

1st Over All

Colossians

Week 13 – Colossians 3:18-4:1 – The “New Life” Home

Purpose: Christians will glorify God through living out their New Life in Christ in their homes.

Call to Worship

Stand and Read

Colossians 3:18-4:1 ESV

18 Wives, submit to your husbands, as is fitting in the Lord. **19** Husbands, love your wives, and do not be harsh with them. **20** Children, obey your parents in everything, for this pleases the Lord. **21** Fathers, do not provoke your children, lest they become discouraged. **22** Bondservants, obey in everything those who are your earthly masters, not by way of eye-service, as people-pleasers, but with sincerity of heart, fearing the Lord. **23** Whatever you do, work heartily, as for the Lord and not for men, **24** knowing that from the Lord you will receive the inheritance as your reward. You are serving the Lord Christ. **25** For the wrongdoer will be paid back for the wrong he has done, and there is no partiality.

4:1 Masters, treat your bondservants justly and fairly, knowing that you also have a Master in heaven.

Prayer

Give thanks for what God has done in us – God gives New Life. Ask God to help us to live the new life we have in Jesus Christ in our homes. Make our homes places of worship that glorify God.

Sermon

Series Graphic (SLIDE 1)

Opening Idea

Redemptive Marriage

There is a story of a woman whose husband had died. She lived with her mother-in-law and returned to the ancestral home of her mother-in-law. Eventually, she met a man and the man provided for her and her mother-in-law with food and protection. The man, Boaz, married the woman, Ruth. They loved each other and the fruit of God’s work in them was to restore the mother-in-law, Naomi. Through this marriage, a son was born. This son, named Obed, is the

grandfather of David. Through this God glorifying marriage, God would bring hope to all the world in the Son of David, Jesus Christ!

This account of Boaz and Ruth gives us a glimpse of a man loving a woman and the outcome of this Godly love. We see a man and woman submitting to God's work to provide for each of them while providing for others, too. We read how a child was born into a spiritually nurturing home and God brought forth salvation, the blessing to all nations.

Let's continue our study in Colossians and read about how the New Life impacts life in the most fundamental place in our life – the home!

1st Over All Reminder

(SLIDE 2)

We Need God's Help

Be A Catalyst for Worship

God Makes Us Worthy to Walk

We Live to Show Christ is 1st Over All

We Will Live as Reconciled People

We Will Make Christ Known

(SLIDE 3)

We Will Live as "Connected In" People

We Will Live Liberated in Jesus Christ

We Will Live Sanctified in Jesus Christ

We Live with Risen Vision

Be Killing Sin

Put On The New Life

Colossians 3:18-4:1 ESV

(SLIDE 4) **18** Wives, submit to your husbands, as is fitting in the Lord. **19** Husbands, love your wives, and do not be harsh with them. **20** Children, obey your parents in everything, for this pleases the Lord. **21** Fathers, do not provoke your children, lest they become discouraged. **22** Bondservants, obey in everything those who are your earthly masters, not by way of eye-service, as people-pleasers, but with sincerity of heart, fearing the Lord.

(SLIDE 5) **23** Whatever you do, work heartily, as for the Lord and not for men, **24** knowing that from the Lord you will receive the inheritance as your reward. You are serving the Lord Christ. **25** For the wrongdoer will be paid back for the wrong he has done, and there is no partiality.

4:1 Masters, treat your bondservants justly and fairly, knowing that you also have a Master in heaven.

Series Graphic (SLIDE 6)

Notes on Colossians 3:18-4:1

Wives and Husbands (v. 18-19)

18 Wives, submit to your husbands, as is fitting in the Lord. 19 Husbands, love your wives, and do not be harsh with them.

Paul has recently written that the Christian is being shaped into the image of Christ. This transforming work that sanctifies the Christian produces actions that kill sin while also putting on Godly righteousness. Removing dead things and putting on new life will produce a heart that pursues God, thoughts that consider God in all things, and actions that show the fruit of faith and God's work. Now, Paul writes that this fruit will be evident in the most fundamental relational place in the Christian life. It begins in the inner person, but it does not stay there. It is equipping the saint to live and serve in the Body of Christ and be a resource for the community beyond church. But there is a space between intrapersonal work and the work within the church body. This primary relational space is the family. We all exist, to some extent, in a family. This isn't the church community, this is the nuclear family. This family structure may be linked by blood and genetics, it may be established through adoption or foster care, and it may be initiated willfully finding people with whom a person shares life. This life lived together isn't casual or sporadic. It is the fundamental aspect of life. The intimate epicenter of this life is revealed by God to be the husband and wife. Paul addresses three layers of familial life in this passage, but he starts with the marriage relationship. Paul doesn't go into every detail and value of the marriage relationship, but he does write to something controversial. Drawing from an ancient word spoken that reveals the consequence of sin, Paul writes to wives and commands them to be submissive to their husbands. The underlying understanding for this command is that the wife is putting on the new self which is influenced by God's sanctifying work and killing sin which is the outcome of death and darkness. Another underlying understanding is that the husband is also putting on the new self and killing sin. This isn't a command to blind sin, but it isn't a bargaining chip to excuse behavior, deflect responsibility, or allow disobedience. It does cause the Christian to demonstrate trust to obey this and turn the potential risk to God. This first aspect of the family life is different from the following two. Paul doesn't write for the wife to obey the husband, but to submit. The wife is obedient to God, and that should align her to submit and not defy. There is a partnership that is established in Genesis two and three. The curse of sin disrupts this partnership with a struggle for authority and power. Therefore, Paul is showing how sanctification reestablishes God's created order and intended relationship with the husband and wife. Paul commands the husband to love their wives and to deal kindly and graciously. This reveals that God placing the husband over the wife and the wife under the husband is about accountability, serving, and leadership for the husband and not placing a tyrant to dominate a woman. Scripture reveals that the husband is to serve and sacrifice for his wife to build her up and empower her to share her gifting with her husband and the church. The husband is to follow Christ's example in loving his wife and the wife is to follow the church's example in submitting to her husband. This "New Life" marriage is the fruit of sanctification and is a testimony to the world revealing God.

There is a key idea in this section. This is God's revealed design for husbands and wives living new life together, so each need to start with responding to Paul's writing with a desire to obey and to enjoy what God has designed. This would have been a different way to live in marital relationship than what non-believers did in the marriage relationship. This new life shows that Christ is 1st Over All.

Children and Fathers (v. 20-21)

20 Children, obey your parents in everything, for this pleases the Lord. 21 Fathers, do not provoke your children, lest they become discouraged.

Paul continues writing to the saints and addresses living the new life in Christ in the growing family context. Again, Paul addresses the covered party first and the covering party second. Remember, obedience is a fruit of sanctification and not a person's work to make themselves righteous. Therefore, there is an understanding that the command Paul gives to children is to children who are justified in Christ and show the fruits of God's sanctifying work. All children are instructed and encouraged to obey their parents. The saint obeying from God's sanctifying work is what is being written about here. Christian children who are being sanctified by God desire to obey their parents in all they do. They have a desire to please God and God is revealing that obedience to their parents is pleasing to Him. Parents are then encouraged to guide, parent, and disciple their children to obedience. They should model obedience to God to help their children see how to obey and the joys obedience brings. Paul then writes to fathers. He commands fathers to not frustrate or discourage their children as they parent them. They are to parent them actively, patiently, graciously, mercifully, with meekness, humility, and dependently upon God's strength and wisdom. God is kind to fathers to not discourage them, but to reveal sin, lead them to repentance, forgive them, reconcile them to Himself, and restore them in love. Parents are to follow that model, but Fathers are especially directed to glorify God this way. A Godly father who teaches, corrects, encourages, forgives, asks for forgiveness when necessary, and disciplines his children under the power and guidance of God will find that God is working in his children to produce joy and fulfillment. The father who dominates his children and parents through fear and manipulation will find that his children do not see God in him and he will not be in a place relationally to see what God is doing in his children. As God gives new life to the father and to his children, then there is joy and love.

The evidence of God working to sanctify the husband and wife will produce fruit of children. The evidence of God working in children will produce the fruit of obedience to God and to their parents. There is not a guarantee that if parents do all the right things, then their children will be saved. What we see in this passage is the goodness of God to save people and work in them to produce fruit of love, joy, and fulfillment.

Bondservants and Masters (v. 22-4:1)

22 Bondservants, obey in everything those who are your earthly masters, not by way of eye-service, as people-pleasers, but with sincerity of heart, fearing the Lord. 23 Whatever you do, work heartily, as for the Lord and not for men, 24 knowing that from the Lord you will receive the inheritance as your reward. You are serving the Lord Christ. 25 For the wrongdoer will be paid back for the wrong he has done, and there is no partiality.

4:1 Masters, treat your bondservants justly and fairly, knowing that you also have a Master in heaven.

The final aspect of living the New Life in the home is the relationship between the slave and the master. This is difficult for us to fully understand since Christians today abhor slavery and see it through the lens of an American experience. There isn't any aspect of God prescribing slavery or honoring/glorifying slavery. God does use the situation of slavery to show how the Christian is subject to God's authority, but that doesn't condone or command owning another person. It directs the Christian to submit fully to God's authority. The American experience has cast a shadow on this understanding, another effect of sin in clouding scriptural teaching.

This is a passage and written word for another culture at a different time, yet God uses it to teach His children today. Culture does not change the truths of God. God's truths influence and change culture. Culture is vague and changing, God and His word are consistent and true, unchanging.

That being said, Paul writes to the church in Colossae publicly directing the relationship of the slave and the master. Paul uses their situation to teach them to live the new life within the relational context using God's word to guide them. Paul also uses their context to correct them. Remember, this is a companion letter written to the saints in Colossae and its companion was written to Philemon who was a leader in the Colossian church. The letter to Philemon, bearing his name, directs Philemon to receive Onesimus (his bondservant) as a brother in Christ and a member of God's family. This section is a more general writing to the church, but keep what was written to Philemon in the back of your mind as you read this section. This section is a public version of what Paul wrote directly to Philemon.

Paul, again, writes to the covered person and then to the one who is to cover. This part of this section has more content than the previous two sections (wives and children). We see that Paul writes to the slaves who are justified in Christ and being sanctified by the work of God. From this understanding, Paul doesn't direct the slave to disobey, protest (not a real possibility at this time in history), or work sloppily. The slaves that Paul writes to are part of the church, since this would have been read to the people worshipping together. Onesimus has likely created a stir when he robbed Philemon and ran away. Paul is correcting this episode in the heart of the slaves who are believers in Jesus Christ. They have been saved, but they are still living in the condition of slavery. It is likely that many of the slaves were connected to owners who were also members of the church, though it is not assumed that all slaves were owned only by Christians. Never the less, Paul commands them to be obedient. They are to serve their masters as if they are serving

God. They are not to work to please their masters, which is a form of idolatry, but they are to serve in a way that pleases God. This value and work ethic is the result of God working in the redeemed person to make them holy. God's work produces fruit and joy. If everything is influenced by love, then loving God causes the Christian to love their master and work in a way that shows their love of God. As a slave, there is not normally an inheritance for them when they die. Paul writes that belonging to God brings them into a life where they have an inheritance and God is faithful to give it to them. They will receive glory and live with God forever!

Paul writes something unique in this section that gives the slave comfort while also causing the slave concern. Paul writes that for those who do wrong and cause suffering, God will pay that wrongdoer with suffering. In one sense, the slave who does wrong and causes suffering will experience suffering at the hands of God. In another sense, the slave who obeys to God's glory and suffers at the hand of a wicked or disobedient master will be comforted to know that God sees this and will repay the wicked or disobedient master with suffering. God is watching over all things, knows all things perfectly, and is engaged to bring glory to His name. The thing that makes this unique is when Paul writes this, he makes it clear that God does not pick one person or another. He values all His people. Therefore, the believer who is a slave is loved and the believer who is a master is loved. Equally, God will not hold back His vengeance only because of people's position in life.

Then Paul finishes this section in commanding the master to live the new life in respect to their slaves. The people who belong to the master are under his care. Paul writes that the master should live from the sanctifying work to treat his people with Godly qualities that show he sees the image of God in them. The master is commanded to treat people justly and fairly. Then, Paul reminds them that though they are a master of people, they are also owned by a Master. This Master has all authority and power and sits in a place of honor. The earthly master has been transferred from darkness to light by the death and resurrection of Jesus Christ. The master is now a slave to Christ. The earthly master does to his slaves what he wants his Master, Jesus Christ, to do to him and for him. How the master treats his slave is an outcome of the work done to make him Holy.

God's People Live Their New Life in Their Home (SLIDE 7)

New Life Marriage (SLIDE 8)

Wives Willingly Submitting to Husbands

Husbands Deeply Loving Wives

- Christ is 1st Over the Marriage
- Equal value with God
- Complementary gifting creating unity

- God's design for New Life Marriage
- Marriage life is the fruit of sanctification
- Protection against exploitation and idol worship
- Glorifying God to the world

New Life Parenting (SLIDE 9)

Children Obeying Parents

Fathers Peacefully Loving Children (creating grateful hearts)

- Christ is 1st Over the Family
- This is a dynamically changing relationship
 - Asymmetrical in Nature – Parents Initiate and Lead
 - Spiritual Wisdom influences different seasons of growth and maturity
 - Child development
 - Faith Evidence/Development
 - Subordinate to Maturity (relationally)
 - Dependent children growing into contributing adults
 - Behavior and actions are evidence and fruit of sanctification
 - Glorifying God to the world
- Fathers are accountable for the culture of the home and the way they represented Christ to the children

New Life Extended Family (SLIDE 10)

Slaves Obeying Masters

Masters Justly Loving their Slaves

- Christ 1st Over the Extended Household
- Shift from Property/Owner to Respect and Care as Faith Family
- Sanctification influences
 - Human value and respect
 - Godly and Healthy Boundaries
 - Building up and Discipling
- Behavior and actions are evidence of and fruit of sanctification
- Glorifying God to the world
- God will Judge and Act against those who do wrong
 - Slave and Master
 - God does not value one over the other – no partiality

- Each party is accountable for how they respond to the other as each one bears the image of God
- Earthy masters treat their slaves in a way that reflects how they are treated and how they want to be treated by God.
- Love influences how masters and slaves live together

Jesus Christ is First Over Our Family (SLIDE 11)

Husbands and Wives Will Live Their New Life Together (SLIDE 12)

Rooted in Love

For God

For Each Other

Honor of and Value of

The person as God's son or daughter

God's gifting in them for the marriage relationship

Parents and Children Will Live Their New Life Together (SLIDE 13)

Rooted in Love

For God

For Each Other

Honor and Value

God's gift of children

Next generation

Fruit of Godly marriage and love

Ongoing sanctification

○ Work in the parents

○ Evidence in the child(ren)

God's gifting in children

Children's contribution to the family

Children's connection into the body of Christ

We Are Slaves to Christ

Submissive

Obedient

Honoring

Thankful

Glorifying

*KBC Will Disciple to this new Life and Celebrate it as Evidence of Christ Being 1st
Over All!

Read

Ephesians 5:31-32 ESV (SLIDE 14)

³¹ “Therefore a man shall leave his father and mother and hold fast to his wife, and the two shall become one flesh.” ³² This mystery is profound, and I am saying that it refers to Christ and the church.

Series Graphic (SLIDE 15)