

Colossians Lesson 3

Colossians Chapter 3

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Memory verses for this week: *Mat 5:18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.*

Introduction: In Chapter 2, Paul warned the Colossian church to beware of false teachers and sects. We also studied about the completeness we have in Christ and how he has nailed to the cross the handwriting of ordinances.

The focus of the epistle now shifts from principle to practice. The first portion of the chapter directs the attention of the Colossian church to spiritual values in heaven. The Apostle then presents a number of practices which have no place in the lives of the saints.

I. Risen with Christ

Colossians 3:1 If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Col 3:2 Set your affection on things above, not on things on the earth.

The chapter begins hearkening back to 2:12-13 where we as believers were once dead in our sins. Then, after having been saved, we have been buried with Jesus Christ in baptism and then risen with Him. Paul presents that foundation as a rhetorical question—a question in which the answer is obvious.

Having established that foundation, the Apostle therefore proceeds to set forth a list of imperatives for the Christian life. The first is seek those things which are above. The idea is to seek that which is heavenly or to seek the things of God. To make the matter clear, he adds where Christ sitteth on the right hand of God. We as Christians are enjoined to seek that which pertains to heaven where are things spiritual.

Only those who have trusted Christ as their Savior have risen with Christ.

Ephesians 2:4 But God, who is rich in mercy, for his great love wherewith he loved us, 5 Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) 6 And hath raised us up together, and made us sit together in heavenly places in Christ Jesus:

Christ is the one who raised us up.

Romans 6: 8 Now if we be dead with Christ, we believe that we shall also live with him: 9 Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. 10 For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. 11 Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

If we are raised with Christ, we should be dead to sin. We are to seek those things above. To seek things above cause us to lose in the things of the world.

John 2:15 And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables; 16 And said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise. 17 And his disciples remembered that it was written, The zeal of thine house hath eaten me up.

We are not to love the world, but to seek those things of the Lord. In verse 1, we find that Christ is sitting on the right hand of God. When Christ offered his perfect sacrifice, He sat down signifying the job was completed forever.

Hebrews 10:12 But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God;

Our affections need to be on the things above, not on things of the earth. Things that are not sinful in this world can become sin us if we let them take preference over the things of God.

In verse 2, Paul adds a second imperative coexists along with the first: Set your affection on things above, not on things on the earth. The word translated as set your affection (fronew phroneo) has the sense to 'direct one's thoughts,' or to 'think.' We have been instructed to focus our thinking on things above rather than the things of earth.

It is so easy to be focused on earthly things, things which may not be inherently sinful (just earthly), that our focus on things spiritual becomes obscured. The imperative to so direct our thinking is part of the law of Christ. It is a focal point for ordering our thought life.

Col 3:3 For ye are dead, and your life is hid with Christ in God. Col 3:4 When Christ, who is our life, shall appear, then shall ye also appear with him in glory.

If we are risen with Christ, we effectively are dead to the world. In Galatians, Paul said "I am crucified with Christ, nevertheless I live." If any man be in Christ, he is a new Creature.

Galatians 2:20 I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

2 Corinthians 5:17 Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.

Christ is our life. We have the promise of appearing in glory with Him.

John 14:6 Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

The promise in verse 4 is that Christ will appear.. coming in his glorified body. At this time, we will receive our resurrected body patterned after that of Jesus.

Paul sets forth supporting evidence to his case. He presents a contrast to Ephesians 2. There, we were dead to God because of sin. Here, he describes us as dead to self in Christ. That is true in our position in Christ. As he wrote to the Galatians, we have been crucified with Christ. The point he is driving at here is that now we should so order our lives accordingly. Our lives thus are “hid with Christ in God.”

Verse 4 is rich in thought. Indeed Christ is our life. This is true not only in a physical sense, but certainly spiritually. As noted by John, “in him was life” (John 1:4) and He is life (John 14:6).

Joh 1:4 In him was life; and the life was the light of men.

Clear prophecy of His return is made. The Apostle demonstrates full assurance of His coming appearance. The passage parallels what John later wrote in I John 3:2. Jesus will soon appear!

1Jn 3:2 Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

A powerful case for the pre-Tribulation Rapture is at hand. There is little dispute that the full appearance of Christ will take place after the Tribulation as noted in Revelation 19. Paul notes that when this takes place, we also will “appear with him in glory.” To appear with Him at His return clearly implies the church will already be with Him in heaven.

Rev 19:11 And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge

and make war.

Rev 19:12 His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself.

Rev 19:13 And he was clothed with a vesture dipped in blood: and his name is called The Word of God.

Rev 19:14 And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean.

Rev 19:15 And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.

Rev 19:16 And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

This seals the fact that the rapture occurs before the end of the Tribulation. Other Scripture clearly a pre-Tribulation Rapture. The thought here parallels what later would be written in I John 3:2-3. With the imminent return of Christ at hand, we are bound to live our lives, ready to meet Him.

1Jn 3:1 Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not.

1Jn 3:2 Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

1Jn 3:3 And every man that hath this hope in him purifieth himself, even as he is pure.

II. Mortify the Old Man

Col 3:5 Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: Col 3:6 For which things' sake the wrath of God cometh on the children of disobedience: Col 3:7 In the which ye also walked some time, when ye lived in them.

The Apostle sets forth another imperative: Mortify therefore your members which are upon the earth. To mortify literally means to put to death. Here, the sense is a metaphor with the sense to consider as dead our members. The word so translated (melov melos) refers to the various members of the human body. In other words, we have been enjoined by Holy Writ to consider our bodies dead to such activities as fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness which is idolatry.

Let us consider this unseemly list in more detail. The word translated as fornication (porneia porneia), in its broadest sense, refers to sexual immorality of any sort. In its narrower definition, it refers to pre-marital sex. The thought of the word translated as uncleanness (akayarsia akatharsia) is a generic term referring to any form of sexual impurity such as pornography, lustful thinking, and other forms of illicit erotica.

The word translated as inordinate affection (payov pathos), in this context, very well may be a euphemism for homosexual activity. The phrase “evil concupiscence,” which literally means ‘evil lusts,’ likely refers to all sexual thinking outside of the marriage bond which produces impure lusts and arousal.

Here the thought of lust is in its lowest, immoral, sexual sense. For many in the world, such preoccupation with illicit sex becomes covetousness. The thought is of a greed and avarice for more of the same. As is noted elsewhere in Scripture (Ephesians 5:5), covetousness becomes a form of idolatry. For some, preoccupation with illicit sex becomes the idol of their life. Accordingly, such whoredom takes away one’s heart from the things of God. Paul enjoins believers to put such corruption to death.

Hos 4:11 Whoredom and wine and new wine take away the heart.

Paul goes on to comment that for such things “the wrath of God cometh on the children of disobedience.” A classic illustration was the severity of God’s judgment against the Canaanites. They typified the moral cesspool described above. He therefore ordered Israel to obliterate them.

Genesis 5 likewise implies that the antediluvian civilization was given to such behavior. God destroyed it. The Apostle also indicated that the Colossian Christians formerly lived that way prior to their conversion. The word translated as some time (pote pote) has the sense of ‘formerly,’ or ‘in the past.’ The greater truth is that the world routinely so lives. As people are saved out of the world, those ugly practices often have been in their past.

The old man has reference to the flesh. The word ‘members’ refers to the physical members. These are subject to coming the sins mentioned...

fornication, uncleanness, etc. These sins bring the wrath of God down upon the children of disobedience. Paul speaks of how these Colossians had walked in these sins in the past, when they lived according to the flesh.

Col 3:8 But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. Col 3:9 Lie not one to another, seeing that ye have put off the old man with his deeds;

The focus now shifts from the sins of the flesh to those of the spirit. The former is common in the world. Unfortunately, the latter is often common amongst God's people. Paul uses an everyday analogy. As His next imperative, he enjoins them (and us) to put off all these. The analogy is of taking off soiled clothing. It is a common occurrence. We do it every day.

More specifically, he addresses the sins of the spirit which often remain even in born-again people. Five categories are listed to be put off. The first is anger.

Though there is such a thing as righteous indignation, rarely is that our problem. The emotion of anger usually is a wild beast which, if not controlled, will destroy any relationship. We are enjoined to put it off as dirty clothes. Then there is wrath. The word so translated (yumor thumos) is a related matter and refers to the loss of temper. It is the outward venting of anger. It as well is to be put off.

Then comes malice. The word so translated (kakia kakia) has the sense of 'ill-will' or 'bitterness' toward another. It is long term anger. It is related to the first two items and as such should be put off. Next is blasphemy. This word is of interest. Its textual base is (blasphemia) blasphemia. Though the word can as a secondary sense refer to lowering or profaning the name of God, its primary sense is more prosaic. It refers to the everyday practice of speaking evil of, criticizing, or slandering another. It likewise needs to be put off.

Last but not least he lists filthy communication. This final piece of dirty linen refers to obscene or otherwise foul speech. It encompasses the entire matter of profanity, vulgarity, and having a foul mouth. It like the others must be put off.

Another imperative of daily temptation is added. Lie not one to another. Deceit is probably more prevalent to the old nature than any other one trait.

Jer 17:9 The heart is deceitful above all things, and desperately wicked: who can know it?

We are born predisposed thereto (Psalm 58:3).

Psa 58:3 The wicked are estranged from the womb: they go astray as soon as they be born, speaking lies.

It is the chief characteristic of the devil (John 8:44).

Joh 8:44 Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.

We are enjoined to be honest. To do less is the essence of the old nature. To be altogether honest is the essence of righteousness. The verse concludes with the phrase, seeing ye have put off the old man with his deeds. When we in fact do put off the old man (that old sinful flesh and the quintessence of sin), dishonesty will be put away as well.

We certainly need to put these sins behind us... and we should never be people who lie.

James 3:13 Who is a wise man and endued with knowledge among you? let him show out of a good conversation his works with meekness of wisdom.

James 3:14 But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth.

James 3:15 This wisdom descendeth not from above, but is earthly, sensual, devilish.

James 3:16 For where envying and strife is, there is confusion and every evil work.

James 3:17 But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy.

J Vernon McGee had this story that I enjoyed about our need to not lie.

To whom is Paul speaking? He is writing this to believers, because he says, "seeing that ye have put off the old man with his deeds." Is it possible for a Christian to lie? It certainly is. That doesn't mean that you have lost your salvation when you do—otherwise many of us would have lost ours a long time ago. It does reveal that you don't reach a place of perfection, my friend, nor do you get rid of the old nature, when you become a child of God.

I believe one of the first sins a little child commits is to lie. I heard the story about the little boy who came running into the house and said, "Mama, Mama, a lion just ran across our front lawn." The mother said, "Willie, you *know* that was not a lion. That was a big dog that ran across the lawn. You go upstairs and confess to the Lord that you lied about that." Little Willie went upstairs and

after a while he came down again. His mother asked, "Did you confess your lie to the Lord?" He answered, "Yes, I did. But the Lord said when He first saw him, He thought he was a lion, too!" Lying is something that is deep-rooted in the human heart, and many Christians still indulge in it.

III. Putting on the New Man

Col 3:10 And have put on the new man, which is renewed in knowledge after the image of him that created him: Col 3:11 Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all.

Paul directs that they in now put on the new man, which is renewed in the knowledge after the image of him that created him. The matter of putting off the old man and putting on the new is something which must be addressed on a continual basis. Paul commends the Colossian church for having exhibited such behavior, indicating they as a rule had put on the new man on a regular basis.

Insight into the new nature is further noted. The final thought, though complex, has the essential idea that the new nature has been renewed after the image of Him that created him. In short, our new nature has been created in the likeness of Christ. Furthermore, that new nature is endued in the knowledge of Him.

The word translated as renewed (ana- kainow anakainoo) has the sense of being 'made new.' Here it refers to that newness of the new man in Christ.

2Co 5:15 And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.

2Co 5:16 Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we him no more.

2Co 5:17 Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.

The Apostle briefly touches upon a controversy, which in one degree or another, afflicted most early churches. That was the conflict between the Jewish element in the church versus gentile converts. There is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all. Paul makes clear that in Christ there is no distinction between Jew and gentile. Rather, "Christ is all and in all." He is the unifying factor and common denominator.

To illustrate, he notes a litany of ethnic, racial, and social distinctions of the day. The Greeks were considered the intellectual elite of the day. The term Greek was also a common generic distinction for gentiles in distinction to the Jew. "Circumcision nor uncircumcision" was simply a restating of the former.

The "Barbarian and Scythian" were the uncivilized, low-class type of gentile. They were the Vandals, Goths, and Slavic peoples which in that day who lacked Greek and Roman culture. In that same vein, Paul notes "bond nor free," that is slaves and freedmen. The greater point is that they all were one in Christ as they received a new nature in Christ.

The Apostle encompassed the longstanding controversy of Jewish and gentile believers, including both upper class as well as lower class gentiles, and even slaves as well those released from slavery. All classes and all races are one in Christ as they turn to Him.

The new man is the man who has been saved... the spiritual man. Putting on the new man causes us to be renewed in the knowledge of Christ. When it comes to the new man, it says there is no respect of persons with God. Every person can be saved and become the children of God. People who are saved should exhibit kindness, humility, meekness, and longsuffering.

Col 3:12 Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; Col 3:13 Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye.

Whereas Paul had instructed his readers to "put off" a considerable list of sinful carnal behaviors, he now admonishes them to "put on therefore" an even greater list of godly righteous virtues. The analogy is directly related to putting on clothing. The word translated as put on (enduo) refers to putting on clothing. Even as we routinely take off unclean clothing and put on clean, the analogy is so applied to Christian living. It is set forth as an imperative.

This is particularly consistent with our position in Christ as the "elect of God, holy and beloved." As part of the body of Christ, we thus have been chosen by God and because we are in Christ, we indeed are holy and beloved of God.

Therefore, it behooves us to put on (1) "bowels of mercies." This phrase though literally translated is idiomatic. The ancients held that the seat of the tender emotions welled up from the bowels. An accurate paraphrase of the idea might be a 'heart of compassion.' Thus, God's people ought to be compassionate.

We are enjoined to put on kindness. The word so translated (chrstothv chrestotes), in addition to having the sense of kindness, has the added value of 'goodness' and 'integrity.' It is a kindness regulated by goodness and integrity. In addition, we are further enjoined to put on humbleness of mind.

We are directed to put on meekness. The word so translated (praothv praotes) refers to gentleness of spirit and a discipline of emotions. Meekness refers to being cool, calm, and collected. Then, we also are directed to put on longsuffering (makroyumia makrothumia) which has the sense of patience and perseverance as well as slowness to avenge.

In the context of longsuffering, the Apostle further emphasizes that we be forbearing one another and forgiving one another. The idea is not only of putting up with each other, but indeed forgiving each other. More specifically, if any man have a quarrel against any: even as Christ forgave you, so also do ye. It is part and parcel of forbearing one another which is longsuffering. Even as Christ forgave us, we in turn ought to forgive others.

The new man should have a forgiving spirit. We are to forgive one another if we expect God to forgive us.

Matthew 6:14 For if ye forgive men their trespasses, your heavenly Father will also forgive you: 15 But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

I. Put on Charity

Col 3:14 And above all these things put on charity, which is the bond of perfectness. Col 3:15 And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful.

On top of all these, we are admonished to put on charity which is the bond of perfectness. The word charity of course is translated from agape and has the sense of 'love.' Interestingly, Paul describes agape-love as "the bond of perfectness" (i.e., maturity). Agape-love not only covers a multitude of sins, it is that all-encompassing virtue which circumscribes the various virtues previously described.

Paul concludes this section with the imperative in verse 15, And let the peace of God rule in your hearts. The word translated as rule (brabeuw brabeuo) has the thought to 'direct,' 'control,' or 'rule' in the sense of an umpire. Hence, we are enjoined by God to allow His peace to referee our hearts, the seat of our emotions. The thought here is not so much of internal peace of heart as it is of peace with others which begins with the attitude of our heart. Both the preceding and succeeding context so indicate.

Notice the next phrase, to the which also ye are called in one body. All the virtues admonished in verses 12-14 lend themselves to unity of spirit between brethren as does the allusion in verse 11. Paul makes it clear, we have been called to that peace of God in the body of Christ. We not only have been called to peace amongst ourselves, but we are commanded thereto.

The final thought of the section is the imperative and be ye thankful. If there is a besetting sin among God's people, it is that of a lack of genuine thanksgiving for God's manifold goodness to us.

Col 3:16 Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. Col 3:17 And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.

Charity is of great value and should be in the life of every saved believer.

1 Corinthians 13:1 Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. 2 And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. 3 And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.

4 Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, 5 Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; 6 Rejoiceth not in iniquity, but rejoiceth in the truth; 7 Beareth all things, believeth all things, hopeth all things, endureth all things.

8 Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.

The peace of God should rule in us, and the Word of Christ is to dwell inside us. We should do all things in the name of Christ. Peter healed a man in the name of Jesus in the third chapter of Acts.

Acts 3:1 Now Peter and John went up together into the temple at the hour of prayer, being the ninth hour. 2 And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple; 3 Who seeing Peter and John about to go into the temple asked an alms. 4 And Peter, fastening his eyes upon him with John, said, Look on us. 5 And he gave heed unto them, expecting to receive something of them. 6 Then Peter said, Silver and gold have I none; but such as I have give I thee: In the

name of Jesus Christ of Nazareth rise up and walk.

Another imperative follows in verse 16. The English translation implies the subjunctive mood. It rather is in fact imperative. That is, *“Let the word of Christ dwell in you richly in all wisdom.”* The evident thought is for God’s Word to dwell in us abundantly. The idea inherent in the word translated as dwell (enoikew enoikeo) is ‘where one lives.’

The thought is of long-term residence. Thus, God’s Word should so reside within us; not meagerly, but richly and abundantly. Clearly implied is the notion that the Word of God should saturate our minds. That implies spending considerable time therein. The result will be wisdom developing within us.

Moreover, such absorption of the Word of God (i.e., Christ) should be to the degree that we are “teaching and admonishing one another.” Authority according to scriptures must not be ignored. The latter thought is of urging each other to do as we ought. This, without a question, is a major ministry of the church both from the pulpit as well as the teaching lectern. Additionally, this is so to be done “in psalms and hymns and spiritual songs.”

Undoubtedly, the context thereof is the assembly of the local church. In the context of the Word of God, to its teaching and admonishing (preaching) is added this threefold description of godly music. The word translated as psalms (qalmov psalmos) literally refers to the plucking of a harp or other stringed instrument and thus clearly alludes to instrumental accompaniment.

Instrumental music in the meeting of the church is clearly defined. Mentioned next are hymns. The word so translated (‘umnov hymnos) has the sense of a ‘song of praise to God.’ The clear object and audience of Christian music is God and not human ears. Its object is to praise Him and not entertain us.

Finally, there is the reference to spiritual songs. The final word is translated from the word (wdh) ode which refers to singing in general. However, it is qualified as spiritual. So much of that which goes in the name of Christian music is patently carnal in nature. Godly music is to be spiritual and that which is harmonious with the Spirit of God. This is all qualified with the thought, “singing with grace in your hearts to the Lord.” The clear object and audience of our song is the Lord. The word translated as singing here (adw ado) again has the sense of a ‘song of praise’ and thus to God.

Again, the clear biblical teaching of Christian music is of praise to our holy God. Its intent is not religious entertainment for our ears. Also of note is the phrase, “with grace in your hearts.” The word translated as with (en en) is the overwhelmingly common word for ‘in.’ Thus, the idea literally is to sing ‘in grace in your hearts’ to the Lord. The grace is not ours, but His. It is because of His wonderful grace that we can so sing praise to Him.

In light of all which has been said thus far, we are enjoined in verse 17 that whatsoever we do in word or deed, to “do all in the name of the Lord Jesus.” In other words, whatever we do or say, we are to do it in the name of our Lord.

The context to this point has been of our relationship as Christians, particularly within the church and its music. We are directed to do it all in His name. The Apostle once again reminds us to so do by “giving thanks to God and the Father by him.” The reference to “God and the Father” is simply an appositive wherein the latter describes the former. Our thanks to God therefore is by (or through) him, that is, the Lord Jesus. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.

II. The Home Life

*Col 3:18 Wives, submit yourselves unto your own husbands, as it is fit in the Lord.
Col 3:19 Husbands, love your wives, and be not bitter against them.*

Every home should be a Christian home. A Christian home is one that functions using God’s plan. The husband takes his role of responsibility as the head of the family, and loves his wife. The wife takes a place of looking up to her husband as head of the family, and puts her family as highest priority after her relationship to God.

1 Peter 3:1 Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives; 2 While they behold your chaste conversation coupled with fear. 3 Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; 4 But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. 5 For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands: 6 Even as Sara obeyed Abraham, calling him lord: whose daughters ye are, as long as ye do well, and are not afraid with any amazement. 7 Likewise, ye husbands, dwell with them according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered.

Titus 2:3 The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things; 4 That they may teach the young women to be sober, to love their husbands, to love their children, 5 To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed. 6 Young men likewise exhort to be sober minded. 7 In all things shewing thyself a pattern of good works: in doctrine shewing

uncorruptness, gravity, sincerity,

The remainder of the chapter shifts its focus to imperatives concerning the various day-to-day relationships of life. These without question fall under the injunction of doing whatsoever in the name of our Lord. Wives submit yourselves unto your own husbands. The injunction is an imperative and interlocks with God's greater plan for social order.

There can only be one head of any organization. In this case, that unit is the home. God from the creation has ordained leadership and a delegation of authority through the husband. The woman is not in any way inferior to her husband. However, God in His inscrutable will has chosen to channel leadership through the husband. Therefore, a woman is enjoined to submit to her husband.

The word translated as submit ('upotassw hupotasso) implies not only submission, but obedience. To this injunction is added, as it is fit in the Lord. Submission to this order is fitting. However, there may be another thought in view. The word translated as fit (anhkw aneko) has among other things the sense of 'appropriate.'

What may be implied is that a woman is under the injunction to obey her husband only in so far as it is appropriate in the Lord. A godly woman is not under an injunction from God to obey sinful or clearly inappropriate demands of an ungodly husband.

We find the counterbalance of the marriage relationship presented in verse 19. Husbands, love your wives. It also is an imperative. The universal biblical command for a husband is to love his wife. If there is one basic failure in many marriages, it is a failure of the husband to truly love his wife as commanded by God. Full compliance to this injunction will solve many a marriage problem.

Moreover, a husband who loves his wife as he ought will make it much easier for his wife to submit herself to him. A further injunction is added for the husband: and be not bitter against them. Husbands are commanded to not allow themselves to become embittered against their wives. To so love as we ought will preclude bitterness, anger, and indignation which is implied in the word so translated.

Col 3:20 Children, obey your parents in all things: for this is well pleasing unto the Lord Col 3: 21 Fathers, provoke not your children to anger, lest they be discouraged.

As fathers and mothers must know their place in the family, it is also true of the children. Sons and daughters should obey their parents. This command was the first given that has a promise attached to it when obeyed.

Exo 20:12 Honour thy father and thy mother: that thy days may be long

upon the land which the LORD thy God giveth thee.

Ephesians 6:1 Children, obey your parents in the Lord: for this is right. 2 Honour thy father and mother; (which is the first commandment with promise;) 3 That it may be well with thee, and thou mayest live long on the earth.

The universal injunction for children is thus noted: Children, obey your parents in all things. The word translated as obey ('upakouw hupakou) literally means to 'hyperlisten' or to hearken to the point of doing what is told. Paul addresses this injunction to "all things." The basic command for children is to obey their parents. He further notes how that this is well pleasing unto the Lord.

Parental authority, however, is not without bounds. Fathers are therefore enjoined to provoke not your children to anger, lest they be discouraged.

The greater thought is for a father to wisely discharge his authority in such a way that his children are not dispirited by his inconsistent display of authority. Inconsistency on the part of a parent will do more to ignite rebellion in children than perhaps any one thing.

III. The Christians Employee's Life

Col 3:22 Servants, obey in all things your masters according to the flesh; not with eyeservice, as menpleasers; but in singleness of heart, fearing God: Col 3:23 And whatsoever ye do, do it heartily, as to the Lord, and not unto men;

Paul now moves from the home to the work place. The employee/employer relationship we so take for granted today is more broadly addressed in the servant/master relationship common in that day. Though the particulars of these two relationships certainly differ, the broader principles remain.

A servant as defined in this context was one who was under the authority of another. Whether it was the servant/master relationship of the first century or the more modern employee/ employer relationship of the present, the basic principle is the same. Servants, obey in all things your masters according to the flesh. This also is an imperative and is the same word for 'obey' as used in verse 20.

Not only is there a consistent appeal to social order, there is the principle of obeying duly delegated authority. As servants of God, we ought to be obedient to Him. So ought we to obey human authority. Moreover, this is to be not with eyeservice, as menpleasers; but in singleness of heart, fearing the God. The word translated as eyeservice (ofyalmodouleia ophthalmodouleia) has the sense of doing what the boss says only when he can see you, and when he turns his back to ignore him. It bespeaks not only a bad attitude, but disrespect. Such a man pleaser is a hypocrite and unrighteous.

We are enjoined to discharge such duties with “singleness of heart;” that is, with sincerity of heart, realizing our ultimate service is to God. We ought to serve even men in the fear of God. Our testimony of Him is at stake.

The final thoughts of our day-to-day duties and relationships are addressed in verse 23. The truth is, whatsoever ye do, do it heartily, as to the Lord, and not unto men. The phrase translated as heartily (ek quch ek psuche)—literally, ‘from the soul’ essentially has the thought, ‘from the heart.’ What we do is ultimately to the Lord and not unto men. This certainly is true in the work place as alluded to above, but also in any other venue of life.

Col 3:24 Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ. Col 3:25 But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons.

An employee should do a fair days work for a fair days pay. The life of a Christian servant is to be an obedient life. It is a life that shall receive rewards.

Titus 2:9 Exhort servants to be obedient unto their own masters, and to please them well in all things; not answering again; 10 Not purloining, but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things.

Matthew 16:27 For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.

If it is wrong for a man to not obey his employer, how much worse is it for a man to fail to obey God. We are servants of God and should live as such.

We should always be mindful, knowing that of the Lord ye shall receive the reward of the inheritance. Undoubtedly what he so refers to here is the Judgment Seat of Christ. We will give account in that day of what we have done in our bodies (II Corinthians 5:10), whether good or bad. In that day there will be reward of inheritance or, sadly for some, the loss thereof.

2Co 5:10 For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

Our ultimate duty is above, for ye serve the Lord Christ. The tense is present—we are serving the Lord in whatever capacity we might find ourselves.

But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons. The invocation of justice is inevitable for those who do wrong both in this life and at the Bema. This seems to be the counterpart to the rewards at the Bema alluded to above. Wrong doing will inevitably be dealt with “and there is no respect of persons.”

The word translated as wrong (adikew adikeo) literally means ‘unrighteousness.’ A sobering thought is thus presented. There is no Christian (recall the context is of Christians) which will receive partiality in that day. The greater truth therefore behooves us to “serve the Lord Christ” with all our heart as noted in verse 24. The alternative is the possible loss of reward and shame before Him in that day.

John Gill said this about answering for all wrong.

Colossians 3:25

But he that doth wrong,.... Which may be understood, both of servants that do wrong to their masters through sloth and idleness, neglecting their business, embezzling their masters' goods, and defrauding them of their substance; and of masters that injure their servants by withholding from them proper food, and raiment; by cheating them of their wages, either giving them none at all, or too little, or detaining them too long, and by giving them bad language, and hard blows, and such like severe usage:

shall receive for the wrong which he hath done; either in this world, or in the other; God will avenge all such injuries, sooner or later; so that these words may be considered either as said with a view to deter servants from evil practices, or to comfort them under the maltreatment they may meet with from cruel masters:

and there is no respect of persons. God regards not the rich more than the poor; he makes no difference between bond and free, the servant and the master; he will not take the part of the one, because he is a master, nor neglect, the other, because he is a servant, but will do that which is just and right with regard to them both;

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Prov 4:18 But the path of the just is as the shining light, that shineth more and more unto the perfect day.

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Practice Random Acts of Kindness. Each act spreads, and many will be blessed.