372 EPHESIANS. i.   
 AUTHORIZED VERSION REVISED.   
 aver be II. 1 You also, \*who were dead by AUTHORIZED VERSION,   
   
 IT. And you hath he   
 reason of your trespasses and you quickened, who were dead   
 bicor.vi.u. sins; \* wherein ye once walked ac-|2 in trespasses time past ye   
 ch.   
 Col. 22. iii. 1 John   
 its life; in Him, it is in it, He is (vv. 11—22). In both, the separate cases   
 lived forth and witnessed to; He possesses of Gentiles and Jews, and the present   
 nothing for Himself,—neither His com- union in Christ, are treated of. And   
 muniou with the Father, nor His fulness of herein   
 the Spirit, nor His glorified humanity,— A, 1—10.] Tuz power oF THE FatHER   
 but all for His Church, which is in the IN QUICKENING US, BOTH GENTILES AND   
 innermost reality, H1mMsELF; His flesh JEWS, IN AND With Curist (1—6);   
 His bones—and therefore) the fulness (i. —His PURPOSE IN MANIFESTING THIS   
 ‘the thing filled, —“the filled up recep. POWER (7) ; RESPECTING THE   
 tacle” [compare ch. ii. 22], as Eadie ex- METHOD OF OUR SALVATION (8—10).   
 presses it; the meaning being, that the 1, 2.] Actual state of the Gentiles   
 church, being the Body of Christ, is dwelt —dead in trespasses and sins, living   
 in and filled by God: it is His fulness in the power of the devil. 1.] You also   
 an especial manner—His fulness abides in (now, ye are selected and put into promi-   
 it, and is exemplified by it. The nearest nence, from among the recipients of God’s   
 approach to any one word in English which grace implied in vv. 19—23 of the former   
 may express it, made by fulness, though chapter, See below), who were (this clearly   
 it requires explaining, importing not the marks the state in which they were at the   
 inherent plenitude of God Himself, but that time when God quickened them: this in   
 communicated plenitude of gifts graces ver. 5 is brought prominently forward)   
 wherein He infuses Himself into His dead (certainly not, as Meyer, ‘subject to   
 Church) of Him that filleth (it not very [physical] death :’ the whole of the subse-   
 easy here to decide the word should quent mercy of God in His quickening   
 be thus rendered, or, “that is being filled them is spiritual, therefore of necessity   
 with.” I have discussed the two in my the death also. That it involves physical   
 Greek Test. and adopted that in the text: death, is most true; but as I have often   
 being further inclined to this rendering by had occasion to remark [see e.g. on John   
 ch. iv. 10, where it is said of « He xi. 25, 26], this latter so subordinate to   
 that ascended up above all heavens, that He spiritual death, as often hardly to come   
 might fill all and the Apostle pro- into account in Scripture) by reason of   
 ceedsto enumerate thevarious gifts bestowed (not exactly as in Col. ii. “being dead   
 by Him on his Church. See further in note in your trespasses,” where the element is   
 there) all things (the whole universe : not more in view, whereas here it is the cause   
 to he restricted in meaning. The Church of death which is expressed.-We might   
 is the special receptacle and abiding-place render, were the expression good in serious   
 of Him who fills things) with all things writing, ‘dead of your trespasses,’ as we   
 (i.e. who is the bestower of all, wherever say ‘he lies dead of cholera’) tres-   
 found :—with all, not only gifts, only passes and sins (where the two words,   
 blessings, but ¢hings: who fills all crea- trespasses and sins, occur together, the   
 tion with whatever it possesses—who is the distinction seems to be, that the former   
 Author and Giver of all things. The indicate involuntary acts in which the   
 reference is, I think, to the Father, and limit of right is overstepped, the latter,   
 not to Christ). conscious habits of doing wrong. As to   
 Il. 1—22.] (See on ch. i. 3.) Course the way in which this verse is be brought   
 AND PROGRESS OF THE CHURCH THROUGH into the construction of the context, the   
 tHE Son; consisting mainly in the re- simplest view seems to be the usual one,   
 ceiving of believers in the new man Christ that the Apostle began with you also, in   
 Jesus—setting forth on one side the death the accusative, intending to govern it by   
 and rnin in which they were;—on the « quickened together with Christ” (ver. 5),   
 other, the way to life opened to them but was led away by the relative clauses,   
 by the finished work of Christ. This “wherein,” &e., “among whom,” &e., and   
 throughout the chapter, whieh is com- himself takes up the dropped thread of the   
 posed (as ch. i.) of two parts—the first, construction by “ But God,” &e., ver. 4.   
 more doctrinal and ‘assertive 1—10), At all events, the clause should be left,   
 the second more hortative and reminiscent translation, pendent, as it stands, not