14—17. COLOSSIANS. 459   
   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED.   
 of them openly, triumphing openly, triumphing over them in   
 over them init. 6 Let no him. 16 Let no man therefore   
 man therefore judge you 4 judge you in eating, or in drink- @ Rom xiv.s,   
 in meat, or in drink, or in   
 respect of an holyday, or of|ing, or in respect fof a feast-day, \*te"Vc0"   
 the new moon, or of the| or > of the new moon, or of sabbath :%   
 sabbath days: 17 which are days: 17 8which are a shadow of #¥¢   
 gio   
   
 Christ, which would awkwardly introduce Uo   
 The law was “ ministered by angels”   
 (Gal. iii, see Acts vii. 53), word two subjects into the sentence) exhibited   
 spoken by angels” (Heb. ii, 2 :—they were them (as completely subjected to Christ ;—   
 the promulgators of the “handwriting in not only put them away from Himself,   
 ordinances.” In that promulgation of theirs, but shewed them as placed under Christ)   
 God was pleased to reveal Himself of old. in (element in which he made a show of   
 That writing, that investiture, so speak, them) openness (of speech; declaring and   
 of God, was first wiped out, soiled and revealing by the Cross that there is none   
 rendered worthless, and then nailed to the other but Christ the Head of all prin-   
 Cross — abrogated and suspended there. cipality and power. Observe, that “in   
 Thus God stripped off the principalities openness” is equivalent in English to   
 and the powers—divested Himself of, put openly), triumphing over them (as in   
 off from Himself, that ministration of 2 Cor. ii. 14, we are said [see note there]   
 angels, manifesting Himself hencefor- to be led captive in Christ’s triumph, our   
 ward without a veil in the exalted Person real victory being our defeat by Him,—so   
 of Jesus. And the act of triumph, by here the principalities and powers, which   
 which God has for ever subjected all prin- are next above us in those ranks of being   
 cipality and power to Christ, and made which are all subjected to and summed up   
 Him to be the only Head of His people, in Him) in Him (Christ: not, as A.V.,   
 in whom they are complete, was that sacri- ‘in it, viz. the cross, which gives a very   
 fice, whereby all the law was accomplished. feeble meaning after the declaration that   
 In that, the principalities powers were God “raised Him,” and “quickened us   
 all subjected to all plainly to together with Him” above).   
 be powerless as regards His work and His 16—23.] More specific warning against   
 people, and triumphed over by Him, see false teachers (see summary on ver. 1),   
 Phil. ii. Eph. i. 20,21. No difficulty and that first (vv. 16, 17) with reference   
 need be created, on this explanation, by the to legal observances and abstinence.   
 objection, that thus more prominence would 13.] Let no one therefore (because this is   
 be given to angelic agency in the law so—that ye are complete in Christ, and that.   
 than was really the fact: the answer is, God in Him hath put away and dispensed   
 that the prominence which is given, is with all that secondary and intermediate)   
 owing to the errors of the false teachers, judge you (pronounce judgment of right or   
 who had evidently associated the Jewish wrong over you, sit in judgment on you)   
 observances in some way with the worship in eating (not, in St. Paul’s usage, meat   
 of angels: St. Paul’s argument will go as A.V.) and in drinking (i.e. in the   
 only to this, that whatever part the an- matter of the whole cycle of legal ordi-   
 gelic powers may have had, or be sup- nances and prohibitions which regarded   
 posed to have had, in the previous dis- eating and drinking: these two words   
 pensation, all such interposition was now being perhaps taken not separately and   
 entirely at an end, that dispensation itself literally,—for there does not appear to   
 being once for all and put away. have been in the law any special pro-   
 Render then,—Putting off (by the absence hibition against drinks,—but as forming   
 of a copula, the vigour of the sentence is together a category in ordinary parlance.   
 increased. The participle is contemporary If however it is desired to press cach   
 with “hath taken out of the way” above, word, the reference of “drinking” wust   
 and thus must not be rendered ‘having put be to the Nazarite vow, Numb. vi. 3),   
 off’) the governments and powers (before in respect of feasts or new moon, or   
 spoken of, ver. 10, and ch. i. 16: see sabbaths (i.e. yearly, monthly, or weekly   
 above), He (Gop, who is the subject celebrations) : 17.] which (the rela-   
 throughout: see also ch. iii, 3 :—not tive may refer either to the aggregate of