

3:1-4¹

If then you were ^araised with Christ, without a contextual consideration, we see here that those under this **if** were dead.

seek those things which are above, ^bwhere Christ is, sitting at the right hand of God. 2 Set your mind lingering thoughts. **on things above, not on things on the earth.** Misguided concentrations are idolatrous (3:5) as they struggle for God's position in our life. Matthew 6:21 says this will help us direct our attention. This is seen in verse 4's reminder of the Lord's return. We are to see, then, our attention from the judgment's viewpoint. In other words, we should have foresight of our hindsight.² **3 ^dFor you died**, the old man **died** and the new man "raised" (3:1).

and your life is hidden with Christ in God. It's hard to get much more secure than this. We are **in God with Christ.** We have been, through faith, "reconciled" since Calvary (Colossians 1:20).

4 ^fWhen Christ *who is* ^gour life appears, the priorities of our "lingering thoughts" will be perfect at that moment of His **appearing.**

then you also will appear with Him in glory. On that occasion he called for them to faithfully oversee God's flock and delivered a prophetic warning regarding the future onset of false teachers who would come from both outside (20:29) and inside (20:30) the congregation, calling them "savage wolves" who would "not spare the flock."

Judging from Paul's letter to Colossae four years later, his prophecy was fulfilled as the wolves appeared in that city. In Paul's sister letter to the Ephesians, these wolves are mentioned only at 4:14 (the "cunning and crafty schemers"); apparently they had not yet arrived at Ephesus. However, within two years of the writing of Ephesians, Paul was forced to send Timothy to try to counter these heretics, who were gaining more and more influence in the area (1 and 2 Timothy). As far as we know, Timothy failed to stem the tide, but we have no further reports until the early 80s in 1-3 John (which most interpreters believe were written to the believers in Ephesus).³

3:5-7⁴

Therefore put to death They are already, somehow, dead to this world (2:20). **your members which are on the earth:** We are dead, then, and told to die.

fornication, extra-marital sex.

¹See notes under 1:3-8 & 1:15-18 also.

^aRom. 6:5; Eph. 2:6; Col. 2:12

^bPsalm 110:1; Rom. 8:34; Eph. 1:20

²See more on this in my commentary on Ephesians (1:10).

^d2 Cor. 5:14; Gal. 2:20

^f1 John 3:2

^gJohn 14:6

³Osborne, [*Colossians & Philemon: Verse by Verse*](#), Osborne New Testament Commentaries (Bellingham, WA: Lexham Press, 2016), 5-6.

⁴See notes under 1:15-18 also.

uncleanness, passion, evil desire, and covetousness, which is idolatry. ⁶Because of these things the wrath of God is coming upon ⁿthe sons of disobedience, ⁷in which you yourselves once walked when you lived in them.

3:8-11

But now you yourselves are to put off all these: anger, wrath, malice, blasphemy, filthy language out of your mouth. 9 Do not lie to one another, since you have put off Just as those who are dead (2:20) are told to die (3:5) so also those who have **put off** and have “put on” (3:10) are told to do so in the present (3:8).

the old man with his deeds, 10 and have put on the new man who ⁴is renewed in knowledge ^raccording to the image of Him who created him, in simple language, the more that we are **renewed** in our thinking, the more we reflect the image of our Creator (from which we are fallen, Genesis 1:26-27). The first man was created in a garden in the **image** of God. Christ, being the **image** of God (Colossians 1:15) provides for us a new garden (if you will) in which we are created to look like Christ (Ephesians 2:10). Why do we put on the clothing of Christ in this paradigm of Eden? Why do we, the redeemed of the Lord put on what we are told to put on up through verse 17? So that, referencing Genesis 3:3-7, we are not ashamed. Most believers put on fig leaves (like Adam and Eve) instead of Spirit-empowerment of the new man (described in verses 12-17): we put on toleration instead of “forgiveness”; emotionalism instead of tenderness; lip service instead of gratitude; planning instead of God’s Word...we put on the wrong covering and find shame [and we’re running out of time (1 John 2:28)].

11 where there is neither ^tGreek nor Jew, circumcised nor uncircumcised, barbarian, uncivilized folks in NW Europe. Scythian, Probably the ancient Russians (or NE Europeans) slave nor free, ^ubut Christ is all and in all.

3:12-17

Therefore, These verses, then, are built on verses 5-11 just as verses 5-11 are built on 3:1-4 as signaled, also, by **therefore**.

^vas *the* elect of God, holy and beloved, ^wput on tender mercies, or a merciful heart.

kindness, humility, meekness, longsuffering; ¹³^xbearing with one another, and forgiving one another, if anyone has a complaint against another; even as Christ forgave you, so you also must do. ¹⁴^yBut above all these things ^zput on love, which is the ^abond of perfection.

^mRom. 1:18; Eph. 5:6

ⁿEph. 2:2

^o1 Cor. 6:11; Eph. 2:2; Titus 3:3

^qRom. 12:2; 2 Cor. 4:16

^rRom. 8:29

^sRom. 10:12; Gal. 3:27, 28

^u Eph. 1:23

^v [1 Pet. 1:2]

^w Luke 1:78; Phil. 2:1; 1 John 3:17

^x [Mark 11:25]

^y 1 Pet. 4:8

¹⁵ And let ^bthe peace of God rule in your hearts, ^cto which also you were called ^din one body; and ^ebe thankful. ¹⁶Let the word of Christ dwell in you richly it is a part of your day for a long time; we have to have a discipline of thinking through the preaching and **teaching** we have heard.

^z [1 Cor. 13]

^a Eph. 4:3

^b [John 14:27; Phil. 4:7]

^c 1 Cor. 7:15

^d Eph. 4:4

^e [1 Thess. 5:18]