or in actual songs of praise. **Let Christ’s  
word** (the Gospel: genitive subjective; the  
word which is His—He spoke it, inspired  
it, and gives it power) **dwell in you** (not  
‘among you.’ St. Paul’s usage seems to  
require that the indwelling should be individual and personal. Still we may say that  
the “*you*” need not he *restricted* to individual Christians; it may well mean the  
whole community—you, as a church. The  
word dwelling in them richly, many would  
arise to speak it to edification, and many  
would be moved to the utterance of praise)  
**richly** (i.e. in abundance and fulness, so as  
to lead to the following results); **in all  
wisdom** (these words seem to be better  
taken with the following than with the  
foregoing. For 1) ch. i. 28 already gives us  
these two same participles, “*teaching* and  
*admonishing*,” joined with “in all wisdom.” 2) The verb “*dwell*” has already its  
qualifying adverb “*richly*” emphatically  
placed at the end of the sentence. 3)  
The two following clauses will thus correspond—“*in all wisdom teaching*”... .  
“*in grace singing*.” The usual arrangement has been, with A. V., to join them  
with the preceding) **teaching and warning**  
(see on ch. i. 28) **each other** (see on ver.  
13) **in psalms, hymns, spiritual songs**(on the meaning of the words, see notes,  
Eph. v. 19. Meyer’s note here is important: “Notice moreover that Paul  
here also [see on Eph. as above] is not  
speaking of ‘divine service’ Properly. so  
called, for this teaching and admonishing  
is required of his *readers generally* and  
mutually, and as a proof of their rich  
possession of the word of Christ: but of the  
communication of the religious life among  
one another (e.g. at meals, at the Agape  
(love-feasts), and other meetings, in their  
family circles, &.), wherein spiritual influence caused the mouth to overflow with the  
fulness of the heart, and gave utterance  
to brotherly instruction and reproof in  
the higher form of psalms, &c.; perhaps in songs already known,—or extemporized,  
according to the peculiarity and productivity of each man’s spiritual gift: per-  
haps sung by individuals alone [which  
would especially be the case when they  
were extemporized], or in chorus, or in  
the form of antiphonal song.” Religious  
singing was common in the ancient church,  
independently of ‘divine service’ properly  
so called. Eusebius testifies to the existence of a collection of rhythmical songs  
which were composed from the first by  
Christians. On singing at the Agape,  
Tertullian says, “After water for the hands,  
and lights, have been brought, as each is  
able, from the Holy Scriptures or his own  
genius, he is encouraged to sing publicly  
to God”), **in** [**the**] **Grace** (*the* grace—of  
Christ. The article marks ‘the grace,’  
which is yours by God’s indwelling Spirit)  
**singing in your hearts to God** (this clause  
has generally been understood as qualifying  
the former. But such a view is manifestly  
wrong. That former spoke of their teaching and warning one another in effusions of  
the spirit which took the form of psalms,  
&c.: in other words, dealt with their intercourse *with one another*; this on the other  
hand deals with their own private intercourse *with God*. "The second participle is  
co-ordinate with the former, not subordinate  
to it. The mistake has partly arisen from  
imagining that the former clause related  
to public worship, in its external form:  
and then this one was understood to enforce the genuine heartfelt expression of  
the same. But this not being so, that  
which is founded on it falls with it. The  
singing to God is an analogous expression  
to that in 1 Cor. xiv. 28,—“Let him speak  
...*to God*.” So the words “*in your  
hearts*” describe the method of uttering  
this praise, viz. by the thoughts only: “*to  
God*” designates to whom it is to be  
addressed,—not, as before, to one another,  
but to God).

**17.**] *General exhortation*, comprehending ‘all the preceding