

6/28/26

Colossians 3:12-4:1

Paul has told the Colossians that they were risen with Christ, that they had the power to reckon the old man dead, able to put on the new man and love as God being filled with His word, all I preparation to tackle the home.

There is no greater difficulty to live in the Spirit than in the home, it is here that we must prevail or we will fail everywhere else.

Not that a person can be perfect but they are walking and yielding to allow Christ to live through them, causing death to self.

3:12-17 The new man in Christ.

3:12 The new man is to put on certain things, in view of the risen life by the power of the Holy Spirit in order to have right and meaningful relations with other people.

1) This is the conclusion of all that has been said by the word “therefore, as the elect of God, holy and beloved”. vs. 12a-c; Col. 3:1-11

a) The word elect “eklektos” means one picked out or chosen, but not by God’s presetination without the decesion of

man to repent and be saved, as Calvinst teach.

1)) God’s predestination is always based on His foreknowledge. 1Pet. 1:2; Eph. 1:4; Rom. 8:29; 1Pet. 1:3

* Foreknowledge is knowledge beforehand; God knows who is going to repent and be saved!

2)) The absence of the article the Greek scholar Linski says means that there are many others like the Colossians who are the elect of God!

b) The word holy “hagios” means to be set apart for God and His purposes, to live a God-like life, in contrast to their life of sin before repening.

* The word saint has the same root word!

c) The word beloved “agapao”, means one loved by God, the Colossians had been the recipients of God’s love by excepting the gift of His Son and depending on Him. Eph. 1:6

1)) The false teachers did not see the Colossians in such a position, but rather as one’s in need of further completion beyond Christ!

2)) All three words describe and identify the Colossian Christians, saints and the church of Jesus Christ!

2) The command is not an option, but an imperative command, “put on”. vs. 12d

- a) The phrase put on “endusasthe” means to put on as a garment, an aorist imperative command to be undertaken with a sense of urgency and a permanent acquisition.
* This is in the middle voice; each individual must do this himself!
 - b) The opposite of what has been commanded previously, “put to death your members”, “put off all these”. vs. 5, 8
 - c) This is to be followed up by “putting on the new man who is renewed in knowledge according to the image of Him who created him. vs. 10
- 3) The things the new man is commanded to put on are five virtues. vs. 12d-h; Col. 3:10
* Our relationship to God will always affect our relations with man, the key is the vertical axis for the horizontal plain to be in harmony!
- a) Put on as a garment tender mercies “splachna oiktirmou” which means pity and a heart of compassion towards the suffering and miserable, affecting emotion in the visceral area but not being emotional, note the plural. vs. 12d
 - b) Put on as a garment kindness “chrestotes” means goodness and graciousness, generous, the opposite of being ruthless to others, like the apostles did to the Samaritan. vs. 12e

- c) Put on humility “tapeinophrosyne” which originally meant servility and later came to mean a humble disposition by thinking lowly of oneself, humbleness of mind. vs. 12f
 - 1)) This is a proper view of oneself in view of what Jesus has done for him or her and emulating Him. Phil. 2:5
 - 2)) The pagan and Greek despised humility.
- d) Put on meekness “prautes” means power under control, a delicate consideration for others, the opposite of arrogance and self-assertiveness. vs. 12g
* Matt. 11:29; Gal. 6:1; 2Tim. 2:25; Tit. 3:2
- e) Put on long-suffering “makrothymia” means to enduring and bear under injury and insult without resorting to retaliation as in the days of Noah, steadfastness. vs. 12h; 1Pet. 3:10

3:13 The result of putting on these virtues is to be like Christ to one another, individually.

- 1) First, bearing with one another “anechomenoi” it means to hold up under provocation with those who are unpleasant and irritating to us. vs. 13a; Eph. 4:2
- 2) Second, forgiving one another “charizomenoi” as Christ forgave us. vs. 13b; Col. 2:14

- a) It is conditional for our own forgiveness from God once we are Christians. Matt. 6:12, 14
- b) It is exemplified in the parable of the wicked servant. Lk. 16:1-13
- 3) The particular situation, “If any has a complaint against another.” vs. 13c
 - a) The word complaint “momphen”, comes from an old word meaning “to blame”, against another. vs. 13c
* This is the only time it is found in the New Testament.
 - b) The offended party is addressed as the responsible party to act, not the one who offended. Matt. 18:21-35
 - c) The particular responsibility of each believer, “even as Christ forgave you, so you also must do.” vs. 13d-e
 - 1)) All of these in the same degree as Christ has forgiven each of us.
 - 2)) We are debtors to forgiveness, having been forgiven for all our sins.
 - 3)) This is a command not a personal choice!
 - 4)) Jesus one day told His disciple that they were to forgive a person 7x70, to focus on man’s inability and God potential in them. Matt. 19:22

3:14 The source and preeminence of all the virtues that precede.

- 1) The command is in contrast by the word “but above all these things put on love”, making it distinct from all that precedes. vs. 14a
 - a) The word love is “agape”, which identifies God’s divine love, distinct from man’s.
 - b) It is the source of all that pleases God and the only motive God honor and reward.
- 2) This agape love is identified, “which is the bond of perfection” vs. 14b
 - a) The word bond “sundesmos” means to bind together.
 - b) Robertson, the Greek scholar says love here is a girdle of perfection that holds everything together, that is why Paul declares “above all”.
- c) Linski says love is not a girdle that holds the virtues mentioned together, for they bond each other together, in and of themselves. Love stand above them, the article is present, “the love”.
- d) I tend to agree more with Linski, Agape love is the identifying mark of the believer and that which covers a multitude of sins. Jn. 13:35; 1Cor. 13:1-8a; 1Pet. 4:8
 - 1)) It is identified as a separate article of clothing to “put on”.
 - 2)) It is the fruit of the Spirit. Gal. 5:22
 - 3)) It is the only thing that does not fail. 1Cor. 13

- 4)) It is a mark of maturity and a disciple of Jesus. Jn. 13:35
- 5)) Agape love covers a multitude of sins. 1Pet. 4:8-10

3:15 The personal pursuit of God's peace.

- 1) The believer is commanded to guard their heart, "And let the peace of God rule in your hearts." vs. 15a
 - a) In view of obedience of what has preceded, don't let Satan entice your mind from your restful obedience, but surrender to it. 2Cor 10 4-5
 - b) In view of obedience allow the peace of God to rule "brabeueto", which means to umpire your heart, the intellect, emotions and will.
 - 1)) This is only possible by the love of God and the word of God, for that reason the present imperative command stand between the two! vs. 14, 16
 - 2)) They were not to allow the false teachers to be the umpires for their peace!
 - c) This is the peace of God available for the situations of life, not peace with God for our justification. Phil. 4:6-7; Rom. 5:1
- 2) The reason being, "to which also you were called into one body." vs. 15b

- a) The body is a metaphor for the church, each believer is a part of the body, the head being Christ. Col. 1:19-22
- b) The body depicts many members, diversity, differences which can be misunderstood, resulting in conflict and problems rather than complementing value. Rom. 12; 1Cor. 12-14
- c) This is the reason why they and we must "put on" all these virtues and above all "the love of God", because we are still able to sin being imperfect yet called to one body to represent Christ.
- 3) The believer's attitude pointed out, "and be thankful." vs. 15c
 - a) The word thankful "eucharistoi" a present imperative command in the middle voice, to be done by each individual as an ongoing habit, "keep on being thankful".
 - 1)) Thankfulness is evidence of being grateful to God for being able to be one body through His enabling virtues, love and peace.
 - 2)) This is only possible by having one's eyes on Christ, the failure of it, is due to having eyes on self or others!

3:16 The personal passion for God's word.

- 1) This is another command, "Let the word of Christ dwell at home in you richly in all wisdom". vs. 16a

- a) This is an imperative command, allow the word to do its work!
- b) The word of God is to be studied as the utmost priority to have ample room in his heart, to rule it.
- c) The word of God is to be understood and comprehended by God's Spirit to be wise by making proper decisions in life.
- d) The word speaks of Christ, who is the dispenser of wisdom. Col. 1:9; 2:3
- 2) The purpose is two-fold, "teaching and admonishing one another in." vs. 16b
 - a) The word teaching "didaskontes" deals with facts and information to understand and illuminate.
 - b) The word admonishing "nothetountes" deals with confrontation and a strong encouragement to be a doer of what one knows.
 - c) The action is reciprocal "one another".
- 3) The source and method is "in psalms and hymns and spiritual song, singing with grace in your hearts to the Lord." vs. 16b-c
 - a) The context is corporate worship, the entire passage is describing church life, one body. vs. 12-17
 - b) The practice is that by our corporate worship, we are teaching and admonishing one another by the scriptural words, doctrines, promises and warning that are uttered.

- c) That is why I am disturbed at times when worship in church gatherings is filled with songs that though they are Christian, they are more performance oriented.
 - * The way you know is that the people do not sing, but rather listen!
- d) Singing is to be with grace in our hearts, from our hearts to the Lord.
 - 1)) By our very expression of love and confidence in God.
 - 2)) By our expression of thankfulness to God.
 - 3)) By our expression of devotion to God.
 - 4)) By our proclamation of our love for God.
 - 5)) By the proclamation of our desire to be more like God.
 - 6)) By a wholehearted devotion of love for God.
 - 7)) By the fact that God's Spirit of grace and His word is dwelling at home in us, the source of worship and all things!
 - * This is all to be a product of the word of God, which to the Ephesians Paul relates it to the Holy Spirit, but the word and Holy Spirit are mentioned in both letters. Eph. 5:19-21
 - 8) By making each other accountable to by Christ-like!

3:17 The personal accountability and responsibility of the believer in representing Christ.

- 1) The all inclusiveness of the exhortation, “And whatever you do in word or deed, do all in the name of the Lord Jesus.” vs. 17a-b
 - a) This refers to all that has been stated. vs. 12-16
 - b) This refers to the fact that each of us represent the person of our Lord Jesus to others, we are His ambassadors. 2Cor. 5:20
 - c) The secret is to do it in the “Spirit of the Lord” Who represents the Lord.
 - d) The inclusion is two-fold.
 - 1)) In word. Col. 4:6
 - 2)) In deed. Matt. 5:16
 - * “Let your light...that they may glorify your father in heaven”, opposed to be seen of men for personal attention!
- 2) The greatfulness of the believer, “giving thanks to God the Father through Him.” vs. 17c
 - a) The word thankful “eucharisteo”, means to be grateful and to give thanks to the Father who made all this possible through the enabling of Christ.
 - * The action of gratitude is in the present active, acknowledging one’s

dependency and ongoing trust, being Christ-centered. Col. 1:12; 3:15

- b) The Trinity has a chain of command.
 - 1)) The Father is the source.
 - 2)) The Son is the channel.
 - 3)) The Holy Spirit is the agent.

3:18-4:1 The new home in Christ.

* Ehp. 5:21-6:1-9; 1Tim. 2:8-15; 6:1-10; Tit. 2:1-10; 1Pet. 2:18-25; 3:1-7

3:18 The role of the wife.

- * None of what follows can be accomplished without being doers of all that precedes and as Christ is reigning in heaven, so should He be in the Christians home. vs. 12-17, 1
- 1) The posture of the wife, “Wives, submit.” vs. 18a
 - a) The word submit “hupotasso” means to draw up under, it is a military word.
 - 1)) It is a present imperative command, not a suggestion, it transcends culture, tradition and secular education.
 - 2)) The word is found thirty-eight times in the New Testament.
 - b) To submit to her husbands authority has nothing to do with inferiority, but all to do with God’s design for efficiency.
 - * Paul declared God’s created order, Christ was subject to the Father for the efficiency of salvation. 1Cor. 11:3

- c) Her submission was voluntary in obedience to God's design, in the middle voice. Eph. 5:22; Tit. 2:5, 1Pet. 3:1
 - 1)) The order of creation is clear, "And the LORD God said, "It is not good that man should be alone; I will make him a helper comparable to him." Gen. 2:18
 - 2)) Paul makes this very clear, 4,000 years later, nothing had changed, "For man is not from woman, but woman from man. 9 Nor was man created for the woman, but woman for the man." 1Cor. 11:8-9
- d) Submission is mutual of the husband and the wife "in the fear of God". Eph. 5:21
 - 1)) Women in the Jewish culture were inferior to men, a man's morning prayer was, "I thank the Lord that he did not make me a Gentile, a slave or a woman."
 - 2)) Greek and Roman women were more liberated though still inferior.
- 2) The submission of the wife is expressed with the article "you wives to your husbands." vs. 18a
 - a) To their own husbands, not just any or every man.
 - b) The extreme belittling of women by men in spiritual circles is wrong.

- c) The protection of the woman is always in mind, so that she is not abused or mistreated by any other man but protected by her covering, her husband.
- 3) The submission of the woman to her own husband is declared to be Scriptural, "as is fitting in the Lord." vs. 18b
 - a) The word fitting "aneko" means proper, appropriate or one's duty as a Christian.
 - b) The idea being according to God's design and purpose. Eph. 5:23-24
 - c) And as to the Lord, the attitude of a servant. Eph. 5:22
- 3:19** The role of the husband.
 - 1) Husbands are to do two things regarding their wives.
 - a) The priority of the husband, "Husbands love your wives".
 - 1)) Love "agape" their own wife by God's divine love.
 - 2)) To care, protect and seek out their well-being. vs. 12-14
 - 3)) Literally, keep on loving, a present imperative command!
 - 4)) All of this is not nature in our sin nature, only in Christ by His love.
 - b) The precaution, "and do not be bitter toward them." Eph. 4:31
 - * Literally, stop being bitter!

- 1)) The idea is of being resentful, angry and having a bad attitude toward them, causing them to be embitter, exasperate, irritate by the harshness of their husbands.
- 2)) The potential is natural due to the fall, the man thinks of the woman as inferior, therefore it is much easier to become bitter toward one who is perceived as inferior, than one who is perceived as superior. Gen. 3:16
- 3) The reasons could be many such as unforgiveness, unsubmitiveness, withholding sexual relations, in-laws, etc. 1Pet. 3:7
- 2) The parallel is Christ to the church. Eph. 5:25-29
 - a) All loving.
 - b) All sufficient.
 - c) All providing.
 - d) All protective.

3:20 The role of the children.

- 1) The personal responsibility of the child, “Children, obey your parents in all things.” vs. 20a
 - a) This is an imperative in the present tense, habitual obedience, the implication being children are under the authority of the parent, while living in the home. Eph. 6:4

- b) The word obey “hupakouo” means listen, to give audience and have a readiness to carry out the verbal communication in obedience.
- c) The degree of obedience is in “all things”, with the understanding that a parent is not going to ask his child to do anything that is evil, against God or endanger himself.
- 2) The reason children are to obey their parents, “for this is well pleasing to the Lord.” vs. 20b
 - a) The word pleasing “euarestos” means exceptable to the Lord by virtue of honoring God’s word for the order of the home first, second honoring and respecting the parents by obedience. Rom. 12:1
 - 1)) Obedience speaks of action.
 - 3)) Honor speaks of attitude.
 - b) The other reasons are given are in Ephesians. Eph. 6:1-3
 - 1)) It is right, appropriate.
 - 2)) It promises well-being and a long life.
 - 3)) Obedience is commanded by virtue of their position in the family to parents who are older and wiser.
 - 4)) The Law commanded the death of a child by stoning if they struck their parents or were incorrigible. Ex. 21:15

3:21 The role of fathers.

- 1) The personal responsibility of the Father, “Fathers do not provoke your children.” vs. 21a
 - a) The order of the fathers, again is the same in the sister epistle, Ephesians. Eph. 6:4
 - 1)) Keep in mind, Paul wrote both during his first imprisonment at Rome.
 - 2)) Those being saved were obeying the biblical mandates for life and practice that were often contrary to their former cultural background.
 - b) The word fathers “pater” refers to male ancestor.
 - 1)) It is used of God and of earthly fathers 417 times in the New Testament.
 - a)) The title focuses on respect and honor from the child perspective.
 - b)) The title also focuses on the responsibility and accountability of a father towards the children and God.
 - 2)) Of the 118 times the word “pater” appears in the New Testament, it is translated “parents” only once to indicate both father and mother of Moses. Heb. 11:23
 - a)) The usual word for parents is in the previous verse “goneus”
 - b)) The same pattern and word order is followed in Ephesians. Eph. 6:1

- 3)) The father in Roman society had the power of life and death over his children as long as he live, called “Patria Potestas!
- 4)) The father is the high priest and head of the home, responsible to set the standard of parenting, the figure of authority to discipline and correct the child and not leave it to the wife. Eph. 5:23
- 5)) Yet there is a mutual responsibility, and accountability is of the father and mother being privileged to parent the children together
- 6)) The wife and mother represents the delegated authority by and from her husband. Eph. 5:24
- 7)) A beautiful balance God designed for the child’s need, to grow, develop and mature, physically, morally and spiritually, having the proper example of the divine roles ascribed by God for the home. Deut. 6:7-9; 11:18-21
- 8)) The authority is never of the child; this is where our modern society has erred tremendously.
- c) The command to the father is “provoke not your children.”
 - 1)) The word provoke “erethizo”, means to stir up in a negative way, to

- tyrannize them, irritate as the rule or nag as a habit. 2Cor. 9:2
- 2)) Either by being permissive, to strict, being over-protective, compare them to a siblings or just exercising one's authority in an unreasonable way that is not just, etc.
 - 3)) The command is in the imperative present active, the caution against provoking is to be a constant guard.
 - 4)) The word is found one other time in the New Testament, in the positive, for the Corinthians to provoke zeal in their giving financially to the Lord out of love, not compulsion. 2Cor. 9:2
- 2) The reason a father is not to provoke his children is stated, "lest they become discouraged." vs. 21c
- a) The word discouraged "athumea" means to lose heart, dispirited, broken in spirit, irritate them to desperation leading to anger, the negative.
 - 1)) The word appears this one time only in the New Testament.
 - 2)) The idea is that of taking away hope and potential.
 - 3)) Ephesians says, "And you, fathers, do not provoke your children to wrath," Eph. 6:4a-c

- a)) The word wrath "orge" describes excitement of the mind with violent passion, vengeance and evil things.
 - b)) It is used for the wrath of God against all ungodliness. Rom. 1:18
- b) Fathers are to be the example of godly parent, looking out for the good of their children, the positive.
- 1)) Looking to the Lord.
 - 2)) Asking God for wisdom.
 - 3)) Praying over their children.
 - 4)) Always sharing with them their need of Jesus and their dependency for all things, especially in bringing them up.
 - 5)) Being the example.
 - a)) To enhance the relationship between the child and themselves.
 - b)) To encourage the child in their daily development and progress of learning.
- c) Fathers are to have in mind the kind of rearing up of their children by and in the authority of Jesus.
- 1)) Not merely cultivating their mind, intellectually, lest they be brilliantly prepared for hell.
 - 2)) Not merely shaping their moral and ethical character as a foundation for life, lest they exalt themselves above others.

- 3)) Not only through reproof and punishment, be it by physical discipline or restriction, only learning what to do and what not to do.
- 4)) All must be done in the authority of Jesus, bringing them up in the nurture and admonition of the Lord by their own personal relationship. Eph. 6:4

3:22-25 The role of the servants.

- 1) The kind of servant were “Bondservants” were considered part of the family and home. vs. 22a
 - a) The word for bondservant “doulos” refers to one who served by choice.
 - b) Slavery was an excepted institution in the ancient world and many of them were “professionals”, doctors, teachers, orators, sent to school by their master, to serve their family.
 - * 60,000,000 of Rome’s population were slaves!
 - c) Slaves were nothing more than a living tool, except for the ability to speak and his master had absolute power over him or her, even to death.
- 2) The personal responsibility of bondservants is stated, “obey in all things their masters according to the flesh.” vs. 22b

- a) The word obey “hupokuo”, means to give audience, to listen and do as the children. 1Cor. 7:20-24
 - * Same as children!
- b) The degree was in all things, regarding their earthly owners, lest it violate God's word. Acts 5:29
 - * Many times it cost them their lives!
- 3) The manner of the bond servant’s obedience is stated, “not with eyeservice, as men pleasers, but in sincerity of heart, fearing God.” vs. 22c-f
 - * This focuses on deed and actions!
 - a) Pretentious revealing the evil of the heart, not only when under supervision, to obtain human approval. Eph. 6:6
 - b) Rather with a sincerity of heart, that is true and genuine, rather than false, fearing God.
 - 1)) The idea is of being genuine and honest, having integrity.
 - 2)) The reason, is the fear of God, the ultimate judge. 1Pet. 2:18-25
- 4) The perspective of the bondservants was to see their service as unto the Lord, with a whole heart, not men, “And whatever you do, do it heartily, as to the Lord and not to men.” vs. 23
 - * This focuses on attitude!
 - a) Christianity was not a revolutionary movement nor social activism, but doing

heartledly “ek psuche” out from the soul, inelect, emotions and will depending on the Holy Spirit.

- b) Christians were to be lights and salt in the world. Matt. 5:13-14
- c) Any attempt to liberate the slave would have resulted in political and economic chaos, rather than a revolutionary overthrow, they were to yield to the transforming power of the Holy Spirit.
- 5) The proper motivation of a bondservants si stated, “knowing that from the Lord you will receive the reward of the inheritance; for you serve the Lord Christ.” vs. 24
 - a) Committing themselves in their sufferings. 1Pet. 4:19
 - b) They had come to know this as Christians, an aorist participle. Col. 1:12
 - c) All in the name of the Lord Jesus. Col. 3:17
- 6) The judgement of disobedient bondservants, for He shows no partiality, “But he who does wrong will be repaid for what he has done, and there is no partiality.” vs. 25
 - * Some think this refers to the masters, but the context is still slaves!
 - a) The principle of sowing and reaping will come first from their earthly masters.
 - * At times people hide behind their Christianity to escape responsibility and duty!

- b) The slave who does wrong to his master on earth will suffer the judgment for it in heaven by their Lord and Master, Who favors no one, at the Bema-seat of Christ. 1Cor. 3:14-15; 4:5
 - * Parallel passage. Eph. 6:5-8
- c) The principles of belieing slaves and masters can be applied to employees and employers for today, as servants of Christ at their jobs and examples of light.

4:1 The role of the masters.

- 1) The personal responsiibity of masters to their bondservants, “Masters, give your bondservants what is just and fair.” vs. 1a-b
 - a) Believing master are not to abuse their position or authority, but be just and fair.
 - b) They are to repay their servants in proportion to their labor and faithfulness, in equity and decency.
- 2) The reason masters are to be just and fair to their bondservants, “knowing that you also have a Master in heaven.” vs. 1c
 - a) Implying God sees all a master does and how he does it.
 - b) Considering how just and fair God is with him.
 - c) Ephesians comments, recognizing God favors no one.
 - d) This principle can be applied to eamploers for today.

