

Main Idea: In order to be a family that functions God’s way, we need to take to heart two types of instruction that Paul gives in Colossians 3:15-21.

- I. We’re given a general principle—we must put Christ first (15-17).
 - A. Let the peace of Christ rule in you (15).
 - B. Let the word of Christ dwell in you (16).
 1. We’re to teach it to one another.
 2. We’re to sing it to God.
 - C. Let the name of Christ influence all you do and say (17).
- II. We’re given particular guidelines—we must please Christ by accepting specific family roles (18-21).
 - A. Wives are to submit to their husbands (18).
 1. Differing roles are not bad.
 2. Accepting one’s role is a way to please Christ.
 - B. Husbands are given two commands (19).
 1. He is to love her.
 2. He is not to be bitter towards her.
 - C. Children are to obey their parents (20).
 1. Do it constantly and completely.
 2. Do it to please the Lord.
 - D. Fathers are told what *not* to do (21).
 1. Don’t provoke your children.
 2. If you do, you will dishearten them.

Take Inventory: Is your family functioning God’s way?

1. Take care of first things first.
2. Thank the Lord every day for grace.

This morning we’ve come to our fourth message in our Spring series, “*Putting Christ on Display in our Families.*” We’ve been walking through Colossians 3 and learning what it takes to maximize joy in our homes and individual lives, for that happens when we give the world a clear presentation of Christ. We’ve seen that it takes Christ-centered priorities—verses 1-4; and Christ-honoring communication—verses 5-11; and Christ-like forgiveness—verses 12-14.

Today we come to the next vital essential that’s addressed, the subject of roles. That’s the focus of Colossians 3:15-21. Quite honestly, we will not put Christ on display and therefore will not experience maximum joy until we enthusiastically embrace our God-intended roles.

That’s because God designed the family. And since He did, He knows how the various members of the family are meant to function in order for His pleasure and their’s too. And He graciously revealed that knowledge to us, too, in His Word.

You can’t do family any old way and expect the results to be His glory and your joy. That comes when we take seriously what He says, and put our full trust in the One He sent to enable us to keep His Word. *Trust and obey, for there’s no other way to be happy in Jesus, but to trust and obey.*

So what did He say? In order to be a family that functions God’s way, He tells us in Colossians 3:15-21 that we need to take to heart two types of instruction. First, there’s a general principle, and then there are specific guidelines that build on that principle.

I. We’re given a general principle—we must put Christ first (15-17).

Please realize that Christ deserves to be first. The message of Colossians is that Christ is the preeminent One (1:18). The first two chapters of Colossians put the

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spotlight on His supremacy, sufficiency, and superiority. So yes, Christ has a right to be first in our lives. The question becomes, *is He?*

In chapters 3 and 4 Paul shows us how to put Him first in practical terms. 3:1 "Since then you have been raised with Christ [this is a letter to Christians, to people who know Christ], set your hearts on things above where Christ is seated..." And verse 2, "Set your minds on things above, not on earthly things."

In other words, if you know Christ, then seek Christ *first*. How do you do it? It doesn't happen automatically. According to verses 5-15 you must "put off" some things, and "put on" some things. But the key to it all, as we'll see in the text before us (15-17) is the *Word*.

Perhaps you're thinking, "Okay, give it to me straight. I'm a Christian, but how do I put Christ first in my life?" The answer is, you can't do it *alone*. The instructions that Paul gives in chapter three are to "you" *plural*. Christ didn't save you to be an island. He saved you intending for you to function as a part of His Body, which is the church.

And in order to put Him first, you must make three choices that involve your relationships with the rest of His people.

A. Let the peace of Christ rule in you (15). As you listen to verse 15, keep in mind the "you" is plural: "Let the peace of Christ rule in your hearts, since as members of one body you were called to peace."

If we're putting first, it will show up in our treatment of the peace of Christ. Just what is the "peace of Christ?" Though the KJV has "peace of *God*," the actual reading is *Christ* who obviously is God. Christ is our peace (Eph. 2:14). He is also the source of peace. He's the One who took away the enmity that separated us from God, and He did it by giving His own life for us on the cross.

But He also takes away enmity between people. He brings sinners to God, and He brings sinners together. It's the latter work Paul has in mind here.

Sometimes people mistakenly use this verse to support a subjective approach to decision-making. They say, "If you want to know the will of God, wait until He gives you His peace." Yet this verse isn't talking about *inner* peace, but *interpersonal* peace, as the second part indicates, where Paul says that as "members of one body, you were called to peace."

We're commanded to let the peace of Christ "rule" in our hearts. The Greek word for "rule" (*brabeueto*) means "to act as an umpire." In the Greek games there were judges--we call them "umpires"--who disqualified contestants who broke the rules.

That's what we're supposed to let the "peace of Christ" do in our relationships, at church and at home too. We're supposed to allow Christ's peace to regulate everything we do. If Christ's peace is our umpire, then we won't excuse interpersonal strife in our families. We'll let Jesus Christ mediate. He's a specialist at producing peace between people.

Please don't miss this phrase in verse 15. We were "called to peace." It's part of our reason for existence. Our relationships as Christians are supposed to showcase the peace of Christ.

So answer this. Is that happening in your home? Are you showcasing peace or turmoil? Are you letting the peace of Christ rule in you?

Am I saying that if there's strife it's always because I'm not letting Christ's peace rule? No. Romans 12:18 says, "If it is possible, as far as it depends on you, live at peace with everyone." It's not always possible to have peace, but we must always make sure that if there isn't peace, the reason isn't us.

Verse 15 concludes, "And be thankful." What's the connection between the peace of Christ and thankfulness? When there's peace in our relationships there's cause for appreciation from our lips. If Christ's peace is ruling in us, we should be thankful.

So are you enjoying peaceful relationships at home? Don't take that for granted. Make sure you're thanking the One responsible. And reaffirm your commitment to let the peace of Christ to continue to rule in you.

Putting Christ first involves a second choice.

B. Let the word of Christ dwell in you (16). "Let the word of Christ dwell in you richly as you teach and admonish one another with all wisdom, and as you sing psalms, hymns, and spiritual songs with gratitude in your hearts to God."

The text begins with this imperative, "Let the word of Christ dwell in you." What does Paul mean by "the word of Christ"? Here it could refer either to the word spoken *by* Christ or the word spoken *about* Christ. In either case, it's pointing to the revealed word, which thankfully has been written down in what we call the Bible.¹

What are we supposed to do with this Word of Christ? We're to let it "dwell" in us, a verb that literally means "to be at home in." It's one thing for you to be in the Word, and that's good. It's even better for the Word to be *at home in you*, to have free access to all parts of your life.² And both are necessary. We must be *in the Word* in order for the Word to be *in us*.

You say, "How can we tell if the Word is dwelling in us?" Paul says there will be evidence. It will show up. How? In the next segment of the verse, Paul specifies two evidences. If the Word of Christ is dwelling in us, we're going to do two things with it.

1. *We're to teach it to one another.* "Let the word of Christ dwell in you richly, in all wisdom teaching and admonishing one another (KJV)." "Teaching" emphasizes the positive element, "admonishing" the negative. The ministry of the Word tells people what God wants them to do and what *not* to do. And if we're dwelling in the Word, that's what we'll be doing with each other.

And remember the corporate sense of this text. This isn't just a command for the Word to be in "you" as an individual, but to be in "you" (plural) as a church family. They go hand in hand.

People should be able to say of us, "If you want to find biblical answers for the problems of life, you can go there. If you're having marriage problems, they can help you. If you're struggling with grief or loneliness or depression or questions about eternal life, they know how to use the Bible to give you hope. The Word is at home there."

That should be our passion, friends. We should want to be known in this community as a place where the Word dwells.

To be that kind of church, each of us individually must prioritize being in the Word. We must value learning and teaching the Word.

I'm concerned about what's happening in many so-called "Bible-believing" churches these days. Warren Wiersbe is right, "There is a danger today, as there was in Paul's day, that local churches minimize the Word of God. There seems to be a lack of simple Bible teaching in Sunday School classes and pulpits. Far more interest is shown in movies, musical performances, and various entertainments than in God's Word. Many saved people cannot honestly say that God's Word dwells in their hearts richly because they do not take time to read, study, and memorize it."³

¹ H. M. Carson, 90.

² Gromacki, 143.

³ Wiersbe, p. 140.

The best thing we can do for families is teach the Word of God. And that's not just the pastor's assignment, or your SS teacher's. This text makes it clear that letting the word of Christ dwell in you richly happens as *you teach and admonish one another*.

But there's something else we're to do with the Word, and it's a second evidence that the Word is at home in us.

2. *We're to sing it to God.* Verse 16 continues, "And as you sing psalms, hymns, and spiritual songs with gratitude in your hearts to God."

Did you catch that? If the Word is dwelling in us, we will sing. There's a connection between learning God's Word and singing. It's interesting that from the beginning the Church was a *singing* church.⁴

What are we to sing? Three things. *Psalms*—those are the Old Testament psalms. The Jews had sung them for centuries, and apparently so did the early church. *Hymns*—those are songs of praise, much like psalms but written by New Testament believers. Possibly they were songs that praised God for who He is. *Spiritual songs*—those seem to be songs the church used to recount the good things God had done for them and praise Him for them.

Don't miss this. When the Word is truly dwelling in our hearts, it affects our lips. Yes, it's possible to sing truth from your lips that hasn't touched your heart—that's hypocrisy. But if truth has gripped your heart and you don't sing, that's robbery. God deserves your praise.

Do you sing heartily to Him? Do you sing in church? You say, "No, I don't sing well." Hold on. Says who? In His Word, God says He wants us to sing. He's pleased when we sing, when we join our voices together and sing *to Him*.

So here are two evidences that the Word of Christ is at home in us. We'll be teaching it to one another and we'll be singing it to God. Are you doing those two things? Are you doing them in your family? Do you talk about the Bible together? Do you sing it together?

A couple of suggestions. One, turn on some good Christ-exalting music in your home, and sing along with it. Don't just listen. Sing. Let your kids hear you singing, and encourage them to do the same. And two, do the same in your car. Don't just be entertained by music. Pick music that can help you in your pursuit to let the word of Christ be at home in you.

And of course, you can do the same with sound Bible teaching. Have good Bible teaching on playing in your home, and while you're commuting in your car. Go to gty.org, or desiringgod.org, or t4g.org, and download good Bible teaching.

It's worth noting that Ephesians 5:18 is a parallel passage to our text. In Ephesians 5:18 Paul commands us to be "filled with the Holy Spirit." But here in Colossians 3 we're to be let the Word dwell in us. So they're connected. If you want to enjoy the fullness of the Spirit, you must be filled with the word of Christ. They go hand in hand.

We're learning how to put Christ first. To do that you must, first, let the peace of Christ rule in you. Second, let the word of Christ dwell in you. Third...

C. Let the name of Christ influence all you do and say (17). "And whatever you do, whether in word or deed, do it all in the name of the Lord Jesus, giving thanks to God the Father through him." Verse 17 is sort of a "catch-all" verse. Paul says, *whatever you do*. That's pretty inclusive, isn't it?

⁴ Barclay, 159.

But Paul doesn't stop there. He elaborates, "whether in word or deed." Your words--that's what you say. Your deeds--that's what you do. Put them together and you've got the totality of your life.

What should be true of our lives? If Christ is first, it's this. In whatever we do, our primary concern will be the name of Christ.

But what does that mean? Names are basically identification tags to us, yet in Bible times a name meant so much more. In the Bible a person's name stands for the person, and the name of Christ represents all that He is and all that He accomplished. It's connected to His authority.

Do you have a checkbook? A check is just a piece of paper until you do what? Sign it. The presence of your name authorizes the bank to withdraw money from your account. When the President puts his name to a piece of paper, he has the power to turn a bill into law.

Beloved, we bear the name 'Christian', a term appears only three times in the Bible. It's a name that reminds us that we belong to Christ. His name has been stamped upon us. Realize this. It is a significant thing to call yourself a "Christian." So much so that before we ever do anything we need to ask ourselves two questions.

1. *Will it bring honor to Christ?* The text says, "And whatever you do...do it *all* in the name of the Lord Jesus." All--not part, not some, not even most--100% of what we do should be associated with the name of Jesus Christ. It's for Him.

If we do or say anything that does not honor Him, it is sin. So before I buy that piece of merchandise, before I take that job, before I choose that particular entertainment, before I say that word to my spouse or child, I must ask, "Will it bring honor to Christ?" And then ask this question...

2. *Can I thank God while I am doing it?* Verse 17 concludes, "Do it all in the name of the Lord Jesus, *giving thanks* to God the Father through him." That's Paul's third emphasis on gratitude in this paragraph: "be thankful" (15), "with gratitude" (16), and "giving thanks" (17). Our expression of thanks is very important to God.

Now if you'll recall, Paul was a Roman prisoner when he wrote this. He's a man who practiced what he preached. It's easy for us to give thanks for some things. But we're to give thanks in all circumstances (see also 1 Thes. 5:18).

How's that possible? It's only possible if our passion is to see the name of Christ influence everything we say and do. If our passion is His name, then what happens to us now isn't our prime concern. It's what happens to Him now. We're living for a future day, the day we see Him. So if He chooses to use our suffering now to reveal Himself to us and to the onlooking world, then we can give thanks to the Father through Him.

So here's where we must start in our families, with this general principle: Put Christ first. Have you been doing that? I encourage you to let the peace of Christ rule in you, let the word of Christ dwell in you, and let the name of Christ influence all you do and say.

You say, "That sounds pretty general to me. Can you give me specifics?" Well, in fact, that's exactly what God does next in His Word. In general terms we must put Christ first. In specific terms...

II. We're given particular guidelines—we must please Christ by accepting specific family roles (18-21).

Beginning in verse 18 through 4:1, Paul shows specific groups in the Colossian church how to put Christ first in practical terms. He talks pointedly to six household members about their roles: wives and husbands, children and fathers, slaves and masters.

In each pair, Paul addresses the subordinate role first. For our purposes we'll look at the first four groups.

If we truly want to put Christ first, then we'll seek to please Christ by embracing the family roles He's designed. Here they are.

A. Wives are to submit to their husbands (18). "Wives, submit to your husbands, as is fitting in the Lord." Before commenting on the specifics of this verse, let's establish a couple of biblical observations. Observation #1--According to the Bible...

1. *Differing roles are not bad.* Equality and submissiveness can co-exist. Is that true? According to 1 Corinthians 11:3, it is, which says, "The head of Christ is God." And 1 Corinthians 15:28, "When he has done this [when Christ has handed over the kingdom to His Father], then the Son himself will be made subject to him who put everything under him, so that God may be all in all."

Is God the Son equal with God the Father? Yes. But is God the Son also in subjection to God the Father? Does He possess a support role? Yes. So differing roles are not bad at all. There are differing roles in the Trinity, in the God-given institutions of the church, government, and the family. All parties possess equal worth, but distinct roles. Now biblical observation #2...

2. *Accepting one's role is a way to please Christ.* Notice how Paul mentions the Lord in connection with family roles. "Wives, submit to your husbands, as is fitting *in the Lord.*" Notice verse 20 also, "Children, obey your parents in everything, for this *pleases the Lord.*" And why were slaves to obey their masters? Out of reverence *for the Lord* (22). Likewise, masters were to fulfill their role with *the Master* in mind (4:1).

So this is about pleasing Christ. That means, when we flip-flop our roles, the One who humbled Himself to reach us isn't pleased. And when our Savior isn't pleased, we will not experience the fullness of His joy.

Think of the implications. When a man refuses to be a loving leader in his home, that home will not experience maximum joy. So men, are you exercising leadership in your home? Are you praying with your wife and children? Are you taking the spiritual lead by saying to your family, "Come on, it's the Lord's Day. We're going to church.?" And do you make sure everyone's in bed at a decent hour on Saturday night so they're ready for Sunday morning? Men, God calls us to be the spiritual pacesetters in our homes. We're to say, "In this home we're going to put Christ first." When we fail to do that, we're abandoning our God-given role. And we're robbing God of glory and our families of joy.

The same occurs when a woman undermines her husband's leadership, when she competes with him rather than seeking to complement him. When she withholds her encouragement from him, or when she usurps his authority by hiding things from him, or when she flat-out contradicts him by telling the kids, "Oh, don't worry about your father. Just go ahead and do it. I said so." When a wife does that, she's robbing God of His glory and her family of joy.

Parents and children can flip-flop roles, too. Parents, who's leading in your home, you or the kids? You say, "We are." Answer this. Does your home revolve around your children? Do their activities drive the family schedule? What do you do when you're talking to your spouse and your child interrupts? Yes, we're to love and nurture our children and make sacrifices for them. But we're also to teach them that the world does not revolve around them.

Kids, how do you respond when your parents say *no*? Do you respect them? Teens, how do you react when your parents ask you questions, or seek to give you counsel? Are

you approachable and teachable, or do you put up a wall which in essence says, "I'm my own authority, not you."

The subject of roles is absolutely critical. It's not a question of worth. In Christ, we're equal. But in function, we must accept our differing roles if we're going to please Christ. So let's look carefully at these God-given instructions.

Wives are to submit. To whom? Not to all men, but to their husbands. The verb is actually means "to place or rank under." It's a military term. The fact that one soldier is a private and another a captain does not mean that one is better than the other. It does indicate that one is more responsible than the other.

God holds the husband primarily responsible for what happens in the home. Interestingly, in the broader sense of relationships in the church, there's to be a mutual submission (Eph. 5:21).

God designed the wife to have a support role in her family. What's to be her motivation as she fulfills it? The verse concludes, "As is fitting in the Lord." Again, her aim isn't just family harmony. It's to please Christ. It's not, "Well, if I do this, things are more pleasant [implying, if things aren't more pleasant, why not flip flop roles?]. The goal in fulfilling our roles is pleasing Christ. For the wife, it's "fitting in the Lord."

B. Husbands are given two commands (19). God gave one command to the wives, and two to the husbands. Here what a husband is to do.

1. *He is to love her.* "Husbands, love your wives." Yes, you heard correctly. The Bible commands husbands to love their wives. The world says (in fact many Christians falsely say), "You can't command love. You can't love someone if you don't feel anything for them."

But that's not true. One of the reasons we fail to love as we ought is because we let our feelings get in the way. Don't misunderstand. Biblical love is not a cold, sterile, dutiful sort of thing. Agape love involves warmth and emotion, but it's the result, not the basis of it.

That's why, men, if right now you don't love your spouse, you can *learn* to love her. Indeed, you *must*. The Bible commands you to do so.

The Greek term for love used here is *agapao*. It's choosing to do what's right and in the best interest of the other person. It's choosing to make sacrifices for the good of the other person. It doesn't depend on feelings.

In Ephesians 5, Paul elaborates by saying husbands are to love "as Christ loved the church (5:25)." How did Christ show He loved the church? He gave His life for it. That's the standard, men. What's more, Ephesians 5:28 instructs husbands to love their wives as their own bodies.

Wiersbe is right, "Headship is not dictatorship or lordship. It is loving leadership." A husband is commanded to love his life. In the second command he's told what *not* to do.

2. *He is not to be bitter towards her.* "Do not be harsh with them," is how the NIV puts it. Bitterness is the opposite of sweetness. A bitter husband will look on his wife as a servant and see her as an object to satisfy his petty whims.⁵ And bitterness can creep into a relationship slowly and ever so destructively.

But a God-fearing man won't let it happen. He refuses to be sour or throw his weight around. Instead he works hard at knowing his wife's needs (as 1 Pet. 3:7 instructs) and meeting them. A supportive wife and a loving husband make a beautiful team.

⁵ Observation by Robert Gromacki.

You say, “What you’re saying is hard! I never saw this modeled growing up.” I have good news for you. You don’t need a Christian background to make this work. But you do need Christ. The people who first received this letter didn’t have a Christian model to look at. They were *first generation Christians*. This was new territory for them. But Paul knew they could do it. That’s why he commands these wives and husbands to fulfill these roles.

But how was it possible? Let me remind you of something very basic, and very essential. What chapter are we in? Chapter *three*, right? This isn’t chapter one, or two, but three. Is that significant? Absolutely. You can’t do chapter three until chapters one and two are a reality. What’s that mean? It means you can’t have a Christ-honoring family unless you first know Christ. That’s what chapters one and two are all about, knowing Christ.

Now turn it around. If you know Christ, what can you do? You can honor Him by working to have the kind of family that pleases Him, and He’ll give you the power to do just that.

You say, “*Work?* I have to *work* at this?” Yes! To borrow from Paul’s language in Colossians 1:29, “To this end I labor, struggling with all his energy, which so powerfully works in me.” It’s a process, and it takes consistent effort in dependence upon Christ, but we can do this, even if we didn’t see it growing up.

C. Children are to obey their parents (20). “Children, obey your parents in everything, for this pleases the Lord.” The term “children” depicts those who are still dependent on their parents for their daily physical needs.⁶ What does God expect of children in relationship to parents? Paul uses one very simple word here. *Obey*.

The command is straightforward. If you are a young person, your God-given role is to obey your parents, and two things ought to characterize your obedience.

1. *Do it constantly and completely.* The word *hupakouete* literally means “to hear under.” A child who obeys is one who puts himself under the authority of his parents, listens to what they say, and does as he is told without complaint or resistance.⁷ Such obedience is to be rendered to “parents,” the plural indicating both parents, and by extension, to those individuals to whom the parents give their authority (grandparents, teachers, etc). And it’s to be “in all things,” that is, unless God’s higher authority would be violated. Secondly...

2. *Do it to please the Lord.* Notice again, the key to good family relationships is remembering the Lord. We do what we do to please Him. In this case, He is pleased when a child renders constant and complete obedience to his parents. Always remember, Jesus Christ is an ever-present guest in your home.

D. Fathers are told what *not* to do (21). “Fathers, do not embitter your children, or they will become discouraged.” The term “fathers” refers to dads primarily, because they’re most responsible (and perhaps most inclined to neglect this assignment). But this applies to both parents, for God has given the parenting role to both dads and moms.⁸

Notice that Paul specifies two things for fathers.

1. *Don't provoke your children.* Ephesians 6:4 uses a different word, warning that parents are not to “exasperate” their children. In Colossians, the word means “to excite” or “stimulate.” Don’t stir them up or provoke them is the idea.

⁶ Gromacki, 149.

⁷ Observation by Gromacki

⁸ See the book of Proverbs for the vital and complementary roles of fathers and mothers.

We can do it in lots of ways. By criticizing them all the time. By humiliating them or making unreasonable demands. Another way is refusing to practice biblical discipline.

In Proverbs 13:24 God says, "He who spares the rod hates his son, but he who loves him is careful to discipline him." God's way for dealing with problems is so good. It's not the silent treatment. It's not weeks of grounding. It's certainly not abuse. It's the use of firm, consistent, loving discipline. Proverbs 23:13-14 "Do not withhold discipline from a child; if you punish him with the rod, he will not die. Punish him with the rod and save his soul from death."

Dads, what happens if you provoke or embitter our children? According to our text...

2. *If you do, you will dishearten them.* Have you seen any disheartened kids lately? I'll never forget the one I saw when I was in the seventh grade. I was visiting a friend's house who asked his dad if he could play on a baseball team that summer, only to hear this response, "Are you kidding? You're a quitter. You'll never amount to anything." Irritable parents produce discouraged children.

Parents, we have the power to put courage into a child's heart, or to take the heart right out of him. John Newton once said, "I know that my father loved me--but he did not seem to wish me to see it." That's tragic.

I read that Martin Luther's father was so stern to him that all his days Luther found it difficult to pray, "Our Father."⁹ To him the word *father* stood for nothing but severity. Luther himself said, "Spare the rod and spoil the child. It is true. But beside the rod keep an apple to give him when he does well."

So there's the general principle—we must put Christ first. And there are the particular guidelines—we must please Christ by accepting specific family roles. As we take inventory, here's the question...

Take Inventory: Is your family functioning God's way?

Take a look at the list. What do you see? Probably some things that need attention. All of us have room to grow. So let me give you two practical exhortations.

1. *Take care of first things first.* Start here. Make sure you are *in Christ*. You can't do Colossians 3 until Colossians 1-2 are a reality. God sent His Son into the world, Jesus the Christ, to rescue sinners by dying on the cross in their place, and conquering the grave for their salvation. The Bible says that when a sinner repents of his sin and puts his faith in Jesus Christ, God (to use Col 1:13 language) rescues that sinner from the dominion of darkness and brings him or her into the kingdom of the Son He loves. Have you experienced that transfer? If not, call on Christ now and you will.

You say, "I have. I'm in Christ." Wonderful. Then answer this. Are you are putting Christ first. That's where the power comes, and the joy, too. Resolve today to put Him number one in your life and family. Are you seeking to please Him by accepting the family roles He's established? Take care of first things first. Then...

2. *Thank the Lord every day for grace.* We needed grace for salvation. And God gave it to us through Jesus Christ, the One who died in our place and then conquered death. But that's not all. Through Jesus Christ we have grace for family living. It's ours for the asking. And for giving thanks.

⁹ According to Barclay, 163