

Colossians 3:15-4:1

Outline of 3:15-17

- An imperative is provided in each verse
- Thankfulness is mentioned with each provision from Christ
- Each is focused on an sphere of the Christian experience on earth

3:15 – The Peace of Christ

1. Imperative – “let rule” – a command to let peace from Christ rule in all you Christians hearts
2. Thankfulness – “and be thankful”
3. Sphere of operation – in the body, the church, among believers

3:16 – The Word of Christ

1. Imperative – “let dwell” – a command to let the Word of Christ dwell in all you Christians
 - a. In wisdom
 - b. In teaching
 - c. In admonishing
2. Thankfulness – in grace sing to the God thanksgiving using psalms, hymns and spiritual songs
3. Sphere of operation – instruction, growth and insight of each of you believers

3:17 – The Name of the Lord Jesus

1. Imperative – implied is the command to “be thankful” (*kai eucharistoi ginesthe*, “and thankful be”) from verse 15
2. Thankfulness – for all you can say and do “in the name of the Lord Jesus” give thanks to God the Father
3. Sphere of operation – everything you go out and do in life (spoken or action)

3:15 – “And let the peace of Christ rule in your hearts, to which indeed you were called in one body. And be thankful.”

	2532 [e]	3588 [e]	1515 [e]	3588 [e]	5547 [e]	1018 [e]	1722 [e]	3588 [e]	2588 [e]	4771 [e]	1519 [e]
	kai	hē	eirēnē	tou	Christou	brabeuetō	en	tais	kardiais	hymōn	eis
15	καὶ	ἡ	εἰρήνη	τοῦ	Χριστοῦ	βραβευέτω	ἐν	ταῖς	καρδίαις	ὑμῶν	, εἰς
	And	the	peace	-	from Christ	let rule	in	the	hearts	of you	to
	Conj	Art-NFS	N-NFS	Art-GMS	N-GMS	V-PMA-3S	Prep	Art-DFP	N-DFP	PPro-G2P	Prep

	3739 [e]	2532 [e]	2564 [e]		1722 [e]	1520 [e]	4983 [e]	2532 [e]	2170 [e]	1096 [e]
	hēn	kai	eklēthēte	en	heni	sōmati	kai	eucharistoi	ginesthe	
	ἦν	καὶ	ἐκλήθητε	ἐν	ἐνὶ	σώματι	καὶ	εὐχάριστοι	γίνεσθε	.
	which	also	you were called	in	one	body	And	thankful	be	
	RelPro-AFS	Conj	V-AIP-2P	Prep	Adj-DNS	N-DNS	Conj	Adj-NMP	V-PMM/P-2P	

1. “the peace of Christ”
 - a. This picks up the concept of the Hebrew term shalom which is wholeness in your person and in relationships. It is more than absence of conflict. It is harmon with God’s Reality. You must know Truth for this to occur.

- b. John 14:27 – “Peace I leave with you; my peace I give to you. Not as the world gives do I give to you. Let not your hearts be troubled, neither let them be afraid.”
 - c. Ephesians 2:14 – “For he himself is our peace, who has made us both one and has broken down in his flesh the dividing wall of hostility”
 - d. 2 Thes. 3:16 – “Now may the Lord of peace himself give you peace at all times in every way. The Lord be with you all.”
2. “rule”
 - a. “rule” or *brabeuo*, means “to act as umpire”. It means literally “to act as arbiter in the games”
 - b. The shalom that comes from Christ is to be the umpire deciding your attitude in the games played among believers.
 3. The focus on this verse is in the body of believers. For the one body of Christ to function in the temporal world among the redeemed with a fallen nature then peace must be the umpire making the final decisions.

3:16 – “Let the word of Christ dwell in you richly, teaching and admonishing one another in all wisdom, singing psalms and hymns and spiritual songs, with thankfulness in your hearts to God.”

3588 [e]	3056 [e]	3588 [e]	5547 [e]	1774 [e]	1722 [e]	4771 [e]	4146 [e]	1722 [e]	3956 [e]	4678 [e]
Ho	logos	tou	Christou	enoikeitō	en	hymn	plousiōs	en	pasē	sophia
16 Ὁ	λόγος	τοῦ	Χριστοῦ	ἐνοικεῖτω	ἐν	ὑμῖν	πλουσίως	, ἐν	πάσῃ	σοφίᾳ
The	word	-	of Christ	let dwell	in	you	richly	in	all	wisdom
Art-NMS	N-NMS	Art-GMS	N-GMS	V-PMA-3S	Prep	PPro-D2P	Adv	Prep	Adj-DFS	N-DFS

1321 [e]	2532 [e]	3560 [e]	1438 [e]	5568 [e]	5215 [e]	5603 [e]	4152 [e]
didaskontes	kai	nouthetountes	heautous	psalmois	hymnois	ōdais	pneumatikais
διδάσκοντες	καὶ	νουθετοῦντες	ἑαυτοὺς	ψαλμοῖς	, ὕμνοις	, ᾠδαῖς	πνευματικαῖς
teaching	and	admonishing	each other	in psalms	hymns	[and] songs	spiritual
V-PPA-NMP	Conj	V-PPA-NMP	RefPro-AM3P	N-DMP	N-DMP	N-DFP	Adj-DFP

1722 [e]	3588 [e]	5485 [e]	103 [e]	1722 [e]	3588 [e]	2588 [e]	4771 [e]	3588 [e]	2316 [e]
en	tē	chariti	adontes	en	tais	kardiaias	hymōn	tō	Theō
ἐν	τῇ	χάριτι	ᾄδοντες	, ἐν	ταῖς	καρδίαις	ὑμῶν	, τῷ	Θεῷ
with	-	grace	singing	in	the	hearts	of you	to	God
Prep	Art-DFS	N-DFS	V-PPA-NMP	Prep	Art-DFP	N-DFP	PPro-G2P	Art-DMS	N-DMS

1. Here we need to explain the phrase “word of Christ”. Does it refer to:
 - a. the message about Christ, or
 - b. the message from Christ
2. if “word of Christ” refers to the words spoken by Christ on earth or the words revealed to prophets and apostles, we can gain insight from a similar verse at the same point in the letter to the Ephesians:

“Look carefully then how you walk, not as unwise but as wise, making the best use of the time, because the days are evil. Therefore do not be foolish, but understand what the will of the Lord

is. And do not get drunk with wine, for that is debauchery, but **be filled with the Spirit**, addressing one another in psalms and hymns and spiritual songs, singing and making melody to the Lord with your heart, giving thanks always and for everything to God the Father in the name of our Lord Jesus Christ, submitting to one another out of reverence for Christ.”
– Ephesians 5:15-21

3. It might appear that “word of Christ” and “Spirit” are the same. Knowing the Word of Christ is to “be filled with the Spirit” and vice versa.
4. “let dwell”, *enoikeo*, means “to dwell in” and “I am settled and stationary in”.
 - a. It is a word used to express dwelling in a home or to refer to one’s personal residence.
 - b. It is a state of dwelling.
5. And, note Ephesians 5:18-21 parallel verse focuses on “be filled with the Spirit.”
 - a. Two sides of the same coin: The Word and The Spirit –
 - i. The “word of Christ” would be looking back at the words Christ had spoken during his life. This would not be the words the Lord would speak as in an inner voice or personal witness to the individual hearts.
 - ii. Both the “word of Christ” (here, Col. 3:16) and “being filled with the Spirit” (Ep. 5:18-21) are parallel and result in similar products in the believers.
 - iii. The “word” is to be a driving force and determining factor in the body of believers living in harmony with each other and motivated by love.
 - iv. It may be Paul avoided referring to the “spirit” and any form of personal mysticism to prevent the Colossians from misunderstanding what he was saying.
6. “Teaching” – orderly arrangement of truth
7. “Admonishing” – includes encouragement to live out the truth of the word of God that has been taught in a practical and moral fashion.
8. Thanksgiving was to be given to God for the “word of Christ” and the “teaching/admonishing” by singing songs of thanksgiving.
9. The breakdown of the meaning of the types of music or song may not be necessary or intended by Paul, but if they were to be divided the division could be something like this:
 - a. Psalms – Jewish style, maybe; Old Testament Psalms, but also consider 1 Corinthians 14:26 – “each one has a psalm.”
 - b. Hymn – Greek style singing, maybe; only used in NT here and Ephesians 5:19. A celebration of praise or the proclamation of doctrinal truth such as Colossians 1:15-20 and Philippians 2:5-11
 - c. Spiritual Songs – refers to spiritual inspired or directed lyrics. Note that “spiritual” qualifies all three: psalms, hymns and songs.

3:17 – “And whatever you do, in word or deed, do everything in the name of the Lord Jesus, giving thanks to God the Father through him.”

2532 [e]	3956 [e]	3739 [e]	5101 [e]	1437 [e]	4160 [e]	1722 [e]	3056 [e]	2228 [e]	1722 [e]	2041 [e]	3956 [e]
kai	pan	ho	ti	ean	poiēte	en	logō	ē	en	ergō	panta
17 καὶ	πάν	, ὅ	τι	ἐὰν	ποιῆτε	ἐν	λόγῳ	ἢ	ἐν	ἔργῳ	, πάντα
And	everything	which	what	if	you might do	in	word	or	in	deed	all
Conj	Adj-ANS	RelPro-ANS	IPro-ANS	Conj	V-PSA-2P	Prep	N-DMS	Conj	Prep	N-DNS	Adj-ANP

1722 [e]	3686 [e]	2962 [e]	2424 [e]	2168 [e]	3588 [e]	2316 [e]	3962 [e]	1223 [e]	846 [e]
en	onomati	Kyriou	Iēsou	eucharistountes	tō	Theō	Patri	di'	autou
ἐν	ὀνόματι	Κυρίου	Ἰησοῦ	, εὐχαριστοῦντες	τῷ	Θεῷ	Πατρὶ	δι'	αὐτοῦ .
in	[the] name	of [the] Lord	Jesus	giving thanks	-	to God	[the] Father	through	Him
Prep	N-DNS	N-GMS	N-GMS	V-PPA-NMP	Art-DMS	N-DMS	N-DMS	Prep	PPro-GM3S

The three step process of the Christian life is clear:

1. Being among the members of the body of Christ peacefully in order to be strengthened and prepared.
2. Be equip with the Truth, the Word of Christ, so that each believer is filled with the Spirit empowered to apply wisdom and knowledge
3. Go into your life and into the world doing and saying everything in the Name of the Lord Jesus.

3:18 – “Wives, submit to your husbands, as is fitting in the Lord.”

3588 [e]	1135 [e]	5293 [e]	3588 [e]	435 [e]	5613 [e]	433 [e]	1722 [e]	2962 [e]
Hai	gynaikes	hypotassesthe	tois	andrasin	hōs	anēken	en	Kyriō
18 Αἱ	γυναῖκες	, ὑποτάσσεσθε	τοῖς	ἀνδράσιν	, ὡς	ἀνῆκεν	ἐν	Κυρίῳ .
-	Wives	submit yourselves	to the	husbands	as	is fitting	in	[the] Lord
Art-VFP	N-VFP	V-PMP-2P	Art-DMP	N-DMP	Adv	V-IIA-3S	Prep	N-DMS

1. “submit” – *hypotassesthe* is present imperative passive of *hypotasso* which means to place under, rank under, to subject, to obey.
 - a. Used to say “I place under”, “I subject to”, “I put myself into subjection”
 - b. Meaning here in passive indicates this “submitting” is done to the wife and not by the wife. In other words, the marriage position determines this action, not the wife’s personhood, inferiority, intelligence, social standing or cultural norm. The English struggles to communicate this:
 - i. NEB – “be subject to”
 - ii. NIV – “submit to”
 - iii. KJV – submit yourselves unto”
 - iv. GNB – “submit yourselves to”
 - v. Goodspeed -
“subordinate yourselves to”
 - c. Think of it this way:
 - i. You may be smarter than your parents, but they are the leader.
 - ii. You may be a better athlete than the players you are coaching, but they are the only ones who can play the game.

- iii. You may have more financial wisdom, but it is your working class neighbor who inherited the estate.
 - iv. Examples of position and responsibility go on and on and on.
 - v. It is by design, and the Creator designed it this way.
2. “fitting in the Lord” – *aneken* – “to be fit” or “be proper”. It is used to say “is due” or “suitable”. The idea is that in marriage this is the proper order.
- a. This is the first of many “organizational” themes Paul is going to mention.
 - b. There are systems and institutions established for the wellbeing of mankind in God’s creation and in God’s reality.
 - c. The sin nature of man will:
 - i. Pervert and abuse these institution. For example: Use marriage to be abusive and domineering of women. This is not the intent anymore that the winning coach wants to abuse his players or the honest financially wise neighbor feels it is his right to steel the inheritance of a neighbor who struggles managing money.
 - ii. Eliminate, override or mock the institution established by God.
3. FOCUS: This verse is talking about marriage. It is between one man and one woman. This verse is not saying women “submit” to men any more than the next verse is telling men to “love” all women as a husband “loves” his wife.

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

3588 [e]	435 [e]	25 [e]	3588 [e]	1135 [e]	2532 [e]	3361 [e]	4087 [e]	4314 [e]	846 [e]
Hoi	andres	agapate	tas	gynaikas	kai	mē	pikrainesthe	pros	autas
19 Oī	ἄνδρες	, ἀγαπάτε	τὰς	γυναῖκας	, καὶ	μὴ	πικραίνεσθε	πρὸς	αὐτάς .
-	Husbands	love	the	wives	and	not	be harsh	toward	them
Art-VMP	N-VMP	V-PMA-2P	Art-AFP	N-AFP	Conj	Adv	V-PMMP-2P	Prep	PPro-AF3P

1. “love” – agapate is present imperative active of agapao which means “to love” and is used to say “wish well, “take pleasure in”, “long for” and is based in reason and esteem for the other person. This is a love that considers the other person before themselves.
 - a. The matching verse in Ephesians 5:25: “Husbands, love your wives, as Christ loved the church and gave himself up for her”
2. “harsh” – means “to make bitter” and is used to say “I make bitter”, “I grow angry”, “I become harsh”
 - a. This term prohibits becoming bitter, resentful and expressing words or actions that cause pain
3. The grammatical details using continuing action allows this to say: “Keep on loving them and stop being harsh with them.”

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

3588 [e]	5043 [e]	5219 [e]	3588 [e]	1118 [e]	2596 [e]	3956 [e]	3778 [e]	1063 [e]	2101 [e]	1510 [e]	1722 [e]	2962 [e]
Ta	tekna	hypakouete	tois	goneusin	kata	panta	touto	gar	euareston	estin	en	Kyriō
20	Τὰ τέκνα ,	ὕπακούετε	τοῖς	γονεῦσιν	κατὰ	πάντα ;	τοῦτο	γὰρ	εὐάρεστόν	ἐστίν	ἐν	Κυρίῳ .
-	Children	obey	the	parents	in	all things	this	for	pleasing	is	in	[the] Lord
Art-VNP	N-VNP	V-PMA-2P	Art-DMP	N-DMP	Prep	Adj-ANP	DPro-NNS	Conj	Adj-NNS	V-PIA-3S	Prep	N-DMS

1. “obey” – “listen to”, “answer to”, “attend to”
2. “pleases” – acceptable, well-pleasing, grateful

3:21 – “Fathers, do not provoke your children, lest they become discouraged.”

3588 [e]	3962 [e]	3361 [e]	2042 [e]	3588 [e]	5043 [e]	4771 [e]	2443 [e]	3361 [e]	120 [e]
Hoi	pateres	mē	erethizete	ta	tekna	hymōn	hina	mē	athymōsin
21	Οἱ πατέρες ,	μὴ	ἐρεθίζετε	τὰ	τέκνα	ὑμῶν ,	ἵνα	μὴ	ἀθυμῶσιν .
-	Fathers	not	do provoke	the	children	of you	that	not	they might become discouraged
Art-VMP	N-VMP	Adv	V-PMA-2P	Art-ANP	N-ANP	PPro-G2P	Conj	Adv	V-PSA-3P

1. “provoke” – “to stir up”, “to arouse to anger”, “irritate”, “incite”
2. “discouraged” - “to lose heart”, “to be despondent”, “to become disheartened”
 - a. Basically the father’s attitude causes the children to give up

3:22 – “Bondservants, obey in everything those who are your earthly masters, not by way of eye-service, as people-pleasers, but with sincerity of heart, fearing the Lord.”

3588 [e]	1401 [e]	5219 [e]	2596 [e]	3956 [e]	3588 [e]	2596 [e]	4561 [e]	2962 [e]	3361 [e]	1722 [e]
Hoi	douloi	hypakouete	kata	panta	tois	kata	sarka	kyriois	mē	en
22	Οἱ δοῦλοι ,	ὕπακούετε	κατὰ	πάντα	τοῖς	κατὰ	σάρκα	κυρίοις ,	μὴ	ἐν
-	Slaves	obey	in	all things	the	according to	flesh	masters	not	with
Art-VMP	N-VMP	V-PMA-2P	Prep	Adj-ANP	Art-DMP	Prep	N-AFS	N-DMP	Adv	Prep

3787 [e]	5613 [e]	441 [e]	235 [e]	1722 [e]	572 [e]	2588 [e]	5399 [e]	3588 [e]	2962 [e]
ophthalmodouliais	hōs	anthrōpareskoi	all'	en	haplotēti	kardias	phoboumenoi	ton	Kyriōn
ὀφθαλμοδουλίαις	ὡς	ἀνθρωπάρεσκοι ,	ἀλλ'	ἐν	ἀπλότητι	καρδίας ,	φοβούμενοι	τὸν	Κύριον .
eye-services	as	men-pleasers	but	in	sincerity	of heart	fearing	the	Lord
N-DFP	Adv	Adj-NMP	Conj	Prep	N-DFS	N-GFS	V-PPM/P-NMP	Art-AMS	N-AMS

1. “slaves” is *douloi*. This word is often translated “servants”. It refers to someone who belongs to another and is without any ownership rights of their own.
2. They could be in total bondage as a result of being captive of war or as a result of debt, economics or politics.
3. Paul looks beyond their situation and urges slaves to live Christ like.
4. The largest section of verses are dedicated to slaves (3:22-25) possibly because:
 - a. Large number of believing slaves at Colosse
 - b. Onesimus (in the letter to Philemon) may have been one of many revolting/fleeing slaves
 - c. Onesimus’ escape may have encouraged others to behave the same
 - d. “obey” is *hypakouo* not “submit” *hypotasso*.

5. Clearly, many of the members of the believing community in Colosse were slaves because of the large portion of text written to them. Many of the new believing Christians were slaves and servants:
 - a. 1 Corinthians 1:26-29 – “For consider your calling, brothers: not many of you were wise according to worldly standards, not many were powerful, not many were of noble birth. But God chose what is foolish in the world to shame the wise; God chose what is weak in the world to shame the strong; God chose what is low and despised in the world, even things that are not, to bring to nothing things that are, so that no human being might boast in the presence of God.”
 - b. James 2:5 – “Listen, my beloved brothers: Has not God chosen the poor of this world to be rich in faith and to inherit the kingdom He promised those who love Him?”
6. Slaves time in the service or believing community was a unique time in culture where they were considered equals, brothers.
7. Their commitment to the Lord Jesus did not erase their temporal standing as servants with masters in this world. But, they could now serve with a higher calling and a new divine view of their life now and their life eternal.
 - a. Christianity was not a revolutionary movement to overthrow the world, but to invade the world with the philosophy, the life and the morals of a coming world (age or kingdom).
 - b. Christianity was about transformation of individuals which would cause transformation of pagan societies in the present age. But, Christianity would never completely conquer in this age because of the world, the flesh and the devil. Total overthrow would take place when the Lord Jesus returned.
 - c. Christians were never to be treasonous, but at times they would have to choose between serving the God or serving the world.
 - i. Acts 25:8 – “Then Paul made his defense: “I have done nothing wrong against the Jewish law or against the temple or against Caesar.”
 - ii. Romans 13:1-7
 - iii. 1 Peter 2:13-17
 - iv. Acts 5:29 – “Then Peter and the other apostles answered and said, “We ought to obey God rather than men.”
8. It is hard for the Western mind which is based in materialism, success and living your best life now to comprehend God’s concern for the inner man’s fellowship with God, preparation for eternity and conforming into the image of Jesus.
 - a. Conforming into the image of Jesus is opposite the “world system” controlled by Satan and his values.
 - b. Satan knows this age is passing away. He knows that what he has now in this temporal kingdom will eventually be lost for all eternity:
 - Rev. 12:12 – “Therefore, rejoice, O heavens and you who dwell in them! But woe to you, O earth and sea, for the devil has come down to you in great wrath, because he knows that his time is short!”
9. Slaves have a new attitude. No longer motivated by the world system and human approval.
 - a. *Ophthalmodoulia* is a compound of:
 - i. *Ophthalmos* = “eye”
 - ii. *Doulos* = “service”
 - b. “Fear of the Lord” – *phobeomai* – reverence for the Lord is now their motivation to serve in this age. Think of:

- i. Joseph
- ii. Daniel
- iii. Onesimus

3:23 – “Whatever you do, work heartily, as for the Lord and not for men,”

1. Slaves have a new reference point: The Lord
2. The Lord is the ultimate master of all
3. Work was not done for men, but in obedience and worship of the Lord
4. “work” is in the imperative or the mood of command
5. Here the word for “heart” or “heartily” is *ek psuche* which means “out of soul” and most likely refers to the physical effort that is manifested from the soul working through the body. This is in contrast to the inner attitude of 3:22 “sincerity of heart.”

3:24 – “knowing that from the Lord you will receive the inheritance as your reward. You are serving the Lord Christ.”

1. Slaves have a new level of reward. No longer temporal and of this passing world, but eternal and of the Kingdom of God.
2. “reward” is the same one referred to in 1:12 – “Giving joyful thanks to the Father, who has qualified you to share in the inheritance of his holy people in the kingdom of light.”

3:25 – “For the wrongdoer will be paid back for the wrong he has done, and there is no partiality.”

1. Three types of motivation are given in 3:24-35
 - a. Reward – an inheritance from the Lord. Here the doctrine of eternal rewards gets some life application.
 - b. The Lord – the slave’s service on earth was service to the Lord Christ.
 - c. Retribution – there will be vindication for anything the slaves do wrong or in rebellion.
2. Who is this verse warning: Slaves or Masters? This verse ends the words to slaves, but may introduce the words to the masters.
 - a. “Anyone who does wrong” – clearly “anyone” means anyone anywhere at any time. But, in context:
 - i. Slaves – are responsible to do what is right in the eyes of the master on earth and in heaven
 - ii. Masters – are responsible to do what is right in the eyes of their slaves on earth and their master in heaven.
3. “There is no favoritism” –
 - a. On earth and in this current world system there is favoritism. And, the favoritism of this age can confuse and deceive the people of this age.
 - i. The morality of this age is not always aligned with eternal morality
 - ii. The last of this age will be first and the first of this age will be last.
 - iii. Acceptance, fame and legendary status in this age does not translate into acceptance, fame and legendary status in the age to come
 - b. Masters and slaves will be judged by the same standard with no concern for their worldly status. There will be no worldly favoritism transferred into the eternal judgment or the eternal kingdom.

4:1 – “Masters, treat your bondservants justly and fairly, knowing that you also have a Master in heaven.”

1. The World, the flesh and the devil – Ephesians 2:2-3 -
“You were dead in the trespasses and sins in which you once walked, following the course of this world, following the prince of the power of the air, the spirit that is now at work in the sons of disobedience — among whom we all once lived in the passions of our flesh, carrying out the desires of the body and the mind, and were by nature children of wrath, like the rest of mankind.”
 - a. The **Father** opposes the world – 1 John 2:15-17 – “Do not love the world or the things in the world. If anyone loves the world, the love of the Father is not in him. For all that is in the world—the desires of the flesh and the desires of the eyes and pride of life—is not from the Father but is from the world. And the world is passing away along with its desires, but whoever does the will of God abides forever.”
 - b. **Holy Spirit** opposes the flesh – Galatians 5:16-17 – “I say, walk by the Spirit, and you will not gratify the desires of the flesh. For the desires of the flesh are against the Spirit, and the desires of the Spirit are against the flesh, for these are opposed to each other, to keep you from doing the things you want to do.”
 - c. The **Son** opposes the devil – 1 John 3:8 – “Whoever makes a practice of sinning is of the devil, for the devil has been sinning from the beginning. The reason the Son of God appeared was to destroy the works of the devil.” (and, Luke 4)
2. Truth, and deception - 2 Thessalonians 2:11 – “Therefore God sends them a strong delusion, so that they may believe what is false, in order that all may be condemned who did not believe the truth but had pleasure in unrighteousness.”
3. Suffering –
 - a. 1 Peter 3:8-22
 - b. 1 Peter 4:12-17
4. Deliverance –
 - a. 1 Peter 5:6-11
 - b. 2 Timothy 4:15-18

John 16:33 – “I have said these things to you, that in me you may have peace. In the world you will have tribulation. But take heart; I have overcome the world.”

1 John 5:5 – “Who is it that overcomes the world except the one who believes that Jesus is the Son of God?”