note there]. But here, where the *mind*  
and *wicked works* are mentioned, there  
exists no such necessity: the objective  
state of enmity is grounded in its subjective causes ;—and the intelligent responsible being is contemplated in the whole  
sentence: see the appeal, “*provided that  
ye abide*,” &c., below. I take **enmity**  
therefore actively, ‘hostile to Him’) **in**  
(specifies the *part in which*) **your understanding** (intellectual part: see on Eph. ii.  
3, iv. 18) **in your wicked works** (sphere  
and element in which yon lived, applying  
to both the *alienation* and the *enmity*),  
**now however hath He** (i.e. God, as before)  
**reconciled in** (of the *situation* or *element*  
of the reconciliation, so ver. 24, “*in my  
flesh*,’ and 1 Pet. ii. 24) {22} **the body of his**(Christ’s) **flesh** (why so particularized?  
Bengel says, “to distinguish from the  
Church which is called the body of  
Christ:”—but this is irrelevant here: no  
one could have imagined that to be the  
meaning:—and other irrelevant reasons  
are given. But the true one is doubtless  
this, which Meyer suggests: ‘He found  
occasion enough to write of the reconciliation as he does here and ver. 20, in  
the angel-following of his readers, in which  
they ascribed reconciling mediatorship with  
God partly to higher spiritual beings, who  
were without a *body of flesh*’) **through His  
Death** (that being the instrumental cause,  
without which the reconciliation would not  
have been effected), **to** (aim and end) **present you** (see Eph. v. 27 and note: not, as  
a sacrifice) **holy and unblameable and irreproachable** (*holy* represents the positive,  
*blameless* and *unreproachable* the negative side of holiness. The question whether  
*inherent* or *imputed sanctity* is here meant,  
is best answered by remembering the whole analogy of St. Paul’s teaching, in which it  
is clear that progressive sanctification is  
ever the end, as regards the Christian, of  
his justification by faith. Irrespective  
even of the strong testimony of the next  
verse, I should uphold here the reference  
to inherent holiness, the work of the Spirit,  
consequent indeed on entering into the  
righteousness of Christ by faith. “It is,”  
says Calvin, “a passage worthy of observation, testifying that no *gratuitous* righteousness is conferred upon us in Christ, but.  
that we must be born again by the Spirit.  
to the obedience of righteousness: as he  
elsewhere teaches (1 Cor. i. 30), that Christ  
is made unto us righteousness”) **before His**  
(own) **presence** (at the day of Christ’s appearing):

**23.**] (condition of this presentation being realized: put in the form  
of an assumption of their firmness in the  
hope and faith of the Gospel)—**if, that is**  
(i.e. ‘provided, or assuming that,’ see  
note on 2 Cor. v. 3), **ye persist in the  
faith grounded** (see Eph. iii. 18, note: and  
on the sense, Luke vi. 48, 49) **and stedfast**(I Cor. xv. 58, where the thought also of  
*immovability* occurs), **and not being moved  
away from the hope of** (belonging to, see  
Eph. i. 18: the sense ‘*wrought by the  
Gospel*’ is true in fact, but hardly expresses the construction) **the Gospel which  
ye heard** (not, *have heard*. “Three considerations enforcing the *not being moved  
away* :—it would be for the Colossians themselves inexcusable, inconsistent with the  
universality of the Gospel, and contrary to  
the personal relation of the Apostle to the  
Gospel.” Meyer),—**which was preached**  
(“he saith not, is being preached, but  
speaks of it as already believed on and  
preached.” Chrysostom) **in all creation**(see Mark xvi. 15. See above, ver. 15,