454 COLOSSIANS. IL.   
   
 REVISED. AUTHORIZED VERSION.   
 AUTHORIZED VERSION   
 riches of the full assur ‘ance of the of the full assurance of un-   
 i.8 understanding, ¢unto the thorough derstanding, to the acknow-   
 4 Phil ledgment of the mystery   
 +Hicatnet Knowledge of the mystery of + God,| of God and of the Father,   
 orgmat’ 8 wherein are all the hidden trea-|«"d of Christ; \*in whom   
 dis hid all the ti   
 reading. :   
 The Vationn sures of wisdom and knowledge. Ces om 2 ine   
 Cinta + But this I say, flest any man|4 And this I say, lest any   
 Gat'eetter should beguile you with enticing |man should beguile you   
 ee d 5 For sth ih il ipeemn with enticing words. 5.   
 ee | and he SORES or 1 Sthouga 1am absene) rough I be absent in the   
 Christ: the in the you, yet in the spirit I am | fest, yet am I with and be-   
 igs n- hyour good order, and the ‘firm holding your order, and   
 ist the a : the stedfastness of your   
 aint foundation of your faith in Christ.   
 Syriac God [the] and of The received xvi. as 2 xi, 13. ancient & v.06. See 18.   
 @1Cor.1. 24, ii, ph. i.8. 1.9, i1Pet.v.9   
 knit together in ii. (the bond of per-   
 fectness, as of union: disruption being (mystery, which is in fact Christ: see   
 necessarily consequent on false doctrine, ch. i, 27; 1 Tim. iii. 16) are all the   
 their being knit together in love would be hidden (the ordinary rendering is, to make   
 a safeguard against it. Love is thus the hidden the predicate after are: ‘in which   
 element of the being knit together), and (or, whom) are all the treasures hidden,”   
 (besides the elementary unity) unto (as The objection to this is, it is contrary   
 the object of the knitting together), all to fact: the treasures are not hidden, but   
 iches of the full assurance of the revealed. The rendering which I have   
 (Christian) understanding (the accumu- adopted is that of Meyer, and I am per-   
 lated substantives shew us generally the suaded on consideration that it is only   
 Apostle’s anxious desire for a special the only logical but the only grammatical   
 to impress the importance of the matter on one also. See the subject discussed in my   
 them. “I know,” he says, “ that you Greek Test.) treasures wisdom and know-   
 believe, but I wish you to be completed, ledge (wisdom, the general, knowledge, the   
 not only unto the riches, but to all the particular; see note on Eph. i. 8).   
 riches, that ye may be complete in all 4.] See summary at the beginning of the   
 things and fully.” Chrysostom), unto chapter.—But (the contrast is between   
 (parallel with the former, and explaining the assertion above, and the reason of it,   
 all the riches, &e., by the thorough know- now to be introduced) this (viz. vv. 1—3,   
 ledge, &c.) the thorough knowledge (on not ver. 3 only, for 1 is alluded to in   
 thorough knowledge and knowledge, here ver. 5,—and vy. 1—3 form a logically con-   
 clearly distinguished, see on ch, i. 9) of nected whole) I say, in order that and   
 the mystery of God (the additions here design of it) no one may beguile you with   
 found in the received text, and in other persuasive discourse (see 1 Cor. 4).   
 authorities, scem to be owing to the 5.] Personal ground why they should not   
 common practice in the MSS., of anno- be deceived: For though I am absent   
 tating in the margin on the divine name, (there is no ground whatever from this   
 to specify to which Person it belongs. Thus expression for inferring that he had been   
 it would seem likely that, of God having at Colosse: nor would the mere expres-   
 been all that was in the original, “the sion in 1 Cor. v. 3 authorize any such   
 Father” was placed against it by some, inference, were it not otherwise known to   
 “Christ” or “the Christ” by ‘others: beso) in the flesh (ver. yet in the Spirit   
 and then these found their way into the (contrast to “in the flesh” not meaning,   
 text in various combinations, some of which as some think, that God revealed to him by   
 from their difficulty gave rise again to the Spirit the things that took place at   
 alterations. The reading in the text, as Colossw) I am with you rejoicing (at their   
 accounting for all the rest, been adopted general state: rejoicing, as such presence   
 by Griesbach, Scholz, Tischendorf, Olshau- would naturally suggest: the further ex-   
 sen, De Wette, and others): in which planation of such joy following) and seeing   
 your order (the orderly arrangement of