5—9. EPHESIANS.   
   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED.   
 sus Christ to himself, ac- him, ™according to the good plea- mat.   
 cording to the pleasure sure of his will, 6 to the praise of 1 Cor.   
 of his will, © to the praise freely bestowed upon us in » the af ver.   
 of the glory of his grace, the glory of his grace, which he t set ow   
 wherein he hath made us   
 accepted in the beloved. beloved One.   
 7 In whom we have redemp-   
 tion through his blood, the the forgiveness of on ranean.   
 Sorgiveness of sins, accord- according to ? the riches of 1   
 ing to the riches of his sions, P Hom ii. &   
 grace; \* wherein he hath| his grace ; 8 tia he made to 35°85?   
 abounded toward us in all abound towa rd us in all wisdom and Piivis.   
 wisdom and prudence ; prudence; 9 thaving made known ?2o™2yi25   
 9 having made known unto   
 eh. iil. 9.   
 Col. 26.   
 power of sin, Matt. i. 21. The article   
 itsimport must be ‘to [into] Himself, —   
 i.e. 80 that we should be partakers of the expresses notoriety —‘of which we all   
 divine nature: see 2 Pet. i. according know,’—‘of which the law testified, and   
 to (in pursuance of) the good pleasure of the prophets spoke’) through (as the in-   
 His will, 6.] to (with a view to, as strument :—a further fixing of the whom,   
 the purpose of the predestination) the shewing in what manner in Him) His   
 praise (by men and angels—all that can blood (which was the price paid for that   
 praise) of the glory of His grace (the end, redemption, Acts xx. 28; 1 Cor. vi. 20:   
 God’s end, in our predestination to adop- both the ultimate climax of his obedience   
 tion, is, that the glory,—glorious nature, for us, Phil. ii. and, which is most in   
 brightness and majesty, and kindliness and view here,—the propitiation, in our nature,   
 beauty,—of His grace might be an object for the sin of the world, iii. Col.   
 of men and angels’ praise: both as it is in 1.20. It is a noteworthy observation of   
 Him, ineffable and infinite,—and exempli- Harless here, that the choice of the word,   
 fied in ws, its see below, ver. 12), the Boop of Christ, is itself a testimony   
 which He freely bestowed upon us (not to the idea of eapiation having been in the,   
 “ He hath ....” reference is to act writer’s mind. Not the death of the vic-   
 of God once “hast in Christ, not to an tim, but its BLoop, was the typical instru-   
 abiding state which He has brought about. ment of expiation. And I may notice that   
 in us. This, as usual, has been almost. in Phil. ii. where Christ’s obedience, not.   
 universally overlooked, and the perfect, His atonement, is spoken of, there is no   
 seuse given), in (see on “in Christ,” mention of His shedding His Blood, ouly   
 ver. 3. Christ is onr head and including of the act of His Death), he remisign |   
 Representative) the Beloved (i.e. Christ : (not ‘overlooking ;? see note on Rom. itt   
 —the Son of His love, Col. i138. Heis 25) of (our) transgressions (explanation of   
 God’s Beloved above all others,—see Matt. the words, our Redemption: not to be   
 iii, John iii. 16 ; John iv. 9—11). limited, but extending to all riddance from   
 ‘7.] Now the Apostle passes, with In whom, the practice and consequences of our trans-   
 to the consideration of the ground of the gressions), according to the riches of His   
 church in the Son (7—12) : see the synopsis grace (this alone would prevent the word   
 above. But the Father still continues the “remission” applying to merely the for-   
 great subject of the whole ;—only the re- giveness of sins. We have in this grace   
 JSerence is now to the Son. In whom not only redemption from misery and   
 (see on “in Christ,” ver. 3—and compare wrath, not only forgiveness,—but we find   
 Rom. iii. 24) we have (objective—‘ there is in it the liberty, glory, the inheritance   
 for us” But not without a subjective ef the children of God,—the- crown of   
 implied import, as spoken of those who eternal life: compare 2 Cor. viii.   
 truly have it—have laid hold of it: “are 8.] which He made to abound (the A. V.   
 ever needing and ever having it,” Eadie) is wrong, ‘wherein He hath abounded’)   
 the (or, our) Redemption (from God’s forth to us in all (possible) wisdom and   
 wrath—or rather from that which brought prudence (I would refer these words to   
 us under God’s wrath, the guilt and God. See the opinion which refers them to.