402 EPHESIANS. Vv   
 AUTHORIZED VERSION.   
   
 AUTHORIZED VERSION REVISED.   
 Rom.xii.2, 8 but + understand what is » the will of the Lord is. ™ And be   
 So our of the Lord. 18 And ‘be not drunken not drunk with wine, where-   
 Scare in is excess; but be filled   
 iProyax.i.& With wine, wherein is profligacy ; with the Spirit; 19 speak-   
 Tsa.v. 22. but be ye filled with the Spirit; ing to yourselves in psalins   
 Luke xxi. 4 a and hymns and spiritual   
 kActsavi.%s, 19 speaking to one another \*in psalms songs, singing and making   
 Gel tité. and hymns and + [spiritual] songs, melody in your heart to the   
 tipintual se” + no and makino melody in your Lord ; \* giving thanks al-   
 oldest . heart to and Lord ; \*°' giving in y ways for all things unto   
 “, always for all things unto God and God and the Father in the   
 5 the name of our name of our Lord Jesus   
 “the Father ™in Christ; ?! submitting your-   
 3 ‘. ® Lord Jesus Christ; 21 \* submitting   
   
   
 process of degeneracy too strongly in meet on a set day before day, and to sing   
 English) senseless (or foolish), under- a song to Christ as God by turns among   
 stand (know intelligently,—as matter of themselves : Nicephorus, Hist. xiii. says,   
 fact, as the servant who knew his “The custom of antiphonal chanting the   
 lord’s will and did it not, Luke xii. church has received from as far back as the   
 47) what is the will of the Lord. Apostles”) in psalms (not to be confined,   
 18.] The connexion seems to be: after as Olshansen and Stier, to Old Test. ;   
 the general antithesis in ver. 17, “be not see 1 Cor. xiv. 26; James v. 13. The word   
 foolish, but understand,” §c., he proceeds properly signified those sacred songs which   
 to give one prominent instance, in the were performed with musical accompani-   
 same antithetical shape. And (intro- ment,—as hymns without it: but the two   
 ducing a particular case after a gencral must evidently here not be confined strictly   
 injunction) be not drunken with wine, in to their proper meaning) and hymns (see   
 which [practice] (not, in but the being above) and [spiritual] songs (or, odes:   
 drunken with it—the crime is uot in God’s the general name for all lyrical poetry,   
 gift, but in the abuse of it: and the very and applying especially to such effusions   
 arrangement of the sentence in the Greek, as persons used in the state of drunken-   
 besides the spirit of it, the lawful ness; the Christian’s ode is be spiritual,   
 use of wine—see 1 Tim. v. 23) is inspired by that fulness of the Spirit   
 (the word in the Greek is derived from is in him), singing and playing (as well   
 not saving, squandering: and, as spend- as speaking, not explanatory of it: sing-   
 thrifts are almost of necessity self-in- ing and playing corresponding to hymns   
 dulgent and reckless, the word comes to and psalms above) in your heart to the   
 have the meaning of ‘ dissoluteness,’ Lord (i.e. Christ—compare Pliny’s letter   
 bauchery,’ ‘ but (contrast, see above); 20.] giving thanks (another   
 above) be filled to being drunken additional, not explanatory, clause) always   
 with wine) with (literally, ‘in: let this for all things (see Phil. iv. 6: only for   
 be the region in, and the ingredient with blessings, but for every dispensation of   
 which you are filled) the Spirit (your God) in the name (the element in which   
 own spirit, dwelt in and informed by the giving thanks must take place. ‘The   
 the Holy Spirit of God, see note on ch. name of the Lord is there, where He is   
 iv. 23. If this is if you are full of the named. How He is named, depends on   
 Spirit, full in Spirit, there will be a joy the particular circumstances: it is one   
 indeed, but not that of profligacy: one thing to be reproached [1 Pet. iv. 14],   
 which will find its expression not in another to be saved [Acts iv. 12], another   
 drunken songs, but in Christian hymns, to be baptized [Acts x. 48], another to   
 and continual thankfulness); 19.) speak- command [2 Thess. iii. 6], to pray   
 ing to one another (ch. 3 see also the John xiv. 13], another to give thanks   
 parallel place, Col. iii. It is perhaps compare Col. iii. 17] in the name of the   
 too much to find in this the practice of Lord. .... The Apostle says, that all   
 antiphonal chanting : but it is Christian would do, he must do in the   
 to remember that in Pliny’s letter the name of Christ [Col. iii. 17].” Harless)   
 Christians are described as accustomed to of our Lord Jesus Christ to God and the