notes) **and** (**in**) **the uncircumcision of** (i.e.  
which consisted in) **your flesh** (i.e. having  
on you still your fleshly sinful nature, which  
now, as spiritual, you have put away), **He**  
(God—who, not Christ, is the subject of  
the whole sentence, vv. 13—15] **quickened  
you together with Him** (Christ: brought  
you up–objectively at His Resurrection,  
and subjectively when you were received  
among His people,—out of this death.  
The question as to the reference, whether  
to spiritual or physical resurrection, is  
answered by remembering that the former  
includes the latter), **having forgiven** (this  
is not contemporaneous with the *quickening*,  
but antecedent: this forgiveness was an  
act of God wrought once for all in Christ.  
See 2 Cor. v. 19; Eph. iv. 32) **us** (he here  
passes from the particular to the general—  
from the Colossian Gentiles to all believers)  
**all our transgressions**;

**14.**] **blotting  
out** (or **having blotted**, or **wiped out**, contemporary with *having forgiven*—in fact  
the same act explained in its conditions and  
details) **the handwriting in decrees** (compare the similar expression Eph. ii. 15, and  
notes. The *handwriting* represents the  
*whole law*, the obligatory bond which was  
against us [see below], and is apparently  
used because the Decalogue, representing  
that law, was written on tables of stone  
with the finger of God. Respecting the  
various interpretations of it, see my Greek  
Test.) **which was hostile to us** (the repetition of the sentiment already contained  
in the words “*that was against us*” seems  
to be made by way of stronger emphasis,  
as against the false teachers, reasserting  
and invigorating the fact that the law was  
no help, but a hindrance to us), **and** (not  
only so, but) **hath taken it** (the handwriting *itself*, thus obliterated) **away** (i.e.  
‘from out of the way’), **[by] nailing it to  
the cross** (“since by the death of Christ on  
the cross the condemnatory law ost its  
hold on us, inasmuch as Christ by this death bore the curse of the law for mankind [Gal. iii. 13],—in the fact of Christ  
being nailed to the Cross *the Law* was  
nailed thereon, in so far as, by Christ’s  
crucifixion, it lost its obligatory power and  
ceased to be *in our way*.” Meyer).

**15.]** The utmost care must be taken to  
interpret this verse according to the requirements of grammar and of the context.  
The *first* seems to me to necessitate the  
rendering, not, as the great majority of  
Commentators, ‘*having spoiled*,’ a meaning unexampled, and precluded by the  
plain usage, by the Apostle himself, a  
few verses below, ch. iii. 9, of the same  
word,—but ‘*having stripped off*,’ divested  
himself of.’ Then the second must guide  
us to the meaning of **the principalities  
and the powers**. Most Commentators  
have at once assumed these to be tho  
*infernal powers*, or *evil angels*: relying on Eph. vi. 12, where undoubtedly  
such is the specific reference of these general terms. But the terms *being general*,  
such specific reference must be determined  
by the context of each passage,—or, indeed, there may be no such specific re-  
ference at all, but they may be used in  
their fullest general sense. Now the words  
have occurred before in this very passage,  
ver. 10, where Christ is exalted as *the  
head of all principality and power*: and  
it is hardly possible to avoid connecting our  
present expression with that, seeing that  
in “**the** *principalities and* **the** *powers*,”  
the articles seem to contain a manifest  
reference to it. Now, what is the context?  
Is it in any way relevant to the fact of the  
law being superseded by God in the great  
Sacrifice of the atonement, to say that He,  
in that act (or, according to others, Christ  
in that act), spoiled and triumphed over  
the *infernal potentates*? Or would the  
following “*therefore*” deduce any legitimate inference from such a fact? But,  
suppose the matter to stand in this way.