



III. THE CALL TO YIELD (Colossians 3:15-17)

A. To an Inward Walk (Colossians 3:15-16a)

1. A ruling peace (Colossians 3:15)

a. Foundational thoughts

(1) The importance of phrases

- a) We often emphasize the importance of every word of God, and rightfully so.
- b) The Bible also contains important phrases. If these phrases are not properly understood one will assume the Bible contains contradictions and oftentimes misunderstand crucial Bible doctrines.

(2) The importance of words

- a) Phrases are made up of words.
- b) Oftentimes, the key to distinguishing between two very different concepts is the ability to note the difference of a word choice within a phrase.

b. Two types of peace

(1) Peace *with* God (Romans 5:1)

- a) The producer of this peace
 - i) Justification
 - ii) By faith
- b) The possession of this peace
 - i) Therefore being justified by faith, we *have* peace with God.
 - ii) There is no indication whatsoever that this peace is negotiable or retractable.
- c) The participant of this peace—peace *with* God.
 - i) Before salvation, you were an enemy of God (Romans 5:10).
 - ii) The death of Jesus Christ offered reconciliation to all men (Romans 5:10).
 - iii) The moment you put your faith in that finished work, you obtained peace *with* God.

(2) The peace *of* God (Philippians 4:7; Colossians 3:15)

- a) The producer of this peace—prayer (Philippians 4:6-7)
- b) The possession of this peace
 - i) Based upon prayer (Philippians 4:6-7)
 - ii) Based upon allowance (Colossians 3:15)
 - iii) It would appear that a Christian can have or not have this peace depending upon his decision to pray and submit to the working of this peace.
- c) The possessor of this peace—“of God”
 - i) Peace *with* God describes peace held and enjoyed between two parties.



- ii) The peace *of* God describes God's peace that is to be allowed to work inside the heart of a believer.
 - c. The allowance of this peace—"let the peace of God rule in your hearts"
 - d. The call to this peace—"to the which also ye are called in one body"
 - e. The produce of this peace—"be ye thankful"
2. A dwelling word (Colossians 3:16a)
- a. The allowance—"Let the word of Christ dwell in you"
 - (1) A requirement for God's people (Deuteronomy 6:6-9; Deuteronomy 11:18-20)
 - (2) Keeps from sin (Psalm 119:11)
 - (3) Brings joy to the heart (Jeremiah 15:16)
 - (4) A prerequisite for answered prayer (John 15:7)
 - (5) Causes one to endure (1 John 2:24)
 - b. The manner
 - (1) Richly
 - (2) In all wisdom
 - c. Note: By simply tracing this verse to its companion verses in Ephesians 5:18-19 the astute student can see that the allowance of the indwelling of the word of Christ is akin to being filled with the Spirit. In other words, being filled with the word of God is being filled with the Spirit.

B. To an Outward Walk (Colossians 3:16b-17)

1. A singing walk (Colossians 3:16b; see Ephesians 5:19)
- a. The source of the song
 - (1) Unfortunately, many historic believers misread Colossians 3:16 and Ephesians 5:19 to say that singing was a private matter and was to only be done in the heart to the Lord.
 - (2) While it is true that the song begins in the heart (Ephesians 5:19), the fact that this singing was to be enjoyed with and among other believers is clear by the phrase "teaching and admonishing one another."
 - (3) Along these lines, the psalmist said, "he hath put a new song in my mouth" (Psalm 40:3).
 - b. The spirit of the song
 - (1) Singing with grace in your hearts
 - (2) Singing and making melody in your heart (Ephesians 5:19)
 - c. The ultimate recipient of the song—"to the Lord" (Ephesians 5:19)
 - d. The purpose of the song
 - (1) Teaching
 - a) In order to do this, songs should be doctrinally sound and should teach the basics of biblical doctrine.
 - b) We use songs to teach the alphabet to our children and God used the song of Moses to teach Israel of their relationship with God (Deuteronomy 31:19-21).
 - c) We should use music to teach as well.



- d) As such, they should be speakable; that is, of sufficient quality that they can be spoken (Ephesians 5:19).
- e) They should be good poetry with good content so that the words without the music still have a great message.
- (2) Admonishing
 - a) This means they should warn of sin or danger and urge to proper action in our Christian lives.
 - b) There is very little of this in our music today.
 - c) As a rule, modern church music neither teaches nor admonishes--a direct affront to the command of God in Colossians 3:16.
- e. The categories of the song
 - (1) Psalms—typically God’s words set to music
 - (2) Hymns—declarations of God’s truth or of God Himself
 - (3) Spiritual songs—teaching practical truths concerning the Christian life
 - (4) Note: English hymnody has emphasized these forms one at a time instead of balancing the three as God planned.
 - a) The English reformers of the 16th and 17th centuries followed the lead of John Calvin and allowed only Psalms to be sung in the churches.
 - b) The 18th century saw the introduction of hymns into the churches through the powerful poetry of Isaac Watts, John Newton, and Charles Wesley.
 - c) In the last half of the 19th century, spiritual songs were made popular by people like Ira Sankey, Philip Bliss and Fanny Crosby. However, by this time, the singing of psalms had become a thing of the past.
 - d) The 20th century witnessed the ascendancy and adulteration of the spiritual song and the decline of the hymn.
 - e) Today, hymns are quickly becoming a relic of history.
- 2. A thankful walk (Colossians 3:17)
 - a. The twofold nature of our work
 - (1) Word
 - (2) Deed
 - b. The proper motive of our work—“whatsoever ye do...do all in the name of the Lord Jesus” (Romans 14:6-8; 1 Corinthians 10:31)
 - (1) The work
 - a) Regarding a day or not regarding it (Romans 14:6)
 - b) Eating or not eating (Romans 14:6; 1 Corinthians 10:31)
 - c) Drinking (1 Corinthians 10:31)
 - (2) The cause—“we are ambassadors” (2 Corinthians 5:20); therefore, we go “in the name of the Lord Jesus”
 - c. The companion of our work
 - (1) Giving thanks to God and the Father
 - (2) By Him [the Lord Jesus]



IV. THE CALL TO PRACTICE (Colossians 3:18-25; Colossians 4:1)

A. The Societal Places of Practice (Colossians 3:18-22; Colossians 4:1)

1. The home (Colossians 3:18-21)

a. The wife (Colossians 3:18)

- (1) The task of the wife—"submit yourselves unto your own husbands" (Genesis 3:16)
 - a) She is to be a help meet for him (Genesis 2:18, 20; 1 Corinthians 11:7-12).
 - b) She is to be a crown unto him (Proverbs 12:4; Proverbs 31:10, 23).
 - c) She is to cause her husband to safely trust in her (Proverbs 31:11-12).
 - d) She is to submit to the headship of her husband or father (1 Corinthians 11:3; Ephesians 5:22-24; Colossians 3:18; Titus 2:3-5; 1 Peter 3:1-6).
 - i) Creation (1 Corinthians 11:8-9; Genesis 2:18-23)
 - ii) The fall (1 Timothy 2:13-14; Genesis 3:1-6, 16)
 - e) She is to reverence her husband (Ephesians 5:33).
- (2) The recipient of the wife's task
 - a) In each of the passages dealing with the wife's responsibility in submission, there is an emphasis that it applies to her OWN husband (Ephesians 5:22, 33; Titus 2:4-5; 1 Peter 3:1-6).
 - b) The fact is that a woman is not responsible to submit to every man, but to her husband.
- (3) The Lord's involvement
 - a) As it is fit in the Lord
 - b) As unto the Lord (Ephesians 5:22)
 - c) That the word of God be not blasphemed (Titus 2:5)

b. The husband (Colossians 3:19)

- (1) The task of the husband—"love your wives, and be not bitter against them"
 - a) As his own self (Ephesians 5:28)
 - b) As Christ loved the church (Ephesians 5:25)
 - c) Note: In addition to love, the husband is to:
 - i) Cherish (Ephesians 5:29)
 - ii) Provide (1 Timothy 5:8)
 - iii) Lead (Ephesians 5:23)
 - iv) Teach (1 Corinthians 14:35)
 - v) Praise (Proverbs 12:4; Proverbs 18:22; Proverbs 31:28)
- (2) The recipient of the husband's task—"your wives"; Note: Just as it was with the role of the ladies, the men are responsible not for loving every woman, but their own wives.



- c. The children (Colossians 3:20; Ephesians 6:1)
 - (1) The task of the children—"obey...in all things"
 - a) True obedience demands listening (Proverbs 1:8).
 - b) True obedience demands honour (Ephesians 6:2).
 - c) True obedience is exact.
 - d) True obedience is immediate.
 - e) True obedience extends life (Ephesians 6:3).
 - (2) The recipient of the children's task—"your parents"
 - (3) The Lord's involvement
 - a) "For this is well pleasing unto the Lord"
 - b) "In the Lord: for this is right" (Ephesians 6:1)
 - d. The fathers (Colossians 3:21)
 - (1) The task of the fathers—"provoke not your children to anger, lest they be discouraged" (see also Ephesians 6:4)
 - (2) The recipient of the fathers' task—"your children"
- 2. The workplace (Colossians 3:22; Colossians 4:1)
 - a. The servants (Colossians 3:22)
 - (1) The task of the servant—"obey in all things" (Ephesians 6:5; 1 Timothy 6:1-2; Titus 2:9-10; 1 Peter 2:18)
 - a) Not with eyeservice, as menpleasers
 - b) In singleness of heart, fearing God (Ephesians 6:5)
 - (2) The recipient of the servant's task—"your masters according to the flesh"
 - b. The masters (Colossians 4:1)
 - (1) The task of the master—"give...that which is just and equal"
 - (2) The recipient of the master's task—"your servants"
 - (3) The involvement of the Lord—"knowing that ye also have a Master in heaven"
- B. The Motive of Proper Practice (Colossians 3:23)
 - 1. The variety of roles—"whatsoever ye do"
 - 2. The accomplishment of the role
 - a. Do it heartily, as to the Lord
 - b. Not unto men
- C. The Rewards of Practice (Colossians 3:24-25)
 - 1. The rewards for doing right (Colossians 3:24)
 - a. The giver of the reward—"of the Lord ye shall receive"
 - b. The nature of the reward—"the reward of the inheritance"
 - c. The cause of the reward—"for ye serve the Lord Christ"
 - 2. The rewards for doing wrong (Colossians 3:25)
 - a. The cause of the reward—"he that doeth wrong"
 - b. The nature of the reward—"for the wrong which he hath done"
 - c. The giver of the reward—the One with whom "there is no respect of persons"