

# Paul's Theology: Dead or Alive? (Colossians 2:20-3:4)

## 1 I. Introduction

### A. This morning we are returning to Colossians picking up where we left off in Colossians 2:20-3:4

1. But, again, before we start, I want to remember what Colossians is about and how Colossians is organized
- 1.2. So, we'll start with our purpose statement for Colossians: Colossians calls us to see how truly glorious Jesus is and to root all of our hope in Him knowing that He is true wisdom to meet our every need. This will prevent us from instead pursuing the hopes and purposes of this world and being captured by worldly wisdom.
- 1.3. And the outline we're Colossians, we are looking at Colossians in four parts:
  - 1 a. Rooted in the Gospel (~ chapter 1)
  - 1 b. Refusing Worldly Wisdom (~ chapter 2)
  - 1 c. Renewed in Christ (~ chapter 3)
  - 1 d. Relational Truth (~ chapter 4)

### 1 B. Several weeks ago we started the second section of Colossians, Refusing Worldly Wisdom in Colossians 2:8-15

- 1.1. We saw that Paul's main concern was that the Colossians were in danger of being captured by worldly philosophy - arguments that might sound good but ultimately were rooted in human traditions or the elements of this world and weren't rooted in Christ
2. And this was a huge danger, one that threatened to carry them off from Christ, to carry them off as spoils of war, so Paul emphatically warns them against it, so Paul gave them a glorious reason why they didn't need to be enticed by the wisdom of this world - because they have everything they need in Christ
3. So we asked ourselves a question: is everything in my life according to Christ? Are my principles and passions according to Christ or rooted in the world? Are the things I'm devoted to and the distinctives that I follow, are they according to Christ or in line with the world? Am I in danger of being captured, or am I refusing worldly wisdom?

### C. We kept considering that question as we turned to the next paragraph in Colossians 2:16-19

- 1.1. How do we know if everything in my life is according to Christ? Fortunately, Paul gave us some examples to think through to help us understand whether something is according to Christ because the answer isn't always plain - things that are according to the world sometimes seem very wise and/or very spiritual, so how do we discern the difference?
2. First Paul contrasted shadows and substance and we developed a second question: are the things I'm pursuing helping me to pursue Christ? Are they helping me love Christ?
3. And then Paul contrasted novelty and knowledge and we developed a third question; are the things I'm believing rooted in Christ as He's revealed in the Word of Christ?
4. And we finished by saying three things will be evident in the life of someone who is living according to Christ, things according to Christ will:
  - a. Cause you to grasp onto Christ more and more
  - b. Call you to an ever-intensifying fellowship in a local church more and more
  - c. And produce in you an ever-increasing Christ-likeness
  - d. If the things in your life aren't leading to this, the things in your life aren't according to Christ

### 1 D. This week Paul is going to add some theological basis for his warning against worldly ideas and philosophies

1. Paul has already given one strong reason to listen to and obey His warning: Christ is better than any ideas the world could offer them so they are completely filled up, completely mature in Him
2. But now Paul is going to add a second reason not to submit yourself to worldly philosophy, a reason that is right at the heart of the gospel
3. Paul is going to look at the gospel and say, "If the gospel is true, then we can't submit to the things of this world, they cannot have power over you."
4. So Paul is going to bring us to the heart of the gospel, the death and resurrection of Christ, and show us how Christ's death calls us to die to this world and Christ's resurrection calls us to find our life in another

### 3 E. So let's read Colossians 2:20-3:4 - You can follow along in your Bibles or I'll have the text up on the screen

### 1 F. Proposition: If you have died and risen with Christ then you must be dead and alive in Christ.

- 1.1. The Gospel: Death and Life in Christ
- 1.2. The Gospel in You: Death in You
- 1.3. The Gospel in You: Life in You

## 1 II. Death and Life in Christ (Colossians 2:20, 3:1)

### A. For our first point this morning, I want to turn and consider the topic that Paul brings to the forefront here in these verse s

1. Paul turns and looks at Christ's death and Christ's resurrection in Colossians 2:20 and 3:1
  - 2 a. Colossians 2:20 - *If with Christ you died to the elemental spirits of the world*
  - 2 b. Colossians 3:1 - *If then you have been raised with Christ*
2. Paul's argument here centers on Christ's death and resurrection, but he doesn't talk about Christ's death and resurrection in substitutionary terms
  - a. Paul doesn't highlight that Christ died for us, that He took our place, that He bore the wrath of God in our stead
  - b. Instead, he highlights identity - you died with Christ and you rose with Christ - and I would argue that this truth is at the heart of the gospel
3. Now, I need to be very clear here - substitution and atonement is a good, right, and necessary way to talk about Christ's death and resurrection and Paul does that in many other places, for example in Romans 5:6-8 - *For while we were still weak, at the right time Christ died for the ungodly. For one will scarcely die for a righteous person--- though perhaps for a good person one would dare even to die---but God shows his love for us in that while we were still sinners, Christ died for us.*
- 1 d. But substitutionary atonement is not the only way to talk about Christ's sacrifice and Paul wants us to see more than merely substitution - assuredly not less, not denying or overlooking substitution, but more
  - e. Christ didn't only die to make you right before God, together with that truth at the heart of the gospel is that in Christ's death you died and in Christ's resurrection you live
3. But how is this at the heart of the gospel?

### 1 B. The gospel starts with a right understanding of who we are

1. And if we view ourselves rightly, we will come to see that we are despicable creatures - we are full of every kind of evil and corruption, our hearts are deceitful beyond measure, our mouths our filled with curses and bitterness, our hands are quick to harm others, our path is full of ruin and misery and we have turned from every good
2. Foolishness marks every decision of our lives, we are short-sighted and quick to run after deadly pleasures, we turn away from all that is truly good, and our lives are so marked by foolishness that it cannot be merely tangential but essential: we are fools
3. If there is any God, any ultimate ruler of this universe, the only right thing He could do is to pass judgment on such creatures, to declare them unfit to dwell in His kingdom, to cast them out and destroy them and to purge the stain from His creation
4. But not only that, not only should God rightly judge and destroy such evil creatures, if we ever had any thoughts that were not completely tainted by evil we would desire our own death
5. The best thing that could happen to us is that we would die - we can't continue on, we need to be put to an end, our path of foolishness and evil and destruction must be stopped
6. This truth lingers in every heart, perhaps suppressed and ignored, buried deep so as not to disturb, but we cannot outrun who we are, we cannot outrun the evil that is consuming us
7. Perhaps this isn't a common perspective on life, but it is a correct one - we are vile and ought to be destroyed, that is the best thing that we could ever hope for

### 1 C. But this is where the gospel meets us: offering us death

1. Perhaps the reason that so few ever come to a right perspective of who we are is that it is a terrible and overwhelming truth - acknowledging that the best thing for us to do is die is a truth without hope, our complete and utter destruction is the best thing that could happen but there is no hope that from my death any good would come
2. We must die, but dying is merely a renunciation of hope, we are hopeless, corrupt, worthless, spoilt, without any good - these are truths that our mind and our soul reels from, we can't, and rightly can't, rest in that truth
3. But this is where the unmerited grace of God displayed in the gospel meets us
4. God isn't going to lie about our condition or give us blinders to make us think that things are better than they are - He agrees most strongly that the best and only thing for us to do is die, we are rebels and outlaws, corrupting His perfect creation - God isn't going to overlook our condition, but what He does offer us is death with hope
5. The glory that is the grace of God has come to us and offers us a way to die, a way for everything that is me, all of the evil that defines who I am, to be completely and utterly destroyed while somehow I still persist
6. This is because everything that is me, all the evil that I have done and ever will do and think and be, has been borne by Christ at the cross - Christ identified Himself with me by coming into this world so that He could take who I am to the cross and make it die there

7. God identified Jesus with us, not merely (although gloriously true) in some legal, judicial way, but also in a real, essential way that is gloriously beyond understanding - you really can die in the cross of Christ - what you need most can be accomplished without utterly renouncing hope because God sent His Son into this world to die with you
8. This is the glory of the gospel, and we ought to feel this most deeply - I need to die and everything that is me, everything that defines who I am, can die at the cross of Christ

**1 D. But that's still not quite enough - the gospel offers us the death that we need, but that's a dead end**

1. If all that is me dies, then what am I? - I don't just need death, I need life - a new, different life
2. And the gospel offers us the life we need as well, because Jesus didn't just die - His death was gloriously necessary, but not enough, because to take us to death is merely to end us, we need a new life as well - but He didn't just die, He rose from the dead as well
3. He took you and I to death, destroying the evil that was us, but then, in His identification with us, He rose again from the dead to give us newness of life
4. There is now a new me, not the old me that was corrupted by sin, the me that needed to die - it's dead - but a new creation in Christ that has been freed from the curse, a new creation that rose from the grave with Christ
5. That's the best news that there could possibly be - and I hope you can feel the goodness of that news, I hope that you have and can feel how much you need to die and that you can rejoice that you can die and live again in Christ
6. Because to die and to live again in Christ is the gospel, and to feel these things is to embrace the gospel
  - a. To repent is to feel the extreme hopelessness of who we are, to acknowledge that we are corrupters, destroying the universe and rightly should die - to repent is acknowledging that the best thing for us is death
  - b. And to believe is to rejoice that we can die and live again in Christ - we want all that we are to die and we run to Christ in hope that we can die at His cross and that He will take us through death to His resurrection and new life
7. These are the attitudes, the feelings, that bring us to the gospel, and they are what keep us in the gospel
  - a. Because this is a once for all truth but also a truth that is still being worked out in us - we died at the cross of Christ and rose in His resurrection, but we haven't died and risen yet
  - b. It is the heart of the now and not yet paradox - we have died but we haven't died, we have risen but we haven't risen - and as long as this is true that old self is still with us in a way
  - c. It died and yet it is still dying and so we still feel it there next to us, even in us - we rejoice in victory in Christ but we still mourn over who we were, the old self that is still grasping at us with its last breaths and so we keep bringing it to Christ to take it to death - this is the essence of the Christian life, we take who we are to Christ so that it can die and we run to Christ to get new life from Him
18. So Paul says it this way in Galatians 2:20 - *I have been crucified with Christ. It is no longer I who live, but Christ who lives in me. And the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me.*

**1 E. And this gospel, the gospel of death and life, is the gospel Paul has been holding up in Colossians**

1. Let's just do a one minute survey of where we've been so far in Colossians
12. Paul started Colossians by rejoicing that the Colossians had embraced the gospel, Colossians 1:3-5 - *We always thank God, the Father of our Lord Jesus Christ, when we pray for you, since we heard of your faith in Christ Jesus and of the love that you have for all the saints, because of the hope laid up for you in heaven. Of this you have heard before in the word of the truth, the gospel,*
13. And then, as Paul went on to describe this gospel, He said that death stood at the center of the gospel, Colossians 1:21-22 - *And you, who once were alienated and hostile in mind, doing evil deeds, he has now reconciled in his body of flesh by his death,*
14. But that wasn't all, the gospel didn't end with death, but by being indwelt with new life, Colossians 1:27 - *To them God chose to make known how great among the Gentiles are the riches of the glory of this mystery, which is Christ in you, the hope of glory.*
15. And this death and life happened to you in Christ, Colossians 2:12-13 - *[you were] buried with him in baptism, in which you were also raised with him through faith in the powerful working of God, who raised him from the dead. And you, who were dead in your trespasses and the uncircumcision of your flesh, God made alive together with him,*
6. The gospel that Paul preaches, the gospel that Paul rejoices that the Colossians embraced, is the message that we have died and we live again in Christ
7. And the more I think about our culture, a culture that has been saturated with the gospel and unfortunately saturated with a gospel that is often devoid of power, I think we ought to speak of the gospel more often in these terms
8. Perhaps as we preach the gospel we should call more attention to the fact that we need to die and that we can die in Christ - it has the dual benefits of being perfectly true and shocking enough to cut through the wildly inept concepts of the gospel that run rampant in our world
9. I can't think of a more glorious truth because I know I need to die, I feel that deeply, and my only hope is that I can die in Christ and that I can be given new life in Him - Christ in me is my hope of glory

### 1 III. Death in You (Colossians 2:20-23)

#### A. But what does this have to do with what we've been talking about in Colossians, why does Paul suddenly turn to Christ's death in Colossians 2:20

1. Like I said in the introduction, Paul is starting to work out some practical theology - why must we not be captured by the philosophy and spirit of this world, why must we not be controlled by these things anymore?
2. And the answer is rooted in the gospel, especially we understand that we died in Christ, because your death in Christ is not merely an abstract truth, but has real meaning - you are really dead
3. In other words, Paul's theology is never merely abstract but also practical, there is no theology that isn't practical - our understanding of who God is and what He has done for us should always affect our lives in real ways
4. And Paul is going to say that strongly about your death and your life in Christ as we continue on in Colossians

#### B. Your death in Christ means that you are dead to this world - it can't rule over you anymore

1. This is Paul's opening salvo in verse 20 - *If with Christ you died to the elemental spirits of the world, why, as if you were still alive in the world, do you submit to regulations?*
  - 2 a. If the cross of Christ brings death to us, then our relationship to this world is irrevocably changed - we can't react to this world in the same way that we used to, the same way that the rest of the world does
  - b. We are literally dead people - dead people aren't controlled by food, or money, or clothes, or fads, or fashions, or new ideas, or old traditions - dead people are dead, that's a simple but kind of profound statement
  - c. Dead people don't have a stake in this world and so dead people can't be controlled by the world's ideas and the world's things - we may still be here in this physical realm in certain ways, but it doesn't belong to us anymore and we don't belong to it, so how could these things control us?
- 1.2. This is what Paul points out in verses 21-22 - *why do you submit to regulations--- "Do not handle, Do not taste, Do not touch" (referring to things that all perish as they are used)---according to human precepts and teachings?*
  - a. The rules and regulations that people think up, the philosophies of this world, aren't really rooted in anything eternal even when couched in spiritual terms
  - 1 b. Instead they are preoccupied with the physical realm - *"Do not handle, Do not taste, Do not touch"* - they made rules about food and days and festivals, they thought they could control the spiritual realm by submitting to the physical realm
  - 1 c. The problem is that there was no warrant in the gospel for this to be true - these ideas were merely human, they were sourced in the world's philosophy, not the gospel
  - d. Because the gospel would teach us that we are dead and the spirit of this world can't bind us anymore
- 1.3. If that's true, we shouldn't be submitting ourselves to the world anymore
  - a. These things aren't our axis anymore, we may interact with them but they don't control us or make demands of us - and we do still exist in the physical world, we use its things and we need to use them in right ways
  - b. But we can't be submitting to the physical realm - we can't let fear of or desire for these things rule over us anymore - if they are, we are denying our death in Christ, acting as though we really are alive in this world
  - c. And assuredly we can't let other people's fear of or desire for the things of this world to bind us - we're dead and that means, in the most significant way, we are free - we don't have a chip in the game anymore

#### C. But fear of and desire for this world is often hidden in wisdom arguments

- 2.1. Paul acknowledges that a lot of these rules and regulations seem wise in verse 23 - *These have indeed an appearance of wisdom in promoting self-made religion and asceticism and severity to the body,*
2. People can make demands on us that seem religious, they seem spiritual, they seem like self-control - everything about them seems wise - this is why Paul makes such a big deal about Christ being wisdom in Colossians because all true wisdom will begin and end with Christ
3. So we shouldn't listen to everything that appears spiritual, that appears wise: many things that hold out a flashy spirituality or a quick-fix religiosity - things that appear to others to be more spiritual or appear to us to be a fast and easy way to sanctification - are really just worldly philosophies couched in religious terms, they are appealing to our flesh and trying to evade detection by sounding spiritual
4. But we can diagnose these false 'wisdoms', these things that have the appearance of wisdom, by tracing out their arguments - do these things begin and end with Christ? Are they rooted in the gospel? Or has someone simply thought up something and covered it in religious terms?

**D. So Paul acknowledges their apparent wisdom, but says that this makes them all the more dangerous because we aren't free from all regulation**

1. Paul's purpose here would be infinitely easy to teach if the answer was: we don't need to follow any rules - if people say you need to do something, ignore them - that would be an easy answer
- 1 2. But that's not where Paul is taking us, instead he finishes verse 23 with a contrast - *These have indeed an appearance of wisdom in promoting self-made religion and asceticism and severity to the body, but they are of no value in stopping the indulgence of the flesh.*
3. Paul is saying we are aiming at something and we need to cease something - our death means the world doesn't control us anymore, but our death doesn't mean there are no rules
4. In fact, our death means we should be seeking one thing - our death, putting our old self to death - and Paul's going to come back to this in chapter 3
5. But he briefly previews it here because he wants to make clear that his argument isn't that we don't need to submit to anything, but rather that the Colossians are in danger of submitting to the wrong things
6. And this is why apparent wisdom is a huge problem because we need to sift through what we should and should not be submitting to - there are dangers on both sides, we could submit to the world or we could fail to submit to Christ
7. But Paul says that in contrast to apparent wisdom, true wisdom - wisdom that is rooted in Christ - leads to our death, it promotes the death of all that was us, our old self that is enmired in sin
8. Apparent wisdom ignores our death, pretends that we are still in bondage to the world, but real wisdom seeks our death, it aims to choke off the last vestige of life that our old sinful self has
9. Apparent wisdom seeks to look spiritual and to make us feel better, true wisdom is often hidden and calls us to acknowledge and confront our sin
10. Apparent wisdom says, "by doing this I can be better", true wisdom says, "I need to go to Christ and die"

**E. So we need to live out the gospel practically in our lives**

1. The gospel says we needed to die and we did die with Christ at the cross, but that's not just theoretical that's a real practical truth that we need to live out in our lives
2. If we died in Christ, we can't be submitting to the world anymore - it's principles and fears and desires can't rule us
3. But also, if we died in Christ, we need to be living out our death, seeking to let our old self die in Christ
4. The false wisdom that flows from this world will ignore your need to die and ignore your death in Christ - but if you know that you need to die and keep running to Christ for death then you won't be capture by the philosophy of this world

**F. Kid's Question**

- 1 1. Question: What is the Colossians' relationship to this world?
- 1 2. Answer: They are dead to this world

## 1 IV. Life in You (Colossians 3:1-4)

### A. So the gospel teaches us where our minds should not be - our minds shouldn't be consumed in this world because we are dead to this world - but the gospel never just leaves us with 'do not', it also shows us the better way

1. Our mind shouldn't be consumed by this world, but what should our mind be consumed with? Where should our passion and our desire be?
2. And like Paul's negative teaching, his positive teaching flows out of the gospel as well - we can't be bound by this world because we died in Christ, but if we died, we also rose with Christ
3. And this means we have something infinitely glorious with which to fill our minds and something infinitely valuable to which to submit

### B. And this is where Paul turns as we enter Colossians 3 - we need to focus our minds where our life is

1. Colossians 3:1 - *If then you have been raised with Christ, seek the things that are above, where Christ is, seated at the right hand of God.*
2. The gospel brought us to death, but it didn't leave us there - the story of the gospel continued through the resurrection of Christ and the application of the gospel continues in giving us new life - so we don't only need to live out death in our lives, we need to display life as well
3. But our life is a new life, we are not our old selves anymore and we can't look like our old selves any more, Paul would say it this way in II Corinthians 2:17 - *Therefore, if anyone is in Christ, he is a new creation. The old has passed away; behold, the new has come.*
4. And Paul has already given us a hint what this new life looks like in Colossians 1:27 - *To them God chose to make known how great among the Gentiles are the riches of the glory of this mystery, which is Christ in you, the hope of glory.*
5. Our new life is Christ dwelling in us - but if our new life is Christ dwelling in us through the power of His resurrection, then our minds shouldn't be consumed with the concerns of this world anymore, instead our minds should be drawn to eternal things, the things of Christ
6. So Paul says we are to seek things that are above - that is to seek the things of heaven, to seek things of eternal value, as Jesus says in Matthew 6:33 - *But seek first the kingdom of God and his righteousness, and all these things will be added to you.*
7. Our minds shouldn't be filled with the things of this world - how can I make my life better in this world, how can I be more successful in this world, how do people think of me in this world - instead our minds should be focused on things eternal - how is this leading me and others to glory?
8. And Paul tells us how to diagnose whether our minds are on things above or not - if we are seeking the things that are above, then our minds will be filled with Christ, our hopes and our passions and our desires will all be wrapped up in who Jesus is and what He has done

### C. And this is in opposition to focusing our minds on this world

1. Paul seems to want to make that very clear, so he continues on in verse 2 - *Set your minds on things that are above, not on things that are on earth.*
2. He virtually repeats himself in the first half of the verse - *seek the things that are above... set your minds on things that are above* - make the things of heaven your passion and your goal, be consumed in Christ
3. But he repeats himself in order to make an absolute contrast - *not on things that are on earth*
4. We can't have our mind on earthly things and on heavenly things at the same time - we will either be focused on the things of earth or we will be focused on the things of heaven - we will either be consumed with Christ or consumed with something else
5. Unfortunately, there isn't any middle ground - every thought that seeks after the things of this world, that submits to the spirit of this world is a thought that isn't taken captive and submitted to Christ to seek Him and His Kingdom
6. So Paul will urge the Corinthians to take every thought captive, to direct them all toward seeking Christ, II Corinthians 10:5 - *We destroy arguments and every lofty opinion raised against the knowledge of God, and take every thought captive to obey Christ,*
7. Any time we submit to the things of this world, we are choosing not to seek after the things of Christ - so we need to fill our minds with Christ - we need to devote ourselves to prayer, to the reading of Scripture, to fellowship with other believers - we need to fill our speech with Christ, to encourage each other in Christ, to rejoice in the things of Christ

#### D. And then Paul gives us two glorious reasons to focus our mind on Christ

1. First, refocusing our mind on the things of Christ declares our death and resurrection with Christ
  - 1 a. This is how Paul continues in verse 3 - *For you have died, and your life is hidden with Christ in God.*
  - b. In these few verses at the start of Colossians 3, Paul seems intent to repeat everything twice - but this is just because he really wants these truths to sink in, not so we simply know them but feel them and act upon them
  - 1 c. So Paul says again: you are dead here, but you are alive in Christ; but he starts with that word 'for' - this is the reason you should be seeking things that are above, setting your mind on things above
  - d. He wants the Colossians to set their minds on the things of Christ because they are dead here and alive in Christ - it would be completely irrational for them to be consumed by things here because their life isn't here anymore, their life is hidden with Christ in God
  - e. If they want to display that truth then their lives need to be actively focused around the things of Christ and not the things of this world - their lives should look strangely different than the world, the world should look on with confusion trying to understand what we are motivated by
  - f. Our lives need to display that we have died to this world and we do that by divorcing ourselves from the concerns and passions of this world - our lives need to display that Christ has taken us to death and that the life we now live is in Christ
  - g. Any time we let the things of this world control us, we are displaying the opposite - we are denying our identity in Christ, our death and resurrection in Christ and claiming that we are still a part of this world, still in bondage to it
- 1 2. Second, refocusing our mind on the things of Christ displays our ultimate hope
  - 1 a. This is how Paul finishes our passage this morning in verse 4 - *When Christ who is your life appears, then you also will appear with him in glory.*
  - b. In this last statement Paul isn't repeating something from the first two verses, he's repeating something from the beginning of Colossians in Colossians 1:27 - *To them God chose to make known how great among the Gentiles are the riches of the glory of this mystery, which is Christ in you, the hope of glory.*
  - c. Hope, the hope of glory, is perhaps Paul's most intense motivation in Colossians
    - i. Paul rejoices that the Colossians embraced the gospel because they had a hope laid up in heaven
    - ii. Paul prayed that the Colossians would endure in hope until the end
    - iii. Paul warns the Colossians that they need to be stable and steadfast, not shifting from hope
    - iv. And Paul urges the Colossians to see that this hope is Christ in them, the hope of glory
  - d. And that hope is realized in the resurrection of Christ
    - 2 i. Our hope of future glory is rooted in the resurrection of Christ - Christ rising from the dead is the source and fount of all of our hope - because He rose from the dead we have new life
    - 1 ii. But it is still hope because, though we have new life in Christ now, we don't have full possession of our new life - we are still waiting for Christ to return and bring us our new life and we are hoping in that
  - e. But if that is our hope we need to live it out in this world
    - i. If our hope is that Christ will return and bring us to glory then our lives ought to be oriented around that truth, and more than oriented, consumed by that truth
    - ii. To be consumed by things here, invested in the things of this world makes no sense and denies that our hope is found somewhere else - the more we invest in this world, the more we testify that our hope is here
    - iii. But if we have died and risen with Christ, then our hope isn't here, our lives shouldn't be invested here and the things of this world shouldn't bind us anymore
    - iv. The more we focus our lives on another world, we testify that our hope is in Christ's death and resurrection and His eventual return - and this is going to look strange in this world, it needs to look strange in this world because the world isn't going to have any sort of categories for our passions and desires
    - v. The world is going to understand us the same way it would understand corpses walking around - but when it sees the strangeness of our passions and desires they'll see that we are truly looking for another world
    - vi. They may or may not embrace it, but they'll see the truth of it, they'll see that our hope is in Christ

#### E. So Paul wants us to embrace the truths of the gospel and live them out in our lives: the gospel must be reflected in us

1. If you have died and risen with Christ then you must be dead and alive in Christ
2. We must be dead in this world because we died at the cross of Christ - we are free from its constraints and passions
3. And we must be alive in another world because we have been raised with Christ - we are hoping in a future glory
4. If your passions are rooted in and oriented toward the gospel, then you won't fall prey to the philosophies of this world - if we are consumed by Christ, the things of this world won't capture us

#### F. Kid's Question

1. Question: If the Colossians are dead in this world, where are they alive?
- 1 2. Answer: They are alive in Christ