

“Those Who Have Been Chosen Of God”

COL 3:12 And so, as those who have been chosen of God, holy and beloved, put on a heart of compassion, kindness, humility, gentleness and patience;

1. And so, as those who have been chosen of God”

a. They had “been chosen of God.”

1) The word “chosen” is from “eklektos” [ehk lehk **tahs**] meaning “elect, chosen.”

2) All Christians are God’s elect [chosen], that is, they are chosen for special privileges and blessings.

b. This choosing was not arbitrary, but it was through the gospel. (2 Thess. 2:13, 14).

2TH 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.

2TH 2:14 And it was for this He called you through our gospel, that you may gain the glory of our Lord Jesus Christ.

c. “God is not a respecter of persons.” (Acts 10:34, 35; Rom. 2:11).

d. God desires that all men be saved. (Jn. 3:16; 1 Tim. 2:4; 2 Pet. 3:9).

2. “holy and beloved” - Lit. “holy ones and having been loved.”

a. They had been saved by God’s grace. (Eph. 2:8,9; Rom. 6:23).

b. They had been cleansed of their sins by the blood of Jesus and were the “holy ones” of God.

3. “put on a heart of compassion, kindness, humility, gentleness and patience”

a. “put on” is from “enduo” [ehn **do** oh] - “to put on, to clothe” - KJV and ASV have “put on.”

1) They were to “put on” the garments of God’s chosen people.

2) Christians “put on” Christ in baptism. (Gal. 3:26, 27).

GAL 3:26 For you are all sons of God through faith in Christ Jesus.

GAL 3:27 For all of you who were baptized into Christ have clothed yourselves with Christ.

3) Christians become “clothed” with Christ at baptism, that is, they seek to be like Him and “walk in the newness of life.” (Rom. 6:3,4).

4) Paul had the right attitude. (1 Cor. 11:1).

1CO 11:1 Be imitators of me, just as I also am of Christ.

5) See also Phil. 1:21; Gal. 2:20; 1 Jn. 1:7.

b. “a heart of compassion” - The KJV has “bowels” meaning “the seat of emotions.”

1) “splagchnon” [splagk nahn] - “the entrails, bowels” (Acts 1:18), but used figuratively for the affections of the heart. (Lk. 1:78; 2 Cor. 6:12; Phil. 1:8).

2) Christians must have “compassion” for others - “oiktirmos” [oik tir mahs]. It denotes compassion, kindness in relieving sorrow and want. (Phil. 2:1; Col. 3:12). It is also used to mean “favor, grace, mercy.” (Rom. 12:1; 2 Cor. 1:3).

3) Mercy is an essential part of Christian character and pleasing God. (Matt. 5:7; Jas. 2:13).

c. “kindness” - is “chrestotes” [krays tah tays] - “kindness, goodness” (Rom. 2:4; 11:22).

1) Christians are to be kind to one another. (Eph. 4:32). See Gal. 5:22; 2 Pet. 1:7.

2) “Kindness” is not limited to Christians, but must be manifested to all men. (Gal. 6:10).

d. “humility” - Humility is essential to please God. (Matt. 4:3; Jas. 4:10).

MAT 5:3 "Blessed are the poor in spirit, for theirs is the kingdom of heaven.

JAM 4:10 Humble yourselves in the presence of the Lord, and He will exalt you.

e. “gentleness and patience”

1) “gentleness” [meekness] is a characteristic of those wishing to please God. (Matt. 5:5).

2) “patience” [longsuffering] is another essential characteristic of the Christian life.

COL 3:13 bearing with one another, and forgiving each other, whoever has a complaint against anyone; just as the Lord forgave you, so also should you.

1. “bearing with one another”

a. “bearing” is from “anechomai” [ah nek ah mi] - “to endure patiently, to bear with”

b. Christians must be willing to bear with one another rather than bite and devour one another. (1 Cor. 13:7; Gal. 5:15).

2. “and forgiving each other” - See Eph. 4:32

3. “whoever has a complaint against anyone; just as the Lord forgave you, so also should you”

a. Christians sometimes have grounds for complaint against Christians and non-Christians.

b. The words “just as” or “even as” mean they must forgive others as they have been forgiven. (Matt. 6:14,15).

MAT 6:14 "For if you forgive men for their transgressions, your heavenly Father will also forgive you.

MAT 6:15 "But if you do not forgive men, then your Father will not forgive your transgressions.

COL 3:14 And beyond [above] all these things put on love, which is the perfect bond of unity.

1. “And beyond all these things put on love” - Above everything Christians must be loving.

- a. We should owe others only love. (Rom. 13:8).

ROM 13:8 Owe nothing to anyone except to love one another; for he who loves his neighbor has fulfilled the law.

- b. 1 John 4:11; 1 Cor. 13:1-8.

- c. Love is the badge of discipleship. (Jn. 13:34, 35).

JOH 13:34 "A new commandment I give to you, that you love one another, even as I have loved you, that you also love one another.

JOH 13:35 "By this all men will know that you are My disciples, if you have love for one another."

2. "which is the perfect bond of unity" - Love is what binds everything together.

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

1. "And let the peace of Christ rule in your hearts" - Some manuscripts have "peace of God," but the best Greek manuscripts have "of Christ."
 - a. "The peace of Christ" was to be the ruling principle in their hearts, and it would remove their questions and doubts.
 - b. "The peace of Christ" is beyond our ability to completely understand [comprehend] it. (Phil 4:6, 7)

PHI 4:6 Be anxious for nothing, but in everything by prayer and supplication with thanksgiving let your requests be made known to God.

PHI 4:7 And the peace of God, which surpasses all comprehension, shall guard your hearts and your minds in Christ Jesus.

- c. The peace Christ gives surpasses what the world gives. (Jn.14:27).

JOH 14:27 "Peace I leave with you; My peace I give to you; not as the world gives, do I give to you. Let not your heart be troubled, nor let it be fearful.

- d. This peace cannot be purchased or earned, but it comes through trusting obedience to God through His Son.
 - e. This peace does not exempt one from persecution, but it is an inner spiritual peace.
2. "to which indeed you were called in one body" - They had been called to live in harmony with one another as members of one body - the body of Christ.
 - a. God is not pleased when Christians fuss and fight and become embittered or alienated from one another.
 - b. Christians can be one because they seek to please the same Lord, and do not seek their own pleasure and selfish ambitions.
 3. "and be thankful" - Thanksgiving should characterize the lives of Christians.
 - a. As Christians we should be thankful for God's bountiful blessings.
 - b. Christians are exhorted to be thankful. (1 Thess. 5:18; Eph. 5:4, 20; Heb. 13:15).

1TH 5:18 in everything give thanks; for this is God's will for you in Christ Jesus.

EPH 5:4 and there must be no filthiness and silly talk, or coarse jesting, which are not fitting, but rather giving of thanks.

EPH 5:20 always giving thanks for all things in the name of our Lord Jesus Christ to God, even the Father;

HEB 13:15 Through Him then, let us continually offer up a sacrifice of praise to God, that is, the fruit of lips that give thanks to His name.

COL 3:16 Let the word of Christ richly dwell within you, with all wisdom teaching and admonishing one another with psalms and hymns and spiritual songs, singing with thankfulness in your hearts to God.

1. Let the word of Christ richly dwell within you” - The Christian is to store the words spoken by Christ in his heart.

a. This is a reference to Christ’s teaching done by Him personally and through His apostles. (Jn. 14:26; 16:13).

b. The word “richly” is from “plousios” [plooh see ohs] meaning “richly abundantly”

c. The words “let the word of Christ richly dwell within you” and “be filled with the Spirit” in Ephesians 5:15 are parallel passages.

1) One is filled with the Spirit when he/she lets “the word of Christ richly within” him.

2) One is filled with the Spirit when he/she produces “the fruit of the Spirit.” (Gal. 5:22, 23).

2. “with all wisdom” - Wisdom is God’s wisdom, that is, the “wisdom from above.”

a. True wisdom begins with “fear” [reverence] of Jehovah. (Prov. 9:10).

PRO 9:10 The fear of the Lord is the beginning of wisdom, And the knowledge of the Holy One is understanding.

b. True wisdom leads one to worship his Creator - not anything God has made.

c. True wisdom leads on one to live his life pursuing the things James described as “wisdom from above. (Jas. 3:13-18).

JAM 3:13 Who among you is wise and understanding? Let him show by his good behavior his deeds in the gentleness of wisdom.

JAM 3:14 But if you have bitter jealousy and selfish ambition in your heart, do not be arrogant and so lie against the truth.

JAM 3:15 This wisdom is not that which comes down from above, but is earthly, natural, demonic.

JAM 3:16 For where jealousy and selfish ambition exist, there is disorder and every evil thing.

JAM 3:17 But the wisdom from above is first pure, then peaceable, gentle, reasonable, full of mercy and good fruits, unwavering, without hypocrisy.

JAM 3:18 And the seed whose fruit is righteousness is sown in peace by those who make peace.

d. It is with this wisdom that Christians are to teach and admonish “one another.”

3. “teaching and admonishing one another with psalms and hymns and spiritual songs” - “teaching and admonishing” are not options, but mandates.

a. “teaching” - One way teaching takes place is in singing praise to God and admonishing one another in song.

b. “and admonishing one another” - “noutheteo” [noo theh **teh** oh] means “to admonish, warn, exhort.” The

word includes the meaning of exhortation as well as warning.

- c. “with psalms” - “psalmos” [psal **mahs**] - “a sacred song” - Some of the Old Testament psalms were sung in Christian worship, but some were very un-Christian. There is no evidence that the Old Testament psalms were the only psalms sung in worship and none could be composed by the early Christian.
- d. “and hymns” - “hymnos” [**hoom** nahs] “a religious song.”
- e. “spiritual songs” - “pneumatikos” [pnoo mah tee **kahs**] - “spiritual.”
 - 1) The word song comes from “ode” [oh **day**] “song.” This type of song was modified by the word “spiritual.”
 - 2) This word occurs several times in the New Testament. (Eph. 5:19; Col. 3:16; Rev. 5:9;14:3; 15:3).

Note: It seems impossible to make a clear distinction in these words. All give us authorization to sing spiritual songs praising God and exhorting one another in worship.

- 4. “singing with thankfulness in your hearts to God”
 - a. “singing” is from “ado” [**ah** doh]. They were to sing with thankfulness to God in addition to “teaching and admonishing one another.”
 - b. “singing” is to come from the heart and to be filled with “thankfulness.”
- 5. Ephesians 5:19 helps us get the meaning of Paul’s teaching.

EPH 5:19 speaking to one another in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord;

- a. The words “making melody” come from the Greek word “psallo” [**psahl** loh] means “to twitch, to touch, strike the strings of the heart.”
 - 1) It originally meant to touch, to twitch, to strike the strings or chords of an instrument.
 - 2) It is not associated with instruments in the New Testament.
- b. **The instrument the Christian plays is the heart.** He twitches or plucks the strings of his heart is worshiping God and admonishing others.
- c. In the New Testament the word “psallo” means “to sing praises.” It is used 5 times in the New Testament. (Rom. 15:9; 1 Cor. 14:15 [2 times]; Eph. 5:19; Jas. 5:13).
- d. The New Testament only gives authority for acappella singing in worship.
- e. There is no authority for instruments in worship in the New Testament, and the New Testament and early church history reveals that instruments were not used in worship.
- f. Instruments were not used in the Jewish Synagogues.
- g. Instruments, in Christian worship, were added hundreds of years after Christ and the apostles and were then added by men.

h. They were not contained in the “all truth” delivered to the apostles. (Jn. 16:13).

JOH 16:13 "But when He, the Spirit of truth, comes, He will guide you into all the truth; for He will not speak on His own initiative, but whatever He hears, He will speak; and He will disclose to you what is to come.

i. Instruments were not included in “the faith which was once for all delivered to the saints.” (Jude 3).

JUD 1:3 Beloved, while I was making every effort to write you about our common salvation, I felt the necessity to write to you appealing that you contend earnestly for the faith which was once for all delivered to the saints.

j. It is dangerous to go beyond what is authorized. (Deut. 4:2; Prov. 14:12; Matt. 15:9; 1 Cor. 4:6; 1 Tim. 1:3; Rev. 22:18, 19).

k. The next verse (Col. 3:17) stresses all must be done by authority of Christ - not the silence of Christ.

Authority And Thanksgiving

COL 3:17 And whatever you do in word or deed, do all in the name of the Lord Jesus, giving thanks through Him to God the Father.

1. “And whatever you do in word or deed” - This includes all our words and actions.
2. “do all in the name of the Lord Jesus” - Everything the Christian does must be by the authority of Christ.
 - a. “name” has the meaning of the authority.
 - b. Jesus has “all authority” (Matt. 28:18) and His followers submit to this authority in all things.
 - c. Christians are not to follow their own thinking or the traditions of men.
 - d. They are not to follow the path of silence assuming silence is authority.
 - 1) Silence is not authority, and service and worship must not be based on silence.
 - 2) The words of Christ are the Christian’s authority.
 - e. Christians are to follow the instructions of Christ neither adding or taking away from them.
3. “giving thanks through Him to God the Father” - Once again Paul stresses the importance of thanksgiving. (1 Thess. 5:18; Col. 3:15).
 - a. Thanks is given through “Him,” that is, “the Lord Jesus.”
 - b. Thanks is to be given “to God the Father.”
 - c. God is the source of our blessings. (Matt. 7:7-11; Jas. 1:17).

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