

1.

Body

1.

Let the Peace of Christ Rule in Your Hearts v. 15

1.

First Paul exhorts us to **let the peace of Christ rule in your hearts.**

1.

Colossians 3:15 [And let the peace of Christ rule in your hearts, to which indeed you were called in one body. And be thankful.](#)

2.

We could alternatively phrase this point as follows: **Express Christian virtues by peace and thankfulness in the body of Christ.**

3.

There are two exhortations in this verse, separated by the reason for the first exhortation. The first exhortation is the chief one, because while the second one is equally forceful as an exhortation, it is brief, and the thankfulness it commands is gently woven throughout the following two verses as the attitude of our singing and the prayer that should accompany our doing everything in the name of the Lord Jesus.

4.

The two exhortations are interrelated, however. We maintain peace by being thankful, and we destroy peace by being ungrateful.

5.

Exhortation.

1.

“Peace”

-

What is “the peace of Christ?”

-

We recall Christ’s promise while He was still with us, saying

-

John 14:27 Peace I leave with you; my peace I give to you. Not as the world gives do I give to you. Let not your hearts be troubled, neither let them be afraid.

-

The peace Christ left us should keep our hearts from being troubled or afraid. In substance this peace is the same as what Paul elsewhere calls the “[peace of God](#)” in **Philippians 4:7**:

-

Philippians 4:7 [And the peace of God, which surpasses all understanding, will guard your hearts and your minds in Christ Jesus.](#)

-

In both cases, this peace has a

beneficial emotional and attitudinal
effect on your heart, just as here in Col.
3:15 this peace should rule in your heart
. (Cf. Is. 26:3)

-

Is this peace a peace between you and
God, or between you and your neighbor?

-

The phrase “**of Christ**” indicates Christ
is its source, which draws our mind to the
peace He has made between us and
God, and the reason adjoined that we have
been called to this peace “
in one body”

” draws our mind to our human relationships with our fellow members of the body of Christ. So it seems best to take this peace to be the result of reconciliation with both

God and our neighbor.

2

-

We see these two sides of this peace elsewhere in the book of Colossians.

Paul’s purpose in **Col. 1:1** was to convey “

Grace to you, and peace

Grac

.

”

Christ has reconciled “
heaven

” and “

earth

” “

,

making

peace

by the blood of His cross

” (

1:20-22

), He has made peace between “

Greek and Jew

” (

3:11

), and now is the source of forgiveness

for those who must “

forgive each other

” (

3:13

). The more you have peace with God,
the more you can have peace with
yourself, and with others.

-

“Rule”

-

Paul says this peace should “rule”

in your hearts. More literally,
this word “
rule
” means “be umpire.”

-

The idea is that just as an
umpire or referee presides over
an athletic competition and
decides what plays are foul or fair
and what competitor wins or
loses, so the peace of Christ
must be the deciding factor
wherever there is a conflict of

desires, motives, or impulses
among the members of the body
of Christ.

-

“**One body**”

-

The reason why the peace of Christ must rule is that we were called to it as members of one body. You are called to be reconciled to God, and to be reconciled to one another. And now you are fellow members of Christ's one body.

-

Illustration

-

My youth group's volleyball games—the ultimate goal was not to win, or to defeat and ridicule the other team or even the players on your own side, but to mutually encourage one another.

-

Application

-

The reality is that each of us sinfully wants our own comfort, happiness, success, and peace of mind, and when we don't get them we gripe and moan and complain. We have no peace in our own hearts, and we ruin the peace of others in the process. "If mamma ain't happy, ain't nobody

happy.” But God has called us to peace.

-

Do you lack peace in your thoughts, emotions, words, and actions? Are you often troubled? Angered? Annoyed? Impatient? Listen to the tone of your voice—does it express peace, or conflict? Often a lack of Biblical peace in our own hearts leads

to those outward-facing sins Paul warned against in v. 8: “a nger, wrath, malice, slander, and obscene talk .” It leads to hatred toward others. We say, “I’m angry because of what he did.” “If only she would stop doing X, I’d be happy.”

-

But the solution is not to fix the other person. It is not to

consider their moral reformation the source of your salvation. Nor is it to be their savior by telling them how to change.

-

The solution is to turn to Christ. You need His peace. Not yours. You need His version of peace, not

yours.

-

His version of peace is to for you to live out the virtues in vv. 12-14, because of what He has done for you. He has made peace between you and God, so you should forgive as He has forgiven you. Love because He first loved you.

Be patient because He is patient with you. Be thankful for God's kindness to you, and be thankful for the good things in that other person. In Christ you have a peace worth sharing with others, if in fact you let it rule in your heart.

-

Exhortation: “And be thankful”

1.

Paul’s exhortation to “be thankful

” is more literally, “be ones who are thankful,” “be thankful ones,” “be

thankful people.” Though he

is

saying we should be thankful in our attitude and actions, he specifically roots that thankfulness in our person, our character.

2.

Let the Word of Christ Dwell in You Richly v. 16

1.

Upon the foundation of
this peace we should build
the beautiful house of
biblical worship. Isaiah

foretold this peace and
worship in the New
Testament church saying

1.

Isaiah 60:17-18 17 |
will make your overseers
peace and your
taskmasters
righteousness. 18
Violence shall no more

be heard in your land,
devastation or destruction
within your borders; you
shall call your walls
Salvation, and your gates
Praise.

2.

It is only on the basis of

the “peace of Christ”

that men can “

pray lift holy hands

without anger or

quarreling

.” (

1 Tim. 2:8

) What then do we

need to properly express

Christian virtues as we

worship God? What we

need is the “

word of Christ

.” Paul says,

1.

Colossians 3:16 L

Let the word of Christ
dwell in you richly,
teaching and
admonishing one
another in all wisdom,

singing psalms and
hymns and spiritual
songs, with
thankfulness in your
hearts to God.

2.

Express Christian

**virtues by biblical
worship. We should
express Christian
virtues by Biblical
worship. That is,
worship filled with the “
word of Christ
,” which is the Bible.
Bible-filled worship.**

1.

**Let the word of
Christ dwell in you
richly**

-

Paul tells us to “**Let
the word of Christ**

dwell in you richly

.” Here is the central means of growing in Christian virtues and in living them out.

God works by means of His word to instruct our faith and guide our obedience, and even to give us the primary

content of the words
we use to worship
Him.

-

**Express the word
in teaching. The two**

chief ways we should use God's word, and grow by means of it, are through teaching and singing, and it is for this reason that teaching and singing take a prominent role in our worship

services. Each serve to fill your heart, and mind, and life, with the word of Christ.

-

The character of teaching: “with

wisdom

”

-

The character or
content of our
teaching should be “i
n all wisdom

”

▪

-

The activity of
teaching: “teaching
and
admonishing
”

-

The activity of teaching has two methods: “teaching and admonishing.” Teaching

defines, explains,
illustrates, and
applies the truth of
scripture.

Admonishing is
more practical in
focus. It rebukes,
corrects, and trains
in

righteousness. Jay Adams titled his method of pastoral counseling, called “Nouthetic Counseling,” after this word for “admonishing,” and rightly says a

pastor's preaching
and counseling
should contain both
teaching and
admonishing,
but there should be
more teaching in
the sermon, and
more

admonishing in the counseling session.

-

The recipients

of teaching: one another

-

The recipients
of this teaching
should be “one

another

.” This word actually means that each one of you should be engaged in teaching and admonishing. As such this verse

focuses on
worship, but not
exclusively on
corporate
worship. In
Sunday School, in
fellowship after
church and
during the week, in

our homes and
families, even in
Christian
schools, we each
should make an
effort to speak the
truth of God's
word to one
another for each

other's edification.

-

**Express the
word in singing
The other way
we should let the
word of Christ
dwell in us richly
is through
singing. While**

teaching helps us
understand

and

obey

the word of
Christ, singing
helps us

experience

and

remember

the word of
Christ.

-

The forms of our singing: songs of various kinds

-

The forms of

our singing should
be songs of
various kinds.

-

“Psalms,
hymns, and

spiritual songs ”

Col. 3:15-17 - Do Everything in the Name of the Lord Jesus

Written by Tim Black

Tuesday, 03 July 2007 12:00 - Last Updated Tuesday, 03 July 2007 12:06



Psalms

Hymns

Spiritual songs

Kind of song:

With musical accompaniment:

Praise God

General songs

Content:

Largely OT Psalms

Probably new (NT)

Any content, so lo

-

Some
commentators
believe the three
words refer
exclusively to
three kinds of

OT Psalms,
because each
word is used in
the Psalms in
the Greek OT,
and so we should
only sing OT
Psalms in public

worship.

-

However,
this argument is
not conclusive,

because these
three words
also commonly
mean songs *othe
r than*
the OT Psalms.
The three
terms are best

taken to mean
that our singing
should
employ songs
that have a
variety
of forms.

-

This passage
itself teaches that
not just the
Psalms, but the w
hole

Bible should
fill our singing.
Paul
calls the Old
Testament as
well as the New “
the word of
Christ

” in Rom. 10:17.

We must seek for
the
whole

Bible to dwell in
us richly,
especially as it

proclaims the
gospel of Christ.

-

Because
Paul exhorts us

to use singing as
a means of
letting the word
of C
hrist
dwell in us, the
NT
and

especially its
fuller revelation
of
Christ
should be
sung about!

-

Notice that
this verse does
not say our
singing must
contain only the
words of

scripture.

Rather, singing

is a means for

the words of

scripture to fill

us, and the

words of

scripture filling

us must be
our guide to
determine
whether a song
should be sung
in worship. If
a song is richly
Biblical, it should

be sung! If it
is not richly
biblical, it should
not be sung.

-

The activity of our singing: singing with gratitude

—

The activity
in view is “singing
with
gratitude
”

■

-

**The persons
in our singing:
from our hearts**

to God

-

The persons
involved in our
singing are

indicated by the
words “in
your hearts to
God .”

While our
singing can be
directed
toward teaching

and encouraging
our fellow
believers,
above all others
the one to whom
and before
whom we sing is
God Himself.

-

It almost
goes without
mentioning, but
you are the one
who should

be singing, and
you should sing
from your heart.

Singing the
words and not
knowing what
they mean is

not singing with
gratitude in
your heart to
God. It is
mouthing the
words, but
letting your

mind, and your
heart, and your
gratitude, go out
the window,
into the parking
lot, over the
events of the

week, or
maybe just onto
the funny bit of
hair sticking out
in the wrong
place on the
person's head

in front of you!

But it is not

praising God

from your heart.

-

Do Everything in the Name of the Lord Jesus v. 17

1.

It is when you
are built on the
solid foundation
of peace with
God and the

members of the
body of Christ,
when you are
edified by the
word of Christ
through biblical
worship both

corporate and
individual, that
everything you
do can become
suffused with
the sweet
savor of life in

Christ. And so
Paul exhorts us
to that
broader and
even
all-comprehen
sive reality of

what it means to truly be a “Christian.”

1.

Colossians

3:17 **And**
whatever you
do, in word or
deed, do
everything in
the name of the
Lord Jesus,

giving thanks
to God the
Father through
him.

2.

**Express
Christian
virtues in
whatever you**

**do. Not only
do others call
you a
“Christian” as
first happened
in Antioch,
not only do you**

call yourself a
follower of
Christ, but in
fact you ar
e
a follower of
Christ. You

follow Him. You
bear His
name. You
have the honor
of acting in
Christ's name,
of displaying in

your character
a replica of who
Christ is. You
have the great
privilege of
knowing that
God smiles on

you and
accepts you in
Christ, His
beloved Son.
But you also
have the
obligation to do

only those
things that
bring honor to
Christ's name.
If you would
not like to see
Christ's name

inscribed over
one particular
action, then
don't do that
action.
Because you
are a

“Christian,”
Paul calls you
to
express
Christian
virtues in
whatever you

do.

1.

**The kinds of
actions: word**

or deed

-

The kinds of actions in which

you should do
so are “in
word or deed
.” This is
intended to be
a
comprehensive

summary of
every
kind of action
you can do—as
is indicated
by the words “
whatever

” and “

all

” in the
passage.

-

The stewardship of our actions: in

the name of the Lord Jesus

—

The
stewardship of
our actions is
indicated by
the phrase “in
the name of
the Lord Jesus.

”

“

In the name

” means by

His authority,

or in

recognition of

His authority.
Seek to do
everything so
that you will
meet His
sanction and
approval.

Paul is telling
you to ask
yourself
something like,
“What
would Jesus
do?” Or better,

“What would
Jesus have
me
do?”

“Could I tell my
neighbor that
I’m doing this

action in the
name of
Jesus?”

“Could I tell
God?”

-

**Our
response and
crown in our
actions:**

giving thanks

-

Our response
to God's

great kindness
toward us in
Christ should
be
thankfulness
throughout all
we do. As the

peace of
Christ rules
we should be
thankful
people. As the
word of Christ
dwells in us

richly we
should sing
with
thankfulness in
our hearts. As
the name of
Christ rests

upon us we
should give
thanks to God
the Father
through Him.
We should
give ourselves

as living thank
offerings to
Him, who is
the sin
offering for us.
He is
the source,

substance,
and goal of
our strength to
do all things,
and so Christ
should be
thanked for all

things!

-

“All things
are from Him,

through Him,
and unto Him!
To Him be the
glory
forever. ”

—

Indeed,

—

Revelation

5:12 Worthy

is the Lamb

who was

slain, to

receive power

and wealth

and wisdom
and might and
honor and
glory and
blessing!

1 Maclaren,
320.

2 You can see
both sides of
this
reconciliation
working in
conjunction
with each

other in Eph.

2:13-18. Ep

hesians

2:13-18

13 But now in
Christ Jesus

you who once
were far off
have been
brought near
by the blood
of Christ. 14
For he himself

is our peace,
who has
made us both
one and has
broken down
in his flesh the
dividing wall

of hostility 15
by abolishing
the law of
commandmen
ts and
ordinances,
that he might

create in
himself one
new man in
place of the
two, so
making peace,
16 and might

reconcile us
both to God in
one body
through the
cross, thereby
killing the
hostility. 17

And he came
and preached
peace to you
who were far
off and peace
to those who
were near. 18

For through
him we both
have access
in one Spirit
to the Father.