**Colossians 9**

Colossians 3:5-17

9/28/25 AM

**Today, we’re continuing our way through the NT book of Colossians.**

* The apostle Paul wrote this letter around the year 60 AD while under house arrest in Rome.
* As far as we know, Paul never visited this church personally, but he felt compelled to combat false teachers who were encouraging the Colossians to look away from Christ—to turn to inferior options that could not save or sustain them.

**So, in response to this threat, Paul just shines the spotlight on Jesus, answering two important questions for the Colossians and us:**

1. Why should we stick with Jesus? In a world of options, why Christ?
2. How can we stick with Jesus? In a world of options, how do we stick with Christ?

And to answer the first question, the “why” question, Paul tells the Colossians…

1. **They should stick with Jesus because of what He had done for them. Vv. 1-14**

Paul begins this letter saying, *“I keep getting reports of your faith in Christ…I’ve heard about how God has transformed your hearts. You used to be dead in your sins, but God has rescued you and set you up in the kingdom of the Son he loves.”*

* Paul says remember what Jesus has done in your lives. He’s the one who’s brought transformation.
1. **They should stick with Jesus because of who He is. Vv. 15-20**

Paul said, *“Jesus is God in the flesh, He has always been, and He will always be. He is the Creator of all things, He is the Sustainer of all things, and He alone can reconcile us to God. No one else can, nothing else can.*

* *Our only hope of being made right before the God of the universe is the sacrifice of Jesus Christ on the cross. He takes our lack of righteousness, our wickedness and rebellion and He imparts to us His righteousness and therefore presents us holy and right before God. He is our only hope.”*[[1]](#footnote-1)
1. **They should stick with Jesus because of where He is taking you. Vv. 21-23**

Paul said, *“By giving himself completely at the Cross, actually dying for you, Christ has brought you over to God’s side and put your lives together, whole and holy in his presence. He is seated at the right hand of the Father and one day you will be with Him. You are citizens of heaven because you are united with Christ.”*

**Paul spends the first part of this letter telling us why we should stick with Jesus.**

But in chapter two, he begins telling us how to stick with Jesus. And so far, he’s told us that we can stick with Jesus by:

* Walking with him as Lord.
	+ Submitting to Him as master.
* Fixing our eyes on him.
	+ Setting our sights on Jesus. Orienting and reorienting everything we think, say, and do around Jesus. He is our aim.
* Avoiding distorted versions of the gospel.
	+ To believe we’re saved by Christ plus something else.

**Last week, in 3:1-4 Paul told us that we can stick with Jesus by living as those who’ve been made alive in Christ.**

* At first, it almost sounds like a bumper sticker or something you see printed on a piece of barn wood at Hobby Lobby.
* It almost feels slippery, hard to nail down.

But Paul doesn’t leave us hanging. He says…

**We live as those who’ve been made alive in Christ by thinking heavenward.**

* By not thinking about sinful, earthly things and choosing again and again to think heavenward. To retrain, redirect our thoughts away from sin and towards heaven.

But Paul doesn’t stop there. As we keep moving through chapter 3, Paul tells adds that we live as those who’ve been made alive in Christ by acting heavenward. Look at…

***Colossians 3:5-11 NLT*** *So put to death the sinful, earthly things lurking within you. Have nothing to do with sexual immorality, impurity, lust, and evil desires. Don’t be greedy, for a greedy person is an idolater, worshiping the things of this world.****6****Because of these sins, the anger of God is coming.****7****You used to do these things when your life was still part of this world.****8****But now is the time to get rid of anger, rage, malicious behavior, slander, and dirty language.* ***9****Don’t lie to each other, for you have stripped off your old sinful nature and all its wicked deeds.****10****Put on your new nature, and be renewed as you learn to know your Creator and become like him.* ***11****In this new life, it doesn’t matter if you are a Jew or a Gentile, circumcised or uncircumcised, barbaric, uncivilized, slave, or free. Christ is all that matters, and he lives in all of us.*

We live the new life; we live as those who’ve been made alive in Christ by acting heavenward.

* Not only do we think heavenward, but also, we act heavenward. We act heavenly.

**Like usual, Paul gives us a couple of simple, straightforward steps.**

* He says we act heavenward by taking off the old and putting on the new.
	+ Now for the sake of time, we’re going to break this up into two sermons. JOKE
	+ So, today, we’re going to consider the first step from this text.

We act heavenward by…

1. **Taking off the old.**

**Paul’s exhortation from v. 2 to set our hearts on things above finds concrete expression in verse 5.**

With the old life gone and the new life a present reality, believers are to discard behaviors typical of the old life and to put on behaviors characteristic of new life.

* Jesus has given us new life, and our objective is to conform our lives to His image.

And Paul uses two graphic metaphors to paint the picture. The first is…

* 1. **Putting to death the practices of the past.[[2]](#footnote-2)**

The Greek verb is νεκρόω, which literally translates to “make dead.”[[3]](#footnote-3)

* To smooth that out, in English, we would say, “to kill.”
* We are to kill the sinful practices of the old life.

**And church, if this feels a little too aggressive, this is the consistent witness of Scriptural teaching when it comes to dealing with sin.**

In Matthew 5 and 18 Jesus uses a vivid metaphor telling us to gouge out our eye or to cut off our hand or foot if they cause us to sin saying, *“It would be better for us to lose one part of our body than for our whole body to be thrown into hell.”*

* Now, Jesus spent his life healing the crippled, so he certainly did not intend for people to mutilate themselves in the pursuit of holiness. Jesus was using hyperbole to get his listeners’ attention.
	+ Sin is deadly serious, and radical measures are required to eradicate it. Persistent or recurring sin jeopardizes spiritual life much like gangrene threatens physical health.

So, here in Colossians Paul tells us that the believer is to be a ruthless “executioner” who eliminates the behaviors of the past because the practices of the old life are like a gangrenous infection to the eyes of a surgeon: they must be removed before they infect the whole person.[[4]](#footnote-4)

**And it’s worth noting, that in telling believers to put to death certain behaviors, Paul is calling for complete extermination, not careful regulation.**

* That’s what the text says.
* And while the metaphor demands a once-for-all kind of action, it’s clear that Paul sees this as a process.[[5]](#footnote-5) It’s not just something that happened once when we made a decision to follow Christ, it’s a process and choice we make again and again.

**And Paul spells out just the kinds of things are to be put to death:**

He mentions three categories of behavior: (1) perverted passions, (2) hot tempers, (3) sharp tongues.

**First on the list is** **sexual immorality** (*porneia*).

* A broad, general term for all kinds of illicit sexual behavior.
	+ God created sex to be enjoyed by one woman and one man in the confines of marriage. Any sexual activity that does not fit that definition is not to be part of a believer’s life.
	+ The Scriptures tell us that sex, outside of the God-given boundaries, can do an unbelievable amount of damage, both to our own souls and to those around us.[[6]](#footnote-6)

**The perverted passion list continues with mention of impurity.**

* “Impurity” *(akatharsia)*, refers generally to any kind of moral corruption, but it is applied quite often to sexual sins.[[7]](#footnote-7)
* Basically, it means we take something that’s pure and good and we pervert it.[[8]](#footnote-8)
* This reminds us that immorality is incompatible with the purity of our Savior.

From here, Paul moves to the inner impulses that underly sexual immorality and impurity. **We are to put to death lust and evil desires.**

* The word rendered *lust* could refer to any overmastering passion, but regularly, as here, indicates uncontrolled sexual urges.
* *Evil desires* are the state which logically precedes lust.[[9]](#footnote-9)
	+ Be careful little eyes what you see.
* Desires lead to deeds, appetites lead to actions. What we desire usually determines what we do.[[10]](#footnote-10)
* So, we are to deal with the inner dialogue and patterns of thought that lead to sinful actions. Without dealing with this inner dialogue, we’re likely to slip right back into the pattern of sinful behavior.[[11]](#footnote-11)

**Then there’s greed (kjv “covetousness”).**

* Greed is the sin of always wanting more, whether it be more things or more pleasures. The covetous person is never satisfied with what he has, and he is usually envious of what other people have.
* And with a little throw away sentence, Paul adds—this is idolatry, for covetousness puts things in the place of God.
	+ “Thou shalt not covet” is the last of the Ten Commandments (Ex. 20:17). Yet this sin can make us break all the other nine! A covetous person will dishonor God, take God’s name in vain, lie, steal, and commit every other sin in order to satisfy his sinful desires.[[12]](#footnote-12)
* To act as if everything exists for us is to place ourselves in the place of God himself.
* To make the acquisition of things or the fulfillment of desires our ambition is to demonstrate that our aim is too low—earthly things rather than things above.

PAUSE

**Church, these are practices from the old life that are to be put to death!** They’re not to be contained and maintained because they can’t be contained and maintained.

* They are to be “made dead.”

But Paul doesn’t stop there.

**He tells us why these behaviors and attitudes are to be put to death.**

**First, because they are the very things which will bring the wrath of God.**

* I know this is an avoided subject, but Paul warns us that because of these sins, the wrath of God is coming.
* It has already begun to take effect now in the degrading effects of sin itself (Rom. 1:18–32).[[13]](#footnote-13) But it will culminate in the future judgment day.
* The present tense denotes the certainty of the future event.[[14]](#footnote-14) It’s coming.
* God is unalterably opposed to sin and will make sure that it is justly punished.
* **And church, God’s wrath has nothing to do with spiteful reaction or outburst of passion.**[[15]](#footnote-15)
* Rather, wrath is the necessary reaction of true holiness, justice and goodness to wickedness, exploitation and evil of every kind.
* Church, if God is holy and righteous and just and yet is unbothered by us standing in opposition to that, then He is at best indifferent to sin and at worst cares nothing for the pain and sorrow that rebellion causes all over the world.
	+ So, God’s wrath towards disobedience is directly tied to His holiness and righteousness and we cannot separate the two.[[16]](#footnote-16)
	+ And honestly, if we balk at the idea of God’s wrath towards our sin, I’d say we don’t have a clear understanding of the seriousness of our sin against the Lord.

NT Wright, *“Part of the horror of hell, it appears, is that those who consciously and continually choose sin instead of God become less and less human, until all that ennobles them as creatures made in God’s image has, by their own choice, been altogether obliterated, beyond hope or pity. It is perhaps along these lines that the difficult doctrine of hell may be clearly stated today, in opposition to the current notion that hell does not exist, or that if it does it will at the last be uninhabited. Unless we are to rob human beings of all meaningful responsibility for their actions, and to underplay the utter holiness of God, hell must always be at least a possibility…Those who choose to live without God will one day find that they have forfeited their likeness to him.”*[[17]](#footnote-17)

Paul says, put these behaviors to death because they are bringing the wrath of God.

**Secondly, these behaviors and attitudes are to be eliminated because they reflect the way we once lived.**

These are the ways we used to live and behave but we don’t live at that old address anymore. We have a new home address.

9/29/15

PAUSE

What Paul says in verse 7 is tied back to verses 3 and 4…

***Colossians 3:3-4 NLT*** *For you died to this life, and your real life is hidden with Christ in God.****4****And when Christ, who is your life, is revealed to the whole world, you will share in all his glory*

Paul reminds the believers in Colossae that they had a new home address.

* And while he doesn’t use the word “hidden” in any of his other letters, he uses similar phrases to describe the new home address of Christians.

For example, in…

***Ephesians 1:3 NLT*** *All praise to God, the Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly realms because we are united with Christ.*

A few verses later…

***Ephesians 1:19-20 NLT*** *I also pray that you will understand the incredible greatness of God’s power for us who believe him. This is the same mighty power* ***20*** *that raised Christ from the dead and seated him in the place of honor at God’s right hand in the heavenly realms*

Now it’s one thing for us to read that Christ is in the heavenly realm, seated in the place of honor at God’s right hand.

* I mean, most likely we read that and move right along.

But in chapter 2, Paul goes on to say…

***Ephesians 2:5-6 NLT*** *… even though we were dead because of our sins, he gave us life when he raised Christ from the dead. (It is only by God’s grace that you have been saved!)* ***6*** *For he raised us from the dead along with Christ and seated us with him in the heavenly realms because we are united with Christ Jesus.*

* God raised us and seated us with Christ in the heavenly realm? That’s what the text says!

Paul speaks the same truth to the Christians in Philippi…

***Philippians 3:20 NLT*** *[As opposed to those who think only about this life here on earth, Paul says…] But we are citizens of heaven, where the Lord Jesus Christ lives…*

PAUSE

**Church, Paul reminds the believers in Ephesus, Philippi, Colossae, and Greeneville that if we are in Christ, we have a new home address.**

* We’re no longer receiving mail at the old address.
* We’re no longer paying utilities on the old address because we don’t live there anymore.

**If we are in Christ, then our real life is no longer in the sphere of the earthly, but is with the life of the risen Christ, who is with the Father.[[18]](#footnote-18)**

PAUSE

**One of the characteristics of Paul’s teaching on the Christian life is the balance between the ‘already’ and the ‘not yet’.[[19]](#footnote-19)**

I mean, obviously…

* We weren’t physically crucified with Christ on the cross.
* We weren’t physically raised with Him on the third day with him.
* We haven’t been physically transported to heaven.

But church, if we are in Christ, then…

* There is a sense in which we have died with Christ.
* There is a sense in which we have been raised with Him.
* There is a sense in which our heavenly address is real—even if it’s hidden at the moment![[20]](#footnote-20)

**What Paul says will be revealed at the end when Christ returns, has already begun. It’s already started.**

* We identify with Christ in His death. We identify with Christ in His resurrection. We identify with Christ where He lives.

**And Paul points this out because though our true status is veiled (hidden—we’re not there yet) as those whose real address is in heaven, we are to behave differently.[[21]](#footnote-21)**

QUESTION

**What do we need to make dead? What do we need to get rid of today?**

The second metaphor Paul uses…

1. **Take off the old clothes.**

In verse 8, Paul switches metaphors.

* The exhortation remains the same, but the picture changes.
* The imagery behind the call to rid ourselves in verse 8, and take off and put on, in verses 9 and 10, is that of taking off clothes.
	+ Paul used this imagery often.
* Believers are to discard their old, repulsive habits like a set of worn-out clothes.

Papaw coming home from work.

**And the repulsive habits that Paul begins to list in verse 8 are what the British evangelist G. Campbell Morgan referred to as the “the sins in good standing.”**

We’re so accustomed to anger, critical attitudes, lying, and coarse humor, even among believers, that we’re no longer upset or convicted about these sins.

As Warren Wiersbe put it, *“We would be shocked to see a church member commit some sensual sin, but we will watch him lose his temper in a business meeting and call it “righteous indignation.””*

Just as Jesus told Lazarus to take off the graveclothes after calling him from within the tomb, so we are to walk “in newness of life” by putting off the old deeds and desires (Rom. 6:4).

**Paul begins with *anger, rage, and malice*—sins of bad attitude toward others.**

* 1. *Anger* (*orge*) is a settled feeling, the slow, seething, smoldering emotion that boils below the surface.
		+ 17th century Puritan preacher Thomas Watson, *“Sin gratifies Satan. When anger burns in the soul, Satan warms himself at this fire.”*
	2. *Rage* (*thumos*) is a quick, sudden outburst, the blaze of emotion which flares up and burns with intensity.[[22]](#footnote-22)
	3. *Malice* is an attitude of ill will toward a person. If we have malice toward a person, we are sad when he is successful, and we rejoice when he has trouble.
		+ Paul says this is sinful.
	4. *Slander* describes speech that tears others down.
		+ Often among Christians this kind of speech masquerades as a spiritual concern: “I would never tell you what I know about her, except that I know you’ll want to pray about it. I normally wouldn’t say something like this, but I’m just concerned. Let me tell you what a terrible person they are…”
		+ Evil speaking is caused by malice (1 Peter 2:1). If we have deep-seated ill will toward a person, we will use every opportunity to say something bad about them.
	5. *Dirty language* is just that: foul speech, coarse humor, obscene language.
		+ For some reason, we’ve begun to believe it’s contemporary to use this kind of speech.
		+ But our speech should be always with grace, seasoned with salt.” Salt is a symbol of purity, and grace and purity go together.

The final sin Paul named was *lying* (Col. 3:9).

* He wrote this same warning to the believers in Ephesus (Eph. 4:25). Satan is the liar (John 8:44), while the Holy Spirit is the Spirit of Truth (John 14:17; 15:26).
	+ When a Christian lies, we are cooperating with Satan; when we speak the truth in love (Eph. 4:15), we are cooperating with the Spirit of God.

**A lie is any misrepresentation of the truth, *even if the words are accurate*.**

And the tone of voice, the look on the face, or a gesture of the hand can alter the meaning of a sentence. So can the motive of the heart. Lying involves the intent to deceive for the purpose of personal gain.

20th century American bishop Warren A. Candler was preaching about the lies of Ananias and Sapphira (Acts 5), and asked the congregation, *“If God still struck people dead for lying, where would I be?”*

* The congregation snickered a bit, but the smiles disappeared when the bishop shouted, *“I’d be right here preaching to an empty church!”*[[23]](#footnote-23)

PAUSE

**Church, perverted passions, hot tempers, and sharp tongues are to be removed as part of the life-transformation process.**

These things are not appropriate behavior for our new life in Christ. The remnants of the former lifestyle are to be discarded since [we] have taken off [our] old self with its practices.

All believers are equal, and all believers are to discard all behaviors and attitudes which are inappropriate for our new life.[[24]](#footnote-24)

PAUSE

Christian living isn’t just turning over a new leaf; there’s a new nature. We’ve got new clothes.

* So, live like it! The text says!

Being born again means ww change our clothes.

* And it’s not just something that happens at the moment of conversion, but rather, something we resolve to do daily.
* That’s the idea here.

We keep taking off the old dirty clothes and we keep putting on the new clothes.

QUESTION

**What remnants of the old life need to be taken off?**

PAUSE

What needs to be put to death, what needs to be discarded?

1. Matt Chandler, [“When Violence Is Okay,”](https://ref.ly/logosres/mttchndlrsrrchv?ref=Bible.Col3.5&off=44536&ctx=an+just+stop+there.+~The+first+two+chapte) in *Matt Chandler Sermon Archive* (Village Church, 2010), Col 3:5. [↑](#footnote-ref-1)
2. Max Anders, [*Galatians-Colossians*](https://ref.ly/logosres/hntc69ga?ref=Bible.Col3.5-7&off=7&ctx=r+of+Christ.%0a3%3a5%E2%80%937.+~Paul%E2%80%99s+exhortation+t), vol. 8, Holman New Testament Commentary (Nashville, TN: Broadman & Holman Publishers, 1999), 328. [↑](#footnote-ref-2)
3. Henry George Liddell et al., [*A Greek-English Lexicon*](https://ref.ly/logosres/lsj?ref=Page.p+1166&off=1559) (Oxford: Clarendon Press, 1996), 1166. [↑](#footnote-ref-3)
4. Anders, [*Galatians-Colossians*](https://ref.ly/logosres/hntc69ga?ref=Bible.Col3.5-7&off=936&ctx=ing+on+new+clothes.%0a~We+are+to+put+to+dea), 328. [↑](#footnote-ref-4)
5. Harold W. Hoehner, Philip W. Comfort, and Peter H. Davids, [*Cornerstone Biblical Commentary: Ephesians, Philippians, Colossians, 1&2 Thessalonians, Philemon.*](https://ref.ly/logosres/cstonecm70eph?ref=Bible.Col3.5-17&off=7443&ctx=ndset+of+this+age).+~While+the+metaphor+d), vol. 16 (Carol Stream, IL: Tyndale House Publishers, 2008), 287. [↑](#footnote-ref-5)
6. Chandler, [“When Violence Is Okay,”](https://ref.ly/logosres/mttchndlrsrrchv?ref=Bible.Col3.5&off=47382&ctx=l%2c+you+lovers.%E2%80%9D+But+~the+Scriptures+are+a) Col 3:5. [↑](#footnote-ref-6)
7. Douglas J. Moo, [*The Letters to the Colossians and to Philemon*](https://ref.ly/logosres/pntccolphm?ref=Bible.Col3.5&off=3762&ctx=al+sin.+The+second%2c+~%E2%80%9Cimpurity%E2%80%9D+(akathars), The Pillar New Testament Commentary (Grand Rapids, MI: William B. Eerdmans Pub. Co., 2008), 256. [↑](#footnote-ref-7)
8. Chandler, [“When Violence Is Okay,”](https://ref.ly/logosres/mttchndlrsrrchv?ref=Bible.Col3.5&off=49208&ctx=xcept+in+the+Bible.+~Basically+all+it+mea) Col 3:5. [↑](#footnote-ref-8)
9. N. T. Wright, [*Colossians and Philemon: An Introduction and Commentary*](https://ref.ly/logosres/tntc72colus?ref=Bible.Col3.5&off=1357&ctx=+immoral+behaviour.+~The+word+rendered+lu), vol. 12, Tyndale New Testament Commentaries (Downers Grove, IL: InterVarsity Press, 1986), 138–139. [↑](#footnote-ref-9)
10. Warren W. Wiersbe, [*The Bible Exposition Commentary*](https://ref.ly/logosres/ntbec?ref=Bible.Col3.5-9&off=2450&ctx=r+minds+and+hearts.%0a~What+we+desire+usual), vol. 2 (Wheaton, IL: Victor Books, 1996), 135. [↑](#footnote-ref-10)
11. Hoehner, Comfort, and Davids, [*Cornerstone Biblical Commentary*](https://ref.ly/logosres/cstonecm70eph?ref=Bible.Col3.5-17&off=8244&ctx=n+ultimately+has+to+~deal+with+the+inner+), 287. [↑](#footnote-ref-11)
12. Wiersbe, [*The Bible Exposition Commentary*](https://ref.ly/logosres/ntbec?ref=Bible.Col3.5-9&off=2975&ctx=3%3a5b).+Covetousness+~is+the+sin+of+always), 135. [↑](#footnote-ref-12)
13. Wright, [*Colossians and Philemon: An Introduction and Commentary*](https://ref.ly/logosres/tntc72colus?ref=Bible.Col3.6&off=363&ctx=icious+anger%2c58+but+~the+necessary+reacti), 140. [↑](#footnote-ref-13)
14. Marvin Richardson Vincent, [*Word Studies in the New Testament*](https://ref.ly/logosres/vincents?ref=Bible.Col3.6&off=36&ctx=+Compare+Rom.+1%3a18.+~The+present+tense+de), vol. 3 (New York: Charles Scribner’s Sons, 1887), 502. [↑](#footnote-ref-14)
15. Peter T. O’Brien, [“Colossians,”](https://ref.ly/logosres/nbc?ref=Bible.Col3.6&off=96&ctx=+of+God%E2%80%99s+judgment.+~The+wrath+of+God+(cf) in *New Bible Commentary: 21st Century Edition*, ed. D. A. Carson et al., 4th ed. (Leicester, England; Downers Grove, IL: Inter-Varsity Press, 1994), 1272. [↑](#footnote-ref-15)
16. Chandler, [“When Violence Is Okay,”](https://ref.ly/logosres/mttchndlrsrrchv?ref=Bible.Col3.5&off=57481&ctx=moral+character+and+~is+not+bothered+by+u) Col 3:5. [↑](#footnote-ref-16)
17. Wright, [*Colossians and Philemon: An Introduction and Commentary*](https://ref.ly/logosres/tntc72colus?ref=Bible.Col3.6&off=842&ctx=+the+future+aspect.+~Part+of+the+horror+o), 140–141. [↑](#footnote-ref-17)
18. Vincent, [*Word Studies in the New Testament*](https://ref.ly/logosres/vincents?ref=Bible.Col3.3&off=95&ctx=+(%CE%BA%CE%B5%CC%81%CE%BA%CF%81%CF%85%CF%80%CF%84%CE%B1%CE%B9).+Your+~new+spiritual+life+i), 501. [↑](#footnote-ref-18)
19. Wright, [*Colossians and Philemon: An Introduction and Commentary*](https://ref.ly/logosres/tntc72colus?ref=Bible.Col3.3-4&off=520&ctx=+There+is+a+perfect+~balance+here+between), 137. [↑](#footnote-ref-19)
20. Moo, [*The Letters to the Colossians and to Philemon*](https://ref.ly/logosres/pntccolphm?ref=Bible.Col3.3&off=1136&ctx=old+era+to+the+new.+~By+believing+in+Chri), 249–250. [↑](#footnote-ref-20)
21. Moo, [*The Letters to the Colossians and to Philemon*](https://ref.ly/logosres/pntccolphm?ref=Bible.Col3.3&off=3657&ctx=e.+In+the+meantime%2c+~our+true+status+is+v), 250. [↑](#footnote-ref-21)
22. Anders, [*Galatians-Colossians*](https://ref.ly/logosres/hntc69ga?ref=Bible.Col3.8&off=560&ctx=s%5d+of+a+hot+temper.+~Anger+(orge)+is+a+se), 329. [↑](#footnote-ref-22)
23. Wiersbe, [*The Bible Exposition Commentary*](https://ref.ly/logosres/ntbec?ref=Bible.Col3.5-9&off=4082&ctx=stor%2c+%E2%80%9Cit%E2%80%99s+worse!%E2%80%9D%0a~After+warning+us+aga), 135–136. [↑](#footnote-ref-23)
24. Anders, [*Galatians-Colossians*](https://ref.ly/logosres/hntc69ga?ref=Bible.Col3.5-7&off=1492&ctx=aviors+of+the+past.%0a~In+verses+5%E2%80%937%2c+Paul+), 328–330. [↑](#footnote-ref-24)