1—6. EPHESIANS. 899   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED.   
 even named among you, as becometh   
 not be once named among saints ; \* ® neither filthiness, nor fool-   
 you, as becometh saints: ish talking, or jesting, things \* which Matt   
 4 neither nor fool- are not becoming ; but rather giving Boni.   
 ish talking, nor jesting, h Rom   
 which are not convenient :   
 but rather giving of of thanks. 5 For of this ye are   
 $ For this ye know, that no sure, t+ knowing that no ‘ whore- + So all   
 whoremonger, nor unclean monger, nor unclean person, nor itervit. a   
 person, nor covetous man, covetous man, \* ¢ which is an idola- \* authorities.   
 who is an idolater, hath ter, hath any inheritance in the | gncensass.   
 any inheritance in the king- kingdom of Christ and God. 6 ™ Let + So our   
 dom of Christ and of God. no man deceive you with empty al. 21,   
 6 Let no man deceive you words: for because of these things ®>   
 with vain words: for be-   
 cause of these things cometh   
 the wrath of God upon the "the wrath of God cometh upon ™®™'3%   
 children of disobedience.   
 or (see ch. iv. 19 note) covetousness (ib.), Ps. Iii. 7; Matt. vi. 24. Meyer remarks   
 let it not be even named (i. e. let not the well, that it was very natural for St. Paul,   
 thing be even talked of. Compare Ps. xv. 4) whose forsaking of all things [2 Cor. vi.   
 among you, as becometh saints (meaning, 10; xi. 27] so strongly contrasted with   
 that if it were talked of, such conversation selfish to mark with the deepest   
 would be unbecoming the holy ones of God); reprobation the sin of covetousness), hath   
 and obscenity (not in word only), not inheritance (the present implying more   
 and foolish talking (Trench well maintains, the fixedness of the exclusion, on   
 that in Christian ethics, this means more the eternal verities that Kingdom,—than   
 than mere ‘random talk’ it is that talk mere future certainty: sce 1 Cor. xv. 25)   
 of fools, which is folly and sin together), in the kingdom of Christ and God (not   
 or (disjunctive, marking off jesting, as ‘and of God,’ as A.V. No distinction is   
 covetousness hefore) jesting (much interest to be made, Christ and God being, in the   
 attaches to this word. It had at first a Greek, in the closest union. The words   
 good signification: “the habit of one easy bear no legitimate rendering, except on the   
 and genial,” but got a bad sense, the being substratum of our Lord’s Divinity. But.   
 time-serving, easily turned,—or given to on the other hand, we cannot safely   
 levity and inconsistency in talk; then here, that the same person is intended by   
 finally settled down to the sense of jesting, Christ and God). 6.] Let no one de-   
 ordinarily in a profligate sense), which are ceive you with empty (not containing the   
 not becoming; but rather thanksgiving kernel of truth, of which words are but the   
 (how are we to fill up this clause? Pro- shell—words with no underlying facts)   
 bably, “but rather thanksgiving is be- sayings (the persons pointed at are hea-   
 coming :” or, ‘but rather let thanksgiving then, or pretended Christian, palliators of   
 be named among you.” The former seems the fore-mentioned vices. The caution   
 the more probable. The connexion is ap- was especially needed, at a time when   
 parently, ‘your trne cheerfulness and play moral purity was so generally regarded as   
 of fancy will be found, not in buffoonery, a thing indifferent. Harless quotes from   
 but in the joy of a heart overflowing Bullinger,—“ There were at Ephesus cor-   
 with a sense of God’s mercies’). rupt men, as there are in abundance among   
 5.] Appeal to their own kndwledge that us now, who receive these salutary pre-   
 such practices exclude from the kingdom cepts of God with loud laughter, calling   
 of God: see below.—For this ye know sins of nncleanness mere human weakness :   
 (indicative, not imperative, “For this acts of extortion, prudence: idle jesting,   
 know”), being aware that every fornicator pleasantry,—and inferring that God will   
 or (or now, uot “and,” for individualiza- not he very severe on lapses of this kind”):   
 tion of each) unclean man, or covetous for (Jet them say what they will, it a fact,   
 man, which is (i.e. which word means. that) on account of these things (the   
 This reading necessarily confines the re- above-mentioned crimes, see Col. iii. 6)   
 ference to that one word) an idolater cometh (present, as “hath,” ver. 5) the   
 (compare Col. iii. and Job xxxi. 24—28 ; wrath of God (not merely, nor chiefly, His