

1. Last week I continued the exegesis of Col 3:18. When time expired we were studying the Doctrine of Positional Truth.
2. Before we continue you may want to take advantage of God's protocol for fellowship by silently naming your sins to God as we pray.
3. Let's take a look at an expanded translation of Col 3:16 and 17 and then return to our analysis of Col 3:18.

Col 3:16 You must again and again decide to let the Word of Christ dwell richly and abundantly in your soul by means of the application of the doctrine in the sphere of your soul, teaching and encouraging one another with psalms, hymns and spiritual songs, singing praise to God's grace as you exhale your love of God in song.

Col 3:17 and whatever else you choose to do, whether in spoken word or in the application of the Word of God, you must do it while giving thanks to God the Father in the name of God the Son.

4. So far we have exegeted that portion of verse eighteen which in the KJV has been translated "*Wives, submit yourselves unto your own husbands, as it is fit in the Lord ...*" noting it might better be rendered "**Wives you must get under the authority of your husbands just as it has been proper and fit in the past with the result it is now the thing to do and it has to be a moment by moment process performed as your reasonable service in the Lord ...**"
5. The entire verse has been translated in the KJV.

KJV-New Sentence

Col 3:18 Wives, submit yourselves unto your own husbands, as it is fit in the Lord.

6. Before continuing with our analysis, let's see how we arrived at our expanded translation.

WIVES, SUBMIT YOURSELVES Ο γυνη υποτασσω

1. **Ho Gune Hupotasso** is better translated "Wives you must submit yourselves ..."
2. **Gune** is used of "a woman, married or unmarried" or "a wife," e.g., Mat 1:20 and 1Co 7:3-4.
3. The present imperative tells us it has to be a continuing process in which you decide daily to do what wives in the past have done "even as Sarah called Abraham her lord"; so must you adopt that same mental attitude. This difficult task can only be accomplished as you make a habit of transforming your minds.

4. **Hupotasso** was often used in secular writings of submission to military authority. It is used more than forty times in the New Testament and variously translated, "subject to, subjection to, being made, has put, to be obedient, subdue" and "submitting."

UNTO YOUR OWN HUSBANDS, Ο ΑΝΗΡ

1. **Ho Aner** is better translated "to your noble and honorable right man ..." or "to your husbands ..."

2. **Aner** is a derivative of **Anthropos**. It more often than not emphasizes the noble nature of the man.

AS IT IS FIT ΩΣ ΑΝΗΚΕΩ

1. **Hos Anekeo** is literally "just as it has been proper and fit in the past with the result it is now the thing to do ..."

2. **Anekeo** is also written **Aneko**. The verb therefore means "to be consistent, to be convenient, to be fit," or "to be proper in the sense of consistent and correct conduct."

3. Submission begins in the mind and becomes a daily task. Submitting can only be done when you are "in the Lord."

IN THE LORD ΕΝ ΚΥΡΙΟΣ.

1. **En Kurios** is well translated "in the Lord. ..."

2. Being in the Lord is another way of saying do what the Scripture demands. Specifically, it would seem "in the Lord" refers to our sanctification--both positional and temporal.

3. Now let's resume our study of the Doctrine of Positional Truth

Doctrine of Positional Truth

1. The Holy Spirit joined us to Christ at the moment of salvation.

1Co 12:13 For we were all baptized by one Spirit into one body--whether Jews or Greeks, slave or free--and we were all given the one Spirit to drink.

Joh 7:38 Whoever believes in me, as the Scripture has said, streams of living water will flow from within him."

Joh 7:39 By this he meant the Spirit, whom those who believed in him were later to receive. Up to that time the Spirit had not been given, since Jesus had not yet been

glorified.

Acts 1:4 On one occasion, while he was eating with them, he gave them this command: "Do not leave Jerusalem, but wait for the gift my Father promised, which you have heard me speak about.

Acts 1:5 For John baptized with water, but in a few days you will be baptized with the Holy Spirit."

2. Positional Truth belongs to the carnal believer as well as the spiritual believer.

1Co 1:2 To the church of God in Corinth, to those sanctified in Christ Jesus and called to be holy, together with all those everywhere who call on the name of our Lord Jesus Christ--their Lord and ours:

1Co 1:30 It is because of the God that you are in Christ Jesus, who has become for us wisdom from God--that is, our righteousness, holiness and redemption.

3. Positional Truth qualifies the believer to be with God forever. Joh 3:16-18

Joh 3:16 "For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life.

Joh 3:17 For God did not send his Son into the world to condemn the world, but to save the world through him.

Joh 3:18 Whoever believes in him is not condemned, but whoever does not believe stands condemned already because he has not believed in the name of God's one and only Son.

2Co 5:21 God made him who had no sin to be sin for us, so that in him we might become the righteousness of God.

4. Positional Sanctification protects the believer from divine judgment in eternity.

Rom 8:1 Therefore, there is now no condemnation for those who are in Christ Jesus,

5. Positional Truth explains two of the most complex and difficult stumbling blocks in theology, i.e., election and predestination.

Eph 1:3 Praise be to the God and Father of our Lord Jesus Christ, who has blessed us in the heavenly realms with every spiritual blessing in Christ.

Eph 1:4 For he chose us in him before the creation of the world to be holy and blameless in his sight. In love

Eph 1:5 he predestined us to be adopted as his sons through Jesus Christ, in accordance with his pleasure and will--

Eph 1:6 to the praise of his glorious grace, which he has freely given us in the One he loves.

Rom 8:29 For those God foreknew he also predestined to be conformed to the likeness of his Son, that he might be the firstborn among many brothers.

Rom 8:30 And those he predestined, he also called; those he called, he also justified; those he justified, he also glorified.

Rom 8:31 What, then, shall we say in response to this? If God is for us, who can be against us?

Rom 8:32 He who did not spare his own Son, but gave him up for us all--how will he not also, along with him, graciously give us all things?

Rom 8:33 Who will bring any charge against those whom God has chosen? It is God who justifies.

6. Positional Truth produces a new species in Christ.

2Co 5:17 Therefore, if anyone is in Christ, he is a new creation; the old has gone, the new has come!

2Co 5:18 All this is from God, who reconciled us to himself through Christ and gave us the ministry of reconciliation:

2Co 5:19 that God was reconciling the world to himself in Christ, not counting men's sins against them. And he has committed to us the message of reconciliation.

7. Positional Truth guarantees eternal security of the believer.

Rom 8:38 For I am convinced that neither death nor life, neither angels nor demons, neither the present nor the future, nor any powers,

Rom 8:39 neither height nor depth, nor anything else in all creation, will be able to separate us from the love of God that is in Christ Jesus our Lord.

8. Positional Truth is then retroactive and yet current.

8.1 Retroactive

Col 2:12 having been buried with him in baptism and raised with him through your faith in the power of God, who raised him from the dead.

8.2 Current: We share

8.2.1 the eternal life of Christ now -

1Jo 5:11 And this is the testimony: God has given us eternal life, and this life is in his Son.

1Jo 5:12 He who has the Son has life; he who does not have the Son of God does not have life.

8.2.2 Jesus' righteousness -

2Co 5:21 God made him who had no sin to be sin for us, so that in him we might become the righteousness of God.

8.2.3 Jesus' election -

Eph 1:4 For he chose us in him before the creation of the world to be holy and blameless in his sight.

9. The characteristics of positional truth:

9.1 not an experience,

9.2 not progressive,

9.3 not related to our merit,

9.4 it lasts forever,

9.5 obtained in total at salvation, and

9.6 we become aware of positional truth through the consistent metabolization of doctrine.

10. There is probably no phrase in Scripture which more clearly defines the essential status of a Christian than the prepositional phrase "in the Lord." The Church Age Christian, as the most essential recipient of God's handiwork, has received the marvelous distinction of being "in the Lord."

11. There has never been a description with so far-reaching or greater meaning to humanity than this little but powerful phrase "in the Lord." This phrase with its equivalents "In Christ Jesus, In Him, Through Him" and "With Him" appears more than 130 times in the New Testament.

12. This most important fact must not be slighted. Over against the emphasis which is given in this truth, is the corresponding fact that there is no hint of a possible position "in the Lord" in any teaching of the law or the kingdom. This alone should sound the clarion for each and every Christian to know what is meant by this phrase "in Christ."

13. The believer's present position "in Christ" is not seen in type or prophecy. In the ages past it was a secret hid in the heart and mind of God. "He who hath chosen us in Him before the foundation of the world" has elected to reveal this magnificent truth to only Church Age saints. Eph 1:4-12 describes our new position "in Him" and I shall read:

Eph 1:4 According as he hath chosen us **in him** before the foundation of the world, that we should be holy and without blame before him in love:

Eph 1:5 Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,

Eph 1:6 To the praise of the glory of his grace, wherein he hath made us accepted in the

beloved.

Eph 1:7 **In whom** we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;

Eph 1:8 Wherein he hath abounded toward us in all wisdom and prudence;

Eph 1:9 Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself:

Eph 1:10 That in the dispensation of the fulness of times he might gather together in one all things **in Christ**, both which are in heaven, and which are on earth; even **in him**:

Eph 1:11 In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will:

Eph 1:12 That we should be to the praise of his glory, who first trusted in Christ.

14. Growing out of this glorious relationship of being "in the Lord" is a most natural responsibility of walking worthy of the calling. Eph 4:1-2 and 2:10

Eph 4:1 As a prisoner for the Lord, then, I urge you to live a life worthy of the calling you have received.

Eph 4:2 Be completely humble and gentle; be patient, bearing with one another in love.

Eph 2:10 For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

15. To be "in the Lord" is to reside in the sphere of His own infinite Person, power, and glory. He surrounds, He protects, He separates from all else and He indwells the one "in Him."

16. He also supplies in Himself all that a soul will ever need in time and eternity. The union of which is formed in Christ is deeper than any relationship the human mind has ever conceived.

17. Christ likens the union between Himself and the believer to the vital organic relation that exists between the vine and its living branches. The branch is in the vine and the life of the vine is in the branch; but the branch possesses no independent life in itself.

18. It cannot exist apart from the vine. In like manner, the fruit and every manifestation of life in the branch is due to the ceaseless inflow of vitality from the vine. The fruit is as much the fruit of the vine as it is the fruit of the branch. Thus it is with the one who is "in the Lord."

19. From this analogy it should be observed that the unity between Christ and the believer is twofold: The believer is "in Christ" and Christ is "in the believer." The believer is "in Christ as to "all things temporal and eternal" and Christ is "in the believer giving life, character and dynamic for living "in Him."

20. Though we may not feel the reality, it is a fact, Christ is in us and we are in Him. We are His and as His we have uniquely been provided a position "in Christ, our Lord."

It is from our new position that we should serve Him.

21. Let's see how our entire verse looks by way of an expanded translation

Expanded Translation

Col 3:18 Wives you must get under the authority of your husbands just as it has been proper and fit in the past with the result it is now the thing to do and it has to be a moment by moment process performed as your reasonable service in the Lord.

22. And now the charge to the husband.

KJV-New Sentence

Col 3:19 Husbands, love your wives, and be not bitter against them.

NIV

Col 3:19 Husbands, love your wives and do not be harsh with them.

HUSBANDS, LOVE YOUR WIVES Ο ανηρ αγαπαω ο γυνη

1. **Ho Aner Agapao Ho Gune** is well translated "husbands you must love your wives ..."

2. **Aner** is a monadic noun declined as nominative/vocative plural followed by the verb **Agapao**, parsed 2nd person plural, present active imperative and the monadic noun **Gune**, declined as a nominative plural.

AND BE NOT BITTER και μη πικραινω

1. **Kai Me** is better translated "and you must not become bitter and treat them harshly ..."

2. **Kai** is a conjunction followed by the negative adverb **Me** and the verb **Pikraino** parsed as a 2nd person plural, present passive imperative.

3. Now let's see how our verse looks so far by way of an expanded translation.

Expanded Translation

Col 3:19 Husbands you must love your wives and it is imperative that you not become bitter nor act harshly ...

4. Let's see what the Bible has to say about bitterness.

Doctrine of Bitterness

1. Bitterness is a reaction factor in the early stages of reversionism. It tends to intensify

other reversionary factors such as jealousy, boredom, self pity, loneliness, etc.

Isa 38:9 A writing of Hezekiah king of Judah after his illness and recovery ...

Isa 38:17 Behold, for peace I had great **bitterness**: but thou hast in love to my soul delivered it from the pit of corruption: for thou hast cast all my sins behind thy back.

Isa 38:18 For the grave cannot praise thee, death can not celebrate thee: they that go down into the pit cannot hope for thy truth.

2. The Hebrew word for bitterness in verse seventeen is **Marar** and means bitterness but is translated "such anguish" in the NIV.

Isa 38:17 Surely it was for my benefit that I suffered **such anguish**. In your love you kept me from the pit of destruction; you have put all my sins behind your back.

3. Bitterness is simple anger, vis-a-vis God's perfect plan.

Isa 38:3 And said, Remember now, O LORD, I beseech thee, how I have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight. And Hezekiah wept sore.

End Lesson Taught 6-9-10