7—17. EPHESIANS. \*401   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED.   
 all things that are reproved things when they are reproved are   
 are made manifest by the made manifest by the light:   
 light ; whatsoever doth every thing that is made manifest   
 make manifest is light. 14 Wherefore he saith,   
 4 Wherefore he saith, A-lig Up! light. that sleepest, and Parise i412,   
 wake thou that sleepest, from the dead, and Christ shall shine   
 and arise from the dead,   
 and Christ shall give thee 32. 1 ”   
 light. 18 See then that ye upon thee. 1Th   
 walk cireumspectly, not as ye walk strictly, not as unwise ® Jenn v, 6.   
 fools, but as wise, 1 re- men, but as wise, 164 buying up iG   
 deeming the time, because 2 a coy ri)   
 the days are evil. 7 Where- opportunities, \* because the days are °¥:!   
 fore be ye not unwise, but evil. 17 Therefore be ye not foolish, cant i.   
 understanding what the will 1 xii,   
 iS.   
 in secret) all things (not only, all the beyond dispute. I insist on this, that it   
 things done in secret, as Ellicott after may be plainly shewn to be no shift ina   
 Jerome, al.: the Apostle is treating of the difeulty, no hypothesis among hypotheses,   
 general detecting power of light, as is —but the necessary inference from the form   
 evident by the resumption of the @lJ in of the citation. ‘This being so,—of what   
 the next clause) being reproved are made passage of the Old ‘Test. is this a para-   
 manifest by the light: for every thing phrase? TI of Isa.lx.1,2. There,   
 that is made manifest is light (the the Church is set forth as being in a state   
 meaning being, ‘ the of your Christian. of darkness and of death [ef. lix. and   
 life, will be by your reproof shed is exhorted to awake, and become light,   
 upon these deeds of darkness, will bring for that her light is and the glory of   
 them out of the category of darkness into Jehovah has arisen upon her). 15.]   
 light’ (“when it is manifested it becomes He now resumes the hortative strain,   
 light,” Chrysostom]. They themselves rupted by the digression of vv. 12—14,   
 were thus ‘once darkness, but having Take heed then (there is any immediate   
 been ‘reproved’ by God’s Spirit, had be- connexion with the last verse: but the then   
 come ‘light in the Lord.’ The A. V. is resumes from the “walk” in ver. 8, and   
 doubly wrong—1) in ‘all things that are that which followed it there) how ye walk   
 reproved ? 2) in ‘whatsoever doth make strictly (the construction is exactly as in   
 manifest is light’ [which is also an un- 1 Cor. iii. “Let every man take heed   
 grammatical reading of the Greek]: besides how he buildeth thereupon.’ ‘Take heed   
 \_ that such a proposition has absolutely no of what sort your strict walking is   
 meaning in the context). 14.] Where- implication being, ‘take heed not only that   
 fore (this being so—seeing that every thing your walk be exact, strict, also of what   
 that is made manifest becomes light,—is soré that strictness is—not only that you   
 shone upon by the detecting light of have a rule, and keep to it, that that   
 Christ,—objectively,—it only remains that rule be the best one.’ So that a double   
 the man should be shone upon izwardly by exhortation is not as un-   
 the same Christ revealed in his awakened wise, but as wise (qualification the walk-   
 heart. We have then in Scripture an ex- ing strictly, expansion of the manner   
 hortation to that effect) He (viz. God, in of such walking), 16.] buying up (for   
 the Scripture: see ch. iv. 8 note. No yourselves) (the) opportunity (viz. good,   
 other reading is allowable) saith, Awake, whenever occurring [best rendered in an   
 thou that sleepest, and arise from the English version by a plural, ;   
 dead, and Christ shall shine upon thee let it not pass by, but as merchants care-   
 (where is this citation to be found? In fully looking out for vantages, make it   
 the first place, the introduction of the your own: sce Col. iv. 5), because the   
 word Vou, I. it is a paraphrase, days (of your time,—in which you live) are   
 not an exact citation. The Apostle cites, evil. 17.] On this account (because   
 and had a perfect right to cite, the lan- ye have need so prudently to define your   
 guage of prophecy in the light of the fulfil- rule of life, and so carefully to watch   
 ment cf prophecy: and that he is here for opportunities of good) be not (better   
 doing so, the bare word ‘ Christ’ shews us than ‘do not become, which puts the