its life; in Him, it is exalted: in it, He is  
lived forth and witnessed to; He possesses  
nothing for Himself,—neither His communion with the Father, nor His fulness of  
the Spirit, nor His glorified humanity,—  
but all for His Church, which is in the  
innermost reality, HIMSELF; His flesh and  
His bones—and therefore) **the fulness** (i. e.  
‘*the thing filled*, —*“the filled up receptacle”* [compare ch. ii. 22], as Eadie expresses it; the meaning being, that the  
church, being the Body of Christ, is dwelt  
in and filled by God: it is His **fulness** in  
an especial manner—His fulness abides in  
it, and is exemplified by it. The nearest  
approach to any one word in English which  
may express it, is made by **fulness**, though  
it requires explaining, as importing not the  
inherent plenitude of God Himself, but that  
communicated plenitude of gifts and graces  
wherein He infuses Himself into His  
Church) **of Him that filleth** (it is not very  
easy here to decide whether the word should  
be thus rendered, or, “*that is being filled  
with.*” I have discussed the two in my  
Greek Test. and adopted that in the text:  
being further inclined to this rendering by  
ch. iv. 10, where it is said of Christ, “*He  
that ascended up above all heavens*, **that He  
might fill all things**,” and the Apostle proceeds to enumerate the various gifts bestowed  
by Him on his Church. See further in note  
there) **all things** (the whole universe : not  
to he restricted in meaning. The Church  
is the special receptacle and abiding-place  
of Him who fills all things) **with all things**  
(i.e. who is the bestower of all, wherever  
found :—*with all*, not only gifts, not only  
blessings, but *things*: who fills all creation with whatever it possesses—who is the  
Author and Giver of all things. The  
reference is, I think, to the Father, and  
not to Christ).

II. **1—22**.] (See on ch. i. 3.) COURSE  
AND PROGRESS OF THE CHURCH THROUGH  
THE SON; consisting mainly in the receiving of believers in the new man Christ  
Jesus—setting forth on one side the death  
and ruin in which they were;—on the  
other, the way to life opened to them  
by the finished work of Christ. This  
throughout the chapter, which is composed (as ch. i.) of two parts—the first,  
more doctrinal and assertive (vv. 1—10),  
the second more hortative and reminiscent(vv. 11—22). In both, the separate cases  
of Gentiles and Jews, and the present  
union in Christ, are treated of. And  
herein

A. **1—10.**] THE POWER OF THE FATHER  
IN QUICKENING US, BOTH GENTILES AND  
JEWS, IN AND WITH CHRIST (1—6);  
—HIS PURPOSE IN MANIFESTING THIS  
POWER (7);—INFERENCE RESPECTING THE  
METHOD OF OUR SALVATION (8—10).

**1, 2**.] *Actual state of the Gentiles  
—dead in trespasses and sins, living under  
the power of the devil.*

**1.**] **You also**  
(now, ye are selected and put into prominence, from among the recipients of God’s  
grace implied in vv. 19–23 of the former  
chapter, See below), **who were** (this clearly  
marks the state in which they were at the  
time when God quickened them: this in  
ver. 5 is brought prominently forward)  
**dead** (certainly not, as Meyer, ‘*subject to*[physical] *death :*’ the whole of the subsequent mercy of God in His quickening  
them is *spiritual*, and therefore of necessity  
the death also. That it *involves* physical  
death, is most true; but as I have often  
had occasion to remark [see e.g. on John  
xi. 25, 26], this latter is so subordinate to  
spiritual death, as often hardly to come  
into account in Scripture) **by reason of**(not exactly as in Col. ii. 13, “*being dead***in** *your trespasses,*” where the *element* is  
more in view, whereas here it is the cause  
of death which is expressed.—We might  
render, were the expression good in serious  
writing, ‘dead *of* your trespasses,’ as we  
say ‘he lies dead of cholera’) [**your**] **trespasses and sins** (where the two words,  
**trespasses and sins,** occur together, the  
distinction seems to be, that the former  
indicate involuntary acts in which the  
limit of right is overstepped, the latter,  
conscious habits of doing wrong. As to  
the way in which this verse is to be brought  
into the construction of the context, the  
simplest view seems to be the usual one,  
that the Apostle began with **you also,** in  
the accusative, intending to govern it by  
“*quickened together with Christ*” (ver. 5),  
but was led away by the relative clauses,  
“*wherein*,” &e., “*among whom,*” &c., and  
himself takes up the dropped thread of the  
construction by “ *But God*,” &c., ver. 4.  
At all events, the clause should be left, in  
translation, pendent, as it stands, and not