

a. Context v. 5.

The "therefore" points back to the immediately preceding verses. These all point out that the position a believer has in Christ is ground sufficient for taking up a conduct consistent therewith.

b. Concern v. 6.

The wrath of God is not something to be snubbed. It is real, just like God is. It is His external manifestation of feeling against sin. This will come upon those who are disobedient to the will of God. Just the mention of such retribution is awful enough! The present tense "cometh" is future in experience, but it notes the fact that God's wrath is hovering over the person unpersuaded of the truth of the Gospel (John 3: 36).

c. Condition v. 7.

The verb "walked" is aorist showing the previous pagan activity. "Lived" is imperfect and this points to continued action in the past. What was customary. Now there is supposed to be a change!

Conclusion:

It does make a difference when you get saved. A born again Christian has a new life. To claim a creed but deny the conduct is like any other kind of hypocrisy. How do you stand with the Lord Jesus tonight? He is genuine and means what He says: He will come into your heart IF you invite Him to do so. Amen.

Notes:

THE BOOK OF COLOSSIANS

"Creed and Conduct"

Colossians 3:5-9

Introduction

1. What is the real test of a man's Christianity? To many it is his belief. To others it is his life. Both are actually nearer the genuine truth. It is both what a man believes and what a man lives.

2. The irony of evading a strict answer is that for most people, what a man believes is rather unknown except by how he lives! Hence, the venerable Ian MacLaren wrote: "Creed is meant to tell on conduct."

3. Creed is really what a man believes. To say you don't have a creed, but you do have the Bible, is nonsense. Everyone has some kind of creed. We accept the Word of God as our foundation for belief! May that Word be lived in our conduct!

4. When creed and conduct are matched, what will happen. We suggest with dogmatism that the following characteristics will be noted:

1. DECISIVE ACTION

The kind of action expected in the grouping of creed and conduct is explicit in the text. Three specific verbs are employed. Here they are:

a. Mortify. v. 1.

This verb is in the aorist tense, hence a decisive act is involved. It may be a little weaker than some other verbs with similar connotations, but the result is nonetheless apparent. Something is to be put to death. It is a strong expression for "to kill" is not some willy nilly sort of action. See Gal. 2:20; Col. 2:12,20; 3:3.

b. Put off. v. 8.

The imperative aorist verb leaves no choices. God expects certain things to be put off. The

verb means to put "out away from" and that's strong enough!

c. Put off. v. 9.

The English translation for this verb is the same as for the previous one. However, it is the one used in 2:15 and nowhere else in the NT. It is a double compound meaning "to strip off cleanly or completely." The idea is that these things should be done with! God is not just saying that we kind of take an easy look at things, but get down to real business with the assignment in hand.

2. DEFINITIVE SEPARATION

God does specify standards for Christians. Let's not be so silly as to say that we submit to the salvation of God and reject His standards of conduct. If you believe on Christ, then heed His concern for living! Here is an outline of some of His concerns:

a. Immorality. v. 5.

- 1) Fornication: This means illicit sexual intercourse. It is a broad term and might be rendered prostitution. Adultery is included in this term, but is distinguished from it in Matt. 15:19 and Mark 7:21. Loose sexual standards of this day are totally inconsistent with being a believer on Christ!
- 2) Uncleaness: This is a generic term for iniquity of any sort. Where details are not given, let purity as is generally known in the Word be the standard. Even the world will give clues in this direction!
- 3) Inordinate affection: Best word for this in modern English is passion. This is desire which is ungovernable. What is not wholesome is meant here.
- 4) Evil concupiscence: The two words evil and desire are linked. All desires are NOT evil, but some are! Matters of lust and

sensuality which are beyond natural expression are in mind. Read Romans 1 for a description.

- 5) Covetousness: Literally this is the desire to have more, but always in a bad sense. Basically it is selfishness of all kinds. It is idolatry because it holds a place dearer in one's heart than God does.

b. Uncharitability. v. 8.

- 1) Anger: This is really bad and uncontrollable temper. It has a settledness about it.
- 2) Wrath: When there is a sudden burst of passion, this is wrath. Anger in this sense is allowed to develop and grow.
- 3) Malice: As anger continues to grow it comes to the point of wilful intention to injure someone. When it reaches this point of determination to inflict evil on another, it is malice.

c. Insincerity. vv. 8, 9.

- 1) Blasphemy: To dishonour God or men is to blaspheme. A modern term is slander. It involves the imputation of evil, or speaking injuriously, untruthful, or reviling another. It is false accusation.
- 2) Filthy communication: This warns against evil stories, salacious speaking, foul mouths.
- 3) Lying: The verb here is in the present tense and this suggests that it was then going on. Lying is simply telling something which is not true. If you are not sure, better keep quiet (Psa. 141:3).

3. CREATIVE EXPLANATION

Three reasons are advanced in the text for linking conduct with what one espouses as his creed. Note them: