458 COLOSSIANS. J0t,   
 AUTHORIZED VERSION REVISED.   
 together with him, having forgiven   
 tata tus all our trespasses; 1+ blotting | AUTHORIZED VERSION.   
 thorities, oye . . together with him, having   
 cr ph.iis, out the handwriting in ordinances | forgiven you all ;   
 14 blotting out the hand-   
 writing of ordinances that   
 that was against us, which was con- was against us, which was   
 trary to us, and he hath taken it contrary to us, and took it   
 out of the way, nailing it to the out of the way, nailing it   
 cross; 15 [and] stripping off from to his cross; '° and having   
 himself the principalities and the spoiled principalities and   
 powers, he made a show of them powers, he made a shew   
   
   
   
   
 notes) and (in) the uncircumcision of (i.e. death bore the curse of the law for man-   
 which consisted in) your flesh (i.e. kind [Gal. iii. 13],—in the fact of Christ   
 on you still your fleshly nature, which being nailed to the Cross the Law was   
 now, as spiritual, have put away), He nailed thereon, in so far as, by Christ’s   
 (God—who, not Christ, is the subject of crucifixion, it its obligatory power and   
 the whole sentence, vv. 13—15) quickened ceased to be in our way.” Meyer).   
 you together with Him (Christ: brought 15.] The utmost care must be taken to   
 you pe ea tlestively at His Resurrection, interpret this verse according to the re-   
 and subjectively when you were received quirements of grammar and of the context.   
 among His people,—out of this death. The first seems to me to necessitate the   
 The question as to the reference, whether rendering, not, as the great majority of   
 to spiritual or physical resurrection, is Commentators, ‘having spoiled,’ a mean-   
 answered by remembering that the former ing unexampled, and precluded by the   
 includes the latter), having forgiven (this plain usage, by the Apostle himself, a   
 isnot contemporaneous with the quickening, few verses below, ch. iii. 9, of the same   
 but antecedent: this forgiveness was an word,—but ‘having stripped off,’   
 act of God wrought once for all in Christ. himself of.’ Then the second must guide   
 See 2 Cor. v.19; Eph. iv. 32) us (he here us to the meaning of the principalities   
 passes from the particular to the general — and the powers. Most Commentators   
 from the Colossian Gentiles to all have at once assumed these to be tho   
 all our transgressions ; 14.] blotting infernal powers, or evil angels: re-   
 out (or having blotted, or wiped out, con- lying on Eph. vi. 12, where undoubtedly   
 temporary with having forgiven—in fact such is the specific of these gene-   
 the same act explained in its conditions ral terms. But the terms being general,   
 details) the handwriting in decrees (com- such specific reference be determined   
 pare the similar expression Eph. ii. 15, by the context of each passage,—or, in-   
 notes. The handwriting represents the deed, there may be no such specific re-   
 whole law, the obligatory bond which was ference at all, but they may be used in   
 against us [see below], and is apparently their fullest sense. Now the words   
 used because the Decalogue, representing have occurred before in this very passage,   
 that law, was written on tables of stone ver. 10, where Christ is exalted as the   
 with the finger of God. Respecting the head of all principality and power : and   
 various interpretations of it, my Greek it is possible to connecting our   
 Test.) which was hostile to us (the repe- present expression with that, secing that   
 tition of the sentiment already contained in “the principalities and the powers,”   
 in the words “ that was against us” seems the articles seem to contain a manifest   
 to be made by way of stronger emphasis, reference to it. Now, what isthe context?   
 as against the false teachers, reasserting Is it in way relevant to the fact of the   
 and invigorating the fact that the law was law being superseded by God in the great   
 no help, but a hindrance to us), and (not Sacrifice of atonement, to say that He,   
 only so, but) hath taken it (the hand- in that act (or, to others, Christ   
 writing ééself, thus obliterated) (i.e. in that act), spoiled and triumphed over   
 ‘from out of the way’), [by] nailing it to the infernal potentates? Or would the   
 the cross (“since by the death of Christ on following “therefore” deduce any legiti-   
 the cross the condemnatory law ost its mate inference from such a fact? But,   
 hold on us, inasmuch as Christ by this. suppose the matter to stand in this way.