when He rose, we all rose with Him: but  
we see not yet the end of the matter. The  
mystery of our resurrection is hidden in  
Him”).

**5—17.**] *General exhortations: and  
herein* (5—11)—*to laying aside of the vices  
of the old man,*—(12—17) *to realizing  
the new life in its practical details.*

**5.**] **Put to death therefore** (the therefore  
connects with “*ye died*” in ver. 3: follow  
out, realize this state of death to things on  
earth—and that by a definite act, and once  
for all—so the original denotes) **your members which are upon the earth** (literally,  
as to “*your members*:” your feet, hands,  
&c.: reduce these to a state of death as  
regards their actions and desires below  
specified—as regards, in other words, their  
denizenship of this earth. With this you  
have no concern—they are members of  
Christ, partakers of his resurrection, renewed after His image),— **fornication**  
(these which follow, are the carnal functions of the earthly members), **uncleanness, lustfulness, evil concupiscence** (or,  
*shameful desire*), **and covetousness** (see on  
Eph. iv. 19), **for it is idolatry** (the *covetous  
man* has set up self in his heart—and to  
serve self, whether by accumulation of  
goods or by satiety in pleasure, is his object in life. He is therefore an idolater, in  
the deepest and worst, namely, in the practical significance),

**6.**] **on which  
account** (on account of *covetousness*, which  
amounts to idolatry, the all-comprehending  
and crowning sin, which is a negation of  
God, and brings down His especial anger)  
**cometh** (down on earth, in present and  
visible examples) **the wrath of God**:

7.] **in which** (vices) **ye also once walked  
when ye lived** (before your death with  
Christ to the world) **in these things** (the  
assertion is not tautological: see Gal. v.  
25, “*If we live by the Spirit, by the Spirit  
let us also walk*.” When ye were alive to  
these things, ye regulated your course by  
them, walked in them. “Living and walking differ, as do the power, and the act:  
living precedes, walking follows.” Calvin).

8.] **But now** (that ye are no longer  
*living* in them: opposed to “*once*...  
*when*” above) **do ye also** (as well as other  
believers) **put away the whole** (this seems  
to have a backward and a forward reference— ‘the whole,—both those things  
which I have enumerated, and those which  
are to follow’),—**anger, wrath** (see on  
Eph. iv. 31), **malice** (ib.), **evil speaking**(ib.), **foul language** (the context makes it  
more probable here, than ‘*filthy conversation*,’ that this means ‘*abusive conversation*,’ for these four regard want of charity,  
of kindness in thought and word, rather  
than sins of uncleanness, which were before enumerated) **out of your mouth** (these  
words most naturally belong to the two last  
specified sins,and must be constructed either  
with “*lay ye aside*,” which seems best,  
or with “*proceeding*,” implied in the word  
*conversation*).

**9.**] **Lie not unto** (or **towards**: the lie is regarded as aiming in  
its direction at him to whom it is spoken)  
**one another,—having put off** (the participles contain the motive for all the preceding, from the beginning of ver. 8: **seeing that** ye have put off, &c.) **the old man**(i.e., the nature which they had before  
their conversion: see Rom. vi. 6. Eph. iv.