10—13. EPHESIANS. 367   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED.   
   
 are in heaven, and which are in the heavens, and the things   
 are on earth ; even in him: whieh are on the earth; even in him,   
 Nin whom also we have xin whom we were also made 4+   
 obtained an inheritance, be- | his inheritance, ¥ having been fore-   
 to the purpose of him who ordained aceording to “the purpose 1   
 counsel of things after the him who worketh all things after , 1   
 the counsel of his will: 12 that we “ti i   
 12 that we should be to the should be unto the praise of his “37   
 praise of his glory, who glory, »we who before have hoped »Jamesi.1s.   
 JSirst in Christ. 13   
 whom ye also trusted, after   
 that ye heard the word of /in Christ. 18 In whom are ye also,   
 truth, the gospel of your   
 having heard ¢the word of truth, ¢3%577, 7.   
   
 there) all things (neuter, and to be lite- type and germ in the Old Test., then fully   
 rally so taken: not as a masculine, which, and spiritually in the New Test. This in-   
 when a neuter is so understood, must be terpretation will be further substantiated   
 implied in the context, as in Gal. iii, by the note on ver. 12 below), having been   
 the whole creation, see Col. i. in [the] foreordained (why mention this again?   
 Christ, the things in (literally, on; see because here first the Apostle comes to   
 below) the heavens (universal—not to be the idea of the universal Church, the wholo   
 limited to the angels, nor spirits of the Israel of God, and therefore here brings   
 just), and the things on the earth (gene- forward again that fore-ordination which   
 ral, as before. All creation is summed he had indeed hinted at generally in ver.   
 up in Christ: it was all the result of the 5, but which properly belonged to Israel,   
 Love of the Father for the Son [see my and is accordingly predicated of the Israel   
 Doctrine of Divine Love, Serm. I.], and in of the Church) according to (in pursuance   
 the Son it is all regarded by the Father. of) the purpose (repeated again [see   
 The vastly different relation to Christ of from ver. 9: compare also ch. iii. 11) of   
 the different parts of creation, no objec- Him who worketh (energizes; but espe-   
 tion to this union in Him: it affects, as cially in and among material previously   
 Bengel says, on Rom. viii. 19, “each genns given, as here, in His material creation,   
 according to its own receptivity.” The and in the spirits of all flesh, also His   
 Church, of which the Apostle here mainly creation) all things (uot to be restricted   
 treats, is subordinated to Him in the to the matter here in hand, but universally   
 highest degree of conscious and joyful predicated) according to the counsel of   
 union: those who are not His spiritually, His will (the counsel here answers to   
 in mere subjugation, yet consciously ;, the “good pleasure,” ver. 5,—the de-   
 inferior tribes of creation, unconsciously : finite shape which the will ,assumes when   
 but objectively, all are summed up in decided to action—implying in this case   
 Him); even in Him (emphatic repe- the union of sovereign will with infinite   
 tition, to connect more closely with Him wisdom): 12.) (in order) that we   
 the following relative clause), 11.J (here first expressed, distinguished from   
 in whom we (Christians, al/, both Jews ye, ver. 13: see below) should be to the   
 and Gentiles: who are resolved below into praise of His glory (see on ver. 6 and   
 “me” and “you :” see on ver. 12) were ver. 14 below), namely, we who before   
 also (besides having, by His purpose, the have hoped in [the] Christ (we Jewish   
 revelation of His will, ver. 9.—Not, A. V. Christians, who, before the Christ came,   
 ‘in whom also’) taken for His inheritance looked forward to His coming, waiting   
 (the prevalent idea of in the Old Test. for the consolation of Israel: compare   
 1s a people whom the Lord chose for His especially Acts xxviii. 20,—and xxvi. 6, 7.   
 inheritance; see Deut. iv, 20; ix. 29; The objection, that so few thus looked,   
 xxxii. 9; 3 Kings viii. 51, al. Olshausen is fully met by the largeness of St.   
 calls this ‘the realization in time of the Paul’s own expression in this last passage).   
 election in Christ spoken of before,’ viz. 13.] In whom are ye also (ye   
 by God taking to Himself a people out of Gentile believers), having (or, since ye)   
 all nations for an inheritance— first in heard (from the time when .... Their