

Colossians -September Class

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Preacher: Marvin Wiseman

[0 : 00] Okay, thank you for your presence today. We're going to engage Colossians chapter 3, and let's look to the Lord. We're grateful, Father, for the text that you've been pleased to not only inspire, but to preserve and to make available to believers all over the world down through these many centuries.

We are grateful that your truth abides forever. It is as applicable today as it was when you inspired Paul to write it. So we pray for a facility of appreciating and understanding the text and its implications as to how you want to work it out in our daily lives.

We pray and ask it in Christ's name. Amen. Let me close this door. And I would remind you that we are very open to questions and comments in the process of the presentation.

Don't feel that you would be interrupting anything because questions that arise sometimes are more profitable than the content that I'm bringing and what they lead to can be more beneficial than what I was expressing at the time.

So one of the good things about people asking questions is that you know you're scratching where people itch. And sometimes you can go on with the presentation and people aren't really itching to hear what you have to say.

[1 : 31] But a question kind of injects that, and it can be very, very helpful. So we're in Colossians 3 and beginning with verse 1. And here is an excellent place to explain the nature of positional truth because it is very important and it is one of the least understood aspects of the Christian life.

And that too goes back to the fact that many people do not understand or really have a good handle on what the grace of God is. Once you do, the aspect of your position in Christ or the positional truth we have by virtue of being in Christ is pretty much automatic.

But when one is deficient in their understanding of grace, then positional truth is a hard concept to grasp. So Paul addresses this right at the very beginning, at least by way of inference, when he says, If ye then be risen with Christ.

That if, we've pointed out in time past, is what the Greek calls a first class conditional clause. And it is the statement of a fact that is assumed to be true.

He isn't saying if in the sense that maybe. So the word really would be better rendered since. Or in light of the fact.

[2 : 56] Or it could be rendered, If ye then be risen with Christ, and you have. The New English Bible puts it in a rhetorical question.

That's the N-E-B. Were you not raised to life with Christ? And Coney Bear says, If then you were partakers of Christ's resurrection. And of course, you are.

That's the implication. So he isn't stating a possibility here, or a maybe. But he is emphasizing something that is already understood, and known to be a fact.

Being risen with Christ is part of that positional truth we enjoy. It is connected with being crucified with Christ, being buried with Christ, being raised with Christ, being seated with Christ in the heavenlies.

And the idea is, by virtue of being in Christ, a term that the Apostle Paul uses repeatedly, means you are in union with Him.

[3 : 59] You are absorbed into Him, so that you are one with Him. That means His death becomes your death. His burial becomes your burial. His resurrection becomes your resurrection.

His enthronement becomes your enthronement. That's the way God views it. It's not the way we view it. Because we don't see ourselves enthroned with Christ at all.

We see ourselves right here in Perkins Restaurant, sitting on a seat at a table. But that's not the way God sees us. From God's perspective, we died with Christ.

The penalty for sin was paid, not only by Christ, but by us, by virtue of being in Christ. It is just as if we were there on that cross with Him.

We were in that tomb with Him. We came out of the tomb with Him. Granted, this is a difficult concept for us to get our brains around, but you need to be reminded, this is how God views it.

[5 : 02] And this is why it is called positional truth. You might think of it in terms as legal, a legal position as opposed to an actual position. And probably the best example that I can use to illustrate that is that when someone is tried in a court of law, they may or may not be guilty of the crime for which they are being tried.

However, if the jury comes in and says not guilty, that becomes the official legal position.

That's the verdict that counts. Actually, the person could be and might be completely guilty, but for different reasons, for effective lawyering and all the rest of it, he got off.

Practically, he's guilty. But legally, positionally, judicially, he's free to go. That's exactly the way it is for our being in Christ.

Legally, we are free. Legally, we are justified. Legally, we are righteous. Practically, we all know we are flawed, failing human beings in our practice.

[6 : 29] None of us has a practice that is equal to our position. And all spiritual growth is, all that spiritual growth is, is moving in a progressive way in our practice, so that it becomes more and more like our position.

That's what spiritual growth is, and that's what this particular letter, in fact, is largely about, as is Ephesians as well. So, we could render this, since then, since you be risen with Christ, seek those things which are above.

Now, what are they? We are citizens of heaven. Those things that are above are heavenly things.

That is, they are heavenly truths, heavenly issues, as opposed to the things on the earth. And, he mentions this in verse 2, set your affection on things above, not on things on the earth.

And, I'm convinced that the reason Paul gives that admonition is because, naturally speaking, that's where our affections go. So, we tend to be far more concerned about this temporal earth, this world, and its problems, and its troubles, and its attractions, and all the rest, than we are heavenly things.

[7 : 52] We were talking just the other day with folks at Grand Court, and, I know that there are some, some Christians who, may be accused by the world, as being so heavenly minded, there are no earthly good.

And, we've met, virtually no one, who is so heavenly minded, there are no earthly good. But, I have met, a number of Christians, who are so earthly minded, there are no heavenly good.

And, that is because, we become so entangled, with the affairs of this life. We live, sometimes, Christians can be guilty of living, as if, this life, is all there is.

This is it. And, when it's over, it's over. Well, not for those who are in Christ. So, all Paul is admonishing us to do, is to put our focus, and our concentration, on the things that really matter.

And, they are the eternal things. They are the truths that God has provided for us. There's a, little chorus that we used to sing. I don't know that, I've sung it for, a long time.

[9 : 01] But, it goes something like this, with eternity's values in view, Lord, with eternity's values in view, may I live each day for Jesus, with eternity's values in view.

that means, even though we have to live in this world, function in it, deal with issues, and problems, and trials, and difficulties that come up, we ought to always keep forefront in our mind, we are citizens of another place.

Our citizenship is in heaven. This is just a temporal thing. So, when you set your affection, your major concentration, on things above, not on things of the earth, the reason we should do that, is because, of this life we have in Christ.

And then he says, for ye are dead, and your life is hid, with Christ, in God. Quite a statement. And that, of course, again refers to, our being crucified with Christ.

You see, when Christ died, for our sin, and we died with him, it is, the payment, of the penalty of sin, which is death.

[10 : 21] And once death has been realized, sin, and justice, can extract, nothing more from you. Because the ultimate price, has been paid, there is nothing left to pay.

It is just like, when the state, has, the official responsibility, to execute someone, for the crime, that they committed. When they execute the person, and he is dead, the state has, no more hold upon him.

And no more claim upon him. They can't charge him, with anything else. They can't add to his punishment. because, full punishment, has been paid, in full, and, the debt, as it were, is wiped clear.

They no longer have a case, against the man, because it has been realized, in the payment that he made. That's the same truth, that Paul is saying here. Justice, has no more claim, upon you, because it has been served, through the death, that you died.

But you didn't die that death. Yes, you did. If you are in Christ, you died, with him. You died, in him. You paid the penalty, with him.

[11 : 34] It is a, it's an amazing concept, but it is linked, to this, great truth, called, positional truth. And this is what Paul is talking about, in Galatians, when he says, I am crucified, with Christ.

Stop and think about that, and it just sounds like, religious gobbledygook. It sounds like double talk. It doesn't make any sense. What does he mean, I am crucified, with Christ? Christ was on that cross, alone.

There wasn't anybody else, on that cross with him. Certainly not somebody, who lived 2,000 years later. Oh, but from God's viewpoint, we were, in Christ, on that cross, with him.

And the penalty, that was paid, was our penalty. That's what it means, to be in Christ. And he continues saying, you are dead, and your life, is hid, with Christ, in God.

Williams renders it, and your life, is now hidden, in God, through your fellowship, with Christ. And your true life, is a hidden one, in God, through Christ.

[12 : 40] And that, of course, speaks of, the security, that we have in him, because we are, part of his body. We are members, of his body. Bone of his bone, flesh of his flesh.

And he emphasizes that, by saying, and that's not all. The list of reasons, why we should focus, on things above. Look at everything temporal, in the light of eternity.

I remember, when Craig Massey, was here, he made a, made a statement, that really, stuck with me. This was 1978. He said, I will allow nothing, to upset, my peace, and tranquility, that does not have, eternal consequences.

Wow. Think about that. I will allow nothing, to upset, my peace, and tranquility, that does not have, eternal consequences.

And yet, those are almost, always the things, that do upset, our peace, and tranquility. Look at the, road rage. Look at the, anger.

[13 : 50] Look at the, revenge factor. Look at the, animosity. Look at the, grudges, that people bear. All of these things, upset our peace, and tranquility, and none of them, have any, eternal consequences.

So, Paul is going on, to give more reasons, why we should focus, on things above. Because, when Christ, who is our life, and this ties in, with his statement, being the way, the truth, and the life, Christ is our life, our eternal life, when he shall appear, then, shall ye, you Colossians, and other believers, to whom he is, writing, then, shall ye, also, appear with him, in glory.

Williams renders, that you too, will appear, to be glorified, in fellowship, with him. We saw earlier, in Colossians, I think it was, previous chapter, like 2, 9, where Paul talks about, Christ in you, the hope, of glory.

glory, which means, because Christ, is in you, and you are in Christ, you have, an absolute, guarantee, hope, or confidence, of glory.

There is no doubt, about it, it is, as an accomplished fact, God already, views it that way. We have been, crucified with Christ, buried with Christ, raised with Christ, enthroned with Christ, and glorified, with Christ.

[15 : 20] That means, our finished product, this glorified bodies, will be like Christ's body, when we are, raised with him, in reality, not in position, but in practice.

Roger? Is that a reference, to the rapture? I think it probably does, I think it probably is, a veiled reference, to the rapture, because, this has to do, with we shall not all sleep, but we shall all be changed.

And what is that change, going to consist of? The change is going to consist of, a transference, from this body, to the body, of Christ, to his glorious body, that's Philipians 3.

Our body will be fashioned, like unto his body, in the twinkling of an eye, that's going to happen. It's going to happen, so quick, you won't even realize, it won't be a process. It won't be a transition.

It won't be, how much longer, is this going to take? It's going to be, in the twinkling of an eye, that's going to happen. And our body, will be fashioned like his. Seeing that this is coming, seeing that that's where, our real treasure lies, why put all of your focus, and time, and energy, and attention, on this?

[16 : 41] We ought to always be thinking, in terms of, eternal consequences, and what our attitudes, and actions here, on this earth, are going, what difference, it's going to make, how it's going to impact, things of an eternal nature.

And, this involves, the investing of yourself, in others, in the cause of Christ, in, letting our light, so shine, that men may see, our good works, and glorify our Father, which is in heaven.

All of these things, that we engage in, ought to be, with eternity's values, in view. And later on, in this same chapter, Paul is going to be, saying something like, so really, what it boils down to, is whatever you do, in word, or thought, or deed, or eat, or drink, whatever it is, do it, to and for the glory of God.

Simple as that. If there were some way, of instilling this truth, in the minds and hearts, of believers, and having them, commit to it, we could change this world, overnight.

But these are not things, that are easily learned, nor quickly learned, yet they are so valuable. Then, shall ye also appear, with him, in glory.

[18 : 05] Mortify there. This is a word, in the Greek, that comes from, word from which, we get the word, mortician. And, it has to do with, making dead, put to death, therefore, your members, which are upon the earth.

And, some translate this, and, and, and, and, and, and, and, and, and, your earthward, inclinations, your lower earthly nature, your members, members, those things, that we use, members, our body parts.

Well, who wants to put their body parts, to death? Who wants to put their arms, and legs, to death? Again, we're talking about, a spiritual reality. It means, that we will not, use our body parts, to dishonor God.

We will not, use our body parts, eyes, and ears, and legs, and feet, to act in a way, that is contrary, to what we know, to be God's will.

And, these are the things, that result, from body parts, that are not mortified. There's, fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry.

[19 : 28] All these things, are realized, through what we do. Christians, have no business, engaging in these things, because they are contrary, to the will, and the wisdom of God.

Yet, we know, that if we do not, mortify, or put our body parts, to death, spiritually speaking, we will use them, for these kind of activities.

This is the same thing, as Romans 6, only it's in a little, different format. And then he says, covetousness, which is idolatry. And, the way, the connection, that is made, between covetousness, and idolatry is, covetousness means, I gotta have it.

I gotta have it. It consumes me. It drives me. It's, it's, it's almost like, an addiction. And you can see, how in reality, people who are addicted, whether it is drugs, or alcohol, or sex, or whatever it is, people who are addicted, make an idol, of that thing.

They are driven to that. A drug addict, thinks of nothing, but his next fix. And this can take, all sorts of avenues, in addictions, of different kinds, things, and whatever that thing is, that we are addicted to, it is our master.

[21 : 01] It becomes our idol. That's the thing we worship. That's the thing we focus on. This is the whole, this is the whole nuts and bolts, of addiction.

It doesn't make any difference, what it is. It becomes your God. And the apostle identifies it, for what it is. And then he says, for which things, for which things sake, the wrath of God, comes on the children, of disobedience.

Who are the children, of disobedience? They are unbelievers. They are not believers. These are the same people, of whom Paul is speaking, in Ephesians 2, when he says, among whom we all, had our manner of life.

And all were, sons of disobedience, including himself. And here he is saying, same thing, in a little different way. He is saying, these children, of disobedience, is what you used to be.

And these evil deeds, are the things, that you used to engage in. Stop it. You don't have, any business, engaging in those things. You are called, to a higher life form, than what you lived, before you came to Christ.

[22 : 19] This is the whole meaning of, if any man be in Christ, he is a new creation. Well, we need to be behaving, like a new creation, not like an old creation.

And he, he reiterates that, when he says, in verse 7, in the which, you also, walked sometime, sometime, when you, lived in them.

All he is doing, is identifying, the believer, before he became, a believer. Okay, Rog? Back to 6 there, for the thing, for which things, sake, the wrath of God, cometh on, is that, is coming, is that a future thing, the wrath of God?

Yeah, it is coming, and they render it that way, God's wrath is coming. In other words, the idea is, God's wrath, is on the way. It is in route, to those, who, engage, in these things.

Are we speaking, tribulation, or the judgment seat? Well, I think it's, the great white throne judgment, or? I think that, it probably involves, the great white throne judgment, it probably involves, judgment, that an individual, may bring upon themselves, even in this life, because, actions have consequences, and sometimes, we live in a cause and effect world, and sometimes, it's just a result, of bad behavior.

[23 : 41] I have, somebody mentioned, that that, that also, pertained to, the nation of Israel, and their scattering, and everything, because of their unbelief, in the Messiah, when they came.

Could you make a connection, with that? I don't know, that there is connection, but all the principles, the same, it's just, like I said, it's a cause and effect thing, and, negative behavior, produces negative results, it's just, part of, the way the world, is constructed.

As I said, we live in a cause and effect world, and what Paul is doing here, is, is, comparing, the life of a believer, his attitude and actions, with the life of an unbeliever, his attitude and actions, and he is acknowledging, that's what you used to be, but you aren't that anymore, how can you possibly act like that?

You don't belong to that world anymore. You are marching to a different drumbeat now, than you were before. And it is important to note, that Paul, is addressing those, whom he obviously considers, full-fledged believers, and at the outset, and at the outset, of the beginning of this epistle, he addresses them as saints, and he gives every reason, to believe he is writing, to a Christian audience.

Paul has almost nothing, to say, to unbelievers. Almost nothing, to say, to unbelievers, except, that, they ought to become believers, they ought to put their faith, and trust in Christ.

[25 : 17] And, he is contrasting, their previous behavior, with the way, their behavior is supposed to be, now that they are in Christ. And, let me tell you, we have little or no appreciation, of the, incredibly, debauched lifestyle, these people were accustomed to living.

We know something, about the Corinthians, and how corrupt they were, morally and everything, and Paul, addresses that issue, in 1 Corinthians. Well, these people, at Colossae, and at Ephesus, and at Philippi, were not much better.

It's just that, Corinth represented, what shall I say, Corinth represented, the Las Vegas, of that day. And, we've got, cities, all around us, including Springfield, Ohio, which could, be characterized, in some respects, as a little Las Vegas, in its own right.

We've got all the same kind of corruption, and, and vileness, and everything going on. And, you expect that, from unregenerate people, because this is all, they're capable of doing.

You know, they just act out, that old nature. But, when someone, comes to a position, of being in Christ, you don't continue that. This is part of being, a new creation, in Christ.

[26 : 42] And, our lives, are to be honoring, to the Lord. So, where do you get off, with believers, living this way? And, a lot of it, has to do with the fact, that, these people, were entrenched, in this stuff.

It was part, and parcel, of their everyday routine. They were so accustomed, to these habits, and these, activities, that they engaged in.

And, it was going to be, difficult, to just, bring those things, to a screeching halt. Now, an unbeliever, doesn't even have, the ability to do so.

The most he can muster, is willpower. And, an unbeliever, can say things like, you know, I really need to, break some bad habits.

Usually, he thinks about these, along about the first of January. I need to turn over, a new leaf. I need to stop, doing thus and so, and start doing, thus and so. But, there is, an incredible weakness, that is accompanying that.

[27 : 47] Because, all he's trying to do, is, is call upon, his own willpower, which often fails us. But, Paul is going to, remind the believer, that this is your, responsibility, to do this, but, you don't have to do it, under your own power.

So, we'll bring that out, as we move on. Verse 7, he says, in the which, you also, walked some time, when, you, lived, in them, while you were living, under their power, when you used to live, that sort of life.

Look at verse 8. Here, we've got that little, three-lettered word, that is a huge, conjunction. It's a conjunction, of contrast. And, Paul is saying, but.

In other words, the parade stops, right here, and there is an about face, that is required. But, now, as opposed to previously, now, you, also, put off, all these.

You put them off. And, the word that is used, in the Greek, conveys the same idea, of having, a garment, like a coat, or a shirt, or a dress, and you take it off.

[29 : 10] You, take it off of you, and, throw it aside. You aren't to wear that, any longer. That's essentially, the meaning, that he is conveying here.

You put off, all these. Anger, wrath, malice, blasphemy, filthy communication, out of your mouth.

Who, is to do, the putting off? That's, the big question. Who, is to do, the putting off? Who, does Paul, say, is to do, the putting off?

It would be, it would be, a lot more comfortable, if Paul, were to say, now that you, are a new creation, in Christ, now that you, are a completely, different person, than you were, before you came, to faith, just rest, and relax, and God, will take care, of all of the putting off, and all of the changing, and everything needs to be done, you don't have to do a thing, because actually, you're too weak anyway, just let God do it, let go, and let God, but that's not, what he's saying, when he says, you put off, he means, you, are the active agent, you, are to put, these things off, and he lists them, lie not, one to another, William says, stop lying, and the implication is, the lying was going on, and truth telling, might be, difficult to come by, do not tell lies, at one another's expense, seeing that you, have put off, the old man, with his deeds, well have you, and have put on, the new man, well if we have, put off the old man, and have put on, the new man, then how can you, possibly justify, the deeds, of the old man, when he's not, in charge any longer, supposed to be, the deeds, of the new man, which is renewed, in knowledge, after the image, of him, that created him, so, how are we, to do this,

I mentioned earlier, that it is, absolutely futile, to expect, an unbeliever, to engage, in self-reformation, that's going, to amount, to anything, now it's only, fair to say, that there are, a lot of things, that can be accomplished, through sheer, willpower, power, I mean, people have, demonstrated that, time and time again, it is amazing, the things, that, some people, have been, able to accomplish, on their own, and by on their own, I mean, they acknowledge, no spiritual interest, at all, don't claim, Christ as their savior, they may even, be atheists, but, sheer, determination, and willpower, and stick-to-itiveness, and an attitude, that will not be denied, has been able, to accomplish, some really amazing things, there's no doubt, about it, and we ought, to give credit, where credit is due, because man is capable, of amazing things, just through, willpower, but, there are things, that willpower alone, cannot accomplish, and I think, that's what Paul, is talking about, willpower, cannot accomplish, things, that require, energy, from the spirit of God, the spirit of man, cannot accomplish, things, that the spirit of God, can, and, the, analogy, that I, use, and it has, served me best,

[32 : 59] I can't think of a better one, and maybe you can, and I would appreciate, hearing it, but, when Paul says, to the Galatians, I am crucified, with Christ, nevertheless, I live, yet not I, but Christ, lives in me, and the life, which I now, live in the flesh, I live by the faith, or the faithfulness, of the son of God, who loved me, and gave himself, for me, so, human, willpower, in the life, of the believer, is not, able to accomplish, much more, than human, willpower, in the life, of an unbeliever, it has, its limitations, so, the power, with which, we are to put off, these things, we are commanded, to put them off, take these garments off, we are commanded, to do that, but if we don't, have the power, to do that, how are we going, to do that, yet, let me emphasize this, do you think,

God requires, anything, of you, that he has not, given you, the ability, to do, not at all, he is not, an unreasonable, task master, and, Paul isn't saying here, now it would really, be nice, if you put these things off, but I know, actually, it's kind of, beyond you, and, God doesn't really, expect you to do that, because it's a, supernatural feat, well it is, a supernatural feat, and it is, the spirit of God, who is the only one, able, to do, what needs to be done, yet, we are charged, with the responsibility, of putting them off, and I, I don't know, how else to interpret this, so I fall back, on the, illustration, or the analogy, that I give, and that is this, it is the exercise, of our will, our, agreeing, our determination, to do this, in other words, we are confronted, with this truth, and we say to ourselves, you know what, this, this is something,

I need to do, and I need to do it, because, God is requiring it of me, yet, I don't feel adequate, to do this, I don't feel that, I have the power, to resist, I don't feel that, I have the capability, of holding out, this kind of thing, so, where am I going, to get the power, and the illustration, I've used in the past, is, that, of a firearm, take a pistol, any kind of a firearm, firearm, and, we know, that, once, a round, is put in the chamber, and is prepared, for firing, the hammer, comes back, and makes contact, with the rim, or the center, of that shell, and there's an explosion, that takes place, it's a confined, explosion, and the explosion, creates, such a force, that, it drives, the round, that is in there, or whatever, the projectile is, out, through the nearest, opening, available to it, and that's, at the end, of the barrel, and it propels, that projectile, out through that barrel, outside, it is, escaping, the explosion, there's no, difficulty, in understanding, that, what, really, created, the action there, was the explosion, and the projectile, going out, but what, precipitated that, something, had to set off, the explosion, something, had to create, the explosion, and when you, pull the trigger, that, that's, what releases, the power, it isn't, the trigger, that, projects, that thing, out there, it is, just the trigger, that releases, the energy, that creates, the explosion, that drives, the projectile, out, and I liken, the pulling, of the trigger, to the human will,

I, can't, do it, but, I can, will, that it be done, I can submit, myself, to God, to the Holy Spirit, for the power, I do not have, acknowledge that, and he will provide, the power, it is almost, as if, and I don't like, saying this, because it doesn't, sound right, it's almost, as if, I, give, the Spirit of God, permission, to act, on my behalf, and that kind of, goes against, my thinking, because, on the one hand, we believe, the Holy Spirit, doesn't need, our permission, to do anything, the Holy Spirit, is a member, of the Trinity, and he does, as he wills, but, at the same time, God, utilizes, human instrumentality, God, partners with us, in our will, in our volition, he doesn't, override it, and I want you, to note that, in connection, with this whole concept, and this passage, that we're dealing, with here,

God, does not, make you, mortify your members, he does not, make you, put these things, to death, he tells you, you need to do this, needs to be done, and, you can do it, and I think, the way we can do it, the only way we can do it, is by, pulling the trigger, exercising our volition, to do that, the power, the energy, that gets the job done, is the Spirit of God, and may I say, I equate that, with the Spirit filled life, that Paul is talking about, in Ephesians 5, where we are not, to be drunk with wine, but be filled, with the Spirit, and the meaning is, be ye, keep on being filled, it is an ongoing process, that isn't a once for all thing, it is a continual state, of yielding, it is a continual state, of submitting ourselves, to God's power, and this again, is the Romans 6 thing, neither yield ye, your members, as instruments, of unrighteousness, but yield your members, as instruments, of righteousness, unto God, who does the yielding, we do the yielding, it is our responsibility, and God will not do it, and does not do it for us, but he has given us, the will, and the ability, to pull the trigger, do we pull the trigger, or not, do we walk in the Spirit, or in the flesh, that's the concept, so the putting off, of these things, we do over, and over, and over again, it is a perpetual, yeah, it is a perpetual, putting off, yeah, each time, we are confronted, with this way, or this way, we've got a new decision, to make, and we put off, and put on, and put off, and put on, yeah,

[40 : 25] I have a kind of story, if I could tell it real quick, I started smoking, when I was 21 years old, and I smoked, off and on, and I quit, for like four, five years, pick it up again, quit, pick it up again, it was always hard, for me to quit smoking, so finally, eight years ago, seven, eight years ago, I went to the doctor, and it was like, this is the time, you've got to make, your decision now, you either want to, give it up, or you know, it could be serious, consequences, so I went home, that evening, and the only thing, different I did, this time, about quitting smoking, was I told God, I said, I need your help, I need you to help me, this time, yeah, and from that point on, it was, believe it or not, super easy, I've never had, in the last, seven, eight years, had the urge to smoke, like I did before, it always will come in your mind, when you, I don't know, if any of you been smokers, but it'll come in your mind, even when you're a quitter, and you'll think,

I'd have that cigarette, you know, so then you go, and take the breath, and get away from it, but it's never come in my mind, since I asked for God's help, to think about it, as in, I need this, now and then, so it's been like, a clean break for me, God's help, well it's almost as if, the Lord was saying to you, well it's about time, to get serious about this, and turn to me for it, yeah, yeah, yeah, well I can, I can identify with the, with a similar kind of concept, because, I started, and this tobacco thing, you know, it's a good illustration, to talk about here, now Paul doesn't include, smoking here, but it's just, one more, you know, bad habit, it's an unhealthy thing, and we all know about that, I started smoking, when I was 14, and I did it, for the exclusive purpose, of impressing the girls, of how grown up, and, and suave, and stupid, I was, you know, by the way,

I don't think they ever were, really impressed, but, eventually, I grew into being, a two pack a day guy, lucky strikes, usually, or Campbell's, you know, whatever, and, one day, it was the spring, after, after Barbara, and I were married, it was 1957, and I was, due to be discharged, from the army, in a few weeks, and we were coming back, from the beach, we were out in Seattle, at the time, we were coming back, from the beach, and I had, told Barbara, that I wanted to quit smoking, she never, she never nagged me, or told me anything about, she never did smoke, but, she never got after me, about it, but I just felt, that I, needed to give that up, and this was before, the surgeon general's warnings, or anything, you know, this was, this was 1957, and, I told her, I said, well, will you help me, give these up, she said, sure, I'll help you, how can I help, and, I said, I'm going to,

I'm going to give you, 10 cigarettes, in the morning, and, you, give them to me, one at a time, whenever I ask for one, through the day, and after, I've smoked 10, no matter, what I say, or what I do, don't you give me, another cigarette, she said, okay, so, about four o'clock, in the afternoon, I was finished, with the 10th, and those of you, who know anything, about smoking, know that, nothing goes, as well, with an after, after dinner, dessert, better than a cigarette, you know, with a cup of coffee, after dinner, man, yeah, that's what I used to call it, yeah, right, and, and I asked for a cigarette, and she wouldn't give him one, and I said, well, now, this is, this is, this is different, okay, let's knock it off now, I really want one, so you can, you can, and she, and she wouldn't do it, big fight, and I got mad, she got mad, and I stomped out of the house, and I'm not sure,

I might have sneaked off someplace, and got some, I don't know, but anyway, that went on, and we weren't speaking, for a few hours, you know, and finally, she, she said, you know what, I'm not going to help you, with this anymore, she said, you're a big boy now, if you want to quit, you quit, don't involve me, I said, okay, fine, so, I was kind of disgruntled, for the next few days, but I was smoking away, and we were coming back, from the beach one day, and I just opened, a pack, I was driving with one hand, and opened the pack, with my teeth, you know, with the other hand, and got the top open, and I was, pounding that first cigarette out, you know, and I just ready, to put it up to my mouth, and it was almost like, I didn't hear, an audible voice, but it was just as if I had, and it was my voice, and I says to myself, Wiseman, you could really give these things up, if you really wanted to, and I thought, and I said, if I really wanted to, well, of course I want to, and that was when I discovered, all along, that I was conning myself,

[45 : 51] I was telling myself, I wanted to give them up, and I didn't want to give them up, but I knew I should want, to give them up, and I sold myself, a bill of goods, this is the Jeremiah 17, 9 thing, the heart is deceitful, above all things, desperately wicked, that means, we are experts, at conning ourselves, justifying, you know, selling ourselves, a bill of goods, and it dawned on me, that that's what I was doing, and I took that pack, with just the one cigarette out, and I just scrunched it, in my hand, and opened the window, and threw it out, and that was the last cigarette I had, I don't mind telling you, the next couple of weeks, were rough, it was rough, and I didn't know anything, about asking God to help me, I thought I should do this on my own, but I do know, that when I was tempted, I really, I really told the Lord, I'm confident, I said, boy, I don't know if I can handle this, you know, I don't want to go back to it, and if there's anything you can do,

I would appreciate it, you know, and that was 1957, and I haven't had a cigarette since, and now, now if I'm around somebody that's smoking, it really bothers me, I mean, it really bothers me, and I just, so, this is a matter of putting on, and putting off, and Paul says, you put on the new man, let me keep track of my time here, but then he grew guilty of littering, well, yeah, I was, but this was before the littering laws too, yeah, I did, I just threw that thing right out the window, the whole pack, and, you're right, one sin leads to another, yeah, oh my, that was back in the state of Washington, many, many moons ago, so, you have put on the new man, which is renewed in knowledge, we're in verse 10, after the image of him that created him, where there is neither Greek, nor Jew, circumcision, nor uncircumcision, barbarian,

Scythian, and you know the beautiful thing about, all these different classes that are listed here, is that the power of God, works the same for each and every one of them, that the gospel is cross-cultural, cross-dispensational, it is wonderful, the same dynamic is available to anyone, regardless of their background, or what their weakness, or what their strength is, and the sum of it is, Christ is all, and in all, it's a beautiful concept, and here he is just reminding believers, of the fact that, once you come to faith in Christ, there is no room in your life, for the kind of impurities, and negative things, that characterize unbelievers, and he gives the list here, they are all pretty much self-explanatory, and verse 9 emphasizes, it kind of singles that out, lie not one to another, and Williams translates it, stop lying, and the implication in the Greek is, that the lying is going on, as Paul writes this, and they are receiving it, they are in the process, of lying one to another, and Paul is saying, stop it, you need to be people of truth, and not con each other, with lies, and stories that are made up, and denials of the truth, and all the rest, because, that is completely, out of character, with who and what Christ is, as the way, the truth, and the life, all of these things, are supposed to characterize, the believer who is in Christ, and it's a beautiful thing, any questions or comments, we're at the end of our page here, we've just got a couple of minutes left, and I'm reluctant to go on, because,

I'll have to break up the new material, Roger, verse 9 says, seeing that you have put off the old man, now, that's not for good, right, it's just, you will to do that, putting on the new man, let the new man supersede, the old man, the flesh, we put on the new man, when we receive Christ, the new man is put on, and the old man, is not gone, Romans 6 makes that quite clear, and Romans 7, so, our, in other words, let me put it this way, when Christ comes in, he does not remove, from us, the possibility, of our sinning, okay, when Christ comes in, he does not remove, from us, the possibility, of sinning, but he does, remove from us, the necessity, of sinning, and that's all, an unbeliever has, he just makes, one bad choice, after another, so Christ provides, a wherewithal, that we can, overcome that, we do not, have to subject ourselves, to the weakness, of the flesh, because now, we have, the spirit of God, and the spirit of Christ, and if anyone, doesn't have the spirit of Christ, he's none of his, but because, we do have, the spirit of Christ, we are able, to fulfill, the demands, that God makes upon us, as a new believer, and, the tragedy, of this is, there are so many Christians, people who, genuinely know the Lord, who live, lives, of perpetual, defeat, because they don't, understand this, they don't know it, they've never heard it, they've never read it, they don't know, what's available to them, and I think, one of the saddest things, that is true, of the body of Christ, is that, there is so much, of the benefits, and effects, of the death, burial, and resurrection, of Christ, that are literally, squandered, because believers, don't know these things, they do not, put into practice, they do not, get the advantage, or the benefit, from the substitutionary, death of Christ, because they don't, understand, or know, what all is made, available to them, and I've come to this, conclusion, so many times, regarding marriage, and, and, and marriage counseling, that, that, we have done, over the last, actually, over the last 50 years, and, it is, heartbreaking, to see, how many Christian marriages, don't, begin, to realize, the joy, and the fulfillment, and, the wonder, of two people, being together, in Christ, in a marital union, and what they could be enjoying, and what they are deprived of, simply because they don't know, they just don't know, and, there are, a lot of marriages, that are, not enjoyed, they are endured, and,

I see this, so many times, among Christians, you expect this, from unbelievers, but, it ought not to be true, of those who name, the name of Christ, and yet, we know, that, it's just like, it's just like, somebody put a million dollars, in the bank, and they put it, in your name, and all you have to do, is write checks on it, to get the benefit from it, but nobody ever told you, that it's there, you don't even know, it's there, in your account, so if you don't know, it's there, you can't utilize it, and that's the way it is, not only in marriages, but in, in the Christian life, in general, God has provided, so much, for us, to be, enriched, and enjoy the Christian life, and enjoy the victorious, Christian life, and we just don't know, we just don't know, and these Colossians, were some of those people, so this is why, Paul is writing, what he's writing, is to bring them up to speed, and advise them, as to what is available in Christ, and what they ought to be doing about it, it's a wonderful thing, other thoughts, or comments,

[54 : 28] Dave, this whole chapter, it has a, note in here, put on a new cell, and, we are a new person in Christ, but, we're living in a, in this world, and dealing with, everyday activities, raise your family, pay your bills, do what's right, and everything, and sometimes, you get so involved in that, you lose your focus, oh absolutely, and what I have, absolutely, is, the key, is to, where you put your focus, every morning, I ask God to, help me to focus, on Christ, in everything, and, of course, I forget, and I, of course you do, doing something, I shouldn't be doing, I got to refocus, but that's what it's all about, you have to, absolutely, and that's what studying the scriptures, is about, constantly, every day, or, you know, anytime you can, uh, uh, get a chance, to, to be involved, in any way, with the scriptures, uh, you should, take that opportunity, because you, you need to, continue to learn, you never know at all, you forget, but it helps you to stay focused, you're absolutely right, and I appreciate your use, of the word focus, because that's exactly, what it is, and, and when Paul says, set your mind, he means, concentrate on, and a good word for that, is focus, and you know, when, you're going to take a picture, and, especially if you've got like a, like a long angle lens, or something like that, and you're going to take a picture, of something that is, far away, you focus, on that object, and what the focus does, on the object, is it tends to make everything, else, obscure, so that it's, strictly secondary, it may even be fuzzy, or blurred, compared to what you're focusing on, we would say, aim at, and when you're aiming, at the bullseye, everything in the peripheral, is insignificant, you don't pay any attention to it, because you're concentrating, on the bullseye, it is a matter of focusing, and mentally, he is using the word, set your mind on, it means concentrate on, cogitate on, meditate on these things, zero in, on these things, and, in light of what you said,

Dave, and the idea, that you lose your focus, the most natural, easy, predictable thing, in the world, is to lose your focus, and lose it again, and lose it again, and you have to keep, pulling yourself, back to center, because, we so easily, go astray, like the hymn writer said, prone to wander, Lord, I feel it, prone to leave, the God I love, even mentally, to lose that focus, and, keep eternity's values, in view, anything else, yeah, Raj, we have the leading, the indwelling, of the Holy Spirit, and if we will, our spirit, we can follow that, and we have an advantage, over unbelievers, oh, absolutely, a huge, huge advantage, and, and here's the thing, this is, this is a real complex thing, and I don't profess, to have it all together, because I certainly don't, but, when, when Christ saved you, when the Holy Spirit, came in, he did not, remove, your, your, volition, he did not, take away, your power, to exercise, your will, what he does, however, is give us, more than ample reason, for us to submit, our will, to his will, but he doesn't, make us do that, we do not become, robots, when we come to Christ, we still have the ability, to walk, in the flesh, and Paul says, if you walk, in the spirit, you will not, fulfill, the lust of the flesh, but if you don't, then the lust of the flesh, is the only thing, you've got left, that's the way, you're going to go, and we've got, so many believers, who are living, substandard lives, compared to what, they could be, enjoying and living, because they don't, know these things, and it's just tragic, so, the Lord has put us, together here, this morning, to remind us all, of what we have, in Christ, and what we are, supposed to do about it, so let me pray,

Father, for every provision, you've made, and even for those, that we do not yet, understand, or appreciate, we are thankful, we are confident, that you have, provided us, with more, than enough, in order, to be, what you want us to be, thank you, for a refreshing, and for a, a new awakening, regarding these concepts, and these truths, we trust, that each of us, will be able, to use these things, to build upon, for more truth, and more, of living the kind of life, that you've prescribed, for us in Christ, thank you again, for the supernatural power, made available to us, give us the grace, and the wisdom, and the will, we trust to use it, in Christ's name, Amen.