

Signs and Symptoms for Heaven's Treasure Seekers sermonaudio.com

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Heaven's Treasure Seekers

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Well, we're turning this morning to Colossians 3 and verses 12 and following, but a title, a bit of a long one actually and it follows a little bit from where we were last week, our morning service when we were thinking about treasure, where our treasure is, which is actually telling us where our heart is because where your heart is, well, that's where you're investing, that's where you're putting your hopes, that's where your energy is going, and we asked ourselves is it heaven or earth for us, is that the place? Here we are just taking that on a bit further and so here is our title, here we go, "Signs and Symptoms of Heaven's Treasure Seekers." Signs and symptoms of heaven's treasure seekers and we're going to have another look at that, I think next week as well, the Lord willing.

What treasure in heaven? Well, that's the place, isn't it, to put your treasure, that's where to invest your hopes, that's where to pin your expectations, and present decisions that we make show whether we are for real in that or not. They might then be telling us that we're not actually Christians. Christians have been caught up with something much much bigger, they have seen through this world, and just like in Colossians 3 right at the beginning, what are we to do here? Well, we're seeking those things which are above now. Why? Because there's Jesus Christ sitting at the right hand of God. Our eyes are open, we've suddenly seen something we've never seen before and so Paul is telling us here, "Set your mind on things above, not on things on the earth." Well, that's this treasure stuff again, isn't it? That's where your expectations are. That's where your hopes are now centered, not down here but up there.

But how do we know, how do we know that that is what we're doing, and we're going to be talking now to us as though we're Christians. Right, may not be Christians but I'm talking so we're Christians now. How do we know that we're actually doing that because it's fine, fine words. I don't think we disagree with any of those words, I hope we wouldn't, but how do we know that's what we're doing? Christians can sometimes, I think, be running two different accounts, right? They've got an account that they're keeping, that they're building for eternity, they're investing time and effort and energy and their hopes in heaven, but then they've got another account, a secret bank account. They're hedging because they're also investing a fair bit in this world, this world, an outcome is in this world, and looking for things to come back from this world to us in the

here and in the now. Now we might not always know we're doing it but somewhere we're kind of investing quite a bit of energy, quite a bit of time, quite a bit of who we are in our priorities in an account that's marked "this world."

So how can we spot that? How can we pick up that bit of fraud, if you like, that's going on in our hearts? What are some of the signs and the symptoms of it? Because in a way if we're running that secret account, if still we're hanging onto something there and hedging, that actually eternity hasn't quite done it for us, we're wanting something a bit more here and now, then we haven't sold up on the earth yet, have we? We haven't bid it farewell. There's still something too much that's focused on this hoping in this world here. We're not true pilgrims in that case because in "Pilgrim's Progress," Bunyan, he's left behind the City of Destruction. Left it behind and now he's going forward. He has quite a few troubles, doesn't he, in doing it so that's the Christian life for you, but that's where he's going and he's sold up on the City of Destruction. He's done with that because he meets people who end up going back there, we imagine, therefore, they get destroyed. But for the Christian, no, and yet there can be just this little investment account that we've got hidden away there and we're not actually completely done with this world.

Now I say signs and symptoms, I'm getting a bit pandemicky here, aren't I just? You know, signs and symptoms whether you've got this thing or whether you haven't got it and is there someone in our household there get quite sick not interested in all of this, but anyway if you've got that kind of cough or you're running a temperature or you're tasting your dinner or rather you're not tasting it anymore, it tastes like plastic or cardboard and a wretched experience it is. Well, that's telling you maybe, maybe that is telling you something there. Go get a test if that's the case. But we can have symptoms too and it's not a persistent cough and it's not running a bit of a temperature or your dinner's tasting a bit strange, but the things that we have here [unintelligible] actually in Colossians 3, it says having set the big picture that this is where we're to be looking, oh yes, at the Lord Jesus Christ. Well, yes, there are some pretty carnal things that follow but I actually want to just try and pick out the more positive things that follow on from verse 12 because the presence or absence of those things will tell us a lot. Okay, we may feel that we're not using filthy language or not blaspheming and in various ways there we're not committing fornication and uncleanness in that way, we might find ourselves clear of the worst things, the things which are the definite, that's the world and that's evil and that's filthy and that's so to be avoided, but there are other things, things a bit more for Christians on their journey just to do a checkup and see if the signs and the symptoms are good and healthy ones or whether they're telling us actually something else. It may not be filthy language but it's our issue and sort of blasphemy which is sort of endemic, isn't it, in our culture, but something else within this.

So we have a first heading: worldly thinking. Worldly thinking. We often think, don't we, about worldliness and it can be more obvious things that you're just too much in this world. You like it. You're finding that you like the jokes, you like the humor, you like the stuff that's going on, and you want in on this and you want bigger this and bigger that and bigger the other, and that's in a way plain and straightforward. You can see it through the pursuit of wealth or the pursuit of praise and all of this kind of thing. But actually when

we read here this is what the elect of God holy and beloved are to be, we're putting on of tender mercies and kindness and that's where we're going to start this week and we're going to look at some of the other things, God willing next week, and we come to the more particular detail in a moment but these things, these qualities, these ways of relating tell us something. They tell us something and, of course, it takes us there to verse 14, "above all these things put on love, which is the bond of perfection." Putting on love. This is how the Bible talks, doesn't it, about the right things, the good things. You put off the wrong things, you put on the right things. You want those to be who you are and to be built into who you are so that what comes out of you is that, not the other thing, and you want it to happen almost naturally. You want it to be there as something that's not just forced and a bit untidy and not really authentic. That's a word, isn't it, used a lot these days, authentic. But something that's there within and it comes and it comes rather more naturally perhaps than it used to.

Well, putting on love or having tender mercies and kindness, the ones we're going to be looking at a little bit more in the moment, that's contrary to this world. This is not what the world goes for. No, and so worldliness actually is an absence of these things, it's an absence of humility, it's an absence of meekness, it's an absence of longsuffering because those things are not valued highly in the world, or if they're valued highly, the actual evidence of people's behavior suggests that it's more lip-service than actual reality. People read all kinds of elevating books and their behavior is right down there when it comes to showing humility or tender mercies.

So that's worldliness actually. The absence of these things is worldliness and so when we run our temperature check and we're looking for signs and symptoms in ourselves, "Well, alright," we say, "I'm doing okay with blaspheming. I don't use filthy language. Well, okay." If that was there we'd say, "Well, that's a definite symptom here everything's going wrong. Do something urgently." But then also actually the absence of tender mercy and kindness and humility and meekness, that these too are signs all is not well and we're actually building treasure on earth. We're worldly in that way.

So we have to check ourselves on this and look into our hearts and our reactions and try to discern, look at our behavior of a period of time, look at what we're doing and how we're spending our time and where our energy is going because worldliness works like this in a way, it's like we have a kind of limited number of resources, finite resources, time and our energy, right, but our health and the power that we have and the respect that people give to us and we want them to give to us. These are resources. We're not willing to trade these resources away. We want to hold onto this. We want this. We want people to respect us and we want them to not make us unhappy, and we want them to treat us properly, and if they don't, well, then we're going to react in that way and we're going to have sort of guards all around ourselves, anybody trespasses in that, we'll be on them and we'll want vengeance, we'll want that because that's what we feel we're entitled to. Oh, we'll say something, we'll do something there and that's the world because it's saying in effect that all that we are, our reputation, or whatever it is that we think we're due by way of respect, what people should give to us, that it's all about this world and if it doesn't

come right in this world, if the balance sheet somehow we feel or as we estimate it doesn't come out right in our favor, then we're not happy, we are an unhappy people.

But that's the world because it's looking for everything in this life. It's looking for you, for me to, well, all live happily ever after in this life, for all the wrongs to be righted, for all the slights and injuries to be made good, for everything, all the people that should have done whatever they should have done for us to have got it all done and got it all right, and that our well-being and that our peace, well, too much depends upon it. Sure, it's nice to get things right and to have wrongs righted and injustices made good, but there's an awful lot that are not going to be in this life. Let me just say that. Young people, I've got to say that. It's not all going to just come right and we're going to have to learn to live with that, particularly if we're Christians or we're thinking seriously about this because God is saying to us, "You can't think of it like that. You've got to hold onto these resources." Not money or property, all that but it's in there but not just hanging onto it out of self-respect or my reputation or my power that I've got. I've lost some of it and that's bad and I'm regretting it. I want it back. No, we won't get far because we'll be just absorbed in that. That will be taking us up too much.

It's heaven that should be taking us up more because what's this saying? It's actually saying quite a few things about our heart. If we want to use it as a bit of a diagnostic, signs and symptoms, well, are we building for heaven, are we putting our treasure there? I mean, it's really saying if everything has got to go right in this life and it's all got to somehow come right for me in this life, well, it's saying that God isn't interested himself in putting things right, that he hasn't got any justice after all, we've got to go and get it for ourselves; that he's not watching, he's not seeing. You know, maybe in some that's what atheist types say, "Ah, he's not there. He doesn't see. He doesn't care." And we can actually agree with that, somewhere in our hearts we begin to agree with that. We say, "Well, there's so many wrongs not righted in the world. There's so many Christians who are persecuted," and the fact is that there are but then what's going to happen? Where's the justice? Where is it going to come right for these people in this life? And the thing is, it might not.

There was some thing I read that those believers and they were Egyptian, weren't they, and ISIS beheaded them on that beach in Libya [unintelligible] and I think one of the bodies was brought back and given a proper burial. And well, there's a wrong waiting to be righted. It didn't get righted for those men and they died there in an unimaginably horrible way. But if we believe it's got to happen in this world, it's all going to be put right now, it's as if you're saying it's not going to be put right in eternity, that there is no judgment day, there is no judgment to come, that wickedness just prospers, it seems, cheats prosper and all the rest of them. That's actually quite blasphemous. That is actually slighting God and saying about him, "Well, we live, don't we, in a time where Christian faith is not exactly kindly looked upon and some atheist up in Scotland relishing the chance to make the Bible into a hate speech thing and get the thing banned entirely." Now we hear that and that's very pleasant, but there's a judgment and while this man may be enjoying his day out today and probably not in Scotland, is he, hide away somewhere

there with [unintelligible] but whatever, can enjoy his lunch, probably a few nice things, and where's the judgment?

But it will come because Christ is at the right hand of God and heaven's a reality and so is hell, and God will have all to give account for all that they've said, all that they've done. And even if in this world you and I, well, there's a backlog of wrongs committed against us and they'll probably never get put right in this life, God does actually sometimes bring it to pass quite beautifully, remarkably, we do see justice, but there's an awful lot that doesn't come right if we're holding onto our resources and it's all got to happen in this life. But it will happen. It'll happen on the judgment day. God does not sleep. God is not careless. God is certainly not careless about his church and persecutors against his people and there will be a reckoning and we have to agree with that and say that is so, that is true, and we will rest content in that and await all the books to be opened on that day, and remember ourselves that we too are to be judged even as believers. Yes, our words or lack of whatever is going to be brought to our attention there.

But he also says, "I just want to have my cake and eat it here, that God doesn't intervene, that these injustices nothing happens, nothing changes." But he does and sometimes quite remarkably. So, yes, while we await finally the final judgment, actually God can make quite remarkable things happen and unbelievers can one moment seem to be waxing so [unintelligible], they should have been stricken, they're dead, they've gone and we're left to marvel upon them [unintelligible] we try to preserve our dignity and our standing as Christians in that, but we notice it. "What happened to them? Oh, it didn't end well for them." And we see God does intervene.

And he actually says to us, "Well, then pray." Do we pray? Do we actually just hold it [unintelligible] will these wrongs that have never been righted. Or do we pray to the God who does hear? And actually he knows far more about the situation than we do. He's into the hearts of people far better than we can, including our own. Then we can pray to him and [unintelligible]. That's not a wasted exercise. So when we meet here and friends [unintelligible] they meet for prayer. We're believing God hears and he intervenes and it might be hard work and we might labor and it might seem very unexciting, but it is like lighting a fuse, isn't it, or something that will light, touch paper and you prayed and you stand clear and you wait to see how this will turn out. And you may wait a year or two, you may wait 20 years, you may wait longer, but it's interesting if you're patient and you watch what God is doing.

So we believe God does see. We believe he is bothered. We believe he does intervene. We believe in the final judgment, that it hasn't all got to happen here and now, that it hasn't all got to be put right and we've got to come out on top, and we've got to be the winners and seem to be the winners all the time because we're riding for a fall if we're not careful. Second heading then, moving on quickly: mercy and kindness are healthy symptoms. Mercy and kindness are healthy symptoms. Just taking them both together and they both sort of belong, don't they, under kind of big heading of love there in verse 14. These are loving qualities to be found in people. Ah, and we find them in God, don't we, supremely in the Lord Jesus Christ. And, well, that's why when it comes onto

complaining against another, well, we're to remember and forgive one another. "even as Christ forgave you, so you also must do," verse 13. Ah, this is how the Lord Jesus Christ lived and if there was anybody who should have had all wrongs committed against him righted and immediately. There were Pharisees and those chief priests, if anyone should have had an instant and thorough judgment from heaven, it should have been them. So did John and James got it wrong, didn't they, and the Samaritan village would not receive the Lord Jesus because he was going to Jerusalem and Samaritans have no dealings with the Jews in Jerusalem, and they wanted to call fire down, call fire down upon them and the Lord rebuked them. They didn't know what manner of spirit they were. That's not what he had come to do, to have these instant judgments that are brought. No, he'd come to show tender mercy and kindness. Tender mercy. Well, there's mercy that's sort of dragged from us, extracted from us, but there's tender mercy. That seems to come warmly and has a beautiful texture to it. Not forced. Not begrudging. Not worse but as I ought to, but willingly done. Tender mercies and kindness.

So this is the hallmark of somebody who's sold up on this world and rather than holding onto the resources because mercy means we've foregone vengeance. It means we have denied ourselves inflicting some hurt or some harm on somebody who might have hurt and harmed us, that we want to see them suffer, we want them to carry this load, I really feel it. It's not for it, that we've foregone that, that we've denied ourselves that and then merciful because mercy is shown by people who have actually chosen to show mercy. It's not something that they've had to do or required to do, there was some law you have to be merciful. No, it's something that they freely did and they had to do it towards people but actually what owed, in one sense, justice and vengeance and hurt and recompense for harm done, and there's a place for it, on the judgment throne there's a place for all of that is put right. But the Lord Jesus, my God, shows mercy, doesn't he? He is full of tender mercy and that's we are to be the same because we're to share in his heavenly thinking in that way and all that he is about.

My, how hard it is. How hard it is. How easy is it to forego a bit of vengeance? How easy is it to forego doing some harm to somebody that's harmed you? Well, we ask ourselves that question and we're not in a hurry to answer it, are we? Because it's hard. That's hard work. Very hard work. But actually the better that comes to us and the more that we're working on that, letting go of these resources, what's been done against me, the things that have been said against me, letting go those things, letting go those things, showing mercy instead, well, that means we're building for heaven. We put aside rights and wrongs. We're looking to God to put right all the wrongs and we want to actually follow in his ways, leave the world behind, move towards what he wants, treasure in heaven in other words.

Kindness is the same, isn't it, in that way, that kindness is a giveaway, isn't it? It's giving away. Giving away. "I might need that but I'll hold onto that, those resources there, or that time or that bit of my reputation, money. I'll keep that back. I'm not going to show kindness, might need it. Or if I lose it, I might regret it." Well, kindness is done with that and it's a giveaway, isn't it? It's looking to give away. It's looking to shower blessings as many as we might or as few as we have, but anyway to shower blessings on other people

and to be happy about it. God loves a cheerful giver, doesn't he? Like they say, it's the tender mercy or miserable mercy or miserable giving. He likes a cheerful giver because that's somebody who's sold up on this world and believes actually God can intervene. That's what Paul says in 2 Corinthians 8, God can provide for you. No teacher would say that and they're wildly [unintelligible] and get pretty rich on that kind of teaching but the truth is in there, God will care for you. God sees what you do, sees your kindness and he runs economies and he can make money up here from here actually and so some quite surprising things. The economists, they haven't a clue. He will tell you. He will help you and he can find money where governments never knew there was money to find because we believe in him and we believe that kindness in that way.

He's no man's debtor, is he? And that is a good sign. That's healthy. It means it's not about this world, about me, about hanging onto the things I want and I need or if I lost it I'd regret it. It's putting pay to that, painful but it's putting pay to that. That's sanctification. That's sanctification. That is what the elect of God holy and beloved are into, part of it, part of what we are into.

Now we're going to look at humility and meekness and longsuffering, I hope next week, but let's just finish with these thoughts there that the alarm bells should be ringing with us if tender mercy makes us sweat and get angry, or the thought of kindness fills us with a thousand reasons not to be kind. Well, let's take those as alarm bells. The Lord Jesus himself, what did he teach when we think about people who wrong us in that way? Luke 6:35 and 36, "But love your enemies, do good, and lend, hoping for nothing in return; and your reward will be great, and you will be sons of the Most High. For He is kind to the unthankful and evil. Therefore be merciful, just as your Father also is merciful." Straightforward. We can understand the English. It is not too difficult to understand that, what it's asking of us. This is discipleship. This is sanctification, isn't it? But with promise. You notice there is promise there.

1 Corinthians 13 and just a couple of the outtakes, a few verses from that wonderful description of love. 1 Corinthians 13:5, "do not behave rudely, does not seek its own, is not provoked, thinks no evil." Does not behave rudely. That's often the temptation, isn't it, to behave very rudely? Wronged, we come back with some sarcasm or some cutting remark or something like that. Not that. It's not provoked. We're not sort of on a sort of [unintelligible], it's going to suddenly just snap and bang. No, we're not provoked. We're keeping self-control, just walking in that way.

Again in verse 7, 1 Corinthians 13, love "bears all things, believes all things, hopes all things, endures all things." There are some words asking a lot of us there, aren't they? Bears all things. That's going to come up with the longsuffering, isn't it? Bears all things, puts up with things in that way. [unintelligible] everything that's attacked but it has a lot that as Christians living not for this world but for the next, that we bear with or endure. That's a word. We've had a few sermons on that on Sunday evenings in Hebrew 12, endurance. Backtrack to Hebrews 11, the great figures of faith, they endured. It was easy to stop, lots of reasons to stop and enjoy the pleasures of sin or just think this is going nowhere, but they were gripped with heaven and they endured. Love endures.

And well, the famous Sermon on the Mount, isn't it, Matthew 5, gives us some very wonderful promises actually. You see, being taken up with heaven actually does have its rewards on earth. The Lord said he will reward you. You'll be sons of the Most High and that's not just a title that you have. "That's interesting. What's that doing for me?" It's a real working title because what is in the truth of that sinks into the heart and God's going to communicate that to you. He comes and makes his home with you if you obey his commandments, "The Father and I will come and make Our home with him." And you'll know it. If somebody is living in your home, you know it. You know they're there. They make their presence felt and if it's the Father and the Son, that's going to be a wonderful presence to feel. You'll be knowing yourselves to be sons of the Most High.

So Matthew 5, the Sermon on the Mount and there in verse 7, "Blessed," yes, "Blessed are the merciful, for they shall obtain mercy." Something is going to happen here. There is something that God is going to be doing on their case here that's going to be very very helpful because we all need mercy, don't we? We're all of us there failing in so many and sundry ways. God is going to actually be generous here and communicate that generosity to us if we are aiming at that mercy.

And then just in verse 9, "Blessed are the peacemakers, they shall be called sons of God." Peacemakers. Well, we can start a war easily. We could kick something off with what colleagues or whoever it is very very easily, things they say or might say about us or do to us. Alright, we can start a war here, really, really have a humdinger. But that's not what he's saying, is it? Peacemakers. Peacemakers. We're not looking for that. We're looking beyond that. This isn't taking us up. This isn't getting to us now. We're up for heaven and we're believing in that and it's going to be put right there because we know God, we know his character. He's just. He's going to be just with us and we remember that and think of that with fear and trembling. But he's going to deal with it all and here on the earth there's reward, there's blessing. We're going to be called sons of God, sons of the Most High God. We're going to be shown mercy, kindness, generosity, palpable, something we can actually get ahold of. Not academic. Not up there. Something real and known and felt and that's a wonderful promise and that's a promise that works now. Heavenly mindedness, blessing on earth.

So there are some signs and symptoms of heaven's treasure seekers. God willing, next week we'll just go in that a bit further and see what else this passage has to say to those whose minds are set on things above.

SIGNS AND SYMPTOMS OF HEAVEN'S TREASURE SEEKERS

(Sermon Summary)

Reading: Colossians 3:1-17.

We looked last Sunday Morning at the importance of seeking heavenly and eternal things. We are to be making personal decisions now that show we value and estimate higher the things that are to do with Christ than the things which are only going to last for this life. For the non-Christian, knowing where our heart is helps us to see the vital place of repentance.

But Christians can sometimes be running secret accounts and be putting resources of time, thought, priority and emotional energy into things that are only really to do with this world and which will not travel forward into eternity. So we have to ask ourselves, as Christians, how thoroughly we have sold up on this world and become pilgrims. If we are to set our minds on things above (Colossians 3:2), then there are signs and symptoms which might reflect back to us how completely we have done this. There are symptoms if we have COVID-19 and tests that we can undergo to find out how we are. Colossians 3:12-15, perhaps surprisingly, give us some indications about what to look for to check where our heart is.

1. Worldly thinking

A sanctified life will resemble what is described in these verses. This is what the elect of God will be known for. We can understand that love is an all important part of the life that we should be living (v14). Terms like humility, tender mercies and kindness all belong together. They are similar in many ways. They are part of the sanctified life of love. Looking particularly at the idea of giving up on this world to choose in favour of the next, the qualities of life and ways of doing and being, listed in these verses, are true of people who have sold up their stock in this life and are setting their hearts on the next world. We won't be humble or kind if we think this world is all that there is. The atheist thinks that this world is all that there is. Christians can sometimes be virtual atheists themselves.

It can happen like this. It is like we think of ourselves holding on to a finite and limited set of resources and properties. These resources and possessions last for this life and we have to make sure we do not lose these things or end up out-of-pocket as we would define it. These resources are not just money or possessions. They include things like our health, the respect we want others to show us, our efforts to have a peaceful and happy life. If these things are lost or threatened, we feel defensive angry, and fearful. If people fail to

show us respect or appreciation we might get resentful and angry. We feel we are entitled to something but we are denied it by other people or by unkind circumstances.

This kind of thinking, and the response that goes with it, show we might be too caught up with this world and feeling good about ourselves and about life in the here and now. We feel we have to hold on to these things in the present world and that our wellbeing would collapse or be threatened if we do not hang on to them. So we react badly if these things are not working out in this life for us and may want, for example, vengeance.

This is worldly thinking. We are wanting everything to work out for us in this life and have failed to remember that God is working to a higher plan than to ensure that we are never wronged or disappointed. Furthermore, the idea that we must always be caught up defending ourselves, taking offence frequently because something we feel is important has been threatened, robs God of His glory. It is as if we say that our personal needs are more important than His glory. Or it suggests that we do not believe that the Lord actually sees the wrongs that are committed against us and is minded to do anything about them. This is actually blasphemy because it says that God will not hold wrong-doing to account, and that He doesn't really care about us and the injustices that we might be facing. If we have a heavenly perspective we believe that all these things will receive their recompense then, if it does not happen here on earth.

2. Mercy and kindness are healthy symptoms

Being merciful and kind shows that we are not holding on to resources that are for this life only. If we are worldly, we will think of mercy and kindness as making a loss. When we are merciful, we are foregoing our right to take vengeance, to inflict harm on people that have hurt us, to make them feel bad about what they have done to us. Mercy is a way of denying ourselves these this-worldly reactions. It shows that we are too heavily invested in ourselves and wanting to feel happy that we came out on top. Kindness is also a way of losing those resources that we might be hanging on to in this world. We part with money or our time for the sake of others.

These are all supremely characteristics of the Lord Himself. He is merciful and kind, not treating us as we deserve to be treated. We can see that, in forgiving, we are to mirror what the Lord has done for us in forgiving us (v13). If we think that we need to hold on to our reputation for being powerful and strong, and that this is part of our sense of wellbeing, then we will not be particularly kind, forgiving or merciful. We will feel that there is too much to let go of and that there is no advantage in parting with these resources. We will fear that we will regret it too much if we forego our entitlement to vengeance or anger.

When we pull against being merciful or being kind, we are showing that this world is still too much. We are too much in the here and now. It should alarm us if we are fighting against what the Lord is like Himself. It should warn us that we are not valuing the things

He values and that are not building for eternity. He tells us what He is like (Luke 6:35-36). We can see that these things belong together with love. (See 1 Corinthians 13:5,7). We are not to be provoked or be unwilling to bear with people. But the Lord is pleased with such as things as tender mercies and kindness (See Matthew 5:7). They reflect His character. These qualities should be seen in us if we have truly parted company with this life and are busily investing and putting our treasure in the next world. Being merciful and kind shows that we are careless about the things of this life, our reputations, our self-image as being the person who always comes out on top.

So we can see that there are health checks to our system in these verses. They are telling us where our treasure really is. We need to be exercising ourselves to express these things when challenges come, and to choose against this world and our interest in it, and choose instead for the next world and the Lord's approval.