



PASSIONFORTRUTH

WHERE NEW LIFE BEGINS

Decoding Colossians 3

<https://youtu.be/Csqq85WLXVo>



If you've ever told your wife to submit to you, or husbands, if you ever wanted to know how to love your wife, this is definitely the episode for you. If you've ever wanted to know the difference between slavery in the Bible and a bondservant—and no, they're not connected to what we just talked about—this might be the episode for you. And lastly, if you want to know how to control your thought life and set your mind on things above, this is the episode for you. We're going to talk about

Colossians chapter 3, verse by verse, from the original Hebraic-Jewish perspective it was written in, right after this.

It's time to go deeper in our understanding of God and the Scriptures, to ask the questions that lead us back to the Word and discover how biblical truth speaks into the world we live in today. Introducing the Passion for Truth Podcast. Join Jim Staley and special guests for meaningful conversations about Scripture, faith, culture, and the issues that matter to believers today. The Passion for Truth Podcast, available on YouTube and Spotify every other Wednesday at 7 p.m.

Hello everyone, Jim Staley here, Passion for Truth Ministries, and welcome back to another broadcast where we're diving verse by verse into the book of Colossians. Colossians is definitely one of those books that has a lot of connotations surrounding it—controversy, what is Paul talking about, about judging and not judging, and the deity of Christ, and he is really tackling even slavery and bondservant. There's so many controversial subjects here, and this week is not going to be any different. Chapter 3 really answers the question of Chapters 1 and 2, which is: Chapter 1 is all about Messiah being supreme. Chapter 2 being, "If human religion can't save you," Chapter 3 becomes, "What does a spirit-filled life actually look like?" And that's what we're going to discuss.

And so if this is the type of content that you're looking for—going verse by verse in the Scriptures and going past what traditional Christianity, theology, and doctrines say in 44,000 different denominations—we're going all the way back to the first century and saying, "Okay, what did the authors themselves mean when you go back into their Jewishness, their Hebrew mindset?" These weren't Greeks. These weren't pagan Gentiles. These were Jews, and they were dealing with

Jewish-Gentile issues in the first century. And if we don't know what those issues are, we don't know the different sects of Judaism, we don't know who the players are, the debates, and what the content of the debate is—well, we're just going to read into it what our pastors told us. And that sometimes is not a good thing. So that's what we're trying to do here. We're trying to find the truth, the whole truth, and nothing but the truth, for one purpose: we want to look more like Christ and we want to do Bible things in Bible ways. We don't want to do religious things in religious ways just for the sake of trying to please ourselves. Church and our regular life are supposed to be together. Our spiritual life and our natural life are supposed to not look any different. There is no dichotomy between the two.

So, in any case, hit subscribe right there. If you haven't subscribed to our channel, it really means a lot to us. Help us to grow this channel. It gives us a larger influence when you do.

Okay, here we go. Let's dive into chapter 3 of Colossians. First of all, it says, "If then you were raised with Christ," so he's coming off of chapter 2, "seek those things which are above, where Christ is, sitting at the right hand of God." So first of all, he's establishing the authority of Christ is at the right hand of God, meaning the authority of God is found through Messiah, period. Just like a king says, "This is the right-hand man. Whatever I give him, the signet ring is on his finger. That is the truth. That is my authority." And God is saying that about Yeshua, the Son of the Living God. Secondly, He's telling us to seek things. That means our entire intent when we wake up should be, "How do I seek things that are above?" If we seek the things that are below and that are carnal and that are fleshly, we will eat of that tree, and that becomes a knowledge of good and evil. Most of us live our lives in Revelation 3:16, I think it is, of hot or cold, lukewarm. We end up living in the lukewarm because we seek the hot of God, and then we seek the cold of this world, and it brings us and breeds not the humility, which is the grounds for spiritual growth and hyperactive growth, I should say, but it breeds the grounds of compromise, and that is where the enemy is trying to get us from the very beginning—eating from that tree of compromise. I've eaten from that tree. It's brought death in my life on the times that I have in my past, and I'm sure it has for you. We should be seeking the things above; that will keep us from the things below.

Now we can move to verse 2, which says, "Set your mind on things above, not on things of the earth." It goes definitely right in line with what we're talking about right now. The Greek literally means to continually direct your thinking. It means you have to force your thinking to think on above. You know why? Because our super great grandparents, Adam and Eve, chose to eat from that tree. It means that we are bent to direct our mind to things below. And that gets us in trouble. That's why the Greek says "direct." You have to be in control and be the manager of your mind. Because just like for me, I love to play golf. They say it's a battle of seven inches—it's a battle between your ears. It's in your thought. And almost in every professional sport, that's exactly how it works. It's a mind game long before it's ever a physical game. In the battle of holiness, my friends, it always begins in the mind. As a matter of fact, this reminds me of the book of Proverbs where it says, "As a man thinks in his heart, so is he." And that is tremendous because a man doesn't think in his heart—he thinks in the mind. Wait a minute, is there a correlation between the two? Absolutely. What is in your heart? That's the motivation. See, something can be in your mind, but your motivation is in your heart. So you might say, "I want to serve God, but why?"

I just challenged 25 Indian pastors that I teach every Thursday night, and I said, "Hey guys, you're all pastors. We're all pastors and ministers of the gospel of Jesus Christ, of Yeshua our Messiah, and we might do a lot of great things. We may increase the kingdom of heaven, but on Judgment Day, He's going to look past the actual work, and He's going to add the motivation to it. And if your motive is wrong—if your motive is to get likes, to get subscribers, to please man for an income or whatever it might be—if your motivation is wrong or tilted in any way, shape or form, that work gets burned up and it doesn't get credited to you on Judgment Day." That's why it says, "A man thinks in his heart, so is he."

All right, let's move on to verse 3: "For you died, and your life is hidden with Christ in God." This is connected to Galatians. It's reminding me of Galatians 2:20: "I am crucified with Christ. Nevertheless, it is not I who live, but Christ in me." So, if you are dead, then the only thing that can cause you to be alive is Christ in you, period. That means when you surrendered your heart to God to begin with through Christ, that's where we should stay. And we talked about that in a previous broadcast. Paul says, "How you began, that's how you need to continue." When you were on your knees and you were crying and you were surrendering your life to Christ, it is that moment that should burn in your life. This is what it should look like every day. Every day you should wake up—I know this is what God's doing in my life. Every day I wake up and go, "God, why are you giving me breath in my lungs? Why are you giving me the mercy that you give me? I'm a sinner that deserves death. The wages of sin is death." But praise God we don't stay there. There's a giant comma—even though there's no punctuation in the original Semitic languages, in English there is, and I'm grateful for that big comma. But it doesn't just say that the wages of sin is death—"but the free gift of God is eternal life through Christ Jesus our Lord." The gift is the grace. You deserve death. I deserve death, but God doesn't give us death. If you repent of your sin, He gives you life, and that is something that is a mystery, an enigma to me. I don't understand it. Paul didn't understand it. You don't even have to understand it. You just need to accept it by faith.

So, if you're at a place right now where you feel like you are in the dirt, recognize—yep, you're in the dirt. Return like the prodigal son, and the Father will be waiting to kill the fatted calf for you, too. That's just what grace does, ladies and gentlemen. It doesn't give us the license to sin. It gives us the right to get back up so we don't sin again. Somebody put "Amen" in the comments right there.

"Therefore, put to death your members," verse 5, "which are on earth." And he gives us a list here. Fornication. Guys, we need to get rid of pornography. Even women need to get rid of it. Get it out of your house. It's unclean. It will bait you into death. It will absolutely castrate you, for lack of a better word, from your inheritance and all the blessings that God wants to give you. The enemy just wants to prevent you from blessing, and he does this through fornication. Fornication is, in my opinion, the number one hook that the enemy uses, and once that fish is on—once you're on that hook—he will reel you in and prevent you from swimming around. There is no freedom when you are in pornography or when you're in fornication. Trust me, I was in it for a very, very long time. I was barely hanging on for a very long time. Well over 10 years of my life I spent totally addicted to pornography. I couldn't get out of it. I simply didn't fear God at the level and understand the spiritual war, and I didn't fight every day to get out of it. I ate from the tree of knowledge of good and evil, hated it, but went back to it like a dog to its vomit. And it just literally brought chaos and

cancer to everything around me. Praise God for His grace that I am free from that, and I'm living proof that you can be free from those sins as well.

Uncleanness, passion. You know what passion does? It blinds us. Passion is like what a carrot is in front of the greyhound on the track—or whatever that is, the rabbit on the greyhound, that fake rabbit they put in front of the greyhound to make him run. It's that passion, but you never get it. Just like the greyhound, all the enemy's trying to do is get you to run down his track. You will never get what your flesh desires, because the moment you think you do, the rabbit just goes a little further. You can never actually be satisfied in the passion of the flesh. I know it. I've been there. I've made those mistakes, ladies and gentlemen. Almost all of us that are on this broadcast can point to a moment where you fell into passion when you were a kid or a teenager or as an adult, in whatever category. It doesn't even mean sexual passion. It can mean you went so much into working out, into exercise, that you left your family. You abandoned your family for your passion. For me, one of my passions was racing dirt bikes. And I would go every single weekend with my brother-in-law or go to a race. It was my passion. And when I wasn't racing, I was working on my bike, I was making it better, and so on and so forth. And I literally look back and go, "Oh my gosh, I can't believe I did that." I literally was abandoning my family. And even when I brought them to the races, the focus wasn't on them, it was on me. I lived a life of selfishness all based on passion. Actually, it's just dawning on me—that's what I named my ministry, Passion for Truth. Praise God, there is a passion that is holy, and that's the passion for God. And God is truth. Amen?

All right, let's move on before I have to confess all of my sins online. Evil desire. Covetousness, which is idolatry. When we look at other people in any way, shape, or form—and listen, if you're a minister out there listening to this, we can absolutely fall into covetousness almost easier than anybody. I know that when I hear another preacher, let's say on TV, I hear him preach—I remember the first time I visited Elevation Church. Someone took me to Elevation Church and I heard Pastor Furtick speak. I was in awe of his oratory skills. I'm like, "Man, I thought I was a pretty good speaker. This guy makes me look like I'm a stuttering fool." Like his gift is extraordinary, and I immediately fell into covetousness. We are constantly comparing ourselves with one another, and it should not be, because we are constantly in idolatry. The moment you compare yourself to someone else—girls, listen to me—the moment you compare yourself to another young lady, you're in idolatry. Women, the moment you compare yourself to someone online, you're in idolatry. It doesn't matter what the category is. It's idolatry. The only thing we compare ourselves to is our full potential. Are we hitting our full potential in Christ? If not, then we need to pursue our full potential, for the kingdom of God is at stake. Amen.

Let's continue. "Because of these things," verse 6, "the wrath of God is coming upon the sons of disobedience, in which you yourselves once walked when you lived in them." So now he's going to contrast those things: "But now you yourselves are to put off all of this." So first was the physical, now it's going to be all in the speech area and the attitude. Put off anger. Did you know anger, just a little side note, is not the real thing—the real problem. Anger is simply a cloaking device. It's a manifestation of insecurity. When someone—listen to what I just said there. I think that's important. This is what I learned from my life, okay, is that because I had an anger problem. And by the way, the more sin that you have in your life, the more you're struggling with something, the more angry you become as a believer in Christ. I don't know if anybody has ever put those two together, but I know in my life, in my past, the more I was struggling, the more I became angry

because I knew that's not who I wanted to be and it angered me, right? And it came out on other people. But listen—it's really insecurity. So when somebody—unless you're in sin—when somebody attacks you or slanders you, whatever it might be, frustrates you, when you are fully, fully at rest and peace with your identity in Christ, it's not possible for anybody to really upset you. Because that anger, or that frustration, because you feel attacked, or you feel... It's really insecurity. It's showing you—the anger's showing you that you don't know who your identity is. Your identity's not been fully formed in Christ. This is why Yeshua Himself was slandered, was gossiped, was hit, was beaten, and He went to the cross and said not a word. And the only word He did say, by the way, was, "Father, forgive them, for they know not what they do." He fully understood his position with God. Nothing could threaten that. Anger comes from a position of "I'm not in control." And that is insecurity. Because if you feel like you have to be in control, you're actually an incredibly insecure person. Because that means that you feel like things are going to fall apart if you're not in control. And if that's you, by the way, you need to confess that in the comments before God. Say, "I am a control freak." Just be honest. Because if I wasn't filming this, I would have put that in the comments right now. I'm constantly working on my own insecurity, which has really come a long way, I will tell you. God has pressed in me this peaceful moment where I don't have to be liked. I don't have to be a big influencer in the kingdom anymore. I don't have to be a lot of things. I don't have to please everybody. I just need to please God. I need to please my wife and my children. Anything after that is just icing on the cake for me. It's a different mentality. It used to be all of that. Not anymore. I just want to love God and love my neighbor as myself. And as soon as I figure out how to do that, I'll let you know, and then the rest of this will all become easy. Amen? Let's major on the majors.

Alright, what else we got? Wrath, malice, blasphemy, filthy language. You know what? Some of you out there in Christianity have noticed this. We somehow have given up. We are sliding down the water slide of immorality in our speech. I have literally had debates with Christian youth pastors that believe it's okay to curse. I have pulled my kids out of camps, youth camps, because the director of the camp believed it's okay to curse. "It's just words." Can you even believe that? This is the day and age that we are living in. Depravity of man is lowering even inside the church. It ought not to be. And if you believe it's okay to curse, you need to watch this video right here. I challenge you to survive this video and you might have your mind changed. God is not asking for us to be like the world, to win the world. You shouldn't have to hold up a Playboy magazine to attract men so you can give them the gospel. That is not the intention or the heart of God. We should be separate and holy, set apart in every single way. Somebody say "Amen."

"Do not lie to one another, since you have put off the old man with his deeds, and put on the new man, who is renewed in knowledge according to the image of him who created him"—the knowledge of Christ in you. "Listen, where there is neither Greek nor Jew, circumcised nor uncircumcised, barbarian, Scythian, slave nor free, but Christ is all and in all." My friends, this is really, really important. We're going to burn through the rest of this, I promise. But this verse is significant because in the first century, in the Church of Colossae, in Ephesus, even in Galatia, Corinth, Thessalonica, they're all having the same problem. These mystery religions, philosophy, vain deceit as Paul called them, the traditions and doctrines of men that were coming from the school of Shammai mainly, who are very, very strict in their rules. So Jews were getting saved, coming from the school of Shammai, and they were coming into the understanding that Yeshua was the Messiah, but they were imposing all of the traditions—and what we call today in Judaism,

the Talmud—the traditions and doctrines of the rabbis that had nothing to do with Scripture. They were not found in God's commandments, and they were choking out the relationship and the spirit, so the spirit and truth couldn't come together. It literally was just tradition—neither spirit nor truth. It was just religion, dead religion. It had a form of godliness, but it denied the power of God when you put spirit and truth together, right? So these people were coming down and they were making a big deal about identity, ethnicity, background, club membership, denominational membership, if you will. And they were looked down on, these Gentiles, because they were like second-class citizens. They had always been second-class citizens in Judaism. And if you wanted to be part of their club, the only way was to convert to Judaism and leave your identity behind. See, that's not the way it works in God's design, if you will. In the religion of God, in the Scriptures, and what Paul is trying to explain is, look, when you come into the kingdom of God, which is defined as Israel, by the way—there is no other kingdom of God that is defined in all of Scripture outside of Israel. That's why Paul says that you are Gentiles—we're far off from the commonwealth of Israel, but now you are made citizens of the commonwealth of Israel. You are now partakers in the covenants of promise. That's why the new covenant is not with anyone but the house of Israel, the northern ten tribes, and the house of Judah, the southern two tribes. It's just all about Israel. And if you are not familiar with that, I encourage you to watch the new Identity Crisis that is coming out, and you will absolutely be challenged beyond imagination of what I'm talking about.

But this is why Paul says, "Guys, there's no Greek or Jew. There's no circumcised, uncircumcised, male or female." He's not saying that there's no such thing as male or female. The delineations are there. But when you're inside covenant Israel, when you're inside covenant with God, He only sees you. He only sees the blood of Christ and it's equal across the board. Everyone is the same. Ladies and gentlemen, this has never happened in the first century or before. In every single religion, in every single state, there was a hierarchy. And the hierarchy typically was either you're anointed by the gods for that hierarchy, like a Pharaoh, or you grew into that position through your works and you elevated yourself. And this is the position of the mother of James and John, who said, "I want my boys to be at your right hand, your left." And Yeshua was like, "Oy vey, man, you people just don't get anything. My kingdom is not like this world that is built off a hierarchy and growing in influence based on your works." You see, I may have a large YouTube channel. I think I have a very small YouTube channel, to be honest. Some people think I have a large influence. I only have the influence that God lets me have, and it's about this big. But those that have two people subscribed to their channel are no different than me if they're operating at their full potential inside of Christ. That's where the judgment happens. If you want to have any kind of competition—if you're competitive like I am, all right, a former athlete—actually, that's not a good thing. I want to be an athlete still today in my 50s. I'm trying. But at the end of the day, if you're competitive like I am, the only way that there's going to be any type of hierarchy is going to be based on hitting your full potential. You know, I don't ever want to stand before God and have Him introduce me—a friend of mine told me this many years ago, it rocked my world—I don't want to stand before God and have Him introduce me to the Jim Staley I could have been. If I have to look up at the person I could have been, I'm going to be judged for that gap. Most of us feel like it's just about, well, I need to repent of my sin. I'm going to do the best that I can. But we don't realize that we're going to be judged based off of sin. We're going to be judged based off the good things that we do. And we're going to be judged off the difference of what we could have done. And that should leave you frightened. Because that gap, for most of us, is really, really large. Let us

depreciate the gap and fill it. You should not be defined, nor I, by our lowest moment. We should be defined on what we do after that moment. And somebody needs to hear that, as I did in my life.

All right, here we go. Let's move on to the character of the new man. Verse 12: "Therefore, as the elect of God, holy and beloved..." By the way, there's never a definition in all the Bible of the elect outside of covenant Israel. I didn't say all of Israel, because Ahab was an Israelite. Jezebel, right? We've got all these terrible Israelites—Jeroboam, alright, half the kings in the north and the south. They were all Israelites, but covenant Israel was Elijah. Elijah and the 7,000 prophets that God had reserved for Himself—they were covenant Israel. That's why Paul says it doesn't matter if you think you're of Israel, you may not be of Israel. Only when you're in covenant do you become part of Israel. See, his verbology, his vocabulary is all prophet-centered. It's all the same verbology that is used in the Tanakh, the Old Testament. The prophecy about Israel becoming whole again—they are the elect of God. It is the prophets that He set aside. The elect is not those that are Gentiles or the random believers in Christ today. How dare we in our pride arrogantly strip from the Scriptures the definition of what the elect is? The elect are the people of God that believe God and are in covenant with Him. He calls that Israel. That's why it says—I believe it's in Proverbs—that God inhabits the praises of what? You might have said "His people," but that's not what the Scripture says. Go look it up. It literally says God inhabits the praises of Israel. We are Israel. We are grafted into that olive tree, ladies and gentlemen. That's what Identity Crisis is all about. Go watch it. It will literally give you the foundation that you need for understanding all of the Scriptures.

So, he has put on tender mercies, kindness, humility, meekness, longsuffering. You know what that means? All of those really fruits of the Spirit from Galatians 5, it's really saying, "Just look at everyone is above you." If you want a hack, this is what happened to me. God showed me everyone is above you, Jim. The moment that you realize everyone is up there and you're down here is the place where you actually see for the first time in your life. See, Scripture says that when you look down on somebody, the moment you look at someone else's sin and you judge them for that is the moment you become blind. Because that is the speck in your brother's eye. But you can't see the log in your own—that the moment you come over the top and you judge them is the moment you took the judgment seat of Christ. And that is not only idolatry, golden calf idolatry, but that is the most dangerous place you could ever be, because that's the moment you become blind and you fall into your own pit. God says, the moment even your enemies fall is the moment you should never gloat, but you should pray for them. The theology of Christ just put the whole first-century Judaism thought process upside down. They were supposed to hate their enemies. Yeshua said, "Man, love your enemies. If you hate your enemies, you're blind. If you pray for them, you're awake and you are full of the vision of heaven." Because God looks down and sees all of it. He sees all of our disgusting sins. And here's the worst part—listen carefully, and you don't want to hear this—He sees our thoughts as if they are real. The thoughts that if you were put into visual form through AI, we would all hang our head in shame. And some of us struggle with it every single day. The enemy is right there planting those thoughts. Do you take them captive? Do you direct your thoughts towards heaven? Or do you entertain those thoughts for a moment? Those thoughts are real in the kingdom of heaven. That's why it says in verse 13, Christ forgave you, so you must do. Christ doesn't look at you that way. Why are you looking at somebody else that way? He forgave you. How dare you not forgive someone else? Man, we've just been missing it, my friends.

Verse 14: "But above all things, put on love, which is the bond of perfection, and let the peace of God rule in your hearts, to which you also were called in one body, and be thankful." You see, the moment that true shalom of God rules in your heart—you know what that word "rule" means? It's an umpire. That's what the Greek word really means. It's like an umpire. The love and the peace of God is the umpire judge in your heart. That's what it is. The heart is always going to judge. You're always going to judge. We are built for making discerning decisions. But ever since the fall, that discernment of decisions has turned into right and wrong, which can be good. But the moment that we have right or wrong, sometimes we don't realize that judgment puts that person in an inferior position and puts us in a superior position. And the moment you do that, you're blind. The enemy is taking you by the hand. This is why we put on the spirit of love. We take on offense so much. I love John Bevere's book, "The Bait of Satan." You should get it if you haven't ever read it. It is mind-blowing. Incredible work of Christian literature that every believer should have already read, especially if you're married—trust me. I wish somebody would have given it to me on my wedding day. Maybe I wouldn't get so offended. Offense makes us blind. When we choose to overlook offense, we're walking in the image of Christ. And therefore, if we are falsely accused or if we are truly wronged, God is required in that nakedness where we choose to be vulnerable and choose to be wrong even though we're not wrong. And listen carefully—this is deep. This is the moment in your nakedness where your Bridegroom is required to clothe His bride in His glory. But if you clothe yourself in your own defence, you back off and say, "Oh, they've got this." He cannot clothe you when you have your own clothes on. So be vulnerable before men. Let the world do what it's going to do to you, and watch God do what He does.

We come to some controversial scriptures here. Verse 16: "Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in the heart to the Lord." In other words, in everything that you do, it should be about Scripture. "And whatever you do in word or deed, do all in the name of Christ." In other words, there's not a separation between church and your state. Most people go to church on Sunday, and they have a certain look and feel, and that's what they do—or Saturday, or whatever day that you go. And then the rest of the week, they operate in their own flesh. Paul says it should never be this way. Everything you do should be as you are putting an offering on the altar for God. Everything.

Verse 18: "Wives, submit to your own husbands as fitting unto the Lord." Now, this scripture has been taken out of context and been abused by husbands for millennia, I would imagine. "Wives, you need to submit to me." Listen, let me make something very clear. I've been married almost 30 years. When you tell—if you have to tell your wife to submit, one, it's not gonna happen. Two, you're a terrible husband. It's just that simple. Because a husband that is a great leader—people naturally submit, and it doesn't even have to be your wife. People volunteer to submit to great leadership. So if you have to tell your wife to submit, you should tell yourself to be a better leader. And for that reason, I know every wife is going to give this link to their husband and say, "You watch this or there's no dinner tomorrow night," okay? But here's the truth. Modern readers often stop right here at the wives part. But Paul begins with the mutual responsibilities of the entire household. His instructions are elevating women far beyond what's normal Greco-Roman empire culture that pushed women down. Paul is saying, "No, no, no, no, no. Women, wives, submit to your husband." But the next one is mind-blowing because these instructions never existed before in Roman culture. Submission here is wives willingly ordering themselves underneath a good

authority in God's design, not inferiority or worthlessness. They're voluntarily saying, "I want to submit to that authority because he's a good authority. I trust him." Let me give you a hack. It took me years to teach my wife this, and it's so hard, even for her to do today. I hope she doesn't watch this. I'll probably get in trouble for her for saying this. But I used to tell her—here's the hack for all husbands. The moment that you come to us, if you want us to do something, this is what you want to do. You come to your husband, and you say, "Husband," or whatever the situation is, "I willingly surrender my thoughts, my will to you on this. You know where I stand on this. But you are the head of the house and God's appointed you that. I trust you and I put this in your lap, and this is between you and God, and we will trust you. I will trust you 100%. Whatever decision that you make, I got your back." I'm telling you, if you do that, it will scare us husbands out of our mind. Like literally, we'll be like, "Wait a minute, she's not arguing with me now. I can't even blame her, right? This is all on me." We feel the weight of that. So this is why Paul gives us this order, because the recognition that the buck stops with the husband. Wives should be the good co-pilot and say, "Honey, these are some things that I see—maybe you see them, maybe you don't—but this is where I'm at. And whatever decision that you want to make on this, I'm totally with you, but here's my perspective. But ultimately, God's put the decision on you." We don't like to hear that. We're really kind of looking for somebody else to blame. But if you argue with us, we'll argue back. Put it in your husband's—just try this. Just test it. And then come back and write us, put it in the comments what happened, okay?

All right, let's move on here—we're not going to finish. "Husbands, love your wives and do not be bitter towards them." Look, I could spend an hour just on this one verse. It's easy to submit, which is voluntarily recognize one's position inside of God's design, but it's way more difficult to love. God says, "Husbands, if you love your wives"—this is what took me 20-some-odd years to learn with my wife. I just—honestly, can I just be honest? I've not been a very good husband in my entire life. I was hooked on pornography from the very beginning of my marriage in 1996, which seems like forever ago. I guess it was three decades ago. And I was arrogant, I was egotistical, I was a narcissist. I probably broke the needle on narcissism at multiple times in my life. Books have been written about me in that area, I'm sure. But at the end of the day, all I had to do was love my wife. And I would have received everything I ever wanted. Everything I ever wanted—like my children say. And I am now. I'm receiving everything I've ever wanted. I have the best marriage out there. I absolutely am in love with my life. My wife is in love with me. And sometimes it makes my kids nauseous. And I've been married for 30 years. What's the secret? The secret's very simple. I learned to love with no return. No hidden motivation. Just love her. Pour into her well. And I learned the secret. God gave her this supernatural ability to multiply. So whatever I put in the well, she's going to multiply. If I put dirt in it, she's going to multiply it. And what I'm going to get back is a cup of dirt. And then I can't get mad—and I did for years, getting mad at my wife for giving me something I don't want. But wait a minute, that's what I gave her, and she just multiplied it. So at the end of the day, I learned how to love. If we love our wives, it is so easy for them to submit, it's not even funny. And if you're a wife out there, you probably should put in the comments, "Amen," all caps with bold and exclamation points after it, because it's just true.

And that leads us to this. If husbands are loving their wives, and wives are voluntarily putting that gravity into their husband and loving their husbands that way, recognizing their authority, then the children—they just obey. They just do. I know my children do, and I got six, and I'm batting 1,000. All of my children—whether they're married, I got grandkids—and the four that live at home, all of

them love the Lord and they honor us. It's amazing. When you put your house in order, it's amazing how it turns out. "Fathers, don't provoke your children unless they become discouraged," and we can do that. And again, I could spend a whole teaching just on that. We're so good at provoking.

"Bondservants, obey in all things your masters according to the flesh, not with eye service as men-pleasers, but in sincerity of heart, pleasing God." Now, I want to talk about this for just a minute, and we're going to end with this. When it says "bondservant," this is a cultural thing here, but bondservant is someone who is choosing. So, by Paul's day, look, Roman slavery was completely different than slavery that we're used to today. The slavery that we're accustomed to in modern society is nothing like what's called a "doulos" was in Paul's day. A doulos, or a bondservant or a slave, could be a physician, an accountant, a teacher, a government official, a craftsman, maybe even a manager of an estate. There's multiple different kinds of slaves, if you will, or servants that existed in Hebrew culture. One was a Hebrew debt servant. That is where someone would sell themselves into slavery because of poverty—or they owed a debt and they would go to what's called a debtor's prison. And the only way out was to work for the person that you owed the debt to. Imagine how many people would actually probably pay their mortgage on time if they knew they had to go to work for the bank. That's exactly what an indentured servant or a debt servant would be. But God said, "After six years, they're set free." So if you bought a servant that was being sold, they were selling their services. So today, we have full websites designed for people to sell their services. That's exactly what this is. They were poor, they had no way out of their debt, and they're selling their services to work off their debt, and they knew they only had to do it for six years, and they're set free according to the Scriptures. Then there's also a bondservant. Now, a regular servant is one that's set free after six years, but after six years, you came to that seventh year, and you might love working for this employer. You might absolutely love your master. If you chose to remain, they would pierce your ear with a wooden dowel, and you would forever be a lifelong servant—and you might never want to leave. As a matter of fact, going even back to Abraham Lincoln, who had many slaves, they didn't want to leave. They had no place to go and they loved working for President Lincoln. They loved it. They enjoyed the love and the service to him because it went both ways. He took care of them. It was a symbiotic relationship. They had no place to go anyway. So, he's providing food and shelter, and he was very good to them. And so even when they were free, they didn't want to leave. This becomes a bondservant in Scripture.

You also have foreign captives. So you have slaves that are captured in war. They don't have an automatic release, but they're captured in war. And honestly, in that culture, women are going to die with their children if someone didn't take care of them. So yes, they would be a slave, but most of the time they moved into servanthood. And a female, many times, would actually be married by someone. They would get married, and they took on the Israelite culture, and then they were accessed to all of the laws and protection of that wife. Purchase a servant from a foreign country—if you acquired one from a foreign nation that was already in servanthood there, they would bring them on here, except now they were subject to the law of the Torah. This is absolute proof that a Gentile coming into Israelite culture, he was now protected by Israelite law, which was God's law. And so there was a phenomenal amount of laws that dealt with this. So I just wanted to point that out real quickly. Servanthood, bondservant, and slaves—those words were different definitions back then than it is today. I know people sometimes, especially agnostic or the atheist community, freak out when they see the word "slave" in the Bible, but it didn't work

that way. Israelite culture protected the cultural nuances of slavery and bond servanthood like no other religion or country ever did. They were required to be treated well. As a matter of fact, if you ever even—if you hit a servant and broke a bone or something, they were required to be set free. Done. You're set free. That is how well servants and slaves were required to be taken care of according to Torah, okay?

That's why it says, "Obey in all things your masters," because you're not doing it—do it with the right heart, because you're doing it unto God. Whatever position—this is what Paul is trying to say—whatever position you find yourself in, do it with the love of God. That's it. Period. "Knowing that from the Lord you will receive the reward of the inheritance." That word is borrowing from the prophets in Israel nomenclature. This is the verbology of the Promised Land. You will gain that reward if you serve Christ. So whatever place that you find yourself in, you can either do it with a bad attitude and get no credit, or you can do it for Christ and get all the credit in the world. Think about that, ladies and gentlemen. You have a job right now. You hate your job. You can either come home every night and complain, or you can complain to God, or you can recognize this is where God has you right now. Maybe you're here to learn something. Maybe it's not about the money or you getting the ooey-gooeys of how much you love your job. Maybe He's preparing you and qualifying you for something greater, and the attitude is everything. Maybe it's not about the skill set. Maybe He's training you to be thankful in the small things so He can give you the large things. Ever thought about that?

"In the end, he who does wrong will be repaid for what he has done, and there is no partiality." God is not partial. He operates by faith as well. And that's what He's looking for. If we operate in faith, we are treated as covenant members of faith. And that brings a blessing. And I'll end with this. There is no place that you can be in your life, high or low, where you cannot be thankful. Because the moment that you realize that you're still breathing—something to be thankful. It doesn't matter. Be thankful and love God wherever you're at. Give Him glory in the middle of your storm, outside of the storm, sunny day, on the beach, at the bottom of the tonsils of a whale—be thankful. God is waiting to give you your promotion, if you will. My goodness, my friends, we are flying right along here. This finishes Colossians chapter 3. Thank you for spending time with us.

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