**long-suffering** (ib.) ; 13.] **forbearing  
one another** (see ib.), **and forgiving each  
other, if any have cause of blame: as also**(also: i.e. *besides*, and more eminent than,  
the examples which I am exhorting you to  
shew of this grace) **the Lord** (Christ: in  
Eph. iv. 32, the forgiveness is traced to its  
source, “*God in Christ*”) **forgave** (see on  
Eph. iv. 32) **you, so also ye** (viz. *forgiving*  
—do not supply an imperative, by which  
the construction is unnecessarily broken).

**14.**] **But** (the contrast lies between  
*all these things*, which have been individually mentioned, and *over all these things*,  
that which must over-lie them as a whole)  
**over** (carrying on the image of *putting* on  
in ver. 12—see below. The A. V., ‘*above  
all these things*,’ looks ambiguous, bearing  
the meaning, “*more especially than all  
these things*:” but by repeating ‘*put on*,’  
it seems as if our translators meant ‘*above’*  
to be taken locally and literally) **all these  
things** (put on) **love** (in the original, “the  
love:” and the article gives a fine and delicate sense here, which we cannot express  
—not merely love, but *‘the* [well-known]  
*love which becomes Christians* :’ the nearest.  
rendering would perhaps be ‘*Christian love*,’  
but it expresses too much), **which** [**thing**]  
(there is a slight causal force,—‘for it is’)  
**is the bond of perfectness** (the idea of an  
upper garment, or perhaps of a girdle,  
seems to have been before the Apostle’s  
mind. This completes and keeps together  
all the rest, which, withont it, are but the  
scattered elements of completeness. Those  
who, as some of the Roman Catholic ex-  
positors (not Bisping), find here justification by works, must be very hard put to  
discover support for that doctrine. The  
whole passage proceeds upon the ground of  
previous justification by faith: see ch. ii,  
12, and our ver. 12).

**15.**] **And**  
(simply an additional exhortation, not an inference, ‘and so;’ compare Eph. iv. 3,  
where peace is the bond. It is exceedingly  
interesting to observe the same word occurring in the same trains of thought in  
the two Epistles, but frequently with different application. See the Introd. to this  
Epistle, § iv. 7) **let Christ’s peace** (the  
peace which He brings about, which He  
left as his legacy to us [John xiv. 27],  
which is emphatically and solely His.  
This peace, though its immediate and  
lower reference here is to mutual concord,  
yet must not on account of the context be  
limited to that lower side. Its reference  
is evidently wider, as its office of *ruling*  
shews: see below. It is the whole of  
Christ’s Peace in all its blessed character  
and effects) **rule** (sit umpire—be enthroned  
as decider of every thing) **in your hearts,  
—to which** (with a view to which, as your  
blessed state of Christian perfection in  
God—see Isa. xxvi. 3; lvii, 19: Eph. ii.  
14—17) **ye were also** (the also marks the  
introduction of an additional motive—‘to  
which, besides my exhortation, ye have  
this motive: that,’ &c.) **called** (by God)  
**in one body** (as members of one body—  
oneness of body being the sphere and  
element in which that peace of Christ was  
to be carried on and realized. This reminiscence refers to the whole context  
from ver. 8, in which the exhortations had  
been to mutual Christian graces); **and be  
ye thankful** (to God, who called you: so  
the context before and after certainly demands: not ‘one to another.’ See Eph.  
v. 4; and ib, 19, 20: where the same  
class of exhortations occurs).

**16**.] “Having exhorted them to be thankful,  
he now shews them the way.” Chry-  
sostom. This thankfulness to God will  
shew itself in the rich indwelling in you  
and outflowing from you of the word of  
Christ, be it in mutual edifying converse,