i14—17. COLOSSIANS. 467   
   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED.   
 dwell in you richly in all Christ dwell in you richly; in all   
 wisdom ; teaching and ad- wisdom teaching and admonishing   
 monishing one another in each other 'with tpsalms, hymns, '\¢or.x',2   
 psalms and hymns and spi- spiritual songs, ™in grace singing in \* ior gee"   
 ritual songs, singing with your hearts to + God.   
 grace in your hearts to the thing "whatsoever ye do in word i, ®!rx-st   
 Lord. 7 And whatsoever or in deed, pBudievery ies,   
 ye do in word or deed, do the Lord Jesus, °giving thanks to oRomis   
 all in the name of the Lord do all in the name of   
 Jesus, giving thanks to God   
 ch, £12, 1 Thess. Heh.   
   
 or in actual songs of praise. Let Christ’s in songs already known,—or extemporized,   
 word (the Gospel: genitive subjective; the according to the peculiarity and produc-   
 word which is His—He spoke it, inspired tivity of each man’s spiritual gift: per-   
 it, and gives it power) dwell in you (not haps sung by individuals alone [which   
 ‘among you.’ St. Paul’s usage seems to would especially be the case when they   
 require that the indwelling should be indi- were extemporized], or in chorus, or in   
 vidual and personal. Still we may say that the form of antiphonal song.” Religious   
 the “you” need not he restricted to indi- singing was common in the ancient church,   
 vidual Christians; it may well mean the independently of ‘divine service’ properly   
 whole community—you, as achurch. The so called. Eusebius testifies the exist-   
 word dwelling in them richly, many would ence of a collection of rhythmical songs   
 arise to speak it to edification, many which were composed from the first by   
 would be moved to the utterance of praise) Christians. On singing at the Agape,   
 richly (i. in abundance and fulness, so as Tertullian says, After water for the hands,   
 to lead to the following results); in all and lights, have been brought, as each is   
 wisdom (these words seem to be better able, from the Holy Scriptures or his own   
 taken with the following than with the genius, he is encouraged to sing publicly   
 foregoing. For 1) ch. i. already gives us to God”), in [the] Grace (the grace—of   
 these two same participles, “teaching and Christ. The article marks ‘the grace,’   
 admonishing,” joined with “in all wis- which is yours by God’s indwelling Spirit)   
 dom.” 2) The verb “ dwell” has already its singing in your hearts to God (this clause   
 qualifying adverb “richly” emphatically has generally been understood as qualifying   
 pla at the end of the sentence. 3) theformer. But such a view is manifestly   
 The two following clauses will thus cor- wrong. That former spoke of their teach-   
 respond—‘‘in all wisdom teaching”... . ing and warning one another in effusions of   
 “in grace singing.” The usual arrange- the spirit which took the form of psalms,   
 ment has been, with A. V., to join them &c.: in other words, dealt with their inter-   
 with the preceding) teaching and warning course with one another; this on the other   
 (see on ch. i. 28) each other (see on ver. hand deals with their own private inter-   
 13) in psalms, hymns, spiritual songs course with God. "The second participle   
 (on the meaning of the words, see notes, co-ordinatewith the former, not subordinate   
 Eph. v. 19. Meyer’s note here is im- toit. The mistake has partly arisen from   
 portant: “Notice moreover that Paul imagining that the former clause related   
 here also [see on Eph. as above] is not to public worship, in its external form:   
 speaking of ‘divine service’ Properly. so and then this one was understood to en-   
 called, for this teaching and admonishing force the genuine heartfelt expression of   
 is required of his readers generally and the same. But this not being so, that   
 mutually, and as a proof of their rich which is founded on it falls with it. The   
 possession of the word of Christ : of the singing to God is an analogous expression   
 communication of the religious life to that in 1 Cor. xiv. Let him speak   
 one another (e.g. at meals, at the Agape ...to God.” So the words “in your   
 (love-feasts), other meetings, in their hearts” describe the method of uttering   
 family circles, &.), wherein spiritual influ- this praise, by the thoughts only: “to   
 ence caused the mouth to overflow with the God” designates to whom it is to be   
 fulness of the heart, and gave utterance addressed,—not, as before, to one another,   
 to brotherly instruction and reproof in but to God). 11.] General exhorta-   
 the higher form of psalms, &c.; perhaps tion, comprehending ‘all the preceding