

the Scripture ; for power in prayer—for the prayer of faith is prayer which lays grasp on the promises ; and we can only grasp promises, and so pray the prayer of faith, as we are familiar with the promises.

(b) The Christian's day ought to be one of *prayer*. The Christian life is a dependent life. We cannot live in our own strength, and the daily prayer is the daily recognition of dependence.

(c) The Christian's day ought to be one of *thankful praise*. As we recognize God's mercies we see the gleam of them.

(d) The Christian's day ought to be one of *sacred secular service*. That is, the Christian ought to make the secular sacred. This may be done by sacred motive. If we put the motive "for Jesus' sake" at the spring of daily secular duty, we have transmuted even what we call secular duty into worship. Thus

what we do will be well done, and thus the work the day requires will be done.

(e) The Christian's day ought to have in it *distinctive service for Jesus* ; "and daily in the temple and in every house they"—that is, all the Christians—"ceased not to teach and preach Jesus Christ" (Acts v. 42).

3. *Results*. If each Christian should do priestly service thus, as every day's work requires, certain things would follow—things like these, for example :

(a) His life would be a life free from confusion.

(b) His would be a life accomplishing.

(c) His would be a life of personal advance.

(d) His would be a life cheerful.

(e) His would be a life of good example.

(f) Such a life would bloom in heaven.

EXEGETICAL AND EXPOSITORY SECTION.

Exegetical Notes on Eph. ii. 1-7.

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(Concluded.)

You also who are dead to your trespasses and sins ; wherein aforetime ye walked according to the course of this world, according to the prince of the power of the air, of the spirit that now worketh in the sons of disobedience : among whom we also all once lived in the lusts of our flesh, doing the desires of the flesh and of the mind ; and were by nature children of wrath, even as the rest—God, I say, who is rich in mercy, for His great love wherewith He loved us, did us also, who are dead to our trespasses, quicken together with Christ (by grace have ye been saved), raise up together, and make sit together in the heavenly places in Christ Jesus, that in the ages to come He might show the exceeding riches of His grace, in His kindness toward us, in Christ Jesus.—Revised Version (revised).

We have been arguing as if the apostle's expression in the passage before us

were simply *dead to sins*. His actual words, as we render them in the first verse, are, "Who are dead to your trespasses and sins." This is shortened in the fifth verse to "Dead to our trespasses." But we believe no argument against our view can be based on this variation of phraseology. It is very generally conceded that it is impossible to draw any distinction which is of universal application between *παραπτώματα* and *ἁμαρτίαι*. Perhaps they are used together in the first verse merely for the sake of emphasis.

II. Col. ii. 13 is admittedly parallel to the passage we are considering. Our revisers have accordingly rendered it in the same way. But the general argument which we have employed leads us to translate thus : "You also who are dead to your trespasses and the uncircumcision of your flesh, you" (I say) "did He quicken together with Him," etc. The connection of these words with the preceding context closely resembles the connection between chaps.