
  - b. He is NOT talking here about sinning. He is talking about trading the glory of this relationship with religion.
  - c. Keep seeking the things above, where Jesus is. Walk in all that He purchased for you through His death and resurrection, hold fast to the perfection of His finished work in your life. Don't let anyone cheat you out of your inheritance.

 <sup>3</sup> *For you have died and your life is hidden with Christ in God.*

1. Next time someone tells you that you need to die, remind them that you already died and were buried with Christ and are now ALIVE, hidden with Christ in God.
2. Your life is hidden in Him, not hidden from you but it is hidden as a protection for you, so that no religion can mess it up or steal it from you.

 <sup>4</sup> *When Christ, who is our life, is revealed, then you also will be revealed with Him in glory.*

1. Jesus Christ will one day be “revealed”, and on that day, we will be revealed with Him in glory.


a. *Notice there is no qualifier. If Christ is your life, you will be revealed with Him on that day.*  
*1 John 3:1-3*

*Behold what manner of love the Father has bestowed on us, that we should be called children of God! Therefore the world does not know us, because it did not know Him. <sup>2</sup> Beloved, now we are children of God; and it has not yet been revealed what we shall be, but we know that when He is revealed, we shall be like Him, for we shall see Him as He is. <sup>3</sup> And everyone who has this hope in Him purifies himself, just as He is pure.*

*Romans 8:18*

*For I consider that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.*

- Don't allow yourself to be JUDGED or DEFRAUDED.
- Don't SUBMIT YOURSELF to decrees.
- SEEK THINGS ABOVE where Christ is seated at the right hand of God.
- SET YOUR MIND ON THINGS ABOVE not on things of the earth.

 <sup>5</sup> *Therefore consider the members of your earthly body as dead to immorality, impurity, passion, evil desire, and greed, which amounts to idolatry.*

1. Wuest translation: “By a once-for-all act put to death your members.”

2. BECAUSE (for this reason) you are completely free and ALIVE in Christ...➔THEREFORE◀ live as you already are, DEAD to sin and ALIVE to God.

*Romans 6:8-14*

*Now if we have died with Christ, we believe that we shall also live with Him, <sup>9</sup> knowing that Christ, having been raised from the dead, is never to die again; death no longer is master over Him. <sup>10</sup> For the death that He died, He died to sin once for all; but the life that He lives, He lives to God. <sup>11</sup> Even*


so consider yourselves to be **dead to sin**, but alive to God in Christ Jesus. <sup>12</sup> **Therefore do not let sin reign in your mortal body so that you obey its lusts,** <sup>13</sup> and do not go on presenting the members of your body to sin as instruments of unrighteousness; but present yourselves to God as those alive from the dead, and your members as instruments of righteousness to God. <sup>14</sup> **For sin shall not be master over you, for you are not under law but under grace.**

- a. These verses tie in perfectly with Colossians. Paul did not write, “Dear Colossians, stop sinning.” He first told them who Jesus is and what Jesus did in them. He also set them free from religious do’s and don’ts.
- b. The reason we don’t sin IS NOT because we are told not to sin. The reason Christians do not sin because **WE ARE DEAD TO SIN**. It is illogical for us to be brought under bondage to sin.
- c. We are alive unto God. We are His very righteousness (2 Cor. 5:21).
- d. Notice also how well Romans 6:14 goes with what Paul is saying. We are **NOT UNDER THE LAW**. For that very reason, sin cannot master over us (since the law is the power, *dunamis*, of sin).
- e. We are **NOT** under law, but grace. Because we are under grace, we are free to **NOT SIN**.
- f. A Christian or “Christian” who habitually sins either:
  - i. Is not a Christian (Titus 1:15-16)
  - ii. Is living under some sort of law which is strengthening sin (2 Cor. 15:56),
  - iii. Is deliberately choosing to sin because he/she is enjoying or benefitting from the sin,
    - 1) This person can then become a prisoner of this sin (Rom. 6:16).
  - iv. Does not know how to resist sin.
  - v. Believes sinning is normal (misunderstands Romans 7 as describing the “normal” Christian experience).
  - vi. Is sinning as an escape-relief from the perceived “hard Christian life”.
  - vii. Does not understand that he/she is dead to sin and alive to God.


We are to put these things to death (“Mortify” is <i>nekroō</i> , “to deprive of power, to destroy the strength of”-Wuest) in our bodies. <b>WE HAVE THE POWER TO DO THIS BECAUSE WE ARE NOT UNDER LAW BUT GRACE.</b>	
Immorality	<i>porneia</i> , “illicit sexual intercourse in general”-Wuest
Impurity	<i>akatharsia</i> , “uncleanness in a moral sense, the impurity of lustful, luxurious, profligate living”-Wuest
Passion	<i>pathos</i> , “depraved passion”-Wuest
Evil Desire	<i>epithumia kakē</i> , “evil, wicked cravings”-Wuest
Greed	<i>pleonexia</i> , “greedy desire to have more, avarice”-Wuest
Idolatry	<i>eidolatreia</i> , “the worship of false gods,” used here of the worship of Mammon”- Wuest

Lightfoot has a valuable note: “The false doctrine of the Gnostics had failed to check sensual indulgence (2:23). The true doctrine of the apostle has power to kill the whole carnal man.-Wuest

By a once-for-all act put to death your members, the ones upon the earth; fornication, impurity, depraved passions, wicked cravings, and avarice which is of such a nature as to be idolatry; because of which things there comes the wrath of God; in the sphere of which things also you ordered your behaviour at one time when you lived in them.-Wuest’s Expanded Translation

 <sup>6</sup> **For it is because of these things that the wrath of God will come upon the sons of disobedience,** <sup>7</sup> and in them you also once walked, when you were living in them.

1. According to Wuest the term “sons of disobedience” is not in the best manuscripts. This would leave us with, “For it is because of these things that the wrath of God will come, and in them you also once walked when you were living in them.”
2. Whether with or without the term, a believer is not a son of disobedience. Disobedience has to do with refusing to believe in the Son.
3. Notice Paul says that the Colossians “once” walked that way, but the clear implication is that they no longer live like that.
4. The non-believing will be judged for both not believing in the Son and for the way they live. Forgiveness is available to all, but must be received.

 <sup>8</sup> But now you also, put them all aside: anger, wrath, malice, slander, and abusive speech from your mouth.


1. The power of life and death is in the tongue (Prov. 18:21). The true tendency for us is to speak life and grace to others, and this is what we should yield to.
2. We are told to put these things aside which clearly means that we are able to do so.

Anger	"Anger" is <i>orgē</i> , "an abiding, settled, and habitual anger that includes in its scope the purpose of revenge."-Wuest
Wrath	"Wrath" is <i>thumos</i> , "the boiling agitation of the feelings, a sudden violent anger."-Wuest
Malice	"Malice" is <i>kakia</i> , "malignity, ill-will, desire to injure, wickedness, depravity."-Wuest."
Slander	Slander: "Blasphemy" is <i>blasphēmia</i> , "slander, detraction, speech injurious to another's good name."-Wuest
Abusive speech	Abusive speech: "Filthy communication" is <i>aischrologia</i> , "foul speaking, low and obscene speech."-Wuest Used only here in the New Testament. Not merely <i>filthy talking...but foul-mouthed abuse...shameful speaking</i> .-Vincent

These things are not characteristics of a believer. These are how we used to live. We now have the power to—and are told to put these things aside. Simply stop doing them. Period.

*Ephesians 4:26-17*

“Be angry, and do not sin”: do not let the sun go down on your wrath, <sup>27</sup> nor give place to the devil.


 <sup>9</sup> Do not lie to one another, since you laid aside the old self with its evil practices, <sup>10</sup> and have put on the new self who is being renewed to a true knowledge according to the image of the One who created him—

3. Notice that we have put off the old self and have put on the new self. And we are being renewed to a true knowledge.
  4. Notice that all of the negative behaviors above are the opposite of loving one another as Jesus loves us. When we do not love one another, the Holy Spirit is grieved.
- Ephesians 4:25-32*


Therefore, putting away lying, "Let each one of you speak truth with his neighbor," for we are members of one another. <sup>26</sup> "Be angry, and do not sin": do not let the sun go down on your wrath, <sup>27</sup> nor give place to the devil. <sup>28</sup> Let him who stole steal no longer, but rather let him labor, working with his hands what is good, that he may have something to give him who has need. <sup>29</sup> Let no corrupt word proceed out of your mouth, but what is good for necessary edification, that it may impart grace to the hearers. <sup>30</sup> And do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption. <sup>31</sup> Let all bitterness, wrath, anger, clamor, and evil speaking be put away from you, with all malice. <sup>32</sup> And be kind to one another, tenderhearted, forgiving one another, even as God in Christ forgave you.

5. These scriptures tell us what love does NOT look like and what it does look like.

LOVE does NOT look like this.	LOVE looks like this.
Lying to one another, slander	Speaking the truth to each other recognizing that we are members of one another
Corrupt words, abusive speech, evil speaking	Words that build someone up and impart grace—favor to the hearers
Stealing is not love.	Working allows you to give to those in need
When we treat each other unlovingly, we grieve the Holy Spirit. When we treat each other lovingly, He is blessed.	
Bitterness, wrath, anger, clamor, malice	Kindness to each other; tenderheartedness, forgiveness
Class distinctions (vs. 11)	No class distinctions: Christ is all, and in all

 <sup>11</sup> a renewal in which there is no distinction between Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, slave and freeman, but Christ is all, and in all.

1. The word 'Barbarian' properly denoted one who spoke an inarticulate, stammering, unintelligible language." The Scythians were the lowest type of barbarian. Bengel describes them as "more barbarious than the barbarians."-Wuest

 <sup>12</sup> So, as those who have been chosen of God, holy and beloved, put on a heart of compassion, kindness, humility, gentleness and patience; <sup>13</sup> bearing with one another, and forgiving each other, whoever has a complaint against anyone; just as the Lord forgave you, so also should you.


1. The saints are those who have been loved by God with the present result that they are the objects of His love.-Wuest
2. We forgive because He forgave us not in order for Him to forgive us.

PUT ON THESE THINGS AS WELL	
"Put on" is <i>endunō</i> , "to envelope in, clothe with."	
Heart of compassion	Patience
Kindness	Bear with one another
Humility	Forgive each other
Gentleness	

 <sup>14</sup>Beyond all these things put on love, which is the perfect bond of unity.


3. "Above" (beyond) is *epi*, which latter could better be translated here, "upon." That is, Paul is carrying on the figure of putting on as a garment all the qualities spoken of in verses 12 and 13, and he exhorts the Colossian saints to put on over these, love as the binding factor, which will hold them together and make them usable."-Wuest

4. "Bond" is *sundesmos*, "that which binds together." Thayer comments on this expression: "that in which all the virtues are so bound together that perfection is the result, and not one of them is wanting to that perfection." "Perfection" is *teleiotēs*. The word *teleios* means "completeness, full growth, maturity, in good working order."-Wuest

 <sup>15</sup> *Let the peace of Christ rule in your hearts, to which indeed you were called in one body; and be thankful.*

1. "Rule" is *brabeuō*, an athletic term, "be umpire."-Wuest

2. This is the primary way that God speaks to us. Previously, in Chapter 2 verse 18, Paul said "Let no one defraud you by acting as an umpire and declaring you unworthy and disqualifying you for the prize." We are to let His peace rule (umpire) in our hearts, not religion or anyone else's opinion.

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


1. This is the reason why the songs we sing are so important, we are not just singing, but we are, or should be, teaching true doctrine.

2. "The word of Christ" does not mean the whole Bible. The Colossians did not have a Bible as we do. So what was Paul talking about? The Word of Christ can be seen as the word about Christ—the gospel of God's grace (Acts 20:24). We are to let the word of the fullness of who Jesus is and what the completeness of what He has done continually abide with us.

3. "Dwell in" is *enoikeō*. The word *oikos* means "a home." *Oikeō* means "to live in a home." The exhortation is to the effect that the Christian is to so yield himself to the Word that there is a certain at-homeness of the Word in his being. The Word should be able to feel at home in his heart.-Wuest

4. "Thankfulness" The saints are to sing with grace in their hearts to the Lord. The article occurs before "grace," marking it out as a particular grace.-Wuest

5. We sing with thankfulness, charis, THE Grace in our hearts to God.

 <sup>17</sup> *Whatever you do in word or deed, do all in the name of the Lord Jesus, giving thanks through Him to God the Father.*

1. **This verse is essential to godly living.** Is it possible to use abusive language in the name of Jesus? No, it isn't. Paul is encouraging them to let each word we say and each deed we do to each other be as if we are doing or saying those things to the Lord.
2. **Giving thanks is also essential...not as a commandment, but in the sense of being thankful for all the many blessing we have.** When we give thanks, we are acknowledging His goodness toward us.
3. ***Wuest Expanded Translation:***  
*The word of Christ, let it be at home in you in abundance; with wisdom teaching and admonishing each other by means of psalms, hymns, spiritual songs, with the grace singing in your hearts to God. And all, whatever you do in the sphere of word or deed, do all in the name of the Lord Jesus, constantly giving thanks to God the Father through Him.*
4. **If you believe correctly you will live correctly.** Faith comes by hearing the word of Christ—the gospel (Rom 10:17). The more of the Word of Christ that is at home in you, the more faith you will have to believe that it really is finished in your life. You will really believe that sin (anger, porn, addictions, bad attitudes etc.) has no dominion over you.

### Additional Considerations

We often forget that these behaviors which we are to put off and those we are to put on are a picture of who God Himself is. He does not ask us to be nobler than He is. Certainly, He would be and not be all of these things and be and not be them perfectly and even to a more perfect extreme. Take some time to ponder these truths.

1. **God is NOT like the things He tells us to PUT OFF (vs. 8-10).**
  - a. **ANGER:** God is not habitually angry with us to the point of revenge.
  - b. **WRATH:** God does not have boiling agitation toward us with sudden violent anger.
  - c. **MALICE:** God does not have a desire to injure us.
  - d. **SLANDER:** God does not speak in a way that is injurious to our good name.
  - e. **ABUSIVE SPEECH:** God does not use abusive or foul speech.
  - f. **LIAR:** God does not lie to us. His promises are absolutely true.
2. **God IS like the things He tells us to PUT ON.**
  - a. God has a heart of **compassion** toward us (sympathetic consciousness of others' distress together with a desire to alleviate it<sup>2</sup>).
  - b. God is **kind** to us (affectionate, loving, helpful).
  - c. God is **humble** toward us (not proud or haughty: not arrogant or assertive).
  - d. God is **gentle** (kind, amiable, free from harshness, sternness, or violence).
  - e. He is **patient** (bearing pains or trials calmly or without complaint, manifesting forbearance under provocation or strain, not hasty or impetuous, steadfast despite opposition, difficulty, or adversity, able or willing to bear).
  - f. He **bears** with us (hold up, support).

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<sup>2</sup> *Definitions from Webster's*

- g. He **forgives** us (to give up resentment of or claim to requital; *forgive* an insult; to grant relief from payment of a debt; to cease to feel resentment against (an offender); pardon).
- h. Even when He might have a complaint against us, He forgives us.
- i. God loves us perfectly.