

Becoming Like Christ, Teacher's Guide

Lesson 2: Putting Off the Old, Putting On the New

Colossians 3:1–14

Teaching Aim (Teacher Orientation)

This lesson carries a doctrine that sits at the very center of the Christian life, and it is easy to lose the balance of it. The central truth is that holiness is not the means by which we become new; it is the expression of a newness God has already given us in Christ. Paul will not let anyone reverse the order. He first declares what God has done, you have died, you have been raised, your life is hidden with Christ, and only then does he command, put off, put on, put to death. Make sure the class leaves understanding that the new self is a real gift, received in union with Christ through faith and baptism (Colossians 2:12), not a status earned by self-improvement.

Yet the equal and opposite error must be guarded just as carefully, and this is the doctrinal point to press hardest. Because the new self is given, some conclude that the Christian has nothing left to do, that sanctification is entirely God's work while the believer rests passively, contributing nothing. Paul flatly contradicts this. The verbs are commands addressed to Christians: put to death, put away, do not lie, put on. These are deliberate, ongoing, daily choices, made possible by the new life we received, but genuinely ours to make. Teach the class that sanctification is cooperative: God works in us and we work out our salvation with fear and trembling (Philippians 2:12–13). We neither earn the new self by our effort nor enjoy it while reaching for the old clothes. Hold this against any faith-only passivity that treats holiness as optional or automatic; the new life is given so that it may be lived out, and a faith that refuses to put off the old and put on the new is not the faith that saves.

Beyond the doctrine, this lesson aims squarely at the student's daily formation. Most believers know the gap between the new self they have become in Christ and the old clothes they keep reaching for out of habit. The pastoral aim is to make the daily wardrobe change concrete and hopeful: to help each person name the old garment that still clings and the new garment Christ is weaving, and to send them out trusting that the One who raised them with Himself will help them dress like the people they now are. Teach so the class leaves both clearer about the truth and more resolved to put it on tomorrow morning.

Question 1

Student Question:

Paul grounds the entire call to holy living in a past event: if then you have been raised with Christ, seek the things that are above (Colossians 3:1–3). What does it tell us about the nature of the Christian life that the command to change comes only after the declaration that we have

already died and been raised with Christ? How does this connect to what Paul has just said about being buried and raised with Him in baptism (Colossians 2:12)?

Commentary and Teaching Notes

Begin by letting the class feel the force of Paul's opening word: *if*. If then you have been raised with Christ. This is not a doubtful *if* but a settled one, the *if* of a thing already true. Before Paul issues a single command about behavior, he names an accomplished fact. The Christians at Colossae have died, they have been raised, and their life is now hidden with Christ in God (Colossians 3:1–3). Every imperative that follows in this chapter rests on this indicative. We do not put off the old self in order to become new; we put it off because we have been made new.

Connect this directly to what Paul has just written in the previous chapter. He has told them they were buried with Christ in baptism, in which they were also raised with Him through faith in the powerful working of God who raised Him from the dead (Colossians 2:12). This is where the death and resurrection of chapter three actually happened to them. Baptism is not a mere symbol added on after salvation; it is the place where, by faith, the believer is united with Christ's death and resurrection (Romans 6:3–4; Galatians 3:27). The old self died there; the new self was raised there. That is why Paul can now speak to them as people who have already changed clothes at the deepest level.

Press the order, because the order is the gospel. The world says, change your behavior and maybe you will become someone new. Paul says, God has made you someone new, now live like it. This protects us from two ditches at once. It guards against the exhausting religion of trying to earn a status we do not yet have, and it guards against treating grace as if it makes our conduct irrelevant. The new identity is a gift; the new behavior is the fitting and necessary response to the gift.

Help the class taste how freeing and how serious this is together. Freeing, because your acceptance does not hang on your performance; you are already raised with Christ, your life already hidden with Him. Serious, because a person who has truly died and been raised cannot go on wearing the grave clothes. The indicative creates the imperative. Because you have been raised, seek the things above. Because your life is hidden with Christ, set your mind there.

Doctrinal / Christian Living Issues

- The Christian life built on an accomplished fact: we have died and been raised with Christ (Colossians 3:1–3)
- Baptism as the place of union with Christ's death and resurrection, by faith (Colossians 2:12; Romans 6:3–4)
- The biblical order: indicative before imperative, gift before command
- Holiness as the expression of new life, not the means of earning it
- Guarding against both performance-based religion and grace that ignores conduct

Discussion Prompts

- Why does Paul declare what God has done before he commands what we must do?
- How does it change your motivation to know the new self is already given to you in Christ?
- What is the connection between your baptism and the daily call to put off the old self?

Question 2

Student Question:

Paul says, set your minds on things that are above, not on things that are on earth (Colossians 3:2). Honestly, where do your thoughts drift when they are free to wander, to worries, to grievances, to appetites, to ambitions? What would it look like this week to deliberately reset your mind toward Christ and the things above when you catch it sinking back to earth?

Commentary and Teaching Notes

This question turns the truth toward the inner life, the secret traffic of the mind. Paul does not only say seek the things that are above; he says set your minds on things that are above, not on things that are on earth (Colossians 3:2). He knows that behavior follows attention, and attention follows the mind's settled habits. Where the mind dwells, the heart soon follows, and the life after that.

Bring this down to honest self-examination. When our minds are free to wander, in the shower, in the car, in the quiet before sleep, where do they go? For many they sink to grievances replayed for the hundredth time, or anxieties rehearsed in advance, or appetites indulged in imagination, or ambitions polished and admired. None of this happens by decision; it happens by gravity. The earthly mind is the default setting of the old self, and it pulls down.

Setting the mind above is therefore not a single heroic act but a thousand small resets. It is catching the mind sinking and turning it back, again and again, toward Christ who is seated at the right hand of God (Colossians 3:1). Paul is realistic; he expects the mind to drift, which is why he commands the deliberate setting of it. The Christian learns to notice the drift and to redirect, the way a driver keeps correcting the wheel.

Give the class concrete handles. A verse carried into the day, a habit of prayer at the moment worry strikes, a deliberate filling of the mind with what is true and lovely (Philippians 4:8), the Lord's Day worship that lifts the gaze. The aim is not a mind emptied of all earthly thought, but a mind anchored above so that earthly things find their proper, smaller place.

Doctrinal / Christian Living Issues

- Behavior follows attention; the life follows the settled habits of the mind (Colossians 3:2)

- The earthly mind as the default pull of the old self
- Setting the mind above as repeated, deliberate redirection, not a single act
- Practical means of renewing the mind: Scripture, prayer, worship (Philippians 4:8)

Discussion Prompts

- Where does your mind drift when it is free to wander?
- What is one practice that helps you reset your mind toward Christ?
- How might setting your mind above this week change something you actually do?

Question 3

Student Question:

Paul commands us to put to death what is earthly in us, and he names it plainly: sexual immorality, impurity, evil desire, and covetousness, which is idolatry (Colossians 3:5). Why does Paul use such violent language, put to death, rather than gentler words like manage or moderate? What does this tell us about how seriously God takes the sins we are tempted to excuse?

Commentary and Teaching Notes

Now Paul turns to the wardrobe that must come off, and his first word is jarring: put to death (Colossians 3:5). He could have said manage, or reduce, or keep under control. Instead he reaches for the language of execution. The sins he names, sexual immorality, impurity, passion, evil desire, and covetousness, which he flatly calls idolatry, are not to be domesticated as pets but killed as enemies. Help the class feel the deliberate violence of the word, because it tells us how God regards these things.

Explain why Paul will not let us merely moderate these sins. They are not weaknesses to be balanced but rebellions to be slain. Covetousness he names idolatry, because the greedy heart has simply changed gods, bowing to possessions or pleasure or status in the place reserved for the Lord. To moderate idolatry is still idolatry. The only faithful response to a rival god enthroned in the heart is to pull it down.

At the same time, keep the gospel order from the first question in view. We are told to put these sins to death precisely because we have already died with Christ (Colossians 3:3). We are not generating a new nature by killing sin; we are making war on the remnants of the old self in the power of the new life we have been given. This is not white-knuckled moralism but the active, daily outworking of a death that has already happened to us in Christ.

Let the seriousness land pastorally. We are endlessly clever at excusing the sins we enjoy, calling lust a harmless escape or greed a healthy ambition. Paul's violent verb cuts through every excuse. The God who loves us enough to die for us takes our sin seriously enough to command its death. To treat lightly what cost Christ His blood is to misunderstand both the sin and the Savior.

Doctrinal / Christian Living Issues

- The call to put sin to death, not merely manage it (Colossians 3:5)
- Covetousness named as idolatry: the heart's worship redirected to created things
- Mortification grounded in our death with Christ, not in mere willpower (Colossians 3:3)
- The seriousness with which God regards sin we are tempted to excuse
- The new life as the power and ground for making war on the old

Discussion Prompts

- Why does Paul say put to death rather than manage or moderate?
- What sin are you tempted to excuse rather than execute?
- How does knowing you have already died with Christ change the way you fight sin?

Question 4

Student Question:

Paul says these sins are why the wrath of God is coming (Colossians 3:6), and that we ourselves once walked in them (Colossians 3:7). Take one sin from his list that you know was part of your old way of living. How have you seen Christ begin to put it to death in you, and where does it still cling to you and need to be stripped off?

Commentary and Teaching Notes

This question moves the truth from the general to the personal, and it does so honestly. Paul says these sins are why the wrath of God is coming, and then, strikingly, he reminds the Colossians: in these you too once walked, when you were living in them (Colossians 3:6–7). He does not pretend they were always saints. He calls them to remember the old country they came out of, so that they will not go back to live there.

Invite the class into that remembering. Most believers can point to some sin from Paul's list that genuinely marked their old way of living, a sexual sin, a grasping greed, an impurity of thought or deed. The aim is not to wallow in shame but to mark the road they have traveled, to see honestly both how far Christ has brought them and how much still clings.

Help them hold two things together without despair. On one hand, Christ has truly begun to put these sins to death; there has been real change, real ground taken, and that should be named with gratitude. On the other hand, the old garments often still cling at the edges; the desire is not fully gone, the habit reasserts itself, the temptation still has a foothold. This is normal Christian experience, the already and the not yet of sanctification, and it calls not for resignation but for continued, daily stripping off.

Be careful here to keep the door of hope wide open. The same wrath that is coming on those who walk in these sins is the wrath from which Christ has rescued His people, who have died and been raised with Him. The point of remembering the old life is never to drag the

believer back under condemnation, but to fuel a grateful, ongoing war against the sins from which we have been delivered.

Doctrinal / Christian Living Issues

- The reality of God's wrath against sin (Colossians 3:6)
- Remembering the old life rightly: gratitude and watchfulness, not shame or despair
- The already and not yet of sanctification: real change, remaining struggle
- Christ's deliverance from wrath as the ground of grateful obedience

Discussion Prompts

- Which sin from your old way of living has Christ most clearly begun to put to death?
- Where does an old sin still cling and need to be stripped off?
- How can remembering the old life fuel gratitude rather than shame?

Question 5

Student Question:

After the first list, Paul gives a second one: anger, wrath, malice, slander, and obscene talk, along with lying to one another (Colossians 3:8–9). Why do you think Paul moves from sins of impurity and greed to sins of speech and temper, the sins that damage the community? What does this teach us about how the new self is meant to show up among brothers and sisters in the church?

Commentary and Teaching Notes

Notice the turn Paul makes, and let the class feel its weight. Having dealt with sins of the body and the appetites, he gives a second list, and it is all about the community: anger, wrath, malice, slander, obscene talk, and lying to one another (Colossians 3:8–9). These are the sins that wound the church, the sins of the tongue and the temper. Paul refuses to let us think holiness is only a private matter of personal purity while we are free to be harsh, cutting, and dishonest with our brothers and sisters.

Explain why this second list matters so much. It is entirely possible to be sexually pure and yet poisonous in speech, to have conquered greed and yet nurse a simmering anger, to be morally upright in private and corrosive in the fellowship. Paul will not allow that split. The new self he describes is not merely an individual project; it is the new humanity being formed into a body, and the sins of the tongue are precisely the ones that tear that body apart.

Point out the seriousness of speech in Scripture. The tongue is a fire, James says, a restless evil (James 3:6–8). Slander, malice, and filthy talk are not minor failings to be winked at; they are old grave clothes that have no place on a person raised with Christ. What we say, and how we say it, reveals whether the new self is really being put on or whether the old self is still running the household of the heart.

Bring it home to the local congregation. The watching world is told they will know we are Christ's disciples by our love for one another (John 13:35). Few things undermine that witness like a church full of sharp words, gossip, and quiet dishonesty. Putting on the new self is meant to show up first and most visibly right here, among the people we worship beside.

Doctrinal / Christian Living Issues

- Holiness includes the sins of speech and temper, not only personal purity (Colossians 3:8)
- The new self as a corporate reality: the new humanity formed into a body
- The destructive power of the tongue in the community (James 3:6–8)
- Love among believers as the church's witness to the world (John 13:35)

Discussion Prompts

- Why does Paul move from sins of impurity to sins of speech and temper?
- Where do your words most need to be brought under the lordship of Christ?
- How does the way we speak to one another affect the church's witness?

Question 6

Student Question:

Paul says, do not lie to one another, seeing that you have put off the old self with its practices (Colossians 3:9). Where are you tempted toward the small dishonesties, the exaggeration, the flattery, the convenient silence, the managed impression? What would it mean to let the truthfulness of your new self in Christ reshape the way you speak this week?

Commentary and Teaching Notes

This question presses the matter of truthfulness, where the old self dies hard. Paul says, do not lie to one another, seeing that you have put off the old self with its practices and have put on the new self (Colossians 3:9–10). Again the command rests on the accomplished fact. Lying is now a contradiction, the behavior of a person you no longer are, the old clothes on a body that has been raised with Christ.

Help the class see how subtle dishonesty becomes. Few Christians tell bald-faced lies. But the old self is endlessly inventive: the exaggeration that makes our story better, the flattery that buys favor, the convenient silence that lets a false impression stand, the carefully managed image that is not quite the truth. These small dishonesties feel harmless, but they are threads of the very garment Paul says we have taken off.

Ground the call to truth in the character of the One we are becoming like. God cannot lie (Titus 1:2); His word is truth (John 17:17). To be renewed after the image of our Creator (Colossians 3:10) is to become a truthful person, someone whose yes means yes.

Truthfulness is not merely a rule we keep; it is a feature of the new self being formed in Christ's likeness.

Invite a practical resolve. Where is each person tempted to shade the truth this week? The new self in Christ is free to be honest, even when honesty costs something, because its security rests not on managing impressions but on a life hidden with Christ in God. Putting on truthfulness is one of the clearest, most daily ways the new wardrobe shows.

Doctrinal / Christian Living Issues

- Truthfulness as a mark of the new self, grounded in the accomplished change (Colossians 3:9–10)
- The subtlety of dishonesty: exaggeration, flattery, managed impressions, convenient silence
- Truth rooted in the character of God, who cannot lie (Titus 1:2; John 17:17)
- Renewal after the image of the Creator producing a truthful life

Discussion Prompts

- Where are you tempted toward the small dishonesties rather than outright lies?
- How does your security in Christ free you to tell the truth even when it costs you?
- What would more truthful speech look like in one area of your life this week?

Question 7

Student Question:

Paul says the new self is being renewed in knowledge after the image of its Creator, and that in this new humanity the old divisions fall away, for Christ is all and in all (Colossians 3:10–11). What does it teach us about the church that putting on the new self also means putting off the divisions of race, status, and background the world clings to? How is this renewal connected to becoming like the One in whose image we were made?

Commentary and Teaching Notes

Now Paul lifts our eyes to what the new self actually is and where it is headed. The new self, he says, is being renewed in knowledge after the image of its Creator (Colossians 3:10). This carries us back to the beginning, to humanity made in God's image (Genesis 1:26–27), an image marred by sin and now being restored in Christ. To put on the new self is to be remade into the likeness of the God who made us, the very theme that runs through this whole study.

Then Paul draws a startling conclusion. In this new humanity, he says, there is not Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, slave, free; but Christ is all, and in all (Colossians 3:11). The dividing walls the world builds on race, religious background, culture, and social status are not patched up in Christ; they are pulled down. Putting on the new self means putting off the old divisions along with the old sins.

Help the class see how radical this was and remains. The categories Paul names were the deepest fault lines of his world. To say Christ is all and in all was to declare that the deepest identity of every believer is now found in Christ, not in their ethnicity, their pedigree, or their place on the social ladder. The church is the one place on earth where these walls are meant to be visibly gone, a new humanity gathered around one Lord.

Bring it into the present. We have our own fault lines, our own ways of sorting people into us and them. The renewal of the new self in the image of our Creator includes learning to see one another as Christ sees us, as members of one body in whom Christ is all. A church that nurses the world's divisions is still wearing old clothes; a church where Christ is all and in all is putting on the new self together.

Doctrinal / Christian Living Issues

- The new self renewed after the image of its Creator (Colossians 3:10; Genesis 1:26–27)
- Restoration of the divine image in Christ as the goal of the new humanity
- The dividing walls of race, status, and background torn down, not patched (Colossians 3:11)
- Christ as the deepest identity of every believer: Christ is all and in all
- The church as the visible new humanity gathered around one Lord

Discussion Prompts

- How does putting on the new self also mean putting off the world's divisions?
- Where do the world's fault lines still show up in how we see fellow Christians?
- What does it mean for your identity that Christ is all and in all?

Question 8

Student Question:

Paul tells us to put on compassion, kindness, humility, meekness, and patience, and to bear with one another and forgive as the Lord forgave us (Colossians 3:12–13). Think of one relationship where you are currently called to bear with someone, or to forgive a real wrong. What would it look like to actually put on Christ's forgiveness toward that person this week, rather than waiting until you feel like it?

Commentary and Teaching Notes

Here the new wardrobe is laid out in full, and it is beautiful. As God's chosen ones, holy and beloved, put on compassionate hearts, kindness, humility, meekness, and patience (Colossians 3:12). Notice how Paul addresses them first: chosen, holy, beloved. The clothes go on a person who already has this identity in Christ. We do not put on kindness to become beloved; we put it on because we already are.

Then comes the hardest garment of all: bearing with one another and forgiving each other, as the Lord has forgiven you, so you also must forgive (Colossians 3:13). Paul is realistic.

Even in the new humanity there will be complaints, friction, real wrongs done by real brothers and sisters. The new self does not pretend these away; it bears with them and forgives them, and the measure is staggering: as the Lord has forgiven you.

Press the class on what forgiveness actually is, because it is so easily misunderstood. To forgive is not to feel warm, nor to declare the wrong unimportant, nor to wait until the offender deserves it. It is a deliberate release, a choice to cancel a debt, made in obedience and in the strength of the new life, often before the feelings catch up. Christ did not wait until we deserved it; while we were still sinners He forgave (Romans 5:8). The forgiven are called to forgive.

Make it concrete and personal. Almost everyone is carrying a real grievance against a real person, perhaps even someone in the room. The call is not to a vague niceness but to put on Christ's forgiveness toward that specific person this week, as a deliberate act of the new self, trusting that obedience, not feeling, is the path along which the heart eventually follows.

Doctrinal / Christian Living Issues

- The new wardrobe of Christlike character: compassion, kindness, humility, meekness, patience (Colossians 3:12)
- Christian conduct flowing from identity: chosen, holy, beloved
- Bearing with one another and forgiving as a command, not a feeling (Colossians 3:13)
- The measure of forgiveness: as the Lord forgave us (Romans 5:8)
- Forgiveness as deliberate release in the strength of the new life

Discussion Prompts

- Why does Paul remind us we are chosen, holy, and beloved before he tells us to put on these virtues?
- What is the difference between forgiving someone and merely feeling better about them?
- Who is one person you are called to forgive as the Lord forgave you?

Question 9

Student Question:

Paul commands Christians to put off the old self and to put on the new (Colossians 3:9–10), language of deliberate, ongoing action. Yet some teach that once a person believes, holiness is entirely God's doing and the Christian simply rests in what Christ has done, with no real effort required. How does Paul hold both truths together, that the new self is genuinely given to us in Christ in baptism (Colossians 2:12; 3:3) AND that we must actively, daily put off the old practices and put on the new (compare Philippians 2:12–13)? Why does this matter for how we pursue holiness?

Commentary and Teaching Notes

This is the heaviest doctrinal question of the lesson, and it stands at the very heart of the passage, so give it the fullest care. Paul's language could not be more active: put off the old self with its practices, put on the new self (Colossians 3:9–10), put to death, put away, do not lie, put on. These are commands, addressed to Christians, calling for deliberate, ongoing, daily choices. Yet some teach that once a person believes, holiness is entirely God's work and the Christian simply rests in what Christ has done, with no real effort required, as though striving against sin somehow betrays grace. Paul will not let us settle there.

Begin where Paul begins, because the gift truly comes first. The new self is genuinely given to us in Christ. We did not manufacture it; we received it. We were buried with Christ in baptism and raised with Him through faith in the working of God who raised Him from the dead (Colossians 2:12); we have died, and our life is hidden with Christ in God (Colossians 3:3). The old self was put off and the new self put on at the deepest level when, by an obedient faith, we were united with Christ. None of what follows is an attempt to earn that newness; it is the working out of a life already given. This guards us against any proud notion that we save or sanctify ourselves by our own striving.

But the same Paul who declares the gift also issues the commands, and he sees no contradiction. The new life is given precisely so that it may be lived out, and living it out is real work that is genuinely ours to do. Elsewhere Paul holds both sides together in a single breath: work out your own salvation with fear and trembling, for it is God who works in you, both to will and to work for His good pleasure (Philippians 2:12–13). Notice the logic. We work because God works in us; His work does not replace ours but enables it. This is cooperative sanctification, neither God alone with the believer passive, nor the believer alone by raw willpower, but God working in us as we put off the old and put on the new.

This cuts against faith-only passivity at its root. A faith that receives the new self but refuses to put it on, that claims the gift while still reaching every morning for the old clothes, is not the living faith Paul describes; it is the dead faith that James warns is no faith at all (James 2:17). We are not saved by the works we do, but the faith that saves is a working, obeying, putting-off-and-putting-on faith. Nor does this newness, once received, run on autopilot. Scripture knows nothing of a holiness that happens to a passive Christian while sin is simply tolerated. The verbs are commands, and commands assume a real choice we are responsible to make, daily, in the strength He supplies.

Lead the class to the livable balance, and let them feel both its humility and its seriousness. We take no credit for the new self; it is the gift of God in Christ, and the very power and desire to put it on come from Him. Yet we are not spectators waiting for an inner change to overtake us; we deliberately, daily, strip off the old garments and clothe ourselves with Christ, and we keep on doing it, never coasting, never presuming. This is how the Christian both rests in grace and labors in holiness, neither earning the new life nor neglecting it, working out with fear and trembling the salvation that God Himself is working within.

Doctrinal / Christian Living Issues

- The new self genuinely given in Christ through faith and baptism, not earned (Colossians 2:12; 3:3)
- The commands to put off and put on as deliberate, ongoing, daily choices (Colossians 3:9–10)
- Cooperative sanctification: we work because God works in us (Philippians 2:12–13)
- Rejection of faith-only passivity: saving faith works, putting off and putting on (James 2:17)
- Holiness as neither self-earned by willpower nor automatic apart from our response
- Resting in grace and laboring in holiness held together: humble before the gift, responsible before the command

Discussion Prompts

- How does Paul ground the command to change in the gift we already have in Christ?
- What goes wrong if we keep the gift but refuse to put on the new self?
- What does cooperative sanctification, God working as we work, look like in your daily struggle with sin?

Question 10

Student Question:

Look back across Colossians 3:1–14 as a whole: raised with Christ, minds set above, the old garments stripped off, the new self put on, and love binding it all together. Name one specific old garment Jesus is asking you to take off in this season, and one specific new garment He is calling you to put on in its place. What concrete step will you take this week to make that wardrobe change real?

Commentary and Teaching Notes

The capstone question gathers the whole passage and asks for a concrete response. Walk the class once more through the movement of Colossians 3:1–14: raised with Christ, so seek the things above; minds set on things above, not on earth; the old garments stripped off and put to death, the impurity, the greed, the anger, the slander, the lies; the new self put on, compassion, kindness, humility, meekness, patience, forgiveness; and over it all, love, which binds everything together in perfect harmony (Colossians 3:14).

Now make it personal and particular, because no one changes in general. Press for two specifics. First, one old garment Jesus is asking each person to take off in this season, the actual sin, named honestly, that no longer fits a person raised with Christ. Second, one new garment He is calling them to put on in its place, the specific virtue, the specific act of forgiveness, the specific truthfulness, that will begin to fill the empty hook in the closet.

Then ask for a concrete step, because resolve that stays vague evaporates by Tuesday. Putting off and putting on happen in particular moments: a conversation handled differently, a temptation met with prayer instead of indulgence, a person forgiven by name,

a habit of setting the mind above begun this week. Help each person name not just what to change but the first real step toward changing it.

Close with hope, the same hope that has run through the lesson. The wardrobe change is real work, but it is the work of people who have already died and been raised, whose life is hidden with Christ in God, and who are being renewed, day by day, into His image. The students are not asked to weave new clothes out of nothing by sheer effort. They are asked to put on, every morning, the new self that Christ has already given them, trusting the One who raised them to help them dress like the people they now are.

Doctrinal / Christian Living Issues

- A synthesis of Colossians 3:1–14: raised with Christ, mind set above, old self off, new self on, love binding all
- Love as the crowning garment that holds the new wardrobe together (Colossians 3:14)
- Transformation as personal and particular, not abstract
- The daily wardrobe change as the work of those already raised with Christ
- Confidence in the God who renews His people day by day into Christ's image

Discussion Prompts

- What one old garment is Jesus asking you to take off in this season?
- What one new garment is He calling you to put on in its place?
- What concrete step will you take this week to make that wardrobe change real?