[see the two clearly distinguished in Gal.  
7. 25], but always *life*, as opposed to death.  
Thus ‘*the life of God’* will mean, as Beza1  
beautifully says, “that life which God liveth  
in His own:” for, as Bengel says, “the  
spiritual life is kindled in believers from  
God’s own life.” Stier makes an important  
remark: “The Apostle is here treating,  
not so much of the life of God in Christ  
which is regenerated in believers, as of the  
original state of man, when God was his  
Life and Light, before the irruption of  
darkness into human nature”) **on account  
of the ignorance** (of God: see 1 Pet. i. 14)  
**that is in them** (not, by nature : compare  
Rom. i.21–28: they did not *choose to retain* God in their knowledge, and this loss of  
the knowledge of Him alienated them from  
the divine Life), **on account of** (second  
clause, subordinate to **alienated, &c**.) **the  
hardening** (not *blindness*, as A. V., which  
is a mistaken rendering of the word. The  
proper meaning is *becoming callous*, as a  
part of the body does where the skin is  
hardened by constant friction or pressure.  
“By *‘hardening’* he means the last degree  
of insensibility : for the callosities in the  
body have no feeling, being altogether  
deadened.” Theodoret) **of their heart**,

**19**.] **who as being past feeling gave up  
themselves** (“**themselves**, with terrific emphasis. It accorded here with the hortatory object of the Apostle to bring into  
prominence that which happened on the  
side of their own free will. It is otherwise  
in Rom. i. 24,‘*God gave them up*:’ and  
the two treatments of the fact are not inconsistent, but parallel, each having its  
vindication and its full truth in the matter  
of fact of the context.” Meyer) **to wantonness** (sec Gal. v.19 note), **in order to** (conscious aim, not merely incidental result of  
the *giving themselves up*—see below) **the  
working** (this and more is implied: the  
being *workmen*—the working as at a trade  
or business—but we have no one word for  
it: so Chrysostom, “See how he shuts  
them out from excuse by using these words,  
*the working of uncleanness* : they sinned  
not, saith he, by chance fault, but they  
went and wrought the dread things themselves, and used that employ as their care  
in life”) **of impurity of every kind** (see  
Rom. i. 24–27) **in greediness** (such is the  
meaning, and not ‘*with greediness*,’ i.e.  
greedily, as A. V.

**greediness**, the desire of having more, is obviously a wider  
vice than mere covetousness, though this  
latter is generally its prominent form. It  
is self-seeking, or *greed*: in whatever direction this central evil tendency finds its  
employment. So that it may include in  
itself as an element, as here, lustful sins,  
though it can never actually mean ‘lasciviousness’).

**20**.] **But** YOU(emphatic)  
**did not thus** (not on these conditions, nor  
with such prospects) **learn Christ** (Christ  
personal—not to be explained away into  
*a Christian life*, or any thing else: see  
1 Cor. i. 23; Phil. i. 15–18; Col. ii. 6.  
CHRIST Himself is the subject of all Christian preaching and all Christian learning—  
*to know Him* [Phil. iii. 10] is the great  
lesson of the Christian life, which these  
Ephesians began to learn at their conversion: see next verse); **if, that is** (see ch.  
iii. 2 note, and 2 Cor. v. 3. He does not  
*absolutely* assume the fact, but implies  
that he then believed and still trusts it  
was so), **it was Him that ye heard** (if ye  
really heard at your conversion the voice  
of the Shepherd Himself calling you as his  
sheep—John x. 27, see also John v. 25),  
**and in Him that ye were taught** (if it was  
in vital union with Him, as members of  
Him, that ye after your conversion received my teaching. Both these clauses  
are contained in *learning Christ*,—the