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**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**

**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”. Col. 3:1-11
- 2) The command is not an option but an imperative command, “put on”.
  - a) The phrase put on “endysasthe” means to put on as a garment, an oarist imperative to be undertaken with a

sense of urgency and a permanent acquisition.

- 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 command is based on three facts.
- a) Those who Paul is commanding are elect of God, they had been chosen by God. Eph. 1:4; Rom. 8:29; 1Pet. 1:3  
 \* The absence of the article the Greek scholar Linzki says means that there are many others like the Colossians who are the elect of God!
  - b) They had been made holy, set apart for God and the purposes of God.
  - c) They had been the recipients of God's love by excepting the gift of His Son and depending on Him. Eph. 1:6  
 \* The false teachers did not see the Colossians in such a position but rather as one who were in need of further completion beyond Christ!
- 3) The things the new man is to put on are five virtues of the new man in our text. 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 “splanchna 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.
  - 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.
  - 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.
    - 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.

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. 1Pet. 3:10
- 3:13** The result of putting on these virtues is to be like Christ to one another individually.
- 1) Bearing with one another “anechomenoi” means to hold up under provocation with those who are unpleasant and irritating to us. Eph. 4:2
  - 2) Forgiving one another “charizomenoi” as Christ forgave us. 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) If any has a complaint “momphen”, from an old word meaning “to blame”, against another.
    - \* This is the only time it is found in the New Testament.
    - a) The offended party is addressed as the responsible party to act, not the one who offended. Matt. 18:21-35
    - b) All of these in the same degree as Christ has forgiven each of us.

- c) This is a command not an a personal choice!  
 \* 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", making it distinct from all that precedes, "above all these things".
- 2) The word love is "agape" which identifies God's divine love, distinct from man's.
- 3) It is the source of all that pleases God and the only motive God honors.
- 4) This agape love is identified as the bond of perfection, refers to that which binds together.
  - a) Robertson says love here is a girdle of perfection that holds everything together, that is why Paul declares "above all".
  - b) 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".
- c) 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 to let the peace of God rule his or her heart, a command.
  - 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 it the command stand between the two! vs. 14, 16

- 2)) The 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 with God for our justification. Phil. 4:6-7; Rom. 5:1
- 2) The reason being is that the believer is called into one body.
  - a) The body is a metaphor for the church. Col. 1:19-22
  - b) The body depicts many members, diversity, difference 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 is to be thankful “eucharistoi”.
  - a) Thankfulness is evidence of being grateful to God for being able to be one body through His enabling virtues, love and peace.
    - \* This is only possible by having one’s eye on Christ, the failure of it, is due to having eyes on self!

- b) The practice is to be ongoing, a habit in the present tense, “keep on becoming thankful”.
- 3:16** The personal passion for God’s word.
  - 1) Let the word of Christ dwell at home in you richly in all wisdom, a command, allow it to do it’s work
    - \* This is an imperative command!
    - a) The word of God is to be studied as the utmost priority to have ample room in his heart, to rule it.
    - b) The word of God is to be understood and comprehended by God’s Spirit, so as to be wise by making proper decisions in life.
    - c) The word speaks of Christ, who is the dispenser of wisdom. Col. 1:9, 2:3
  - 2) The purpose is two-fold, in order to teach and admonish one another.
    - a) Teaching “didaskontes” deals with facts and information to understand and illuminate.
    - b) Admonishing “nothetountes” deals with confrontation and a strong encouragement to be a doer of what one knows.
      - \* This word identifies biblical counseling, in it’s truest form and it’s various forms!
    - c) The action is reciprocal “one another”

- 3) The method is in psalms and hymns and spiritual song, singing with grace in your hearts to the Lord.
- 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 the 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 of the believer.

- 1) Whatever is done in word or deed, all is to be done in the name of the Lord Jesus.
  - 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 the 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) Giving thanks to God the Father through Him.

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

\* The action of gratitude acknowledges one's dependency and ongoing trust, being Christ-centered. Col. 1:12, 3:15

### **3:18-4:1    The new home**

\* 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 what precedes as Christ is reigning in heaven, so should he be in the Christians home. vs. 12-17, 1

1) The wife is to submit.

a) The word 'hupotasso' means to draw up under, a military word.

\* Found thirty-eight times in the New Testament.

b) It has nothing to do with inferiority but all to do with God's design for efficiency.

\* God's created order, Christ was subject to the Father. 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

d) Submission is mutual, in the fear of God. Eph. 5:21

d) 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."

e) Greek and Roman women were more liberated though still inferior.

2) The submission is expressed with the article "you wives to your husbands", to their own husbands, not just any or every man.

a) The extreme belittling of women by men in spiritual circles is wrong.

b) 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 outcome is said to be fitting in the Lord.

- 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.
  - a) Love “agape” their wives with God’s love, to care, protect and seek out their well-being. vs. 12-14  
\* Literally, keep on loving!
  - b) 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 perceives as inferior than one who is perceived as superior. Gen. 3:16
  - 3) The reason 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) Children are to obey their parents.
  - a) The command is to those under the authority of the parent, while living in the home. Eph. 6:4
  - b) The tense is in the present, a habitual obedience.
  - c) The word obey “hypakouo” means listen, to give audience and have a readiness to carry out the verbal communication in obedience.
    - 1)) 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 commentary is that this is well pleasing “euarestos” to the Lord, by virtue of honoring God’s order for the home and respecting the parents. Rom. 12:1

- 3)) The other reasons are given to us in Ephesians. Eph. 6:1-3
- a)) It is right, appropriate.
  - b)) It promises well being and a long life.
  - c)) Obedience speaks of action.
  - d)) Honor speaks of attitude.
  - e)) Obedience is commanded by virtue of their position in the family to parents who are older and wiser.
  - f)) The Law commanded the death of a child by stoning if he or she struck their parents or were incorrigible. Ex. 21:15

**3:21** The role of fathers.

- 1) Fathers are not to provoke their children.
  - a) The reference is to parents “pateron”, both of them. Heb. 11:23
    - \* The father in Roman society had the power of life and death over his children as long as he live, called “Patria Potestas!
  - b) The father being the head of the home, must not shirk his disciplinary role through instruction and just punishment, leaving it to the wife.
  - c) The command is to provoke not “erithizo”, which means to stir up in a negative way, to tyrannize them,

irritate as the rule or nag as a habit. 2Cor. 9:2

- 1)) 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.
- 2)) The reason being, that they not be discouraged “athymeo” which has the idea of loosing heart, broken in spirit.
  - \* There must be good communication, love, prayer and instruction from the word, backed up by living it out as parents!
- 3)) Ephesian’s commentary is “to wrath”, causing them to feel exasperated to think evil things. Eph. 6:4

**3:22-25** The role of the servants.

- 1) 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, etc.



- \* 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) Bondservants were to obey in all things their masters according to the flesh. vs. 22b
  - a) The word obey "hupokuo", means to give audience, 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) Bondservants are not to obey with eyeservice, as men pleasers. vs. 22c-f  
\* This focuses on deed and actions!
  - a) Referring to the manner, 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.
    - 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) Bondservants were to see their service as unto the Lord, with a whole heart, not men. vs. 23  
\* This focuses on attitude!
  - a) Christianity was not a revolutionary movement nor social activism, but doing this from the "soul".
  - b) Christians were to be lights and salt in the world. Matt. 5:13-14
  - c) Any attempt to liberate the slave would of resulted in political and economic chaos, rather than encouraging a revolutionary overthrow, they were taught to yield to the transforming power of the Holy Spirit.
- 5) Bondservants are to be motivated by knowing the Lord will reward them what is due them, since they are serving the Lord Christ. vs. 24  
\* Committing themselves in their sufferings. 1Pet. 4:19
  - a) They had come to know this as Christians, an aorist participle. Col. 1:12
  - b) All in the name of the Lord Jesus. Col. 3:17
- 6) Bondservants who do wrong will be repaid by God, for He shows 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 can be applied to employees for today, who are in fact servants of Christ, at their jobs and examples of light.

**4:1** The role of the masters.

- 1) Masters are commanded to give their bondservants what is just and fair.
  - a) They are not to abuse their position and authority.
  - b) They are to repay the servants in proportion to their labor and faithfulness, in equity and decency.
- 2) Masters are to do so knowing that they have a Master in heaven.

- a) Implying God see all he 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 employers for today.