surely the term “*in His own seasons*,”  
compared with “*the seasons which the  
Father hath kept in His own power,*”  
Acts i. 7, determines for the former: so  
also does “*whom never man saw, &c.*”  
verse 16, which Chrysostom leaves untouched); who only hath immortality  
(Justin Martyr says, “God is said only  
to have immortality, because He hath it  
not by the will of another, as the rest who  
possess it, but of His own proper essence”),  
**dwelling in light unapproachable, whom  
no one of men** [**ever**] **saw, nor can see**(these words, as compared with John i. 18,  
seem to prove decisively that the whole  
description applies to the Father, not to  
the Son): **to whom be honour and eternal  
might. Amen** (see ch.i. 17, where a similar  
ascription occurs). Some of the Commentators think that verses 15, 16 are  
taken from an ecclesiastical hymn: and  
some have even arranged it metrically.  
See ch. iii. 16, 2 Tim. ii. 11 ff, notes.

**17—19**.] *Precepts for the rich.*—Not a  
supplement to the Epistle, as commonly  
regarded: the occurrence of a doxology is  
no sufficient ground for supposing that  
the Apostle intended to close with it: compare ch. i. 17. Rather, the subject is resumed from verses 6—10. We may perhaps  
make an inference us to the late date of  
the Epistle, from the existence of wealthy  
members in the Ephesian church.

**17**.] **To those who are rich in this present world** (Chrysostom tries to bring out  
a distinction between those that were rich  
in this world, and those that were rich  
in the next. But such a distinction would have been improbable, as drawing a line  
between the two characters, which it is  
the object of the exhortation to keep  
united in the same persons. See the distinction in Luke xii. 21), **command not to  
be highminded** (“this he enjoins, knowing that nothing so much engenders pride,  
and insolence, and assumption, as riches.”  
Chrysostom), **nor to set their hope** (i.e.  
to have hoped, and continue to be hoping:  
see on ch. iv. 10) **on the uncertainty of  
riches** (not the same as “on uncertain  
riches,” but far more forcible, hyperbolically representing the hope as reposed  
on the very quality in riches which least  
justifies it), **but in God, who affordeth us  
all things richly** (“*riches*” of a nobler  
and higher kind are included in His  
bounty: that *desire of riches* which is a  
bane and snare in its worldly sense, will  
be far better attained in the course of His  
abundant mercies to them who hope in  
Him. And even those who would be  
wealthy without Him are in fact only  
made rich by His bountiful hand) **for enjoyment** (for the purpose of enjoying) :—**to do good** (‘to practise benevolence,’ as  
Conybeare), **to be rich in good works**  
(honourable deeds),**—to be free givers,  
ready contributors,** [**by this means**] **laying  
up for themselves as a treasure** (hoarding  
up, not uncertain treasure for the life here,  
but a substantial pledge of that real and  
endless life which shall be hereafter. So  
that there is no difficulty whatever in the  
conjunction of *laying up a foundation*.  
For the expression, see ch. iii. 13) **a good  
foundation** (see Luke vi. 48) **for the**