

# Colossians 3:15-4:1

## Outline of 3:15-17

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

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.**

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.**

- 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)

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”. (From *hypotasso*)
  - a. Used to say “I place under”, “I subject to”, “I put myself into subjection”
  - b. The passive indicates in this “submitting” is done to the wife and not by the wife.
    - i. In other words, the marriage position determines this action, not the wife’s personhood, inferiority, intelligence, social standing or cultural norm.
    - ii. The English struggles to communicate this:
      1. NEB – “be subject to”
      2. NIV – “submit to”
      3. KJV – submit yourselves unto”
      4. GNB – “submit yourselves to”
      5. 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 this institution.
      1. For example: Use marriage to be abusive and domineering of women.
        - a. This is not the intent anymore than:
          - i. the winning coach wants to abuse his players
          - ii. 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:
  - a. This verse is talking about marriage. It is between one man and one woman.
  - b. 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 “love” 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 ,	ἀγαπᾶτε	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-PMM/P-2P	Prep	PPro-AF3P

- “love” – *agapate* is present imperative active of *agapao* which means “to love”
  - It is used to say “wish well, “take pleasure in”, “long for”
  - It is based in reason and esteem for the other person.
  - This is a love that considers the other person before themselves.
- The matching verse in Ephesians 5:25:  
 “Husbands, love your wives, as Christ loved the church and gave himself up for her”
- “harsh” – *pikrainesthe* – means “to make bitter” and is used to say “I make bitter”, “I grow angry”, “I become harsh”
  - Comes from the Greek word *pikros* /pik-ros/ meaning “bitter”, “sharp”, “acid”, “malicious”.

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 ,	ὑπακούετε	τοῖς	γονεῦσιν	κατὰ	πάντα ;	τοῦτο	γὰρ	εὐάρεστόν	ἐστιν	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

- “obey” – “listen to”, “answer to”, “attend to” (from *hupakouo*)
- “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 Oī	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

- “provoke” – “to stir up”, “to arouse to anger”, “irritate”, “incite”
- “discouraged” - “to lose heart”, “to be despondent”, “to become disheartened”
  - 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	,	ὑπακούετε	κατὰ	πάντα	τοῖς	κατὰ	σάρκα	κυρίους	,	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	Kyrion			
ὀφθαλμοδουλίαις	ὡς	ἀνθρώπαρεςκοι	,	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. James2:5 – “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 considers 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

conqueror 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,**

3739 [e]	1437 [e]	4160 [e]	1537 [e]	5590 [e]	2038 [e]	5613 [e]	3588 [e]	2962 [e]	2532 [e]	3756 [e]	444 [e]	
Ho	ean	poiēte	ek	psychēs	ergazesthe	hōs	tō	Kyriō	kai	ouk	anthrōpois	
23	“Ο	ἐάν	ποιήτε ,	ἐκ	ψυχῆς	ἐργάζεσθε ,	ὡς	τῷ	Κυρίῳ	καὶ	οὐκ	ἀνθρώποις ,
	Whatever	if	you might do	from	[the] soul	work	as	to the	Lord	and	not	to men
	RelPro-ANS	Conj	V-PSA-2P	Prep	N-GFS	V-PMP/2P	Adv	Art-DMS	N-DMS	Conj	Adv	N-DMP

1. The Lord is the ultimate master of all
2. Work was not done for men, but in obedience and worship of the Lord
3. “work” is in the imperative or the mood of command
4. 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.**

1492 [e]	3754 [e]	575 [e]	2962 [e]	618 [e]	3588 [e]	469 [e]	3588 [e]
eidotes	hoti	apo	Kyriou	apolēmpsesthe	tēn	antapodosin	tēs
24 εἰδότες	ὅτι	ἀπὸ	Κυρίου	ἀπολήμψεσθε	τὴν	ἀνταπόδοσιν	τῆς
knowing	that	from	[the] Lord	you will receive	the	reward	of the
V-RPA-NMP	Conj	Prep	N-GMS	V-FIM-2P	Art-AFS	N-AFS	Art-GFS

2817 [e]	3588 [e]	2962 [e]	5547 [e]	1398 [e]
klēronomias	tō	Kyriō	Christō	douleuete
κληρονομίας	τῷ	Κυρίῳ	Χριστῷ	δουλεύετε
inheritance	The	Lord	Christ	you serve
N-GFS	Art-DMS	N-DMS	N-DMS	V-PMA-2P

- Slaves have a new level of reward. No longer temporal and of this passing world, but eternal and of the Kingdom of God.
- “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.**

3588 [e]	1063 [e]	91 [e]	2865 [e]	3739 [e]	91 [e]	2532 [e]	3756 [e]	1510 [e]	4382 [e]
ho	gar	adikōn	komisetai	ho	ēdikēsen	kai	ouk	estin	prosōpolēmpsia
25 ὁ	γὰρ	ἀδικῶν	κομίζεται	ὁ	ἠδίκησεν	, καὶ	οὐκ	ἔστιν	προσωποληψία
The [one]	for	doing wrong	will be repaid [for]	what	he has done wrong	and	not	there is	partiality
Art-NMS	Conj	V-PPA-NMS	V-FIM-3S	RelPro-ANS	V-AIA-3S	Conj	Adv	V-PIA-3S	N-NFS

- Three types of motivation are given in 3:24-35
  - Reward – an inheritance from the Lord. Here the doctrine of eternal rewards gets some life application.
  - The Lord – the slave’s service on earth was service to the Lord Christ.
  - Retribution – there will be vindication for anything the slaves do wrong or in rebellion.
- Who is this verse warning: Slaves or Masters? This verse ends the words to slaves, but may introduce the words to the masters.
  - “Anyone who does wrong” – clearly “anyone” means anyone anywhere at any time. But, in context:
    - Slaves – are responsible to do what is right in the eyes of the master on earth and in heaven
    - Masters – are responsible to do what is right in the eyes of their slaves on earth and their master in heaven.
- “There is no favoritism” –
  - 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.
    - The morality of this age is not always aligned with eternal morality
    - 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.
- c. In Ephesians 6:9 the phrase “there is no favoritism” is explicitly applied to the masters: “Masters, do the same to them, and stop your threatening, knowing that he who is both their Master and yours is in heaven, and that there is no partiality with him.”

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

3588 [e]	2962 [e]	3588 [e]	1342 [e]	2532 [e]	3588 [e]	2471 [e]	3588 [e]	1401 [e]
Hoi	kyrioi	to	dikaion	kai	tēn	isotēta	tois	doulois
1 Οἱ	κύριοι	, τὸ	δίκαιον	καὶ	τὴν	ἰσότητα	, τοῖς	δούλοις
-	Masters	that which	[is] righteous	and	that which	[is] equal	to the	slaves
Art-VMP	N-VMP	Art-ANS	Adj-ANS	Conj	Art-AFS	N-AFS	Art-DMP	N-DMP

3930 [e]	1492 [e]	3754 [e]	2532 [e]	4771 [e]	2192 [e]	2962 [e]	1722 [e]	3772 [e]
parechesthe	eidotes	hoti	kai	hymeis	echete	Kyriion	en	ouranō
παρέχετε	, εἰδότες	ὅτι	καὶ	ὑμεῖς	ἔχετε	Κύριον	ἐν	οὐρανῷ .
give	knowing	that	also	you	have	a Master	in	heaven
V-PMM-2P	V-RPA-NMP	Conj	Conj	PPro-N2P	V-PIA-2P	N-AMS	Prep	N-DMS

1. “righteous” – *dikaion* – “correct”, “righteous”.
  - a. Treatment that keeps you innocent. Especially, just in the eyes of God.
2. “equal” or “fair” – *isoteta* – “equality”, “equality of treatment”, “fairness”