376 EPHESIANS. HM.   
   
   
 AUTHORIZED VERSION REVISED. AUTHORIZED VERSION.   
 . P i aft « it is the gift God: 9 not   
 pYatt-aviz. yourselves: P of God is the gift: of works, lest any man   
 4, 9 4not of works, in order that no should boast. 1° For we   
 che 9. man should boast. 10 For we are are his workmanship, cre-   
 @ Ror 20, his handiwork, having been created ated in Christ Jesus unto   
 97, & iv. good works, which God   
 2. @ix. & hath before ordained that   
 ‘Tie. 5.” swhich God before prepared that we should walk in them.   
 r Deut. »3.¢ we should walk in them. 1 Where- ul Wherefore remember,   
 Ps. ¢. \_ fore tremember, that +aforetime ye that ye being in time past   
 0, being Gentiles in the flesh, who are Gentiles in the flesh, who   
 called the Uncireumcision by that are called Uncircumcision   
 1 Go \_which is called \* the Cireumcision in by that which is called the   
 Sourottee’ the flesh wrought by hands; 1? \* that Circumcision in the flesh   
 made by hands; }? that at   
 t So oldest ye were at that time separate from that time ye were without   
 Christ, Ybeing alienated from the Christ, being aliens from   
 1. the commonwealth of Is-   
 x ch, 18,   
 Col. $.   
 y see xifi.9. x. 16.   
 in hand—the “exceeding riches, gc.” each tree its in form, and flavour, and   
 ye have been saved, through faith (“by time of bearing. So in the course of God’s   
 grace,” above, expressed the objective in- providence, our good works are marked out   
 strumental condition of your salvation,— for and assigned to each one of us) that we   
 this “through fuith” the subjective me- should walk in them. ‘Thus the truth of   
 dial condition: it has been effected by the maxim “good works do not go before   
 grace and apprehended by faith); and this him who is to be justified, follow after   
 (‘your salvation ;’ your having been saved, one who is justified,” is The sen-   
 as Ellic.) not of yourselves: Gov’s (em- timent is strictly of the Apostle’s,—in   
 phatic) is the gift (not, as A. V., ‘it is the spirit Rom. xii.; Gal. 22, 25, &e.   
 the gift of God ;’—the gift, viz. of your B. 11—22.] Hortarory EXPANSION   
 salvation :—so that the expression amounts OF THE FOREGOING INTO DETAIL: RE-   
 to this, ‘but it is @ gift, and that gift is MINDING THEM, WHAT THEY ONCE WERE   
 God’s’): not of works (see on Rom. iii. (vv. 11, 12); WHAT THEY WERE NOW IN   
 iv., and Gal. ii. 16), that no man should Curist (vy. 13—22). 11.] Wherefore   
 boast (see on Rom. iv. 2). (since so many and great blessings given   
 10.] For (substantiates vv. 8,9. The Eng- by God to His people, among whom ye are)   
 lish reader is likely to imagine a contrast remember, that once ye, the (i.e. who be-   
 between ‘not of works’ and ‘for we are longed to the category of the) Gentiles in   
 His handiwork,’ which can hardly have the flesh (i.e. in their corporeal   
 been in the mind of the Apostle) his of uncireumcision), who are called (the)   
 work are we (not, in our natural creation, Uncircumcision by that which is called   
 which idea is refuted by what imme- (the) Circumcision in the flesh wrought by   
 diately follows,—but in the spiritual crea- hands (this last addition seems made by   
 tion, treated of in vv. 8, 9), created in the Apostle, not to throw discredit on cir-   
 Christ Jesus (see ver. 15; Tit. 5, where cumcision, but as a reserve, circumcision   
 the beginning of this new life is called having a higher and spiritual application :   
 generation. See also 2 Cor. v.17; Gal. vi. as if he had said,—‘ but they have it only   
 15) for good works (just as a tree may be in the flesh, and not in the heart.’ As   
 said to be created for its fruit: below), Ellicott well states the case—\*The Gen-   
 which God before prepared (‘before He tiles were called, and were the uncircum-   
 thus created us.’ The sentiment is the cision; the Jews were called, but were not   
 same as that in John v. 36. To recur to truly, the circumcision.” See Col. ii.   
 the similitude used above, we might say of 12.] that ye were (the that takes   
 the trees,—they were created for fruits up again the “¢hat” in ver. 11, after the   
 which God before prepared that they should relative clause,—and at that time takes up   
 bear them: i.e. defined and assigned to the “once” there, It is only a repetition;