898 EPHESIANS. Vv.   
   
 AUTHORIZED VERSION REVISED. AUTHORIZED VERSION.   
 giving each other, even as God also   
 another, even as God for   
 in Christ forgave you. Christ’s sake hath forgiven   
 \_ V.14Be ye therefore followers | you.   
 38. ch. of God, as beloved children; 2 and V.} Be ye therefore fol-   
 bJobn xiit.34. walk in love, even as Christ also lowers of God, as dear chil- -   
 loved t+ us, and gave himself up for dren; 2 and walk in love,   
 1 Thess. tus an offering and a sacrifice to as Christ also hath loved   
 9. 1 John. God for 4an odour of a sweet smell. us, and hath given himself   
 iii. 93. 3 But ¢ fornication, and all unclean- for us an offering aud a   
 ness, or covetousness, flet it not be sacrifice to God for a sweet-   
 Lev. i. 3 Cor. 15. savour. ? But for-   
 + Tico ovr nication, and all unclean-   
 oldest ness, or covetousness, let tt   
 read e Rom. vi. 1 Cor.   
 + One of oldest reads 4 Gen. 21, 1 Cor.   
 that the three, kind, 20. iii.5, Thess. 3, self (absolute; not to be joined with “to   
 giving. are opposed respectively to bitter- God’) for us (see note on Gal. iii.   
 ness, wrath, and anger) each other, even our behalf,’ in fact, not necessarily here   
 as (argument from His example whom we implied, ‘in our stead’) an offering anda   
 ought to resemble—also from the mingled sacrifice (I believe nearest approach to   
 of justice and gratitude, as Matt. the truth in the question of the difference   
 xviii. 33) God in Christ (not ‘for Christ’s between offering and sacrifice will made   
 sake,’ as A. V., sce 2 Cor. v.19, 20. God by regarding offering as the more gencral   
 iN Christ, manifested in Him, in all He word, including all kinds of offering,—   
 has done, and suffered: Christ is the sacrifice as the more special one, usually   
 sphere, the conditional element in which involving the death of a victim. The great   
 this act took place) forgave you (not ‘has prominent idea here is the one sacrifice,   
 forgiven, as A. V. It is the historical which the Son of God made of Himself in his   
 fact of Christ once for all away sin redeeming Love, in our nature—bringing it,   
 by the sacrifice Himself, which is alluded in Himself, near to God—offering Himself   
 to. So that we are not to attempt to as our representative whether in per-   
 change the meaning into a future, as is fect righteousness of life, or in sacrifice,   
 often done, especially in prayers: e.g. properly so called, his Death) to God (to   
 “even, as thon, Lord, for Christ’s hast be joined with the substantives “offering ”   
 promised to forgive us.” Family Prayers and “sacrifice,” not with the verb, gave   
 by the late Bishop Blomfield, p. 43). Himself up) for an odour of sweet smell   
 V. 1, 2.] These verses are best taken as (the question so much discussed, whether   
 transitional,—the inference from the exhor- these words can apply to a sin-offering   
 tation which has immediately preceded, and strictly so called, an irrelevant one here.   
 introduction to the dehortatory passage It is not [see above] the death of Christ   
 which follows. Certainly Stier seems right which is treated of, the whole process   
 in viewing the walk in love as resuming of His redeeming love. His death lies in   
 ch. iv. and indicating a beginning, rather the background, as one, and the chief, of   
 than a close, of’ paragraph.—Be ye (or, the acknowledged facts of that process:   
 “become ye,” see on last verse) therefore but it does not give the character to what   
 (seeing that God forgave you in Christ, is here predicated of Him. The allusion   
 next verse) imitators of God (viz. in walk- primarily is to Gen. viii. 21, where after   
 ing in love, below), as children beloved Noah had brought to God a sacrifice of   
 ‘see next verse: and 1 John iv. 19); and every elean beast ‘and bird, “the Lord   
 hee it by this, that walk in love, as smelled a sweet savour,’—and the promise   
 Christ also (this comes even nearer: from followed, that He would no more destroy   
 the love of the Father who gave His Son, the earth for man’s sake).   
 to that of the Son, the Personal manifesta- 8—21.] Dehortation (for the most part)   
 tion of that love in, our humanity) loved from works unbecoming the holiness of the   
 (not, ‘hath loved,’ A. V.) us (the appeal, life of children and imitators of God.   
 with the reading us, isa general one, de- 3.] But (not transitional merely:   
 duced from the universal relation of us all there is a contrast brought out by the very   
 to Christ: with you, it is more a personal mention of fornication after what has just   
 one to the Ephesians), and gave up Him- been said) fornication, and all impurity,