

**IF RISEN WITH CHRIST**  
**Col.3:1-4:1**  
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**I. INTRODUCTION**

1. Paul, in Col.1,2, as his practice was, established certain doctrinal principles of the faith of Christ; then, he began in Ch.3 to enjoin the practical consequences of it upon believers, or to declare the obligations of believers therein.
2. Our study of the topic suggested by Col.3:1 – “If ye then be risen with Christ” – will cover the whole of Col.3 and Col.4:1, and deal with the obligations of the life of those risen with Christ revealed therein.
3. First, be aware that the “If” of V.1 in the KJV doesn’t mean or suggest there is “doubt” about their having been “risen with Christ.” It means “since.”
4. To have been risen with Christ as these Colossians had been is to have been “Buried with him in baptism, wherein also ye are risen with him,” as they had been (Col.2:12; Cf. Rom.6:3-6; Gal.3:26,27); by which means each one has become “a new creature in Christ” (2Cor.5:17).
5. “Risen with Christ” implies the living union of the soul with Christ; the distinguished relationship in which the believing soul stands to the Lord by virtue of having believed and obeyed the gospel of Christ, Mt.28:18,19; Mk.16:15,16; Ac.2:36-41; Rom.6:3-6; Gal.3:26-29; Col.2:11-13; Col.1:12-14, 19-23.
5. Our entire text lists and offers a summary of some of the various responsibilities of all who are risen with Christ have in their different relationships of life, i.e., responsibilities that accompany being risen with Christ involving the practical aspects of the faith of Christ.
6. We shall note what they are – one by one – as we study Col.3:1-4:1.

**II. DISCUSSION**

**A. WHAT ARE WE TO SEEK AND TO SET OUR AFFECTIONS ON IF WE BE RISEN WITH CHRIST? Col.3:1-4.**

1. Vv.1,2 teach that being risen with Christ into newness of life, we should aspire to the attainment of the highest blessings and aspects of spiritual service to the Lord

- a. Positively, we are to “seek” and to “set” our affections on “things above, where Christ sitteth on the right hand of God,” Vv.1,2a.
- (1) The things above are:
    - (a) Things that will keep us from over-anxiety about the affairs of this life, Mt.6:31-34; Phil.4:6-9,13; 2Tim.2:3,4.
    - (b) Things the thought of which will increase your fitness for duty, Ac.20:22-24.
    - (c) Satisfying, certain, perpetual and everlasting, 1Jno.2:17.
    - (d) Suitable to our immortal spirit.
    - (e) The only things worth our serious thought.
    - (f) Where our treasure is to be laid up.
    - (g) Things that will make the thought of death more pleasant and acceptable, Phil.1:23.
  - (2) “Where Christ sitteth on the right hand of God”
    - (a) This affirms his present reign in his kingdom, where “he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death” (1Cor.15:25,26); that is, till his 2<sup>nd</sup> Coming. This implies:
      - (1) His present intercessory work; for he has entered into “heaven itself, now to appear in the presence of God for us” (Heb.9:24; 1Jno.2:1; Rom.8:34; Heb.7:25).
      - (2) His mediatorial dominion and power, 1Tim.2:5; Heb.8:6;9:15; 12:24.
      - (3) Our sitting with him – “he raised us up together, and made us to sit together in heavenly places in Christ Jesus” (Eph.2:6); “To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne” (Rev.3:21).
- b. Negatively, “not on things on the earth” – because they are:
- (1) Below us, Phil.3:8,19.
  - (2) Unsatisfying, Prov.23:5; Hos.13:13; Psa.78:39.
  - (3) Full of anxieties, Mt.13:22; Job 38:22.
  - (4) Unnecessary to our happiness, Job 28:14; Mt.16:26.

- (5) Transient, uncertain and decaying, Prov.23:5; Lk.12:19,20; 1Jno.2:15-17.
- (6) Things that turn your thoughts from heaven, Lk.8:14; Cf. 1Tim.6:9,10.
- (7) Things that will distract you in spiritual duty, Ezek.33:31; Mt.6:19-21.
- (8) Things that involve that which is not of God, 1Jno.2:15-17.
- c. Thus the sublime objects of the soul's higher aspiration if risen with Christ are indicated both positively and negatively.
- d. Jesus said that as he was "from above", so his disbelieving hearers were "from beneath," which he interprets as "of this world" (Jno.8:23).
  - (1) Our text in like manner opposes the "things above" where Christ sits on the right hand of God to "things on earth."
  - (2) Christ is presently seated at the right hand of the Father in heaven where he is reigning and will continue to reign till his 2<sup>nd</sup> Coming, Heb.1:1-3; 1Pet.3:22; Eph.1:19,20; 1Cor.15:21-26.
- e. This means our affections (our minds, the longings of our hearts, our moral and spiritual interests and reflections) are to be set on and we are to be ever seeking heavenly spiritual things. Cf. Mt.6:33; Phil.4:4-9; Mt.16:19-21; Phil.3:7-14.
- f. Since the eternal home of the soul of those risen with Christ is the heavenly home where Christ sits on the right hand of God, it is no wonder we are admonished to seek and to set our affections on things above, not on things on the earth.
- 2. Then Vv.3,4 present encouraging reasons for the admonition of Vv.1,2: The fact of the present state or condition and future glory of those risen with Christ.
 

(In Christ one's aspirations are directed toward higher things, spiritual things, heavenly things. The relish for earthly things, the things of the flesh, is gone. Cf. Phil.3:4-15.)

  - a. If risen with Christ, the present condition of the believer's life involves a new relation to outward, worldly things: "For ye are dead," V.3a.
    - (1) This involves our death to sin (Rom.6:1-11), and our death to the world (Gal.2:20; 6:14). We are therefore cut loose from "things on the earth."

- (2) In time past one not only lived in the world, but **TO** the world and **FOR** the world (1Cor.6:9-11; Eph.2:1-5; Col.2:13; 3:5-7; 1Pet.4:1-4).
- (3) But no more. He is dead to the world and to the life of sin and alive unto God, Rom.6:1-11.
- b. If risen with Christ the present condition of the believer's life is one of concealment from the outward world: "And your life is hid with Christ, in God," V.3b.
  - (1) This hiding of the believer's life with Christ in God indicates his dependence upon and his security in Christ among other things.
  - (2) Its ultimate source of supply is hidden (Jas.1:17); for no man has seen God who is that ultimate source, nor indeed can see Him, Jon.1:18; 4:24; Lk.24:39.
  - (3) Its true nature is hidden.
  - (4) Its destiny and full glory is hidden in a sense, 1Jno.3:2; Phil.3:21.
- c. If risen with Christ the believer's life will, in the future, be manifest in effable glory, V4.
  - (1) Cf. Rom.8:16-18; Tit.1:2; Rom.2:6,7,10; 1Th.4:13-18; 1Cor. 15:50-57.
  - (2) There will be future recognition.
  - (3) There will be future personal participation in the splendor of Christ's triumph with him in glory.
  - (4) All will be manifest, revealed, unveiled in the future.

Learn:

1. The soul is endowed with vast powers and capable of the highest destiny.
2. How sad to witness multiplied thousands, even millions upon millions, whose souls rise no higher than the things on this earth.
3. The soul can realize its highest aspiration only if it be risen with Christ.
4. The believer's life in Christ is a hidden, but a real life.
5. The believer must patiently bear the trials of the present life while seeking and setting his affections on the things above and the life to come.
6. The glory of the believer's future life will more than compensate for or recompense him for the troubles and trials of faith of the present.
7. Our text furnishes assurance to all those risen with Christ who continue to seek and to set their affections on things above where Christ sits on the right hand of God.

**B. WHAT MUST WE THEREFORE MORTIFY IF WE BE RISEN WITH CHRIST? Col.3:5-7 (Or what more obligations of the risen life are enjoined upon the risen ones?)**

1. “Mortify therefore your members which are upon the earth,” V.5.
  - a. These “members” are indeed those that involve the actual body of man (Rom.6:13-19; Cf. 7:5,23;8:13); but these *in so far as ruled hitherto (until this time; up to now) by sinful, unrighteous impulse and habit*, constituting the body of “the old man” (Col.3:9; Eph.4:22; Rom.6:6); “the body of the sins of the flesh” (Col.2:11); “the body of sin” (Rom.6:6); “the body of this death” (Rom.7:24); with “the motions of sins (or sinful passions) working in the members, bearing fruit unto death” (Rom.7:5).
  - b. As these things (i.e., “the things that are upon the earth”) may no longer be pursued or studied “if ye be risen with Christ,” the organs devoted to them must be put to death.
  - c. That body is “made dead” or mortified by destruction of the evil passions that animated it – such as the members or sins listed in V.5 – stop committing them! They are not to be a part of your life
  - d. Thus by “your members which are upon the earth,” which are to be mortified, the Apostle refers to the instruments of sinfulness.
    - (1) They are called “members” in allusion to the apostle’s figure of sin, as a body of sin (Col.2:11), and in allusion to the necessity of bodily organization or function as to their action or commission.
    - (2) They are “upon the earth” because they belong to our body or our earthly condition, or they tend to mere earthly gratification.
    - (3) But they are to be turned into “instruments of righteousness unto God,” or we are to yield them as “servants to righteousness unto holiness” (Rom.6:13-19).
  - e. As to the specific identification of the “members which are upon the earth” that are to be mortified, the Apostle first cites *sins affecting our personal life*.
    - (1) That is, *sins of impurity, or sins of the flesh*.
      - (a) “Fornication”
        - (1) Sexual immorality or illicit sexual intercourse (incest, bestiality, homosexuality, lesbianism; fornication in the N.T. is sometimes distinguished from adultery; sometimes it includes adultery.)

- (2) It is God's will that we should abstain from it, flee from it, 1Th.4:3,4; 1Cor.6:18.
  - (3) It is one of the works of the flesh that will keep us out of the kingdom of God, Gal.5:19-21.
  - (4) It ought not once be named among children of God, Eph.5:3,12.
  - (5) It takes away the heart, Hos.4:11.
  - (6) It brings dishonor and shipwreck of character, Prov.6:27-29; 23:28.
  - (7) The body was made, not for fornication, but for the Lord, 1Cor.6:13.
  - (8) It is a sin against our own bodies, 1Cor.6:15-18.
- (b) **“Uncleanness”**
- (1) Moral impurity – all that leads to and is associated with immorality.
  - (2) This is a generic product, as fornication is a specific product, of “the earthly members.”
  - (3) However, the observations in the case of the one apply to the other.
- (c) **“Inordinate affection”**
- (1) Sensual passion – uncontrolled sexual desire, even perversion (Rom.1:26,27).
- (d) **“Evil concupiscence”**
- (1) Inordinate affection, evil concupiscence – the former seems to indicate the corrupt conditions from which the latter springs.
  - (2) It refers to evil desire – Sins of thought, desiring things that are forbidden (Mt.5:27-30).
  - (3) Lustfulness – All manner of lusts and desires of an evil nature.
  - (4) These point to “the lust of concupiscence” (1Th.4:5), which is of the devil (Jno.8:44), which war against the soul (1Pet.2:11), which drown men in destruction and perdition (1Tim.6:9), and keeps those who are guilty from “coming to the knowledge of the truth” (2Tim.3:1-7).

- (e) Cf. 2Cor.6:17-7:1 – We must come out from among them, be separate from them, touch not the unclean thing, and cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.
- (2) Then the Apostle specifies “and (or “the sin of”) **covetousness.**”

(Covetousness introduced by the definite article, by which he seems to be introducing a new type or class of sin as one of the members upon the earth that must be mortified.)

- (a) It may seem curious to find the sin of covetousness linked with sins of impurity as it is here. Yet it is so linked elsewhere, 1Cor.5:11; Eph.5:3; 2Pet.2:14.
- (b) There is a likeness between these two types or classes of sins. Both of which imply an unlawful direction of desire not in themselves unlawful, but they both grow by indulgence.
- (c) All these sins, including covetousness, are alike in that all of them are the result of desires that are out of control!
- (d) “Covetousness, which is idolatry”
  - (1) In its essence – is a sin of the mind against God, with the idolater being a slave to the depraved ideas his idol represents; it is putting the creature (or the object of its desire) in the place of the Creator, and giving it the adoration due to God.
  - (2) In its practice – Body and soul are consecrated to the service of mammon.
  - (3) In its punishment – Idolatry is a sin peculiarly obnoxious to God – is not merely the breach of his law, but treason against his government. God deprives the covetous of his idol at last, and sends him treasureless into the unseen world, wrecked and ruined, to endure wrath to come.
- (e) “Covetousness, which is idolatry”
  - (1) Issues as a defiling thing “out of the heart of man,” Mk.7:22,23.

- (2) Implies a greedy and distracting care, Lk.12:15ff.
- (3) Exposes to many a piercing sorrow, 1Tim.6:9,10.
- (4) Is a trouble to a man's own house, Prov.15:27.
- (5) Argues little or no dependence or faith in the Lord, Lk.12:30,31.
- (6) Manifests a lack of godliness with contentment supposing that gain is godliness, 1Tim.6:5-10; Heb.13:5.
- (7) Sets up another object of adoration besides God (Psa.10:3), turns our hearts away from him (1Jno.2:15), and grudges the time spent in God's worship (Amos 8:5).
- (8) Has been described as "the fierce and ever-fiercer longing of the creature which has turned from God to fill itself with the inferior objects of sense."
- (9) Is a wider or broader term than "the love of money," though that "root of all kinds of evil" is the most glaring form of it.

f. These "members which are upon the earth" are to be mortified. But how do we do that?

- (1) "By taking heed thereto according to thy word," Psa.119:9.
- (2) By hiding the word of God in our heart that we might not sin against God, Psa.119:11.
- (3) By the power of the word as per Psa.197-11. Cf. 1Cor.10:12,13.
- (4) By being constant in prayer, as the Apostle Paul did with his thorn in the flesh, 2Cor.12:7-10.
- (5) By watchfulness, Prov.23:26,27; Mt.24:42-44; 1Cor.16:13; 2Cor.13:5.
- (6) By resisting the devil, Jas.4:7; 1Pet.5:8,9; Cf. Eph.6:10-18.
- (7) By always keeping our eye on the goal, Phil.3:14.

2. What is the spiritual consequence for failure to mortify these sinful practices? V.6

a. See Rom.1:18-20,32; 2:8,9; 2Th.1:6-10; Rev.21:8; Heb.10:26-31.

b. Therefore, the wrath of God:

- (1) Is a reality to be dreaded. There is wrath in God against all sin unrepented of.

- (2) Is a reality of which we are all warned.
  - (3) Is provoked by the workings of iniquity. Cf. Rom.1:18-20; 2:1-6,8,9.
  - (4) Will overtake the disobedient. Cf. Col.3:6; Rev.21:8.
3. When had they walked in, or lived in, or practiced, such things they are here called upon to mortify? V.7.
- a. “Were living” of V.7 stands opposed to “made dead” of V.5, and to “ye died” (V.3; Cf. 2:20; Gal.2:20); it marks the time when “the old man” (V.9), with his “earthly members” (V.5) was alive and active (Cf. Rom.7:5,9, “sin came to life”).
  - b. Cf. Eph.2:1-3; 5:8; Rom.6:19-21; 1Cor.6:11a; 12:2; Tit.3:3; 1Pet.4:3.
  - c. V.7 teaches that people had done and necessarily implies people can do what some say cannot be done; that is, “live in adultery”!
  - d. This is sometimes claimed by those who seek justification to marry another person after they have divorced a spouse for causes other than fornication; or by those who seek to marry another person who have been divorced either for just or unjust cause.
    - (1) A claim the Bible denies, Mt.5:31,32; 19:3-9; 1Cor.7:10-13.

Learn:

- 1. “If risen with Christ” that our members which are upon the earth that once were “yielded as servants to uncleanness and to iniquity unto iniquity”, must “now be yielded as servants to righteousness unto holiness.”
- 2. These members are no longer to be yielded “as instruments of unrighteousness unto sin; but as instruments of righteousness unto God.”
- 3. “If risen with Christ” our ultimate goal is the life to come, to appear with the Lord in glory; our goal is not earthly, but heavenly; to reach that goal we must seek and set our affections on things above, keeping ourselves pure in heart and life.
- 4. That we must live mindful of both the blessings and the wrath of God.

**C. WHAT, ALONG WITH HIS DEEDS, HAVE WE PUT OFF, IF WE BE RISEN WITH CHRIST? Col.3:8,9**

1. If we be risen with Christ, we “have put off the old men,” Vv.8a,9b. But who was he? How is he identified and characterized?
  - a. Our old condition before conversion to Christ, the old unconverted self, strong in deeds of sin, is personified as “the old man.”
  - b. The “old man” was the one that was “corrupt according to the deceitful lusts,” as per Eph.4:22.
  - c. The “old man” was the one who was crucified with Christ, “that the body of sin might be destroyed that henceforth we should not serve sin” (Rom.6:6), when we “obeyed from the heart that form of doctrine which was delivered...Being then made free from sin,” to become “the servants of righteousness” (Rom.6:17,18), when by faith we “were baptized into Jesus Christ”(Rom.6:3), and thereby “put on Christ” (Gal.3:27).
  - d. The “old man” was the former self, the “I no longer live” because “crucified with Christ” (Gal.2:20), of the Colossian believers risen with Christ (Col.2:12; 3:1); the one to whom “the world is crucified” by the Lord Jesus Christ (Gal.6:14); the one to whom “the members that are upon the earth” (Col.3:5) had belonged; the one that was “after the flesh” (Rom.8:5,8), and that lived “after the flesh” (Rom.8:13).
  - e. The “old man’s deeds” are catalogued among the “works of the flesh” of Gal.5:19-21 and Eph.4:22-5:5, that will prevent one from inheriting “the kingdom of God” and “of Christ,” as well as here in Col.3:5-9, if not repented of.
  - f. The “old man” is identified by his works or deeds just as a tree is identified by its fruit, Mt.7:17-20.
  - g. The putting “off the old man with his deeds” is, in reality, two-fold, namely and initially, at the time of conversion to Christ, and in the gradual process of sanctification and growth to maturity in the faith of Christ. Cf. Rom.6:1ff with Col.3:1-17; Heb.5:11-14; 2Pet.1:5-11; 3:18.
2. Additional deeds of the old man also to be put off seeing you have put off the old man, and which form the starting-point of another series of works belonging to the old man to be mortified, Vv.8,9.

- a. The old man's "deeds" were his "practices," his "habits of doing," his "works of the flesh." Cf. Rom.8:13.
- b. **"But now ye also put off all these"**
  - (1) The verb is imperative and the exhortation emphatic.
  - (2) There must be not only an abstinence from open vice, or openly committing these sins and all others belonging to the old man; but there must be the putting away of every secret evil passion – removing it out of sight as we would remove a dead body to burial.
  - (3) The believer, the one risen with Christ, is to divest himself of the unsightly and filthy garment of the old man, and allow the new man, which he has put on, to appear adorned with heavenly magnificence and bright with the inextinguishable luster of a divine spiritual life.
- c. The sins already noticed in V.5 are personal in nature; the sins now to be specified arise in connection with man's social relationships.
- d. The former classification of sins, those of V.5, related more especially to one's self; this new series introduced in V.8 includes sins that have a direct bearing upon others.
- e. These sins, again, divide themselves into two classes – three of each class:
  - (1) Sins of inward feeling.
  - (2) Sins of outward expression.
- f. The sins of inward feeling are: "anger, wrath, malice," which are sins of the heart and temper, V.8.
  - (1) First, we discuss "anger and wrath"
    - (a) There is an anger and a wrath that is righteous indignation against wrong, and that is justified and sinless.
      - (1) The anger of Jesus expressed when he looked about the Pharisees in Mk.3:5.
      - (2) God's wrath with Israel in the wilderness in a quotation from the O.T. in Heb.3:11; 4:3.
      - (3) "The wrath of God revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness,"

Rom.1;18-20; Cf. 2:5,8; 3:5,6; 12:19; Eph.5:6; Col.3:6; 1Th.1:10.

- (4) God's present wrath with those who obey not his Son in his gospel, Jno.3:36; Cf. 2Th.1:6ff.
  - (5) God's present wrath with National, unbelieving Israel, Rom.9:22; 1Th.2:16.
  - (6) Even of men in Eph.4:26, "Be ye angry, and sin not..."
- (b) But the anger and wrath of Col.3:8, deeds of the old man, are condemned as sinful, are anger and wrath without cause or beyond cause, and which degenerate into a bitter feeling of revenge.
- (1) We are warned against both, and both are deeds of the old man to be put off.
  - (2) "Cease from anger, and forsake wrath, fret not thyself to do evil," Psa.37:8.
  - (3) "Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine, I will repay, saith the Lord," Rom.12:19. Cf. Deut.32:35.
  - (4) "Be not hasty in thy spirit to be angry," Eccl.7:11.
  - (5) "...let every man be swift to hear, slow to speak, slow to wrath: For the wrath of man worketh not the righteousness of God," Jas.1:19,20.
  - (6) Anger lays the heart open to the devil rather than helping to resist him, Eph.4:26,27.
  - (7) Anger and wrath grieve the holy Spirit of God and prevent kindness and forgiveness among brethren in Christ, Eph.4:30-32.
  - (8) Anger and wrath prevent acceptable prayer, 1Tim.2:8; Psa.66:18; 1Pet.3:12.
- (c) Anger and wrath distinguished by definition. W.E. Vine, I, 55,56:
- (1) "THUMOS, wrath...is to be distinguished from ORGE, anger, in this respect, that wrath indicates a more agitated condition of the feelings, an outburst of wrath from inward indignation, while ORGE, anger, suggests a

more settled or abiding condition of the mind, frequently with a view to taking revenge.

- (2) “ORGE, anger, is less sudden in its rise than THUMAS, wrath, but more lasting in its nature...It (wrath) is characteristic that it quickly blazed up and quickly subsides, though that is not necessarily implied in each case...In Gal.5:20, it (wrath) follows the word jealousies, which when smoldering in the heart break out in wrath...”
  - (3) In other words, anger is the smoldering fire, and wrath is the leaping flame; the temporary outburst of anger!
- (2) Secondly, we discuss “malice,” the third sin of the heart and temper.
- (a) Basically, “ill will that desires to injure another”
  - (b) If anger exceeds its bounds, it becomes wrath; if wrath lies brooding in the bosom, it degenerates into malice.
  - (c) W.E. Vine, III,32: Malice, KAKIA – “badness in quality (the opposite of ARETE, Virtue, of any moral excellence, or goodness, or good quality of any kind); ‘the vicious character generally,’ is translated ‘malice’ in 1Cor.5:8; 14:20; Eph.4:31; Col.3:8; Tit.3:3; 1Pet.2:1; ‘maliciousness’ in Rom.1:29; 1Pet.2:16.
  - (d) Vine, II, 51, the same original word KAKIA is also translated “evil,” primarily “badness in quality,” but denotes, and is so translated in other passages (a) wickedness, depravity, malignity, superfluity (overflowing) of naughtiness” (Ac.8:22; Jas.1:21; (b) the evil of trouble, affliction, mt.6:34.”
  - (e) Malice is the vicious habit of mind that delights in injury to others. Cf. Tit.3:3 with Col.3:7.
  - (f) It springs from pride and envy, Prov.13:10.
  - (g) It is entirely opposed to that love that “worketh no ill to his neighbor,” Rom.13:10. Cf. 1Jno.2:9; 3:11-15.
  - (h) It grieves the holy Spirit of God, Eph.4:30,31.

- g. Sins of outward expression: “Blasphemy (Railing), filthy communication out of your mouth. Lie not one to another,” which are sins of the tongue, Vv.8,9.
- (1) “Blasphemy (railing)”
    - (a) This is “the strife of words.”
    - (b) It is speaking evil of ; to slander; and springs from envy or malice. The tongue of the railer is compared to the sting of adders, to a sharp sword, to arrows, to a fire, Psa.140:3; Rom.3:13,14; Jas.36.
    - (c) Malice is the vicious disposition, blasphemy or railing, the manifestation of it in speech that is meant to inflict injury.
    - (d) It is akin to “backbiting,” Rom.1:30; 2Cor.12:20; for the word translated “backbiting” in Rom.1:30 and 2Cor.2:20 is translated “evil speaking” in 1Pet.2:1.
    - (e) It leads to cannibalistic reprisals; for “if ye bite and devour one another, take heed lest ye be consumed one of another,” Gal.5:15.
    - (f) The Judge will condemn the railer, Jas.5:9.
    - (g) It hinders the success of the word, 1Pet.2:1,2.
    - (h) We ought, therefore, to “put far from us a forward mouth and perverse lips,” Prov.4:24.
  - (2) “Filthy communication” (shameful speaking)
    - (a) While blasphemy or railing is the expression of anger and malicious feeling, this is the expression of course contempt and insolence.
    - (b) Lewd and suggestive talking, Eph.4:29; suggestive jesting, Eph.5:4.
    - (c) Vine, II, 98,99: AISCHROTES – baseness (shame, disgrace), is used in Eph.5:4 (filthiness) of obscenity, all that is contrary to purity...in Col.3:8...denotes any kind of base utterance, the utterance of an uncontrolled tongue, is rendered ‘filthy communication’ in KJV; in ASV, ‘shameful speaking.’...In general it seems to have been associated more frequently with foul or filthy, rather than abusive, speaking (Moulton and Milligan).”
  - (3) “Lie not one to another”; Falsehood

- (a) This habit is that of the devil, who “is a liar, and the father of it,” Jno.8:44.
- (b) Death and life are in its power, Prov.18:21.
- (c) If sins of impurity dishonor the body, then falsehood dishonors the mind.
- (d) It at once dishonors the person who is guilty of it, wrongs by deceiving his fellow-man, and insults God, the ever-present witness and Guardian of truth, Ac.5:4; Rom.9:1; 1Th.2:5; Psa.139:4; Jer.5:3.
- (e) Wherever lying prevails, society is rotten to the core. The almost total want of truthfulness is one of the saddest features of the moral condition of heathendom.
- (f) Lying basely violates the gift of speech, saps the foundation principles of morals.
- (g) That which is spoken in ignorance, though untrue, is not a lie; but to equivocate, to speak or even to act so as to lead another to a false conclusion, is to lie as really as if the speaker deliberately stated what he knew was a falsehood.
- (h) Many is the person who would resist the temptation to outright **utter** a lie in so many words, will **silently** act it!
- (i) The Pulpit Commentary, Col.3, p.165, says: “The ancients condemned falsehood between men of the same community, but generally regarded it as a lawful weapon to use against enemies or strangers; although the Stoics, with their wider views of humanity, taught on this point, as on others, a higher morality. The ‘Greeks’ might deceive the ‘barbarians;’ the ‘bondman’ might lie to his master, and have no sense of moral wrong.”
- (j) Witness the immoral maxim, “All’s fair in love, and war!”
- (k) God hates it, Prov.6:16-19; 12:22.
- (l) It shuts out from heaven and is punished in the lake of fire and brimstone, Rev.22:15; 21:8.
- (m) Let us pray God to remove far from us vanity and lies, Prov.3:8.

### **Concluding thoughts on Col.3:8,9:**

1. This additional list of sins or deeds belonging to the old man illuminates and illustrates why the tongue is said to be “a fire, a world of iniquity,” Jas.3:6.
2. All of these sins, those of V.5 and these of Vv.8,9, are directly opposed to that ingenuous sincerity that is the leading characteristic of the new man and the new life in Christ Jesus who is put on when the old man is put off.
3. From this we can readily understand that the old man’s life, being a life of fleshly pleasure, could only end in one way – in disappointment and eternal misery, if not repented of. Cf. Rom.6:19-25; Remember Col.3:6.
4. Learn:
  - a. The sinful deeds of the old man are a great power.
  - b. The new spiritual life in the believer is in ceaseless antagonism with the old.
  - c. The constant duty of the one risen with Christ is to subdue and destroy the sinful deeds of the old man.
  - d. In fulfilling this responsibility, all the powers of good, of God’s grace, are on his side.
  - e. The inward change effected by conversion to Christ by the gospel of Christ is evidence by the outward life of the one risen with Christ.
  - f. The lesson soldiers learn in battle, which is this: “Unless they kill their enemies, their enemies will kill them.” In like manner, we must learn the lesson that, “Unless we crucify the flesh, it will be our everlasting ruin.” Cf. Rom.8:13.