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**Live The Risen Life!**  
**Col. 3:1-7**

Do you know how Eskimo hunt wolf? They take a knife and coat it with blood over and over, then they go out and insert the knife in the snow, with the point up. During the night the wolf comes and smelling the blood begins to lick the knife, tasting the blood, he continues to lick the knife repeatedly, not knowing that he is actually tasting his own blood and feeding off of it. In the morning, the Eskimo comes and all he has to do is follow the trail of blood and he has his wolf.

\* What a picture of so many people in their bondage to sin, attempting to quench their thirst, end up destroying their lives!

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

Paul the apostle having clearly laid out for the Colossians the inability of the false teachers doctrine to enable them to live above the domination of sin, he now commands them to live out the risen life by the sufficiency of Christ through the power of the resurrection. 3:1-7

This risen life is based on three chief characteristics.

- I. The practical devotion of the believer. vs. 1-2
- II. The practical reasoning of the believer. vs. 3-4
- III. The practical obedience of the believer. vs. 5-7

**I. The practical devotion of the believer. vs. 1-2**

- A. The believer is to have a heart after the things of God. vs. 1
  1. The apostle tells them that in view of the fact that they were raised with Christ, they were to seek those things which are above. vs. 1a-b
    - a. The word “if” is better translated since, it was a matter of fact that they had been raised in the power of the resurrection. 2:12
    - b. The tense is in the past, they “were” raised by their faith in the person of Christ who forgave them of all their sins and trespasses. 2:13
    - c. The command is to “keep on seeking” those things which are above.
      - 1) The phrase identifies the desires of the heart that should be pursuing heavenly things.

- 2) The tense is the present imperative, a continuous ongoing practice. Phil. 3:14
  - 3) The command is an important step to spiritual growth and transformation to live above sin nature, in contrast to false teachers through legalism, mysticism and asceticism, which were based on false humility. 2:16-23
2. The apostle tells them the reason why they were to seek with their whole heart the things from above, it was due to the fact that Christ was sitting there at the right hand of God. vs. 1c-d
- a. The implication is the enthronement of Jesus as king, an allusion to Psalm. Ps. 110
    - 1) Jesus was the first born from the dead and in all things He had the preeminence. 1:18
    - 2) Jesus had reconciled all things to Himself, in heaven and earth. 1:20
    - 3) Jesus was the reservoir of wisdom and knowledge. 2:3
    - 4) Jesus had made of public spectacle of principalities and powers, triumphing over them. 2:15
  - b. The position, the right hand of God, represents the position of authority,

power, privilege and glory. Acts 2:33, Heb. 1:3,13, 1Pet. 3:22

- 1) Jesus is the head of the church. 1:18a-b
  - 2) Jesus is the One who completes every person to be justified before God. 2:10a
  - 3) Jesus is the head of all principality and power. 2:10b
    - \* The heart of the believer is to be with Jesus!
- B.** The believer is to have a mind focused on heaven. vs. 2
1. The apostle's command them to set their minds on things above. vs. 2a
    - a. Literally, keep on thinking about heavenly things.
    - b. The word for mind "phroneo" refers to more than a way of thinking, it includes values and loves as well.
      - \* It is used to describe the mind of Christ, the servant. Phil. 2:2, 5
    - c. This thinking complements the heart desire for the things from above in verse one, for the believer's heart and mind are to be one toward spiritual things.
  2. The contrast is to not think on things of the earth. vs. 2b

- a. This was the practice and priority of the false teachers. 2:8, 20
- b. This was the caution to the Colossians, as a the potential danger and hindrance to the life of the Spirit.
- c. Whatever I am thinking about constantly reveals the desire of my heart, which in turn reveals where my treasure is, which all will dictate my life-style.
  - \* Guard your life for out of it comes forth the issues of life. Prov. 4:23

### **Illustration**

Who of us would be willing to be engaged or married to a person whose heart and mind was not totally devoted to us and was drawn to other people? None of us, we want the complete devotion of a person to us!

### **Application**

1. Spiritual transformation does not come by any earthly method or system, but its source is from heaven.
  - a. We are to know that where our treasure is there will our heart be also. Matt. 6:21
  - b. We are blessed with all spiritual blessings in heavenly places in Christ. Eph. 1:3
  - c. We have been raised up together with Christ and made to sit together in heavenly places in Christ Jesus. Eph. 2:6

- d. Our citizenship is in heaven. Phil. 3:20
  - e. We are to seek knowledge, wisdom, direction, guidance, strength and power from heaven. Ja. 3:17-18
  - f. Jesus said, “And in that day you shall ask me nothing. Verily, I say unto you, whatsoever you shall ask In my name, he will give it you.” Jn. 16:23
  - g. Jesus ever lives to make intercession for us. Heb. 7:25
2. The evidence is consistent in Scripture.
    - a. Moses face shined because he ascended up to God
    - b. Isaiah saw his sinfulness as he saw the glory of God
    - c. Peter, James and John saw the transfigured Christ, because they walked with him.
  3. Our problem is not that we don't think enough, but that we don't do enough right thinking.
    - a. We are to bring every thought into captivity that exalts itself against the knowledge of God. 2 Cor. 10:5
    - b. For thinking on earthly things over heavenly things makes a person shortsighted, even to blindness and has forgotten that he was purged from his old sins. 2Pet. 1:9
    - c. But not thinking on earthly things is not accomplished by trying to stop, but by thinking on heavenly things.
    - d The contrast is between temporal and eternal! While we look not at the things

which are seen, but at the things that are not seen. 2Cor. 4:18

- e. We are to forget those things which are behind and reach forth to those things that are before. Phil. 3:13
- f. We are to have the lightest contact with the material world because of the shortness of time and all will pass away. 1Cor. 7:31 (J.B. Phillips)
- g. We are to think on whatever things are noble, whatever things are just, whatever things are pure... Phil. 4:8

*This is the practical devotion of the believer who is risen with Christ!*

## II. The practical reasoning of the believer. vs. 3-4

- A. The apostle reminds them that they had died in the past. vs. 3a
  - 1. They had responded to the gospel they heard in faith. 1:4, 6
  - 2. They had put on the circumcision of Christ, not made with hands. 2:11
  - 3. They had been buried with Christ. 2:12
  - 4. They had died with Christ from the basic principles of the world. 2:20
  - 5. They were dead to the world and the things of the world as the source of

satisfaction or fulfillment as the goal of life or meaning to life.

- B. The apostle reminds them that their life was hidden with Christ in God in the present. vs. 3b
  - 1. This was a present reality in view of their new birth, having a hope laid up for them in heaven. 1:4-5
  - 2. They were once lost and now they were found. 2:13
  - 3. They were in a place of protection, provision and a new potential. 2:10
  - 4. They were one with Jesus in such a way as Christ and the Father, I in them and you in me... Jn. 17:22-23
- C. The apostle reminds them that they had a future hope. vs. 4
  - 1. The hope of the return of Christ for them.
    - a. The hope was based on the present reality that Christ was their life, their very purpose for living.
      - \* Paul says, "For to me, to live is Christ and die is gain". Phil. 1:21
    - b. The hope was based on the promise of Jesus to His disciples, He would return for them.
      - \* Let not your hearts be troubled, if you believe in God believe also in Me. In My father's house are many

abiding places, if it were not so I would told you, I will come again and receive you to Myself; that where I am, there you may be also. Jn. 14:1-3

2. The hope of appearing with Christ in glory.
  - a. The word appear “phaneroo” is mentioned for Christ and the believer and contains the idea of being manifested for all to see and used for the incarnation of Jesus. 1Tim. 3:16
    - 1) When Christ returns for His church and raptures her into the sky to meet Him in the air, He will be manifested in His glory to His church.
    - 2) When we are caught up in the air to meet the Lord in the air, we will be manifested with Him in glory.
    - 3) When the Lord returns to the earth at the end of the seven years of tribulation and Great Tribulation with His bride the church, He will do so, appearing in glory to set up the kingdom. Rev. 19
  - b. The hope of being transformed and being just like Jesus.
    - 1) We have been made new creatures and all our sins have been forgiven. Ps. 103:12

- 2) We are at the present, being changed from glory to glory, even by the Spirit of the Lord. 2Cor. 3:18
- 3) For our bodies will be changed in a moment, in the twinkling of an eye, at the last trump... 1Cor. 15.52
- 4) Beloved, now we are the 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. 1Jn. 3:2

### **Illustration**

An immigrant was asked why he read up on his country always and continued to live under it’s culture. He responded, my heart is there. but my body is here; but one day my body will join my heart.

### **Application**

1. The death of the believer to his or her sin nature when they repent of their sins and except Jesus as Lord and Savior does not mean they are not tempted or sin any longer.
  - a. The act of faith is a reality that must be lived out each moment and day in life reckoning the old man to be dead. Rom. 6:6, 11

- b. The act of faith brings in a spiritual warfare. Gal. 5:16-17
  - c. The attempt to do it in one's own might, will lead to willful frustration. Rom. 7:13-24
  - d. The act of faith conquers the warfare by life in the Spirit. Rom. 8:1-11
  - e. The act of faith is to live the crucified life with Christ. Gal. 2:20
2. The believer hope is the immanent return of Jesus at any time for His Church.
- a. This hope is called the blessed hope. Tit. 2:13
  - b. This hope is a great comfort regarding those who die before Christ returns. 1Thess. 4:13-18
  - c. This hope causes the believer to realize that the present sufferings are not to be compared with the glory which shall be revealed in us. Rom. 8:18
  - d. This hope is the greatest incentive for holy living, "Everyone who has this hope purifies himself as He is pure". 1Jn. 2:3
  - e. Jesus declared as a closing statement to the book of Revelation, "Behold I come quickly; and my reward is with me, to give to every one according to his reward". Rev. 22:12

*This is the practical reasoning of the believer who is risen with Christ!*

### III. The practical obedience of the believer. vs. 5-7

- A. The apostle tells the Colossians that they are to put to death sin in their lives. vs. 5a
  - 1. The word "therefore" refers to the conclusion of what precedes.
    - a. In view that their hearts desires are in heaven and Christ.
    - b. In view that their minds are on things above.
    - c. In view that they died with Christ and their lives are hidden with Christ in God.
    - d. In view that Christ will appear and they with Him.
    - e. In view of all this, the believer is to be diligent to slay all that is opposed to God and His Word, which attempting to make him live under it's power on the earthly sphere instead of the heaven, where he sits.
  - 2. The imperative command is not an option but a requirement to slay their members which are on the earth.
    - a. Take note that our members are the vehicles for sin as its ultimate goal of expression through our eyes, hands, ears and minds.
    - b. Now Paul is not suggesting that we cut off our hand or pluck out our eye,

even as Jesus did not suggest it in the Sermon on the Mount, for looking at a woman with lust. Matt. 5:28

- c. Nor that the body is sinful in itself, as the Gnostic taught but only that, our sin nature that produces sin is so closely associated with our members by becoming its vehicle, so he is using them synonymous.

\* This is called metonymy, such as  
lend me an ear, using the ear  
synonymous with listening!

**B.** The apostle tells the Colossians to put to death five sins. vs. 5b-g

1. The order shows us that the progressive action of sin has birth in our hearts, allowing sin nature to spiritually rape me to give birth to sin if I don't put it to death when it presents itself.
2. The list is not exhaustive and similar ones are found throughout scripture, as well as ones of virtues. Rom. 1:24-29, 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
3. Notice the close association between idolatry and fornication because of the pagan religions practices.
4. These sins are identified as works of the flesh. Gal. 5:19-21

**5.** Some of sins mention in the letter, grammatically urged the Colossians to stop practices that were going on. 3: 5, 8, 9, 21

- a. Fornication “porneia” is always first on Paul’s list of sexual sins and refers to illicit sexual intercourse, before marriage or being single and living with someone.

1) When the word 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 there own body. 1Cor. 6:18, 1Thess. 4:3

- b. Uncleanness “akatharsia” refers to general impurity and perversion that comes in connection with fornication by defiling one’s body and the holy purpose of sexual union with one’s mate in marriage.

\* When sex takes place, the Bible tells us that a woman is humbled by the man, she gives her honor to one who is not her husband, she is

- defiled and she plays a whore while in her father's house.
- 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 passion and evil desires 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.
    - 1) In the context of sexual sin, it refers to another's wife or husband, daughter or son, boy-friend or girl-friend or a person for satisfying one's own pleasure!
    - 2) Covetousness 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
    - 1) Notice Paul says covetousness is idolatry, whatever you and I allow to fill and control our minds and hearts, that becomes our god, the master passion that drives our life.

- 2) The list is not a moral code but the ability to put off the domination of sin, through Christ!
- C. The apostle gives the Colossians two reasons for putting these particular sins to death. vs. 6-7
- 1. Paul tells them that due to these very sins mentioned, the wrath of God is coming upon the sons of disobedience. vs. 6
    - a. The sons of disobedience are those who know not God. Eph. 2:1-2
    - b. The tense is in the present tense, it is being exercised against men and women in the world. Rom. 1:18, 27-28
    - c. The word wrath "orge" depicts a settled feeling of anger, a habitual attitude, determined by his holiness. Hab. 1:13
    - d. Paul teaches us here that sin is the object of God's wrath, not people by the phrase "because of these things".
    - e. God hates the sin, but loves the sinner and seeks his repentance, even pleading with the sinner, as Isaiah reveals, "Come let's reason together..." Is. 1:18
    - f. Yet if the person refuses to repent as a consequence of being one with sin, God's wrath is towards them also.



2. Paul tells them that they also once walked and lived in those sins. vs. 7
  - a. The direct teaching for their lives was clear and obvious, this is the way they used to live in the past and should not be living like that in the present.
  - b. They escaped the wrath of God by turning from those sins as a life-style, if they returned to them, the wrath of God was still the same, it hates sin and must judge it.
  - c. They were to understand that sin is inconsistent with the divine nature and risen life.
    - 1) We also walked in the sphere of sin in times past.
    - 2) We were controlled and enslaved to some sins. Tit. 3:3-4, 1 Pet. 4:3-4, Eph. 2:2-3
  - d. I think there is great benefit in remembering what we were for two reasons:
    - 1) Recognizing how far we were from God
    - 2) Recognize how near we are in Christ. Eph. 2:11-13

### **Illustration**

A person one day went to the doctor and found out that he had cancer in the early stages and was told that if he had the operation, they could remove all

of it. The man believed that he could beat the cancer on his own through material foods and other remedies. As time passed, he returned to the same doctor who had assured him of his cure and the man pleaded with tear that the doctor might save his life but it was too late, the cancer was already spread throughout his body.

\* Hearing this story, you might say, how foolish he was by not taking cancer seriously but this is the story of every person who does not take “sin” seriously, thinking they can beat it, only the fall under the wrath of God,

### **Application**

1. Our sin nature is never eradicated, yet we have been given the power to live above it! 2Pet. 1:3-4
  - a. No degree of legalism will put sin to death, but only intensify it and enslave you.
  - b. No extent of mysticism will escape it.
  - c. No amount of asceticism will diminish it.
2. Our members, are said to be instruments of righteousness or unrighteousness. Rom. 6:13

\* Literally weapon for edification or destruction!

  - a. Remember that the passions of sin worked in our members, through our sin natures, bringing forth fruit. Rom. 7:5
  - b. James describes it as war in our members. Ja. 4:1

- c. The problem is not with the member, but with the heart. Jesus said, “Out of the heart proceeds evil thoughts.. Matt. 15:19
  - d. That is where the seed is sown and cultivated, we must slay it at the heart!. Jer. 17:9
- 3.** Therefore, let us put on the Lord Jesus Christ, and make no provision for the flesh, to fulfill the lust thereof. Rom. 13:14
- a. We are to be aware of lust of the flesh against the Spirit and the Spirit against the flesh, Gal. 5:17
  - b. We are to flee youthful lust. 2Tim. 2:22
  - c. We are not to tempt yourself. Ja. 1:14
  - d. We are not to think we can't fall. 1Cor. 10:12
- 4.** How are we to put sin to death daily in our lives?
- a. Through the person of Christ. Rom. 7:24
  - b. Through the Spirit. Rom. 8:13

***This is the practical obedience of the believer who is risen with Christ!***

### **Conclusion**

Paul has told the Colossians that the risen life is based on these three chief characteristics.

- I.** Their practical devotion of the believer!
- II.** Their practical reasoning as believer!
- III.** Their practical obedience as believer!

- \* The two men in the bar and their discussion about the two dogs fitting and who was he winner?