22) **with his deeds** (habits, ways of acting),

**10.**] **and having put on the new**(the other was the negative ground: this  
is the positive. See on Eph. iv. 23, and  
ii. 15), **which is continually being renewed** (notice the present tense. “The  
new man is not any thing ready at once  
and complete, but ever in a state of development [by the Holy Spirit, Tit. iii. 5],  
by which a new state and nature is brought,  
about in it, specifically different from that.  
of the old man.” Meyer) **unto perfect  
knowledge** (which excludes all falsehood,  
and indeed all the vices mentioned above)  
**according to the image of Him that created  
him** (the new creation of the spirit unto  
fulness of knowledge and truth, the highest  
form of which would be the perfect knowledge of God, is regarded by the Apostle as  
analogous to man’s first creation. As he  
was then made in the image of God, so  
now: but it was then his naturally, now  
spiritually in *perfect knowledge*. Thus the  
rule and method of the renewal is, “*after  
the image of Him that created him*” [the  
new man],—i.e. God, who is ever the  
Creator, not Christ. To understand the  
whole passage as referring to a restoration  
of the image of God in the first creation, is  
to fall far short of the glorious truth. It  
is not to restore the old, but to create the  
new, that redemption has been brought  
about. Whatever may have been God’s  
image in which the first Adam was created,  
it is certain that the image of God, in  
which Christ’s Spirit re-creates us, will be  
as much more glorious than that, as the  
second man is more glorious than the first):

**11.**] **wherein** (viz. in the realm or  
sphere of the new man) **there is not Greek  
and Jew** (difference of nation ; with special allusion also to the superseding of the  
Abrahamic privilege as regarded his natural seed), **circumcision and uncircumcision** (difference of legal ceremonial stand-  
ing),**—Barbarian** (having as yet specified  
by pairs, he now brings forward a few  
single categories, which in the new man  
were non-existent as marks of distinction;  
see below. The proper *contrast to Barbarian* would have been *Greek*, which has  
been already expressed), **Scythian** (the  
Scythians were esteemed the most barbarous of the barbarous), **bond, free** (he  
perhaps docs not say ‘*bond and free*,’ because these relations actually subsisted:  
but the persons in them were not thus  
regarded in Christ—no man is, as a *Christian, bond,* nor [see also Gal. iii. 28] *free*): **but** CHRIST **is all** (every distinctive cate-  
gory of humanity is done away as to worth  
or privilege, and all have been absorbed  
into and centre in this one, to be **Christ’s,**  
yea to be **Christ**—His members, in vital  
union with Him), **and in all** (equally sprinkled on, living in, working through and by  
every class of mankind).

**12.**] **Put on therefore** (as a consequence  
of having put on the new man, to whom  
these belong), **as God’s elect** (see 1 Thess.  
i. 4), **holy** [**and**] **beloved, an heart of pity**(literally, **bowels of compassion**: see reff.,  
and Luke i. 78. The expression is a Hebraism: and the account of it to be found  
in the literal use of *bowels* as the seat of  
the sympathetic feelings: compare Gen.  
xliii, 30), **kindness** (see on Gal. v. 22),  
**lowliness** (towards one another—see on  
Eph. iv. 2), **meekness** (Eph. ib.: but here  
it is primarily *towards one another*; not  
however excluding but rather implying  
meekness towards God as its ground),