448 COLOSSIANS. ih   
   
 AUTHORIZED VERSION REVISED. AUTHORIZED VERSION.   
   
 2 Adts xxvi.25 is the beginning, "the first-born the dead; that in all   
 38. Rev.i.. the dead ; that in all things he he might have the preemi-   
 may be the first. 19 Because he was nence. 19 For it pleased   
 oyonni.r6.& well pleased that °in him should all the Father that. in him   
 piel, the fulness dwell; 20 and ? through should all fulness dwell;   
 a¥pt.i. him to reconcile all things unto him- 20 and, having made peace   
 r¥ph.tt-1418, self; Thaving made peace through through the blood of his   
 the blood of his cross, through him cross, by him to reconcile   
 [I say], whether they be the things all things unto himself;   
 on the earth, or the things in the by him, I say, whether they   
 js, %1 And you that ‘once be things in earth, or   
 in heaven. \*! And you,   
 that were sometimes alien-   
 8 Eph.   
 12,19, iv.   
 that He is:’ the relative an argumen- any thing, but passive, with which any   
 tative force) is the beginning (of the thing is filled: all that fulness of grace   
 Chureh of the First-born, being Himself which is the complement of the divine   
 Sirst-born from the dead. Compare “ Christ character, and which dwells permanently   
 the firstfruits,” 1 xv. 23, and especially in Christ. The various other interpreta-   
 Gen. xlix. 3; Deut. xxi. 17; Rev. iii. 14. tions see in my Greek Test.) should dwell   
 But the word evidently has, standing as it (“this indwelling is the foundation of the   
 does here alone, a wider and more glorious reconciliation,” Bengel) ; 20.] through   
 reference than that of mere temporal pre- Him (as the instrument, in Redemption as   
 cedence: see note on Rev. iii. He is in Creation, sce above ver. 16 end) to re-   
 the Beginning, in that in Him is begun concile again (see note on Eph. ii. 16) all   
 and conditioned the Church, vv. 19, 20), things (the universe : not to be limited to   
 the First-born from (among) the dead (i.e. ‘all intelligent beings, or ‘all men, or   
 the first arose from among the dead : ‘the whole Church: these all things are   
 but the term first-born [see above] being broken up below into terms which will   
 predieated of Christ in both references, he admit of no such limitation. On the fact,   
 uses it here, the resurrection as see below) to Him (viz. to Himself, i.e.   
 a kind of birth. On that which is implied God, Eph. ii. 16: the writer has in his   
 in it, above on ver. 15); that Hz (em- mind two Persons, both expressed by He   
 phatic again: see above) may become (the and Him, and to be understood from the   
 aim and purpose of this his priority over context); having made peace (the subject   
 creation and in resurrection) in all things is not Christ [as in Eph. i. 15], but the   
 pre-eminent (first in rank: the word is a Father: He is the subject in the whole   
 transitional one, from priority in time to sentence since the beginning of ver. 19) by   
 priority in and shews incontestably means of the blood of (genitive possessive,   
 that the two ideas have been before the belonging to, figuratively, as being shed   
 Apostle’s mind throughout). 19.) Con- on) His cross,—through Him (emphatic   
 Sirmatory of the above-said priority :—\* 9 repetition, to bring Him, the Person of   
 which there can be no doubt, since it Christ, into its place of prominence again,   
 pleased, &c.—Because in Him He was after the interruption occasioned by the   
 pleased (the subject here is naturally un- last clause),—whether (al things consist   
 derstood to be God, as expresed in 1 Cor. of) the things on the earth, or the   
 i. 21; Gal. i. 15: clearly not Christ, as things in the heavens.—It has been a   
 some think, thereby inducing a manifest question, in what sense this reconciliation   
 error in the subsequent clause, ‘ Himself is predicated of the whole universe. Short   
 He willed to reconcile all things to Him- of this meaning we cannot stop: we can-   
 self, for it was not to Christ but to the not hold with Erasmus and others, that   
 Father that all things were reconciled by it is a reconciliation of the various por-   
 Him, see 2 Cor. v. 19) that the whole ful- tions of creation to one another : nor, for   
 ness (of God, see ch. ii. Eph. iii. and the same reason, with Schleiermacher, un-   
 on the word, note, Eph. i. 10, 23. We derstand that the elements to be reconciled   
 must bear in mind here, with Meyer, that are the Jews and Gentiles, who were at   
 the meaning is not active, that which fills variance about earthly and heavenly things,