

6/7/26

Colossians 3 :1-11

Paul has revealed the false teaching to be worthless for living a sanctified life by dealing with the heart of the heresy in chapter two.

1. Philosophy.
2. Judaism.
3. Legalism.
4. Mysticism.
5. Asceticism.

None of these will bring about the transformation of the heart nor empowerment to put to death the indulgences of sin nature of the flesh, as the heretics were promising.

* “These things indeed have an appearance of wisdom in self-imposed religion, false humility, and neglect of the body, but are of no value against the indulgence of the flesh.” Col. 2:23

The power for a sanctified life comes only by the life of the Spirit through a personal relationship with the living Christ. Rom. 8

So now Paul begins to deal with the practical section.

1. The doctrinal section is divided differently by expositors, some mark chapter three as the beginning of the practical section.

2. Others see the first four verses of chapter three as part of the doctrinal.

It is clear that it is a transition from the doctrinal to the practical, yet it also contains doctrine, so it really serves both purposes.

2. We could label it, “the confident hope, in view of the sufficiency of Christ’.

3:1-4 The risen life of the believer.

3:1 The evidence of heart.

- 1) The spiritual condition of the Colossians was declared, “If then you were raised with Christ.” vs. 1a
 - a) This is a past tense, they had been risen with Christ, born again. Col. 2:12-13, 20
 - b) The word if “ei” is best translated “since” or therefore in view of this fact that they had been raised, not conditional,
- 2) The spiritual command follows, “seek those things which are above.” vs. 1b
 - a) The command is to keep on seeking those things which are above, implying desires of the heart, for the tense is the present imperative, a continuous ongoing practice. Phil. 3:14
 - b) This is the only true way to spiritual growth and transformation, in contrast to the false teachers. Col. 2:16-23

- 3) The spiritual instruction is not mystical, but practical, “where Christ is, sitting at the right hand of God.” vs. 1c-d
 * An allusion to Psalms. Ps. 110:1
 a) Jesus is sitting as King of Kings and Lord of Lords and reigns from heaven. Col. 1:15, 18
 * Matt. 26:63; Mk. 12:36; Lk. 20:41-44; Acts 2:33-35; 5:31; 7:55, 56; Rom. 8:34; Eph. 1:20; Heb. 1:3, 13; 8:1; 10:12; 12:2; 1Pet. 3:22; Rev. 3:21
 b) The position of Christ is one of rest in view of His finished work for all that is needed for salvation, from start to finish.
 c) The place is the right hand of God, the position of honor, authority, power and privilege above all things, angels and men. Col. 1:18; 2:10
 d) The source of the risen life is from above, through the proper channel of the Son. Jn. 3:3-5; 14:6; Acts 4:12; 1Tim. 2:5

3:2 The evidence of mind.

- 1) The positive comes first, a second present imperative command is stated, “Set your mind on things above.” vs. 2a
 a) Literally, keep on thinking about heavenly things continuously.
 b) The word for mind “phroneo” refers to more than a way of thinking, it includes values for life as well. Phil. 2:5

- c) This stands in contrast to seeking those things on the earth, and complements the heart desire for things from above in verse one.
 d) Whatever I am thinking about constantly reveals the desire of my heart, which reveals where my treasure is and both thinking and heart will dictate my life-style. Prov. 4:23
 * “Keep your heart with all diligence, For out of it spring the issues of life.”
- 2) The negative follows to reemforce the positive just given, the priority of a believer is not the world’s thinking, its values or priorities, “not on the things on the earth.” vs. 2b
 a) They are a potential danger and hindrance to the life of the Spirit. Col. 2:8, 20
 b) My body is God’s temple. Rom. 12:1-2; 1Cor. 6:19
 c) “Finally, brethren, whatever things are true, whatever things are noble, whatever things are just, whatever things are pure, whatever things are lovely, whatever things are of good report, if there is any virtue and if there is anything praiseworthy—meditate on these things.” Phil. 4:8
 d) “For the weapons of our warfare are not carnal but mighty in God for pulling down strongholds, casting down

arguments and every high thing that exalts itself against the knowledge of God, bringing every thought into captivity to the obedience of Christ,”
2Cor. 10:4-5

3:3-4 The reasons for such living.

- 1) The Colossians had died to the things of the world in the past, “For you died.” vs. 3a
 - a) This is an aorist active indicative, a past fact.
 - b) Having died to sin through the circumcision of Christ, without hands by faith. Col. 2:11 (negative)
- 2) The Colossians were living for the things of heaven as their present reality, “And your life is hidden with Christ in God.” vs. 3b
 - a) Having been raised with Christ from the dead, the new source of life. Col. 2:12 (positive) Gal. 2:20
 - b) Has been hidden “with Christ in God” implies personal union, with the Father and the Son, being under His protection, provisions, power and position as sons and daughters and remaining that way. Col. 2:13, 20; 3:3, 4
- 3) The Colossians were waiting for Jesus from heaven in the future at the Rapture, “When Christ, who is our life appears, then you will also appear with Him in glory”, a future hope. vs. 4

- a) The ongoing living through Christ, and “with Him” in this instance refers to the future. Phil. 1:21
 - * The Kingdom is present and yet to come at the Kingdom Age!
- b) The promise is that those that are His will be living as He and one day find themselves before Him in glory, just as He is. 1Jn. 3:1-2
 - * The word appear “phaneroo” contains the idea of manifestation!
- c) The imminent return of Christ is the greatest incentive for holy living, eagerly waiting for Him. 1Jn. 3:3; Phil. 3:20-21
 - * This is the blessed hope of Christ Coming for His church is distinct from the Second Coming of Christ with His church. Tit. 2:13; 1Thess. 1:10; 4:13-18; 1Cor. 15:51-57; Rev. 19:11-14

3:5-11 The risen power of the believer.

3:5 The continuous practice of slaying sin in one’s life.

- 1) There are fifteen imperative commands are given. Col. 3:5-4:6
 - * There are many such lists of sins in the New Testament and virtues. Rom. 1:29-32; 1Cor. 5:9-11; 6:9-10; Gal. 5:9-23;

Phil. 4:8; 1Tim. 3:1-13; Tit. 1:5-9; 1Pet. 4:3

- 2) Four lists are given that grammatically urged the Colossians to stop the practice of these sins because they were going on. Col. 3: 5, 8, 9, 21
- 3) The believer reckoned the old man dead at a specific point in time by faith at repentance and must continue to slay it utterly on an ongoing basis by the new life of the Spirit in him or her, daily, implying a vigorous, painful act of personal determination by the Spirit of God. Rom. 6:6, 11
 - a) There is a choice involved.
 - b) There is commitment demonstrated.
 - c) There is ability imparted.
 - d) There is to be a difference between the Colossians who had trusted Christ and the false teachers who taught you could enjoy sin without affecting the spirit.
- 4) The imperative command is given, "Therefore put to death your members which are on the earth." vs. 5a
 - a) The reference to "your members" are in relation to the particular sins.
 - b) Our body parts are the vehicle of sin, our physical body, hands, feet, eyes, ears, etc, literally they are weapons for destruction or edification. Rom. 6:13; Ja. 4:1

- 5) The various sins are only a sample, yet they mark a reverse progression of sin, from the outward to the inward, the first list consists of five sins, four of which are personal and sexual in nature. vs. 5b-g
 - * These sins defile and destroy people's spiritual and emotional lives.
- a) Fornication "porneia" is always first on Paul's list of sexual sins and refers to illicit sexual intercourse, before marriage or being single.
 - 1)) When it is used in the context of marriage, the emphasis is adultery, a legitimate reason for divorce. Matt. 5:32; 1Cor. 5:1
 - * Fellowship is restricted for one who calls himself a brother, not an unbeliever. 1Cor. 5:9-13
 - 2)) No person who lives this lifestyle will enter the kingdom of God, even though they call themselves a Christian. 1Cor. 6:9; Gal. 5:19-21
 - 3)) The believer is to abstain for sexual sin for it is the only sin against our own body. 1Cor. 6:18; 1Thess. 4:3
- b) Uncleaness "akatharsia" refers to general impurity that comes in connection with fornication by defiling one's body and the holy purpose of sexual union with one's mate.

- * The woman is always the one that has the most to lose in a sexual relationship and the one that carries the greatest consequences!
- c) Passion “epithymia” means lust for that which is forbidden that leads to sexual excesses.
- d) Evil desires “pathos” sexual desire that have gone bad and control a person regarding their sexual appetite.
 - * The two belong together, lust and evil desire, one leads to the other.
- e) Covetousness “pleonexia” a longing for something that belongs to someone else, with the idea of more, greediness or unsuitableness.
 - * In the context of sexual sin, this refers to another man’s wife, husband, daughter or son, boy-friend or girlfriend!
- f) Paul qualified covetousness, “which is idolatry”, due to the fact that these become the very things one lives for, instead of God, as implied in the Ten Commandments. Ex. 20:17
 - * The list is not a moral code, but the ability to put off through Christ!

3:6-7 The reasons for not practicing sexual sin any longer are two.

- 1) Sin is the object of God’s wrath, “Because of these things the wrath of God is coming upon the sons of disobedience.” vs. 6
 - a) The word coming is both present and future. Rom. 1:18; Eph. 5:6
 - * The wrath of God is a key theme, that the unregenerate might escape through repentance. Rom. 2:4-5, 8
 - b) In the past God judged the world of Noah and Sodom and Gomorrah. 2Pet. 2:4-8
 - 2) Sin as a lifestyle is inconsistent with the risen life, “in which you yourselves once walked when you lived in them.” vs. 7
 - a) We all once walked, practiced and partook of and in them, referring to their outward conduct.
 - b) We all once lived in a habitual ongoing manner in them, referring to their attitudes and feelings, from which their conduct flowed.
- 3:8** The new nature in practice.
- 1) The new practice is in sharp contrast to the old one by the word “but” is a contrasting conjunction.
 - a) By repenting.
 - b) By being born again.
 - c) By walking and living in the Spirit.
 - 2) The command is personal “now you yourselves are to put off all these”. vs. 8a

- a) They are to be put off as a garment, five in number again, the works of the flesh that are revealed in progression from the inward to the outward this time.
- b) These sins destroy social interaction, personal relationships and the person living by and in these sins as a matter of constant practice.
- 3) The list of five sins. vs. 8b-f
 - a) Anger “orge” describes a settled feeling of anger, a disposition and character.
 - b) Wrath “thumos” describes a sudden, passionate outburst beyond one’s control.
 - c) Malice “kakian” means meanness, a desire to injure, desiring nothing good for or towards a person.
 - d) Blasphemy “blasphemian” means slanderous, reproachful, insulting or injurious speech to a person or God, regarding their person or character.
 - e) Filthy language “aischronlogian” out of your mouth, means foul and vile shameful language that degrades people being abusive, oppressive and destructive to a person.
 - 1)) The first list went from action to motive and more personal. vs. 5
 - 2)) The second list went from motive to action and more social. vs. 8

3:9-11 The new Christ-like life.

- 1) The proclamation is to believers, “Do not lie one to another.”
 - a) Christians are not to lie to another Christian the way they use to lie to anyone when they were an unbeliever.
 - 1)) This does not imply that it is ok for you as a Christian to lie to an unbeliever, not so!
 - 2)) Without truth a society, the church and believers lose trust and unity, even as we see it in our national society. vs. 9-10
 - b) Literally it says, stop lying to one another, do not have the habit of lying, present imperative command!
 - 1) This was going on in Colosse being in the present middle voice!
 - 2)) I have known Christians that lie and have reaped to what they sowed, ruined their relationships and trustworthiness.
 - 3)) I have known Pastors that lie and the destruction they brought to people, God does not look kindly on this!
- 2) The reason they were commanded not to lie to one another is stated, “since you have put off the old man with his deeds, and have put on the new man.” vs. 9b-10a
 - a) The affirmative, “since you have put off the old man “Palaios”, meaning old in years with his deeds.

- * This is the natural man without Christ, children of wrath by nature and disobedience. Eph. 2:1-3
- b) The new man “neos”, means recently born of the word and the Spirit. vs. 10a
 - a) The phrase “put off” and “put on” again has the idea as a garment removed by a decisive act.
 - b) The middle voice indicates the individual has to do this, no one else can do it for him or her.
- 3) The new man is after the likeness of Jesus, “who is renewed in knowledge according to the image of Him who created him.” vs. 10b
 - a) The phrase being renewed “anakainoumenon” in the present tense and means new in quality opposed to time continuously, while new man “neos” in time, young as opposed to the old man.
 - b) The word knowledge “epignosis” means full and complete knowledge, rejecting once again the notion that the Colossians needed special Gnostic knowledge to complete their salvation. Col. 1:9, 10; 2:2
 - c) The outcome is a particular image “eikon” a derived likeness, used of a head stamp on a coin.
 - 1)) “He is the image of the invisible God, the firstborn over all creation.” Col. 1:15

- 2)) The diminutive form is used for a photograph. Gen. 1:26-27; Eph. 4:23-24
- 3:11** The transcendence of the new creation on every level removes all boasting away, for all nationalities are slaves of these sins.
 - 1) “There is neither Greek or Jew” in Christ, there are no boundaries of nationality that is to be placed before the common bond of Christ.
 - 2) “There is neither circumcision nor uncircumcision”, no religious difference to be valued above the new creation. Col. 2:11; Gal. 6:15
 - 3) “There is neither barbarian, Scythian”, who were the lowest of men, savages, there is to be no cultural class distinction, in Christ.
 - 4) “There is neither slave “bond” nor free”, there is to be no social or economic separation, all were slave of sin, spiritual ghetto children, but now free and rich through Christ to have true value.
 - 5) “But Christ is all in all”, He is the common denominator, the justifier of all men!
 - a) “There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus. And if you are Christ’s, then you are Abraham’s seed, and heirs according to the promise.” Gal. 3:28-29

b) “For in Him dwells all the fullness of the Godhead bodily; and you are complete in Him, who is the head of all principality and power.” Col. 2:9-10

- 1))** Loyalty to Christ is above everything, even family!
- 2))** This does not teach the equality nor dismiss the distinction of sexes, they are equal before God, but distinctly different before man in kind for the continuance of the human race.
- 3))** They are different in design and purpose of male and female.
- 4))** The only thing it erases before God is all aspects that exalt and give special preference before God, for He through the gospel sees all people from a common oneness, in Christ or apart from Christ!