462 COLOSSIANS. IL. 22, 23   
   
   
 AUTHORIZED VERSION REVISED. AUTHORIZED VERSION.   
 22 (which things are all to perish not; taste not; handle not;   
 with the using ;) °according to the 22 which all are to perish   
 Isa, 18, commandments and teachings of|commandments ;) after the   
 Matt. xv. 23 PSuch as have indeed a   
 plTimiv.8. shew ? of wisdom in 4 voluntary wor- trines of men? 23 Which   
 qver. ship, and lowliness of mind, and not things have indeed a shew of   
 sparing of the body, not in any wisdom in will worship, and   
 honour, to the satisfying of the humility, and neglecting of   
 the body; not in any honour   
 to the satisfying of the   
 flesh. flesh.   
 TIT, 1 Tf ye be risen   
 JII. 1 If then ye \*were raised   
   
   
 ordinances.—The reference to the word tion indeed of wisdom in (element of its   
 [dogmas] “ordinances,” in ver. 14, is repute) voluntary worship (the «worship   
 plain. They were being again pnt under was mainly that of angels, above, ver. 18:   
 that handwriting in ordinances which was but the generality of the expression here   
 wiped out and taken away), 21.) may take in other voluntary extravagancies   
 “Handle not, neither taste, nor even of worship also) and humility (see ver.   
 touch” (it will be understood that these and not sparing of the body, not in any   
 words follow immediately upon what went honour [of it] (on the interpretations, see   
 before, without a stop, as being the things below. The same word is used by St. Paul   
 prescribed. Then as to the meaning,—I of honour or repect bestowed on the body,   
 agree with Calvin, Bengel, and Meyer, in re- in 1 Cor. xii. 24: of honourable conduct   
 ferring all the three to meats,—on account in matters relating to the body, 1 Thess.   
 mainly of vv. 22, [see below], but also iv. 4: and such is the meaning I would   
 taste, coming asa defining term between the assign to it here—these ordinances have   
 two less precise ones touch and handle); the repute of wisdom for, &c., and for un-   
 22.) which things (viz. the things sparingness of the body, not in any real   
 forbidden) are (emphatic, ‘whose very nature honour done to it—its true honour being,   
 is...) all of them for destruction (by dedication to the Lord, 1 Cor. vi. 18),   
 corruption) in their consumption (i.e. are to the satiating of the flesh. I connect   
 appointed by the Creator to be decomposed these words not with the preceding clause,   
 and obliterated by their consumption by but with “are ye prescribed to” above—   
 us. The argument in fact is to that why are ye suffering yourselves to be thus   
 in Matt. xv. 17, and 1 Cor. vi. 13), ac- prescribed to [in the strain “touch not,   
 cording to (connects with are being pre- &c.” according to, &e., which are, &e.],   
 seribed to, Handle not, &c., the subsequent and all for the satisfaction of flesh,—   
 clause being a parenthetical remark; thus for the following out of a teaching, the   
 defining the prescriptions to consist in ground of which is the puffed up according   
 human, not divine commands) the com- to the fleshly mind, ver.18? hen after   
 mands and teachings (the teaching is the this follow most naturally the exhortations   
 wider term comprismg many commands. of the next chapter ; they are not to seek   
 Here we rise from the examples of separate the satisfying of the flesh—not to mind   
 commands which have been given, to the earthly things, but “make dead their   
 system of doctrine of which they are a members which were upon earth.”—The   
 part) of men (not merely of men, bringing other renderings, and my objections to   
 out the individual authors of them, but of them, see in my Greck Test.   
 mankind, describing them generically as Cuap. III. 1—IV. 6.] SEconp parr   
 human, not divine)? 23.) Such as (this OF THE EpIstLE. Direct exhortations to   
 defining term brings us from the general the duties of the Christian life—founded   
 objective, human doctrines and systems, to on their union with their risen Saviour.   
 the specific subjective, the particular sort 1—4.] Transition to the new sub-   
 of doctrines and systems which they were Ject, and grounding of the coming exhorta-   
 following: q.d., ‘und that, such sort of tions. 1.] If then (as above asserted,   
 commandments and teachings as...) are ch. ii. 20: the if implies no doubt of   
 possessed of (‘enjoy,’ as we say) a reputa- the fact, but lays it as ground for an