

6/27/99

**Colossians 3 :1-11**

Paul has revealed the false teaching to be worthless for living a sanctified life by dealing with the heart of the heresy in chapter two.

1. Philosophy.
2. Judaism.
3. Legalism.
4. Mysticism.
5. Asceticism.

None of these will bring about the transformation of the heart nor empowerment to put to death the indulgences of sin nature, the flesh, as the heretics were promising. 2:23

The power for a sanctified life comes only by the life of the Spirit through a personal relationship with the living Christ.

So now Paul begins to deal with the practical section.

The doctrinal section is divided differently by expositors, some mark chapter three as the beginning of the practical section, others take the first four verses of chapter four as part of the doctrinal.

It is clear that it is a transition from the doctrinal to the practical, yet it also contains doctrine, so it really serves both purposes.

\* We could label it, “the confident hope, in view of the sufficiency of Christ’.

**3:1-4 The risen life.**

\* The section ends the doctrinal section and at the same time it is transitional into the practical section!

**3:1** The evidence of heart.

- 1) If you were risen, past tense. 2:12-13, 20
- 2) The word if is best translated “since” or therefore in view of this fact.
- 3) The command is to keep on seeking those things which are above, implying desires of the heart for the tense is the present imperative, a continuous ongoing practice. Phil. 3:14
  - \* The true way to spiritual growth and transformation in contrast to false teachers. Col. 2:16-23
- 4) The instruction is not mystical but practical, “where Christ is, sitting at the right hand of God”.
  - \* An allusion to Psalms. Ps. 110:1
  - a) Jesus is king of kings and Lord of Lords and reigns from heaven. Col. 1:15, 18
    - \* Matt. 26:63; Mk. 12:36; Lk. 20:41-44; Acts 2:33-35; 5:31; 7:55, 56;

- Rom. 8:34; Eph. 1:20; Heb.. 1:3, 13; 8:1; 10:12; 12:2; 1Pet. 3:22; Rev. 3:21
- b) The position of Christ is one of rest, in view of His finished work for all that is needed for salvation, from start to finish.
  - c) The place is the right hand of God, the position of authority, power and privilege above all things, angels and men. Col. 1:18, 2:10
  - d) The source of the risen life is from above, through the proper channel of the Son. Jn. 3:3-5; Acts 4:12

**3:2** The evidence of mind.

- 1) Set your mind on things above, literally, keep on thinking about heavenly things.
  - a) The word for mind “phroneo” refers to more than a way of thinking, it concludes values and loves as well. Phil. 2:5
  - b) This stands in contrast to seeking those things on the earth and complements the heart desire for things from above in verse one.
  - c) Whatever I am thinking about constantly reveals the desire of my heart, which reveals where my treasure is and both thinking and heart will dictate my life-style. Prov. 4:23

- 2) The priority of a believer is not on the things on the earth. Col. 2:8, 20
  - a. They are a potential danger and hindrance to the life of the Spirit.
  - b. My body is God’s temple. Rom. 12:1-2; Phil. 4:8; 2Cor. 10:5

**3:3-4** The reasons for such living.

- 1) For you died, a past fact. vs. 3a
  - \* Having died to sin through the circumcision of Christ, without hands by faith. Col. 2:11 (negative)
- 2) And your life has been hidden “with Christ” in God, a present reality. vs. 3b
  - a) Having been raised with Christ from the dead, the new source of life. Col. 2:12 (positive) Gal. 2:20
  - b) Hidden “with Christ” implies personal union, being under His protection, provisions, power and position as sons and daughters and remaining that way. Col. 2:13, 20; 3:3, 4
- 3) When Christ, who is our life appears, then you will also appear with Him in glory, a future hope. vs. 4
  - a) The ongoing living through Christ, and “with Him” in this instance refers to the future. Phil. 1:21
    - \* The kingdom is present and yet to come!

- b) The promise is that those that are His will be living as He and one day find themselves before Him in glory, just as He is. 1Jn. 3:1-2  
 \* The word appear “phaneroo” contains the idea of manifestation!
- c) The imminent return of Christ is the greatest incentive for holy living, eagerly waiting for Him. 1Jn. 3:3, Phil. 3:20-21  
 \* The blessed hope of Christ coming for His church is distinct from the coming of Christ with His church. Tit. 2:13; 1Thess. 4:13-18; 1Cor. 15:51-57; Rev. 19:11-14

### **3:5-11      The risen power.**

**3:5**      The continuous practice of slaying sin in one’s life.

- 1) Fifteen imperative commands are given. Col. 3:5-4:6  
 \* There are many such lists in the New Testament of sin and virtues. Rom. 1:29-32; 1Cor. 5:9-11; 6:9-10; Gal. 5:9-23; Phil. 4:8; 1Tim. 3:1-13; Tit. 1:5-9; 1Pet. 4:3
- 2) Four of which grammatically urged the Colossians to stop practices that were going on. Col. 3: 5, 8, 9, 21

- 3) The believer reckoned the old man dead at a specific point in time by faith and must continue to slay it utterly on an ongoing basis by the new life of the Spirit in him or her, daily, implying a vigorous, painful act of personal determination by the Spirit of God. Rom. 6:6, 11  
 a) There is a choice involved.  
 b) There is commitment demonstrated.  
 c) There is ability imparted.  
 d) There is to be a difference between the Colossians who had trusted Christ and the false teachers who taught you could enjoy sin without affecting the spirit.
- 4) The reference to members refers to the particular sins yet we know that our body parts are the vehicle of sin, our physical body, hands, feet, eyes, ears, etc, literally they are weapons for destruction or edification. Rom. 6:13; Ja. 4:1
- 5) The various sins are only a sample yet the mark a reverse progression of sin, from the outward to the inward, the first list consists of five sins, four of which are personal and sexual in nature.  
 \* These sins defile and destroy people’s spiritual and emotional lives.  
 a) Fornication “porneia” is always first on Paul’s list of sexual sins and refers

- to illicit sexual intercourse, before marriage or being single.
- \* Fellowship is restricted for one who calls himself a brother not an unbeliever. 1Cor. 5:9-13
  - 1)) When it is used in the context of marriage, the emphasis is adultery, a legitimate reason for divorce. Matt. 5:32
  - 2)) No person who live this life-style will enter the kingdom of God, even though they call themselves a Christian. 1Cor. 6:9; Gal. 5:19-21
  - 3)) The believer is to abstain for sexual sin, for it is the only sin against your own body. 1Cor. 6:18; 1Thess. 4:3
- b) Uncleanness “akatharsia” refers to general impurity that comes in connection with fornication by defiling one’s body and the holy purpose of sexual union with one’s mate.
- \* The woman is always the one that has the most to loose in a sexual relationship and the one that carries the greatest consequences!
- c) Passion “epithymia” means lust for that which is forbidden that lead to sexual excesses.

- d) Evil desires “pathos” sexual desire that have gone bad and control a person regarding their sexual appetite.
- \* The two belong together, lust and evil desire, one leads to the other.
- e) Covetousness “pleonexia” a longing for something that belongs to someone else, with the idea of more, greediness or unsuitableness.
- \* In the context of sexual sin, it refers to another’s wife or husband, daughter or son, boy-friend or girl-friend!
- f) Which is idolatry Paul says, due to the fact that these become the very things one lives for, instead of God, as implied in the Ten Commandments. Ex. 20:17
- \* The list is not a moral code but the ability to put off through Christ!
- 3:6-7** The reasons for not practicing sexual sin any longer are two.
- 1) Sin is the object of God's wrath. vs. 6
- a) The word coming is both present and future. Rom. 1:18; Eph. 5:6
- \* The wrath of God is a key theme, that the unregenerate might escape through repentance. Rom. 2:4-5, 8

b) In the past God judged the world of Noah and Sodom and Gomorrah.

2Pet. 2:4-8

2) Sin as a life-style is inconsistent with the risen life. vs. 7

a) We all once walked in them, referring to their outward conduct.

b) We all once lived in them, referring to their attitudes and feelings, from which their conduct flowed.

**3:8** The new nature in practice.

1) The new practice is in sharp contrast to the old one by the word “but”.

2) The command is personal “to put off all these, as a garment, five in number again, the works of the flesh, also in progression, from the inward to the outward this time.

\* These sins destroy social interaction.

a) Anger “orge” describes a settled feeling of anger.

b) Wrath “thymon” describes a sudden, passionate outburst beyond one’s control.

c) Malice “kakian” means meanness, desiring good for nothing towards a person.

d) Blasphemy “blasphemian” means slanderous talk and insulting to a person or God.

e) Filthy language “aischronlogian” out of your mouth, means vile shameful language that degrades people and abusive.

1)) The first list went from action to motive and more personal. vs. 5

2)) The second list went from motive to action and more social. vs. 8

**3:9-11** The new Christ-like life.

1) Do not lie one to another, for without truth a society loosing trust and unity. vs. 9-10

\* Literally, stop lying to one another, do not have the habit of lying, present imperative!

2) The reason being that they had put off the old man “Palaios”, meaning old in years, with his deeds and had put on the new man. vs. 9b-10

\* The phrase “put off” and “put on” again has the idea, as a garment remove by a decisive act.

3) The new man is renewed in knowledge according to the image of Him, Christ, who created him. vs. 10

a) The phrase being renewed “anakainoumenon” means new in quality opposed to time, continuously. while new man “neos” in time, young as opposed to the old man.

- b) The word knowledge “epignosis” means full knowledge. Col. 1:9, 10; 2:2
- c) The outcome is a particular image “eikon” a derived likeness, used of a head stamp on a coin. 1:15  
\* A diminutive form for photograph. Gen. 1:26-27; Eph. 4:23-24

**3:11** The transcendence of the new creation on every level removes all boasting away for all nationalities are slaves of these sins.

- 1) There is neither Greek or Jew in Christ, there are no boundaries of nationality that is to be placed before the common bond of Christ.
- 2) There is neither circumcision nor uncircumcision, no religious difference to be valued above the new creation. Col. 2:11; Gal. 6:15
- 3) There is neither barbarian, Scythian, who were the lowest of men, savages, there is to be no cultural class distinction, in Christ.
- 4) There is neither bond nor free, there is to be no economic separation, all were slave of sin, spiritual ghetto children but now free and rich through Christ have true value.

- 5) Christ is all in all, He is the common denominator, the justifier of all men! Gal. 3:28; Col. 2:9-10
  - a) Loyalty to Christ is above everything, even family!
  - b) This does not teach the equality of the sexes, they are not equal but distinctly different.
  - c) They are different in design and purpose of male and female.
  - d) The only thing it erases before God is all aspects that exalt and give special preference before God, for He through the gospel sees all people from a common oneness, in Christ!