388 EPHESIANS. Iv.   
 AUTHORIZED VERSION REVISED. AUTHORIZED VERSION.   
 the prisoner in the Lord, that ye Ga Gr fad mare bezece   
 b Phil b . re. (You that walk worthy   
 eat walk worthy of the calling where-| 09 te vocation wherewith   
 ean with ye were called, 2° with all low-| ye are called, \* with all   
 ° Gal 32,33, and meekness, with longsuf-|/owliness and meckness,   
 Gee with longsuffering, forbear-   
   
 fering, forbearing one another in   
 love; 3 earnestly striving to main- ing one another in love;   
 aco.ii. tain the unity of the Spirit ¢in the 3 endeavouring to keep the   
 .., bond of peace. 4\* There is one body, unity of the Spirit in the   
 tensity” and one ‘Spirit, as ye were also bond of peace. \* There is   
 called in one hope of your calling; one body, and one Spirit,   
 M1. even as ye are called in   
 ech. i. one hope of your calling ;   
 Til, 8 52 one Lord, ‘one faith, \*one bap- 5 one Lord, one faith, one   
 2 Cor. k Gal. 27, Heb. vi.   
 4 i Jude ver.   
   
 [A] CV. 1-16) ground of the Christian’s Church unites men differing in race and   
 duties as a member of the Church, viz. the habits, as Chrysostom.—The genitive is   
 unity of the mystical Body of Christ (vv. in fact a possessive—the Spirit’s unity,   
 1—6) tn the manifoldness of grace given that unity which the Spirit brings about)   
 to each (7—13), that we may come to per- in (united together by: within) the bond   
 Section in Him (14—16). 1.] I be- of peace (the bond is peace, not that which   
 seech you therefore (secing that this is brings about peace, namely, love, as Bengel   
 calling: an inference from all the former says. Col. iii, 14, which is quoted to   
 part of the Epistle, as Rom. xii. 1; but support this meaning, is not applicable,   
 here perhaps also a resumption of “For this because love there is expressly named,   
 cause” of ch. iii. 14, and we are thus whereas here it certainly would not occur   
 carried hack to the contents of ch. i. ii.), to any reader, especially after in love   
 I the prisoner in the Lord (who am, as has just occurred. The genitive of apposi-   
 regards, and for the sake of the cause of, tion is the simplest—peace binds together   
 the Lord, a prisoner; so that my cap- the Church as a condition and symbol of   
 tivity is in the Lord, as its element and that inner unity which is only wrought   
 sphere, and therefore to be regarded as an by the indwelling Spirit of God).   
 additional inducement to comply with my 4.] (There is) (these words are not ex-   
 exhortation. “For whatever is Christ’s, pressed in the original: but it is better to   
 even though disgraceful in the eyes of supply thus, than ‘ye are,’ which will not   
 the world, ought to be regarded by you apply to the following parallel clauses.   
 with the utmost respect.” Calvin. Theo- The assertion of the unity of the Church,   
 doret remarks, that he is prouder of his and of our Lord in all His operations and   
 chains in Christ, than a monarch of his ordinances, springs immediately out of the   
 diadem), to walk worthily of the call- last exhortation, as following it up to its   
 ing (see ch. i. 18, and note Rom. viii, great primal ground in the verities God)   
 28, 30) wherewith ye were called, one Body (“what is this one body? the   
 2.) with all (see on ch. i. 8) lowli- faithful all the world, past, present,   
 ness and meekness (before God, accept- tocome.” Chrysostom), and one Spirit (viz.   
 ing His dealings in humility, and before the Holy Spirit, who dwells in, vivifies,   
 men, as God’s instruments, 2 Sam. xvi. 11: and rules that one body: see ch, ii. 18,   
 resting therefore Jowliness as its 22; 1 Cor. xii. 13 al.), as also ye were   
 tion), with longsuffering (longsuffering called in (elemental—the condition and   
 consists in not taking swift vengeance, sphere in which they were called to live   
 but leaving to an offender a place for re- and move) one hope of (belonging to: you   
 pentance. From this, its meaning, were called in it the element, see above:   
 it is easily further generalized to it is then an accident of the calling. Or   
 ance under all circumstances of provoca- perhaps it may be the genitive of the   
 tion), forbearing (see Rom. ii. 4) one éfficient cause, ‘which the calling works’)   
 another in love; 8.) earnestly striving your calling; 5.] one Lord (as the   
 to maintain the unity of the Spirit (that Head of the Church: in this verse he   
 unity, in which God’s Holy Spirit in the grounds the co-existence of the “one body