19—24. EPHESIANS. 3885   
   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED.   
 sus: °° that ye put off con- in Jesus: \*2 that tas concerneth +   
 cerning the former conver- your former way of life ye “put off i   
 sation the old man, which \*the old man, which is corrupting “   
 is corrupt according to the according to the lusts of deceit, ith a   
 deceitful lusts; \*%and be 23 and ¥ be renewed by the Spirit of » zon,   
 renewed in the spirit of your mind; \*\*and that ye \* put on -Rs   
 your mind ; 24 and that ye   
 put on the new man, which   
 after God is created in the new man, which \*hath been Gal.   
 righteousness and true holi- created after God’s image in right- ect.   
 eousness and holiness of the truth.   
   
   
 first hearing of the voice of the Son of sive character of the verb) by (not merely   
 God, and growing in the knowledge of the sphere in which, but the agency by   
 Him when awakened from spiritual death), which) the Spirit of your mind (the ex-   
 according as is truth in Jesus (the ren- pression is unusual, and ean only he under-   
 dering and connexion of this clause have stood by referenee to the New Test. mean-   
 been much disputed. I will remark, 1) ing of the word Spirit, as applied to men.   
 that it seems by its form to be subordinate —First, ‘it is clearly here not exclusively   
 to “in Him that ye were taught,” and the nor properly ‘the Holy Spirit of God,’ be-   
 according as to express the quality of the eause it is ealled “the Spirit of your   
 teaching: 2) that in this case we have mind.” Jt is a Spirit, in some sense be-   
 truth is in Jesus answering to “in Him Jonging to, not merely dwelling in, you.   
 that ye were taught.” 3) To take the The faet is, that in the New Test. the   
 easier members first, in Jesus is a closer “spirit” of man is only then used in its   
 personal specification of in Him—in Jesus proper sense, as worthy of its place and   
 —that one name reealling their union in governing functions, when it is one Spirit   
 both in His Person, and, whieh is impor- with the Lord. We read of no “old   
 tant here, in His example also: 4) as is spirit \*” the spiritual man is necessarily   
 truth expands ye were taught—if the man dwelt in by the Spirit of God: the   
 uature of the teaching which you received psychic man is the ‘animal’ man led by   
 was according to that which is truth [in the psycké (the animal soul), and noé   
 Him]. So that the meaning will amount having a spirit, Jude 19. Thus then the   
 to this—if ye were taught in Him aceord- disciples of Christ are being renewed, un-   
 ing to that which is truth in Jesus;—if dergoing a process of renewal in the life of   
 you received into yourselves, when you lis- God, by the agency of the spirit of their   
 tened to the teaching of the Gospel, that minds, the restored and divinely-informed   
 whieh is true [respecting you—and Him] leading principle of their just as the   
 in your union with and life in Jesus, the children of the world are walking in the   
 Son of God manifest in the flesh), vanity of their minds) ; 24.) and put   
 22.] namely, that ye put off as regards on the new man (as opposed to the old,   
 your former way of life (explains the re- not meaning Christ, any further than as   
 ference of the term put off: as if he had He is its great Head and prototype; see   
 said, “for you were clothed with it in your below), which was created (as historical   
 former conversation”) the old man (your fact, once for all, Christ. In each indi-   
 former unconverted selves, note on Rom. vidual case, it is not created again, but   
 vi. 6), is (i. seeing that it is) cor- put on: ef. Rom. 14) after God (i.e.,   
 rupting (i.e., waxing eorrupt) according after God’s image: sce Col. iii, also   
 to (in conformity with; as might be ex- Gen. i. 27: sol Pet. i. 15. The doctrine   
 pected under the guidance of) the lusts of of the restoration to us of divine image   
 deceit (deceit is personified—the lusts in Christ, as here implicd, is not to be   
 which are the servants, the instruments of overlooked. Not the bare fact of Gen. i.   
 deceit: the rendering, ‘deceitful lusts, 27, but the great truth which that fact re-   
 A.Y., destroys the whole force and beauty of presents, is allnded to. The image of God   
 the contrast below to holiness of the in Christ is a far more glorious thing than   
 23.] and be renewed (both in the Adam ever had, or could have had: but   
 original are marked,—the gradual process still being “after the image of God,”   
 implied in the present tense, and the pas- “after God,” is true of both) in (clement,