accomplished act on God’s part when He  
raised up Christ)—**by grace ye have been  
saved** (this insertion in the midst of the  
mention of such great unmerited mercies  
to us sinners, is meant emphatically to call  
the reader’s attention to so cogent a proof  
of that which the Apostle ever preached  
as the great foundation truth of the Gospel. Notice the perfect, ‘*have been saved,*’  
not, ‘*are being saved,*’ because we *have  
passed* from death unto life: salvation is  
to the Christian *not a future but a past  
thing,* realized in the present by faith)—

**6**.] **and raised us together with Him**(the Resurrection of Christ being the next.  
event consequent on His vivification in the  
tomb), **and seated us together with Him**  
(the Ascension being the completion of the  
Resurrection. So that all three verbs refer  
strictly to the same work wrought on  
Christ, and in Christ on all His mystical  
Body, the Church) **in the heavenly places**(see on ch. i. 3, 20) **in Christ Jesus** (as  
again specifying the element in which, as  
united and included in which, we have  
these blessings which have been enumerated. It is an additional qualification, and  
recalls the mind to the fact of our union  
in Him as the medium of our resurrection  
and glorification.—The disputes as to whether these are to be taken as present or  
future, actual or potential, literal or spiritual, will easily be disposed of by those  
who have apprehended the truth of the  
believer’s union in and with Christ. All  
these we have, in fact and reality [see Phil.  
iii. 20], in their highest, and therefore in  
all lower senses, in Him: they were ours,  
when they were His: but for their fulness  
in possession we are waiting till He come,  
when we shall be like and with Him):

**7**.) **that He might show forth** (see Rom.  
ix. 23. The original implies, that the exhibition is for His own purpose, for His own glory [see ch. i. 6, 12, 14]—compare  
note on Col. ii, 15) **in the ages which  
are hereafter to come** (what are they?  
the future periods of the Church’s earthly  
career,—or the ages of the glorified Church  
hereafter? The answer must be given  
by comparing this with the very similar  
expression in Col. i. 26, 27, where it  
is manifest (1) that the *ages* from which  
the mystery was hidden are the past ages  
of this world; (2) that those to whom, as  
here, God will make known the riches of  
His glory, are His saints, i.e. His church  
on earth. Therefore I conceivé we are  
compelled to interpret analogously: viz.  
to understand the “*ages to come*” of the  
coming ages of the church, and the per-  
sons involved in them to be the future  
members of the church. Thus the mean-  
ing will be nearly as in ch. i, 12.—The  
supposed reference to the future state of  
glory seems not to agree with *the language  
here*,—nor with the fact that the second  
coming and future kingdom of Christ are  
hardly ever alluded to in this Epistle) **the  
exceeding riches of His grace in** (of the  
material of which this display of His  
grace will consist, the department in  
which it will find its exercise) **kindness**  
(see especially Rom. ii. 4) towards us in  
see ‘*through*’ as A. V.) **Christ Jesus**  
(again and again he repeats this “*in Christ  
Jesus* :” HE is the great centre of the  
Epistle, towards whom all the rays of  
thought converge, and from whom all  
blessings flow; and this the Apostle will  
have his readers never forget).

**8**.]  
**For by grace** (the import of the sentence  
is, to take up aud expand the parenthetic  
clause “*by grace -ye have been saved,*”  
above: but not barely so: that clause  
itself was inserted on account of the matter  
in hand being a notable example of the  
fact, and this **for** takes up also that matter