that the three, **kind, tenderhearted, forgiving,** are opposed respectively to **bitterness, wrath, and anger) each other, even  
as** (argument from His example whom we  
ought to resemble—also from the mingled  
of justice and gratitude, as Matt.  
xviii. 33) **God in Christ** (not ‘*for Christ’s  
sake,*’ as A.V., see 2 Cor. v.19, 20. God  
IN Christ, manifested in Him, in all He  
has done, and suffered: Christ is the  
sphere, the conditional element in which  
this act took place) **forgave you** (not ‘*has  
forgiven*,’ as A. V. It is the historical  
fact of Christ once for all putting away sin  
by the sacrifice of Himself, which is alluded  
to. So that we are not to attempt to  
change the meaning into a future, as is  
often done, especially in prayers: e.g.  
“even, as thou, Lord, for Christ’s sake, hast  
promised to forgive us.” Family Prayers  
by the late Bishop Blomfield, p. 43).

**V. 1, 2.] {1}** These verses are best taken as  
transitional,—the inference from the exhortation which has immediately preceded, and  
introduction to the dehortatory passage  
which follows. Certainly Stier seems right  
in viewing the **walk in love** as resuming  
ch. iv. 1, and indicating a beginning, rather  
than a close, of’ a paragraph.—**Be ye** (or,  
“*become ye*,” see on last verse) **therefore**(seeing that God forgave you in Christ, see  
next verse) **imitators of God** (viz. in walking in love, see below)**, as children beloved**(see next verse: and 1 John iv. 19)**; {2} and**(shew it by this, that ye) **walk in love, as  
Christ also** (this comes even nearer: from  
the love of the Father who gave His Son,  
to that of the Son, the Personal manifestation of that love in, our humanity) **loved**(not, ‘*hath loved,*’ as A.V.) **us** (the appeal,  
with the reading **us**, is a general one, deduced from the universal relation of us all  
to Christ: with **you,** it is more a personal  
one to the Ephesians)**, and gave up Himself** (absolute; not to be joined with “*to  
God*”) **for us** (see note on Gal. iii. 13:—‘*on  
our behalf*,’ in fact, but not necessarily here  
implied, ‘*in our stead*’) **an offering and a  
sacrifice** (I believe the nearest approach to  
the truth in the question of the difference  
between **offering** and **sacrifice** will be made  
by regarding **offering** as the more general  
word, including all kinds of offering,—  
**sacrifice** as the more special one, usually  
involving the death of a victim. The great  
prominent idea here is the *one* sacrifice,  
which the Son of God made of Himself in his  
redeeming Love, in our nature—bringing it,  
in Himself, near to God—offering Himself  
as our representative Head: whether in perfect righteousness of life, or in sacrifice,  
properly so called, at his Death) **to God** (to  
be joined with the substantives “*offering*”  
and “*sacrifice*,” not with the verb, *gave  
Himself up*) **for an odour of sweet smell**(the question so much discussed, whether  
these words can apply to a sin-offering  
strictly so called, is an irrelevant one here.  
It is not [see above] the *death* of Christ  
which is treated of, but the whole process  
of His redeeming love. His death lies in  
the background, as one, and the chief, of  
the acknowledged facts of that process:  
but it does not give the character to what  
is here predicated of Him. The allusion  
primarily is to Gen. viii. 21, where after  
Noah had brought to God a sacrifice of  
every clean beast ‘and bird, “*the Lord  
smelled a sweet savour,*”—and the promise  
followed, that He would no more destroy  
the earth for man’s sake).

**3—21.]** *Dehortation* (for the most part)  
*from works unbecoming the holiness of the  
life of children and imitators of God.*

**3.] But** (not transitional merely:  
there is a contrast brought out by the very  
mention of *fornication* after what has just  
been said) **fornication, and all impurity,**