

1. Last week I taught in part Col 3:18 and the Doctrine of Bitterness. When time expired we were about to resume our exegesis of verse eighteen and the phrase "against them."
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 3:16-18 and then return to our analysis of verse nineteen.

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.

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.

4. So far we have exegeted that portion of verse nineteen translated in the KJV "Husbands, love your wives, and be not bitter ... noting it might better be rendered "**Husbands you must love your wives and it is imperative that you not become bitter nor act harshly ...**"

5. The entire verse has been translated in the KJV:

KJV-New Sentence

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

6. I want to review how we arrived at our expanded translation before proceeding with our analysis of Col 3:19.

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 derived from **Anthropos** but emphasizes the noble and honorable nature of the man or in this case the husband. The verb **Agapao** is often used of thought and action based on what the Bible demands. The monadic noun **Gune** appears often to describe a "woman, maiden" or "wife."

AND BE NOT BITTER ΚΑΙ ΜΗ ΠΙΚΡΑΙΝΩ

1. **Kai Me Pikraino** is better translated "and you must not become bitter ..." or "nor treat harshly ..."
2. **Kai** is a conjunction followed by the negative adverb **Me** and the verb **Pikraino**. **Pikraino** describes a reaction factor in the early stages of reversionism. It tends to intensify other reversionary factors such as jealousy, boredom, self pity, loneliness, etc.
3. And now for the final phrase "against them."

AGAINST THEM. ΠΡΟΣ ΑΥΤΟΣ

1. **Pros Autos** is well translated "against them ..." or literally "face to face with them ..."
2. **Pros** is a preposition followed by the intensive pronoun **Autos** used as a 3rd person pronoun and declined as an accusative plural.
3. Now let's see how our entire verse looks 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 toward them.

4. And now Paul admonishes the children of the family.

KJV-New Sentence

Col 3:20 Children, obey your parents in all things: for this is well pleasing unto the Lord.

NIV

Col 3:20 Children, obey your parents in everything, for this pleases the Lord.

Introduction

1. In a Christian family it is not proper to suggest a conflict between duty to parents and duty to God.
2. Pleasing unto the Lord refers to obedience as motivated by love for Christ; it does not limit the child's responsibility to Christian parents.
3. Although in an extreme case a young person may have to choose Christ's will in opposition to that of non-Christian parents, this course should be taken only after sober thought and study.

Luk 14:26 "If anyone comes to me and his devotion to his father, mother, wife, children,

brothers and sisters takes precedence over me --yes, even his own life-- he cannot be my disciple.

4. Now let's see what we can learn from an exegesis of the verse.

CHILDREN, Ο ΤΕΚΝΟΝ

1. **Ho Teknon** is well translated "Children ..." or "Any progenies living in a parent's home ..."
2. **Teknon** is a monadic noun declined as a nominative plural.
3. **Teknon** can be found more than eighty times in the New Testament where it is translated in the KJV "children, child, Son, Sons" or "son."
4. I want to give you several uses of **Teknon** found elsewhere in the New Testament.

The Parable of the Two Sons

Mat 21:28 "What do you think? There was a man who had two "**sons**." He went to the first and said, '**Son**,' go and work today in the vineyard.'

Mat 21:29 "'I will not,' he answered, but later he changed his mind and went.

Mat 21:30 "Then the father went to the other "**son**" and said the same thing. He answered, 'I will, sir,' but he did not go.

Mar 2:5 When Jesus saw their faith, he said unto the sick of the palsy, "**Son**," thy sins be forgiven thee.

Mar 2:6 But there was certain of the scribes sitting there, and reasoning in their hearts,

Mar 2:7 Why doth this man thus speak blasphemies? who can forgive sins but God only?

Eph 6:1 "**Children**," obey your parents in the Lord: for this is right.

Eph 6:2 Honour thy father and mother; which is the first commandment with promise;

Eph 6:3 That it may be well with thee, and thou mayest live long on the earth.

Eph 6:4 And, ye fathers, provoke not your "**children**" to wrath: but bring them up in the nurture and admonition of the Lord.

1Ti 3:2 A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach;

1Ti 3:3 Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous;

1Ti 3:4 One that ruleth well his own house, having his "**children**" in subjection with all gravity;

1Ti 3:5 (For if a man know not how to rule his own house, how shall he take care of the church of God?)

1Ti 3:12 Let the deacons be the husbands of one wife, ruling their "**children**" and their own houses well.

Tit 1:4 To Titus, mine own "**son**" after the common faith: Grace, mercy, and peace, from God the Father and the Lord Jesus Christ our Saviour.

Tit 1:5 For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee:

Tit 1:6 If any be blameless, the husband of one wife, having faithful "**children**" not accused of riot or unruly.

Tit 1:7 For a bishop must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre;

Tit 1:8 But a lover of hospitality, a lover of good men, sober, just, holy, temperate;

Tit 1:9 Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince those who oppose sound doctrine.

OBEY YOUR PARENTS ΥΠΑΚΟΥΩ Ο ΓΟΝΕΥΣ

1. **Hupakouo Ho Goneus** is better translated "you must obey your parents ..."
2. **Hupakouo** is a verb parsed as a 2nd person plural, present active imperative.
3. **Hupakouo** means, "to obey." It appears twenty-three times in the New Testament where it is variously translated, "obey, were obedient, be obedient, obeyed, hearken" or "answer." Let me give you several Scriptures where **Hupakouo** appears.

Mat 8:27 The men were amazed and asked, "What kind of man is this? Even the winds and the waves "**obey**" him!"

Acts 6:7 So the word of God spread. The number of disciples in Jerusalem increased rapidly, and a large number of priests became "**obedient**" to the faith.

Acts 12:13 Peter knocked at the outer entrance, and a servant girl named Rhoda came to "**answer**" the door.

2Th 3:12 Such people we command and urge in the Lord Jesus Christ to settle down and earn the bread they eat.

2Th 3:13 And as for you, brothers, never tire of doing what is right.

2Th 3:14 And if any man "**obey**" not our word by this epistle, note that man, and have no company with him, that he may be ashamed.

Col 3:22 Slaves, "**obey**" your earthly masters in everything; and do it, not only when their eye is on you and to win their favor, but with sincerity of heart and reverence for the Lord.

1Pe 3:6 like Sarah, who "**obeyed**" Abraham and called him her master. You are her daughters if you do what is right and do not give way to fear.

1Pe 3:7 Husbands, in the same way be considerate as you live with your wives, and treat them with respect as the weaker partner and as heirs with you of the gracious gift of life,

so that nothing will hinder your prayers.

4. **Goneus** means, "parent" or "parents." It can be found nineteen times in the New Testament where it is always translated in the KJV either "**parent**" or "**parents.**" Several uses found elsewhere in the New Testament are as follows:

Mat 10:21 "Brother will betray brother to death, and a father his child; children will rebel against their "**parents**" and have them put to death.

Joh 9:2 His disciples asked him, "Rabbi, who sinned, this man or his "**parents,**" that he was born blind?"

Joh 9:3 "Neither this man nor his "**parents**" sinned," said Jesus, "but this happened so that the work of God might be displayed in his life.

Joh 9:20 "We know he is our son," the "**parents**" answered, "and we know he was born blind.

Joh 9:21 But how he can see now, or who opened his eyes, we don't know. Ask him. He is of age; he will speak for himself."

Joh 9:22 His "**parents**" said this because they were afraid of the Jews, for already the Jews had decided that anyone who acknowledged that Jesus was the Christ would be put out of the synagogue.

Joh 9:23 That was why his "**parents**" said, "He is of age; ask him." ...

Joh 9:35 Jesus heard that they had thrown him out, and when he found him, he said, "Do you believe in the Son of Man?"

Joh 9:36 "Who is he, sir?" the man asked. "Tell me so that I may believe in him."

Joh 9:37 Jesus said, "You have now seen him; in fact, he is the one speaking with you."

Eph 6:1 Children, obey your "**parents**" in the Lord, for this is right.

2Ti 3:2 People will be lovers of themselves, lovers of money, boastful, proud, abusive, disobedient to their "**parents,**" ungrateful, unholy,

2Ti 3:3 without love, unforgiving, slanderous, without self-control, brutal, not lovers of the good,

2Ti 3:4 treacherous, rash, conceited, lovers of pleasure rather than lovers of God-2Ti 3:5 having a form of godliness but denying its power. Have nothing to do with them.

IN ALL THINGS ΚΑΤΑ ΠΑΣ ΟΥΤΟΣ

1. **Kata Pas Houtos** is well translated "in all things ..." or literally "according to the norms and standards of all things ..."

2. **Kata** is a preposition followed by the adjective **Pas** and the demonstrative pronoun **Houtos**. Both **Pas** and **Houtos** are declined as dative plurals.

FOR THIS IS WELL PLEASING ΓΑΡ ΕΙΜΙ ΕΥΑΡΕΣΤΟΣ

1. **Gar Eimi Euarestos** is better translated "for you see such conduct is and keeps on being acceptable and commendable ..." or "for you see such obedience is most commendable ..."

2. **Gar** is an explanatory particle followed by the verb **Eimi**, parsed as 3rd person singular, present active indicative and the noun/adjective **Euarestos** is declined as an accusative plural.

3. **Gar** is an explanatory particle which is often translated "for." **Gar** is called an explicative in that it explicates thus literally means "for you see by way of explanation." We have often seen this particle placed at the beginning of a sentence.

4. **Eimi** is the "to be" verb translated "is, are, was, were, be" or "being." **Eimi** in our phrase is parsed as a present active indicative, thus we translate "for you see this is and keeps on being."

5. **Euarestos** is translated either "acceptable, pleasing, to please, well pleasing" or "wellpleasing." Several uses found elsewhere in the New Testament are as follows:

Rom 12:1 Therefore, I urge you, brothers, in view of God's mercy, to offer your bodies as living sacrifices, holy and "**pleasing**" to God-- this is your spiritual act of worship.

Rom 12:2 Do not conform any longer to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God's will is-- his good, "**pleasing**" and perfect will.

Rom 14:16 Let not then your good be evil spoken of:

Rom 14:17 For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.

Rom 14:18 For he that in these things serveth Christ is "**acceptable**" to God, and approved of men.

2Co 5:9 So we make it our goal "**to please**" him, whether we are at home in the body or away from it.

Tit 2:9 Teach slaves to be subject to their masters in everything, to try "**to please**" them, not to talk back to them,

Tit 2:10 and not to steal from them, but to show that they can be fully trusted, so that in every way they will make the teaching about God our Savior attractive.

Heb 13:20 Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant,

Heb 13:21 Make you perfect in every good work to do his will, working in you that which is "**wellpleasing**" in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen.

UNTO THE LORD εἰς Κύριον

1. **En Kurios** is better translated "in the eyes of the Lord ..."

2. **En** is a preposition followed by the anarthrous proper noun **Kurios**, declined as a locative singular.

3. All service must be done "unto the Lord." For example wives are to obey their husbands because the Lord demands it, husbands are to love their wives as Christ loved the church because the Lord requires it and children are to obey their parents because this is acceptable in the eyes of the Lord.

3.1 The phrase "unto the Lord" appears often in the Scripture. Let's look at three uses found elsewhere in the New Testament.

Rev 19:1 And after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honour, and power, **unto the Lord** our God:

Rom 14:6 He that regardeth the day, regardeth it **unto the Lord**; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks.

1Co 6:17 But he that is joined **unto the Lord** is one spirit.

4. Now let's see how our entire verse looks by way of an expanded translation.

Expanded Translation

Col 3:20 Children you must obey your parents for this is pleasing and acceptable conduct in the eyes of the Lord.

5. Now Paul cautions fathers to exercise proper leadership principles toward their children.

End Lesson Taught 6-23-01