[A] (IV. 1–16) *ground of the Christian’s  
duties as a member of the Church, viz. the  
unity of the mystical Body of Christ* (vv.  
1–6) *in the manifoldness of grace given  
to each* (7–13), *that we may come to perfection in Him* (14—16).

**1**.] **I beseech you therefore** (seeing that this is your  
calling: an inference from all the former  
part of the Epistle, as in Rom. xii. 1; but  
here perhaps also a resumption of “*For this  
cause*” of ch. iii. 1, 14, and we are thus  
carried back to the contents of ch. i. ii.),  
**I the prisoner in the Lord** (who am, as  
regards, and for the sake of the cause of,  
the Lord, a prisoner; so that my captivity is *in the Lord*, as its element and  
sphere, and therefore to be regarded as an  
additional inducement to comply with my  
exhortation. “For whatever is Christ’s,  
even though disgraceful in the eyes of  
the world, ought to be regarded by you  
with the utmost respect.” Calvin. Theodoret remarks, that he is prouder of his  
chains in Christ, than a monarch of his  
diadem), **to walk worthily of the calling** (see ch. i. 18, and note Rom. viii,  
28, 30) **wherewith ye were called**,

**2**.] **with all** (see on ch. i. 8) **lowliness and meekness** (before God, accepting His dealings in humility, and before  
men, as God’s instruments, 2 Sam. xvi. 11:  
resting therefore on *lowliness* as its foundation), **with longsuffering** (*longsuffering*  
consists in not taking swift vengeance,  
but leaving to an offender a place for repentance. From this, its proper meaning,  
it is easily further generalized to forbearance under all circumstances of provocation), **forbearing** (see Rom. ii. 4) **one  
another in love**;

**3**.] **earnestly striving  
to maintain the unity of the Spirit** (that  
unity, in which God’s Holy Spirit in the  
Church *unites men differing in race and  
habits*, as Chrysostom.—The genitive is  
*in fact* a possessive—*the Spirit’s unity*,  
that unity which the Spirit brings about)  
**in** (united together by: *within*) **the bond  
of peace** (the bond *is* peace, not *that which  
brings about peace*, namely, *love*, as Bengel  
says. Col. iii, 14, which is quoted to  
support this meaning, is not applicable,  
because love there is *expressly named*,  
whereas here it certainly would not occur  
to any reader, especially after in love  
has just occurred. The genitive of apposition is the simplest—peace binds together  
the Church as a condition and symbol of  
that inner unity which is only wrought  
by the indwelling Spirit of God).

**4**.] (**There is**) (these words are not expressed in the original: but it is better to  
supply thus, than ‘*ye are*,’ which will not  
apply to the following parallel clauses.  
The assertion of the unity of the Church,  
and of our Lord in all His operations and  
ordinances, springs immediately out of the  
last exhortation, as following it up to its  
great primal ground in the verities of God)  
**one Body** (“what is this *one body*? the  
faithful all over the world, past, present, and  
to come.” Chrysostom), **and one Spirit** (viz.  
the Holy Spirit, who dwells in, and vivifies,  
and rules that one body: see ch, ii. 18,  
22; 1 Cor. xii. 13 al.), **as also ye were  
called in** (elemental—the condition and  
sphere in which they were called to live  
and move) **one hope of** (belonging to: you  
were called *in it* as the element, see above:  
it is then an accident of the *calling*. Or  
perhaps it may be the genitive of the  
*efficient cause*, ‘which the calling works’)  
**your calling**;

**5**.] **one Lord** (as the  
Head of the Church: in this verse he  
grounds the co-existence of the “*one body*