on Col.), (**which is**) **being closely framed  
together** (note the present participle—  
the framing is not complete, but still proceeding) **and compacted by means of every  
joint** (to be joined, not with the participles  
preceding, but [see below] with *maketh  
the growth, &c*.) **of the supply** (the joints are  
the points of union where the supply passes  
to the different members, and by means of  
which the body derives the supply by  
which it grows. The genitive, as in “*body  
of sin*,” “*vessels of the ministry*,” is a  
kind of *definitive* genitive, by which the  
predominant use, purpose, or destination  
of the joint is specified and characterized.”  
Ellicott),—**according to the working in  
the measure of each individual part**,—  
carries on (the original denotes that the  
*growth* is not carried on *from without*, but  
by functional energy within the body  
itself) **the growth of the body** (**of the body**is repeated, rather than “*of itself*” used,  
perhaps for solemnity, perhaps [which is  
more likely] to call back the attention to  
the subject word, *the body*, after so long  
a description of its means and measure of  
growth) **for the building up of itself in  
love** (Love is the element in which the  
edification, as well as that in which the  
growth, takes place).

[B] (See on ver. 1.) IV. 17–VI. 9.]  
*Exhortations to a course of walking and  
conversation, derived from the ground just  
laid down, and herein* (iv. 17–v. 21) *general duties of Christians as united to  
Christ their Head.*

**17**.] **This** (which  
follows) **then** (resumptive of ver. 1. This  
is shewn by the fact that the “*no longer  
walking*” here is only the negative side of,  
and therefore subordinate to, the “*walking  
worthily*” of ver. 1. vv. 4–16 form a  
digression, arising out of the words, “*the  
unity of the Spirit*,” in ver. 3. Still this  
must not be too strictly pressed: the digression is all in the course of the argument, and “*no longer*” here is not without  
reference to “*no longer*” in ver. 14. The  
fervid style of St. Paul will never divide  
sharply into separate logical portions—each  
runs into and overlaps the other) **I say** (see  
Rom. xii. 3. That an imperative sense is  
involved, lies in the context), **and testify  
in the Lord** (element in which he spoke,  
not a formula of conjuring them; see  
1 Thess. iv. 1, note), **that ye no longer** (‘*as  
once* :’ implied too by **also** below) **walk as  
also** (besides yourselves: though the Ephesians did not walk so now, their returning  
to such a course is made the logical hypothesis) **the Gentiles** (ye being now distinguished from them by being members of  
God’s church, though once Gentiles according to the flesh. Perhaps from this not  
being seen, “*the rest of*” was inserted)  
**walk, in** (element) **vanity** (see Rom. i. 21:  
they *were made vain* in their downward  
course from God. But we must not restrict the word to idolatry: it betokens  
the *waste* of the whole rational powers on  
worthless objects. See also on Rom. viii. 20)  
**of their mind** (their rational part),

**18**.] **darkened** (see again Rom, i. 21, and  
the contrast brought out 1 Thess. v. 4, 5,  
and ch. v. 8) **in** (the sphere or element in  
which) **their understanding** (perceptive  
faculty : intellectual discernment),**alienated**(objective result of the subjective ‘being  
darkened’) **from the life of God** (these  
words do not mean “the kind of life which  
God appointed,” as the ancients [Thdrt.,  
Thl., and Grot., al.], for the peculiar word  
here used for *life* never has this meaning