

**B. Why Is it to Be Mortified? (Colossians 3:6-7)**

1. God's displeasure (Colossians 3:6)
 - a. The things bringing God's displeasure—"For which things' sake" (see above)
 - b. The result of God's displeasure—"the wrath of God"
 - c. The recipients of God's displeasure—"the children of disobedience" (Ephesians 2:2; Ephesians 5:6)
2. Your past (Colossians 3:7)
 - a. Your walk—"In the which ye also walked some time"
 - b. Your life—"when ye lived in them"

II. THE CALL TO PUT OFF AND PUT ON (Colossians 3:8-14)**A. The Believer's Practice (Colossians 3:8-9a)**

1. The expression of responsibility (Colossians 3:8)
 - a. The time of the responsibility—"now"
 - b. The bearer of the responsibility—"ye...put off"
2. The call to put off (Colossians 3:8-9a)
 - a. Anger (Colossians 3:8)
 - (1) Is connected to fire
 - a) Kindled (Exodus 4:14; Numbers 11:1; Deuteronomy 32:22; Jeremiah 15:14; 17:4)
 - b) Waxed hot (Exodus 32:19)
 - (2) Is shown by God (Exodus 4:14)
 - (3) Is commanded of believers (Ephesians 4:26)
 - (4) Can lead to sin (Psalm 37:8; Proverbs 27:4; Ephesians 4:26)
 - (5) Should be had slowly (Proverbs 16:32; Titus 1:7)
 - b. Wrath (Colossians 3:8)
 - (1) Uncontrolled rage; intense anger
 - (2) Loses control (Proverbs 12:16; Proverbs 30:33)
 - (3) Is Cruel (Genesis 49:7)
 - (4) Man's wrath can do no good (James 1:19-20)
 - c. Malice (Colossians 3:8)
 - (1) Desiring bad things to happen to others
 - (2) Malice slowly destroys a person (1 Corinthians 5:7-8).
 - (3) Children are an example in malice (1 Corinthians 14:20).
 - d. Blasphemy (Colossians 3:8)
 - (1) Reproaching God and sacred things (1 Timothy 6:1)
 - (2) To speak against God (Romans 2:24)
 - (3) To take God's name in vain (Exodus 20:7)
 - e. Filthy communication out of your mouth (Colossians 3:8)
 - (1) Leads to filthy habits (1 Corinthians 15:33; 2 Peter 2:7)
 - (2) Tears down (Ephesians 4:29)
 - (3) Includes foolish talking and hurtful jesting (Ephesians 5:3-4)
 - f. Lie not one to another (Colossians 3:9a; Ephesians 4:25)

**B. The Believer's Position (Colossians 3:9b-11)**

1. The old man (Colossians 3:9b)
 - a. The relationship of practice and position—"seeing that"
 - (1) We are to correct our practice
 - (2) Because our position has been corrected
 - b. The object of putting off
 - (1) The old man
 - (2) His deeds
 - c. The time of putting off—"ye have put off"
 - (1) The old man has been put off (Romans 6:6).
 - (2) Yet, the old man needs to be put off (Ephesians 4:22).
2. The new man (Colossians 3:10-11)
 - a. The time of putting on—"have put on" (Colossians 3:10)
 - (1) The new man has been put on.
 - (2) Yet, the new man needs to be put on (Ephesians 4:24).
 - b. The object of putting on—"the new man" (Colossians 3:10)
 - c. The nature of the new man (Colossians 3:10-11)
 - (1) It is renewed in knowledge after the image of him that created him (Colossians 3:10).
 - (2) In the new man, previous distinctions are lost (Colossians 3:11).
 - a) Neither Greek nor Jew
 - b) Neither circumcision nor uncircumcision
 - c) Neither Barbarian nor Scythian
 - d) Neither bond nor free
 - (3) In the new man, Christ is all, and in all (Colossians 3:11).

C. The Believer's Practice (Colossians 3:12-14)

1. The relationship of practice and position—"Put on therefore" (Colossians 3:12)
2. The responsibility of practice (Colossians 3:12)
 - a. The bearer of the responsibility—"Put on"
 - b. The pattern of responsibility
 - (1) As the elect of God
 - a) The statistics
 - i) The variations
 - (a) Elect (17 times)
 - (b) Election (6 times)
 - (c) Elect's (3 times)
 - (d) Elected (1 time)
 - ii) The breakdown
 - (a) There are a total of twenty-seven uses of the word *elect* (including all variations).
 - (b) Of these references:
 - (i) Four appear in the Old Testament (all in Isaiah)



- (ii) Seven appear in the Gospels
 - (iii) Ten appear in Paul's epistles (half of which are in Romans)
 - (iv) Six appear in the Jewish epistles (1 Peter, 2 Peter, and 2 John)
- b) Who are the elect?
- i) The Son of God
 - (a) "Behold my servant, whom I uphold; mine elect, *in whom* my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles." (Isaiah 42:1)
 - (b) "Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded." (1 Peter 2:6)
 - ii) Believing Jews
 - (a) "For Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name: I have surnamed thee, though thou hast not known me." (Isaiah 45:4)
 - (b) "And I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains: and mine elect shall inherit it, and my servants shall dwell there." (Isaiah 65:9)
 - (c) "They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree *are* the days of my people, and mine elect shall long enjoy the work of their hands." (Isaiah 65:22)
 - (d) "And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened." (Matthew 24:22)
 - (e) "For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if *it were* possible, they shall deceive the very elect." (Matthew 24:24)
 - (f) "And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." (Matthew 24:31)
 - (g) "Even so then at this present time also there is a remnant according to the election of grace." (Romans 11:5)
 - (h) "What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded" (Romans 11:7)
 - iii) Angels—"I charge *thee* before God, and the Lord Jesus Christ, and the elect angels, that thou observe



these things without preferring one before another, doing nothing by partiality.” (1 Timothy 5:21)

- c) Answering difficulties
 - i) In the Gospels
 - (a) In Matthew 24, the elect are mentioned by name three times.
 - (b) The timeframe is clearly Daniel’s Seventieth Week.
 - (c) The references involve:
 - (i) The shortening of the days is for their sakes (Matthew 24:22).
 - (ii) The signs and wonders, if it were possible, are such that could deceive them (Matthew 24:24).
 - (iii) The angels are sent to gather them from the four winds (Matthew 24:31; Deuteronomy 30:1-5).
 - ii) In Paul’s Epistles
 - (a) In Paul’s epistles, there are a couple of verses that present initial difficulties when assuming that the elect is either God’s Son, believing Jews, or angels.
 - (b) One difficult passage is Colossians 3:12. However, consider the various ways the passage can be read.
 - (i) As the elect of God—being God’s elect
 - (ii) As the elect of God—similar to God’s elect
 - iii) In the Jewish Epistles
 - (a) First, the fact that these epistles are the Jewish epistles should be a hint.
 - (b) Oftentimes, 2 Peter 1:10 is used to encourage believers to be sure of their salvation. While this may be the purpose of 2 Corinthians 13:5. It is not the purpose of 2 Peter 1:10.
 - (c) In fact, the word calling serves as a hint to a wonderful cross reference to demonstrate the nature of the calling. 2 Peter 1:10 should be cross-referenced to Romans 11:29 where the Jews and their election.
- (2) Holy and beloved
 - a) Definition of beloved
 - i) Consider that the word *beloved* was interchanged with the word *elect* when speaking of the Lord Jesus Christ (Matthew 12:18; Isaiah 42:1).



- ii) The first use suggests that one who is beloved is chosen to be loved in the stead of or above another (Deuteronomy 21:15-16).
- iii) Christ is identified as the beloved on numerous occasions (Matthew 3:17; Matthew 12:18; Matthew 17:5; Luke 20:13).
- iv) It would appear that one who is beloved is chosen to be loved in the stead or above others.
- b) Application
 - i) Christ is the beloved (Matthew 12:18).
 - ii) Believers are identified as the beloved only because they are accepted in “the beloved” (Ephesians 1:6).
 - iii) This is not to be confused with Calvinistic teaching; a man becomes beloved when he is in the beloved, at salvation (2 Thessalonians 2:13).
 - iv) It should likewise be noted that the Jews are identified as the beloved (Romans 11:28 see also Deuteronomy 7:7-8).
- 3. The admonition of practice (Colossians 3:12-14)
 - a. Bowels of mercies (Colossians 3:12)
 - (1) Physically speaking, bowels are the collective inner organs.
 - (2) Spiritually speaking, bowels are the center of deep emotion (Philippians 1:8).
 - (3) The general idea of mercy involves withholding judgment from those who deserve it.
 - (4) This particular admonition sets the pattern for what is to come. The call is to withhold judgment from those who mistreat you. Apparently, this is the greatest manifestation of one who is practically putting on the new man.
 - b. Kindness (Colossians 3:12)
 - (1) God's choice of the word *kindness* reveals a compound word clearly defined within scripture.
 - (2) Kindness contains the root word *kind*.
 - (3) The Bible refers to something reproducing “after his kind.” The context of this phrase reveals that it refers to those belonging to the same family.
 - (4) Likewise, the compound word *kindred* incorporates the same root word *kind* and means to be within the same family.
 - (5) This truth is further confirmed by 2 Peter 1:7 referring to “brotherly kindness.”
 - (6) These truths indicate that a man demonstrates kindness as he treats other people as though they are a treasured part of his own family.
 - c. Humbleness of mind (Colossians 3:12)
 - (1) There can be no doubt that the Bible has a built-in dictionary.
 - (2) Interestingly, the discovery of this method of defining words is not new.



- (3) In fact, men like King James commented on God's graciousness concerning His word. He pointed out that the definitions of many Bible words could be found by considering surrounding words. John Eadie explains this in his book: *The English Bible*, vol. 2, London, Macmillan, 1876, p. 191.
 - (4) Humility is a case in point. The true riches of this word can only be gleaned when one considers some of the words used in close proximity of the word humble (along with its variations). These words include: croucheth (Psalm 10:10), lowly (Proverbs 16:19), boweth down (Isaiah 2:9), bowed down (Isaiah 2:11), brought down (Isaiah 5:15), hewn down (Isaiah 10:33), and abased (Luke 14:11; Luke 18:14).
 - (5) As it pertains to humbleness of mind, it would involve a man thinking in a lowly manner of himself and esteeming others better than themselves (Romans 12:3; Philippians 2:3).
- d. Meekness (Colossians 3:12)
- (1) Though there is some overlap in meaning, meekness goes far beyond humility.
 - (2) According to scripture, meekness has to do with the way men respond to one another.
 - (3) Titus 3:1-3 reveals that meekness is best expressed by avoiding both speaking evil of others and brawling.
 - (4) Meekness involves responding to others with a gentle spirit.
 - (5) Two prominent figures, Moses (Numbers 12:3) and the Lord Jesus Christ (Matthew 11:29), exemplified meekness in their lives. Both men were known for their meekness.
- e. Longsuffering (Colossians 3:12)
- (1) The word *longsuffering* is a compound word made up of the prefix (long), the root word (suffer), and the suffix (ing).
 - (2) The root word *suffer* means to allow to occur or continue, or to bear or endure. Placing the word *long* ahead of suffering as a prefix, indicates the time of allowance.
 - (3) Longsuffering has to do with the quantity (or length of time) of endurance, while patience has to do with the quality of endurance.
- f. Forbearance (Colossians 3:13)
- (1) The word *forbear* means to bear up against or abstain.
 - (2) Again the idea involves withholding judgment or threat from another (Ephesians 4:2; Ephesians 6:9).
- g. Forgiveness (Colossians 3:13)
- (1) Defining forgiveness
 - a) Three passages reveal the association of forgiveness to covering (Psalm 32:1; Psalm 85:2; Romans 4:7).
 - b) The first passage further reveals that the covering of sin is directly connected to forgiving of transgression.
 - c) The second two verses connect the covering of sin to the forgiving of iniquity.



- d) With these truths in mind, the act of forgiving someone involves the act of cancelling the penalty for wrongdoing.
- e) This covering does not suggest placing a covering over the wrongdoing to hide it, but the act of taking care of its penalty.
- (2) The recipient of this forgiveness
 - a) Forgiving one another
 - b) If any man have a quarrel against any
- (3) The example of this forgiveness
 - a) As Christ forgave you
 - b) So also do ye
 - c) Note: The study of why men ought to forgive others may seem obvious, but it is actually quite complex without some thorough Bible study.
 - i) On several occasions, the Lord told His disciples that they needed to forgive in order to be forgiven (Matthew 6:14-15; Matthew 18:34-35; Mark 11:25-26; Luke 6:37).
 - ii) As a result of these statements, many Christians live in fear that they will not receive God's forgiveness unless and until they have forgiven all those who have wronged them.
 - iii) Two things need to be understood contextually:
 - (a) These commandments from the Gospels were given prior to Christ's sacrificial death upon the cross
 - (b) He was speaking specifically to His Jewish people.
 - iv) Diligent Bible study always involves asking to whom God is speaking in any particular text.
 - v) Epistles written specifically to and for the church following Christ's sacrifice reveal that those who are saved are already forgiven on the basis of Christ's payment on the cross.
 - vi) Today, men do not forgive to be forgiven; they should forgive others because they have already been forgiven (Colossians 3:13).
- h. Charity (Colossians 3:14)
 - (1) The value of charity (1 Corinthians 13:1-3)
 - (2) The character of charity (1 Corinthians 13:4-7)
 - (3) The superiority of charity (1 Corinthians 13:8, 13; Colossians 3:14; 2 Peter 1:5-7)
 - (4) The benefits of charity
 - a) The bond of perfectness
 - b) The mutual benefit (Romans 14:15; 1 Corinthians 8:1)
 - c) The mutual forgiveness and fellowship (1 Peter 4:8; Proverbs 10:12)