

1. Tonight we will continue our study of the Book of Colossians at verse twelve of chapter three. Last week I taught in part Col 3:12 and when time expired we were in the process of studying the Greek word **Prautes** translated "meekness" by way of the Doctrine of Meekness.
2. Before we continue that analysis you may want to take advantage of God's protocol for fellowship by silently naming your sins to God as we pray.
3. So far we have exegeted that portion of Col 3:12 which in the KJV has been rendered "Put on therefore, as the elect of God holy and beloved, bowels of mercies, kindness, humbleness of mind ..." noting it might better be translated "**Therefore in view of what we have just learned you must clothe, adorn and invest yourselves like what you are, elected ones of God, members of His forever family, set-apart and loved by each member of the Trinity, manifesting emotional stability and control and be filled with gentleness and kindness ...**"
4. The entire verse has been translated in the KJV.

#### KJV-New Sentence

Col 3:12 Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering;

5. I want to review some of that learned last week and then pick up with new material at point 6 on page 4.

### **Doctrine of Meekness**

1. Definition: It means to be mild in the sense of being humble because you know that God is in charge and you belong to Him and His plan is perfect.
2. **MEEKNESS** - Nave has outlined an interesting study of several Old Testament and New Testament characters who were uniquely meek.
  - 2.1 Abraham - Gen 13:8
  - 2.2 Moses - Exo 14:13-14
  - 2.3 King Saul - 1Sa 10:26-27
  - 2.4 David - Psa 121:1-2 and 1Sa 24:4-6
  - 2.5 Paul - 1Th 2:7-9; 2Co 12:21 and 10:2-11
3. Vines has written of meekness.

3.1 "The adjectival use of **PRAUS** denotes "gentle, mild and/or meek;" for its significance see the corresponding noun **PRAUTES**."

3.1.1 Christ uses it of His own kingdom protocol, Mat 11:29;

3.1.2 He gives it in the third of His Beatitudes, Mat 5:5;

3.1.3 It is said of Him as the King Messiah, Mat 21:5, a quote from Zec 9:9;

3.1.4 It is an adornment of the Christian profession for both the right man and the right woman. 1Pe 3:4-11;

3.2 The nouns **PRAUTES** certainly denotes meekness but in its use in Scripture it has a fuller, deeper significance than in non-scriptural Greek writings; it consists not in a person's "outward behavior only; nor yet in his relations to his fellowmen."

3.2.1 Rather it is grace coming from within the soul exercised chiefly towards God.

3.2.2 It is that temper of spirit in which we accept His dealings with us as good, and therefore without disputing or resisting.

3.2.3 It is closely linked with the word **TAPEINOPHROSUNE** which is the process of humility resulting from a transformed mind. The humble heart does not fight against, nor contend with God.

4. The meaning of **PRAUTES** is not readily expressed in English. The term meekness generally suggests weakness and cowardice, whereas the Greek **PRAUTES** does not.

4.1 Nevertheless, it is difficult to find a rendering less open to objection than meekness and/or gentleness.

4.2 It must be clearly understood, therefore, that the meekness manifested by the Lord and commended to the believer is the fruit of inherent power.

4.3 The common assumption is that when a man is meek it is because he cannot help himself; but the Lord was meek because he had the infinite resources of God at His command. We therefore are to become like our divine prototype.

4.4 Meekness is the opposite to self-assertiveness and self-interest; it is an equanimity of spirit that is neither elated nor cast down, simply because it is not occupied with self at all.

4.5 Christians are charged to show meekness toward all men. For example, we find in the epistles the following statements concerning meekness.

- In 2Co 10:1, the apostle Paul appeals to the meekness of Christ while scolding the Corinthians concerning their misguided opinions of him.

- In Tit 3:2, Titus is encouraged to display meekness as a delegated apostle;
- In Col 3:12, believers are exhorted to follow after meekness.
- In 1Ti 6:11, Timothy is urged to exhibit a spirit of meekness as a delegated apostle.
- In 2Ti 2:25, Timothy is commanded to correct in meekness those who oppose the teaching of the Word.
- In Jam 1:21, James exhorts his beloved brethren to receive with meekness the pregnant Word of God.

5. Wycliffe writes of meekness in his encyclopedia.

"The Old Testament noun "meekness" (**ANAWA**) comes from the verb ... stem meaning "to be bowed down, "afflicted," which in turn comes to mean "to be lowly, submissive."

5.1 Amos describes the meek as the poor and afflicted persons who are often pushed aside by the rich and/or a nation's political leaders; these same afflicted ones are promised deliverance when the Messiah comes. Amo 2:6-7

5.2 The Psalmist in Psa 147:6 tells us the meek are often cast down.

5.3 Isaiah foretells of the day when Christ returns and the meek will be elevated and blessed. Isa 11:4

5.4 In the New Testament meekness carries the basic idea of an inward attitude of submission to God and His protocol.

5.5 While meekness also conveys the idea of gentleness as an outward expression, it does not include timidity.

5.6 Meekness does not mean weakness: rather it suggests controlled and bridled strength. Other adjectives describing this quality are considerate, unassuming, courteous and humble.

5.7 It has the idea of submission without struggle, a holy gentleness in the face of wrath or in situations where one is experiencing mistreatment or an injustice.

5.8 Our Lord obviously possessed great authority; yet when He experienced grave injustices He held His power in check. During His trial He stood before His accusers without a word of threat or self-justification.

6. Jesus made clear how all things had been delivered to Him by His Father. Jesus had

an authority which distinguished Him from all other persons.

Mat 28:18 And Jesus came and spake unto them, saying, "All power is given unto me in heaven and in earth."

Mat 11:27 "All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him."

6.1 Christ was the image of the invisible God and it is through the person of Christ and His Word that we can know Him.

Col 1:15 Christ is the image of the invisible God, the firstborn of every creature:

Col 1:16 For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him:

Col 1:17 And he is before all things, and by him all things consist.

6.1.1 He is the **Logos**, the expression of the unseen God. (Joh 1:1-3 and 14)

Joh 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.

Joh 1:2 The same was in the beginning with God.

Joh 1:3 All things were made by him; and without him was not any thing made that was made ...

Joh 1:14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

6.2 Matthew is in agreement with thoughts more frequently expressed by John and Paul. This shows that the Biblical writers were essentially of one mind regarding the truth that man is dependent upon God's grace in Christ for all spiritual knowledge.

Mat 11:27 "All things have been committed to me by my Father. No one knows the Son except the Father, and no one knows the Father except the Son and those to whom the Son chooses to reveal him.

Mat 11:28 "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

Mat 11:29 "Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls."

Mat 11:30 "For my yoke is easy, and my burden is light."

6.3 In view of the authority vested in Christ (verse 27), this invitation "Come unto me" vibrates with opportunity. Men whose wearisome efforts to achieve spiritual rest have not eased the burden of man-made obligations therefore the phrase "Ye that are heavy laden."

6.4 The phrase "take my yoke" is a Jewish metaphor for discipline and discipleship. "Put your neck under the yoke, and let your soul receive instruction."

6.4.1 Christ also said "My burden is light." The obligations involved in the kingdom are light, and strength to bear them is supplied with the yoke.

## 7. Summary:

7.1 Meekness is a characteristic demanded of a mature believer and must come from doctrine in the soul.

Jam 3:13 Who is a wise man and endued with knowledge among you? let him show out of a good conversation his works with meekness (**PRAUTES**) of wisdom.

Expanded Translation James 3:13:

"Who is a wise and mature member of the royal family of God? It is most certainly he, who displays, out from his method of living, noble and honorable production, with gentleness and benevolence by means of doctrine cycled in his soul."

7.2 Meekness will be pervasive as a gift from God during the millennium.

Mat 5:5 "Blessed are the "**meek**:" for they shall inherit the earth."

7.3 When our Lord offered Himself publicly at the First Advent He came in **PRAUS** without hint of arrogance:

Mat 21:5 Tell ye the daughter of Zion, (the one with the donkey) Behold, thy King cometh unto thee, "**meek**," and sitting upon an ass, even the young male offspring of a beast of burden.

7.4 Unfortunately Christians try to manufacture meekness without recognizing it must be a product of metabolized doctrine. You must stop striving for the production of meekness, or you will become a deformed hump shouldered Christian suffering for Jesus.

7.4.1 The suffering will in reality be for discipline.

Heb 12:6 For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

7.5 Doctrine in the soul will produce gentleness.

7.6 The manner of approaching the teaching of the Word of God must be characterized by **PRAUTES** - gentleness and meekness, without hint of arrogance.

Jam 1:19 Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath:

Jam 1:20 For the wrath of man worketh not the righteousness of God.

Jam 1:21 Wherefore lay apart all filthiness and superfluity of naughtiness, and receive

with meekness the pregnant word, which is able to save your souls.

7.7 Our interactions with others must come from doctrine in the soul and reflect **PRAUS** or gentleness, without taking self seriously.

1Pe 3:15 But set-apart the Lord God in your right lobes: and be ready always to give an answer to every man that asks you a reason of the guaranteed expectation that is in you with gentleness and respectful awe of God.

7.8 The characteristic of **PRAUS** must be manifest in the right woman.

1Pe 3:4 But in contrast to overt beauty let it be the inward reflection in the right lobe reflecting that which is not corruptible even the ornament of a gentle and quiet spirit, which is in God's eyes precious and of great price.

7.9 The translation "Likewise" from **HOMOIOS** in 1Pe 3:7 also instructs the right man to be kind and gentle.

1Pe 3:7 Likewise, ye husbands, dwell with them according to knowledge, giving honor unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered.

8. Now let's see how our entire verse looks by way of an expanded translation.

#### **Expanded translation**

**Col 3:12 Therefore in view of what we have just learned, you must clothe and invest yourselves like the elected ones of God, set-apart and loved by each member of the Trinity, manifesting an emotional stability and control consistent with your holy and beloved status; full of virtue love and kindness, modesty and humility of mind; always displaying stability even under pressure;**

9. Verse thirteen continues our ethical imperatives.

KJV-Sentence continues

Col 3:13 Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye.

NIV

Col 3:13 Bear with each other and forgive whatever grievances you may have against one another. Forgive as the Lord forgave you.

FORBEARING ONE ANOTHER **ανεχω αλληλον**

1. **Anecho Allelon** is better translated "put up with your fellow believers ..." or "endure and tolerate without complaint your fellow believers ..."

2. **Anecho** is a verb parsed as a present middle (deponent) participle followed by the adverb/noun **Allelon**, declined as a genitive plural.

3. **Anecho** is translated "to suffer, shall I suffer, put up with, would I bear with, forbearing" or "you endure." Imagine that: we are to endure and put up with one another of the same kind. I guess we ought to do that because at the rapture or death, every believer will receive a magnificently greeting. It is described by Jude in the last two verses of his epistle.

Jude 24

Now to the One Who is able to keep you from falling and to present you faultless before the presence of His glory, with exceeding joy;

Jude 25

To the only wise God our Savior be glory and majesty, dominion and power, both now and forever more. Amen

End Lesson Taught 11-18-09