21—24. EPHESIANS. 413   
   
 this difficult will be to endeavour incorruptible graces of the renewed spi-   
 to find some clue to the idea in the Apos- ritual man. I believe we are thus led to   
 tle’s mind. He speaks, in Col. ii. 22, of the meaning here;—that the love spoken of.   
 worldly things which become corrupt with is in incorruptibility —in, as its sphere   
 the using. Incorruptible is with him an and element and condition, incorruptibility   
 epithet of God [Rom. i. 23. 1 Tim. i. 17]: —not a fleeting earthly love, a spiritual   
 the dead are raised incorruptible [1 Cor. and eternal one. And thus only is the   
 xv. 52]: the Christian’s crown is izcor- word worthy to stand as the crown and   
 ruptible [1 Cor. ix. 25]. The word always climax of this glorious Epistle: whereas in   
 elsewhere in N. T. signifies the ixeorrup- the ordinary [A. V.] rendering, ‘sincerity,?   
 tibility future immortality. If we seek —besides that this does not give the   
 elsewhere in the Epistles for illustration meaning of the Greek word,—the Epistle   
 of the term as applied to inward qualities, would end with an anti-climax, by lowering   
 we find a close parallel in 1 Pet. iii. 4; the high standard which it has lifted up   
 where the ornament of women is to be throughout to an apparent indifferentism,   
 “the hidden man of the heart, in the and admitting to the apostolic blessing all   
 incorruptibility of and quiet spirit” those, however otherwise wrong, who are   
 —the contrast being between the “cor- only not hypocrites in their love Christ).   
 ruptible things, gold and silver,” and the