14—18. EPHESIANS. 393   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED.   
   
 Joined together and com- framed together and compacted by   
 pacted by that which every means of every joint of the supply,   
 joint supplieth, according according to the working in the   
 to the effectual working in measure of each several part, maketh   
 the measure of every part, the growth of the body unto the   
 maketh increase of the body building up of itself in love.   
 "unto the edifying of itself therefore I say, and testify in This   
 in love. This I say Lord, that ™ye no longer walk as ma   
 therefore, and testify in talso the Gentiles walk, "in the ¢%   
 Lord, that ye henceforth vanity of their   
 walk not as other Gentiles darkened in their understanding, © Acsxviis   
 walk, in the vanity of their Palienated from the mind, of 18 °being + 80 our   
 aind, '8 having the under- oldest 22.   
 standing darkened, being   
 alienated from the life of   
 God through the ignorance 1 Thess.   
   
 on Col.), (which is) being closely framed digression, arismg out of the words, “the   
 together (note the present participle— unity of the Spirit,’ in ver. 3. Still this   
 the framing is not complete, but still must not be too strictly pressed: the di-   
 ceediug) and compacted by means of every gression is all in the course of the argu-   
 joint (to be joined, not with the participles ment, and “xo longer” here is not without   
 preceding, but [see pelo with maketh reference to “no longer”? in ver. 14. The   
 the growth, &c.) of the supply (the are fervid style of St. Paul will never divide   
 the points of union where the supply passes sharply into separate logical portions—each   
 to the different members, and by means of runs into and overlaps the other) I say (sce   
 which the body derives the supply by Rom. xii. 3. That an imperative sense is   
 which it grows. The genitive, as “body involved, lies in the context), and testify   
 of sin,” \* vessels of the ministry,” is a in the Lord (element in which he spoke,   
 kind of definitive genitive, by which the not a formula of conjuring them; see   
 predominant use, purpose, or destination 1 Thess. iv. 1, note), ye no longer (‘as   
 of the joint is specified characterized.” once :’ implied too by also below) walk as   
 Ellicott),—according to the working in also (besides yourselves: though the Ephe-   
 the measure of each individual part,— sians did not walk so now, their returning   
 carries on (the original denotes that the to such a course is made the logical hypo-   
 growth is not carried on from without, but thesis) the Gentiles (ye being now distin-   
 by functional euergy within the body guished from them by being members of   
 itself) the growth of the body (of the body God’s church, though once Gentiles accord-   
 is repeated, rather than “of itself” used, ing to the flesh. Perhaps from this not   
 perhaps for solemnity, perhaps [which is heing seen, “the rest of” was inserted)   
 more likely] to call back the attention to walk, in (element) vanity (see i. 21:   
 the subject word, the body, after so long they were made vain in their downward   
 a description of its means and measure of course from God. But we must not re-   
 growth) for the building up of itself in strict the word to idolatry: it betokens   
 love (Love is the element in which the the waste of the whole rational powers on   
 edification, as well as that in which the worthless objects. See also Rom. viii.   
 growth, takes place). of their mind (their rational part),   
 [B] (See on ver. 1.) IV. 17—VI. 9.} 18.] darkened (see again Rom, i. 21, and   
 Exhortations to a course of walking and the contrast brought out 1 Thess. v. 4, 5,   
 conversation, derived from the ground just and ch. v. 8) in (the sphere or element in   
 laid down, and herein (iv. 17—v. 21) ge- which) their understanding (perceptive   
 neral duties of Christians as united to faculty : discernment),alienated   
 Christ their Head. 17.] This (which (objective result of the subjective ‘being   
 follows) then (resumptive of ver. 1. This darkened’) from the life of God (these   
 is shewn by the fact that the “xo longer words do not mean “ the kind of life   
 walking” here is only the negative side of, God appointed,” as the ancients [Thdrt.,   
 and therefore subordinate to, the “walking Thl., and Grot., al.], the peculiar word   
 worthily” of ver. 1. Vv. 4—16 form a here used for life never has this meaning