

All verses are copied from <https://biblehub.com/> in King James

### Colossians 3

Paul will make the point that there is a significance difference in desiring the things of this life on this earth as opposed to desiring the things that last an eternity with Christ.

#### Put on the New Self

**1If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.**

Have you taken any time to decipher those things you do as to which “seek those things which are above”, or do you simply live your life like you always have with no thought about the difference?

**2Set your affection on things above, not on things on the earth. 3For ye are dead, and your life is hid with Christ in God.**

Reinforcement of vs 1. It actually takes some thought to determine how the things we do either fall into the “things of earth” or “affection on things above”.

**4When Christ, *who is* our life, shall appear, then shall ye also appear with him in glory.**

The benefit to putting our efforts into things above is the value that they deposit in our, let’s say heavenly account.

There are certain promises from Jesus that take effect immediately at our physical death.

***2 Corinthians 5: [1](#)For we know that if our earthly [\[a\]](#)house, this tent, is destroyed, we have a building from God, a house not made with hands, eternal in the heavens. [2](#)For in this we groan, earnestly desiring to be clothed with our [\[b\]](#)habitation which is from heaven, [3](#)if indeed, having been clothed, we shall not be found naked. [4](#)For we who are in this tent groan, being burdened, not because we want to be unclothed, but further clothed, that mortality may be swallowed up by life. [5](#)Now He who has prepared us for this very thing is God, who also has given us the Spirit as [\[c\]](#)a guarantee.***

***[6](#)So we are always confident, knowing that while we are at home in the body we are absent from the Lord. [7](#)For we walk by faith, not by sight. [8](#)We are confident, yes, well pleased rather to be absent from the body and to be present with the Lord.***

To be absent from the body is to be present with the Lord, in His Glory. In a “glorified body”. We are not told a lot of specifics about this “glorified body” we will be given. What we do know that we will be like Christ. We know that we will be “recognized” or known as we were known.

***1 John 3:2 Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.***

We know that we will be “recognized” or known as we were known just like Christ was recognized by His Apostles. If we are

to be like Christ when we receive our glorified bodies, I believe that would include being recognized by our loved ones. Our glorified bodies will have visible structure as Christ explained.

***Luke 24:39 Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.***

**5Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry:**

The Greek word for “mortify” is nekroo it means to; deaden or subdue to be as dead. We are to be as a dead person to fornication, uncleanness, inordinate affection, evil concupiscence, (strong sexual desire) and covetousness which is idolatry.

**6For which things' sake the wrath of God cometh on the children of disobedience:**

“For which things’ sake” meaning because of those things the wrath of God cometh on the children of disobedience.

**7In the which ye also walked some time, when ye lived in them.**

Just like many of us walked in those things before being saved. Now we are to do this:

**8But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth.**

**9Lie not one to another, seeing that ye have put off the old man with his deeds;**

This putting off, the idea is that the old man dies and the new regenerated man takes over that life. Honestly easy to say, not so easy to do.

**10And have put on the new *man*, which is renewed in knowledge after the image of him that created him:**

This new man is renewed in knowledge by learning about Christ and how He lived and how He wants us to live. As we move from death to life, we join all our brothers and sisters in this new Body of Christ the Big C Church, that is only made up of Believers.

**11Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond *nor* free: but Christ *is* all, and in all.**

As the Holy Spirit trains us to walk in this newness of eternal life these are the traits that should be exhibited in our lives now.

**12Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; 13Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also *do ye*.**

One of the many attributes that we are to grow in is forgiveness. As Christians we sometimes are the least forgiving of anyone. We

take personal offense to almost anything and hold grudges. The new term is of course “triggered”. I think I get the gist of that word; I definitely get the gist of unforgiveness towards others but forgiveness at times is challenging. We probably all need to work on that as well as the others: *Story about Cliff in Newport*

1. Mercy
2. Kindness
3. Humbleness
4. Meekness
5. Longsuffering

**14And above all these things *put on* charity, which is the bond of perfectness.**

In Greek, the word used here for “charity” is “agape” which is “love” more specifically it is a Godly or Divine Love. According to Strong’s Word Study:

#### ***“HELPS Word-studies***

**26** *agápē* – properly, love which centers in moral preference. So too in secular ancient Greek, **26** (*agápē*) focuses on preference; likewise the verb form (**25**/*agapáo*) in antiquity meant “to prefer” (TDNT, 7). In the NT, **26** (*agápē*) typically refers to divine love (= what God prefers).”

**15And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful.**

One Body, the Body of Christ here on earth the Church Big C. As Believers we are called to that Big C Church where as verse 11 says:

**11Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all.**

**September 8, 2024**

This is a bit out of context, but I failed to play this when we were in chapter 2 and discussing false teachers. It only lasts about 2 minutes. I may have sent it out but for those who have not seen or heard of this man connected with New Apostolic Reformation (NAR); Brian Simmons the author of “The Passion Bible”.

[https://duckduckgo.com/?t=ffab&q=Brian+Simmons+interview+on+&atb=v143-1&iax=videos&ia=videos&iai=https%3A%2F%2Fwww.youtube.com%2Fwatch%3Fv%3DnMwnUM5g\\_n8](https://duckduckgo.com/?t=ffab&q=Brian+Simmons+interview+on+&atb=v143-1&iax=videos&ia=videos&iai=https%3A%2F%2Fwww.youtube.com%2Fwatch%3Fv%3DnMwnUM5g_n8)

beginning in 1 minute 3 seconds of the interview.

**NOW TO OUR STUDY**

**16Let 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.**

We know from John 1

***John 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.***

We are told here in vs 16 that we are to let the “Word of Christ” dwell in you richly. The verse continues with practical things we will do as the Word of Christ dwells in us. The fruit of that indwelling will be and is not limited to; wisdom, teaching, admonishing with songs, hymns, and spiritual songs, singing with grace in our hearts to the Lord.

God loves to hear His Word/Son repeated back to Him.

**17And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.**

This verse gives a principle for Believers to operate daily in. That principal is “in word or deed”. In other words, in everything you say and everything you do there is to be a specific purpose for it.

“Do all in the name of the Lord Jesus”. I think the point is that before we do or say anything we should consider who are we serving when we do or say something. Are we serving ourselves or are we serving our Lord and Savior Jesus Christ. Before we let a curse word leave our lips that simple question can and should be answered. Am I cursing to serve Christ? How can that be,

Christ never cursed, so how can our cursing be to serve anyone other than ourselves.

How about when we take the garbage out. Are we serving ourselves, our spouse, or our Lord and Savior. It really comes down to an attitude, who do you want to serve with that action.

In Joshua, God says this:

***Joshua 24:15 And if it seem evil unto you to serve the LORD, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the LORD.***

I wonder what our lives would be like if before we did or said anything that question leads the way of our tongue and our feet and hands.

These following directions work only in Believers homes. If not done with respect to the previous verses as to serving the Lord with our words and our actions, then it will likely be more like a slave and a master. That is not what Jesus wants from us. The marriage is to be built as Jesus built the Church big C the Body of Christ. It is fitted together each Believer carrying out their tasks



according to the Word of God and with a Spirit of Love of Christ and those we serve, both husbands and wives.

**18Wives, submit yourselves unto your own husbands, as it is fit in the Lord. 19Husbands, love *your* wives, and be not bitter against them.**

The family life when “fitted” together as the Lord Jesus Christ explains it, the outcome is unity in thought and behavior. All loving (Agape) one another and together loving (Agape) Christ our Lord and Savior.

**20Children, obey *your* parents in all things: for this is well pleasing unto the Lord. 21Fathers, provoke not your children *to anger*, lest they be discouraged.**

So critical in bringing up well-grounded children, in a loving and caring home. Putting their interest above our own and putting God’s direction on raising children above our own as well. Love should never cause discouragement from anyone we know and love especially our children, a most wonderful gift from God.

**22Servants, obey in all things *your* masters according to the flesh; not with eyeservice, as menpleasers; but in singleness of heart, fearing God:**

The term “servants” here is interchanged with the word “slave”.  
Strong’s Concordance

**1401** *doúlos (a masculine noun of uncertain derivation) – properly, someone who belongs to another; a bond-slave, without any ownership rights of their own. Ironically, [1401](#)/doúlos ("bond-slave") is used with the highest dignity in the NT – namely, of believers who willingly live under Christ's authority as His devoted followers."*

Humanity has fouled the idea of “servanthood” to include in it “slavery” of the basest sort. There is undoubtedly those who engaged in the worst type of slave ownership, by the way which predated African slaves owned by white men by centuries. Not to minimize that atrocity but to understand that slavery, forced, indentured or free will servitude has existed almost since the beginning of the earth.

At the time Paul wrote this letter, there were in the Roman empire more slaves than free Romans according to Pulpit Commentary in Strong’s Concordance:

*Vs 22 “The vast majority of servants of all kinds at this time in the Greek and Roman world were **slaves**. In most districts the slaves were much more numerous than the free population.”*

The point of vs 22 is similar to vs 17

**[17](#) And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.**

As servants, as slaves, as parents, as children as husbands and wives we are all to do and speak as unto the Lord Jesus Christ. Not to impress men but to walk in obedience to Christ.

**23And whatsoever ye do, do *it* heartily, as to the Lord, and not unto men; 24Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ.**

Slaves and servants were never included in the inheritance, that was always reserved for the children of the master.

If you recall Abraham was distressed that his only heir was a servant in his house. Abraham had no children. God came to Abraham and said this.

***Genesis 15: 1After these things the word of the LORD came unto Abram in a vision, saying, Fear not, Abram: I am thy shield, and thy exceeding great reward.***

***2And Abram said, Lord GOD, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus? 3And Abram said, Behold, to me thou hast given no seed: and, lo, one born in my house is mine heir. 4And, behold, the word of the LORD came unto him, saying, This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir.***

The promise to Abraham was that he would have an heir born of his own DNA.

God did not change that promise to Abraham, but broadened it through Jesus to include all who would love God and ask Jesus into their hearts.

Therein lies the promise to us, the adopted of God to be His Son's and Daughters.

*Galatians 4: [6](#)And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. [7](#)Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.*

**[25](#)But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons.**

This last verse is speaking to both the master and the slave. Both have responsibilities to each other. Either committing a wrong toward the other is judged by God, and God will show no respect as to which station the person held, master or slave. The point is; do what is right in all instances to all people. It is not a suggestion; it is a command.

For the unbeliever, this command will be judged at the Great White Throne judgement. For the Believer, this command will be judged impartially by Christ at the Bema Seat Judgement of Believers.

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