



“Put On the New”  
Colossians 3:12-14  
March 27, 2022

Now, I will let you know that I am not the biggest consumer of poetry. I don't read a lot of it. There is some of it that I like and enjoy, but I will say that there is one little rhyme that I heard many, many years ago and it has stuck with me. I do believe that I have quoted this little piece of poetry or lyric on a couple of occasions here at Bethel Grace, so it is possible that some of you can even finish it after I have begun it. Here it is:

*To dwell above with the saints we love, that will be the glory.  
To dwell below with the saints we know, that's another story*

Oh, these people I am in fellowship with, their nerve! Do they understand how insensitive and rude they are? Do they even understand the things that they say and do? Are you sure this shouldn't be called Blockhead Baptist Church?

I know by watching you that that rhyme is familiar to you, but I came across another version of it. I wonder if this version is closer to the heart of God and what He intends for the church. Here it is: To live above with the saints we love, that will be the glory. To dwell below with the saints we know, that too is a wonderful story.

Isn't that what the Lord desires? Isn't that attune with His will for the church; that it truly be a place where the followers of Jesus can come together with grace and with love, and with understanding, and build each other up, and replenish one another in the truths of the faith, and support each other through the struggles that they are going through—to dwell with one another with understanding and mercy and kindness, so that when we come together, we are energized in the faith rather than drained.

Is it just that I am not cynical enough or is that actually know what God intends and what He desires and what His Spirit is working for among us? This is what the Lord desires for the household of believers; that we dwell with one another in this kind of way, and I want to let you know this morning that He is doing this work. He is pursuing this for us, even at Bethel Grace and we need to be on board with this, and it is a matter of how you dress.

It is a matter of your attire. We are going to have a dress code given to us this morning as we get into the Word of God. In case you are wondering, I'm not talking about garments of cotton or wool or polyester, the kind of clothing that you can find at Kohl's or Marshall's or Macy's. Instead I am talking about being robed in the grace of our Lord Jesus Christ; of being clothed in Christ and in the qualities and the characteristics of love and grace that have defined the life of Christ.

We are to be robed in Jesus and it is as we are adorned in Him and we dwell with one another in these garments that this experience of grace among the family of believers is going to be nurtured and increased more and more and more. We will see this as we get into the Word of the Lord, which is the will of God for us here at Bethel Grace.

This morning we continue in Colossians Chapter 3 and its teaching about life in Christ, the risen life in the Messiah. All along there has been this theme of taking off the old and putting on the new; casting off the grave clothes of sin, of fallen impulses and attitudes and urges; casting those things off and instead being adorned in the gracious qualities that come down from Heaven to earth through the Holy Spirit.

This morning we come to the positive aspect of what we have been learning. We learned how we are to put on these qualities of love. So let's see what is here for us as we look to Colossians Chapter 3 once again. Our focus will be on Verses 12 through 14, but let's precede that with a few earlier verses to keep us in the flow of thought.

After talking about how we have to put off wrath and malice and slander, in the power of the Holy Spirit, Paul told us what we must put on. Verse 9:

**<sup>9</sup>Do not lie to one another, seeing that you have put off the old self with its practices  
<sup>10</sup>and have put on the new self, which is being renewed in knowledge after the image  
of its creator. <sup>11</sup>Here there is not Greek and Jew, circumcised and uncircumcised,  
barbarian, Scythian, slave, free; but Christ is all, and in all.  
<sup>12</sup>Put on then, as God's chosen ones, holy and beloved, compassionate hearts,  
kindness, humility, meekness, and patience, <sup>13</sup>bearing with one another and, if one  
has a complaint against another, forgiving each other; as the Lord has forgiven you,  
so you also must forgive. <sup>14</sup>And above all these put on love, which binds everything  
together in perfect harmony**

What a lovely, glorious, wonderful vision for how the people of the local church are to dress themselves. It is as we dress in these qualities that the fellowship of the church, the gatherings of the church, are going to be an oasis of encouragement and rest in the Lord, helping us to grow and to advance in the things of Jesus Christ.

We see the positive aspect of this metaphor that Paul has been using all through the chapter.

Before we start taking a look at each one of these attributes that we are to be clothing ourselves in, I want for us to see how the Apostle Paul provided the basis of this instruction. Up to this point, he had been emphasizing the Doctrine of the Resurrection; awaiting the day when we will be physically raised in Christ.

We rejoice that we are already spiritually raised to newness of life, born again and as those raised with Christ, we are to set our minds on things above. We are to be casting off the old ways and we are to be clothing ourselves in the new ways, because we are risen in the Messiah.

Now moving into his section of Scripture, Paul added election to resurrection as the reason for your new wardrobe. So speaking to those who have come to faith in Jesus Christ, who are trusting in the Messiah, they have been transferred from darkness to light. They have been forgiven of their sins. Paul searched back even prior to beyond your conversion all the way into the loving, wise, eternal decree of the sovereign Lord that brought your conversion about.

Paul said here in this text, "You are chosen." And he spoke of this in language not only in terms of us being chosen in a corporate way as the church in the world, but he brought it down to the individual level.

Paul reminds you who you are as he teaches you how you are to adorn yourself. Christian, you are one of God's chosen one's, holy and dearly, dearly loved. So, therefore, we are encouraged to dress the part.

It is remarkable that the Apostle Paul would use this small cluster, this trio of adjectives to describe this predominantly Gentile church in Colossae. Paul himself, he was once a Pharisee. He was a Jewish purist and separationist. He wanted to keep unclean Gentiles at a distance. He had the view of the supremacy of the Israelites, the nation of Israel.

But when God caused the scales of spiritual blindness to fall off of his eyes, he was able to see Jesus Christ the Lord, the Messiah, crucified. His blood shed not only for Jewish sinners, but for Gentiles sinners too. Paul was able to see the Messiah, Christ Jesus of Nazareth, risen from the grave.

Paul was able to see the new creation that Jesus was doing in the world, bringing together His elect, His chosen, from all of the tongues, tribes, and all of the nations from Jews and Gentiles; from circumcised and uncircumcised; slave and free, even among barbarians and Scythians. People were being awakened to life in Christ Jesus.

Paul declared us in Jesus to be those chosen of God. Holy. Set apart for His purposes in this world. Those dearly loved as the object of His affection and His grace. So Paul saw this global church, people brought out from all of the nation's being brought to repentance in faith. They are being born again.

They are joint-heirs with Jesus. They are now called by God to bask in His love and carry out the global mission that we have been brought into to spread to all of the nations the highly and exalted name of Jesus Christ, who has come into the world to save sinners just like us.

With Paul declaring to the followers of Jesus Christ to be a chosen race, a royal priesthood, a holy nation, a people for His own possession, Paul was then saying, "Dress the part. You have been saved by grace, now be adorned in the qualities of the King who has saved you, so that you might represent Him in the world and so that your fellowship will be the place of harmony and peace and Shalom and joy in the Lord; that among each other, you might be replenished and revived to go out into the world and spread the knowledge that Christ Jesus is the one Savior that has come into the world."

We are to dress the part. This is the basis that Paul laid out for us. Chosen. Holy. And dearly, dearly loved in the heart of the Father. With this knowledge, we cast off the old and we adorn ourselves in the new.

As we look at what is here, let us understand that the putting on is different from the casting off. When we talk about stripping away all of those impulses of the fallen flesh, those impulses received into us from the seed of Adam, we are to cast that off urgently. We are to remove it violently. We are to kill those impulses and let them be gone. We are to be killing sin. This is the mortification that we are talking about.

Now we are going to look at the side of it where it that says to put on the qualities of Christlikeness. This is going to be something different. How about when we go to the dry cleaners and get our articles of clothing and remove them from the wrapper and they are so clean and fresh. Everything seems so new.

We put those cloths and we put them on with care. Think of an officer in the military putting on each article of his uniform, understanding the significance of each part. So we the church, those raised up in Christ, we are to look carefully at what God is clothing us in and we put on these qualities in a determined effort on our part to follow Christ, knowing that it is God who is providing and empowering it all.

We will look at these qualities in just a few moments but first understand that this is the Lord setting out clothing every day. He is laying it out for you on the bed for you to wear each morning when you get up. And it is to stay on through the course of the day. Sleep in them! Then you will find that when you wake up in the morning, there they are. They are tailored and made by God.

What is so wonderful is that if we are dressed like this, we are receiving so much more than our so-called Sunday best. We are going to look like Jesus because these qualities, they characterized how He lived when He was among us on this earth and how He continues as He intercedes for us at the Father's right hand.

Let's walk through this portion of Scripture and see what is here for us in how we are to adorn ourselves as God's chosen ones, holy and dearly loved. We begin with these five qualities that are listed for us in Verse 12:

**<sup>12</sup>Put on then, as God's chosen ones, holy and beloved:**

**Compassionate hearts:** This is so fitting because compassion was so regularly and frequently observed in our Messiah as He was carrying out His ministry on this earth. This word for compassion in the Greek most literally refers to the bowels; the inwards parts; the guts, so that compassion is an inward movement of feeling the understanding of pain and the hardship and the misery that others are experiencing.

You see all throughout the life of Christ, He healed the lepers with compassion moving within Him. He fed the masses out of compassion. He taught the people with compassion. This was always to be observed in our Messiah. Now we are to be adorned in the same.

If we are to put on this quality, here is how I think it might start: if we are to have this kind of compassion, it is the work of God in us and it might come with Him providing for us a set of glasses so that we can see with increasing clarity what is happening in the lives of the people who are surrounding us; how their lives are touched by the curse; how sin has such devastation in this world and it touches us all.

There are painful experiences that are being experienced all throughout the church. In the midst of the struggles that you have with people around you, if they don't seem to be paying you the proper respect or they have a grumpy look on their face, understand that it may very well be that behind that grumpy look, their world is falling apart.

The Lord is going to help us to put on some glasses to really have a sense of how people do suffer. His compassion rises up out of understanding that suffering is taking place. So we pray, "Lord, give me eyes to see." There is compassion that is spoken of in this passage.

We move on into the next quality. Clothe yourself with:

**Kindness:** This was used to describe things that had kind of mellowed with age or lost its hard edge. The clothing of God's chosen people, it comes in such a way that it is helping us not to be so pointed and sharp and abrasive and rude and forceful. Instead, there is the sense of being polite; of being friendly; of being attentive to people.

Matthew Henry put it like this: "A courteous disposition becomes the elect of God; for the design of the Gospel is to not only to soften the minds of men, but to sweeten them, and to promote friendship among men as well as reconciliation with God." So there is this kindness that we are to put on each day, following Jesus in His ways.

We continue and we see that there is to be:

**Humility:** Lowliness of mind. Not thinking such puffed up thoughts about ourselves, which do come very naturally to us. Two-thousand years ago this article of clothing, clothing yourself in humility, would have raised a lot of eyebrows because people in the Roman world, they did not view humility as something that was a compliment. Instead, when you called somebody humble, it was an insult because if you were humble, that was equated with being weak and cowardly.

In the ancient context nobody wanted to be under other people, but they wanted to be over everybody. So, humbling yourself as a servant of others, humbling yourself and being willing to give way to the preferences of others rather than demanding your own way, this would have been a sign of weakness.

But then into the world came the Messiah, the King of Glory, the King of Ages, and He came among us declaring Himself to be this: “I am among you as one who serves.” So that even on the eve of the crucifixion, all the men had dirty feet at the Passover meal and none of them were willing to humble themselves in such a way that they would provide the basic act of service in cleansing the feet of the other men in that room.

They were all in there with dirty, stinky feet. They were at tables where their feet were not hidden under the table. Rather, their feet were right out there for people to see, and nobody was willing to wash them, so Jesus stripped off His outer garments and He clothed Himself in humility, showing Himself to be a servant, washing the feet of His disciples. Sending shockwaves through that room.

Jesus instructs us that humility carries so much power in the Kingdom of God when we serve others and humble ourselves. We as Christians are those who are going to be steadfast and steady in the doctrinal truths of the New Testament, but when it comes to the whole array of all kinds of preferential issues, we will say have it your way. I’m not going to demand my way.

There is an element of humility that is to characterize the people of God. When there is this reciprocal humility where we are wanting to outdo each other in showing honor—let’s do it your way. No, let’s do it your way. No, let’s do it your way—suddenly it becomes a very energizing sight. This humility is to be about the followers of Jesus.

Paul continued with:

**Meekness:** Put on meekness. This word is often translated gentleness. It is a picturesque word. It was used in reference to a soothing, medicinal ointment on a wound. It was used for a soft breeze upon the skin. Sometimes this word was used in reference to a horse that had been tamed.

It is the controlled, sincere, gentle approach in how we deal with people. There is this meekness about those who are adorned in the qualities of Christ. This is so very important because wind can also come with hurricane force. Medicines can be over applied to do people harm. I don’t know if you know this, but a horse can kick you into oblivion if it wants to. Yet a horse can be such a gentle and lovely creature. Power under control.

There is meekness, especially in times of tension and conflict among the followers of Jesus Christ. This meekness comes to pass as we are willing to take offense and absorb it rather than putting it right back in somebody’s face and inflict offense. There is meekness that is to characterize the church of the Living God, by the command of the King.

This is given to us, then here is a real kicker for you as we finish this list.

**Patience:** With all of this, we are to have patience. Koine Greek is so lovely and picturesque and patience is the language of *makrothymia* which means *a long time before getting heated*. It is like having a long fuse. So instead of flying off the handle easily, we are going to be longsuffering. This is the patience that the Lord desires to clothe us in. He wants to put it on us. Patience!

Here is another rhyme for you this morning: *Patience is a virtue. Possess it if you can. It is found seldom in a woman. Found always in a man.* Well, maybe not so much. *Patience is a virtue. Possess it if you can. It is found seldom in a woman. But never in man,* is maybe what some would say, unless that man or woman is filled with the Spirit of the Living God, because patience is one of the fruits of the Spirit.

The Spirit helps us. He brings this to pass in us. He desires us to be on board and go with what God is doing, saying, “Yes, I’m going to put on this article of clothing. By God’s grace, I’m going to seek to be a person of patience. Slow to anger.” This is what we are talking about.

Now, we have made it through the first five qualities that we are to be dressed in, and as I was praying through this list and thinking about it in terms of my own life, and I was thinking, “Lord, help the saints at Bethel Grace to see and to confess and to acknowledge their ongoing need of the grace of the Savior.”

We need the Gospel in an ongoing way in our lives, because the qualities that are back in Verse 8 seem to come so much easier—anger, wrath, malice, slander, obscene talk. When we get triggered, those things come out easily. Yet, here we see that the Lord is calling us to be clothed in something different.

Brothers and sisters, this requires the ongoing transforming grace of Jesus Christ in our lives. As we look at what is written here, it comes up as a mirror and we say, “Lord, when I see this list of attributes, I see attributes that I fall short in daily. But, Lord, let it be another way. I am coming to You for fresh grace. Forgive me for my lack of patience and gentleness. Forgive me for how I like to be abrasive with people. Forgive me for the ways that I indulge fleshy things. Help me to strip those things off. It must be Your grace empowering these things in me.”

We must keep coming back to the Lord, asking Him to make us new. Make us new and work Your will in us that we might reflect Jesus in all of our ways. As we are coming to the Messiah daily for fresh grace and we are being clothed in these qualities, the church is going to be the place where we are built up in the love of the Lord by brothers and sisters who understand and who care and know how the battle goes.

This is the vision the Lord is giving us and He continues on, tightening the screws a little bit as we go into Verse 13. As we are putting on compassion and kindness and humility and meekness and patience, we are to be:

**<sup>12</sup>Put on then, as God’s chosen ones, holy and beloved, compassionate hearts, kindness, humility, meekness, and patience, <sup>13</sup>bearing with one another and, if one has a complaint against another, forgiving each other; as the Lord has forgiven you, so you also must forgive. <sup>14</sup>And above all these put on love, which binds everything together in perfect harmony.**

So here the Lord is calling the church to be a community of forbearance and forgiveness. There is a distinction between the two. Forbearance is what you practice toward the things that people do that irritate you. Forgiveness is what you practice when somebody really does cause you pain.

As far as forbearance goes, as we get close to people there is going to be a lot of thoughtless things that people do. We may ask how are they so dense, as others might be thinking similar things toward us. We do irritating, thoughtless things. There is to be some forbearance in how we respond to different things.

Whenever I think of forbearance, I'm taken back to a scenario that happened in the dining room on Howard Avenue within weeks of Kristy and I being married. It was one of the first dinners that she prepared. I remember her putting in lots of effort to make this wonderful chicken divan dinner.

There we were at table of that little apartment, we prayed, and I grabbed the bottle of tobacco sauce and drenched my dinner that was made perfect. I like tobacco sauce, but then I noticed Kristy's face. Oh! Wait a minute. There was care provided in how this meal was going to turn out, then I learned a wonderful lesson about tasting the food first.

I was such a knucklehead! Should we call it Blockhead Baptist Church or Knucklehead Baptist Church, because we have the ability to be knuckleheads and we just must put up with some irritating things.

In addition, there is to be forgiveness. Forgiveness is a deliberate decision to release feelings of resentment or vengeance toward somebody who has harmed you. This is what forgiveness is all about. Understand that forgiveness is not the same as reconciliation.

Forgiveness is a matter of releasing your response to an offense, so that you are not going to maintain relational leverage over a person who has done you wrong and really make them suffer for it. With forgiveness, there is the sense in which we are letting people off the hook in that way. We are not going to fight fire with fire. We are letting it go. That is what forgiveness is. This word for forgiveness is actually rooted in grace. The Greek word for grace is *charis*, and this is the language of *charizomai*, which is practicing it.

But forgiveness and reconciliation are different. Forgiveness is something that is granted immediately as you make the decision to forgive. However, reconciliation requires a turn from sinful behavior. So that if there is somebody who is in the practice of slandering you and talking behind your back and seeking to undo you in the eyes of others, you are not going to go out for coffee with them like life as usual.

But you can forgive in the sense that you are not going to say, "Okay, if that's how you are going talk about me, you just wait until people hear what I'm going to say about you," so doing similar things to them. There is meekness that is to be about the church. We are not to go seeking to fight fire with fire. Instead we are to release judgment into the hands of the very capable and holy God.

We can forgive and release a situation, but reconciliation is going to require repentance. Forgiveness and trust are not the same thing. Trust is something that comes back with time, whereas forgiveness is something that can happen with immediacy. But this is what the Lord is telling us. We are to be a people that let things go in terms of our holding on to anger and animosity against people. We are going to forgive. We are going to let it go, and we are going to entrust it to the Lord. There is forgiveness that is being spoken of here.

Forgiveness is something that the people of God are to practice in relation to sin. But the language that is used here is very, very interesting and I think it is very significant for the ongoing body life of the church of Jesus Christ. Look at the language of Verse 13 again. It says,

**<sup>13</sup>bearing with one another and, if one has a complaint against another, forgiving each other; as the Lord has forgiven you, so you also must forgive.**

That word *complaint* sometimes it is translated a grievance or a quarrel as in the King James Version. It's the Greek word *mompho* and that is not what you need to remember so much as that this is the only place in New Testament Greek that it is used. It is the only occasion or use of this word.

So, here is a point that we need to receive and take to heart: not all complaints that you have against another person is going to be rooted in something sinful that they have done against you. There may be times where you have a sense of being hurt and harmed, and it is not rooted in an act of iniquity with the other person.

Paul had a whole assortment of terms for sin that he used throughout the New Testament and this is not one of them. Sometimes there can be relational disruptions where people in the church are hurting and it does not have so much to do with the fact that somebody has sinned against you, but somehow your ego has been wounded.

This has happened to me many times, where my ego gets wounded and what the person did, it was not sinning against me. It is just that I thought I should have been regarded more highly than I was. We can be sensitive. Do you understand this? There can be all kinds of dust ups in the church that have to do with ego of the one offended more than the perceived behavior of the one who did something.

Here is an example that came to my mind when I was thinking about letting go of complaints or grievances. Colossians is one of Paul's prison epistles. Right about that same time, he was also ministering to the saints in a place called Philippi. The book of Philippians is also one of the prison epistles that Paul wrote while on house arrest.

As Paul wrote, there was a situation that was going in that lovely church of the Philippians. There were two sisters in Christ, co-laborers in the Lord. Paul loved them and they were having some kind of disagreement. It was Euodia and Syntyche. Sisters in Christ, and they had some kind of falling out. They both were evidentially bent out of shape over it and could not talk or get along. There was so much tension over what was happening.

Paul caught wind of this and as he spoke into that situation in Philippians Chapter 4, he just said, “Euodia and Syntyche, agree with one another in the Lord.” Paul did not call out the sin of one or the other. What we do know is that Paul had the ability to call out the sin of prominent saints. You can ask Simon Peter about that and you can read about it in Galatians; how Paul called Peter out both in letter and in person.

But Paul did not do that here. Something rose up between those sisters in Christ and there was offense taken, and there was a schism between the two of them, and Paul was saying, “Sisters, agree with each other in the Lord.”

What is it that J. Vernon McGee said about it? He thought that he was able to figure out just what the issue was. It was the Euodia was the director of the Women’s Missionary Society and Syntyche was the director of the Children’s Sunday School Pageant, and they both determined that they had the right to the Fellowship Hall on the same night!

I’ve been pastoring for a few years now and I have discovered that in the local church there can be heavy hearts on how to manage the blessings. How are we going to invest here? How are we going to invest there? What are we going to do with this space? We have all of these blessings, good things to manage, but this person wants it this way and that person wants that way.

Somehow we tend to take things personally. There are heavy, heavy, heavy times in churches about how to manage blessings. What a ploy from Satan to distract us! Sometimes we feel hurt. I have felt hurt and I have realized that others didn’t do anything to hurt, but I felt hurt.

Guess what? Your emotions are not the infallible guide to the relational universe, neither are mine! Sometimes we can be so easily offended and put off, feeling offended and the language of forgiveness is to just let it go. What a supernatural work of grace this requires.

Do you understand that is growing in these qualities of Christ needs to be the creation of God within us, because it is so much easier to resent. This kind of dust up is going and this kind of friction is happening. You wake up at three in the morning, are you feeling the experience of light-hearted joy or a heaviness of heart over what is happening as you start getting these episodes in your head where that person is saying this and that, and they are thinking no such thing.

So continuing with Euodia and Syntyche, Paul was saying, “Don’t be anxious about anything, but in everything with prayer and petition. Give your supplication to God. Whatever is good, whatever is noble, whatever is praiseworthy, whatever is excellent, think on these things and the peace of God will be with you.” We need to guard our hearts and minds in Christ Jesus. We think that that guard is to keep thoughts out, no, it is to keep the thoughts inside our heads in line.

So often this forgiveness, this letting things go, it is in relation to both actual offenses—I am not trying to minimize that. We are to also have this heart of forgiveness during actual offenses—but we also have to have forgiveness because there are a whole lot of imagined offenses as well.

So if there is going to be harmony in the church, we must practice the humility and the lowliness of mind that helps us to understand that we might not be the ones who are seeing this thing rightly. We might be the ones who is a little bit confused and they might have intended no harm whatsoever. So Paul was saying to forgive. Let there be forgiveness.

Paul said this: As the Lord has forgiven you, so you must forgive. This is the clothing of the Kingdom. If you want to talk about being clothed in Christlike character, this takes us to the heart of it. As God has released you from the moral debt you truly owe Him, you must release others from the moral debt you think they owe you. And sometimes in God's economy, there is sin that takes place and you just forgive and you release it unto the Lord, as you are praying that God would do a miracle of grace in your heart and in theirs.

C.H. Spurgeon reflecting on this thought said: Go to the cross to learn how you are forgiven. Linger at the cross until you learn how to forgive. Go to the cross to see the measure that God took to wash away your iniquity and to forgive your trespasses. Jesus paid the price of divine wrath because He loves you. Go to the cross to learn how you may be forgiven and linger there until you learn how to forgive.

Linger there close to the very heart of our Messiah. Linger there where you come into this increased understanding that Jesus is the Good Shepherd that knows you by name; that you are a chosen one of the Messiah; that His attention is upon you; that He loves you; that He know you; that He cares for you; that He has your best interest at heart.

Go and linger in the presence of the Messiah and don't just linger there in the presence of the Messiah and at His cross for a time, but be clothed in His love for you and the mercy that He has brought to you. That is going to bring you the perspective and the help that is going to be needed as He calls you to practice grace and forgiveness toward others.

We have to be dwelling in the presence of the Lord and we say, "Lord, even when I'm kicking and screaming just bring me into the place where I am lingering in Your grace, even if You have to do a radical, divine intervention, just get me where I need to be, and that is lingering in Your grace.:

We will close with this. Here is what it all comes down to:

**<sup>14</sup>And above all these put on love, which binds everything together in perfect harmony.**

This is interesting because so often love is pictured as something that flows from within, like a fountain that God will spring up but here in this text, love is pictured as something that is put on. It is like an overcoat holding together all of the different qualities of Christlikeness that we are adorned in. It is an article of clothing that is like an adhesive. We put on agape love.

We need to be covered in this garment of love because without this kind of supernatural love flowing from the throne of Heaven into our lives, that patience is going to run thin quickly. Without love, that kindness is going to get transformed into the sarcasm that is so much easier

and fun, according to our fallenness. Without this love flowing from the throne into our lives, the compassion is going get fatigued and give way to indifference.

So we are to put on love and this takes us full circle back to the short paragraph that we have been studying

**<sup>12</sup>Put on then, as God's chosen ones, holy and beloved,**

We must pray and ask God to help us to see and understand the vast immeasurable extent of His love for His children. As we are in the love of God, we are going to be able to respond back to God with love, which is worship, and out to the community of believers with love, which is harmonious fellowship.

This is the work of the love of God. It is not a human creation. It is not something we do. It is something that God does in us. So the prayer is, "Lord, You must, You must, You must. Lord, please do, please do, please do. Make me a vessel of Your love and Your mercy."

So how are you going to dress tomorrow? Remember to keep those articles of clothing on all day. Don't take them off. How are you going to dress tomorrow morning. What's going to be laying on your bed when you wake up? These articles of clothing that the Lord is preparing for you! By God's grace we are adorned in the Messiah. Let's walk in what God is doing.

Will you join me in a word of prayer as we close.