894 EPHESIANS. IV.   
 AUTHORIZED VERSION REVISED.   
 cause of the ignorance that is inj   
 them, because of the hardening of} AUTHORIZED VERSION.   
 qitimiv.2. their heart: 19 who being past that isin them, because of   
 ¥ Rom. i. | the of their heart   
 19 who being past feeling   
 have given themselves over   
 feeling ‘gave themselves up unto unto lasciviousness, to work   
 26, 1 wantonness, in order to the work- alluncleanness with greedi-   
 ing of uncleanness of every kind in ness. 9 But ye have not -   
 greediness. °0 But not so did ye so learned Christ ; if so   
 learn Christ; 1 Sif indeed it was be that ye have heard him,   
 sch. i. him that ye heard, and in him that and have been taught by   
 ye were taught, according as is truth him, as the truth is in Je-   
   
   
   
   
 [see the two clearly distinguished in Gal. being workmen—the working as at a trade   
 7. 25], always ife, as opposed to death. or business—but we have no one word for   
 1 s ‘the life of God’ will mean, as Beza” it: so Chrysostom, “See how he shuts   
 beautifully says, “that life God liveth them out from excuse by using these words,   
 in His own:” for, as Bengel says, “the the working of uncleanness : they sinned   
 spiritual life is kindled in believers from not, saith he, by chance fault, but they   
 God’s own life.” Stier makes an important went and wrought the dread things them-   
 remark: “The Apostle is here treating, selves, and used that employ as their care   
 not so much of the life of God in Christ in life”) of impurity of every kind (see   
 i is regenerated in believers, of the Rom. i. 24—27) in greediness (such is the   
 original state of man, when God was his meaning, and not ‘with greediness,’ i.e.   
 and Light, before the irruption of greedily, as A. V. greediness, the de-   
 darkness into human nature”) on account sire of having more, is obviously a wider   
 of the ignorance (of God: see 1 Pet. i. 14) vice than mere covetousness, though this   
 that is in them (not, by nature : compare latter is generally prominent form. It   
 Rom. i.21— 28: they did not choose to re- is self-seeking, or greed: in whatever di-   
 tain God in their knowledge, and this loss rection this central evil tendency finds its   
 the knowledge of Him alienated them from employment. So that it may include in   
 the divine Life), on account of (second itself as an element, as here, lustful sins,   
 clause, subordinate to alienated, &c.) the though it can never actually mean ‘lasci-   
 hardening (not blindness, as A. V., which viousness’). 20.] But you (emphatic)   
 is a mistaken rendering of the word. The did not thus (not on these conditions, nor   
 proper meaning is becoming callous, as a with such prospects) learn Christ (Christ   
 part of the body does where the skin is personal—not to be explained away into   
 hardened by constant friction or pressure. a Christian life, or any thing else: see   
 « By ‘hardening’ he means the last degree 1 Cor. i. 23; Phil. i. 15—18; Col. ii. 6.   
 of insensibility : for the callosities the Cunist Himself is the subject of Chris-   
 body have no feeling, being altogether tian preaching and all Christian learning—   
 deadened.” Theodoret) of their heart, to know Him [Phil. iii. 10] is the great   
 19.} who as being past feeling gave up lesson of the Christian life, which these   
 aereels ea (« themselves, with terrific Ephesians began to learn at their conver-   
 phasis. It accorded here with the horta- sion: see next verse); if, that is (sce ch.   
 tory object of the Apostle to bring into iii. note, and 2 Cor. v. 3. He does not   
 prominence that which happened on the absolutely assume the fact, but implies   
 side of their own free will. It is otherwise that he then believed and still trusts it   
 in Rom. i. 24,‘ God gave them up: and was so), it was Him that ye heard (if ye   
 the two treatments of the fact are not in- really heard at your conversion the voice   
 consistent, but parallel, each having its of the Shepherd Himself calling you as his   
 vindication and its full truth in matter sheep—Jobn x. 27, see also John v. 25),   
 of fact of the context.” Meyer) to wanton- and in Him that ye were taught (if it   
 ness (sec Gal. v.19 note), in order to (con- in vital union with Him, as members of   
 scious aim, not merely incidental result of Him, that ye after your conversion re-   
 the giving themselves up—see below) the ceived my teaching. Both these clauses   
 working (this and more is implied: the are contained in learning Christ,—the