450 COLOSSIANS. I.   
   
   
 AUTHORIZED VERSION REVISED. AUTHORIZED VERSION.   
 now hath he reconciled 22"in the 22 in the body of his flesh   
 u Eph. 15, body of his flesh through his death, through death, to present   
 16. xto present you holy and blame- you holy and unblameatle   
 x Luke i. less and unreproveable in his sight: and unreproveable in his   
 Eph. 1.4. 23 provided that ye abide in the faith sight: \*3 if ye continue in   
 ¥yerounded and settled, 7and be not the faith grounded and set-   
 moved away from the hope of the tled, and be not moved   
 gospel, which ye heard, \* which was away from the hope of the   
 preached in Pall creation which is gospel, which ye have heard,   
 under heaven; ° whereof I Paul was and which was preached to   
 “i, made a minister. 2% 4I now rejoice every creature which is   
 under heaven; whereof I   
 Paul am made a minister ;   
 24 who now rejoice in my   
   
 d Rom. v.3. Cor. 4.   
   
 note there}. But here, where the mind analogy of St. Paul’s teaching, in which it   
 and wicked works are mentioncd, there is clear that progressive sanctification is   
 exists no such necessity: the objective ever the end, as regards the Christian, of   
 state of enmity is grounded in its subjec- his justification by faith. Irrespective   
 tive causes ;—and the intelligent responsi- even of the strong testimony of the next   
 ble being is contemplated in the whole verse, I should uphold here the reference   
 sentence: see the appeal, “provided that to inherent holiness, work of the Spirit,   
 ye abide,” &c., below. I take enmity consequent indeed on entering into the   
 therefore actively, ‘hostile to Him’) in righteousness of Christ by faith. “It is,”   
 (specifies the part in which) your under- says Calvin, “a passage worthy of observa-   
 standing (intellectual see on Eph. ii. tion, testifying that no gratuitous righte-   
 3, iv. 18) in your wicked works (sphere ousness is conferred upon us in Christ, but.   
 and element in which yon lived, applying that we must be born again by the Spirit.   
 to both the alienation and the enmity), to the obedience of righteousness: as he   
 now however hath He (i.e. as before) elsewhere teaches (1 Cor. i. that Christ   
 reconciled in (of the situation or element is made unto us righteousness”) before His   
 of the reconciliation, so ver. 24, “in my (own) presence (at the day of Christ’s   
 Slesh,’ and 1 Pet. ii. the body of his pearing): 254] (condition of this   
 (Christ’s) flesh (why so particnlarized ? sentation being realized: put in the form   
 Bengel says, “to distinguish from the of an assumption of their firmness in the   
 Church which is called the body of hope and faith of the Gospel)—if, that is   
 Christ :’—but this is irrelevant here: no (i.e. ‘provided, or assuming that,’ see   
 one could bave imagined that to be the note on 2 Cor. v. 3), ye persist in the   
 meaning :—and other irrelevant reasons faith grounded ee Eph. iii. note: and   
 are given. But the true one is doubtless on the sense, Luke vi. 48, 49) and stedfast   
 this, which Meyer suggests: ‘He found (I Cor. xv. 58, where the thought also of   
 occasion enough to write of the recon- tmmoveability occurs), and not being moved   
 ciliation as he does here and ver. 20, in away from the hope of (belonging to, see   
 the angel-following of his readers, which Eph. i. 18: the sense ‘wrought by the   
 ey ascribed reconciling mediatorship with Gospel’ is true in fact, but hardly ex-   
 God partly to higher spiritual beings, who presses the construction) the Gospel which   
 were without a body of flesh’) through His ye heard (not, have heard. “Three con-   
 Death (that being the instrumental cause, siderations enforcing the not being moved   
 without which the reconciliation would not away :—it would be for the them-   
 have been effected), to (aim and end) pre- selves inexcusable, inconsistent with the   
 sent you (see Eph. v. 27 and note: not, as universality of the Gospel, and contrary to   
 a eee) holy and unblameable and irre- the personal relation of the Apostle to the   
 proachable (foly represents the positive, Gospel.” Meyer),—which was preached   
 blameless and unreproachable the nega- (“he saith not, is being preached, but   
 tive side of The question whether speaks of it as already believed on and   
 inherent or imputed sanctity is here meant, preached.” Chrysostom) in all creation   
 is best answered by remembering the whole (see Mark xvi. 15. See above, ver. 15,