and the element, is found) **the lusts of our  
flesh** (of our unrenewed selves, under the  
dominion of the body and the carnal soul.  
See a contrast, Gal. v. 16), **doing the  
desires** (the instances in which *our will*  
manifested itself) **of our flesh and of our  
thoughts** (the plural use is remarkable.  
There appears to be a reference to Numb.  
xy. 39, in the Septuagint version, “*Ye  
shall not turn aside after your thoughts*”  
(the same word as here). ‘ *Thoughts’*  
must be understood to mean, those phases  
of mind which may or may not affect  
the will, but which then in our natural  
state we allowed to lead us by the desires  
they excited); **and we were** (the change  
of construction has been remarked by the  
best Commentators as intentional, not of  
negligence,—“to give emphasis to the  
weighty clause that follows, and to dis-  
connect it from any possible relation to  
present time, ‘we *were* children of wrath  
by nature,—it was once our state and  
condition, it is now so no longer.” Ellicott) **children** (not *sons*, but implying closer  
relation. The effect of the expression is  
to set those of whom it is predicated,  
beneath, in subjection to, as it were, the  
products of, wrath) **by nature** (the ex-  
pression amounts to an assertion on the  
part of the Apostle of the doctrine of  
original sin. There is from its secondary  
position no emphasis on “*by nature:*”  
but its doctrinal force as referring to a  
fundamental truth otherwise known, is  
not thereby lessened) **of wrath** (WHOSE  
wrath, is evident: the meaning being, we  
were all concluded under and born in sin,  
and so actual objects of that wrath of God  
which is His mind against sin), **as also**  
[**are**] (not, *were*) **the rest** (of mankind i. e.  
*all others, who are not like us,* *Christians*).

**4**.] The construction is resumed,  
having been interrupted (see above on  
ver. 1) by the two relative sentences,  
“*wherein*,” and “*among whom.*”  
**But** (contrast to the preceding verse,—the *mercy* and *love*, to the *wrath* just  
mentioned) **God, being rich** (this states  
the general ground for what follows, and  
the following, “*because of His great  
love,*” the special or peculiar motive) **in  
mercy** (*mercy*, properly, as applying to our  
wretchedness before: compare Ezek. xvi.  
6),—**on account of His great love wherewith He loved us** (the clause belongs, not  
to *what goes before*, but to the verb below.  
**Us** are *all Christians*; the same as “*we  
all*” in the last verse),

**5**.] **even when  
we were dead in our trespasses** (see on ver.  
1), **vivified** (or, **quickened**: not, as A. V.,  
*‘hath* quickened’—a definite act in time,  
not an abiding consequence is spoken of)  
**us together with Christ** (Christ was THE  
RESURRECTION and the Life, and we follow  
in and because of Him. The disputes about  
the meaning of this *vivifying*, or *quickening*, have arisen from not bearing in mind  
the relation in New Test. language between natural and spiritual death. We  
have often had occasion to observe that  
spiritual death in the New Test. includes  
in it and bears with it natural death as a  
consequence, to such an extent that this  
latter is often not thought of as worth  
mentioning : see especially John xi. 25, 26,  
which is the key-text for all passages regarding life in Christ. So here—God  
vivified us together with Christ : in the one  
act and fact of His Resurrection He raised  
all His people—to spiritual life, and in  
that to victory over death, both spiritual,  
and therefore necessarily physical also.  
To dispute therefore whether such an expression as this is past [spiritual], or future  
[physical], is to forget that the whole includes its parts. Our *spiritual life* is the  
primary subject of the Apostle’s thought:  
but this includes in itself our share in the  
Resurrection and exaltation [ver. 6] of  
Christ. The three past tenses, “*quickened*,”  
*“raised up,*” “*made to sit,*” are all anticipatory as regards the actual fact in  
each man, but equally describe a past and