the proper sense of the present should not  
be retained. Both participle and verb imply  
that the fitting together and the growing  
are still going on: and the only way which  
we in English have to mark this so as to  
avoid the chance of mistake, is by the  
auxiliary verb substantive, and the participle. The bare present, ‘groweth,’ is in  
danger of being mistaken for the abstract  
quality, and the temporal development is  
thus lost sight of: whereas the other, in  
giving prominence to that temporal development, also necessarily implies the  
‘normal, perpetual, unconditioned nature of  
the organic increase’) **unto an holy temple  
in the Lord** (i.e. according to apostolic  
usage, and the sense of the whole passage, ‘*in  
Christ*.’ These “*in whom*,” —“*in the Lord*,”  
“*in whom*,” —like the frequent repetitions  
of the name *Christ* in vv.12, 13, are used by  
the Apostle to lay all stress on the fact that  
Christ is the inclusive Head of all the building, the element in which it has its being  
and its growth. The increase spoken of will  
issue in its being a holy temple in Christ):

**22**.) **in whom** (viz. **in the Lord**—it is characteristic [see above] of this  
part of the epistle to string together  
these relative expressions, all referring to  
the same) **ye also are being built in together** (with one another, or with those  
before mentioned) **for an habitation of God**(the only true temple of God, in which He  
dwells, being the Body of Christ, in all the  
glorious acceptation of that term) **in the  
Spirit** (it is even now, in the state of imperfection, by the Spirit, dwelling in the  
hearts of believers, that God has His habitation in the Church: and then, when the  
growth and increase of that Church shall  
be completed, it will he still in and by the  
Holy Spirit fully penetrating and possessing  
the whole glorified Church, that the Father  
will dwell in it for ever.

Thus we have the  
true temple of the Father, built in the  
Son, inhabited in the Spirit: the offices of  
the Three blessed Persons being distinctly  
pointed out: God, THE FATHER, in all His  
fulness, dwells in, fills the Church: that  
Church is constituted an holy Temple to  
Him in THE SON,—is inhabited by Him in  
the ever present indwelling of the HOLY  
SPIRIT. The attempt to soften away **in  
the Spirit** into “ *spiritually*” is against the  
whole sense of the passage, in which not  
the present spiritual state of believers,  
but their ultimate glorious completion is  
spoken of).

III. **1–21**.] AIM AND END OF THE  
CHURCH IN THE Spirit. And herein, *the  
revelation to it of the mystery of Christ,  
through those ministers who wrought in  
the Spirit: primarily, as regarded the  
Ephesians, through* himself. *Thus first,*  
OF HIS OFFICE AS APOSTLE OF THE  
GENTILES (1–13): *secondly*, under a form  
of a prayer for them, THE AIM AND END  
OF THAT OFFICE AS RESPECTED THE  
CHURCH: *its becoming strong in the  
power of the Spirit* (14–19). Then (20,  
21) *doxology*, concluding this first division  
of the Epistle.

**1–13**.] (See above.) **On this account**(in order to explain this, something must  
be said on the construction. In my Greek  
Test. I have discussed the various ways of  
connecting this ver. 1, and of terminating  
the parenthesis in the sense which begins  
with ver. 2: and have come to the conclusion that we must consider ver. 14  
as taking up the sense, with its repetition  
of **For this cause**, and the weighty prayer  
which it introduces, and which forms a  
worthy justification for so long and solemn.  
a parenthesis. **For this cause** then will  
mean, ‘seeing ye are so built in,’—stand in  
such a relation to God’s purposes in the  
Church) **I Paul** (he mentions himself here,  
as introducing to them the agent in the  
Spirit’s work who was nearest to themselves, and setting forth that work as the  
carrying on of his enlightenment on their  
behalf, and the subject of his earnest  
prayer for them: see argument to this  
chapter above), **the prisoner** (but now without any prominence, or the very slightest ;