466 COLOSSIANS. Il.   
 AUTHORIZED VERSION REVISED.   
 other, and forgiving each other, if|enother, if any VERSION.   
 any man have a complaint against   
 tsemetoe any: even as tthe Lord forgave} so alsodo ye. 14.4nd above   
 @ quarrel against any:   
 even as Christ forgave you,   
 144 But over alll all these things’ put on   
 ative, you, so also ye.   
 e John xii. these things © put on love, which is charity, which is the bond   
 iS the ‘bond of perfectness. of perfectness. )\* And let   
 ifues irs Jet the &peace of + Christ 1 And) tie peace of Got rule in   
 fiis@iy. your hearts, ®to the which ye were in|your hearts, to the which   
 Eri also called in ‘one body; and \*be]1 also ye the word of in one   
 16 Let the word of body; and be ye thankful.   
 ye thankful.   
 +t   
 most h1 Cor. vii. i Eph. 16,17. iv. Koh. 7. ver.   
 authorities,   
 long-suffering (ib.) ; 13.] forbearing inference, ‘and so;’ compare Eph. iv. 3,   
 one another (see ib.), and forgiving each where peace is the bond. It is exceedingly   
 other, if any have cause of blame: as also interesting to observe the same word oc-   
 (also: i. e. and more eminent than, curring in the same trains of thought in   
 the examples which I am exhorting you to the two Epistles, but frequently with dif-   
 shew of this grace) the Lord (Christ: in ferent application. See the Introd. to this   
 Eph. iv. 32, the forgiveness traced to its Epistle, § iv. 7) let Christ’s peace (the   
 source, “ God in Christ”) forgave (see on peace which He brings about, which He   
 Eph. iv. 32) you, so also (viz. forgiving left as his legacy to us [John xiv. 27],   
 —do not supply an imperative, by which which is emphatically and solely Hrs.   
 the construction is unnecessarily broken). This peace, though its immediate and   
 14.] But (the contrast lies lower reference here is to mutual concord,   
 all these things, which have been indivi- yet must not on account of the context be   
 dually mentioned, and over all these things, limited to that lower side. Its reference   
 that which must over-lie them as a whole) is evidently wider, as its office ruling   
 over (carrying on the image of putting on shews: see below. It is the whole of   
 in ver. 12—see below. The A. V., ‘above Christ’s Peace in all its blessed character   
 all these things,’ ambiguous, bearing and effects) rule (sit enthroned   
 the meaning, “more especially than all as decider of every thing) in your hearts,   
 these things :” but by repeating ‘put on,’ —to which (with a view to which, as your   
 it seems as if translators meant ‘ above’ blessed state of Christian perfection in   
 to be taken locally and literally) these God—see Isa. xxvi. 3; lvii, 19: Eph. ii.   
 things (put on) love (in the original, “the 14—17) ye were also (the also marks the   
 love:” and the article gives a and de- introduction of an additional motive—‘ to   
 licate sense here, we cannot express which, besides my exhortation, ye have   
 —not merely love, but ‘the [well-known] this motive: that,’ &c.) called (by God)   
 love which becomes Christians :’ the in one body (as members of one body—   
 rendering would perhaps be ‘ Christian oneness of body being the sphere and   
 but it expresses too much), which [thing] element in which that peace of Christ was   
 (there is a slight force,—<for it is”) to be carried on and realized. This re-   
 is the bond of perfectness (the idea of an miniscence refers to the whole context   
 upper garment, or perhaps of a girdle, from ver. 8, in which the exhortations had   
 seems to have been before the Apostle’s been to mutual Christian graces); and be   
 mind. This completes and keeps together ye thankful (to God, who called you: so   
 all the rest, withont it, are but the the context before and after certainly de-   
 scattered elements of completeness. Those mands: not ‘one to another.’ See Eph.   
 who, as some of the Roman Catholic ex- v. 4; and ib, 19, 20: where the same   
 positors (not Bisping), find here justifica- class of exhortations occurs). 16.]   
 tion by works, must be very hard put to “Having exhorted them to be thankful,   
 discover support for that doctrine. The he now shews them the way.” Chry-   
 whole passage proceeds upon the ground of sostom. This thankfulness to God will   
 previons justification by faith: see ch. ii, shew itself in the rich indwelling in you   
 12, and our ver. me 15.) And and outflowing from you of the word of   
 (simply an additional exhortation, not an Christ, be it in mutual edifying converse,