

Women of Courage
October 18, 2023
“Putting on the New Man”

KJV

Col 3:12 - Put on^{G1746} therefore, ^{G3767} as^{G5613} the elect^{G1588} of God, ^{G2316} holy^{G40} and^{G2532} beloved, ^{G25} bowels^{G4698} of mercies, ^{G3628} kindness, ^{G5544} humbleness of mind, ^{G5012} meekness, ^{G4236} longsuffering; ^{G3115}

Col 3:13 - Forbearing^{G430} one another, ^{G240} and^{G2532} forgiving^{G5483} one another, ^{G1438} if^{G1437} any man^{G5100} have^{G2192} a quarrel^{G3437} against^{G4314} any: ^{G5100} even^{G2532} as^{G2531} Christ^{G5547} forgave^{G5483} you, ^{G5213} so^{G3779} also^{G2532} do ye. ^{G5210}

Col 3:14 - And^{G1161} above^{G1909} all^{G3956} these things^{G5125} put on charity, ^{G26} which^{G3748} is^{G2076} the bond^{G4886} of perfectness. ^{G5047}

Col 3:15 - And^{G2532} let the^{G3588} peace^{G1515} of God^{G2316} rule^{G1018} in^{G1722} your^{G5216} hearts, ^{G2588} to^{G1519} the which^{G3739} also^{G2532} ye are called^{G2564} in^{G1722} one^{G1520} body; ^{G4983} and^{G2532} be^{G1096} ye thankful. ^{G2170}

Col 3:16 - Let the^{G3588} word^{G3056} of Christ^{G5547} dwell^{G1774} in^{G1722} you ^{G5213} richly^{G4146} in^{G1722} all^{G3956} wisdom; ^{G4678} teaching^{G1321} and^{G2532} admonishing^{G3560} one another^{G1438} in psalms^{G5568} and^{G2532} hymns^{G5215} and^{G2532} spiritual^{G4152} songs, ^{G5603} singing^{G103} with^{G1722} grace^{G5485} in^{G1722} your^{G5216} hearts^{G2588} to the^{G3588} Lord. ^{G2962}

NIV

Col 3:12 - Therefore, as God's chosen people, holy and dearly loved, clothe yourselves with compassion, kindness, humility, gentleness and patience.

Col 3:13 - Bear with each other and forgive one another if any of you has a grievance against someone. Forgive as the Lord forgave you.

Col 3:14 - And over all these virtues put on love, which binds them all together in perfect unity.

Col 3:15 - Let the peace of Christ rule in your hearts, since as members of one body you were called to peace. And be thankful.

Col 3:16 - Let the message of Christ dwell among you richly as you teach and admonish one another with all wisdom through psalms, hymns, and songs from the Spirit (the presence or mind of Jehovah),

singing to Jehovah with gratitude in your hearts(mind or being).

Col 3:17 - And whatever you do, whether in word or deed, do it all in the name of the Lord Jesus, giving thanks to God the Father through him.

"Put on" is *endunō*, "to envelope in, clothe with." on the use of this verb in **Col 3:10** (put on the new man), defines it as follows: "to become so possessed of the mind of Christ as in thought, feeling, and action to resemble Him and, as it were, reproduce the life He lived." The verb in **Col 3:12** is imperative in mode. This is a command to be obeyed. It is aorist in tense, which means that the command must be obeyed at once.

"The elect of God" is *eklektoi tou theou*. The adjective *eklektoi* is from the verb *eklegō*, "to select out from a number." See that your manner of life is fitting, seemly, in accordance with that kind of life the elect of God should live.

"Holy" is *hagios*, from *hagizō*, "to set apart for God."

"Bowels" is *splagchnon*. Thayer says that "in the Greek poets the bowels were regarded as the seat of the more violent passions, such as anger and love; but by the Hebrews as the seat of the tenderer affections, especially kindness, benevolence, compassion, hence, our *heart(mind or being)*, tender mercies, affections."

"Kindness" is *chrēstotēs*, "benignity, kindness." The word speaks of a gentle, gracious disposition.

"Humbleness of mind," is *tapeinophrosunē*, "the having a humble opinion of one's self, a deep sense of one's (moral) littleness, modesty, lowliness of mind."

"Meekness" is *praotēs*, "a inwrought(a work into the fabric of your being as to form a part of your life), that temper of spirit(mind) in which we accept God's dealings with us as good, and therefore without disputing or resisting. It is the humble heart(mind) which is also the meek; and which, as such, does not fight against God, and more or less struggle and contend with Him.

"Forbearing" is *anechō*, "to bear with, endure."

"Quarrel" is *mompheē*, "cause of blame, matter of complaint."

Rule in your hearts - Preside in your minds; sit as umpire there (Doddridge); govern and control you. The word rendered here "rule" - *βραβεύετω brabeuetō* - is commonly used in reference to the Olympic and other games. It means, to be a director, or arbiter of the public games; to preside over them and preserve order, and to distribute the prizes to the victors. The meaning here is, that the peace which Jehovah gives to the mind is to be to us what the governor at the games was to those who contended there. It is to preside over and govern the mind; to preserve everything in its place; and to save it from tumult, disorder, and irregularity. The thought is a very beautiful one. The mind is liable to the agitations of passion and excitement - like an assembled multitude of men. It needs something to preside over it, and keep its various faculties in place and order; and nothing is so well fitted to do this as the calm peace which Jehovah gives, a deep sense of the presence of Jehovah, the desire and the evidence of his friendship, his favor, and the belief that we are forgiven. The "peace of God" will thus calm down every agitated element of the mind; subdue the tumult of passion, and preserve the mind in healthful action and order - as a ruler sways and controls the passions of assembled multitudes of people.

Peace - a primary verb *εἶρω eirō* (to *join*); *peace* (literally or figuratively); by implication *prosperity*: - one, peace, quietness, rest, + set at one again, completeness or wholeness.

Admonishing - *noo-thet-eh'-o* - to *put in mind*, that is, (by implication) to *caution* or *reprove* gently: - admonish, warn.

There appears to be here an allusion to the Shechinah, or symbol of the Divine presence, which dwelt in the tabernacle and first temple; and to an opinion common among the Jews, which is thus expressed in Melchita, fol. 38, 4: *כל מקום שהתורה שם שבינה שם עמה*; In whatever place the Law is, there the Shechinah is present with it. Nor is this a vain supposition; wherever God's word is seriously read, heard, or preached, there is God himself; and where the truth of God is proclaimed and conscientiously believed, there is the constant dwelling of God. Through bad pointing this verse is not very intelligible; the several members of it should be distinguished thus: Let the doctrine of Christ dwell richly among you; teaching and admonishing each other in all wisdom; singing with grace in your hearts(mind or being) unto the Lord, in psalms, hymns, and spiritual songs. This arrangement the original will not only bear, but it absolutely requires it, and is not sense without it. See the note on [Eph 5:19](#).

***whatsoever ye do]* - The life you now live is nothing less than the whole life of a believer, lived “unto the Lord” ([Rom 14:6-8](#)); everything in it is related to Him.**

Do all in the name of the Lord Jesus - Do it all because he requires and commands it, and with a desire to honor him. His authority should be the warrant; his glory the aim of all our actions and words. See the general sentiment here expressed, fully illustrated in the notes at [1Co 10:31](#)

***giving thanks]* “*always for all things,*” adds [Eph 5:20](#).**