COLOSSIANS. I   
 446   
   
 AUTHORIZED VERSION REVISED. AUTHORIZED VERSION.   
 tthroven tion, teven the remission of our demption through his blood,   
 omitted all sing ; 15 who is & the image of the} even the forgiveness of   
 our ancient jsins: 15 who is the image   
 authorities, God, " the first-born of alll of the invisible God,   
 It has creation: 16 because in him were | “he firstborn of every   
 supplied creature: "© for by him   
 Shed is h Rev. iif.   
 14—20.] Description, introduced by   
 the foregoing, of the pre-eminence and nation, but understood of Him as the mani-   
 majesty of the Son of God, our Redeemer. festation of God in His whole Person and   
 14.) In whom (as its conditional work—pre-existent and incarnate. It is   
 element : as in the frequent expressions, obvious, that in this the Apostle   
 “in Christ,” “in the Lord,” &c.: see the approaches very near to the Alexandrian   
 parallel, Eph. i, we have (see note, ibid.) doctrine of the Logos or Word : how near,   
 our redemption (or simpler, redemption), may be seen by an extract from Philo:   
 [even] the remission of our sins (note, “As they who cannot look upon the sun,   
 Eph. i. 7. There we have “érespasses,” behold the sunshine opposite to him as   
 the more special word: but here sins, the himself, and the changing phases of the   
 more general: the meaning being the moon as being himself: so men apprehend   
 same) 15.] (the last verse has been the image of God, His Angel the Word,   
 a sort of introduction, through our own as being Himself.” St. Paul is, fact, as   
 part in Him, to the Person of the Re- St. John afterwards did, adopting the lan-   
 deemer, which is now directly treated of, guage of that lore as far as represented   
 as against the teachers of error at Colosse. divine truth, and rescuing it from being   
 He is described, in His relation 1) to God used in the service of the first-born   
 and His Creation [vv. 15—17]: 2) to the of all creation (such, not ‘every crea-   
 Church [18—20]) who is (now—in His ture,’ is meaning. See the reason for   
 glorified state — essentially and perma- maintaining this inmy Greek Test.—Christ   
 nently: therefore not to be understood of is THE FIRST-BORN, Heb. i. 6. The idea   
 the historical Christ, God manifested in was well known in the Alexandrian doc-   
 our flesh on earth : nor again the eternal trine, and found in the writings of Philo.   
 Word: but of Christ’s present glorified That the word is used as one whose mean-   
 state, in which He is exalted in our ing and reference was already known to   
 humanity, but exalted to that glory which the readers, is shewn by its being predi-   
 He had with the Father before the world cated of Christ as compared with two   
 was. So that the following description classes so different, creatures, and the   
 applies to Christ’s whole Person in its dead (ver. 18).—The first and simplest   
 essential glory,—now however, by His meaning is that of of birth. But   
 assumption of humanity, necessarily other- this, if on, in its limited   
 wise conditioned than before that assump- sense, must apply to our Lord’s birth from   
 tion. See for the whole, notes on Phil. ii. his human mother, and could have refer-   
 6, and Heb. i. 2 f.) image of the invi- ence only to those brothers and sisters who   
 sible God (the adjunct invisible is of the were born of her afterwards; a reference   
 utmost weight to the understanding of the clearly excluded here. But a secondary   
 expression. The same fact being the foun- and derived meaning of “first-born,” as a   
 dation of the whole as in Phil. ii. ff, designation of dignity and precedence, im-   
 the Son subsisted in the form of God, that plied by priority, cannot be denied. See   
 side of the fact is out here, which Ps, Ixxxix. 27, “I will make him my   
 points to His being the visible manifesta- born, higher than the kings of the earth.”   
 tion of that in God which is invisible: the Exod. iv. 22; Rom. viii. and Heb. xii.   
 word of the eternal silence, the shining 28. It would be obviously wrong here to   
 forth of the glory which no creature can limit the sense entirely to this reference,   
 bear, the expressed mark of that Person as the very expression below, “ He is be-   
 which is incommunicably God’s; in one fore all things,” shews, in which His   
 word, the declarer of the Father, whom priority is distinctly The safe   
 none hath seen. So that while the epithet method of interpretation therefore will be,   
 - invisible includes in not only the zxvisi- to take into account the two ideas mani-   
 bility, but the incommunicability of God, festly included in the word, and here dis-   
 the term image also must not be restricted tinctly referred to—priority, and dignity,   
 to Christ corporeally visible in the Incar- and to regard the technical term “ first-   
 born” as used rather with reference to