19—21. COLOSSIANS. 449   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED.   
   
 ated and enemies in your) were alienated and enemies in your   
 mind by wicked works, yet mind ‘by your wicked works, yet #titi.u,10.   
 now hath he reconciled   
   
 and were to be set at one in reference to took not upon Him the seed of angels, nor   
 God. The Apostle’s meaning clearly is, paid any propitiatory penalty in the root of   
 that by the blood of Christ’s Cross, recon- their nature, as including it in Himself.   
 ciliation with God has passed on all crea- But, forasmuch as He is their Head as   
 tion as @ whole, including angelic as well well as ours,—forasmuch as in Him they,   
 as human beings, unreasoning and lifeless as well as ourselves, live and move and   
 things, as well as and intelligent. have their being, it cannot be but that the   
 Now this may be understood in the follow- great event in which He was glorified   
 ing ways: 1) creation may be strictly re- through suffering, should also bring them   
 garded in its entirety, and man’s offence nearer to God, who subsist in Him in com-   
 viewed as having, by inducing impurity mon with all creation. And at some such   
 upon one portion of it, alienated whole increase of blessedness does our Apostle   
 from God: and thus “all things” may be seem to hint in Eph. iii. 10. That such   
 involved in our fall. Some support may increase might be described as a recon-   
 seem to be derived for this by the un- ciliation, is In fact, every such   
 deniable fact, that the whole of man’s nearer approach to Him may without vio-   
 world is included in these consequences lence to words be so described, in com-   
 (see Rom. viii. f.). But on the other parison with that previous greater distance   
 side, we never find the angelic beings thus which now seems like alienation ;—and in   
 involved: nay, we are taught to regard this case even more properly, as one of   
 them as our model in hallowing God’s the consequences of that great propitiation   
 name, realizing His kingdom, and doing whose first and plainest effect was to re   
 His will (Matt. vi. 9,10). And again the concile to God, in the literal sense, the   
 terms here used, “whether .. . whether things upon earth, polluted and hostile in   
 ..? would not suffer this: reconcilia- consequence of man’s sin. So that our   
 tion is thus predicated of each portion interpretation may be thus summed up:   
 separately. We are thus driven, there All creation subsists in all creation   
 being no question about the things on the therefore is affected His aet of propitia-   
 earth, to enquire, how the things in the tion: sinful creation is, in the strictest   
 heavens can be said to be reconciled by sense, reconciled, from being at enmity:   
 the blood of the Cross. And here again, sinless creation, ever at a distance from   
 2) we may say that angelic, celestial crea- his unapproachable purity, is lifted into   
 tion was alienated from God because a por- nearer participation and higher glorifica-   
 tion of it fell its purity: and, though tion of Him, and is thus reconciled,   
 there is no idea of the reconciliation ex- not in the strictest, yet in a very intelli-   
 tending to that portion, yet the whole, as gible and allowable sense.   
 a whole, may need thus reconciling, by the 21—23.] Inclusion of the Colossians in   
 final driving into punishment of the fallen, this reconciliation and its consequences,   
 and thus setting the faithful in perfect if they remained firm in the faith.   
 undoubted unity with God. But to this 21, 22.) And you, who were once   
 I answer, a) that such reconciliation (?) alienated (subjective or objective ? —   
 though it might be a result of the coming ‘estranged’ [in mind], or ‘banished’ [in   
 of the Lord Jesus, yet could not in any fact]? In Eph. ii. 12, it decidedly ob-   
 way be effected by the blood of His cross: jective, for such is the cast ef the wholo   
 6) that we have no reason to think that sentence there: in Eph. iv. 18 it describes   
 the fall some angels involved the rest in the objective result, regard to the life   
 its consequences, or that angelic being is of God, of the subjective ‘being darkened   
 evolved from any root, as ours is from in the understanding.’ It is better then   
 Adam : nay, in both these particulars, the here to follow usage, and interpret ob-   
 very contrary is revealed. We must then jectively—‘ alienated ’—made plone) from   
 seek our solution in some meaning which God (not from the commonwealth of   
 will apply to angelic beings in their essen- Israel, nor from the life of God: for   
 tial nature, not as regards the sin of some \*God’ is the subject of the sentence), and   
 among them. And as thus applied, no re- at enmity (active or passive? ‘hating   
 conciliation must be thought of which shall God, or ‘hated by God?? Meyer takes   
 resemble ous in its process—for Christ the latter, necessary in Rom. v. 10 [see