

Sabbath School Lesson #12 – Living With Each Other – 14-20 March 2026

Christ would have us labour for souls with grace. The injunction is: “Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man” (Colossians 4:6). In the unexpected moment, when the one for whom you are labouring is on the point of despair, – with an irritable temper, which a passionate word would set on fire, – it is then that the speech should be with grace, seasoned with salt.

Sunday: Husbands and Wives – Read Colossians 3:18-19; what balance do you see, and what additional counsels does Paul give in Ephesians 5:22-25, 33? The Apostle Paul gives counsel the Colossians, saying, “Wives, submit yourselves unto your own husbands, as it is fit in the Lord. Husbands love your wives, and be not bitter against them.” Too many men read their commission about as ‘make your wives obey’ and become petty tyrants over the home, rather than husbands, or “housebands,” as the word signifies. Bind the house together, is what men should do. “Why should the husband be bitter against his wife? If the husband has found her erring and full of faults, bitterness of spirit will not remedy the evil” – Ellen White {7LtMs, Lt 18b, 1891, par.3}. We cannot get the full force of the 18th verse without taking the nineteenth also, in which Paul addresses husbands. “Husbands, love your wives, and be not bitter against them.” The real meaning of the last part of the verse is not to embitter, not to lord it over the wife. When the husband follows this instruction, and the wife is submissive as enjoined in the preceding verse, then there is harmony in the home.

A Christian husband will love his wife in the light of the cross of Calvary. “Husbands, love your wives, even as Christ also loved the church, and gave Himself for it; that He might sanctify and cleanse it with the washing of water by the word” (Ephesians 5:25-26). Jesus gave Himself up to die upon the cross in order that He might cleanse and keep us from all sin. For husband to love his wife as Christ loves, the husband must, by the grace of God, overcome all wicked passions. “So men ought to love their wives as their own bodies; he that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it even as the Lord the church” (Ephesians 5:28-29). “Nevertheless, let every one of you in particular so love his wife as himself, and the wife see that she reverence her husband” (Ephesians 5:33). It is that the wife is represented in her union with her husband.

What if husband and wife cannot agree? The Lesson writer says, “If the husband and wife are unable to come to an agreement, the biblical path to peace is for the wife to acquiesce to her husband’s judgment, provided it does not violate the Word of God.” We are told: “The husband is the head of the family, as Christ is the head of the church; and any course which the wife may pursue to lessen his influence and lead him to come down from that dignified, responsible position is displeasing to God. It is the duty of the wife to yield her wishes and will to her husband. Both should be yielding, but the word of God gives preference to the judgment of the husband. And it will not detract from the dignity of the wife to yield to him whom she has chosen to be her counselor, adviser, and protector. The husband should maintain his position in his family with all meekness, yet with decision” – EGW {1T 307.1}.

Monday: Parents and Children – Read Ephesians 6:4 and Colossians 3:21; what counsel does Paul give for avoiding irritating children? “And ye, fathers, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord”; “Fathers, provoke not your children to anger, lest they be discouraged.” Paul’s counsel is, let not the correction be given in such a way as to provoke, torment, or make the child angry, because this might result in discouraging him. Use no extravagant language, such as, ‘I will cut your ears off!’ ‘If you disobey, the lion will come and eat you!’ Such things are shameful, and should never be indulged in. Let your aim be to have your children realise that you always speak the truth. Never forfeit their confidence. If stories are told, let them be such as will raise the child’s thoughts to God, and help it to understand that God is a good and merciful Father. May it ever be our study, how to bring up our children in the admonition of the Lord.

Let us consider Abraham. God said of Abraham, “I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which He hath spoken of him” (Genesis 18:19). Note the words, “He will command his children and his household after

him, and they shall keep the way of the Lord, to do justice and judgment.” He would not simply command them to do it, and there let the matter rest; but He would command them, and the result would be that they would keep the way of the Lord. His teaching would be effective. We may be sure that the commands of Abraham to his children and his household were not harsh and arbitrary. We shall understand them better if we consider the nature of the commandments of God. They “are not grievous” (1 John 5:3); “His commandment is life everlasting” (John 12:50). A father who thinks to follow the example of Abraham in commanding his family, by harsh, arbitrary rules, and by acting the part of a stern judge, or a tyrant, making threats of what he will do if his commands are not obeyed, and enforcing his commands, not in the spirit of love, because they are right, but because he is stronger than his children, and has them in his power, has much need to learn of the God of Abraham. “And, ye fathers, provoke not your children to wrath; but bring them up in the nature and admonition of the Lord” (Ephesians 6:4). At the same time we may be sure that the commands of Abraham were not like Eli’s, weak and querulous reproofs to his wicked and worthless sons: “Why do ye such things? For I hear of your evil dealings by all this people. Nay, my sons; for it is no good report that I hear” (1 Samuel 2:23-24). Abraham transmitted a blessing to all eternity, for the commands he gave to his children had restraining power.

Tuesday: Work Relations – Read Colossians 3:24-25 and 4:1; what principle is taught about dignity of labour and relation in workplaces? The example of Christ in washing the feet of His disciples teaches us a lesson concerning the dignity of labour, and shows us that there is no such thing as ‘menial’ labour. Any man who is ashamed of honest work, is not a follower of Christ, for the greater portion of His earthly life was spent as a carpenter. Anyone who looks with even the slightest degree of contempt upon one who is employed in the very lowest service, or who feels himself in any degree superior to a servant who is doing legitimate work in the very lowest position, is putting himself above Christ, and despising Christ. So long as the world stands there must be some who are what the world calls servants. There must necessarily be division of labour. No one person can do everything. Some are adapted to one thing, and others to another. But that which everybody ought to be taught is that all classes of honest and necessary work stand on an exact level. All who meet the end of their existence in this world, are servants. “Servants, obey in all things your masters according to the flesh; not with eye-service, as menpleasers; but in singleness of heart, fearing God; and whatsoever ye do; do it heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance; for ye serve the Lord Christ.” “Masters, give unto your servants that which is just and equal; knowing that you also have a Master in heaven.” Rich and poor, high and low, are servants of the one Master. The fact that many refuse to recognise the relation does not nullify the truth. We see that for one to despise another who is called a servant, or who wears the garb of a servant, is to deny that he himself is a servant, and to despise his Master, who is, in both form and fact, a servant. It is not what one works at, but the spirit in which he works, that determines the grade of his service. Sweeping floors is just as honourable service as is preaching sermons or writing books. To guide a team of horses is in itself as dignified a calling as to guide a State; and the man who guides horses well, and as a worker for Christ, is more honourable than the one who guides the State without any thought of his responsibility to God. Learn from Christ that work is God’s gift to man, and, when rightly done, aligns man with God.

Wednesday: Praying for One Another – Read Colossians 4:2-4; what principles for prayer do you find in these verses, and what prayer requests does Paul make? While the gospel minister is under the most solemn obligations to labour for the welfare of the flock, the gospel requires the church to sustain him in this work. The Bible is plain on this point. The church should sustain him by their prayers (2 Thessalonians 3:1; Ephesians 6:18-20).

Thursday: Walking in Wisdom – Read Colossians 4:5-6; in what situations does Paul indicate we especially need to “walk in wisdom” and why might that be? Having dealt with families, those in church, here the apostle begins to deal with those who are without. How can we walk in wisdom, and treat every sinner as he ought to be treated? Only by having our life in Christ, for then we are out of sight ourselves, and people see Him in us. If Christ take complete control of us, then it is none of self, and all of Christ. May this be our experience.