

**“Paul’s Second Letter to Timothy —
The Great Transition, The Glorious Sweep of God’s Abundant Grace — Part 29
Blessings Untold for the Colossians Too Under Grace, Chapter 3 - 4**

Review::

- ***The Exhortation, Its Foundation (2:20-23 & 3:1-4)***
- ***The Exhortation, Three Analogies — The Body and Its Members (3:5-8), The Two “Men” (3:9-11), and Grace as a Garment (3:12-14)***
- ***The Exhortation, Grace Displayed — in Power and Great Glory (3:15-17)***

- ***The Exhortation, Its Foundation (2:20-23 & 3:1-4)***

Col. 2:20-23

20 Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances,

21 (Touch not; taste not; handle not;

22 Which all are to perish with the using;) after the commandments and doctrines of men?

23 Which things have indeed a shew of wisdom in will worship, and humility, and neglecting of the body; not in any honour to the satisfying of the flesh.

[READ] Col. 3:1-4

1 If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.

2 Set your affection on things above, not on things on the earth.

3 For ye are dead, and your life is hid with Christ in God.

4 When Christ, *who is* our life, shall appear, then shall ye also appear with him in glory.

- ***Taking full account of all he had just written and the truths proclaimed there he now adds some specific acts to be avoided, lest the grace of God be short-circuited, as it were. Paul includes the very things the false teachers were promoting, Jewish practices that they were requiring of Gentile believers. That included the Jewish and Mosaic ordinances of “touch not; taste not; handle not”. Note that he reinforces those truths with “if ye be dead with Christ from the rudiments of the world” (a first class conditional here indicating the assumption of the truth he has stated). This is so blessed, to stand on God’s revealed truth through Paul.***

- ***His argument is simple: since we have been delivered from these demonic forces through Christ Jesus, we should not have anything***

to do with what they were promoting. Those things were of men and did not relate to the spiritual world in which we as believers under grace are living. It is easy to contrast this boldest of teachings with Paul's Transition message earlier in the Acts. The Romans, Corinthians, etc., were all written with the ministry to Israel during the Transition in mind. What a difference!!

- ***Fleshly and religious legalism have nothing to do with the true practice of faith today. In fact, it is worse, for they short-circuit the gracious working of God in the believer. What could be worse than that?***
- ***And now he continued with blessed words we know so well:***

[READ] Col. 3:1-4

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2 Set your affection on things above, not on things on the earth.

3 For ye are dead, and your life is hid with Christ in God.

4 When Christ, who is our life, shall appear, then shall ye also appear with him in glory.

- ***We need to take to heart and recall these words often! Our position in God's eyes is heavenly, in Christ Jesus, and so we should be thinking in heavenly ways. We died and have been raised into the realm of a new life. And so our life is "hid with Christ in God". Therefore, when he is manifested (appears) then we also will be manifested or demonstrated to be "in him". This is powerful teaching. We are "together" with our risen Savior in his work of grace today. We need to be resting in these wonderful truths always, every day, hour, and moment.***

To underscore Paul's teaching, as we have seen, now uses several analogies, first the Body, then the Two Men, and finally, the Garment. The teaching is that much in our lives relate to dead men, not to the living. But we are the living. So let us live accordingly, not in the realm of the dead!

- ***The Exhortation, Three Analogies — The Body and Its Members (3:5-8), The Two "Men" (3:9-11), and Grace as a Garment (3:12-14)***
- ***The First of Three Analogies — The Body and Its Members (Verses 5-8)***

Col. 3:5-8

5 Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry:

6 For which things' sake the wrath of God cometh on the children of disobedience:

7 In the which ye also walked some time, when ye lived in them.

8 But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth.

- *The exhortation becomes very practical here with the command to “mortify” fleshly desires (called “members” according to this analogy here). The “mortification” referred to here, means to render dead. We do that through faith, taking God at his word, and this needs to be specific to this challenge of the flesh. Don’t live like an unbeliever like you did when you were unsaved and had no knowledge of the Lord of truth. Instead, reckon those “limbs” dead and non-functional. This is so black and white and is intended to strike us that way, I am sure.*
- *So Reckoning makes all the difference, to use the word Paul uses in Romans chapter 6. This reckoning or mortifying is the counting to be true by faith what has been written.*
- **The Second Analogy — The Two “Men” (Verses 9-11)**

Col. 3:8-11

8 But now ye also **put off** all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth.

9 Lie not one to another, seeing that **ye have put off** the old man with his deeds;

10 And **have put on** the new *man*, which is renewed in knowledge after the image of him that created him:

11 Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond *nor* free: but Christ *is* all, and in all.

- *The analogy of the Two “Men” here is relevant to the challenge we all face. Both Natures dwell in each of us, the Old and the New. But there is victory through Christ, even over sin and death and the fleshly desires of the heart.*

- *Here “putting off” and “putting on” are other words for the same spiritual dynamic we have already seen. “putting off” is just reckoning that we really have died with Christ. The “putting on” is reckoning that we really are alive in Christ Jesus sharing in his resurrection power and glory. Knowing the COMPLETED WORK OF CHRIST IS SO CRITICALLY IMPORTANT - but so many are ignorant.*
- **The Third Analogy — Grace as a Garment (Verses 12-14)**

Now Paul teaches here at the end of this chapter how Grace as a Garment will change the lives of the saints. God works inwardly with outward expression of his desires always. The deliverance is there (or should I say rather “here”. But will we receive it is the grand question:

Col. 3:12-14

12 Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering;

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.

14 And above all these things **put on** charity, which is the bond of perfectness.

- *Now this gets even more stunning with its Spirit-given power. For the believers are called “the elect of God”, “holy and beloved”. But what are we to “put on” as a garment?*
 - *“Bowels of mercies”, “Humbleness of mind”, “Meekness”,*
 - *“Longsuffering”, “Forbearing one another, and forgiving one another ... if any man have a quarrel against any ...”, and then the gracious exhortation to sum it all up:*
 - *“even as Christ forgave you, so also do ye”:*
 - *And above all these things, at the height of it all, he adds here, “put on charity, which is the bond of perfectness”:*
- *Here there is a prime example of a gracious exhortation. God has already blessed us, therefore we should bless others. This is grace working and so many believers do not know it. And yet the apostle devoted his life and ministry to making it known. See also Eph. 4:32 for a similar teaching.*

- ***The Exhortation, Grace Displayed — in Power and Great Glory (Verses 15-17)***

Now he puts a capstone on it all with verses that are so very wonderful. Amen?

Col. 3:15-17

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.

16 Let the word of *[the]* 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.

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.

- ***“Peace of God”, “one Body”, “One calling”. Our response and the only proper one is thanksgiving and grace receiving. We really should always be living in the realm of thanksgiving for all. The Lord God, the God of Truth and Grace, is in absolute control.***
- ***This is so critically important that we need to be teaching it everywhere and admonishing all regarding its importance.***
- ***“Psalms, hymns, and spiritual songs, singing with grace in our hearts, this is our natural response to such abounding grace.***
- ***And, never forget these words from the earlier chapter where the keystone of the apostle’s teaching is found:***

Col. 1:25-28

25 Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God;

26 *Even* the mystery which hath been hid from ages and from generations, but now is made manifest to his saints:

27 To whom God would make known what *is* the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:

28 Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus:

- ***And so Paul ends this chapter on such a positive and powerful note.***

Transition: Why are we looking quickly at Ephesians and Colossians? Do you know? It is for these reasons:

- *To see the fullness of grace revealed as Paul, now a prisoner, and after Acts 28:28, writes of the grace of God revealed to him for the churches. This is all about how God is working today.*
- *To see in proper contrast how the Book of Acts is an historical account and not a source of fundamental grace teaching. The teachings found there must always be place in their historical setting and considered in the light of the Dispensational significance of the Transition Period. As long as Paul is going to the Jew First, he is ministering often for the sake of the Jews.*

Once that period has ended, the limitations to his teachings are removed and the fullness of grace is revealed. There is no longer a need to speak and act in a special way “because of the Jews”. They have been set aside and now it is all grace to the Gentiles!! What a difference.

- *Now we have seen the changes after the Transition period has ended and the full revelation of grace to Paul had borne much fruit. Paul has suffered and has been taught so very much by the risen and ascended Christ Jesus. And he has learned that the grace of our Lord Jesus Christ IS TRULY AND ALWAYS SUFFICIENT NO MATTER WHAT! Even regarding a constant Thorne in the Flesh. NOW GRACE REIGNS, OUR CONCLUDING SUBJECT TODAY IN THIS GREAT LETTER:*

Our Outline for Today: Grace Reigns! Chapters 3-4

- *Grace Reigns: In Human Relationships (Col. 3:18-25, 4:1)*
- *Grace Reigns: As the Fundamental Principle of Life (4:2-6)*
- *Grace Reigns: Even In Paul's Final Words (4:7-18)*

I. Grace Reigns: In Human Relationships (Col. 3:18-25, 4:1):

[READ] Col. 3:18-21

18 Wives, submit yourselves unto your own husbands, as it is fit in the Lord.

19 Husbands, love *your* wives, and be not bitter against them.

20 Children, obey *your* parents in all things: for this is well pleasing unto the Lord.

21 Fathers, provoke not your children *to anger*, lest they be discouraged.

- *A very short summary of human relationships is given here — but it is extensive in its implications. And we have been here before, you will remember, when we were surveying the letter to the Ephesians:*

[READ] Eph. 5:21-33

21 Submitting yourselves one to another in the fear of God.

22 Wives, submit yourselves unto your own husbands, as unto the Lord.

23 For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body.

24 Therefore as the church is subject unto Christ, so *let* the wives *be* to their own husbands in every thing.

25 Husbands, love your wives, even as Christ also loved the church, and gave himself for it;

26 That he might sanctify and cleanse it with the washing of water by the word,

27 That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

28 So ought men to love their wives as their own bodies. He that loveth his wife loveth himself.

29 For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church:

30 For we are members of his body, of his flesh, and of his bones.

31 For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh.

32 This is a great mystery: but I speak concerning Christ and the church.

33 Nevertheless let every one of you in particular so love his wife even as himself; and the wife see that she reverence *her* husband.

- ***So there are different emphases in the two prison letters with a similar focus. These truths are so very glorious, with verses 31 through 33 in particular where the Body of Christ is revealed as the model for our marriages.***
- ***Let me ask the question: if we knew well these truths, would our marriages be even glorious, like the relationship between Christ and his church? And would there be any end in sight as the horizons of this life merge into life eternal? The deepening relationships with one another are without limit, at least as far as the word of the living God is concerned, for his finished work has empowered it all! Amen.***

[READ] Col. 3:22-25, 4:1

22 Servants, obey in all things *your* masters according to the flesh; not with eyeservice, as menpleasers; but in singleness of heart, fearing God:

23 And whatsoever ye do, do *it* heartily, as to the Lord, and not unto men;
24 Knowing that of the Lord ye shall receive the reward of the inheritance:
for ye serve the Lord Christ.

25 But he that doeth wrong shall receive for the wrong which he hath done:
and there is no respect of persons.

5

4:1 Masters, give unto *your* servants that which is just and equal; knowing
that ye also have a Master in heaven.

- *External relationships are now Paul's focus with master, slave, relationships highlighted, perhaps because that relationship in the ancient world was a difficult one for believers in so many ways and and those challenges would surely become even more challenging as time went by (the Spirit, the true author, knew this if the apostle did not). This is an amazing exhortation, even somewhat otherworldly perhaps considering that it is about slavery and the strained human relationships found there.*
- *We might think upon reading these verses that the apostle has gone too far, even daring to enter the realm of one of the most ingrained and universal evils in this fallen world, that of human slavery. But you would be so wrong to think that.*
- *The heart of his teaching here addresses just that, slavery! He boldly proclaims here that the master-slave relationship must bow before another master-slave relationship that must dominate now under grace. And that is our relationship with our heavenly Father. These verses are all about that heavenly relationship and that relationship which we must all know much about already being his dear children, must dominate even the earthly and human relationship of slavery. 4:1 restates that so powerfully. "Masters, give unto your servants [slaves] that which is just and equal; knowing that ye also have a Master in heaven". Amen. The interweaving of these two truths is part of the essence of grace working. Our relationship with the Father is so intimate that it should affect our relationships in every dimension here on this earth. Does it?*
- *So Paul makes this appeal the dominant one here since slavery was present EVEN IN THE COLOSSIAN CHURCH!! For consider the membership in this assembly as chapter 4 reveals it: Philemon and his runaway but now recovered (in more ways than the one obvious, Onesimus! The letter to Philemon and this letter as well has been delivered to the church in Colosse by none other than a slave!!*

Christ has liberated so many from slavery, hasn't he? If we know well our deliverance from the enslavement of sin and death, how can slavery in our midst endure long?? And there is more you will recall from our previous study of the letter to Philemon. Oneness in Christ breaks all bonds this world promotes — all bonds!

- ***There is indeed another deep reason why this exhortation is so powerful. Our hearts yearn, do they not, for a deep and abiding relationship, an intimate one, with our heavenly Father because in fact we are his dwelling place and we are his very children. His nature dwells within us and our hearts have been more than "touched" by the hand of Almighty God. That is more than enough, Paul writes, to transform the most difficult of all human relationships, that of slave master and slave into a fellowship between believers united to their glorious head, Christ Jesus.***

Amazing teaching indeed. Consider it well.

II. Grace Reigns: As the Fundamental Principle of Life (4:2-6):

[READ] Col. 4:2-6

2 Continue in prayer, and watch in the same with thanksgiving;

3 Withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds:

4 That I may make it manifest, as I ought to speak.

5 Walk in wisdom toward them that are without, redeeming the time.

6 Let your speech be alway with grace, seasoned with salt, that ye may know how ye ought to answer every man.

- ***This is a beautiful and unforgettable statement of how grace is working in our individual lives day by day and hour by hour. Continuing in prayer, letting thanksgiving dominate always, personal outreach even in prayer with other's needs, speaking boldly the mystery as our universal privilege, prerogative and priority, and the wrapping of it all in kind and gracious speech that is wise to reach others in their need, whether of comfort or of instruction in the mystery.***
- ***Paul writes here, as he also does in the letter to the Ephesians, that living like this will enable to always "redeem the time". He writes that otherwise, the days are given over to the evil one and their "pure evilness" continues unabated.***

These are very interesting and even challenging words. For generations living in times of plenty and peace in our land, there is so often a dullness and a willingness to take for granted so very, very much. We may have lost touch with what Paul is reminding us of here and find these words somewhat difficult to grasp. But he does use the word “evil”, perhaps the strongest of the words the Spirit of God could have chosen. These are surely important words that should never be forgotten.

- *Do not forget the parallel passages in the letter to the Ephesians, probably written at the same time and (I think) called the letter to the Laodiceans here in this letter (explain).*

Eph. 5:14-18

14 Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.

15 See then that ye walk circumspectly, not as fools, but as wise,

16 Redeeming the time, because the days are evil.

17 Wherefore be ye not unwise, but understanding what the will of the Lord is.

18 And be not drunk with wine, wherein is excess; but be filled with the Spirit;

- *And it is all in the context of prayer our lives are to be lived. If we lived like this many of the issues of life would quickly disappear and become irrelevant to us..*

III. Grace Reigns: Even In Paul's Final Words (4:7-18):

Col. 4:7-18

7 All my state shall Tychicus declare unto you, *who is* a beloved brother, and a faithful minister and fellowservant in the Lord:

8 Whom I have sent unto you for the same purpose, that he might know your estate, and comfort your hearts;

9 With Onesimus, a faithful and beloved brother, who is *one* of you. They shall make known unto you all things which *are done* here.

10 Aristarchus my fellowprisoner saluteth you, and Marcus, sister's son to Barnabas, (touching whom ye received commandments: if he come unto you, receive him;)

11 And Jesus, which is called Justus, who are of the circumcision. These only *are my* fellowworkers unto the kingdom of God, which have been a comfort unto me.

12 Epaphras, who is *one* of you, a servant of Christ, saluteth you, always labouring fervently for you in prayers, that ye may stand perfect and complete in all the will of God.

13 For I bear him record, that he hath a great zeal for you, and them *that* are in Laodicea, and them in Hierapolis.

14 Luke, the beloved physician, and Demas, greet you.

15 Salute the brethren which are in Laodicea, and Nymphas, and the church which is in his house.

16 And when this epistle is read among you, cause that it be read also in the church of the Laodiceans; and that ye likewise read the *epistle* from Laodicea.

17 And say to Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfil it.

18 The salutation by the hand of me Paul. Remember my bonds. Grace *be* with you. Amen.

- *This is such a wonderful list of names beginning with the bearer of the letter, Tychicus. These names have gone down in history.*

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Conclusions & Application:

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- ***This message is so needed today. Will we receive it and LIVE!***