

A Practical Study of

COLOSSIANS: How Christians Grow

“Christ Is All and in All”

Stage #9 – Colossians 3:12-17

CHRIST IN THE WORD

Key Verse: Colossians 3:16

Let the word of Christ be at home (dwell) in you abundantly; in all wisdom teaching and admonishing each other with psalms, hymns, spiritual songs, singing with grace in your hearts to God.

Text:

v.12 Put on, therefore, as chosen ones of God, saints and beloved ones: a heart of compassion, kindness, humility, meekness, patience.

v.13 Bearing with one another and forgiving one another, if anyone should have a complaint against anyone, even as also the Lord forgave you, in the same manner also you forgive.

v.14 And upon all these put on love, which is the bond of completeness.

v.15 And let the peace of Christ be ruling in your hearts, into which also you were called in one body; and keep on being thankful.

v.16 Let the word of Christ be at home (dwell) in you abundantly; in all wisdom teaching and admonishing each other with psalms, hymns, spiritual songs, singing with grace in your hearts to God.

v.17 And all whatever you do in word or deed, do all in the name of the Lord Jesus, giving thanks to God the Father through Him.

INTRODUCTION:**Pulling Calves**

by Tamar Hillman © 2005

On a night in mid-December,
the wind was blowin' hard,
blizzard snows were fallin'
as Slim pulled into my yard.

I heard his pickup door slam,
saw him bend against the storm,
an' knew this weren't no social call
by my fireplace cracklin' warm.

I'd rode with Slim for some time,
worked long hours on his ranch,
many years a toilin',
never leavin' naught to chance.

I flipped the ol' porch light on;
his boots crossed weathered planks;
he flung the door wide open,
an' his face looked haggard, blank.

“What brung ya out this time a night?”
I managed then to say.
“Well, I'm hear to ask ya, cowboy,
for a favor you might pay.”

He stomped his boots on the entry rug,
beat his hat against his knee,
snow flyin' in a misty cloud
all over him an' me.

“Ya see, I come a callin'
'cause there's a heifer by the creek
who thinks her time a birthin's come,
half froze an' too dang weak.

We'll need to use yer pully
to drag her from that slough.
Just me an' poor equipment
can't do the job of two."

"Why sure I'll help ya, pardner,
just let me grab my coat,
an' in case she gives us trouble,
an extra rope I'll tote."

He drove his pickup, Hazel,
down to the ol' barn door
to gather what we needed,
not wastin' time for shor'.

When loaded up, we started
for the creek a quarter mile,
knowin' we'd play doc that night,
there'd be no vet to dial.

The blizzard was a howlin'
like menacin' gray wolves,
an' we had to follow instincts
to find snow-covered hooves.

We hung our heads out windows,
sleet stingin' cheeks an' face,
no other way to see ahead
an' find her hidin' place.

We fin'lly heard her bawlin'.
Thinkin' that was a good sign,
Slim's dog, who rode between us,
started pullin' on his bind.

I flung the door on my side
open with great haste,
an' started runnin' t'ward the cow,
we had no time to waste.

Slim waded thru' the knee high snow
an' tied the heifer's feet,
then hookin' rope to pully,
he made the job complete.

We slowly got her movin',
 both hands windin' that ol' crank.
 She bawled an' kicked a little,
 but we got 'er up the bank.

Then very slow we dragged
 that poor, young, sufferin' cow.
 She managed to live thru' it,
 but I'm still a wonderin' how.

When I saw dim lights at my place,
 we both let out a sigh,
 relieved we'd fin'ly made it,
 yet afraid the cow might die.

We pulled her clear inside the barn
 an' placed her in a stall,
 then tied her hind legs to the posts
 while she bellered an' she bawled.

We lit two kerosene lamps
 to watch all the proceedin's,
 as she pushed to get the calf out,
 her progress we was heedin'.

Pink, tiny nose an' two front feet
 was all that we could see,
 contractin' out, an' then back in,
 for what seemed eternity.

The steam was risin' off that cow,
 an' the barn seemed almost warm
 as we locked the doors against the cold
 so this yungun could get born.

Slim turns to me in an hour or so,
 says, "This ain't workin', Son,
 best get the rope 'round that babe's feet
 an' finish what's begun."

I can see him tyin' off those feet
with a good knot an' a half,
an' sayin' "Won't be long now
before she drops this calf."

We starts to yankin' on the rope
extendin' from that cow,
both of us bent at the knees,
not strength nor will was bowed.

I'm workin' up a pow'ful sweat;
ol' Slim, he does the same—
neither of us givin' out
for fear a lookin' lame.

We pulled an' tussled half the night,
but with the mornin' sun,
that critter come a slidin' out,
we thought our work was done.

With gunnysacks, we wiped him,
since his ma was too dern weak
to clean up the little feller
an' a milk teat let him seek.

His bony legs were wobbly,
but he soon stood on all fours,
as the blizzard kept on howlin'
outside those ol' barn doors.

Slim slapped my back to thank me,
said, "Yer shor' a son-of-a-gun,
but in hard times I can count on ya,
my best friend an' my son."

(http://www.texasbobsworld.com/pullin_calves.htm)

(Gatherin' Strays by Joe Kreger – 2 CD set) Tonkawa, OK: Hamilton Productions. Copyright – Joe Kreger, 2004.

Chrome

Just a plain old seal brown gelding,
ain't got a bit of chrome,
but he rides good and saveys cow.
That's why he's got a home.

He's confirmations solid
though he ain't got fancy looks.
His pedicrees' recorded
in the AQHA books.

But his kinfolks ain't the horses
that you read about each day.
They earn their living workin' cows,
Not helpin' rich folks play.

So rated on his appearance
he ain't a work of art,
but he's tougher than double rawhide,
he's purdy near all heart.

Can't judge'im on what's just showin'
cause just like me and you,
his looks ain't where his value lies,
it's what the horse will do.

I reckon it's a lot the same
with people and their mounts.
You can't tell much from shiny chrome,
it's what's inside that counts.
(Disc 2, Track 12)

(An Encyclopedia of Humor by Lowell D. Streiker) Peabody, Massachusetts:
Hendrickson Publishers Inc. Copyright – Lowell D. Streiker, 1998.

Dear Santa,

I've been such a good girl this year, networking like crazy in kindergarten. My lemonade stand had the highest after-tax profit in town. My brother, Justin, has been super, too. He was the first kind on our block to restructure the debt of his Little League franchise. So we just know that you'll get us everything on this list. We've made it easy for you. All our requests come from the F.A.O. Schwartz catalog, as follows.

First, I want the cute little ranch mink coat (p. 5, \$2,500). I'd also like the gold-plated carousel music box (p. 4, \$12,000).

Justin wants the Ferrari Testarossa Junior (p. 1, \$14,500) so he can zip through the playground at 28 miles per hour. Also, he'd like the "Birthday Party of a Lifetime" (p. 3, \$18,000). His friends will love staying at the Plaza and taking the horse-drawn carriage ride through Central Park. I told him the party might be just one of those things that grown-up catalog writers promise, maybe for publicity, and never expect to deliver. But Santa, he says you're only three once!

Jennifer

P. S. This isn't like a bribe or anything, but there'll be Godiva chocolates waiting by the fireplace and some *crudités* for the reindeer.
p. 218

(Chasing Daylight: Seize the Power of Every Moment by Erwin Raphael McManus) Nashville, TN: Thomas Nelson. Copyright– Erwin Raphael McManus, 2002.

I have a confession to make. Most of my life I was a sideliner. I was an observer of life rather than a liver of life. You know what I mean if you're a sideliner too. For instance, at the high school dance I was a sideliner. I watched people on the dance floor, wishing I was one of them. I rehearsed the invitation again and again, "Would you like to dance?" But I could never muster up the courage to try it on anyone. With each song, I would work up my courage, and I knew I was almost there by the time the song came to an end. If what happened inside your head counted, I would have danced a hundred times with a hundred different girls. But in the end, I was still a sideliner.

The same was true in sports. I had a moment or two here and there, but most of the time I was a sideliner watching others play the game while I sat close enough to feel the impact of shoulder pads hitting, yet remained a safe distance away. No, I wasn't in the stands, just riding the bench. I remember during my senior year in high school, one of the football coaches walked up to me during track practice and said, "Erwin, you have the talent, but you lack the confidence. We kept waiting for you to step up." He was right. I was a sideliner.

Sometimes you can even be on the field, in the game; you look like a player, but you're really just a sideliner. In league basketball I would position myself to make sure I didn't get the critical pass so that the game would not be in my hands. It was easier to let someone else take it. I had a uniform on and I would break a great sweat, but I was still a sideliner.

I have a suspicion that there are far more sideliners than we could ever imagine. People who look as if they're in the game, but are really just watching from up close. This is certainly true in the church. Even our architecture betrays us. The pews are set up for observation. A couple of people do all the work, and everyone else watches. It just occurred to me that the pews look and feel a lot like the benches I used to sit on during football season. I guess that would make the balcony the bleachers. In any case, our churches seem to be designed with the resignation that most of us are sideliners and only a few are the real participants.

pp. 46-47

(Life on the Highest Plane: A Study of the Spiritual Nature and Needs of Man by Ruth Paxson) Chicago, IL: Moody Press. Copyright—The Moody Bible Institute of Chicago, 1928.

My friend, have you been living in the valley, self-satisfied and self-complacent? As you have gone with me through these studies has your eye traveled up, up, up to the very summit of spiritual experience—Christ Jesus, crucified, risen, ascended, exalted, living in all the fullness of His beauty, power, glory, and holiness in human life, conforming it to His image, and then using it to bring other lives into the same conformity? Have you aspired to reach the top—to live your life on that highest plane? The ascent is steep and difficult but it is possible and a thousand times repaying. But, if you attempt it, you will have to follow the explicit direction of the Guide not only for your own sake but for the sake of others. The divine Spirit will command you to renounce all known sin; He will even ask you to cast away some things which *He* sees are weighing you down and wearying you so that you cannot keep pace with your spiritual companions, which, if carried, will keep you from reaching the top. Perhaps He will require you to make that choice today. God grant that you may count all things but loss that you may win Christ.

pp. 304-5

We have looked at:

- Stage #1: Christ Changed My Life (1:1-8)
- Stage #2: The Will, Walk, and Work of Christ (1:9-14)
- Stage #3: Christ in First Place (1:15-20)
- Stage #4: Maturing in Christ (1:21-2:3)
- Stage #5: Living in Christ (2:4-8)
- Stage #6: Christ Living in Me (2:9-15)
- Stage #7: Christ, Not Legalism (2:16-23)
- Stage #8: Christ in My Mind (3:1-11)

We come now to:

- Stage #9: CHRIST IN THE WORD (3:12-17)

We read in:

John 15:7 (NASB)

If you abide in Me, [FELLOWSHIP] and My words abide in you, [FOOD] ask whatever you wish, and it shall be done for you.

Psalms 119:9, 11 (KJV)

Wherewithal shall a young man cleanse his way?
by taking heed thereto according to thy word.

Thy word have I hid in mine heart,
that I might not sin against thee

We are discerning the various stages that a Christian goes through in the process of:

GROWTH and

SPIRITUAL DEVELOPMENT.

One of these areas or stages is:

the recognition of my relationship to the Word of God and my dependence upon it.

1 Peter 2:2-3 (KJV)

As newborn babes, desire the sincere milk of the word, that ye may grow thereby: If so be ye have tasted that the Lord is gracious.

Jeremiah 15:16 (NIV)

When your words came, I ate them; they were my joy and my heart's delight, for I bear your name, O Lord God Almighty.

I think we need to be careful to make a distinction here, too, between:

1. studying the Bible in order to **GET TO KNOW ITS CONTENTS** and **SHARE IT WITH OTHERS**, and then to
2. study the Bible from a strictly **DEVOTIONAL POINT OF VIEW** to **MINISTER TO ONE'S OWN PERSONAL NEEDS**.

The Bible Knowledge Commentary calls this section we are looking at and then says:

Putting on the virtues of the new life (3:12-17).

Because of their new lives in Christ all believers are called on to clothe themselves in virtue, letting Christ's peace rule their hearts. His Word should dwell in them richly, and they should do everything in the name of the Lord Jesus.

Abbott says:

12-17. Virtues to be cultivated, kindness, love, forgiveness, in which God's forgiveness of us is to be the pattern; mutual teaching and admonition, and in everything thankfulness, everything being done in the name of Jesus Christ.

p. 286

Anders says:

Verses 12-17 contain the virtues that stand in contrast to the vices mentioned in the preceding verses. With the old discarded, the character of Christ is to be displayed in its place. The transformation process includes more than don'ts. There are some dos as well.

p. 330

Barclay says:

So Paul moves on to give his list of the great graces with which the Colossians must clothe themselves. Before we begin to study the list in detail, we must note two very significant things.

(i) Paul begins by addressing the Colossians as *chosen of God, dedicated and beloved*. The significant thing is that every one of these three words originally belonged, as it were, to the Jews. They were the chosen people; they were the holy, dedicated (*hagios*) nation; they were the beloved of God. So Paul takes these three precious words which had once been the possession of Israel, and gives them to the Gentiles, and thereby he shows that the love and the grace of God have gone out to the ends of the earth, and that there is no “most favoured nation” clause in the economy of God.

(ii) It is most significant to note that every one of the virtues and graces listed has to do with personal relationships between man and man. There is no mention of virtues like efficiency, cleverness, even diligence and industry—not that these things are not important. But the great basic Christian virtues are the virtues which govern and set the tone of human relationships. Christianity is community. Christianity has on its divine side the amazing gift of peace with God, and on its human side, the triumphant solution of the problem of living together.

pp. 187-8

Barker & Kohlenberger say:

2. Virtues of the new life are to be cultivated (3:12-17)

p. 835

Baxter says:

As our analysis indicates, the second part of this epistle is practical. Such is always the order of teaching in the New Testament—doctrine first, then practice. The Oxford Group slogan “Never mind what you believe; the only thing that matters is how you live” sounds breezy and practical enough; but in reality it is utterly fallacious. “How you love” is always determined by “what you believe.” Doctrine is the basis of practice

There was good reason, too, why Paul should add the further two chapters on the Christian *walk*, for, as is often the case, going with the big pretensions and hyper-spirituality of the supposedly superior form of Christianity there was apparently a slump in practical Christian godliness.
pp. 208-9

Baxter says:

The only observation we shall make here is that Paul characteristically begins by lifting up CHRIST again as the highest of all inspirations to sanctity of CONDUCT . . .

p. 209

Carson says:**c. Putting on the new (iii. 12-17)**

12. The counterpart to the rejection of the rags of the old nature is the decisive putting on (note the aorist) of the garments of righteousness. This command is no legalistic requirement, for it is set in the context of the Colossians’ status as God’s people. It is this status which is the incentive to holy living.

p. 86

Eadie says:

The apostle now particularizes certain graces which they were to assume. He had specified the sins which marked the old man, and how he signalizes those virtues which are connected with the new man. Ye have put on the new man, and ye enjoy the all-sufficiency of Christ—therefore . . . ye must manifest your passion of the following elements of Christian character—
p. 239

Gromacki says:

II. THE NEW LIFE (3:12-17)

The new life has already been introduced as “Christ” and “the new man” (3:4, 10). In this section, Paul set forth the new patterns of behavior that should manifest the new position. They are seen in a series of imperatives.
pp. 138-9

Gromacki says:

A. The Expression of the New Life (3:12–14)

The command (“put on”) calls for a firm determination to practice what had already been done positionally (3:10). It continues the imagery of clothing—the removal of the old and the replacement with the new.
p. 139

Hendriksen says:

III. *They Should “Put On” the New Virtues*

As the calmness of the inland lake, reflecting the beauty of the rising sun, follows the turbulence of warring winds and tempestuous billows, so, in principle, “the peace of Christ” (verse 15) had displaced the restlessness which formerly characterized the Colossians, when they lived apart from Christ, as described in the previous paragraph (see especially verses 5-9). For beauty of style and direct appeal to the heart the present section is unsurpassed. The same can be said about its practical value. If the Colossians will only live the life that is portrayed in such a graphic and yet simple manner in these few lines, their problems will be solved. Of course, only by strength imparted by God and by means of complete reliance on the sustaining power of his sovereign, transforming grace, will they be able to heed the directions given.

p. 155

C. Henry says:

2. *Exercise of Christian Virtues (3:12-17)*

We come to the positive virtues demanded of believers. The verb “put on” is that for putting on clothing—so naturally should Christians array themselves in these qualities. Notice that the virtues Paul selects are the self-effacing virtues, those which stress care for others. In the thought of the day the important qualities were courage, manliness and the like; meekness was thought of as practically equivalent to “mean-spirited.” But Christianity did not draw its standards from the world. It was, and always is, something radically new.

p. 328

C. Henry says:

The primary concern of the believer is not that he should stand well in the eyes of the world, but that he should serve others in serving his Master. Especially does Paul urge to the exercise of love (v. 14, “charity,” KJV).

p. 328

Ironside says:

Practical Holiness by Conformity to Christ

PART II: IN RELATION TO OTHERS.

(Chap. 3:12-17.)

p. 142

Laurin says:

The process of approximating our daily condition of life to our heavenly position of grace has included putting to death the sins of the flesh and putting off the sins of the disposition. From here on it is a robing process. We are not ready for this until we have attended to the other. The robes of noble affections must not be put on until we have taken off the rags of sensuality. Nor is it fitting to come into God's house wearing the rags of criticism and attempt to put on the garments of praise. In life also we must attend to the same. We need spiritual garments for a spiritual walk. We need a spiritual mind for a spiritual work. We need a spiritual preparation for a spiritual service.

pp. 137-8

Lenski says:

The Life Full of Christian Virtues, Rich in the Word

p. 166

Lenski says:

Here is the positive side of the Christian life, here are the virtues. This paragraph is the complement to the preceding, the two together are the elaboration of the summary paragraph (v. 1-4).

p. 166

Lenski says:

Risen with Christ (v. 1-3), we get rid of the old vices (v. 5-11) and thus put on the real Christian virtues. Paul continues the idea of putting on which he mentioned in v. 10, for the new man there spoken of is the possessor of all the virtues now listed. In regeneration we put on the new man, we receive the new, spiritual life.

p. 167

Lightfoot says:

‘Therefore, as the elect of God, as a people consecrated to His service and specially endowed with His love, array yourselves in hearts of compassion, in kindness and humility, in a gentle and yielding spirit. Bear with one another, forgive freely among yourselves. As your Master forgave you His servants, so ought ye to forgive your fellow-servants. And over all these robe yourselves in love; for this is the garment which binds together all the graces of perfection. And let the one supreme umpire in your hearts, the one referee amidst all your difficulties, be the peace of Christ, which is the destined goal of your Christian calling, in which is realised the unity belonging to members of one body. Lastly of all; show your gratitude by your thanksgiving.’

pp. 219-20

MacArthur says:

In 3:5-9a, Paul told believers what to put off, while in 3:9b-11 he describes the believer’s new identity in Christ. In 3:12, Paul begins to tell believers what to put on. In 3:9b-11, Paul describes what God has done for the believer. In 3:12-17 he describes what God expects of the believer in response. A righteous identity must issue in righteous behavior. Such behavior is the outward manifestation of the inward transformation, and it is the only sure proof that such transformation has taken place.

p. 153

Moule says:

But now he passes into further details in the same line. And his tone is now positive. We have thought thus far mainly of “putting off.” It is well, it is vital to do so. But it is not enough; it is to be done only in order to “putting on.”

p. 219

O’Brien says:

Put on the Graces of Christ (3:12-17)

p. 195

Robertson says:

Paul carries on the figure of the new man and of putting him on as a new garment. “Put on therefore as elect of God, holy and beloved.” They had put on the new man. Now they were to put on the virtues and graces that belong to the new man, just as they had put off the old man with his deeds. Since Christ is all and in all, they should show in their individual lives the graces and virtues of Christ.

p. 106

Wiersbe says:

Put on (10-25). God wants you to wear the graceclothes, not the graveclothes! If your focus is on things heavenly, you will obey God in things on earth, especially in your relationships with others.

p. 785

Wuest says:

Put on, therefore as your spiritual apparel, as chosen-out ones of God, saints and beloved ones, a heart of compassion, kindness, humility, considerateness, longsuffering, bearing with one another and forgiving one another if anyone has a matter of complaint against anyone. Even as and in the degree that the Lord forgave you, in the same manner also you forgive. And upon all these, put on divine and self-sacrificial love which is a binding factor of completeness. And the peace of Christ, let it be acting as umpire in your hearts, into which also you were called in one body. And be constantly thankful persons. The word of Christ, let it be continually at home in you in abundance; with every wisdom teaching and admonishing each other by means of psalms, hymns, spiritual songs, with the grace singing in your hearts to God. And all, whatever you do in the sphere of word or deed, do all in the Name of the Lord Jesus, constantly giving thanks to God the Father through Him.

pp. 37-38

Let's now begin to dig into the text verse-by-verse and see what lessons we can learn. We are at:

Stage #9: Christ in the Word (Colossians 3:12-17)

Our KEY VERSE is:

Colossians 3:16.

**v.12 Put on, therefore, as chosen ones of God, saints and beloved ones:
a heart of compassion, kindness, humility, meekness, patience.**

The NET Bible then translates verse 12:

Therefore, as the elect of God, holy and dearly loved, clothe yourselves with a heart of mercy, kindness, humility, gentleness, and patience,

Peterson paraphrases verse 12:

So, chosen by God for this new life of love, dress in the wardrobe God picked out for you: compassion, kindness, humility, quiet strength, discipline.

The Bible Knowledge Commentary says:

3:12. Again Paul called on believers to take a decisive action: **Clothe yourselves** . . . Because they have “put on . . . the new self” (v. 10), they should live accordingly, with appropriate attributes and attitudes. In verses 8-9 Paul listed six vices (anger, rage, malice, slander, filthy language, and lying). Now in contrast to them, Christians—as **God’s chosen people** (cf. Rom. 8:33; Titus 1:1), **holy** (“separated to God”; . . .) **and dearly loved** . . . —are to have several virtues. These include **compassion** (. . . “tender sympathy of heartfelt compassion”—an unusually touching expression; . . . Paul joined these two nouns with “and”), **kindness** (benevolence in action; . . .), **humility** (a lowly attitude toward God; . . .), **gentleness** . . . meekness, a lowly attitude toward others, **and patience** (. . . self-restraint, a steady response in the face of provocation; . . .). The last three of these are mentioned in the Greek in the same order in Ephesians 4:2; and Galatians 5:22-23 in the Greek includes three of them: patience and gentleness, as well as kindness.

In our previous study we were commanded by the Apostle Paul in:

Colossians 3:5 (DAV)

Put to death, therefore, your members which are upon the earth: fornication (immorality), impurity, passion, evil desire, and covetousness, which is idolatry.

Colossians 3:8 (DAV)

But now put away also all these things: anger, wrath, wickedness, evil speaking, abusive language out of your mouth.

Colossians 3:10 (DAV)

and having clothed yourselves with the new man who is being renewed in knowledge according to the pattern likeness of the One who created him,

Now the Apostle commands us **“PUT ON”** these new garments.

Once the old is taken off, put on the new.

In the previous studies, there were **ELEVEN GARMENTS** we were to take off.

In this study we are going to find **EIGHT NEW GARMENTS** that have been provided so that we, as Christians, might be properly attired.

Isaiah 64:6 (KJV)

But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away.

When we try to clothe ourselves with garments of our own righteousness, this is the result:

“filthy rags.”

The garments we saw in the last study are the “filthy rags” we are to put off—which are products of rules and regulations—whereas God has provided a righteousness and garments for the soul.

ADAM AND EVE fell into sin and immediately became conscience of their nakedness. Whereupon they sewed together fig leaves to cover themselves. This speaks of man’s futile attempt to clothe himself.

We read in:

Genesis 3:21 (KJV)

Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them.

The “coats of skins” speak to us of the **SHEDDING OF THE BLOOD**. Some animal had to die in order that they might have the garments provided from the Lord.

So it is that with the shedding of the blood of the Lamb of God, we are clothed in His righteousness and His righteousness alone, faultless to stand before His throne.

The **GARMENTS** described here in verse 12 are really a **PICTURE OF JESUS CHRIST**. They are the characteristics that are described in 1 Corinthians 13 when Paul describes God's kind of love.

To summarize all of them, Paul could have said like he does in:

Romans 13:14 (KJV)

But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.

He describes these Christians in **THREE WAYS** before he actually gives the garments that need to be put on:

1. They are **"CHOSEN ONES OF GOD."**

Ephesians 1:4 (TLB)

Long ago, even before he made the world, God chose us to be his very own, through what Christ would do for us; he decided then to make us holy in his eyes, without a single fault—we who stand before him covered with his love.

1 Peter 2:9 (TLB)

But you are not like that, for you have been chosen by God himself—you are priests of the King, you are holy and pure, you are God's very own—all this so that you may show to others how God called you out of the darkness into his wonderful light.

2. They are called **“SAINTS.”**

Paul calls them in:

Colossians 1:1 (DAV)

. . . “saints in Colosse, even the faithful brethren in Christ.”

He tells them in:

Colossians 1:12 (DAV)

. . . qualified you for the share of the inheritance of the saints in the light.

We are told in:

Colossians 1:26 (DAV)

the mystery [Christ] which has been hidden from the ages and from the generations; but now made known to His saints,

Just to be what you are is enough.

3. They are called **“BELOVED ONES.”**

Just like Epaphras, their minister is a **“BELOVED ONE.”**

Colossians 1:7 (DAV)

even as you learned from Epaphras, the beloved, our fellow bond-slave, who is faithful on your behalf as a servant of Christ,

With a consideration of these **THREE TITLES**, we now come to the **CLOTHING** that has been provided in our Savior—which, by the way, is clothing that is never out of style. You can wear it anytime, for any occasion and it will always be the right thing.

Ephesians 6:11 (TLB)

Put on all of God's armor so that you will be able to stand safe against all strategies and tricks of Satan.

There are **FIVE ARTICLES OF CLOTHING**:

1. The first garment is **"A HEART OF COMPASSION."**

This could be translated **"a heart of pity."**

This is to be moved to the depths of one's being over the needs of others. It is concerned to the point of involvement.

It is said of Jesus in:

Matthew 9:36-38 (KJV)

But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few; Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.

It is through the **"HEART OF COMPASSION"** that the Lord gives us **VISION**.

But where there is **NO VISION THE PEOPLE PERISH**. It is because of the **"HEART OF COMPASSION"** that we say:

"Here am I, Lord, send me."

The one thing that marked out the **GOOD SAMARITAN** from the rest of the characters in that particular parable was the little phrase:

“he had compassion.”

To have **“A HEART OF COMPASSION”** is to be constructively involved in the lives of others.

2. The second garment is **“KINDNESS.”**

This, too, is a characteristic of **AGAPE LOVE** in 1 Corinthians 13.

Ephesians 4:32 (TLB)

Instead, be kind to each other, tender-hearted, forgiving one another, just as God has forgiven you because you belong to Christ.

This word is characteristic of a person who is as concerned about his neighbor's welfare as he is about his own.

He is learning to be a **SERVANT**, just like Jesus washing the feet of His disciples just before going to the cross.

This word **“KINDNESS”** is also a **FRUIT OF THE SPIRIT** found in Galatians 5:22-23.

3. The third garment is **"HUMILITY."**

This is the garment that the false teachers were endeavoring to copy.

Colossians 2:18 (DAV)

Let no one disqualify you, delighting in a self-imposed humility, . . .

Philippians 2:3-4 (KJV)

Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others.

Then the Apostle Paul goes on to say:

Philippians 2:5 (KJV)

Let this mind be in you, which was also in Christ Jesus:

A great illustration of **HUMILITY** is seen in Christ being willing to empty Himself of all of His rights and privileges as God to become human flesh to make it possible for us to have a relationship with the Father as His children.

1 Peter 5:5-6 (KJV)

Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time:

4. The fourth garment is “MEEKNESS.”

This is the willingness rather to suffer injury than to inflict it.

“MEEKNESS” does not convey the idea of WEAKNESS.

This word, too, is listed as a FRUIT OF THE SPIRIT in Galatians 5:22-23.

“MEEKNESS” can best be described in the FAMILY DOG that can be friendly and kind to the members of the family in one minute and stand in their defense in the next—if that is necessary.

Numbers 12:3 (KJV)

(Now the man Moses was very meek, above all the men which were upon the face of the earth.)

Matthew 5:5 (KJV)

Blessed are the meek: for they shall inherit the earth.

“MEEKNESS” is strength under control.

“MEEKNESS” is Abraham letting Lot choose the well-watered plains of Jordan.

5. The fifth garment is **“PATIENCE.”**

Colossians 1:11 (DAV)

equipped with all power, according to His glorious strength, unto every kind of patience and steadfastness with joy,

“PATIENCE” is that virtue which is developed best in the midst of problems, pressures, and trials that come our way.

James speaks about this in:

James 1:2-4 (KJV)

My brethren, count it all joy when ye fall into divers temptations; Knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing.

Hebrews 10:36 (KJV)

For ye have need of patience, that, after ye have done the will of God, ye might receive the promise.

“PATIENCE” is also listed as one of the manifestations of the **FRUIT OF THE SPIRIT** in our lives.

Verse 12 begins with the words:

“PUT ON, THEREFORE.”

Ephesians 4:23-24 (NASB)

and that you be renewed in the spirit of your mind, and put on the new self, which in the likeness of God has been created in righteousness and holiness of the truth.

Romans 13:14 (NASB)

But put on the Lord Jesus Christ, and make no provision for the flesh in regard to its lusts.

Anders says:

The first piece in the believer's fashionable wardrobe is **compassion**, which refers to "heartfelt sympathy for those suffering or in need." The next item in the believer's wardrobe is **kindness**, the friendly and helpful spirit which meets needs through good deeds. This is the concrete action of compassion. If the believer is to be fully dressed, other Christlike characteristics are to be worn as well. The believer is to be clothed with **humility**, which is a proper estimation of oneself (Rom. 12:3). **Humility** is not a self-debasing attitude (like the "false humility" of 2:18 and 2:23) but an attitude that is free from pride and self assertion. The believer is to be clothed with **gentleness**, sometimes translated "meekness." **Gentleness** has been described as "power under control"; the picture of a powerful horse under the control of its master is a helpful image. The attitude behind **gentles** is an attitude of refusing to demand one's rights. The believer is to be clothed with **patience** which is the capacity to bear injustice or injury without revenge or retaliation.

p. 331

Barclay says:

Paul begins with *a heart of pity*. If there was one thing the ancient world needed it was mercy. The sufferings of animals were nothing to the ancient world. The maimed and the sickly simply went to the wall. There was no provision for the aged. The treatment of the idiot and the simple-minded was unfeeling and inhuman. Christianity brought, and is still bringing, into this world the increasing mercy. It is not too much to say that everything that has been done for the aged, the sick, the weak in body and in mind, the animal, the child, the woman has been done under the inspiration of Christianity.

There is kindness (*chrēstotēs*). Trench calls this a lovely word for a lovely quality. The ancient writers defined *chrēstotēs* as the virtue of the man whose neighbour's good is as dear to him as his own. Josephus uses it as a description of Isaac, the man who digged wells and gave them to others because he would not fight about them . . . It is used of wine which has grown mellow with age, and which has lost its harshness. It is the word which is used of the yoke of Jesus, when Jesus said, "My yoke is *easy*." (Matthew 11:30). Goodness by itself can be stern; but *chrēstotēs* is the goodness which is kind, the goodness which Jesus used to the sinning woman who anointed his feet (Luke 7:37-50). No doubt Simon the Pharisee was a good man; but Jesus was more than good; He was *chrēstos*; He was *kind*. The Rheims version translates it *benignity*. The Christian is marked by a goodness which is a kindly thing.

There is *humility*. It has often been said that humility was a virtue created and introduced by Christianity. It has often been remarked that in classical Greek there is no word for humility which has not some tinge of meanness, of servility and of grovelling. The Christian humility is not a cringing thing. The Christian humility is based on two things. First, on the divine side, it is based on the ever present awareness of the *creatureliness* of humanity. God is the Creator; man is the creature; and in the presence of the Creator the creature cannot feel anything else but humility. Second, on the human side, it is based on the belief that all men are the sons of God; and there is no room for arrogance when we are living among men and women who are all of royal lineage.

There is *gentleness* (*praotēs*). Long ago Aristotle had defined *praotēs* as the happy mean between too much and too little anger. The man who has *praotēs* is the man who is so self-controlled, because he is God-controlled, that he is always angry at the right time and never angry at the wrong time. He has at one and the same time the strength and the sweetness of true gentleness.

There is *patience* (*makrothumia*). This is the spirit which never loses its patience with its fellow-men. Their foolishness and their unteachability never drive it to cynicism or despair; their insults and their ill-treatment never drive it to bitterness or wrath. Human patience is a reflection of the divine patience which bears with all our sinning and which never casts us off.

pp. 188-90

Barker & Kohlenberger say:

12 Christians have already put on the new self . . . Now they must “clothe [them]selves” . . . with the garments that befit the new self. This verb should be compared with “put to death” (v.5) and “rid yourselves (v.8). Those terms express the negative; this verse expresses the positive aspects of the Christian’s reformation of character. The Greek verb suggests that this action should be undertaken with a sense of urgency.
p. 835

Barker & Kohlenberger say:

Paul’s appeal is based on this threefold fact: Christians are “chosen” of God, “holy” (set apart by and for God), and “dearly loved” by God. The three terms signify essentially the same great fact, but under different aspects. Used in the OT of Israel, they emphasize the favored position now enjoyed by Christians as the heirs of Israel’s privileges.
p. 835

Barker & Kohlenberger say:

Verse 12b contains five great Christian virtues: “compassion, kindness, humility, gentleness and patience.” They point to those qualities of life which, if present in the community of believers, will reduce or eliminate, frictions. All of them are manifestations of love, mentioned in v.14 . . .
p. 835

Barton, Fackler, Taylor & Veerman say:

Compassion.^{NRSV} Genuine sensitivity and heartfelt sympathy for the needs of others. This is an attribute of God, who is described as compassionate and who acted so on our behalf.

Kindness. Acting charitably, benevolently toward others, as God has done toward us. God's kindness is a continual theme in the Psalms and Prophets. Kindness takes the initiative in responding generously to others' needs. Because believers have received kindness, we ought to act that way toward others. This does not come naturally; it is a fruit of the Spirit (Galatians 5:22-23).

Humility. An attitude of self-esteem that is neither puffed up with pride, nor self-depreciating. It is a true understanding of one's position with God. As Christ humbled himself (Philippians 2:6-11), so believers ought to humble themselves in service to the Lord and Savior.

Gentleness.^{NIV} Humble, considerate of others, submissive to God and his Word. Gentleness is not to be confused with weakness; instead, it means consideration for others and a willingness to give up one's rights for the sake of another. Again, Christ is our example.

Patience.^{NRSV} Long-suffering, or putting up with people who irritate. The person might have the right to retaliate, but chooses patience instead. The Holy Spirit's work in us increases our endurance.
pp. 215-16

Bruce says:

Believers in Christ are God's chosen people. As the nation which God chose in OT times "to be a people for his own possession, out of all the peoples that are on the face of the earth," was enjoined to be "careful" to keep his commandments (Deut. 7:6-11) and to be holy, as he was holy . . . so men and women of the new creation, his choice souls, whom he has set apart for himself and into whose hearts he has poured his love, should inevitably exhibit something of his nature.
p. 153

Bruce says:

So here, and probably by way of echoing the teaching of Jesus, Paul tells his readers to “put on” compassion, kindness, humility, gentleness, and patience—graces that were perfectly blended in their Master’s character and conduct.

p. 153

Calvin says:

He mentions, *first, bowels of mercy*, by which expression he means an earnest affection, with yearnings, as it were, of the *bowels*: *Secondly*, he makes mention of *kindness* (for in this manner I have chosen to render . . .) by which we make ourselves amiable. To this he adds *humility*, because no one will be kind and gentle but the man who, laying aside haughtiness, and high-mindedness, brings himself down to the exercise of modesty, claiming nothing for himself.

Gentleness—the term which follows—has a wider acceptation than *kindness*, for *that* is chiefly in look and speech, while *this* is also in inward disposition.

p. 213

Carson says:

The virtues to which they are to aspire may be grouped as they are viewed from different aspects. They deal with a believer’s treatment of others, with his estimate of himself, and with his reaction to his treatment by others. As far as his attitude to others is concerned, he is to display mercy not just at the level of a forgiving attitude, but with the further note of an inner yearning which feels deeply for another. *Kindness* similarly speaks of the desire for another’s good. As to his own estimate of himself, the believer is to be humble. This will affect his attitude to others, for it is only the man who sees himself as the object of God’s mercy and who acknowledges that he has no rights to assert, who will be patient with others. Thus, *humbleness of mind* leads on to *meekness* and *longsuffering*.

pp. 86-87

Carson says:

It does not imply weakness but rather Christian courtesy. *Longsuffering* is the response in face of provocation. It is the resolute refusal to retaliate, in contrast to the natural reaction of the unregenerate man.

p. 87

Dunnam says:

The metaphorical use of putting on new clothing has its parallel in the Old Testament. “Twill greatly rejoice in the Lord . . . for he has clothed me with the garments of salvation” (Is. 61:10, RSV). “I put on righteousness, and it clothed me; my justice was like a robe and a turban” (Job 29:14, RSV).

Putting on, then, has to do with a deep and transforming inner experience which reflects itself outwardly. Again, it is not simply a matter of having a new lifestyle; it is being a new person.

p. 376

Dunnam says:

This is a great word: “compassion.” Mark used it to describe Jesus’ feeling toward the people of Galilee. “He has compassion on them, because they were like sheep without a shepherd.” Luke used this word to designate the action of the Samaritan for the man on the Jericho road, and the response of the father to his prodigal son.

Compassion begins with pity, but it is more. Compassion is that deep response we have when we do something about our feelings of pity. I can feel sorry for you and do nothing about it. Feeling sorry for you may result in my pitying you. But to be moved by your pain, to feel your situation so deeply that I seek to act in your behalf, is compassion.

p. 377

Eadie says:

They were also the objects of God's special complacency—"beloved." His eternal and sovereign love did elect them, and now, that election having taken effect, He has special complacency in them. Their assumption of these graces would certify to themselves their election, would be a happy development of their consecration, as well as a proof of its genuineness, and would also endear them yet more to Him, who in love had predestinated them to the adoption of children. These thoughts formed a convincing appeal to them, and could not but induce them to feel and act as the apostle recommends.

p. 240

Eadie says:

The next term is . . . meekness. We cannot fully acquiesce in Mr. Trench's idea, that this word describes "exercises of mind which are first and chiefly toward God, or is that temper of spirit in which we accept His dealings with us without disputing or resisting."

p. 241

Eadie says:

. . . is literally "long-mindedness," and is opposed to what we often call shortness of temper. The whole terms of the text receive further illustration in the subsequent clauses.

Now, these virtues certainly suit . . . "the elect of God, holy and beloved."

p. 242

Fergusson says:

Thus far of mortification, from ver. 5. The second branch of a Christian man's task, is the putting on and exercising of several virtues, whereof he numbereth five in this verse; the first three respect our neighbor in misery; the last two respect our neighbor also, but as having injured us; and he presseth them from their election, sanctification, and state of favour with God.

p. 362

Gaebelein says:

Therefore, as the elect of God, who are the new man indwelt by Christ and one with Him, holy and beloved, are exhorted to put on (have it done) the things which manifest Christ. Bowels of mercy, kindness, humbleness of mind, meekness, long-suffering. It is the fruit of knowing Christ risen and seated in glory. His own character is reproduced and Christ is manifested in the believer's walk.

p. 77

Gaebelein says:

“As the elect of God, those who owe everything to His will, His choice as those set apart to Him, and those upon whom He has set His love, we are to put on the things which properly accompany this: “bowels of compassion, kindness, lowliness, meekness, long-suffering, forbearing one another and forgiving one another.” It is striking how, in all these, there is found some form of self-denial. Power is shown by completeness for stooping; God turning also the very things that are against us into the means of educating us in this. Things evil in themselves may, nevertheless, furnish us with a wholesome discipline for the way and enable us, in answer, to bring forth fruit which is according to God.

p. 77

Garland says:

The New Morality (3:12-14)

PAUL NEXT LISTS five virtues covering Christian deportment that is particularly important for community relations. Since it is possible that the letter to Philemon accompanied the letter to the Colossians, the list of virtues may intentionally complement Paul's appeal to Philemon for Onesimus. They are not airy, ethical ideals, because Paul asks Philemon to put them into practice in the concrete situation that confronts him with the return of his slave Onesimus.

p. 210

Garland says:

The graces listed are similar to “the fruit of the Spirit” . . . All these qualities characterized Jesus' life, and they are vital for a harmonious life with our fellow human beings.

p. 210

Gromacki says:

Three descriptions are given. *First*, believers are “the elect of God.” God sovereignly chose each one of them in Christ “before the foundation of the world that [they] should be holy and without blame before him in love” (Eph. 1:4). As the elect, they believed in Christ when they were convicted by the Holy Spirit and drawn to the Son by the Father (John 6:44; 16:7-11; Titus 1:1). As the justified elect, they can never be condemned spiritually (Rom. 8:33).

Second, believers are “holy” (*hagioi*). The same word was used earlier of them and translated as “saints” (1:2). They had been permanently set apart from the world unto God for His unique possession.

Third, believers are “beloved” (*ēgapēmenoi*). This verbal adjective indicates that God had fixed His love on them both at the cross and at their conversion and that they would remain the eternal objects of His love (Rom. 8:38–39).

p. 139

Gromacki says:

Eight virtues are delineated within four general categories. The first two show the believer's treatment of others; the next two, his estimation of himself; the next three, his reaction to ill treatment; and the final one, the all-pervasive principle of true discipleship.

p. 139

Hendriksen says:

The next quality is *kindness*. This is Spirit-imparted *goodness* of heart, the very opposite of the *malice* or *badness* mentioned in verse 8.

p. 156

Henry says:

We must not only put off anger and wrath (as v. 8), but we must put on compassion and kindness.

p. 1873

Henry says:

Kindness. The design of the gospel is not only to soften the minds of men, but to sweeten them, and to promote friendship among men as well as reconciliation with God.

p. 1873

Hughes says:

What a rich array of titles! these opulent appellations were meant to soothe the Colossian believers' Gentile Christian hearts and prepare them for the great putting on which was immediately commanded. In these verses the Colossians were commanded to put on virtues which stood in brilliant contrast to the vices which the Colossians were previously commanded to put off. Here we have the wardrobe of the saints, and what beautiful garments they are!

p. 101

Hughes says:

The second item of clothing is simply "kindness." Kindness does not happen naturally in human relationships. George Bernard Shaw once wrote a letter to Churchill: "Enclosed are two tickets to the opening night of my first play . . . bring a friend (if you have one)." Churchill replied: "Dear Mr. Shaw, unfortunately I'll be unable to attend the opening night of your play due to a prior engagement. Please send me tickets for a second night (if you have one)." We should probably understand that there is considerable playfulness by these words. But the human personality naturally descends to harshness in word and deed.

p. 102

Hughes says:

The great Archbishop Trench, the prime mover behind the *Oxford English Dictionary*, says that the Greek word here translated "kindness" is a lovely word for a lovely quality. It was used to describe wine which has grown mellow with age and has lost its harshness. It was used by Jesus to describe his yoke: "My yoke is easy" (Matthew 11:30). It is listed in Galatians 5:22 as a fruit of the Spirit, and thus is a result of the fullness of God in human life. It is a quality of God himself, for Romans 2:4 tells us that God's "kindness" leads us to repentance. Kindness is an altogether lovely article of clothing.

pp. 102-3

Hughes says:

One other fact about this wardrobe: all these garments can be worn only in community with others, in relationships. How tempting to think that these garments would be so much easier to wear if we did not have to wear them among people. How much easier to *think* about “compassion” than to *do* it. How much easier to be kind when we are away from mean people. It would be far easier to put on “humility” and “gentleness” if we were not being jostled by the proud and assertive. How much easier “patience” is in isolation. But that is not the way it works! Christians become better Christians in community, in their families, among their associates, in their dorms, in their churches, where there is sweat and breath. The truth is: the very things we may think are keeping us from putting on these garments are the things which make possible their wearing. “Clothe yourselves” is a present imperative: “Put them on and keep putting them on.”

p. 104

King says:

IF YOU are a soldier, you must dress the part; if you are a cricketer, you must dress the part; if you are a bus driver, you must dress the part; if you are a Christian, you must dress the part. The resurrection life demands a complete change of costume. What a practical person is this inspired correspondent. He deals in his letters with the highest of themes; but it is never long before he brings them down to the level of the workaday life, and shews how the heavenly doctrine is intimately related to the homely details of everyday living.

p. 85

King says:

The New Clothes—now come under inspection. (a) What they are: a lovely list, as is to be seen in verses 12-14. (b) Why should they be worn—“as the elect of GOD”. The elect should always be select. As we said earlier, if we are Christians we should dress the part. A believer who is spiritually down-at-heels, and out-at-elbows, is a disgrace to his profession; and he could be so well-turned-out. When, in our Lord’s parable, the king punished the “man that had not on a wedding garment”, Matthew xxii. 11, it was the fellow’s own stupid fault, for the festive robe was offered at the entrance. Perhaps he said he could not afford one—but they were free to all the guests. Perhaps he thought his own clothes were good enough—but that did not satisfy the king. Perhaps he was late, and rushed in at the last moment—but he should have allowed nothing to hinder his coming to so important a function. Why I am quoting the incident here is because the right dress was available and he could have it for the receiving. So we will remember that all these wonderful qualities of Christian demeanour and behavior can be ours.
pp. 86-87

Lenski says:

We should note that this is the only place in the entire letter where Paul inserts something that resembles an address to his readers, and that this form of address is not “brethren” or “my beloved,” which would express their relation to him, but a triple designation that indicates their relation to God: “as elect of God, saints, and beloved ones.” All Christians, of course, deserve these titles. “As” does not mean “in so far as” but “as in fact you are” what these titles convey. Yet Paul is not using them because they are merely beautiful and expressive terms in general; they are the proper and the most pertinent terms for this epistle.
p. 167

Lovett says:

CLOTHING. What Paul refers to as the “fruit of the Spirit” in other places, here becomes the “clothing of the Spirit.” This is city talk rather than farmer talk. The new life is now pictured as requiring a new set of clothes. Paul asks us to discard the filthy rags of the old nature and put on new garments worthy of the new life. The material from which they are made is love, from whence spring compassion, patience and tolerance. Inasmuch as we are totally forgiven, we are obliged to **forgive totally**. Able to forgive anyone anything, we are no longer wolves, but God’s lambs—harmless and gentle. A wolfe may devour a lamb, but it is unthinkable that lambs would attack each other.

p. 190

MacArthur says:

3:12 *Therefore.* In view of what God has done through Jesus Christ for the believer, Paul described the behavior and attitude God expects in response (vv. 12-17).

p. 1742

MacArthur says:

elect of God. This designates true Christians as those who have been chosen by God. No one is converted solely by his own choice, but only in response to God’s effectual, free, uninfluenced, and sovereign grace . . .

p. 1742

MacArthur says:

kindness. Refers to a goodness toward others that pervades the entire person, mellowing all harsh aspects.

p. 1742

MacArthur says:

meeekness. See notes on *Matthew 5:5, Galatians 5:23*. Sometimes translated “gentleness,” it is the willingness to suffer injury or insult rather than to inflict such hurts.

p. 1742

MacArthur says:

longsuffering. See notes on *1:11*; cf. *Romans 2:4*. It is also translated “patience,” the opposite of quick anger, resentment, or revenge and thus epitomizes Jesus Christ (*1 Tim. 1:16*; cf. *2 Pet. 3:15*). It endures injustice and troublesome circumstances with hope for coming relief.

p. 1742

MacArthur says:

Because of God’s election, believers are **holy and beloved**. *Hagios (holy)* means “set apart,” or “separate.” God chose believers out of the mainstream of mankind and drew them to Himself. They are different from the world. When believers fail to act differently from the world, they violate the very purpose of their calling.

That believers are **beloved** of God means they are objects of His special love. Election is not a cold, fatalistic doctrine. On the contrary, it is based on God’s incomprehensible love for His elect: “In love He predestined us to adoption as sons through Jesus Christ to Himself, according to the kind intention of His will” (*Eph. 1:4-5*).

p. 154

McGee says:

“The elect of God.” There is a great deal of discussion about this matter of election. The fact of the matter is that if you have trusted Christ, you have on this new garment, and you are one of the elect. If these things that Paul is going to list are in your life, you’re of the elect. I couldn’t begin to tell you otherwise, nor argue any further about that—you’re of the elect. The elect of God are clothed in the righteousness of Jesus Christ.
pp. 358-9

McGee says:

You will notice that the garments Paul is mentioning here are actually the fruit of the Holy Spirit. You and I cannot produce them in our lives. The minute you and I think about the wonderful position that we have in Christ and the high calling we have in Him, we have to recognize as we look at ourselves that we are important. We are weak and powerless, unable to “put on” these fruits. We are in the same position as the bride in the Song of Solomon. She had been kissed with the kiss of peace. Peace has been made with God. He has kissed us, my friend, and told us that our sins are forgiven us in Christ. How wonderful that is! But as the children of God we still sin. Then we need to remember the boy who got away from his father and his home, who lived in sin and wasted his fortune in riotous living. When he came back home, his father saw him afar off and ran and fell on his neck. What did he do? He kissed his son. That is the kiss of pardon, the kiss of forgiveness which God gives to His children.
p. 359

McGee says:

Paul is saying that as believers we should have a heart of compassion in our relationships with those around us.

Kindness is a word that Paul uses that carries with it the thought of being “profitable.” It means to be helpful to others. There is another Greek word for kindness that has an element of sternness in it. You can be kind and still be stern, as when I tell my grandson, “Don’t you do that.” When I say that, I mean to be stern with him. But there is the kindness that means *gentleness*, and that is the word that Paul uses here.

Humbleness is “meekness.” As I say so often, meekness does not mean weakness. Notice that here Paul’s emphasis is “humbleness *of mind*.”

Meekness. Here the emphasis is meekness *of spirit*.

Longsuffering is the Greek word *makrothumia*, which means “long-burning”—it burns a long time. We shouldn’t have a short fuse with our friends and Christian brethren. We shouldn’t make snap judgments.

p. 359

Melick says:

The new clothing of the Christian begins with personal attributes: compassion, kindness, humility, meekness, and patience. Their inclusion suggests the need for long-suffering with others in the group. The entire context is slanted toward harmony in the church. Since the letter does not reveal a problem in the church, either these are always appropriate or they addressed a problem otherwise unknown to the modern reader. Significantly, Paul focused on the individual who is to have patience, rather than the one who caused a problem. The place to begin in any group tension is with oneself rather than others.

p. 299

Moule says:

Put on therefore, clothing yourselves anew, **as God's chosen ones**, "chosen in Christ before the foundation of the world" on purpose to be like Him, **holy**, dedicated by that sovereign choice to Him, **and having His love set upon you**, in that sublime original exercise of it; put on, I say, as your "beautiful garments," **a heart of compassion** . . . sympathies ready and open, **sweetness** of temper and bearing, **humble-mindedness**, the attitude of a soul "which has lost its pride in discovering the mercy of its salvation," **meekness** in submission under pain and trial, **long-suffering**, the spirit which will not be tired out . . .

pp. 220-21

O'Brien says:

In the former the imperatival sentence contains a fivefold catalog of virtues (v 12) which stands in contrast to the fivefold vice catalog of the preceding paragraph (vs 5, 8).

p. 196

O'Brien says:

As God's chosen ones who have already put on the new man (v 10) they must don the graces which are characteristic of him.

p. 197

O'Brien says:

"As elect of God, holy and beloved." The members of the congregation are addressed by means of exalted titles: they are the chosen, holy and beloved people of God.

p. 197

Parker says:

How would the Apostle have us clothed? He would have us “Put on” “kindness, humbleness of mind, meekness, long-suffering; and above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body: and be ye thankful.”

p. 71

Phillips says:

“Put on!” “Put on!” “Put on!” Three times Paul reiterates the words. The new man is to be as much recognized by his robes (his habits) as the old man is by his rags. The words *put on* are in the imperative. This is not a suggestion but a command.

p. 179

Phillips says:

On the other hand, the believer *reveals* holiness of character. He is compassionate, kind, humble-minded, meek, and longsuffering. These are all characteristics that we associate with the Lord Jesus. We are to put them on as our own because they are given to us by God. By our own volition and deliberate choice, we put on Christlikeness of character. We are to put on goodness.

p. 179

Pickell says:

3. *Espousing a new way of life*, 3:12-17. In place of the evils to be put out of the believer’s life, Paul calls the Colossians to put on a series of virtues. In challenging them to this he employs three Old Testament figures, calling them “the elect of God, holy and beloved.”

pp. 59-60

Pickell says:

Among the virtues to be expressed are *bowels of mercies*, or a compassionate heart that feels with and for others; *kindness*, which is the practical implementation of a compassionate heart in deeds of love; *humbleness of mind*, which is always aware of human limitations and God's grace; *meekness*, which is a spirit of gentleness that is firm yet considerate; and patience, which is a reflection of the divine patience with men.
p. 60

Radmacher, Allen & House say:

3:12 elect of God: God calls all people to salvation; those who accept are the elect from the foundation of the world (compare Eph. 1:3-14). They become God's own special people. As God is **holy**, we who are **beloved** by God must be holy and **put on** His characteristics. Exploitation of others was the old way of life; the new must be characterized by concern.
p. 1566

Robertson says:

First aorist middle imperative of *endunō* (verse 10). He explains and applies (*oun* therefore) the figure of "the new man" as "the new garment."
p. 503

Robertson says:

He gives a glorious list of virtues that they must have. Alexander Maclaren calls them "the garments of the renewed soul." The virtues here commended by Paul are the exact opposites of the vices just condemned—social graces, not social sins. Stalker has a striking book of sermons on the seven deadly sins and one also on the seven cardinal virtues. The ancients, the Stoics in particular, were fond of making lists of vices and virtues.
p. 107

Patzia says:

In this section, Paul turns to the positive side by listing a number of virtues that are to characterize their new or resurrected life. The **therefore** indicates that what follows is linked to the previous ideas on the new self (3:10, 11).

p. 77

Patzia says:

Fourth, these virtues are social in nature, that is, they describe attitudes and actions that are important for healthy personal relationships. As the Christian has emptied (put off) his or her life of harmful and selfish vices, he or she now is instructed to fill (put on) that void with virtues that have the well-being of others as their prime goal.

p. 78

Patzia says:

Kindness (*chrēstotēs*), with such corresponding concepts as goodness, generosity, or courtesy, describes an individual whose life and relationship with others are gracious and empathetic—genuinely concerned for the feelings of others.

p. 79

Simpson & Bruce say:

As those who have put on the new man, the apostle continues, put on those qualities which are characteristic of him. Those qualities, as we consider them, are seen to be the qualities which were preeminently displayed in the life of Christ; no wonder, then, that when Paul in another place wishes to commend to his readers the whole body of Christian graces, he sums them up by saying: “put on the Lord Jesus Christ.”

p. 279

Simpson & Bruce say:

So here, and probably by way of echoing the teaching of Jesus, Paul tells his readers to “put on” a compassionate heart, kindness, humility, gentleness and patience—graces that were perfectly blended in the character and conduct of Christ.

p. 280

Spurgeon says:

To whom is this exhortation addressed? The apostle speaketh thus in the twelfth verse: “Elect of God, holy and beloved.” Here are three particulars. They are, first of all, “elect of God,” that is to say, chosen according to His eternal purpose. They are made choice ones by being thus chosen. Next, they are sanctified by the Spirit of God, and are, therefore, called “holy”: this holiness appertaining to their persons and their pursuits, their calling and their conversation. When the Spirit of God has fully done His work He sheds abroad in their hearts the love of God, so that experimentally they feel themselves to be “beloved.” To abide in the love of God is the fruit of election, and the result of holiness. If any of you can with humble confidence claim these three titles, “elect of God, holy and beloved,” you are among the most favoured of all mankind: of you the Father hath made a special choice, in you His Holy Spirit has wrought a special work, and you possess within your souls the special joy of living in the love of God.

p. 638

Sturz says:

Put on therefore is the same verb as is found in verse 10. There a condition is stated, here a command is given to develop the potential received. *Because* you are *by God elect*. Our election was accomplished before the foundation of the world . . . by means of God’s foreknowledge . . . We were chosen to be a special people for God . . . As in 1:2 *saints* here refers to our position before God. *And beloved*. God’s love was extended to us in spite of our sin and hostility toward Him . . .

p. 101

Sturz says:

Three of these five are also given in Galatians 5:22, 23 as the fruit of the Spirit.
p. 102

Wuest says:

(3:12, 13) “Put on” is *endunō*, “to envelope in, clothe with.” Thayer, commenting on the use of this verb in 3:10 (put on the new man), defines it as follows: “to become so possessed of the mind of Christ as in thought, feeling, and action to resemble Him and, as it were, reproduce the life He lived.” The verb in 3:12 is imperative in mode. This is a command to be obeyed. It is aorist in tense, which means that the command must be obeyed at once. Commenting on “therefore,” Lightfoot says: “as men to whom Christ has become all in all. The incidental mention of Christ as superseding all other relations, gives occasion to this argumentative “therefore.””
p. 223

Wuest says:

“Holy” is *hagios*, from *hagizō*, “to set apart for God.” The elect are those set apart for God. The word speaks of their standing in grace as separated ones, to live a separated life.
p. 223

(Exploring the Mind & Heart of the Prince of Preachers: Five-thousand illustrations under one-thousand topical headings from the works of C. H. Spurgeon by C. H. Spurgeon) Oswego, IL: Fox River Press. Copyright– Fox River Press, 2005.

If you are God's chosen ones, you will know it by your trusting in Jesus. Simple as that trust is, it is the infallible proof of election. 3191.165
p. 133

(Lessons from a Third Grade Dropout: how the timeless wisdom of one man can impact an entire generation by Rick Rigsby, Ph.D.) Nashville, TN.: Thomas Nelson, Inc. Copyright–Rick Rigsby, Ph.D., 2006.

Speaker and author James Ryle makes sense of how feeling secure can produce a correlation of kindness and humility: “Humility is the God-given self-assurance that eliminates the need to prove the worth of who you are and the rightness of what you do.”
p. 26

(American Soldier by General Tommy Franks with Malcolm McConnell) New York, NY: Regan Books. Copyright – Tommy Franks, 2004.

Success in the campaign ahead would depend more on character, sense of purpose, and values—the nation's, the President's, my own, and the troops'—than on raw military power.
p. xvii

(Smooth Stones Taken from Ancient Books: Being a collection of sentences, illustrations, and quaint sayings from that renowned Puritan, Thomas Brooks by C.H. Spurgeon) Carlisle, PA: Banner of Truth Trust. Copyright– Banner of Truth Trust, 2011.

One of the ancients used to say, that humility is the first, second, and third grace of a Christian.
p. 17

(Exploring the Mind & Heart of the Prince of Preachers: Five-thousand illustrations under one-thousand topical headings from the works of C. H. Spurgeon by C. H. Spurgeon) Oswego, IL: Fox River Press. Copyright– Fox River Press, 2005.

I am weary of this public bragging, this counting of unhatched chickens, this exhibition of doubtful spoils. Lay aside such numberings of the people, such idle pretence of certifying in half a minute that which will need the testing of a lifetime. SW15

p. M-505

Oh! the wonderful prospectuses that some people have brought out, of wondrous things that were going to regenerate the world, and the only purpose they have served up to now has been to increase the work in some printing office! 3364.352

Nehemiah says, “Neither told I any man what my God had put in my heart to do at Jerusalem.” You will often find it best not to commit your plans to others. If you want to serve God, go and do it, and then let other people find it out afterwards. 3364.352

p. M-505

True humility well lead you to think rightly about yourselves, to think the truth about yourselves. SW51

p. M-521

Humility is one of the chief qualifications for usefulness; many have passed away from the roll of useful men because they have been lifted up with pride, and so have fallen into the snare of the devil. SW52

p. M-521

(The Glorious Pursuit: Embracing the Virtues of Christ by Gary L. Thomas)
 Colorado Springs, CO: NavPress. Copyright– Gary Thomas, 1998.

Humility is the disposition that makes us available to be blessed by God. The Psalms seem obsessed with God's eagerness to reach out to the humble: God saves the humble, guides the humble, sustains the humble, and even crowns the humble. Notice that everything flows *from* God *to* the humble servant.

Pride seeks to reverse this. Pride is self-reliance and self-dependence. Arrogance seeks to *obligate* God instead of *receive* from Him.

p. 50

(Exploring the Mind & Heart of the Prince of Preachers: Five-thousand illustrations under one-thousand topical headings from the works of C. H. Spurgeon by C. H. Spurgeon) Oswego, IL: Fox River Press. Copyright– Fox River Press, 2005.

KINDESS 33

We are bound to be just and right towards all men as men, whatever their religious convictions, or irreligious notions. Injustice is no friend to truth. We must not fight God's battles with the weapons of ill-will. For us to hate those who are in error, or talk of them with contempt or wish them ill, or do them wrong, is not according to the Spirit of Christ. You cannot cast out Satan by Satan, nor correct error by violence, nor overcome hate by hate.

1860.509

p. 270

The more holy, the more humble. 441.177

p. 294

THE HORSE AND HER BOY

When I was about 5 years old, my father decided that I needed a horse of my own to care for. So he bought an old bay mare and brought her home to me. I named her Dixie.

Dixie was a formidable beast for me at my age and small stature. No saddle was small enough, no stirrups short enough for my legs, so I rode bareback most of the time.

Dixie was plump, which meant that my feet stuck straight out, making it difficult to stay astride. But whenever I fell off, Dixie would simply stop, look at me, and wait while I tried to climb on her back again. This leads me to Dixie's most admirable trait: She was wonderfully patient.

I, on the other hand, was less than patient with Dixie. Yet she bore my childish tantrums with stoic patience, never once retaliating. I wish I could be more like Dixie, having patience that overlooks a multitude of offenses. I have to ask myself, "How do I react when others aggravate me?" Do I respond with humility, meekness, and patience? (Col. 3:12). Or with intolerance and indignation?

To overlook an offense. To forgive 70 times 7. To bear with human frailty and failure. To show mercy and kindness to those who exasperate us. To gain such control over our souls—this is the work of God.

*God of grace and God of goodness,
Teach me to be ever kind,
Always gentle and forgiving
With the Savior first in mind. —Brandt*

**Love that is born at Calvary
bears and forbears, gives and forgives.**

(Taken from *Our Daily Bread*, Wednesday, December 14, 2011)

v.13 Bearing with one another and forgiving one another, if anyone should have a complaint against anyone, even as also the Lord forgave you, in the same manner also you forgive.

The NET Bible then translates verse 13:

bearing with one another and forgiving one another, if someone happens to have a complaint against anyone else. Just as the Lord has forgiven you, so you also forgive others.

Peterson paraphrases verse 13:

Be even-tempered, content with second place, quick to forgive an offense. Forgive as quickly and completely as the Master forgave you.

The Bible Knowledge Commentary says:

3:13. Furthermore, believers are to **bear with each other** (i.e., “put up with each other”) with the attitudes just mentioned in v. 12. Also they are to **forgive whatever grievances** (complaints) they **may have against** others. How? By forgiving **as the Lord forgave** them, graciously and freely (Eph. 4:32). Grudges have no place in a Christian’s life for they may lead to the sins mentioned in Colossians 3:8-9.

We have been commanded in the passage to:

1. verse 12—“Put on” and
2. verse 13—**PLAY THE GAME.**

We now continue with **TWO MORE ARTICLES OF CLOTHING:**

6. The sixth garment is **“BEARING WITH ONE ANOTHER.”**

This is saying:

“Please be patient. God is not finished with me yet.”

This garment is really an outgrowth of the previous ones. When these other garments are a part of our lives, we will have the ability to bear with one another.

This is the ability to accept others and to love them even when we disagree with them.

Ruth Graham had inscribed upon her tombstone:

“End of Construction. Thank you for your patience.”

7. The seventh garment is **“FORGIVING ONE ANOTHER.”**

This forgiveness is:

FORGIVENESS WITHOUT HOLDING A GRUDGE AFTERWARDS.

This is the garment that is discussed further in the next statement:

“IF ANYONE SHOULD HAVE A COMPLAINT AGAINST ANYONE, EVEN AS ALSO THE LORD FORGAVE YOU, [IN LIKE] IN THE SAME MANNER ALSO YOU FORGIVE.”

Colossians 2:13 (DAV)

And you being dead in your trespasses and the uncircumcision of your flesh, He made alive together with Him, having forgiven us all our trespasses,

Our forgiveness is to be the same kind of forgiveness of the Saviour, who did not just cancel our debt, but blotted it out as though it had never been.

The first words of our Saviour on Calvary's cross are the most significant at this point. He was beaten, spit upon, nails driven through His flesh, and His body suspended between heaven and earth and what do we hear from His lips?

Luke 23:34 (KJV)

Then said Jesus, Father, forgive them; for they know not what they do.
...

The ability of God to forgive is seen in the:

WAY JESUS CHRIST HANDLES PETER AFTER THE DENIAL and
PARABLE OF THE PRODIGAL SON.

Not a word is said about the past, but a concern of the Saviour is for the present:

“Do you love me more than these?”

It was **PETER** who came to Jesus and asked about his own personal responsibility in the area of forgiveness. If he had been offended, should he **FORGIVE SEVEN TIMES**, and the Lord's answer to that was he should **FORGIVE SEVENTY TIMES SEVEN**, or that as a Christian we should be beyond offence in our capacity to forgive others.

Psalm 119:165 (KJV)

Great peace have they which love thy law: and nothing shall offend them.

Anders says:

The idea of putting up with the abuses and offenses of others continues with Paul's call to **bear with each other**. Believers are to go beyond quiet resignation positively to **forgive whatever grievances [they] may have against one another**. Believers have been fully forgiven by Christ (2:13-14), and the forgiven are obligated to become forgivers. The standard for this forgiveness is Christ himself.

p. 331

Barclay says:

There is the *forbearing and the forgiving spirit*. The Christian forbears and forgives; and he does so because he never forgets that a forgiven man must always be forgiving. As God forgave him, so he must forgive others, for only the forgiving can be forgiven.

p. 190

Barker & Kohlenberger say:

13 Paul expands the idea of patience. Christians who are truly patient will willingly "bear with" . . . those whose faults or unpleasant traits are an irritant to them, and they will "forgive" . . . those they have grievances against. "Forgive" is used in 2:13 of God's action toward us and has the sense of forgiving freely.

p. 836

Barton, Fackler, Taylor & Veerman say:

“Putting on” Christ affects how we treat others. It is only in the outworking of people’s relationships with one another that compassion, kindness, humility, gentleness, and patience are worked out. The testing ground is when people have *grievances . . . against one another*. Paul called the believers to *bear with* and *forgive* one another. “Bear with” means putting up with the “extra grace required” crowd.
p. 216

Bruce says:

13 Mutual forbearance, mutual tolerance, and mutual forgiveness should mark all their relations with one another. Did not Jesus himself inculcate the principle of unwearying and unceasing forgiveness, until “seventy times seven” (Matt. 18:22)? More than that, had they not received his forgiveness, in far greater measure than they were ever likely to have to emulate in forgiving others? For he taught the lesson of unlimited forgiveness by example and not only by precept.
p. 155

Calvin says:

He at length explains what he meant by *long-suffering*—that we embrace each other indulgently, and forgive also where any offence has been given. As, however, it is a thing that is hard and difficult, he confirms this doctrine by the example of Christ, and teaches, that the same thing is required from us, that as we, who have so frequently and so grievously offended, have nevertheless been received into favour, we should manifest the same kindness towards our neighbours, by forgiving whatever offences they have committed against us.
p. 213

Carson says:

14. The metaphor of putting on clothes continues as Paul exhorts them to put on love above all those virtues which they have already donned. But love is no mere additional garment. It is not one more virtue to be added to the list. Indeed, it is not only the supreme virtue (for this would leave the others as it were independent); it is rather the bond which knits all the others together and gives completeness.
p. 88

Eadie says:

. . . “Forbearing one another, and forgiving one another, if any one have a complaint against any other.” The meaning of the first participle has been illustrated under Ephes. iv. 2, and we need not in this place repeat the illustration. The sense is, having patience with one another—waiting with composure under injury or provocation, till those who so offend may come to a better mind.
p. 242

Eadie says:

The other participle . . . carries forward the sense—not only are we to forbear, but we are also to forgive. Not only are we to show humility, meekness, and long-suffering as we forbear, but we are also to manifest bowels of mercy and goodness in forgiving. The second participle . . . is found in a passage almost parallel, in Ephes. iv. 32, and it also occurs in the same sense in ii. 13 of this epistle.
p. 242

Eadie says:

If Christ forgive sin, the inference is, that He is Divine. Pardon is a Divine prerogative, yet Christ exercises it. And it is not on His part a venturesome act, nor one which is provisional, and cannot take effect till it receive the sanction of the Father, but it is at once full, decided, and final.
p. 243

Fergusson says:

He recommendeth the practice of meekness and long-suffering, which consists in bearing with and pardoning even of real injuries done by others, and persuadeth them unto it from Christ's example in pardoning us.
p. 363

Gaebelein says:

We are to forbear as God has forborne. We are to forgive as Christ has forgiven us; to all which is to be added love as that which is the "bond of perfectness," which keeps everything in its place and perfects every detail of life.
p. 77

Garland says:

These virtues lead to the action of forbearing and forgiving . . . By bearing with and bearing up the brother or sister who sins, we demonstrate this love and our obedience to the law of Christ . . . Paul's asking believers to forgive one another reveals that he is no utopian dreamer. He recognizes that Christians are not perfect and will sin. They must be conformed to Christ in every aspect of their lives but particularly in the willingness to forgive others.
p. 211

Gromacki says:

"Forbearing one another" means a person tolerates others when they irritate him. Forbearance has "an element of leniency, a willingness to suspend a rightful demand out of consideration for the plight or weakness of a fellow believer."¹⁴ It seeks redemptive ends (Rom. 2:4; 3:25).

"Forgiving one another" is the climax of these other virtues. Its *meaning* is the gracious removal of sin and the gracious treatment of the sinner who is unworthy to receive it.

¹⁴Everett F. Harrison, *Colossians: Christ All-sufficient*, p. 89.
pp. 140-41

Henry says:

. . . *Forbearing one another*. We have all of us something which needs to be borne with. We need the same good turn from others which we are bound to show them.

p. 1873

Henry says:

Quarrels will sometimes happen, even among the elect of God, who are holy and beloved. But it is our duty to forgive one another in such cases. *Even as Christ forgave you, so also do you.*

p. 1873

Hughes says:

Wearing saintly attire promotes the capacity to “bear with each other.” That is no small accomplishment! In the days before smoking sections on planes, a passenger started to light a cigar when the stewardess informed him that cigar smoking was not allowed unless it was alright with the other person in the immediate area. “Do you object to his smoking?” she asked the woman seated next to the man. “I absolutely detest cigars,” was the stony reply. The stewardess then spoke to a young man near the front of the cabin and came back to report that he would not mind sitting next to a cigar smoker. As the cigar-smoking man walked forward to his new seat, his former seatmate, the boisterous woman, turned to the stewardess and confided, “I’ve been married to that man for thirty years, and I still can’t stand his awful cigars.”

pp. 104-5

Jamieson, Fausset & Brown says:

13. Forbearing—as to present offenses. **forgiving**—as to past offenses.

p. 1325

Lange says:

Forbearing one another and forgiving each other.—These participles define the modality of the exhibition of the virtues just mentioned; they must be appropriate by practice which makes the master. The present tense indicates permanence.

p. 69

Lenski says:

“Enduring one another” means holding out when burdens are heaped up. These need not be insults and injuries, they may be labors for us; they may be faults, thoughtlessness on the part of others. Finally, “forgiving each other if anyone against anyone (note the juxtaposition) may have complaint,” . . . implying that such instances may be expected to occur.

p. 171

MacArthur says:

Bearing with one another means “to endure, to hold out in spite of persecution, threats, injury, indifference, or complaints and not retaliate.” It characterized Paul, who told the Corinthians, “when we are reviled, we bless; when we are persecuted, we endure” (1 Cor. 4:12). It did not characterize the Corinthians, who were actually taking each other to court. Paul exclaims, “Why not rather be wronged? Why not rather be defrauded?” (1 Cor. 6:7). Believers are to exhibit forbearance (Eph. 4:2). Such were the Thessalonians, of whom Paul wrote, “We ourselves speak proudly of you among the churches of God for your perseverance and faith in the midst of all your persecutions and afflictions which you endure [*anexomai*, the same term used here in 3:13]” (2 Thess. 1:4).

Believers are to be marked not only by endurance, but also by **forgiving each other**. The Greek *charizomenoi* literally means “to be gracious” and the text uses a reflexive pronoun, so it literally reads, “forgiving themselves.” The church as a whole is to be a gracious, mutually forgiving fellowship. By including the phrase **just as the Lord forgave you, so also should you** Paul makes Christ the model of forgiveness. Because He has forgiven us, so also must we forgive others (Eph. 4:32 . . .

pp. 156-7

McGee says:

There are always going to be some people with whom you cannot work out things—we must realize that. When our Lord denounced the Pharisees, there was no mention of forgiveness—He just denounced them. They did not seek His forgiveness, of course.

p. 359

Melick says:

These five attributes are followed by two others of the same type: enduring (“Bear with each other,” NIV) and forgiving. Enduring speaks to the practice of other Christian characteristics. Some believers in the church were being offended by the actions of others. The terms called the believers to a high standard of personal action when offended. “Enduring” is putting up with others even when they fail or act differently from what is expected. “Forgiving” is based on the root word for “grace.” It carries the idea of a free forgiveness, perhaps because of grace. These two qualities were linked in Paul’s mind as they often are in practice.

p. 300

O’Brien says:

13. The exhortation continues with the two participles . . . (“bear with”) and . . . (“forgive”; on the imperatival use of the participle see on 3:9), while the reason or justification for such a conciliatory attitude is: “the Lord has forgiven you.” The exercise of forbearance (. . . means “endure,” “bear with,” “put up with,” . . .) by Christians toward “one another” (. . . in the genitive case after a verb of emotion . . .

p. 201

Phillips says:

Forebearance! Forgiveness! Here is the grave of all of our squabbles. In the home, at work, on the playing field, and in the church we are called upon to exhibit the spirit of the Lord Jesus.

In one of his sermons, D. L. Moody used to picture the Lord's saying to Peter, "Go, hunt up the man who put the crown of thorns on My head and tell him that I love him. Tell him that he can have a crown in my kingdom, one without a thorn. Find the man who spat in my face and preach the gospel to him. Tell him that I forgive him and that I died to save him. Find the man who thrust the spear into my side and tell him that there is a quicker way to my heart." That is how the Lord Jesus has forgiven us. Now it is our turn. We are to forgive others and make an end of our quarrels. The Greek word occurs only here and means "grievances."

p. 180

Pickell says:

They are to express mutual self control and be ready to pardon when they have suffered wrong. This forgiveness is no casual or perfunctory affair, but includes the removal of all resentment and ill will. It is based on Christ's forgiveness and should emulate it . . .

p. 60

Patzia says:

Tolerance and forgiveness should not be regarded as two additional virtues but rather as explanations of how gentleness and patience are to be exercised in the body. To be tolerant is to be patiently forbearing of others with the idea of forgiving them.

p. 79

Simpson & Bruce say:

Mutual forbearance, mutual tolerance, mutual forgiveness, should mark all their relations with one another. Did not Jesus Himself inculcate the principle of unwearying and unceasing forgiveness, “until seventy times seven”? More than that, had they themselves not received His forgiveness, in far greater measure than they were ever likely to have to emulate in forgiving others? The Teacher of unlimited forgiveness had taught His lesson by example and not only by precept. In His teaching, too, He had made it clear that those who seek the forgiveness of God must be ready to forgive others—not that their forgiveness of others could be the basis of God’s forgiveness of them (for God’s forgiveness is ever prior to ours); but that an unforgiving spirit is a barrier to the reception of God’s forgiveness. So, in a parallel passage in Eph. 4:32, Paul bids his readers to be kind and tenderhearted one to another, “forgiving each other, even as God also in Christ forgave you.” In fact, he reproduces Jesus’ instance on the close connection between God’s forgiveness of us and our forgiveness of others in a way that suggests that he knew the Lord’s Prayer.
pp. 280-81

Spurgeon says:

But brethren, while this gives glory to Christ, what a weight is lent to the precept, since it is supported by the example and the authority of our divine Lord: “Even as Christ forgave you, so also do ye.” What a model is set before us! How perfect is that spirit of love which we are to manifest! Even as Christ forgave us we are bidden to forgive others; what nobler pattern could have been chosen? Surely he that trifles with this precept, or thinks it one that is left to our option to obey or to neglect, cannot rightly know the dignity of the Christ in whose pierced hand this law is held forth before our eyes. Depend upon it, this command so wondrously linked with the Person of the pardoning Christ is of no common importance.
p. 638

Spurgeon says:

The Lord Jesus Christ is to be held up as an example of pardoning love for the true and hearty way in which He forgives sin. Forgiveness when it comes from human lips in measured, studied phrase, is not worth the having; for the heart is not in it, or it would be more free and joyful. The Lord Jesus Christ absolves sinners with all His heart: He never acts in a cold, formal manner. Never does He outwardly forgive and in secret retain His wrath; but wholly, entirely, joyfully, He puts away the sin of those He forgives, and puts it away for ever. When He forgives He forgives the whole of our faults, follies, failures, and offences.

p. 640

Spurgeon says:

This forgiveness, again, is given by the Lord Jesus Christ in the completest possible manner. He keeps no back reckonings; He retains no reserves of anger. He so forgives that He forgets. That is the wonder of it: He says, "I will not remember thy sins." He casts them behind His back: they are wholly and completely gone from His observation or regard.

p. 640

Spurgeon says:

The Lord Jesus Christ forgives His people in a continuous manner. He forgave us long ago: He still forgives us. He does not forgive and afterward accuse; His forgiveness is eternal; it is not a reprieve He gives to you, believing ones, but a free pardon under the King's hand and seal, which shall effectively protect you from accusation and punishment.

p. 640

Sturz says:

The idea of longsuffering (v. 12) is expanded by two verbal adjectives: *bearing with one another and forgiving each other*. The first means to endure, to suffer, and even to permit others to walk over you, your ideas, and your plans . . . The second implies not only a difference of opinion or method, but also that one has been wronged. In such a case we must not only bear with the brother, but also forgive him, to wipe the debt off the books . . .
pp. 102-3

Wuest says:

“Forbearing” is *anechō*, “to bear with, endure.” “Forgiving” is *charizomai*, “to show one’s self gracious, kind, benevolent, to grant forgiveness.” The Greek word “grace” is *charis*, and has the same form as this word. “Quarrel” is *momphē*, “cause of blame, matter of complaint.” “Even as” is *kathōs*, “according as, just as, in proportion as, in the degree that.” We are to forgive others because God forgave us and in the degree that He forgave, that is, a full forgiveness.
p. 224

(Exploring the Mind & Heart of the Prince of Preachers: Five-thousand illustrations under one-thousand topical headings from the works of C. H. Spurgeon by C. H. Spurgeon) Oswego, IL: Fox River Press. Copyright– Fox River Press, 2005.

Depend upon it, our judgment is very much like a pair of scales; if Christ goes up self goes down; and if self rises Jesus falls in our esteem. No man ever sets a high price upon self and Christ at the same time. 1271.8
pp. 235-6

(Exploring the Mind & Heart of the Prince of Preachers: Five-thousand illustrations under one-thousand topical headings from the works of C. H. Spurgeon by C. H. Spurgeon) Oswego, IL: Fox River Press. Copyright– Fox River Press, 2005.

RECONCILIATION³³

Our love ought to follow the love of God in one point, namely, in always seeking to produce reconciliation. It was to this end that God sent his Son. Has anybody offended you? Seek reconciliation. “Oh, but I am the offended party.” So was God, and he went straight away and sought reconciliation. Brother, do the same. “Oh, but I have been insulted.” Just so: so was God: all the wrong was towards him, yet he sent. “Oh, but the party is so unworthy.” So are you; but “God loved you and sent his Son.” 1707.119 p. 380

I am grieved to say that it is not altogether an unusual thing to find fathers who will not forgive a daughter, or a son. They did not happen to marry the person you would like to choose for them; and, of course, you have a perfect right, have you not, to make the selection for them? You thought you had a right to pick for yourself, but you will not give that right to your children; so you have an enmity against them on that account; and then you go whining to God to forgive you, and yet you will not forgive your daughter. 2322.403 p. 289

(Take My Heart, O God: Riches from the Greatest Christian Women Writers of All Times by Sarah Young) Grand Rapids, MI: Zondervan. Copyright– Worthy Media, Inc., 2010.

Those who were able to forgive their enemies were able to return to the outside world and rebuild their lives, no matter what the physical scars. Those who nursed their bitterness remained invalids. It was as simple and as horrible as that.

—CORRIE TEN BOOM

p. 9/2

(A Love Worth Giving: Living in the Overflow of God's Love by Max Lucado)
Nashville, TN: W Publishing / Thomas Nelson. Copyright – Max
Lucado, 2002.

Such love isn't easy. Not for you. Not for me. Not even for Jesus. Want proof? Listen to his frustration: "You people have no faith. How long must I stay with you? How long must I put up with you?" (Mark 9:19).

Even the Son of God was handed plates of "croak-ra" and "gasp-aragus." To know Jesus asked such a question reassures us. But to hear how he answered it will change us. *How long must I put up with you?*

"Long enough to be called crazy by my brothers and a liar by my neighbors. Long enough to be run out of my town and my Temple. Long enough to be laughed at, cursed, slapped, hit, blindfolded, and mocked. Long enough to feel warm spit and sharp whips and see my own blood puddle at my feet."

How long? "Until the rooster sings and the sweat stings and the mallet rings and a hillside of demons smirk at a dying God."

How long? "Long enough for every sin to so soak my sinless soul that heaven will turn in horror until my swollen lips pronounce the final transaction: 'It is finished.'"

How long? "Until it kills me."

Jesus bore all things, believed all things, hoped all things, and endured all things. Every single one.

p. 114

(A Continual Feast by Jan Karon) New York, NY: Viking / Penguin Group.
Copyright – Jan Karon, 2005.

Watch the kind of people God brings around you, and you will be humiliated to find that this is His way of revealing to you the kind of person you have been to Him. Now, He says, exhibit to that one exactly what I have shown to you.

[Oswald Chambers]

(Exploring the Mind & Heart of the Prince of Preachers: Five-thousand illustrations under one-thousand topical headings from the works of C. H. Spurgeon by C. H. Spurgeon) Oswego, IL: Fox River Press. Copyright– Fox River Press, 2005.

Every time the sheep bleats, it loses a mouthful, and every time we complain we lose a blessing. PT43

How much if the staple of our conversation consists in complaint! 874.313

There are some who do little else but complain. They complain of the times, of the weather, of the government, of their families, of their trade; if, for once, they would complain of themselves, they might have a more deserving subject for fault-finding. 3021.19
p. 82

Remember, you may get into hell by criticism, but you will never criticize your soul out of it. 165.5
p. 99

(Thirsting for God: Spiritual Refreshment for the Sacred Journey by Gary L. Thomas) Eugene, OR: Harvest House. Copyright– Gary Thomas, 1999/2011.

When I truly understand how much sin affects so much of what I do, when I drink deeply of God's grace and mercy, when I look on the holy and perfect Son of God and see what true glory and character excellence really is, what ledge can I stand on to judge? There is none.
p. 159

(Life on the Highest Plane: A Study of the Spiritual Nature and Needs of Man by Ruth Paxson) Chicago, IL: Moody Press. Copyright—The Moody Bible Institute of Chicago, 1928.

But it was in His sacrificial love for men that the perfection of Christ's character shone forth even more than in His righteous treatment of them. Christ Jesus never pampered or pleased Himself. Though weary and hungry the soul need of a prostitute in Samaria would detain Him by Jacob's well while the others went on into town to buy food; His night's sleep was gladly forfeited that He might talk with the man who feared to come to Him by day; He did not stop short with self-emptying and self-humbling, costly as they were, but kept on giving Himself even unto death, the death of the cross. The God-man pouring out His soul unto death in sacrificial love is the perfect pattern.

p. 261

Colossians 1:14 (DAV)

in whom we are having our redemption, the forgiveness of our sins.

Psalm 130:3-4 (NIV)

If you, O Lord, kept a record of sins,
O Lord, who could stand?

But with you there is forgiveness;
therefore you are feared.

(How Great Thou Art: A Daily Devotional by Steve Halliday & William Travis) Sisters, OR: Multnomah. Copyright – Steve Halliday & William Travis, 1999.

A Warm Welcome

*While they were stoning him, Stephen prayed,
“Lord Jesus, receive my spirit.”*
(ACTS 7:59)

The moment Christ received us as His own, He stood ready to welcome and greet us with great joy the instant we depart from this world. Poor soul, you were never so welcome to your dearest friend, nor into the arms of a father, a husband, or a wife, as you will be at that moment into the presence and embrace of your Lord!

Even now you hear and read and only partly believe how deeply He loves us, as dearly as a man loves his cherished spouse and his own body, as dearly as he cares for his own flesh and bone. But then you shall *feel* how He loves you—you, in particular!

If the angels of God rejoiced at your conversion, what joy will there be in heaven at your full entrance into the salvation you have received? Surely those angels will shower you with a loud welcome and happily join with Christ in His triumphant joy!

If a returning prodigal finds himself in the arms of his father’s love, is welcomed home with kisses, and presented with his own robe and given a great feast, then what welcome may a cleansed and redeemed soul expect when it comes into the presence of God’s glorious love! We will be received with amazing demonstrations of love that magnify the love of God, a love which exceeds all human love, as much as omnipotence exceeds our impotence.

Though in the dark here below you may have questioned whether God welcomed you when you came to Him in prayer or when you came to His holy table, yet try to doubt your welcome *then*—if you can!

RICHARD BAXTER

(July 30)

(Nearing Home: Life, Faith, and Finishing Well by Billy Graham) Nashville, TN: Thomas Nelson. Copyright– William F. Graham, Jr., 2011.

FIXING BROKEN RELATIONSHIPS

How do we restore a legacy that has been marred by something that may have happened many years ago, but continues to haunt us because it was never resolved? Often these have to do with broken relationships that have never been healed. . . .

Don't come to the end of your life and look back with regret over a hurt that could have been forgiven or a relationship that could have been healed—if you had only seized the initiative and taken the first step. Why don't we do this? Often it is because of pride; we hate to admit we were wrong or at least that we had a part in causing the split. Sometimes it is because we are afraid of being rebuffed or of opening our lives to still more hurt. But whatever the reason, do not let it keep you from seeking to heal the hurts and conflicts of the past. . . .

Ask God to make a forgiving spirit part of your legacy, not only reconciling you with others but also passing on an example of Christ's forgiveness and grace to those who come after you. It isn't easy; it will take much thought, wisdom, and prayer. But it will be one of the most important things you ever do. . . .

Forgiveness is one of the most beautiful words in the human vocabulary and is best illustrated by God's forgiveness of sin.
pp. 125-6

v.14 And upon all these put on love, which is the bond of completeness.

The NET Bible then translates verse 14:

And to all these virtues add love, which is the perfect bond.

Peterson paraphrases verse 14:

And regardless of what else you put on, wear love. It's your basic, all-purpose garment. Never be without it.

The Bible Knowledge Commentary says:

3:14. But **over all these virtues** Christians are to **put on love**. As Paul wrote elsewhere, "The greatest of these is love" (1 Cor. 13:13). In one's catalog of virtues love should be the cover, because it is of supreme importance and is the perfect bond, holding **them all together in perfect unity**.

We now have our **FINAL ARTICLE OF CLOTHING:**

8. The eighth garment is **“LOVE.”**

This is the garment that:

HOLDS everything else together,

GOES over all of the rest, and

SHOWS—the one that people see.

This is **“LOVE”** which is produced by the Spirit of God in our lives.

Love is the **OIL** which keeps all the pieces of machinery running smoothly.

Notice it is **“LOVE”** and **NOT LAW**, nor **KNOWLEDGE** or **PHILOSOPHY** which accomplishes this.

John 13:34-35 (NASB)

A new commandment I give to you, that you love one another, even as I have loved you, that you also love one another. By this all men will know that you are My disciples, if you have love for one another.”

Bertrand Russell, who is an avid agnostic, once made this interesting statement:

There are certain things that our age needs . . . the root of the matter is a thing so simple that I am almost ashamed to mention it for fear of the derisive smile with which wise cynics will greet my words. The thing I mean, please forgive me for mentioning it – is love, Christian love or compassion. If you feel this, you have a motive for existence, a guide in action, a reason for courage, an imperative necessity for intellectual honesty.

<http://www.why-christianity.com/christianity.htm>

This particular garment is also the **FIRST MANIFESTATION OF THE SPIRIT** mentioned in:

Galatians 5:22-23 (DAV)

But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-control. Against such things as these there is no law.

In the Corinthian Epistle as the Apostle Paul is dealing with all the problems of the Corinthian church, he stops in the middle of his discourse in chapter 13 and shares with them the secret to solving all their problems. It is the **“LOVE”** that is described here in verse 14.

Lord crucified, give me a heart like Thine!
 Teach me to love the dying souls of men—
 And keep my heart in closest touch with Thee;
 And give me love—pure Calvary’s love
 To bring the lost to Thee.

—James A. Stewart

(source unknown)

The only way these garments we have looked at can be put on in our lives is by our living union with Jesus Christ as we’re abiding in Him and His love is flowing through us. These garments are going to be representing the manifestation of a life controlled by the Holy Spirit.

Abbott says:

Love binds the virtues into a harmonious whole, not as if they could exist without it, for it might be called by a different figure—the root of all; but the figure of clothing here adopted required that its relation to the other virtues should be put in a different aspect.

p. 288

Barclay says:

To the garments of the virtues and the graces Paul adds one more—what he calls *the perfect bond of love*. Love is the binding power which holds the whole Christian body together. The tendency of any body of people is sooner or later to fly apart; and love is the one bond which will hold them together in unbreakable fellowship.

p. 190

Barker & Kohlenberger say:

All the virtues listed in vv.12-13 are, on the highest level, manifestations of love; but love is larger than any one of them, indeed, larger than all of them combined. The mention of love as a separate “article of clothing” is therefore not superfluous.

p. 836

Barton, Fackler, Taylor & Veerman say:

All the virtues that Paul encouraged the believers in Colosse to develop were perfectly bound together by *love*. As they clothed themselves with these virtues, the last garment to put on was love, which, like a belt, holds all the others in place. Literally it means “the bond of perfection.” Love pulls together the other graces in perfect, unified action. To practice any list of virtues without practicing love will lead to distortion, fragmentation, and stagnation.

p. 217

Bruce says:

14 Above all else, Paul adds, put on the grace which binds all the other graces together, the crowning grace of love. In Gal. 5:6 love is the active expression of justifying faith; in Gal. 5:22 it is the primary fruit of the Spirit; in 1 Cor. 13:13 it is the supreme Christian grace; in Rom. 13:9-10 all the commandments are summed up in one: “You shall love your neighbor as yourself.” Love is the fulfilment of the law of God because love does a neighbor nothing but good.

pp. 155-6

Calvin says:

For where *love* is wanting, all these things are sought for in vain. That he may commend it the more, he calls it the *bond of perfection*, meaning by this, that the troop of all the virtues is comprehended under it.

p. 214

Eadie says:

. . . “Which is the bond of perfectness,” that bond which unites all the graces into completeness and symmetry.

p. 244

Fergusson says:

The apostle, following the metaphor taken from garments, exhorteth them to put on the grace of charity, as the upper garment above the rest, and so more precious than the rest; commending it from this, that it is a tie or bond which knitteth all the members of the church together, and maketh all their several gifts and graces cohere, and so be useful for the public good; whereby the church is made a perfect body, able to discharge those actions which are competent to it.

pp. 363-4

Hendriksen says:

This supremacy of love—note “above all these things”—is clear also from I Cor. 13:13. Love heads the list of “the fruits of the Spirit” (Gal. 5:22). In Paul’s prayer for the Philippians the petition mentioned first of all is “that your love may abound more and more” (Phil. 1:9). Love dominates the writings of John, where it is mentioned scores of times. With Peter, too, love is supreme (I Peter 4:8).

p. 158

Hendriksen says:

It is *intelligent and purposeful self-giving* that Paul has in mind, the fulfilment of both the law and the gospel. In the present it is especially *mutual* love, love for one another within the Christian community, that is thought of, though it is true that such love overflows its boundaries (I Thess. 3:12). That is of the very essence of love: to overflow. It was this love for one another, as brothers and sisters in the Lord, of which Jesus spoke when he issued his “new commandment” . . .

p. 158

C. Henry says:

Self-giving love is the characteristic Christian attitude. It is continually insisted upon throughout the New Testament, and its importance cannot be overestimated. Where it is the dominant sentiment, all of life is bound together in one harmonious whole.

p. 329

Hughes says:

The imperative thrust is continuous: keep putting on love over and over and over again.

May we never neglect “love, which binds them all together in perfect unity.”

p. 107

Ironside says:

And now turn to verse 14 where we have the girdle that holds all our new garments in place. It might be rendered, “And over all these things put on love, which is the girdle of perfection,” Just as the Oriental binds his flowing robes about him with a girdle, or sash, so the new man binds his new habits with the controlling power of love. Whatever is contrary to love is contrary to Christ. No amount of sophisticated reasoning can make anything pleasing to God which is opposed to that divine love which He Himself sheds abroad in our hearts by the Holy Spirit who is given unto us.

p. 150

Jamieson, Fausset & Brown say:

Charity, which is the crowning grace, covering the multitude of others' sins (I Pet. 4:8), must *overlie* all the other graces enumerated.
p. 1326

Jamieson, Fausset & Brown say:

bond of perfectness—an upper garment which *completes* and keeps together the rest, which, without it, would be loose and disconnected.
p. 1326

King says:

But, one moment: don't you like that overcoat—"above all these things put on love", 14. As we go out to face life, we shall often find it very chilly. Cold winds of opposition may come about us, to blow at our allegiance to CHRIST; dark clouds of disapproval may frown on our Christian stand for Him—don't let us go out without our overcoat. The love of GOD will warm our hearts and spirits. What matter the cold looks of men? The saintly Horatius Bonar says:

“Men need thee, love thee, praise thee not;
The Master praises, what are men?”

We remind ourselves, too, that this very overcoating of the love of GOD—His for us, and ours for Him—will also kindle within our hearts a love for others, even for those who oppose themselves. So may people admire our overcoat, and seek to enquire where they can get one like it.
p. 87

Lightfoot says:

Love is the outer garment which holds the others in their places.
p. 222

Lightfoot says:

. . . *'the bond of perfection,* 'i.e. the power, which unites and holds together all those graces and virtues, which together make up perfection.
p. 222

Melick says:

Paul singled out one characteristic above all others: love. The term chosen is the most frequent in the New Testament, *agapē*. Consistently it describes God's love, as well as the love Christians should have for God, the world, and each other. Like the Old Testament and Jesus, Paul advocated love as the fulfillment of the Mosaic law. It contrasts with the immorality of 3:5, which characterizes blatant lawbreakers.
p. 300

Phillips says:

The word for "love" is *agapē*, God's kind of love, the kind of sacrificing love that took the Lord Jesus to the Cross. That is to be our topcoat, the very love of Christ Himself, so sadly lacking in most of us most of the time. How often we go out without our overcoat!
p. 180

Pickell says:

Above all these Christians were directed to put on love (charity, K.J.V.), which is the bond of perfectness (v. 14). Love is the sum of all virtues and binds the others together. What is more, its presence will eliminate the evils enumerated by the Apostle . . .
p. 60

Radmacher, Allen & House say:

But above all these things: On top of all these things, like an outer garment.
put on love: Love is the basis and cloak of all the graces (1 Cor. 13:13). **bond:**
 The bond that binds the others together. **perfection:** This means
 completeness, full grown, mature.
 p. 1567

Simpson & Bruce say:

And above all, Paul adds, put on the grace which binds all these other graces
 together, the crowning grace of love.
 p. 281

Sturz says:

And above all these things means that in addition to all mentioned in verses
 12, 13, the following is the capstone and is that which gives life and meaning
 to the new man (v. 10). [*Put on*] *love*. He praised them for their love in 1:4.
 Now he wants them to increase and develop perfect love for all men, the
 mark of the Christian (John 13:35).
 p. 104

Wuest says:

“Charity” is *agapē*, God’s love produced in the heart of the yielded believer.
 Vincent says: “Love embraces and knits together all the virtues.” Lightfoot
 says: “Love is the outer garment which holds the others in their places.”
 Expositors says: “These virtues are manifestations of love, but may be
 conceivably exhibited where love is absent.” All of which goes to say that
 when these virtues are practiced without the accompaniment of divine love,
 they are as sounding brass and tinkling cymbal.
 p. 225

In these remaining verses of the passage, Paul is going to continually use the word “ALL”:

“AND UPON ALL THESE PUT ON LOVE” here in verse 14.

“IN ALL WISDOM”—verse 16,

“AND ALL WHATEVER YOU DO IN WORD OR DEED”—verse 17, and

“DO ALL IN THE NAME OF THE LORD JESUS”—verse 17.

He also uses the word “PUT ON” here like he does BACK IN verse 12, so that garment which goes over all of the others is “LOVE”—according to what he is describing here for us in our walk with the Lord.

(Voices from the Past: Puritan Devotional Readings edited by Richard Rushing) Carlisle, PA: Banner of Truth Trust. Copyright— Richard Rushing, 2009.

Every day we may see some new thing in Christ. His love has neither brim nor bottom. How blessed are we to enjoy this invaluable treasure, the love of Christ; or rather allow ourselves to be mastered and subdued in his love, so that Christ is our all, and all other things are nothing.
p. 264

(Exploring the Mind & Heart of the Prince of Preachers: Five-thousand illustrations under one-thousand topical headings from the works of C. H. Spurgeon by C. H. Spurgeon) Oswego, IL: Fox River Press. Copyright— Fox River Press, 2005.

Christ loved you when he died; he will love you when you die. 2492.557
p. 304

(The Attentive Life: Discerning God's Presence in All Things by Leighton Ford) Downers Grove, IL: InterVarsity Press. Copyright– Leighton Ford, 2008.

God wants us to be attentive people, as he is an attentive God. Many of the words of God in the Bible call his people to “look,” “see,” “listen,” “give heed.” Jesus (as paraphrased by Eugene Peterson in *The Message*) said in his Sermon on the Mount, “Give your entire attention to what God is doing right now” (Mt 6:34).

p. 23

(The Tender Heart by Richard Sibbes) Carlisle, PA: The Banner of Truth Trust. Copyright– Banner of Truth Trust, 2011.

Charles Spurgeon once told his students that he loved the sort of minister whose face invites you to be his friend, the sort of face on which you read the sign ‘Welcome’ and not ‘Beware of the dog’. He could have been describing Sibbes.

p. vi

(Exploring the Mind & Heart of the Prince of Preachers: Five-thousand illustrations under one-thousand topical headings from the works of C. H. Spurgeon by C. H. Spurgeon) Oswego, IL: Fox River Press. Copyright– Fox River Press, 2005.

For breadth the love of Jesus is immensity, for length it is eternity, for depth it is immeasurability, and for height it is infinity. 707.479

The Lord loves you not to-day, Christian, because of anything you are doing, or being, or saying, or thinking, but he loves you still, because his great heart is full of love, and it runneth over to you. 829.496

p. 189

(Exploring the Mind & Heart of the Prince of Preachers: Five-thousand illustrations under one-thousand topical headings from the works of C. H. Spurgeon by C. H. Spurgeon) Oswego, IL: Fox River Press. Copyright– Fox River Press, 2005.

He never loves them less, he cannot love them more. 829.497
p. 190

(The Purpose of Christmas by Rick Warren) New York, NY: Simon & Schuster. Copyright– Rick Warren, 2008.

The entire reason for Christmas is love of God. God loves you so much that he came to earth as a human so you could get to know him and learn to trust him and love him back. Theologians call this *the Incarnation*. God became one of us, a human being, so we could understand what he is really like.
p. 17

(The Barbarian Way: Soul Cravings by Erwin Raphael McManus) Nashville, TN: Thomas Nelson. Copyright– Erwin Raphael McManus, 2005.

The best I can tell, no matter how powerful it feels, the staying power of love isn't that high a percentage. The intensity of love seems to have no bearing on its resilience. If anything, the more you love someone, the more capacity you have to come to hate him or her. And why, by the way, does it seem that half the time you didn't even know you were in love until you lost it? Is heartbreak the only way to know it's the real deal?

After all, the only people who can hurt you deeply
are the ones
you allow to
get deep
inside your soul.

This is what makes love so dangerous. The more you love someone, the more that person can hurt you. When you give your heart away to someone, you entrust it to that person's care. Your beloved can pretty much do whatever he or she wants with it. You are left vulnerable and defenseless. Isn't love grand? No wonder we're all searching for it.
p. (Entry #2)

(Through the Eyes of a Champion: The Brandon Burlsworth Story by Jeff Kinley) Green Forest, AR: New Leaf Press. Copyright – Jeff Kinley, 2001.

But in addition to his friendly greeting and in a further effort to bond with his team, Tice also had another custom of sorts, occasionally commenting to a player, “Hey, have I told you I loved you lately?” And when the athlete responded “No Coach, you haven’t,” Tice would smile and say, “I’ll get back to you on that.” It was a “macho-lite” method of communicating a love he had for each one of his boys. And over the years it had helped build a unifying bridge between the coach and his athletes.

p. 119

(Exploring the Mind & Heart of the Prince of Preachers: Five-thousand illustrations under one-thousand topical headings from the works of C. H. Spurgeon) by C. H. Spurgeon) Oswego, IL: Fox River Press. Copyright– Fox River Press, 2005.

Love is the grandest preparation for the ministry, whether exercised in the congregation or in the class. CC30

You cannot look after God’s people, and properly care for them in all their sins, temptations, trials, and difficulties, unless you love them; you will grow sick and weary of pastoral work unless there be a fresh spring of love in your heart welling up towards them. A mother tires not of watching by the bedside of her sick child, because love sustains her; she will outlast the paid nurse by many an hour; love props her drooping eyelids. 3211.398

p. M-524

v.15 And let the peace of Christ be ruling in your hearts, into which also you were called in one body; and keep on being thankful.

The NET Bible then translates verse 15:

Let the peace of Christ be in control in your heart (for you were in fact called as one body to this peace), and be thankful.

Peterson paraphrases verse 15:

Let the peace of Christ keep you in tune with each other, in step with each other. None of this going off and doing your own thing. And cultivate thankfulness.

The Bible Knowledge Commentary says:

3:15. Believers are also to **let the peace of Christ rule in their hearts** because they are **called to peace** as **members of one body**. The closer believers are to Christ (and His likeness), the closer they are to each other. In interpersonal relationships “peace” (transcendent, God-given tranquility) should rule (. . . “arbitrate, decide every debate”; a word used only here in the NT; cf. *katabrabeuetō*, “decide against,” 2:18). Christ’s followers who have put on the virtues Paul listed . . . are concerned about being arbitrated in every trying circumstance by His peace, not by their wrangling. Also Christians are to **be thankful** . . . An attitude of gratitude contributes to an enjoyment of spiritual tranquility, whereas grumbling makes for inner agitation.

In this verse he **COMMANDS** them to:

“LET THE PEACE OF CHRIST BE RULING IN YOUR HEARTS.”

John 14:27 (KJV)

Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

What Paul is really saying here is to **“LET THE PEACE OF CHRIST”** be acting as an **UMPIRE** in your hearts.

John 16:33 (KJV)

These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.

2 Thessalonians 3:16 (TLB)

May the Lord of peace himself give you his peace no matter what happens. The Lord be with you all.

Wuest says:

Lightfoot says: “Wherever there is a conflict of motives or impulses or reasons, the peace of Christ must step in and decide which is to prevail.”
p. 226

It is the peace of God that acts upon our hearts when we are knowing that we have made the right decision in the will of God.

Isaiah 32:17 (KJV)

And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever.

Barclay speaks on his word for “rule” or “umpire” when he says:

. . . it is the word that is used of the umpire who settled things with his decision in any matter of dispute. . . The way to right action is to appoint Jesus Christ as the arbiter between the conflicting emotions in our hearts; and if we accept His decisions, we cannot go wrong.
pp. 190-91

This is the same word that is used in:

Colossians 2:18 (DAV)

Let no one disqualify you, . . .

Isaiah 26:3 (KJV)

Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee.

Philippians 4:6-7 (TLB)

Don't worry about anything; instead, pray about everything; tell God your needs and don't forget to thank him for his answers. If you do this you will experience God's peace, which is far more wonderful than the human mind can understand. His peace will keep your thoughts and your hearts quiet and at rest as you trust in Christ Jesus.

“INTO WHICH ALSO YOU WERE CALLED IN ONE BODY.”

This **“ONE BODY”** he is referring to is the **CHURCH OF JESUS CHRIST**—of which the Savior is the head. We who know Christ are members of that body.

Ephesians 2:14 (TLB)

For Christ himself is our way of peace. He has made peace between us Jews and you Gentiles by making us all one family, breaking down the wall of contempt that used to separate us.

“AND KEEP ON BEING THANKFUL.”

This is the secret to joyful Christian experience as we learn to be thankful. It is a maintainer of our peace and also an excellent means of public relations.

In one of our previous studies, he told us to be “abounding” or “overflowing” in thanksgiving.

Barclay says:

Then Paul uses a vivid picture. “Let the peace of God,” he says, “be the decider of all things within your heart.” Literally what Paul says is, “Let the peace of God be the umpire in your heart.” The verb he uses is a verb from the athletic arena; it is the word that is used of the umpire who settled things with his decision in any matter of dispute. If the peace of Jesus Christ is the umpire in any man’s heart, then, when feelings clash, and when we are pulled in two directions at the same time, when Christian charity conflicts in our hearts with unchristian irritation and annoyance, the decision of Christ will keep us in the way of love, and the Church will remain the one body it was meant to be. The way to right action is to appoint Jesus Christ as the arbiter between the conflicting emotions in our hearts; and if we accept His decisions, we cannot go wrong.
pp. 190-91

Barker & Kohlenberger say:

15 Those who see this verse as a continuation of the appeal for loving concern (v.14) among Christians are inclined to interpret “peace” to mean peace among the members of the Christian community. Those who understand it as introducing a new idea interpret “peace” as inward “heart” peace in the midst of life’s adversities. Perhaps we should not limit the word but should understand it as denoting peace in the broadest sense. It is the peace “of Christ” because it is the peace He gives—peace that comes by way of obedience to him (cf. Jn 14:27).

p. 836

Barker & Kohlenberger say:

The word for “rule” . . . an expressive term used only here in the NT, originally meant “to act as umpire.” Scholars are not agreed whether in Paul’s time the word retained the connotation of a contest or simply had the general sense of administering ruling, or deciding . . . Here it means that in all inner conflicts as well as in all disputes and differences among Christians, Christ’s peace must give the final decision. We are to do nothing that would violate that peace.

The idea of being “thankful” . . . is added not as an afterthought but because gratitude is intimately associated with peace. The main idea here is being grateful for the peace Christ bestows on us. Thankfulness for this peace becomes an incentive for preserving it. Perhaps the injunction should be taken in its broadest sense: Be thankful—both to God and to others. Such gratitude surely promotes peace and harmony within a fellowship.

p. 836

Barton, Fackler, Taylor & Veerman say:

Putting on all the virtues, with love binding them together (3:14), would lead to peace between individuals and among the members of the body of believers. The Colossian Christians should let *the peace of God* rule their hearts. To live in peace would not mean that suddenly all differences of opinion would be eliminated, but it would require that they work together despite their differences. This kind of tranquility and cooperation can’t come from mere human effort. It requires God’s help to arbitrate and enable people to get along. God calms our troubled hearts; then we can better relate to others.

p. 218

Bruce says:

“Let the peace of Christ be arbiter in your hearts,” he says. When hostile forces have to be kept at bay, the peace of God *garrisons* the believer’s heart, as in Phil. 4:7. But here the common life of fellow-members of the body of Christ is in view; when differences threaten to spring up among them, the peace of Christ must be accepted as *arbitrator*. If the members are subject to Christ, the peace which he imparts must regulate their relations with one another. It was not to strife but to peace that God called them in the unity of the body of Christ.

pp. 156-7

Dunnam says:

Paul brings his discussion of the “garments of Christian grace” to a climax by saying, “*Let the peace of God rule in your hearts*” (v. 15). As with love, we must see this as a dynamic of the church as well as personal quality. With the two verses that follow, along with an earlier verse (v. 11), this word describes the fellowship of new persons in Christ.

The NEB renders this, “Let Christ’s peace be *arbiter* in your hearts.” This is a colorful picture when the literal meaning of the verb is understood. It comes from the athletic arena and Paul is literally saying, “Let the peace of God be the umpire in your heart.”

Isn’t that vivid? Our hearts are arenas of conflict and competition. All sorts of feelings clash within. Jesus met a man who dwelled among the tombs, bound in chains, who called himself *legion*, “for I am many.” Peace ruled in that man’s heart as Jesus healed him. He was then seen “clothed in his right mind.”

p. 381

Eadie says:

. . . there is nothing so conducive to its purity and permanence as the cultivation of those serene and genial graces which are enjoined in verses 12, 13, and 14. It is almost as if he had said—those vices being dropt, and those virtues being assumed, the peace of Christ shall therefore reign within you, and its happy sensations you will be led naturally to express “in psalms, hymns, and spiritual songs.”

p. 248

Eadie says:

Let it not be a state of mind admired or envied, but one actually possessed; let it not be hovering as a hoped for blessing on the outskirts of your spirits, but let it be within you; let it not be an occasional visitant, often scared away by dominant and usurping passion, but a central power; exercising a full and unlimited administration. Let it so govern, and happiness will be the result, every source of disquietude and element of turbulence being destroyed.
p. 249

Garland says:

THE KEY WORD in each sentence of the last paragraph of this section has to do with Christ: “the peace of Christ” (3:15), “the word of Christ” (3:16), “the name of the Lord Jesus” (3:17).
p. 212

Gromacki says:**B. The Controls of the New Life (3:15-17)**

The practical application of the new position is further introduced in a series of four imperatives. They form the guidelines for the new life.
pp. 141-2

Hendriksen says:

This peace is the condition of rest and contentment in the hearts of those who know that their Redeemer lives. It is the conviction that the sins of the past have been forgiven, that the present is being overruled for good, and that the future cannot bring about separation between Christ and his own.
p. 159

Hendriksen says:

Gratitude makes for peace and excellent public relations. When a person is overpowered by the feeling of warm and deep appreciation for benefits received from God he will hardly be able to grudge someone else his wealth or superior talents.

pp. 159-60

Henry says:

. . . *Let the peace of God rule in your hearts*, prevail and govern there, or as an umpire decide all matters of difference among you.—*To which you are called in one body*. Being united in one body, we are called to be at peace one with another. We must be thankful.

p. 1873

Jamieson, Fausset & Brown say:

Peace was His legacy to His disciples before He left them (John 14:27), “My peace I give unto you.” Peace is peculiarly His to give. Peace follows *love* (vs. 14; Eph. 4:2, 3). **rule**—lit., “sit as umpire”; the same *Greek* verb simple, as appears compounded (ch. 2:18). The false teacher, as a self-constituted *umpire*, defrauds you of your prize; but if the peace of Christ be your umpire ruling in your hearts, your reward is sure. “Let the peace of Christ act as umpire when anger, envy, and such passions arise; and restrain them.” Let not those passions give the award, so that you should be swayed by them, but let Christ’s peace be the decider of everything. **in your hearts**—Many wear a peaceful countenance and sneak peace with the mouth, while war is *in their hearts* . . .

p. 1326

Lange says:

The frame of mind in which Christian love is to be exercised. Ver. 15.
And let the peace of Christ rule in your hearts.—This is not a command, but only a wish, the fulfilment of which is of importance. The subject, which in Phil. iv. 7 is “the peace of God,” is that peace wrought by God through Christ in the Holy Ghost, which, according to Jno. xiv. 27 (“my peace I give unto you”), can be accurately termed “of Christ.”
 p. 70

Laurin says:

Rule means to arbitrate. It means to have the peace of God as an umpire or moderator. It is the chairman of the meeting to keep order in our conflicting emotions. It is the arbiter over the contending and warring thoughts and emotions of the soul. Peace presides within to compose our emotional disputes and settle all questions. It manages our life as the ruling quality of character. Therefore peace is not a feeling we manage to keep, but a quality of character which manages to keep us. Within us lie, the natural and the divine, the carnal and the spiritual. The peace of Christ is to rule over these. It is to be given authority to preside over conflicting motives and desires. It is to arbitrate and moderate life.
 p. 148

Lovett says:

SENTRY. The peace of God is a signal system which warns of anything displeasing to God. If you feel restless about a matter the warning buzzer is sounding in your heart. In any decision, first present it to God and then check your heart to see if His peace is there. This is an extremely useful device for determining His will in any given matter. Further, be assured that nothing helps Satan more than upset and aroused feelings. Whenever you are perturbed, guard every word spoken to a Christian brother. Say absolutely nothing when you are angry. With practice, the peaceful heart can become God’s primary means for guiding your hands, feet and mouth. The bond of peace has the highest priority in the church, ascending above matters of doctrine and practice (Eph. 4:3).
 p. 190

MacArthur says:

Paul concludes his look at the qualities that should mark the lifestyle of the new man by giving three priorities. They are the outermost garments of the new man, those which cover all the others. The new man is concerned with the peace of Christ, the word of Christ, and the name of Christ.
p. 158

Radmacher, Allen & House say:

The **peace of God** rules in our **hearts** when we are completely surrendered to God's will, and thus our whole being is unified in obedience to Him. Christ's reconciling work makes this surrender possible.
p. 1567

Robertson says:

Rule (brabeuetō). Imperative active third singular of *brabeuō*, to act as umpire (*brabeus*), old verb, here alone in N.T.
p. 505

Robertson says:

Be ye thankful (eucharistoi ginesthe). "Keep on becoming thankful."
Continuous obligation.
p. 505

Robertson says:

"And keep on becoming thankful," Paul adds. It is a perpetual struggle to become thankful, especially when we have desired blessings that did not come in the form or in the measure that we desired. The ideal is not yet reached. It is a continuous process. Keep on becoming more thankful.
p. 111

Patrick & Lowth say:

Let that peaceable disposition which God requires from all Christians be the umpire and director to compose all differences among you, for peace hath God for its author. He hath called us to it, he hath made us all one body, and nothing is more unseemly or pernicious, than that the members should be at discord with each other.

p. 792

Patzia says:

And be thankful: Thanksgiving (cf. 1:12; 2:7), which is basically a response to the grace of God, is mentioned three times in verses 15-17. Thus, rather than a final admonition in the preceding list of virtues, it serves as a summons to articulate that response in corporate worship and everyday living.

p. 80

Simpson & Bruce say:

From love the apostle moves to peace.

p. 281

Simpson & Bruce say:

“Let the peace of Christ arbitrate in your hearts,” he says. When hostile forces have to be kept at bay, the peace of God garrisons the believer’s heart, as in Phil. 4:7. But here the mutual relations of fellow-members of the body of Christ are in view; where differences threaten to spring up among them, the peace of Christ must be accepted as arbitrator.

p. 282

Simpson & Bruce say:

“And be thankful,” he adds, for Christian behaviour (if we may say so again) can be viewed as the response of gratitude to the grace of God. One of the counts in Paul’s indictment of the pagan world in the first chapter of Romans is that “knowing God, they glorified him not as God, neither gave thanks” (Rom. 1:21). If then thanksgiving is God’s undoubted due from all men for His gifts of creation and providence, how much more is it His due from those who have received the surpassing gift of His grace?
pp. 282-3

Spurgeon says:

I DO not know how it is, but during the last two or three days I have been called to sympathize with an amount of sorrow such as I have seldom met with before in so short a space of time. One messenger of misery has followed on the heels of another, each one with heavy tidings. Nor is that all; for I have also been perplexed with a large amount of sinning, quarrelling, and fault-finding. People are murmuring, grumbling, fretting, and fighting on all sides. So much has this tried me that I feel little fitted to act as comforter, for I need comfort myself. I have endeavoured to cheer others till I have drunk of their cup of sorrow, and put my own mouth out of taste: I have tried to make peace for others till I am half afraid of losing my own; I have answered the people’s grumbings till I am tempted to have a growl or two on my own account. Perhaps I may relieve my own mind by the sermon which I hope to deliver.
p. 644

Spurgeon says:

If you possess this peace of God, let it occupy the throne: LET THE PEACE OF GOD RULE IN YOUR HEARTS.
p. 646

Trentham says:

“Let the harmony of God reign in your hearts, remembering that as members of the same body you are called to live in harmony, and never forget to be thankful for what God has done for you” (Col. 3:15, Phillips). Paul took a word from the athletic arena which was used when the umpire settled a dispute. When there is a clash between Christians, the peace of God must be the decider. That course of action must be taken which will not break the peace of the Christian body, the church.

p. 142

Wuest says:

It is the peace of Christ here. Best texts read “Christ,” not “God.” It is the peace, tranquility of heart, which He left as a legacy to His disciples (John 14:27). “Rule” is *brabeuō*, an athletic term, “be umpire.” Lightfoot says: “Wherever there is a conflict of motives or impulses or reasons, the peace of Christ must step in and decide which is to prevail.” Vincent comments: “Literally, *be umpire*. The previous reference to occasions for meekness, long-suffering, forbearance, forgiveness, etc., indicates a conflict of passions and motives in the heart. Christ is the one who adjusts all these, so that the metaphorical sense is appropriate.”

p. 226

(Thirsting for God: Spiritual Refreshment for the Sacred Journey by Gary L. Thomas) Eugene, OR: Harvest House. Copyright– Gary Thomas, 1999/2011.

End of story, you might think—but not quite. Driving home, I felt pretty satisfied with myself. I had faced temptation, and I had won. I even began to think of ways I could work my victory into a sermon illustration. And then, as I was driving along, the Lord's voice swiftly cut through my thoughts. I almost had to pull over.

God tore away the veil of my heart and showed me the evil within it. I had avoided one sin only to fall into another—self-righteous pride. As I recounted the experience to a fellow seminarian, I remarked that instead of going from strength to strength (Psalm 84:7), I was living from sin to sin.

This was a frustrating recognition. If I faced a temptation, I could give in and sin, or I could resist, become proud, and still end up sinning. How could I win?

p. 66

(A Place of Healing: Wrestling with the Mysteries of Suffering, Pain, and God's Sovereignty by Joni Eareckson Tada) Colorado Springs, CO: David C. Cook. Copyright– Joni Eareckson Tada, 2010.

Just two years later, on another Christmas, I found the very peace and contentment that had eluded me. I also found joy, simply because I had embraced His will for my life.

And what is His will?

That you and I be in the best position, the best place, the timeliest circumstance in which God can be glorified the most.

p. 52

(My Utmost For His Highest by Oswald Chambers) Grand Rapids, MI: Discovery House. Copyright– Oswald Chambers Publications Association, 1992.

Whenever we experience something difficult in our personal life, we are tempted to blame God. But we are the ones in the wrong, not God. Blaming God is evidence that we are refusing to let go of some disobedience somewhere in our lives. But as soon as we let go, everything becomes as clear as daylight to us. As long as we try to serve two masters, ourselves and God, there will be difficulties combined with doubt and confusion. Our attitude must be one of complete reliance on God. Once we get to that point, there is nothing easier than living the life of a saint. We encounter difficulties when we try to usurp the authority of the Holy Spirit for our own purposes.

God's mark of approval, whenever you obey Him, is peace. He sends an immeasurable, deep peace; not a natural peace, "as the world gives," but the peace of Jesus. Whenever peace does not come, wait until it does, or seek to find out why it is not coming.

p. 12/14

v.16 Let the word of Christ be at home (dwell) in you abundantly; in all wisdom teaching and admonishing each other with psalms, hymns, spiritual songs, singing with grace in your hearts to God.

The NET Bible then translates verse 16:

Let the word of Christ dwell in you richly, teaching and exhorting one another with all wisdom, singing psalms, hymns, and spiritual songs, all with grace in your hearts to God.

Peterson paraphrases verse 16:

Let the Word of Christ—the Message—have the run of the house. Give it plenty of room in your lives. Instruct and direct one another using good common sense. And sing, sing your hearts out to God!

The Bible Knowledge Commentary says:

3:16. The new life Christians must “put on” is one in which **the Word of Christ dwells richly**. Christ’s words were recorded by Spirit-guided apostles . . . The words of the Bible, God’s written Word, are to **dwell in** believers. That is, by study, meditation, and application of the Word, it becomes a permanent abiding part of one’s life. When the words of Christ become part of a believer’s nature, they spring forth naturally and daily in **psalms** (songs from the Book of Psalms), **hymns** (other songs of praise), and **spiritual songs** (as opposed to secular odes) **with gratitude** . . . This can mean either (a) God’s grace, (b) graciousness in Christian singing, or (c) Christian thanks. As suggested by the NIV it probably has the third meaning. Such joyful singing is not only to please oneself or others but is to be praise **to God**. Through this Spirit-filled kind of life . . . Christians can **teach** (instruct) and **admonish** (“counsel”) **one another** (. . . “admonishing and teaching” in 1:28) if it is done **with all wisdom** . . . and not tactlessly . . .

This is our **KEY VERSE** in:

Stage #9: Christ in the Word (Colossians 3:12-17)

Psalm 108:1 (ESV)

My heart is steadfast, O God!
I will sing and make melody with all my being!

In verse 15 we are to **“let the peace of Christ be ruling.”**

In verse 16 we are to **“LET THE WORD OF CHRIST BE AT HOME”** in us.

1 John 2:14 (TLB)

And so I say to you fathers who know the eternal God, and to you young men who are strong, with God’s Word in your hearts, and have won your struggle against Satan;

Psalm 119:11 (KJV)

Thy word have I hid in mine heart, that I might not sin against thee.

We read back in:

Colossians 1:28 (DAV)

Whom we are proclaiming, admonishing every man and teaching every man in all wisdom, in order that we may present every man mature in Christ.

I have chosen this particular verse as the **KEY VERSE** to:

CHRIST IN THE WORD.

One of the responsibilities this verse asks of us is that we **“LET THE WORD OF CHRIST BE AT HOME (DWELL) IN [US].”** It is as we partake of the milk of the Word.

1 Peter 2 teaches that we begin to grow. Not only do we take it in and get to know it, but we begin to apply it to our lives, that our lives begin to change.

Psalm 1:2-3 (NIV)

But his delight is in the law of the LORD,
and on his law he meditates day and night.
He is like a tree planted by streams of water,
which yields its fruit in season
and whose leaf does not wither.
Whatever he does prospers.

Our responsibility as growing Christians is to:

1. **HEED,**
2. **HANDLE,**
3. **HIDE,** and
4. **HOLD FORTH** the word of God in our lives.

Ephesians 5:19 (TLB)

Talk with each other much about the Lord, quoting psalms and hymns and singing sacred songs, making music in your hearts to the Lord.

As we are submissive to His Spirit and obedient to His word, are we going to be one of those who continues to grow more Christlike?

One of the **KEY** ways of letting the **“WORD OF CHRIST BE AT HOME (DWELL)”** in us is by **MEMORIZING** it and **HIDING IT IN OUR HEARTS** that we might have it there to draw upon in the time of our needs.

Once the word of God is abiding in our lives, then we are in a position to teach and admonish others **“WITH PSALMS, HYMNS [AND] SPIRITUAL SONGS.”**

A manifestation of the fact that the word is abiding in our lives just like a manifestation of the Spirit-filled life in Ephesians 5 is that we are singing with grace in our hearts to God.

Jesus prayed in the **GARDEN OF GETHSEMANE:**

John 17:17 (NASB)

Sanctify them in the truth; Thy word is truth.

2 Timothy 2:15 (NASB)

Be diligent to present yourself approved to God as a workman who does not need to be ashamed, handling accurately the word of truth.

Barker & Kohlenberger say:

Verses 16-17 focus attention on matters that have to do more directly with one's personal life. Even here, however, the thought of our duty to others is not entirely absent.

“The word of Christ” probably refers to the Gospel, i.e., the message about Christ (though it could also refer to Christ's own teaching as recorded or remembered by his apostles). We must submit to the demands of the Christian message and let it become so deeply implanted within us that it controls all our thinking.

p. 836

King says:

The Word, 16—“Let the word of CHRIST dwell in you richly”. I should think the idea here is that of a rich man coming to live in a house who, by reason of the financial resources at his command, is in a position to change completely the appearance and appointments of the place, while the previous occupant, being poor, was able to do very little toward the proper upkeep of the house. Has “the word of CHRIST” but a poor place in our hearts, or are we rejoicing in its riches?

p. 104

Lightfoot says:

16, 17. ‘Let the inspiring word of Christ dwell in your hearts, enriching you with its boundless wealth and endowing you with all wisdom. Teach and admonish one another with psalms, with hymns of praise, with spiritual songs of all kinds. Only let them be pervaded with grace from heaven. Sing to God in your hearts and not with your lips only. And generally; whatever ye do, whether in word or in deed, let everything be done in the name of Jesus Christ. And (again I repeat it) pour out your thanksgiving to God the Father through Him.’

pp. 223-4

Lovett says:

SINGING. At love-feasts or family gatherings of the saints, their hearts were to be so full of the Word of Christ, their mouths flowed with songs and teachings and praise. Thus all were edified. Paul pictures the sharp contrast with the heathen feasts where licentious and filthy singing was part of the entertainment of Greek banquets. “Pagan parties” today employ wild, stimulating music calculated to arouse the flesh. Christian music should stir the spirit—even to the point of ecstatic worship of the Lord! Observe that this was not to be the privilege of a very few, but all Christians as a body. In the early church, when few could read, many of the teachings and doctrines were put to song. In that way they became a happy part of the Christian’s life.

p. 191

MacArthur says:

This is Scripture, the Holy Spirit-inspired Scripture, the word of revelation He brought into the world.
p. 1743

MacArthur says:

dwell in you richly. See notes on Ephesians 5:18. Dwell means “to live in” or “to be at home,” and richly may be more fully rendered “abundantly or extravagantly rich.” Scripture should permeate every aspect of the believer’s life and control every thought, word, and deed . . .
p. 1743

MacArthur says:

The **word of Christ** refers to the revelation He brought into the world, which is Scripture. Peace and thankfulness, as well as unity, love, and all the required virtues, flow from a mind controlled by Scripture.
p. 159

Parker says:

Paul would have a singing Church, a self-instructing Church, a Bible-reading and Bible-loving Church. Here is Paul’s Church in outline:—“Let 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.”
p. 72

Parker says:

Paul says, “teaching and admonishing one another in psalms and hymns and spiritual songs”—a musical riot. I go further than many in the uses of music in the sanctuary. There is a time when we can be profitably sung to, but there is also another time when we can profitably sing all together, congregationally, sympathetically, and enthusiastically. Any tune that everybody does not know, or cannot know in five minutes, is a bad tune; it is a man-made tune, a rigid little piece of mechanism. All the great songs belong to everybody, and a child hears them as if it had heard them in some other world.

p. 72

Radmacher, Allen & House say:

Let the word of Christ dwell in you richly is apparently a parallel thought to Paul’s statement in Eph. 5:18 where he says to be “filled with the Spirit.” Both here and in Ephesians, the result of being “filled” with the Spirit or the word of Christ is singing . . .

p. 1567

Robertson says:

Dwell (enoikeitō). Present active imperative of *enoikeō*, to make one’s home, to be at home. *In you (en humin)*. Not “among you.” *Richly (plousiōs)*. Old adverb from *plousios* (rich).

p. 505

Patrick & Lowth say:

. . . *The word of Christ.*] The Christ (1 Pet. i. 11), as proceeding both from the Father and the Son.

p. 792

Patzia says:

Here is a verse loaded with important truths. Paul has just spoken about the peace of Christ that is to rule in the believers' hearts (3:15). Now he turns to another aspect of Christ, namely, **the word of Christ**.

p. 81

Wiersbe says:

Filled with the Word

Colossians 3:16-4:1 parallels Ephesians 5:18-6:9, except that the emphasis here is on being filled with the Word of God. When the Word controls your life, you will be joyful (3:16), thankful (3:17), and submissive (3:18-4:1), and these are the same characteristics of the Spirit-filled Christian as explained in Ephesians 5:18-6:9. To be filled with the Spirit of God means to be controlled by the Word of God.

p. 785

(Our Lord Prays For His Own: Thoughts on John 17 by Marcus Rainsford)
Grand Rapids, MI: Moody Press. Copyright – Kregel Publications, 1985.

“They have kept thy word.” Note the blessed teaching here! It is very deep and very precious. He makes no distinction between disciple and disciple; some were much more instructed than others; some were much more faithful than others; some walked much more closely with Him than others. Doubtless it was so; but He makes no distinction, He speaks of them as one body—yes, and He speaks of the whole Church as one body: “they have kept thy word.”

p. 123

(Exploring the Mind & Heart of the Prince of Preachers: Five-thousand illustrations under one-thousand topical headings from the works of C. H. Spurgeon by C. H. Spurgeon) Oswego, IL: Fox River Press. Copyright– Fox River Press, 2005.

If we should ever exhaust Holy Scripture, we might then try to think something “as of ourselves”; but as we shall never do that, we may be satisfied to tarry in revelation as in a land which floweth with milk and honey. 2160.459
p. M-529

(Life on the Highest Plane: A Study of the Spiritual Nature and Needs of Man by Ruth Paxson) Chicago, IL: Moody Press. Copyright—The Moody Bible Institute of Chicago, 1928.

Coldness of heart, callousness of conscience, weakness of will, feebleness of testimony, joylessness in worship, fruitlessness in service, powerlessness in prayer all are traceable to just one thing—ignorance of and indifference to God’s Word. “Ye seek to kill me, *because my word hath no place in you*” (John 8:37). But, when the Word is given its rightful place in any life, it has power to convict, to convert, to cleanse, to control, to criticize, to correct and to consecrate. It becomes a mold that fashions the life into ever growing likeness to the image of Christ Jesus. “The Word is an expulsive power to turn out the tyranny of sin; an enlightening power to dispel the darkness of ignorance; an ennobling power to elevate the mind; an eradicating power to cleanse the heart; an endowing power to enrich the being, and an effectual power to bless in every way to the glory of God.” (F. E. March, *The Spiritual Life*, p. 49).
p. 387

(Life on the Highest Plane: A Study of the Spiritual Nature and Needs of Man by Ruth Paxson) Chicago, IL: Moody Press. Copyright—The Moody Bible Institute of Chicago, 1928.

Sir Arthur Blackwell has summed up the Christian's relationship to the Bible in four great words.

“admit”— Open your whole being to let it be flooded with light. Let the truth in. Study the Bible sympathetically and lovingly. Let it be God's voice to you direct.

“submit”— Let the truth grip you that it may govern you. “Let the plain declarations of God's Word be the end of all controversy. Whenever we raise an issue with God all growth and all blessing must stop until that issue is settled.”

“commit”— Grip the truth by hiding it in your heart. Let today's message be articulated to yesterday's so that a chain is forged that is a veritable anchor to your soul in times of temptation, trouble and trial.

“transmit”—“Don't be a pool; be a stream.” Don't hoard your riches; share the bounties of the Lord's table with another. Make every truth tenfold your own by passing it on.

p. 393

(Exploring the Mind & Heart of the Prince of Preachers: Five-thousand illustrations under one-thousand topical headings from the works of C. H. Spurgeon by C. H. Spurgeon) Oswego, IL: Fox River Press. Copyright— Fox River Press, 2005.

If we complained less, and praised more, we should be happier, and God would be more glorified. ME673

p. 356

Praise is the rehearsal of our eternal song. By grace we learn to sing, and in glory we continue to sing. What will some of you do when you get to heaven, if you go on grumbling all the way? Do not hope to get to heaven in that style. But now begin to bless the name of the Lord. 2121.12

p. 356

(Let's Roll! Ordinary People, Extraordinary Courage by Lisa Beamer with Ken Abraham) Wheaton, IL: Tyndale House. Copyright – Lisa Beamer, 2002.

One item they found, however, was intriguing. In the armrest tray between the front bucket seats, Todd had some Scripture memorization cards that he used while driving. The top card on the stack, the one that he might have read on September 11, was Romans 11:33-36:

*Oh, the depth of the riches of the wisdom and knowledge of God!
How unsearchable his judgments,
and his paths beyond tracing out!
“Who has known the mind of the Lord?
Or who has been his counselor?”
“Who has ever given to God,
that God should repay him?”
For from him and through him and to him are all things.
To him be the glory forever! Amen.*

It was the exact passage of Scripture that had helped me through my questions following my dad's death; the same passage I'd been reminded of at Wheaton College; and the very passage that had been my memory verses for the Bible study I was preparing in Rome, the week before Todd died. Seeing that card reminded me that God is always speaking to us and giving us just the words we need for the events he knows lie ahead.

p. 274

Jeremiah 15:16 (NIV)

When your words came, I ate them; they were my joy and my heart's delight, for I bear your name, O Lord God Almighty.

v.17 And all whatever you do in word or deed, do all in the name of the Lord Jesus, giving thanks to God the Father through Him.

The NET Bible then translates verse 17:

And whatever you do in word or deed, do it all in the name of the Lord Jesus, giving thanks to God the Father through him.

Peterson paraphrases verse 17:

Let every detail in your lives—words, actions, whatever—be done in the name of the Master, Jesus, thanking God the Father every step of the way.

The Bible Knowledge Commentary says:

3:17. Whatever one does (cf. v. 23)—for there is no sacred-secular split in God’s eyes; He is Sovereign over all— **whether in word or deed** (by lip or life) should **all** be done **in the name of the Lord Jesus** (i.e., for His glory; . . .) and with a thankful spirit . . . Three times in three verses Paul mentioned thankfulness: “be thankful” (Col. 3:15) “sing . . . with gratitude” (v. 16), and give **thanks to God the Father** (v. 17).

This is the **GOLDEN RULE** for the Christian and all you do in **TWO AREAS**:

1. **“WORD”**—this has to do with your **CONVERSATION** and
2. **“DEED”**—this has to do with your **ACTION**.

“DO ALL IN THE NAME OF THE LORD JESUS, GIVING THANKS TO GOD THE FATHER THROUGH HIM.”

As though in His presence, hearing and seeing what’s being said and going on.

Ephesians 5:20 (TLB)

Always give thanks for everything to our God and Father in the name of our Lord Jesus Christ.

This verse encompasses every area of our life. Not just the sacred, but also the secular. Everything is said and done in Jesus Christ.

In this verse Paul sums up the many things he had to say about these garments that should be characteristic of our lives as Christians.

This is the **FUNDAMENTAL PRINCIPLE** of the Christian life and conduct:

Colossians 3:11 (NIV)

. . . Christ is all, and in all.

1 Corinthians 10:31 (TLB)

Well, I’ll tell you why. It is because you must do everything for the glory of God, even your eating and drinking.

“DO ALL IN THE NAME OF THE LORD JESUS” means it is to be done remembering we are in vital union with Him.

What we do is to be done in:

HARMONY with His will,

SUBJECTION to His authority, and

DEPENDENCE upon His power.

Our lives must be so regulated that no matter what we say or do, it is controlled by the authority of Christ and may be concerned about His glory in them.

Teach Me, My God and King

George Herbert

Teach me, my God and King,
In all things Thee to see,
And what I do in anything
To do it as for Thee.

<http://cyberhymnal.org/htm/t/e/teachmmg.htm>

The only way we are able to fulfill the responsibilities of verse 17 is by living in vital union with Jesus Christ and allowing His word to **“be at home (dwell)”** within us.

Then it is we learn the secret of verse 17:

“AND ALL WHATEVER YOU DO IN WORD OR DEED, DO ALL IN THE NAME OF THE LORD JESUS, GIVING THANKS TO GOD THE FATHER THROUGH HIM.”

Anders says:

3:17. The life transformation process is to include any and all areas and activities of life. In all places, in all ways, the believer is to honor the **name of the Lord Jesus**. Genuine spirituality is not found by following false teaching which leads away from Christ. Genuine spirituality is found in having our lives transformed into the character of Christ.
p. 332

Barclay says:

. . . Paul's most interesting statement about the life that Jesus Christ brings to a man. It is a life in which everything is said and done "in the name of the Lord Jesus." "Whatever you do, in word or deed, do everything in the name of the Lord Jesus." (Col. 3:17.) What is the meaning of this phrase "in the name of the Lord Jesus"?
p. 95

Barclay says:

It means that those who know the nature and the character of God as he has revealed them to men, those who know God's love and mercy and fidelity and power and holiness, will find it easy to put their whole trust in him. So this could be advice always to think and to act and to speak in the character of Jesus.
p. 96

Barclay says:

Finally, in this section, Paul gives the great principle for living that everything we do or say should be done and said in the name of Jesus. One of the best tests of any action is: "Can we do it, calling upon the name of Jesus? Can we do it, asking for His help?" One of the best tests of any word is: "Can we speak it, and can we in the same breath name the name of Jesus? Can we speak it, remembering that he will hear, and asking Him to hear?" If a man brings every word and deed to the test of the presence of Jesus Christ, he will not go wrong.
p. 191

Barton, Fackler, Taylor & Veerman say:

Everything the believers said and everything they did should be done *in the name of the Lord Jesus*, realizing his constant presence and bringing honor and glory to him in every aspect and activity of daily living. “So whether you eat or drink or whatever you do, do it all for the glory of God” (1 Corinthians 10:31 NIV). To act in someone’s name is to act on his authority; believers act as Christ’s representatives.

Paul echoed the need for a thankful spirit, as he had in 3:15 and 3:16. All we do for Christ should be done with the spirit of thankfulness for all he has done for us.

p. 220

Bruce says:

Finally, these general injunctions are summed up in an exhortation of universal scope, covering every aspect of life.

p. 160

Carson says:

17. This verse is primarily a general summary of the preceding verses, but ultimately its basis is the main theme of the Epistle, namely the pre-eminence of Christ. His sovereignty embraces every aspect of life, not only the so-called ‘sacred’ but also the secular. To *do all in the name of the Lord Jesus* means to live and act as those who bear His name, and so to seek to live worthy of Him. It means also to act as those for whom He is Lord, and this involves obedience to His will. It means reliance upon Him, for the name speaks of the person, and to speak of acting ‘in the name’ is to use a phrase very much akin to the familiar usage ‘in Christ’, ‘in the Lord’, etc.

p. 91

Eadie says:

As for the whole of what you do in word or in act, let every part or separate element of it be done in the name of the Lord Jesus. The apostle has just spoken of formal religious service, and surely it is to be done in the name of the Lord Jesus. But not it alone—all speech and action must be imbued with the same spirit.

p. 254

Eadie says:

But what is meant by the phrase—“in the name of?” . . . It rather corresponds to . . . and strictly means—by his authority, or generally, in recognition of it. To speak in His name, or to act in His name, is to speak and act not to His honour, but under His sanction and with the conviction of His approval. This is the highest Christian morality, a vivid and practical recognition of Christ in everything said or done. Not simply in religious service, but in the business of daily life; not merely in psalms, hymns, and spiritual songs, but in the language of friendship and of bargain, of the forum and the fireside; not simply in deeds which, in their very aspect, are a Christian compliance, such as almsgiving, or sacramental communion, but in every act, in solitude and in society, in daily toil, in the occupations of trade, or negotiations of commerce. This is a high test.

p. 254

Eadie says:

As ye give thanks to God by Christ, so think all and speak all in Christ’s name, who is the medium of thanksgiving. Blessings come through Him, and through Him thanks are to be rendered.

p. 256

Fergusson says:

He giveth a common rule for all our actions, that they be undertaken in Christ's name, and that thanks be given to God the Father through Christ for the event or success for them.

p. 365

Gromacki says:

4. *Glory of God*

Three features are involved in this command. *First*, the scope of activity is inclusive (“and whatsoever ye do in word or deed”). This statement refers to both what the believer says and what he does.

Second, activities should be done under the complete authority and approval of Jesus Christ (“do all in the name of the Lord Jesus”). He is the head of the church today and its ultimate judge. The “name” of Christ stands for all that He is and all that He has done. The Christian therefore should act in total conformity to his living Lord, as “those who bear His name.”²¹

Third, a believer should always be thankful that God is his Father and that he has the unique privilege and responsibility to live for Him. He must constantly acknowledge that, as a sinner, he does not deserve to have anything in either this life or the next.

p. 144

Hendriksen says:

A fundamental principle for Christian life and conduct summarizes and climaxes this priceless paragraph, namely, **And whatever you do in word or in deed, (do) all in the name of the Lord Jesus, giving thanks to God the Father through him.**

p. 163

Hendriksen says:

“In the name” means, accordingly, “in vital relation with him,” that is, in harmony with his revealed will, in subjection to his authority, in dependence on his power.

p. 164

C. Henry says:

The Christian life is joyful. The consequence of having “the word of Christ” dwell within is joyful song coupled with loving admonition of one another. This duty of Christians is often insisted upon in the New Testament. Here the note of censoriousness is excluded by the note of holy joy. Paul gathers all together with the strong exhortation to do everything in Christ’s name. Bearing in mind the significance of the “name” in antiquity, this means all should be in harmony with what Christ stands for. All should be done with an eye to the glory of God.

p. 329

Hughes says:

There are few exhortations in Scripture that are more comprehensive than this one. “Word or deed” takes in everything in life. “Deeds” can be preaching, teaching, eating, exercising, driving, cleaning house, shopping, visiting, working, playing (basketball, soccer, tennis, fishing, even watching)—everything! Our words are everything that passes our lips, even in unguarded moments. *Everything* we say or do is to be done “in the name of the Lord Jesus.”

Our actions must say that Jesus is and does exactly what he claims!
pp. 112-13

Hughes says:

The fullness of Christ comes from an overflow of his *peace* and his *word* and his *name*. It is also seen in our thankfulness. Verse 15 ends with, “And be thankful.” Verse 16 concludes with, “gratitude in your hearts to God.” Verse 17 says, “giving thanks to God the Father through him.”

The most direct of these exhortations to thankfulness is in verse 15, “And be thankful.” Literally it says, “become thankful,” because we are to keep on striving for a deeper gratitude than we have yet attained. The word for “thankful” is the word *eucharesteo*, from which we get the English word *Eucharist*, another word for the Lord’s Supper—a time for giving thanks.

Full pails cannot help but overflow. May each day result in deep thanksgiving.

p. 113

Ironside says:

Then, lastly, the entire life of the believer is summed up as subjection to the Lord. Whatever he does, whether in act or speech, all is to be in the name of the Lord Jesus, through whom he gives thanks to God, even the Father. There is no room whatever for self-willed, for self-assertiveness here. As Christ in His humiliation could say, “I came not to do Mine own will but the will of Him that sent Me,” so the Christian, the new man, is left on earth to represent Christ, to do the will of the Lord and not to please himself.

p. 153

King says:

“Do all in the Name of the Lord JESUS”. That little word “all” is large in content—*multum in parvo*, as the Latins say. The verse also offers the bigger word, “whatsoever”—an indiarubber word, that can be stretched to include everything that life demands of us: the hard things, the humdrum things, the happy things, the homely things, the holy things—“all”, whatsoever”. Herein “the Name” is to be our guiding star. (a) Our reason is in the Name—we “do”, because He did in the home at Nazareth. (b) Our example is in the Name—who left us “an example that ye should follow His steps”, 1 Peter ii. 21. (c) Our guidance is in the Name—as was said at the homely wedding scene, “whatsoever He saith unto you, do it”, John ii. 5. (d) Our motive is in the Name—for “the love of CHRIST constraineth us”, 2 Corinthians v. 14. When all is said and done, the Name just means Him.

p. 105

Lange says:

Giving thanks to God the Father by him.—The participle refers to the mood which should ever attend their “doing” (see ii. 7; Eph. v. 20), and which expresses itself in hymn and song.

p. 71

Lenski says:

To do “all things in the name of the Lord Jesus” means “in connection with the revelation of the Lord Jesus.” . . . is frequently used in the New Testament and always means “name” in the sense of revelation by which the Lord makes himself known to us, by which we know and apprehend him. All that reveals him is his ONOMA, his NAME. Note that “the Name of the Lord Jesus” (articles are not needed in the Greek) follows the matches “the Word of Christ.”

p. 179

Lenski says:

Indeed, when we do everything in our Lord's name we shall constantly be reveling in the sunshine of gratitude to our heavenly Father, all this gratitude being mediated by our Lord Jesus . . . in whose name and revelation we live our lives with all that we speak and do.

p. 179

Lightfoot says:

This is the great practical lesson which flows from the theological teaching of the epistle.

p. 226

Lovett says:

17. In everything you do or say, consider that you represent the Lord Jesus and perform your acts as unto Him. As you do so, be thankful to the Father for the privilege that is yours in Christ.

p. 191

MacArthur says:

The simplest, most basic rule of thumb for living the Christian life is to do everything, whether **word or deed, in the name of the Lord Jesus**. To do everything in the name of Jesus is to act consistently with who He is and what He wants. Paul expressed the same thought in 1 Corinthians 10:31: "Whether, then, you eat or drink or whatever you do, do all to the glory of God." Again, Paul reminds that it is always to be done without reluctance or despair or legalistic duty, but with **giving thanks through Him to God the Father**.

p. 160

MacArthur says:

Believers should so clothe themselves with Jesus Christ that when people look at them, they see Christ.
p. 161

McGee says:

Do you want a norm for Christian conduct? Do you want a standard to go by? Do you want a principle rather than a lot of little rules? Paul gives us such a principle here. He does not say what we should or should not do. He simply says, “Do all in the name of the Lord Jesus, giving thanks to God and the Father by him.” My friend, whatever you do—at your place of employment, in your home, and in all relationships with others—can you say, “I’m doing this in the name of the Lord Jesus”? If you can say that, if you are doing it in His name, then go ahead and do it. This is a marvelous standard, a yardstick that we can put down on our lives.
p. 360

Melick says:

Paul summarized the paragraph in v. 17. It fittingly complements v. 16, but its implications extend back to v. 12. All of life is addressed with the words “whatever you do” and “in word or deed.” The division parallels both the rabbinic concern about behavior matching confession and the Pauline concern of consistency of commitment. The two realms of speech and action encompass every area of life. A truly Christian commitment incorporates them both.

The “name of the Lord Jesus” provides the proper atmosphere for life. The Colossian believers were not only to come to God through Jesus and to worship Jesus but also to live their lives conscious of his authority and reputation. To invoke his name at this point no doubt called to mind their baptism, which was done in the name of Jesus (Matt. 28:16ff.). Further, it reminded them of the blessings of salvation which come in the name of Jesus (John 14:26) and the power available for service (Luke 10:17). The person of Jesus was everything to them, and, because of grace, all of life was to be a contribution to him. His authority and reputation concerned them. They were to do nothing apart from his direction, approval, and purposes. Living in accord with his name means “in harmony with his revealed will, in subjection to his authority, in dependence of his power.”

pp. 306-7

Melick says:

This section ends with a return to the idea of thanksgiving. “Giving thanks to the Father” occurs in 1:12, which introduced the many reasons thanksgiving is appropriate. They relate to salvation. Now, after the lengthy theological and practical discussion since that passage, Paul characterized a Christian’s thanksgiving as going *through Jesus* to the Father. Thus God is to be thanked for delivering believers from darkness and placing them in the kingdom of his Son through the work of the Son. Paul made explicit in this epistle the fact that God comes to the world through Jesus and the world comes to God through him as well. The believers had access to God because of the work of the Son of God. Their thanks was to rise to the ears of God through his Son.

p. 307

Moule says:

Lastly we observe, not for the first time in the Epistle, the emphasis thrown by St Paul upon the duty and the joy of thankfulness. “Be ye thankful”; “Giving thanks to God through Him.” And we notice it as it stands here in deep connexion with the *community* of Christian life. St Paul is restless with the longing to *draw together* the hearts of the Colossian converts, and weld them into one. He has many things to say to this purpose. But he reiterates this, and closes with it; “Be ye thankful,” “Render thanks.” He is using here a truth which is as powerful to-day as ever. There is nothing more sure to isolate hearts than the spirit of complaint. There is nothing more sure to fuse them into a strong and happy oneness than the Christian spirit of thanksgiving.

p. 228

O’Brien says:

There are few exhortations in the NT which are as comprehensive as this one (cf. 1 Cor 10:31, “So whatever you eat or drink or whatever you do, do it all for the glory of God”). Every activity is to be done in obedience to the Lord Jesus and accompanied by the giving of thanks to God through him.

p. 210

O’Brien says:

The paragraph with its injunctions is summed up in an exhortation that is universal in its scope, covering every aspect of life. Every activity is to be done in obedience to the Lord Jesus and accompanied by the giving of thanks to God through him. If the rich indwelling of the Word of Christ in the readers’ lives is to be manifested in mutual teaching and admonition, as the Colossians thankfully sing to God, then it should also show its dynamic presence in this comprehensive way.

p. 213

Radmacher, Allen & House say:

3:17 In this verse, Paul sums up how Christians should live. We should commit everything we do or say to **Jesus** and continually thank God for all His good gifts . . .

p. 1567

Patrick & Lowth say:

Ver. 17. . . . *In the name of the Lord.*] To do all in the name of the Lord, is, First, To have respect in all things to his will, as knowing we are obliged to live to him (2 Cor. v. 14), to the honour of his name and doctrine. Secondly, To be desirous that our actions may be well-pleasing to him (2 Cor. v. 8, 9). Thirdly, To expect acceptance of our actions, prayers (John xiv. 13-16), and praises, through him (Heb. xiii. 15), and a recompense of them thereafter (Eph. vi. 8, here, ver. 25).

p. 792

Patzia says:

The Christian lives out his or her obedience to Christ, not under compulsion as a duty, but in freedom with thanksgiving. What a striking contrast to the enslaving rules and regulations of the false teachers! The Christian's praise is offered to God through Christ. Once again, Paul reminds his readers that Christ is the only mediator to God.

p. 82

Simpson & Bruce say:

Finally, these general injunctions are summed up in an exhortation of universal scope, covering every aspect of life.

p. 285

Spurgeon says:

. . . “Do all *under the authority of the Lord Jesus as your King.*”
p. 650

Sturz says:

And whatever you do. Paul now sums up with the believer’s purpose and guide in life. *Do* applies to all that we set out to accomplish, every overt action. *In word or work.* The reference is especially to our Christian testimony. Does our teaching uphold and exalt the Lord Jesus . . .
p. 107

Sturz says:

Do all in the name of the Lord Jesus. *All* is absolute and takes in every action . . . *In the name of* means “to the glory of” . . . Nor are we to be sullen and rebellious in our service. Instead, we are to be *giving thanks to God the Father through him.* Rejoicing and gratitude to God form a way that we can walk worthy of Christ . . .
p. 107

(Exploring the Mind & Heart of the Prince of Preachers: Five-thousand illustrations under one-thousand topical headings from the works of C. H. Spurgeon by C. H. Spurgeon) Oswego, IL: Fox River Press. Copyright– Fox River Press, 2005.

You and I must be willing to do what God tells us, as God tells us, when God tells us, because God tells us, but only strong faith will be equal to such complete obedience. 1367.442
p. 327

Do what the Lord bids you, where he bids you, as he bids you, as long as he bids you, and do it at once. 1823.94
p. 328

(Take My Heart, O God: Riches from the Greatest Christian Women Writers of All Times by Sarah Young) Grand Rapids, MI: Zondervan. Copyright– Worthy Media, Inc., 2010.

Obedience is easy when you know you are being guided by a God who never makes mistakes.

—CORRIE TEN BOOM

p. 5/29

(American Soldier by General Tommy Franks with Malcolm McConnell) New York, NY: Regan Books. Copyright – Tommy Franks, 2004.

I believe that better listening, more intellectual flexibility, and more willingness to learn and compromise would have better served their superiors, the Commander-in-Chief, and our country.
p. 376

(Coach Wooden's Pyramid of Success by John Wooden & Jay Carty) Ventura, CA: Regal Books / Gospel Light. Copyright – John R. Wooden & Jay Carty, 2005.

I have always wanted to be the best I can be. I still do, so I work at it. My knees and hips make it difficult to walk very far or stand very long, but I keep up with a busy speaking and traveling schedule. I continue to meet with individuals during the week. And I still answer every letter I receive.

I used to read more than I do now. My eyes are failing some. I don't remember quite as well as I once did; my memory is going, too. But I will continue to do the best I can with what I have. Although I don't know any other 94-year-olds who work as hard as I do, that is not the point. The only competition I have is with myself. Even at 94, I want to be the best I can be, and hard work is the only way to make this happen.

Good planning and hard work lead to prosperity, but hasty shortcuts lead to poverty (Proverbs 21:5).

p. 31

(Voices from the Past: Puritan Devotional Readings edited by Richard Rushing) Carlisle, PA: Banner of Truth Trust. Copyright– Richard Rushing, 2009.

The Spirit of the Lord is with you if you do not sin and grieve him away. Follow his leading. Be prompt and ready to follow his promptings. Marching under this banner you shall become invincible. Believers following the Almighty go forward conquering and to conquer. 'My soul clings to you', said David; 'your right hand upholds me' (*Psa. 63:8*). As if he had said: 'Go, lead on, my God. I will follow as close as I can. I will not allow any distance between us, but I will pursue your footsteps, step by step, leaning upon your everlasting arms that are underneath me, as you lead me by the hand.' Lot almost perished in Sodom for lingering before God hastened him away (*Gen. 19:16*). If you resist the Holy Spirit, you grieve him, and thus are alone in the battle. Open all your sails to every breath and gale of God's good Spirit. Welcome every suggestion. Reverence every command. Cherish every gentle persuasion of this blessed exhorter. Let every inspiration find you as the seal does the wax, or as the spark does the tinder. Step into the pool when the angel stirs the water. Keep in touch with the moving of the Spirit, and all will be well.

p. 81

(Life on the Highest Plane: A Study of the Spiritual Nature and Needs of Man by Ruth Paxson) Chicago, IL: Moody Press. Copyright—The Moody Bible Institute of Chicago, 1928.

The thought of living such a Christ-life could well make us tremble and fear did God not make it so clear that He does not expect us to live it in our own strength and power but that in the gift of the Holy Spirit He has made ample provision for our growing conformity into the image of His Son and for a continuous renewal of Christ's life within us. It is the Holy Spirit who brings the fullness of Christ's life in the heavenlies into our life on earth.
p. 222

The twofold act of surrender and faith to be of any permanent value must become an attitude. The decisive act must be crystallized into continuous action. Surrender and faith must be merged into obedience. Obedience is just surrender and faith stretched over a lifetime; the step is lengthened into a walk.
p. 359

Frances Ridley Havergal says truly, "We may be quite sure of three things. First, that whatever our Lord commands us, He really means us to do. Secondly, that whatever He commands is 'for our good always.' And thirdly, that whatever He commands He is able and willing to enable us to do, "for all God's biddings are enablings."

If "God's bidding is His enabling," then our part is to discover His provision for a walk in obedience to His will, His ways and His Word.
p. 371

(My Utmost For His Highest by Oswald Chambers) Grand Rapids, MI: Discovery House. Copyright– Oswald Chambers Publications Association, 1992.

If you are truly recognizing your Lord, you have no business being concerned about how and where He engineers your circumstances. The things surrounding you *are* real, but when you look at them you are immediately overwhelmed, and even unable to recognize Jesus. Then comes His rebuke, “. . . why did you doubt?” (14:31). Let your actual circumstances be what they may, but keep recognizing Jesus, maintaining complete reliance upon Him.

(June 18)

The Servant’s Primary Goal

“We make it our aim . . . to be well pleasing to Him” (2 Corinthians 5:9).

“We make it our aim. . . .” It requires a conscious decision and effort to keep our primary goal constantly in front of us. It means holding ourselves to the highest priority year in and year out; not making our first priority to win souls, or to establish churches, or to have revivals, but seeking only “to be well pleasing to Him.” It is not a lack of spiritual experience that leads to failure, but a lack of working to keep our eyes focused and on the right goal. At least once a week examine yourself before God to see if your life is measuring up to the standard He has for you. Paul was like a musician who gives no thought to audience approval, if he can only catch a look of approval from his Conductor.

Any goal we have that diverts us even to the slightest degree from the central goal of being “approved to God” (2 Timothy 2:15) may result in our rejection from further service for Him. When you discern where the goal leads, you will understand why it is so necessary to keep “looking unto Jesus” (Hebrews 12:2). Paul spoke of the importance of controlling his own body so that it would not take him in the wrong direction. He said, “I discipline my body and bring it into subjection, lest . . . I myself should become disqualified” (1 Corinthians 9:27).

I must learn to relate everything to the primary goal, maintaining it without interruption. My worth to God publicly is measured by what I really am in my private life. Is my primary goal in life to please Him and to be acceptable to Him, or is it something less, no matter how lofty it may sound? (March 17)

I find myself singing Frances Ridley Havergal's great hymn:

TAKE MY LIFE AND LET IT BE

Take my life and let it be
 Consecrated, Lord, to Thee;
 Take my hands and let them move
 At the impulse of Thy love,
 At the impulse of Thy love.

Take my feet and let them be
 Swift and beautiful for Thee;
 Take my voice, and let me sing
 Always, only, for my King,
 Always, only, for my King.

Take my lips and let them be
 Filled with messages for Thee;
 Take my silver and my gold,
 Not a mite would I withhold,
 Not a mite would I withhold.

Take my love, my God, I pour
 At thy feet its treasure store;
 Take myself and I will be
 Ever, only, all for Thee,
 Ever, only, all for Thee.

I have added this verse:

Take my mind and let it think
 Thoughts that please and honor You.
 Let the mind of Christ my Savior
 Show itself in all my ways,
 Show itself in all my ways.

CONCLUSION:

What are some of the lessons we can learn from this particular study?

LESSON #1: We begin to make real progress toward Christlikeness when we focus our attention upon the consistent daily reading of the Word of God.

LESSON #2: Ezra 7:10: “For Ezra had prepared his heart to seek the law of the Lord, and to do it, and to teach in Israel . . .” (KJV).

LESSON #3: In order for us to obey God’s Word we must know it—which means we must read it often, and then begin to implement it in our lives.

LESSON #4: Jeremiah 15:16: “When your words came, I ate them; they were my joy and my heart’s delight, for I bear your name, O Lord God Almighty” (NIV).

LESSON #5: Psalms 1:2 tells us of the blessed man, whose “delight is in the law of the Lord, and on his law he meditates day and night” (NIV).

LESSON #6: Joshua 1:8: “Do not let this Book of the Law depart from your mouth; meditate on it day and night, so that you may be careful to do everything written in it. Then you will be prosperous and successful” (NIV).

LESSON #7: One of the things the Word does is to show us what to wear: “a heart of compassion, kindness, humility, meekness, patience” (verse 12).

LESSON #8: The ability of God to forgive is seen in the way Jesus Christ handles Peter after the denial, in the parable of the Prodigal Son, and also with the woman caught in the act of adultery (John 8).

LESSON #9: It is the garment of love that holds everything else together.
This is the garment that goes over all of the rest. This is the garment that shows. This is the one that people see.

LESSON #10: It is the peace of Christ that acts as an umpire in our hearts.
The absence of peace—there is something resisting or wrong.

LESSON #11: In verse 15 we are to “let the peace of Christ” rule. In verse 16 we are to “Let the word of Christ be at home” in us.

LESSON #12: The key to growth is to be submissive to His Spirit and obedient to His Word.

LESSON #13: “And all whatever you do in word or deed, do all in the name of the Lord Jesus; giving thanks to God the Father through him” (verse 17).

LESSON #14: Everything we do and say, we do and say as though we are in His presence and He is hearing and seeing.

It is only as we live in vital union with the Lord Jesus and we are obedient to His word, and allow His word to “be at home” within us, that the power of Christ is liberated through His Spirit to activate the new nature that is within us that these beautiful garments we have talked about in this particular study can be produced in our lives.

Zachariah 3:3-5 (KJV)

Now Joshua was clothed with filthy garments, and stood before the angel. And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment. And I said, Let them set a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments. And the angel of the LORD stood by.

Jude 24, 25 (NASB)

Now to Him who is able to keep you from stumbling, and to make you stand in the presence of His glory blameless with great joy, to the only God our Savior, through Jesus Christ our Lord, be glory, majesty, dominion and authority, before all time and now and forever. Amen.

It is my prayer that as you live in vital union with the Living Word, you might have the experience of the written word dwelling in your heart and changing your life.

The **KEY** to a changed life is not what I try to do, but what He does in me.

(A Place of Healing: Wrestling with the Mysteries of Suffering, Pain, and God's Sovereignty by Joni Eareckson Tada) Colorado Springs, CO: David C. Cook. Copyright– Joni Eareckson Tada, 2010.

Jack Reimer, a syndicated columnist, wrote a story about the great violinist Yitzhak Perlman. Perlman had polio as a child and walks with crutches and braces on both legs. Instead of arranging to be seated on stage at the beginning of his performance, he chooses to walk across the stage methodically and slowly until he reaches his chair. Then he sits down, puts his crutches on the floor, undoes the clasps on his legs, bends down, picks up the violin, nods to the conductor, and proceeds to play. As Reimer describes it, there is a certain majesty in this ritual.

During a 1995 concert, a string on Perlman's violin suddenly snapped, and everyone in the audience could hear it. The great virtuoso stopped and gazed at the broken string as those in attendance that night wondered what he would do. Perlman closed his eyes, and after a moment of reflection, signaled the conductor to begin again.

Though anyone who knows music understands that it's impossible to play a symphonic work with just three strings, Perlman was undaunted. Apparently you could see this superb artist actually recomposing the piece in his head as he went along, inventing new fingering positions to coax never-before-heard sounds from his three-string violin.

The sophisticated New York audience watched and listened in awe, knowing they were witnessing a truly groundbreaking performance. When the piece was over, they exploded into appreciative applause. Mr. Perlman smiled, wiped the sweat from his brow, and said in a soft, reverent tone, "You know, sometimes it is the artist's task to find out how much music you can still make with what you have left."

pp. 102-103