

## New Clothing for the Soul (vv. 12-13)

**VERSE 12 So, as those who have been chosen of God, holy and beloved, put on a heart of compassion, kindness, humility, gentleness and patience** (Ἐνδύσασθε οὖν, ὡς ἐκλεκτοὶ τοῦ θεοῦ, ἅγιοι καὶ ἠγαπημένοι, σπλάγχνα οἰκτιρμοῦ χρηστότητα ταπεινοφροσύνην πραύτητα μακροθυμίαν [aor.mid.imper.2p. enduo clothe; “put on” + conj oun therefore; “So” + conj hos as + adj.nom.m.p. eklektos elect, chosen + d.a.w/noun gen.m.s. theos + adj.nom.m.p. hagios holy; saint + conj + perf.pass.part.nom.m.p. agapao love; “beloved” + noun acc.nt.p. splagchnon affection; “heart of compassion” + noun gen.m.s. oiktermos compassion; mercy + noun acc.f.s. chrertotes kindness, goodness + noun acc.f.s. tapeinophrosune humility + noun acc.f.s. prautes gentleness + noun acc.f.s. makrothumia patience]);

**VERSE 13 bearing with one another, and forgiving each other, whoever has a complaint against anyone** (ἀνεχόμενοι ἀλλήλων καὶ χαριζόμενοι ἑαυτοῖς ἐάν τις πρὸς τινα ἔχη μομφήν· [pres.pass.part.nom.m.p. anechomai endure, be patient with + pro.gen.m.p. allelon one another + conj + pres.dep.part.nom.m.p. charizomai forgive + reflex.pro.dat.m.p. heautou “each other” + part ean if + pro.nom.m.s. tis anyone; “whoever” + prep pros against + pro.acc.m.s. tis anyone +pres.act.subj.3s. echo have; “has” + noun acc.f.s. momphe complaint]; **just as the Lord forgave you, so also should you** (καθὼς καὶ ὁ κύριος ἐχαρίσατο ὑμῖν, οὕτως καὶ ὑμεῖς [conj kathos just as + conj also + d.a.w/noun nom.m.s. kurios Lord + aor.dep.ind.3s. charizomai forgive + pro.dat.p. su + adv. houtos thus; “should” + conj kai also + pro.nom.p. su]).

**ANALYSIS: VERSES 12-13**

1. “So” (conj oun) looks to the new standing of believers who are designated in v. 12 in three ways.

2. “As those who have been chosen of God” (pl. adj. *eklektos* elect) refers to the doctrine of eternal election.
3. It is here translated as a verb but the corrected translation is: “the elect of God.”
4. The corresponding verb *eklegomai* (choose) is used in Eph. 1:4 where election of believers to salvation is said to have occurred in eternity past (“just as He choose us in Him **before the foundation of the world**, that we would be holy and blameless before Him.”; cf. also 2Thess. 2:13 “But we should always give thanks to God for you, brethren beloved by the Lord, because God has chosen you **from the beginning** for salvation through sanctification by the Spirit and faith in the truth.”; and 1Cor. 2:7 “but we speak God’s wisdom in a mystery, the hidden things which God **predestined before the ages** for our glory.”; cf. Eph. 1:5, 11).
5. God’s eternal choice/election of some and not others is based on the divine attribute of omniscience according to 1Pet. 1:1-2 “...who are chosen according to the foreknowledge of God the Father...”
6. This is laid out in detail in Rom. 8:29: “For those whom He foreknew He also predestined (*proorizo*) to become conformed to the image of His Son, so that He would be the firstborn among many brethren; and these whom He predestined, these He also called; these He also justified, and whom He justified, these He also glorified.”
7. God has always known who would believe and who would not believe.
8. To deny this is to deny the divine attribute of omniscience.
9. The second descriptive term for believers is “holy” or “saints” (adj. *hagios*); this word is sometimes translated “saints” (Col. 1:2, 4, 12, 26; cf. v. 22).
10. Here is it used in connection with the imputation of +R as per the doctrine of justification by faith.
11. “Beloved” (adj. *agapete*) is another descriptive term with God as the source, hence the words “of God” (cf. Rom. 1:7; Eph. 5:1; 1Thess. 1:4; 2Thess. 2:13; Jude 1:1).
12. God maintains the same love for believers as He does for His Son (Eph. 1:6; Col. 1:13).
13. In light of the privileged status of the elect (believers) Paul admonishes the saints at Colossae to “put on” (aor.mid.imper. *enduo*) or “wear” the new ‘clothing’ of the ‘real you.’
14. This verb occurs in v. 10; Rom. 13:12, 14; Gal. 3:27; Eph. 4:24; 6:11, 14; 1Thess. 5:9.
15. Five items in v. 12 are among the attire to be displayed by believers.
16. The list concludes with “love” (v. 14).
17. First is the noun translated “heart of compassion” (acc.nt.p. *splagchnon* w/gen.m.s. *oiktirmos* mercy, pity).
18. One time this noun *splagchnon* is translated “intestines” (Acts 1:18); the 1<sup>st</sup> virtue is literally “bowels of mercy.”
19. The internal organs are used in the Bible for the seat of emotions (as in Jer. 11:20 “But, O LORD, of hosts, who judges righteously, Who tries/tests the feelings (literally, ‘kidneys’; ‘reigns’ KJV) and the heart...”; 20:12; Prov. 23:16 “And my inner most being will rejoice...”).
20. This noun translated simply “heart” in Philemon 1:7, 12, 20; 1Jn. 3:17.
21. Otherwise it is rendered “affections” in 2Cor. 6:12; 7:15; Phil. 1:8; 2:1.
22. Once it is rendered “tender mercy” (Lk. 1:78).
23. “Compassion” (*oiktirmos*) occurs 5x in the NT (Rom. 12:1; 2Cor. 1:3; Phil. 2:1; Col. 3:12; Heb. 10:28).

24. We will go with “heart of compassion/mercy” as a virtue to be exhibited by believers dealing with someone in need.
25. The second virtue “kindness” (*chrestotes*) is translated thusly in the following verses: Rom. 2:4; 11:22; 2Cor. 6:6; Gal. 5:22; Eph. 2:7; Col. 3:12; Titus 3:4; but not in Rom. 3:12 where it is translated “does good.”).
26. “Kindness” is attributed to God’s merciful acts (Ps. 25:7; 31:19; Rom. 2:4; 11:22; Eph. 2:7; Titus 3:4) and here Paul is calling believers to show acts of kindness to one another as they have received it from God.
27. “Humility” (*tapeinophrosune*) refers to first a mental attitude that does not think highly of self and recognizes the grace of God.
28. This term occurs in Acts 20:18; Eph. 4:2; Phil. 2:3; Col. 2:18 (false); 2:23 (false); 3:12; 1Pet. 5:5.
29. The term “gentleness” (*prautes*) occurs 11x: 1Cor. 4:21; 2Cor. 10:1; Gal. 6:1; Eph. 4:2; Col. 3:12; 2Tim. 2:25; Titus 3:2; Jam. 1:21; 3:13; 1Pet. 3:16.
30. Here “gentleness” fits the context and has to do with our approach in dealing with others whether hostile or not.
31. “Patience” (*markothumia*) is used in connection with dealing with people; it occurs 14x: Rom. 2:4; 9:22; 2Cor. 6:6; Gal. 5:22; Eph. 4:2; Col. 1:11; 3:12; 1Tim. 1:16; 2Tim. 3:10; 4:2; Heb. 6:12; Jam. 5:10; 1Pet. 3:20; 2Pet. 3:15.
32. It is used both of God and man.
33. In v. 13 Paul provides the Colossians with a real life example of the virtues listed in the previous verse.
34. “Bearing with one another” (pres.mid.part. [imper.] *anechomai* endure; be patient with) represents an application of the virtue of patience in v. 12 as well as the virtues of gentleness, humility, kindness, and compassion.
35. Cf. Eph. 4:2 “with all humility and gentleness, with patience, showing tolerance with one another in love.”
36. The particular verb “forgiving one another” (pres.dep.part. [imper.] *charizomai*) has as its cognate noun ‘grace’ (*charis*).
37. Cf. Eph. 4:32 “Be kind (*chrestos*) to one another, tender-hearted (*eusplagchnos*), forgiving one another, just as God in Christ also has forgiven you” (cf. 2:13 “When you were dead in your transgressions and the uncircumcision of your flesh, He [Father] made you alive together with Him, having forgiven us all our transgressions.”).
38. “Whoever has a complaint” (hapax *momphe*) refers to an actual grievance where one is hurt by the actions of another believer.
39. The standard by which believers are to forgive one another is stated here as “just as the Lord forgave you.”
40. “So also you” indicates the grace we are to show to other believers who in some way harm/offend us.

## Love and Peace (vv. 14-15)

**VERSE 14 Beyond all these things put on love, which is the perfect bond of unity**

**[the bond of maturity]** (ἐπὶ πᾶσιν δὲ τούτοις τὴν ἀγάπην, ὅ ἐστιν σύνδεσμος τῆς τελειότητος [*prep epi above; “Beyond” + adj.dat.nt.p. pas all + conj de + pro.dat.nt.p. houtos this; “these things” + d.a.w/noun acc.f.s. agape love + pro.nom.nt.s. hos which + pres.act.ind.3s. eimi + noun nom.m.s. sundesmos bond + d.a.w/noun genf.s. eleistes completeness; maturity; 2x; cf. Heb. 6:1; “unity”*]).

**VERSE 15 Let the peace of Christ rule in your hearts, to which indeed you were**

**called in one body; and be thankful** (καὶ ἡ εἰρήνη τοῦ Χριστοῦ βραβεύετω ἐν ταῖς καρδίαις ὑμῶν, εἰς ἣν καὶ ἐκλήθητε ἐν ἐνὶ σώματι· καὶ εὐχάριστοι γίνεσθε [*conj kai and + d.a.w/noun nom.f.s. eirene peace + d.a.w/noun gen.m.s. Christos + pres.act.imper.3s. brabeuos to umpire, rule + prep en + d.a.w/noun loc.f.p. kardia heart + pro.gen.m.p. su + prep eis to, into + pro.acc.f.s. hos which + conj kai indeed + aor.pass.ind.2p. kaleo call + prep en + adj.loc.nt.s. hies one + noun loc.nt.s. soma body + conj + adj.nom.m.p. eucharistos thankful + pres.dep.imper.2p. ginomai be*]).

**ANALYSIS: VERSES 14-15**

1. The transcendent virtue is “love” (d.a.w/acc.f.s. *agape*) indicated here by “Beyond all these things” (*prep epi w/adj.nt.p. pas w/demonstr.pro.nt.p. houtos*).
2. “Love” takes center stage as it is the impetus behind all the virtues we are to exhibit in our dealings with others (cf. 1Cor. 13:13 “But now faith, hope, love, abide these three, but the greatest of these is love.”).
3. The supremacy of love is seen in Paul’s statement in Rom. 13:10 that “love is the fulfillment of the Law.”
4. “Love” is synonymous with the filling of the Holy Spirit based on the divine attribute of love (“God is love.”).
5. Love occurs in the NT in connection with virtue lists (2Cor. 6:6; 8:7; Gal. 5:22; Eph. 4:2; Phil. 2:1; 1Tim. 6:11; Titus 2:2; 2Pet. 1:7).
6. Love is the quintessential virtue and following the clothing metaphor (“put on”) it is like the outer garment covering all the rest of the attire.
7. This notion supports the grammar “beyond” or “over all” (*prep epi w/nt.p. pas w/pl.pro. “these things”*).

8. “Which is” refers to “love.”
9. “Perfect bond” is the noun *sundesmos* which means “that which binds together” (as in bundle).
10. This noun occurs 4x in the NT: Acts 8:23; Eph. 4:3; Col. 2:19; 3:14.
11. In Eph. 4:3 we have: “being diligent to preserve the unity of the Spirit in the bond of peace.”
12. Eph. 4:3 is preceded with a list of virtues (v. 2).
13. In Col. 1:19 it is translated “joints” in the body metaphor of the Church.
14. But here it is used of the unifying effect of wearing or displaying the virtue of love.
15. Love is a mental attitude disposition toward others (cf. Eph. 4:2 “will all humility and gentleness, with patience, showing tolerance for one another in love.”).
16. The noun translated “unity” (d.a.w/gen.f.s. *teleiotes*) only occurs here and in Heb. 6:1 where it is rightly translated “maturity.”
17. This genitive noun could be taken as either an attributive genitive which modifies “bond” as: “bond of perfection” or as an objective genitive (thus, “the bond that produces perfection/maturity”).
18. Taken as an objective genitive Paul here is setting forth the ultimate goal of maintaining and exhibiting the attribute of love (FHS) within the local church.
19. And that goal is the maturity adjustment.
20. Interestingly, the “joints and ligaments” of 2:19 refer to the function of the communication gifts necessary to that end.
21. Taken as an objective genitive the idea is “the perfect bond of unity” which is necessary to the health of any local church.
22. Paul perhaps is challenging the false ideas of perfection promoted by the false teachings.
23. From this Paul issues another admonition to the Colossians in “let...rule” (pres.act.imper. *brabeuo* act as an umpire, judge, rule; only here in the NT).
24. “The peace of Christ” is a genitive of source and here refers to inner peace versus being out of fellowship and in fear and anxiety.
25. In Phil. 4:7 we have “the peace of God” which there is promised to all who avoid anxiety under testing and who resort to prayer (Phil. 4:6-7 “Be anxious [pres.imper. *merimnao* be anxious, worry about] for nothing, but in everything by prayer and supplication with thanksgiving let your requests be made known to God, and the peace of God, which surpasses all understanding, will guard (fut.ind. *phroureo* hold prisoner, garrison) your hearts and your minds in Christ Jesus.”).
26. The verb “rule” incorporates the sense of “judge, decide” and is the basis for maintaining faith-rest (cf, Ps. 56:3 “When I am afraid, I will put my trust in You.”).
27. Also Jn. 14:27 “Peace I leave with you (H.S). My peace I give to you, not as the world gives do I give to you. Do not let your heart be troubled, nor let it be fearful.”
28. “To which you were indeed called” is related to the doctrine of election (v. 12 “elect of God”) or the synonymous term predestination (Rom. 8:29).
29. “Were called” (aor.pass.ind. *kaleo* call, summon) refers to the conversion of these Gentiles.
30. “In one body” refers to the mystery doctrine of the dispensation of the Church (cf. Rom. 12:5; 1Cor. 10:17; 12:12, 13, 20; Eph. 2:16; 4:4; Col. 3:15; cp. 1:19, 24; 2:19).
31. The summons to let peace rule in their hearts is followed with the admonition to “be thankful” (pres.imper. *ginomai* w/adj. *eucharistos* thankful, grateful; only here).

32. Believers are to make this a habit in their daily lives and related all things to God's love, grace and power as per 1Thess. 5:18 "in everything give thanks (*eucharisteo* give thanks), for this is God's will for you in Christ Jesus" and Eph. 5:20 "always giving thanks for all things in the name of our Lord Jesus Christ to God, even to the Father." (cf. Col. 1:3, 12; 3:17).
33. Giving thanks bolsters maintaining inner peace.

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**VERSE 12 So, as those who have been chosen of God, holy and beloved, put on a heart of compassion, kindness, humility, gentleness and patience** (Ἐνδύσασθε οὖν, ὡς ἐκλεκτοὶ τοῦ θεοῦ, ἅγιοι καὶ ἠγαπημένοι, σπλάγχνα οἰκτιρμοῦ χρηστότητα ταπεινοφροσύνην πραύτητα μακροθυμίαν [aor.mid.imper.2p. enduo clothe; “put on” + conj oun therefore; “So” + conj hos as + adj.nom.m.p. eklektos elect, chosen + d.a.w/noun gen.m.s. theos + adj.nom.m.p. hagios holy; saint + conj + perf.pass.part.nom.m.p. agapao love; “beloved” + noun acc.nt.p. splanchnon affection; “heart of compassion” + noun gen.m.s. oiktermos compassion; mercy + noun acc.f.s. chrertotes kindness, goodness + noun acc.f.s. tapeinophrosune humility + noun acc.f.s. prautes gentleness + noun acc.f.s. makrothumia patience]);

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**ANALYSIS: VERSES 12-13**

1. “So” (conj oun) looks to the new standing of believers who are designated in v. 12 in three ways.

2. “As those who have been chosen of God” (pl. adj. *eklektos* elect) refers to the doctrine of eternal election.
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31. “Patience” (*markothumia*) is used in connection with dealing with people; it occurs 14x: Rom. 2:4; 9:22; 2Cor. 6:6; Gal. 5:22; Eph. 4:2; Col. 1:11; 3:12; 1Tim. 1:16; 2Tim. 3:10; 4:2; Heb. 6:12; Jam. 5:10; 1Pet. 3:20; 2Pet. 3:15.
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35. Cf. Eph. 4:2 “with all humility and gentleness, with patience, showing tolerance with one another in love.”
36. The particular verb “forgiving one another” (pres.dep.part. [imper.] *charizomai*) has as its cognate noun ‘grace’ (*charis*).
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## Love and Peace (vv. 14-15)

**VERSE 14 Beyond all these things put on love, which is the perfect bond of unity**

**[the bond of maturity]** (ἐπὶ πᾶσιν δὲ τούτοις τὴν ἀγάπην, ὅ ἐστιν σύνδεσμος τῆς τελειότητος [*prep epi above; “Beyond” + adj.dat.nt.p. pas all + conj de + pro.dat.nt.p. houtos this; “these things” + d.a.w/noun acc.f.s. agape love + pro.nom.nt.s. hos which + pres.act.ind.3s. eimi + noun nom.m.s. sundesmos bond + d.a.w/noun genf.s. eleistes completeness; maturity; 2x; cf. Heb. 6:1; “unity”*]).

**VERSE 15 Let the peace of Christ rule in your hearts, to which indeed you were**

**called in one body; and be thankful** (καὶ ἡ εἰρήνη τοῦ Χριστοῦ βραβεύετω ἐν ταῖς καρδίαις ὑμῶν, εἰς ἣν καὶ ἐκλήθητε ἐν ἐνὶ σώματι· καὶ εὐχάριστοι γίνεσθε [*conj kai and + d.a.w/noun nom.f.s. eirene peace + d.a.w/noun gen.m.s. Christos + pres.act.imper.3s. brabeuos to umpire, rule + prep en + d.a.w/noun loc.f.p. kardia heart + pro.gen.m.p. su + prep eis to, into + pro.acc.f.s. hos which + conj kai indeed + aor.pass.ind.2p. kaleo call + prep en + adj.loc.nt.s. hies one + noun loc.nt.s. soma body + conj + adj.nom.m.p. eucharistos thankful + pres.dep.imper.2p. ginomai be*]).

**ANALYSIS: VERSES 14-15**

1. The transcendent virtue is “love” (d.a.w/acc.f.s. *agape*) indicated here by “Beyond all these things” (*prep epi w/adj.nt.p. pas w/demonstr.pro.nt.p. houtos*).
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9. “Perfect bond” is the noun *sundesmos* which means “that which binds together” (as in bundle).
10. This noun occurs 4x in the NT: Acts 8:23; Eph. 4:3; Col. 2:19; 3:14.
11. In Eph. 4:3 we have: “being diligent to preserve the unity of the Spirit in the bond of peace.”
12. Eph. 4:3 is preceded with a list of virtues (v. 2).
13. In Col. 1:19 it is translated “joints” in the body metaphor of the Church.
14. But here it is used of the unifying effect of wearing or displaying the virtue of love.
15. Love is a mental attitude disposition toward others (cf. Eph. 4:2 “will all humility and gentleness, with patience, showing tolerance for one another in love.”).
16. The noun translated “unity” (d.a.w/gen.f.s. *teleiotes*) only occurs here and in Heb. 6:1 where it is rightly translated “maturity.”
17. This genitive noun could be taken as either an attributive genitive which modifies “bond” as: “bond of perfection” or as an objective genitive (thus, “the bond that produces perfection/maturity”).
18. Taken as an objective genitive Paul here is setting forth the ultimate goal of maintaining and exhibiting the attribute of love (FHS) within the local church.
19. And that goal is the maturity adjustment.
20. Interestingly, the “joints and ligaments” of 2:19 refer to the function of the communication gifts necessary to that end.
21. Taken as an objective genitive the idea is “the perfect bond of unity” which is necessary to the health of any local church.
22. Paul perhaps is challenging the false ideas of perfection promoted by the false teachings.
23. From this Paul issues another admonition to the Colossians in “let...rule” (pres.act.imper. *brabeuo* act as an umpire, judge, rule; only here in the NT).
24. “The peace of Christ” is a genitive of source and here refers to inner peace versus being out of fellowship and in fear and anxiety.
25. In Phil. 4:7 we have “the peace of God” which there is promised to all who avoid anxiety under testing and who resort to prayer (Phil. 4:6-7 “Be anxious [pres.imper. *merimnao* be anxious, worry about] for nothing, but in everything by prayer and supplication with thanksgiving let your requests be made known to God, and the peace of God, which surpasses all understanding, will guard (fut.ind. *phroureo* hold prisoner, garrison) your hearts and your minds in Christ Jesus.”).
26. The verb “rule” incorporates the sense of “judge, decide” and is the basis for maintaining faith-rest (cf, Ps. 56:3 “When I am afraid, I will put my trust in You.”).
27. Also Jn. 14:27 “Peace I leave with you (H.S). My peace I give to you, not as the world gives do I give to you. Do not let your heart be troubled, nor let it be fearful.”
28. “To which you were indeed called” is related to the doctrine of election (v. 12 “elect of God”) or the synonymous term predestination (Rom. 8:29).
29. “Were called” (aor.pass.ind. *kaleo* call, summon) refers to the conversion of these Gentiles.
30. “In one body” refers to the mystery doctrine of the dispensation of the Church (cf. Rom. 12:5; 1Cor. 10:17; 12:12, 13, 20; Eph. 2:16; 4:4; Col. 3:15; cp. 1:19, 24; 2:19).
31. The summons to let peace rule in their hearts is followed with the admonition to “be thankful” (pres.imper. *ginomai* w/adj. *eucharistos* thankful, grateful; only here).

32. Believers are to make this a habit in their daily lives and related all things to God's love, grace and power as per 1Thess. 5:18 "in everything give thanks (*eucharisteo* give thanks), for this is God's will for you in Christ Jesus" and Eph. 5:20 "always giving thanks for all things in the name of our Lord Jesus Christ to God, even to the Father." (cf. Col. 1:3, 12; 3:17).
33. Giving thanks bolsters maintaining inner peace.