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 | COLOSSIANS. 465   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED.   
   
 put on the new man, which new man, which \*is being renewed Rom. xii.2.   
 “is renewed in knowledge unto perfect knowledge ‘after the tzph.tv.2s,   
 ‘after the image of him that image of him that "created him :; « £pt.tino.   
 ‘created him: »\ where there 11 wherein there is no such thing Roem...»   
 is neither Greek nor Jew, as Greek and Jew, circumcision and ¥%.   
 circumcision nor uncircum- |uncireumcision, Barbarian, Scythian, Eph.   
 cision, Barbarian, Scy- bondman, freeman: but ¥ Christ is yepn.i.2s.   
 thian, bond nor free: but all, and in all. 22\*Put on there- 2 =ph.iv.26   
 Christ is all, and in all. fore, as \*God’s elect, holy and be-\*} peryu:\*   
 12 Put on therefore, as the   
 elect of God, holy and be-   
 loved, bowels of mercies, : . 2Pe   
 mind, meekness, longsuffer- loved, ¥an heart of + pity, kindness, » Ga   
 ing; 8 forbearing one lowliness of mind, meekness, long- #\* ?™   
 another, and forgiving one suffering; 18 ¢forbearing one an- + So nearly   
 our   
 ¢ Mark xi. Eph. iv. 82.   
 22) with his deeds (habits, ways of acting), allusion also to the superseding of the   
 10.) and having put on che new Abrahamic privilege as regarded his na-   
 (the other was the negative ground: this tural seed), circumcision and uncircum-   
 is the positive. See on Eph. iv. 23, and cision (difference of ceremonial stand-   
 ii. 15), which is continually being re- ing),—Barbarian (having as yet specified   
 newed (notice the present tense. “The by pairs, he now brings forward a few   
 new man is not any thing ready at once single categories, which in the new man   
 and complete, but ever in a state of de- were non-existent as marks of distinction ;   
 velopment [by the Holy Spirit, Tit. 5], see below. The proper contrast to Barba-   
 by which a ew state and nature is rian would have been Greek, which has   
 about in it, specifically from that. been already expressed), Scythian (the   
 of the old man.” Meyer) unto perfect Scythians were esteemed the most bar-   
 knowledge (which excludes all falsehood, barous of the barbarous), bond, free (he   
 and indeed all the vices mentioned above) perhaps docs not say ‘bond and free,’ be-   
 according to the image of Him that created cause these relations actually subsisted :   
 him (the new creation of the spirit unto but the persons in them were not thus   
 fulness of knowledge and truth, the highest regarded in Christ—no man is, as a Chris-   
 form of which would be the perfect know- tian, bond, nor [see also Gal. iii. free):   
 ledge of God, is regarded by the Apostle as but Curist is all (every distinctive cate- \_   
 analogous to man’s first creation. As he gory of humanity is done away as to worth   
 was theu made in the image of God, so or privilege, and all have been absorbed   
 now: but it was then his naturally, now into and centre in this one, to be Christ’s,   
 spiritually perfect knowledge. Thus the yea to be Christ—His members, in vital   
 rule and method of the renewal is, after union with Him), and in all \ sprin-   
 the image of Him that created him” [the kled on, living in, through and by   
 new man],—i.e. God, who is ever the every class of mankind).   
 Creator, not Christ. To understand tho 12.] Put on therefore (as a consequence   
 whole passage as referring to a restoration of having put on the new man, to whom   
 of the image of God in the first is these belong), as God’s elect (see 1 Thess.   
 to fall short of the glorious truth. It i. 4), holy [and] beloved, an heart of pity   
 is not to restore old, but to create the (literally, of compassion: sco refl.,   
 new, that redemption has been brought and Luke i. 78. The expression is a He-   
 about. Whatever may have been God’s braism: and the account of it to found   
 image in which the first was created, in the literal use of Bowels as the seat of   
 it is certain that the image of God, in the sympathetic feelings: compare Gen.   
 which Christ’s Spirit re-creates us, be xliii, 30), kindness (sce on Gal. v. 22),   
 as much more glorious than that, as the lowliness (towards one another—see on   
 second man is more glorious than the first): Eph. iv. 2), (Eph. ib.: but here   
 11.] wherein (viz. the realm or it is primarily towards one another ; not   
 sphere of the new man) there is not Greek however excluding but rather implying   
 and Jew (difference of ; with special meekness towards God 8 its ground),   
 H hh