*in secret*) **all things** (not only, all the  
things done *in secret*, as Ellicott after  
Jerome, al.: the Apostle is treating of the  
*general detecting power of light*, as is  
evident by the resumption of the all in  
the next clause) **being reproved are made  
manifest by the light: for every thing  
that is made manifest is light** (the  
meaning being, ‘the light of your Christian  
life, which will be by your reproof shed  
upon these deeds of darkness, will bring  
them out of the category of darkness into  
light’ (“when it is manifested it becomes  
light,” Chrysostom]. They themselves  
were thus ‘once darkness,’ but having  
been ‘reproved’ by God’s Spirit, had become ‘light in the Lord.’ The A.V. is  
doubly wrong—1) in ‘*all things that are  
reproved*:’ 2) in ‘*whatsoever doth make  
manifest is light*’ [which is also an ungrammatical reading of the Greek]: besides that such a proposition has absolutely no  
meaning in the context).

**14.] Wherefore** (this being so—seeing that every thing  
that is made manifest becomes light,—is  
shone upon by the detecting light of  
Christ,—objectively,—it only remains that  
the man should be shone upon *inwardly* by  
the same Christ revealed in his awakened  
heart. We have then in Scripture an exhortation to that effect) **He** (viz. God, in  
the Scripture: see ch. iv. 8 note. No  
other reading is allowable) **saith, Awake,  
thou that sleepest, and arise from the  
dead, and Christ shall shine upon thee**(*where is this citation to be found?* In  
the first place, by the introduction of the  
word **Christ** it is manifestly a *paraphrase*,  
*not an exact citation.* The Apostle cites,  
and had a perfect right to cite, the language of prophecy in the light of the fulfilment of prophecy: and that he is here  
doing so, the bare word ‘*Christ’* shews us  
beyond dispute. I insist on this, that it  
may be plainly shewn to be no shift in a  
difficulty, no hypothesis among hypotheses,  
—but the *necessary* inference from the form  
of the citation. This being so,—of what  
passage of the Old Test. is this a paraphrase? I answer, of Isa. lx. 1, 2. There,  
the Church is set forth as being in a state  
of darkness and of death [cf. lix. 10], and  
is exhorted to awake, and become light,  
for that her light is come, and the glory of  
Jehovah has arisen upon her).

**15.]**  
He now resumes the hortative strain, interrupted by the digression of vv. 12—14,  
**Take heed then** (there is not any immediate  
connexion with the last verse: but the then  
resumes from the “*walk*” in ver. 8, and  
that which followed it there) **how ye walk  
strictly** (the construction is exactly as in  
1 Cor. iii. 10, “*Let every man take heed  
how he buildeth thereupon*.’ ‘Take heed  
of what sort your *strict walking* is:’—the  
implication being, ‘take heed not only that  
your walk be exact, strict, but also of *what  
sort* that strictness *is*—not only that you  
*have* a rule, and *keep to it*, but that that  
rule be the *best* one.’ So that a double  
exhortation is involved)**,** **(namely) not as unwise, but as wise** (qualification of the *walking strictly,* and expansion of the *manner  
of such walking*),

**16.] buying up** (for  
yourselves) **(the) opportunity** (viz. of good,  
whenever occurring [best rendered in an  
English version by a plural, **opportunities**];  
let it not pass by, but as merchants carefully looking out for vantages, make it  
your own: sce Col. iv. 5)**, because the  
days** (of your time,—in which you live) **are  
evil.**

**17.] On this account** (because  
ye have need so prudently to define your  
rule of life, and so carefully to watch  
for opportunities of good) **be not** (better  
than ‘do not become, which puts the