ordinary judgments, “of which examples  
are betore our eyes:” but His *special*  
wrath, His vengeance *for these sins,* over  
and above their state of *disobedience*) **on  
the sons of** (see on ch. ii. 2) **disobedience**(the active and practical side of the state of  
the *unbeliever* [John iii. 36] is here brought  
out. The word [which in the original  
may mean either] is a valuable middle  
term between unbelief and disobedience,  
implying their identity in a manner full of  
the highest instruction).

**7.] Be not**(the distinction ‘*Become not*’ is unnecessary and indeed unsuitable: it is not a  
gradual ‘becoming,’ but ‘being,’ like them,  
which he here dehorts from. See note,  
ch. iv. last verse) **therefore** (since this is so  
—that God’s wrath comes on them) **partakers** (see ch. iii. 6) **with them** (the *sons*  
of disobedience, not the *sins*:—sharers in  
that which they have in common, viz.  
these practices: their *present* habitude,  
not, *their punishment,* which is future).

**8.] For** (your state [present, see  
above) is a totally different one from theirs  
—excluding any such participation) **ye  
WERE** (emphatic) **once darkness** (stronger  
than “*in darkness*,” Rom. ii. 19; 1 Thess.  
v. 4: they were *darkness itself*—see on  
“*light*” below)**, but now** (*are ye,* in the  
original, is not expressed—perhaps, as  
Stier suggests, not only for emphasis, but  
to carry a slight tinge of the coming exhortation, by shewing them what they  
*ought* to be, as well as were by profession)  
**light** (not “*enlightened*” —light has an  
active, illuminating power, which is brought.  
out in ver. 13) **in** (*‘in union with’*—conditioning element) **the Lord (Jesus): walk**  
(the omission of “*therefore*” makes the  
inference rhetorically more forcible) **as  
children of light;**

**9.] for** (gives the  
reason of the introduction of the comparison  
in the context, connecting this with the  
moral details which have preceded) **the fruit  
of the light is in** (is borne within the sphere  
of, as its condition and element) **all goodness  
and righteousness and truth** (in all that is  
good [Gal. v. 22], right, and true);

**10.] proving** (to be joined with the verb **walk**,  
ver. 9 having been parenthetical. The Christian’s whole course is a continual proving,  
testing, of the will of God in practice: investigating not what pleases himself, but  
what pleases Him) **what is well pleasing  
unto the Lord.**

**11.] And have no fellowship with the unfruitful works of darkness**(see Gal. v. 19, 22; on which Jerome says,  
“Vices finish with themselves and perish;  
virtues put forth fruit and abound.” See also  
the distinction in John iii. 20, 21; v. 29)**, but  
rather even reprove them** (*in words:* not  
only abstain from fellowship with them, but  
attack them and put them to shame).

**12.] For** (the connexion seems to be, ‘reprove them—this they want, and this is  
more befitting you—for to have the least  
part in them, even in speaking of them, is  
shameful’) **the things done in secret by  
them it is shameful even to speak of** (the  
connexion being—‘I mention not, and you  
need not *speak* of, these deeds of darkness,  
much less have any fellowship with them—  
your connexion with them must be only  
that which the act of *reproof* necessitates’).

**13.] But** (opposition to *things done*