

Promoting Truth through Singing (v. 16)

VERSE 16 Let the word of Christ richly dwell within you, with all wisdom teaching

(ὁ λόγος τοῦ Χριστοῦ ἐνοικεῖτω ἐν ὑμῖν πλουσίως, ἐν πάσῃ σοφίᾳ διδάσκοντες [*d.a.w/noun nom.m.s. logos + d.a.w/noun gen.m.s. Christos + pres.act.imper.3s. euoikeo live in + prep en + pro.loc.p. su + adv plousios richly + prep en + adj.loc.f.s. pas + noun loc.f.s. sophia*] **and admonishing one another with psalms and hymns and spiritual songs, singing with thankfulness in your hearts to God** [*καὶ νοουθετοῦντες ἑαυτοὺς, ψαλμοῖς ὕμνοις ᾠδαῖς πνευματικαῖς ἐν [τῇ] χάριτι ἄδοντες ἐν ταῖς καρδίαις ὑμῶν τῷ θεῷ*] [*conj + pres.act.part.nom.m.p. noutheteo admonish + pro.acc.m.p. heautou one another + noun instr.m.p. psalmos psalm + noun instr.m.p. homnos hymn + noun instr.f.p. ode song of praise + adj.instr.f.p. pneumatikos spiritual + prep en + d.a.w/noun instr.f.s. charis grace + pres.act.part.nom.m.p. ado sing + prep en + d.a.w/noun instr.f.p. kardia + pro.gen.p. su + d.a.w/noun dat.m.s. theos*]).

Living Life as unto the Lord (v. 17)

VERSE 17 Whatever you do in word or deed, do all in the name of the Lord Jesus,

giving thanks through Him to God the Father (*καὶ πᾶν ὃ τι ἐὰν ποιῆτε ἐν λόγῳ ἢ ἐν ἔργῳ, πάντα ἐν ὀνόματι κυρίου Ἰησοῦ, εὐχαριστοῦντες τῷ θεῷ πατρὶ δι' αὐτοῦ*] [*conj + adj.acc.nt.s. pas + pro.acc.nt.s. hos + adj.acc.nt.s. tis + part ean + pres.act.subj.2p. poieo do + prep en + noun loc.m.s. logos + conj e or + prep en + noun loc.nt.s. ergon deed + adj.acc.nt.p. pas + prep en + noun loc.nt.s. onoma name + noun gen.m.s. kurios lord + noun gen.m.s. Jesus + pres.act.part.nom.m.p. eucharisteo give thanks + d.a.w/noun dat.m.s. theos + noun dat.m.s. pater + prep dia + pro.gen.m.s. autos*]).

ANALYSIS: VERSES 16-17

1. Here Paul focuses on an essential aspect of worship within the local assembly, namely singing.

2. “The word of Christ” (only here) refers to either truth about the person and work of Christ or truth that resides in the person of Christ.
3. The imperative “dwell” or “reside in” (pres.imper. *enoikeo*; 5x) is used in connection with the indwelling Holy Spirit (Rom. 8:11; 2Cor. 6:16; 2Tim. 1:14) and in connection with BD in the soul (Col. 3:16; 2Tim. 1:5).
4. “Richly” or “abundantly” (adv. *plousios*; also at 1Tim. 6:17; Titus 3:6; 2Pet. 1:11) points to the degree to which the realm of divine viewpoint should exhibit itself in the local assembly.
5. “With all wisdom” refers to all truth contained in Scripture and further defines “the word of Christ” (cf. 2:3 “in whom are hidden all the treasures of wisdom and knowledge.”).
6. Wisdom (dvpt.) is something the comes to the believer incrementally and is something the believer should constantly seek via prayer (Jam. 1:5 But if any of you lacks wisdom, let him ask of God, who gives to all generously and without reproach, and it will be given to him.”; 3:16 “This wisdom is not that which comes down from above, but is earthly, natural, demonic.” 3:17 “But the wisdom from above is first pure, then peaceable, reasonable (willing to give in), full of mercy and good fruits, unwavering, without hypocrisy.”).
7. Thus far in Colossians we have seen this noun at: 1:9, 28; 2:3, 23; and 4:5.
8. The Hebrew equivalent to *sophia* is *chokmah* and is prominently featured in Proverbs (1:2, 3, 7, 20; 2:2, 6, 7, 10; 3:19, 21; 4:5, 7, 11; 5:1; 7:4; 8:1, 11, 12, 14; 9:1, 10; 10:13, 21, 23, 31; 11:2, 12; 12:8; 13:10; 14:6, 8, 33; 15:33; 16:16; 17:16, 23; 18:4; 21:30; 23:9, 23; 24:3, 7, 14; 29:15; 30:3; 31:26).
9. Ps. 51:6 “Behold, You desire truth in the innermost being, and in the hidden part You will make me know wisdom.”; 90:12 “So teach us to number our days, that we may present to You a heart of wisdom.”; 111:10 “The fear of the LORD is the beginning of wisdom...”
10. “Teaching and admonishing” are both present participles used as imperatives directed toward the Colossians when they congregate for worship.
11. “Teaching” is an academic term (*didasko*) while “admonishing” (*voutheteo*) is a term used to encourage believers to apply wisdom.
12. “In all wisdom” modifies the two participles “teaching and admonishing.”
13. Cf. Col. 1:28 “We proclaim Him, admonishing every man and teaching every man with all wisdom, so that we might present every man mature in Christ.”
14. “One another” indicates a specialized method of accomplishing this whereby believers singing Christian hymns do this toward one another in a somewhat passive manner.
15. We sing in assembly not just for our personal benefit but for the edification of all who are appropriately engaged in the activity.
16. While we offer up praise to God we are also uplifting the spirits of those present.
17. Singing is a kind of confession of faith on the part of those who are singing from the heart.
18. In the OT tradition God’s people remembered His mighty deeds, and through this activity were encouraged to trust Him in their lives.
19. “Psalms” often refer to OT psalms (Lk. 20:42, 44; Acts 1:20), but Paul also uses the term for hymns sung during worship (1Cor. 14:26).
20. “Hymns” (*umnos*) is a term that only appears here and in Eph. 5:19.
21. Outside the NT the term is used of praises offered to deities and heroes.
22. Some interpreters consider Col. 1:15-20 to be based on an early Christian hymn.
23. “Spiritual songs” (*odeis pneumatikais*) refer to songs that are spiritual versus secular.
24. Finally, in the final phrase of this verse Paul makes reference to the appropriate mental attitude that believers should exhibit when singing as well as the focus on God.

25. The corrected translation of this phrase is: “singing with grace in your hearts to God.”
26. “Thankfulness” is the Greek noun *charis*/grace.
27. V. 17 is a transitional verse between vv. 16 and 18 with its discussion of household relationships (cf. v. 18, 20, 22, 23, 24; 4:1).
28. “Whatever you do” is comprehensive and covers all human activities and is supported by “in word and deed.”
29. “Word” indicates verbal communication while “deeds” overt actions.
30. Cf. 1:10 in this connection: “so that you walk in a manner worthy of the Lord, to please *Him* in all respects, bearing fruit in every good work and increasing in the knowledge of God.”
31. Paul here is insisting that one’s confession of faith in worship (singing) is consistent with daily living.
32. “In the name of the Lord Jesus” and its equivalent “in the name of the Lord” is found in the OT (e.g., 2Sam. 6:18; 1Kgs. 8:44; 18:32; 1Chron. 16:2; 21:19; Ps. 118:26; 124:8; 129:8) and the NT (1Cor. 5:4; Jam. 5:10, 14).
33. A parallel between this verse is found in Mic. 4:5 “Though all the peoples walk each in the name of his god, as for us we will walk in the name of the LORD our God forever and ever.”
34. The exhortation to do all things as unto the Lord is capped off with yet another command to give thanks “through Him to God the Father.”
35. Gratefulness should be a spontaneous response to living the Christian life regardless of the circumstances.
36. Notice Paul’s exact words here as it pertains to prayer protocol.
37. We are to address all aspects of prayer to God the Father, as Jesus taught His disciples in the model prayer, and all prayers should be offered in the Jesus’ name, and **not** the other way around as is so often done by Christians.

Instructions for Family Members (vv. 18-22)

VERSE 18 Wives, be subject to your husbands, as [as long as] is fitting in [the]

Lord (Αἱ γυναῖκες, ὑποτάσσεσθε τοῖς ἀνδράσιν ὡς ἀνήκει ἐν κυρίῳ [*d.a.w/noun voc.f.p. gune woman, wife + pres.pass.imper.2p. hupotasso be subject + d.a.w/noun dat.m.p. aner male, husband + conj hos + impf.act.ind. 3s. aniekei is proper + prep en + loc.m.s. kurios*]).

VERSE 19 Husbands, love your wives and do not be embittered against them (Οἱ

ἄνδρες, ἀγαπάτε τὰς γυναῖκας καὶ μὴ πικραίνεσθε πρὸς αὐτάς [*d.a.w/noun voc.m.p. aner + pres.act.imper.2p. agapao love + d.a.w/noun acc.f.p. gune + conj + neg me + pres.pass.imper.2p. pikraino be embittered + prep pros against + pro.acc.f.p. autos*]).

VERSE 20 Children, be obedient to your parents in all things, for this is well-pleasing to the Lord (Τὰ τέκνα, ὑπακούετε τοῖς γονεῦσιν κατὰ πάντα, τοῦτο γὰρ εὐάρεστόν ἐστιν ἐν κυρίῳ [*d.a.w/noun voc.m.p. teknon child + pres.act.imper.2p. hupakouo listen, respond; “be obedient” + d.a.w/noun dat.m.p. goneus parent + prep kata + adj.acc.nt.p. pas + pro.nom.nt.s. houtos this + conj gar + adj.nom.nt.s. euarestos pleasing + pres.act.ind.3s. eimi + d.a.w/noun dat.m.s. kurios*]).

VERSE 21 Fathers, do not exasperate your children, so that they will not lose heart (Οἱ πατέρες, μὴ ἐρεθίζετε τὰ τέκνα ὑμῶν, ἵνα μὴ ἀθυμῶσιν [*d.a.w/noun voc.m.p. pater + neg me + pres.act.imper.2p. erethizo stir up, make resentful; “lose heart” + d.a.w/noun acc.m.p. teknon + pro.gen.m.p. su + conj hina + neg me + pres.act.subj.3p. athumeo become discouraged*]).

VERSE 22 Slaves, in all things obey those who are your masters on earth (Οἱ δοῦλοι, ὑπακούετε κατὰ πάντα τοῖς κατὰ σάρκα κυρίοις, [*d.a.w/noun voc.m.p. doulos slave + pres.act.imper.2p. hupakouo + prep kata + adj.acc.nt.p. pas + d.a.dat.m.p. “those” + prep kata + noun acc.f.s. sarx flesh; 0000000000000000000000 “on earth” + noun dat.m.p. kurios “masters”*]), not with external service, as those who *merely* please men, but with sincerity of heart, fearing the Lord [*μὴ ἐν ὀφθαλμοδουλίᾳ ὡς ἀνθρωπάρεσκοι, ἀλλ’ ἐν ἀπλότῃτι καρδίας φοβούμενοι τὸν κύριον* [*neg me + prep en + noun loc.f.s. ophthalmoudoulia service merely to impress others; also at Eph. 6:6 + conj hos as + adj.nom.m.p. anthropareskos one who acts to please others; also at Eph. 6:6 + conj alla but + prep en + noun instr.f.s. aplotes sincerity, diligence + noun gen.f.s. kardia + pres.dep.part.nom.m.p. phobeuomai fear + d.a.w/noun acc.m.s. kurios*]).

ANALYSIS: VERSES 18-22

1. In these five verses Paul speaks to the conduct befitting the royal family within the household.
2. Three pairs of relationships are covered in this household code: (1) husband and wife; (2) fathers and children; (3) masters and slaves.
3. Similar codes in the NT include: Eph. 5:22-6:9; 1Tim. 5:1-6:2; Titus 2:2-10; 1Pet. 2:18-3:7.
4. “Wives” translates a vocative plural noun with the definite article.
5. The noun can be translated either “wives” or “women” (*gune*).
6. “Submit” is a middle present imperative (*hupotasso*), signifying that wives should voluntarily submit themselves to their husbands.
7. In the NT and in Greek literature the verb “submit” (or, be subordinate, be subject to, obey) is used otherwise to denote subordination to an authority figure including: younger men to older men (1Pet. 5:5); one’s parents (Lk. 2:51); governing authorities (Rom. 13:1, 5); leaders in the local church (1Pet. 5:5); the Law (Rom. 8:7); Christ (Eph. 5:24), and God (Heb. 12:9; Jam. 4:7).
8. This in no way diminishes the dignity and standing of women within the body of Christ as they enjoy the same benefits as men (cf. Gal. 3:28 “neither male [nor] female).
9. Christ Himself is subordinate to the Father, which for Paul is the basis for submission of wives to their husbands: “the head of every man is Christ, and the head of every woman is the man, and the head of Christ is God” (1Cor. 11:3).
10. Paul also calls the church to submission to Christ as the basis for the wives’ submission to their husbands (Eph. 5:23).
11. This household code (chain of command) was reflected in Hellenistic times.
12. The fundament principle is on the obedience of the subordinate members of each household to the male head of the household.
13. In the NT the notable difference between the Hellenistic code is the corresponding responsibility of the head of the household to the constituent members of the household.
14. This is apparent in the second phrase of v. 18 “as is fitting in the Lord.”
15. “As is fitting” is an imperfect active indicative (*anekei* it is proper or right) and occurs also in Eph. 5:4 (impf.) and Philemon 1:8 (pres.part.).
16. The adverb “as” (*hos*) could be translated “as long as.”
17. This protects the wives from directives from their husbands that would put them out of the will of God.
18. “In the Lord” (positional sanctification) points to the will of God as laid down in Scripture.
19. The sense here is therefore: submit in a manner that is appropriate for those who are in the Lord.
20. Acclimation to the authority of the husband is key to attaining to the status of a ‘Sarah’s daughter’ (1Pet. 3:5-6).
21. In contrast to the Hellenistic codes which focused solely on the rights of the male head of the household, Paul addresses the responsibilities of the believing husbands toward their wives (v. 19).
22. Aristotle wrote in this regard that husbands have the right to exercise “marital authority,” since the “male is naturally fitter to command than the female, except where there is some departure from nature” (Aristotle, *Pol.* 1.1259a-b).
23. “Love” is largely absent from Hellenistic discussions of marital relationships (v. 19a).

24. “Love” here is the Christian virtue and in a parallel discussion of this subject Paul links Christ’s love for the church with husbands love for their wives (Eph. 5:2).
25. The imitation of Christ’s love is what believing husbands should aspire to in the dealings with their wives.
26. In light of this pattern love is not to be defined simply in emotional or sexual terms.
27. Husbands are commanded to love their wives as Christ loved the church and gave Himself up for her.
28. With a negative prohibition Paul provides a further directive for the husbands (v. 19b).
29. “Do not be embittered against/toward (*pros*) is the negative (*me*) followed by the present passive imperative ‘to become bitter’ (*pikraino*).
30. The translation: “husbands...stop being embittered against them.”
31. Used otherwise in the NT it is used in connection with something that tastes bitter (Rev. 8:11; 10:9, 10).
32. The cognate noun (*pikria*) “bitterness” is used in Eph. 4:31 for the underlying vice that lies behind sins expressing hate and malice.
33. “Bitterness” is the expression of some dissatisfaction with a wife for legitimate or illegitimate reasons.
34. Instead, husbands should exhibit patience and forgiveness toward their wives as with a weaker vessel (1Pet. 3:7 “You husbands likewise, live with *your* wives in an understanding way, as a weaker vessel, since she is a woman, and show her honor as a fellow heir of the grace of life, so that your prayers will not be hindered.”).
35. “Children” (voc.pl. *tekna*) in Aristotle’s discussion of household relationships are to be subjected to their fathers because of their age and maturity (*Pol.* 1.1259b), and they are to be well-trained because some day they will “grow up to be partners in the government of the state” (*Pol.* 1.1260b).
36. In the parallel Ephesian household code, the fathers are called on to “bring them up in the discipline and instruction of the Lord” (Eph. 6:4b).
37. This points to the children as being relatively young (e.g., minors).
38. Here in Colossians Paul calls upon minor children to be submissive to the authority of their “parents” (d.a.w/noun *goneus*) which includes both the father and the mother (cf. Eph. 6:1 “Children, obey your parents in the Lord, for this is right.”
39. A characteristic of the last days is “disobedience to parents” (2Tim. 3:2).
40. Paul uses a different verb for submission than the one he used for wives.
41. The verb (pres.imper. *hupakouo*) “be obedient” is a stronger term than the one used for wives.
42. Adding to this heightened imperative is the all-encompassing “in all things.”
43. Both of these elements reappear in the call to slaves to “obey your masters in everything” (v. 22).
44. As in the case of the call to the wives to submit, Paul refers to “the Lord” in his summons to minor children in Christian households.
45. In his address to children within the Colossian church, the phrase, “for this is well-pleasing to (prep *en*) the Lord” is designed to direct the attention of children to the one they are ultimately to serve and please.
46. In this connection Paul singles out the male parent in v. 21.
47. “Fathers” are enjoined “not to exasperate” their “children.”

48. The term is the present imperative *erethizo* meaning to ‘make resentful’ (the only other use of this verb is in 2Cor. 9:2 where it is translated “has stirred up” and there in a positive sense).
49. Paul’s address to fathers here is striking as it finds no parallel in Hellenistic and Jewish discussions.
50. Provocations by fathers result in undesirable traits in children such as lack of self-esteem and deep-seated resentment.
51. The thing Paul speaks out against represents STA behavior on the part of fathers in particular which represents an abuse of parental authority.
52. Ridicule, unreasonable expectations, teasing, etc. are things to be avoided in the development of a child who is expected to grow up in the nurture and admonition of the Lord.
53. The admonition to fathers to “not exasperate your children” is followed by a negative purpose clause introduced by “so that...not” points to a scenario to be avoided.”
54. “Lose heart” (pres.subj. *athumeo* be discouraged or disheartened; only here) refers to a psychological state whereby the child is discouraged and quits trying.
55. In v. 22 Paul addresses the household relationship between slaves and their masters/owners.
56. In Hellenistic discussions of household relationships “a complete household consists of slaves and freemen” (Aristotle, *Pol.* 1253b).
57. Unlike “wives” and “children” slave are considered “an animate article of property” (*Pol.* 1253b).
58. As such, a “slave is not only the slave of a master; he also belongs entirely to him” (*Pol.* 1254a).
59. As “an animate article of property,” they are considered unable to take part in rational discourse.
60. “The slave is entirely without faculty of deliberation; the female possesses it, but in a form which remains inconclusive; and if children possess it, it is only in an immature form” (*Pol.* 1260a).
61. While Aristotle’s viewpoint on slavery in the 4th century BC may not exactly represent the common perception in Paul’s day, these sentiments do reflect the sentiments in the first century AD.
62. Where Paul parts company with the sentiments of the day is that he actually addresses slaves in the call to “obey your masters in everything.”
63. By addressing believing slaves within the Colossian assembly indicates that he considers them to be rational and moral beings who are fully capable of developing fellowship with their masters and also with the Lord.
64. Paul limits the masters’ authority to the temporal state as seen in the words “your masters on earth.”
65. The authority of masters is further qualified in 4:1 where Paul in addressing the masters refers to Christ as their “Master in heaven.”
66. It is to be noted that the address to slaves is the longest discussion of the three categories of household members, as it encompasses vv. 22-25.
67. Paul admonishes Christian slaves to avoid the vices that were all too common in their relationship to their masters.
68. “Not with external service” is literally “not with eye-service.”

69. “Eye service” is compound word (*ophthalmodoulia* made up of “eye” (*ophthalmos*) and “servitude” (*douleia*).
70. This compound also occurs in Eph. 6:6 in connection with slaves: “not by way of eyeservice, as men-pleasers, but as slaves of Christ, doing the will of God from the heart.”
71. “Men-pleasers” (*anthropareskos*) is another compound word consisting of “men” (*anthropos*) and “pleasing” (*parekos*).
72. It refers to acts that merely curry favor.
73. “But with sincerity of heart” is the new approach for believing slaves.
74. “Sincerity” (*aplistes*) occurs 8x and is translated either “sincerity” or “liberality.”
75. Here Paul is admonishing slaves to perform their assigned duties with a single purpose in mind and that is to be occupied with their Master in heaven.
76. “Fearing the Lord” is the proper mental attitude that slaves are to embrace as they go about their daily routines.
77. This sets up a contrast between the earthly master and the heavenly Master indicating that the heavenly take precedence over the earthly if there is a conflict between the two.
78. Slaves are enjoined to align their mental attitude with service rendered to please the Lord, which Paul expands upon in verses 23-25.

Pleasing God rather than Men (vv. 23-25)

VERSE 23 Whatever you do, do your work heartily, as for the Lord rather than for

men (ὃ ἐὰν ποιῆτε, ἐκ ψυχῆς ἐργάζεσθε ὡς τῷ κυρίῳ καὶ οὐκ ἀνθρώποις [*pro.acc.nt.s. hos + part ean + pres.act.subj.2p. poieo do + prep ek + noun abl.f.s. psuche soul; “heartily” + pres.act.imper.2p. ergazomai work + conj hos as + d.a.w/noun dat.m.s. kurios + conj + neg ouk + noun dat.m.p. anthropos*]),

VERSE 24 knowing that from the Lord you will receive the reward of the

inheritance (εἰδότες ὅτι ἀπὸ κυρίου ἀπολήμψεσθε τὴν ἀνταπόδοσιν τῆς κληρονομίας [*perf.act.part.nom.m.p. oida know + conj hoti that + prep apo + noun abl.m.s. kurios + fut.dep.ind.2p. apolambano receive back + d.a.w/noun acc.f.s. antapodosis compensation + d.a.w/noun gen.f.s. kleronomia inheritance*]).

It is the Lord Christ whom you serve (τῷ κυρίῳ Χριστῷ δουλεύετε [*d.a.w/noun dat.m.s.*

kurios + noun dat.m.s. Christos + pres.act.ind.2p. douleuo serve]).

VERSE 25 For he who does wrong will receive the consequences of the wrong

which he has done, and that without partiality (ὁ γὰρ ἀδικῶν κομίζεται ὃ ἠδίκησεν, καὶ οὐκ ἔστιν προσωποληψία [*conj gar + d.a.w/pres.act.part.nom.m.s. adikeo do wrong + fut.mid.ind.3s. komizo receive back + pro.acc.nts. hos + aor.act.ind.3s. adikeo do wrong + conj kai + neg ouk + pres.act.ind.3s. eimi + noun nom.f.s. prosopolemphia favoritism*]).

ANALYSIS: VERSES 23-25

1. “Whatever you do” refers to the assigned tasks of slaves in their service to their masters.
2. “Do your work heartily” translates “perform [it] from the soul.”
3. This is in contrast to mere external service, designed to impress.
4. The object of service is “as for the Lord” and that is the mental focus that believing slaves are to be occupied with as they carry out their assigned duties.
5. “As to the Lord rather than for men” departs from the secular ethos, where the male authority is the only authoritative figure to be served.
6. This whole discussion redefines masters and slaves within a Christian context.
7. As property of their masters, they are to view themselves as instruments in their hands to serve a higher authority.
8. As slaves go about their daily routines they are to keep before them the promise of reward (v. 24).
9. “Knowing” (perf.act.part. *oida* to know something) refers to BD in the soul as it pertains to remuneration for services rendered.
10. The word translated “reward” (*antapodosis*) only occurs here and means “compensation” for services rendered.
11. “Inheritance” (*kleronomia*) and is typically used in the NT for SG3 (Acts 20:32; Gal. 3:18; Eph. 1:14, 18; 5:5; Heb. 9:15; 1Pet. 1:4; used in connection with the Abrahamic Covenant: Acts 7:5; Heb. 11:8; and used of Christ’s inheritance: Matt. 21:28; Mk. 12:7; Lk. 20:14; and once of inheritance from a parent: Lk. 12:13).
12. The promise of an inheritance is striking when applied to slaves.
13. Even if slaves received material or monetary compensation from their masters, legally such funds belonged to the masters.
14. The promise of inheritance for Christian slaves elevates their status within the household (cf. Gal. 4:7 in addressing slaves “Therefore you are no longer a slave, but a son, and if a son [e.g. of God], then an heir through God.”).
15. So as these slave go about their servitude they are to keep before them something that they learned under face-to-face teaching and that is the promise of SG3.
16. Before Paul issues a final warning to slaves (v. 25), he admonishes them to “serve the Lord Christ.”
17. The verb “serve” can be taken as either a present indicative or a present imperative (2p.).
18. This is yet another imperative within the household codes and is consistent with the other imperatives in the code (vv. 18, 19, 20, 21, 22; 4:1).
19. This also parallels the imperative in v. 23 “perform it from the soul.”

20. The “Lord Christ” is to be the primary focus of their service to their masters.
21. Further motivation to do their duties as unto the Lord is seen here the final verse dealing with slaves in the household.
22. Slaves were often abused by their masters and that was a constant concern as they had little recourse to justice.
23. “For he who does wrong” (pres.part. *adikeo*) could refer either to slaves or their masters.
24. I take this as the latter and Paul inserts this here to show slaves that there is a safeguard against abusive masters.
25. This follows the promise that slaves are equal in the pursuit of SG3.
26. The verb “will receive” (fut.mid.ind. *komizo*) is used in both a positive and negative sense (2Cor. 5:10; Eph. 6:8; Heb. 10:36; 11:19, 39; 1Pet. 1:9; 5:4).
27. Here it is used to punitive discipline for abuses against the most vulnerable member of the household.
28. Slaves have a righteous judge that will come to their aid, a judge that does not show partiality.
29. The term “partiality” (lit. ‘to receive a face’) was used in 3:11 where the new humanity is one that does not differentiate between “Greek or Jew” etc.
30. V. 25 is applicable to believers in general, and the wrongdoers constitutes anyone who does them wrong, whether believer or unbeliever.

END: Colossians Chapter Three
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