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 AUTHORIZED VERSION REVISED. AUTHORIZED VERSION.   
 the desires of our flesh and of our the desires of the flesh   
 thoughts ; and we & were by nature of themind ; and werebyna-   
 Ps. 1.5. children of wrath, even as the rest. ture the children of wrath,   
 hromxa, ¥.22, But God, "being rich in mercy, even as others, 4 But God,   
 Ma because of his great love wherewith who is rich in mercy, for   
 imom.v.6,8, he loved us, 5! even when we were his great love wherewith he   
 ver. ia ® quickened loved us, 5 even when we   
 us together with Christ, (by grace were dead in sins, hath   
 10, ver-1. . quickened us together with   
 kRom,vi46. dead in our trespasses, Christ, (by grace ye are   
 come ® 13,   
   
   
 and the element, is found) the lusts of our the mercy and love, to the wrath just   
 flesh (of our unrenewed selves, under the mentioned) God, being rich (this states   
 dominion of the body and the carnal soul. the general ground for what follows, and   
 See a contrast, Gal. v. 16), doing the the following, “because of His great   
 desires (the instances in which our will love,” the special or peculiar motive) in   
 manifested itself) of our flesh and of our mercy (mercy, properly, as applying to our   
 thoughts (the plural use is remarkable. wretchedness before: compare Ezek. xvi.   
 There appears to be a reference to Numb. 6),—on account of His great love where-   
 xy. 39, in the Septuagint version, “ Ye with He loved us (the clause belongs, not   
 shall not turn aside after your thoughts” to what goes before, but to the verb below.   
 (the same word as here). ‘ Thoughts’ Us are all Christians; the same as “we   
 must be understood to mean, those phases all” in the last verse), 5.] even when   
 of mind which may or may not affect we were dead in our trespasses (see on ver.   
 the will, but which then in our natural 1), vivifled (or, not, as A. V.,   
 state we allowed to lead us by the desires ‘hath quickened’—a definite act in time,   
 they excited); and we were (the change not an abiding consequence is spoken of)   
 of construction has been remarked by the us together with Christ (Christ was THE   
 best Commentators as intentional, not of RESURRECTION and the Life, we follow   
 negligence,—“to give emphasis to the in and because of Him. The disputes about   
 weighty clause that follows, and to dis- the meaning of this vivifying, quicken-   
 connect it from any possible relation to ing, have arisen from not bearing in mind   
 present time, ‘we were children of wrath the relation in New Test. language be-   
 by nature,—it was once our state and tween natura] and spiritual death. We   
 condition, it is now so no longer.’” Elli- have often had occasion to observe that   
 cott) children (not but implying closer spiritual death in the New Test. includes   
 relation. The effect of the expression is in it and bears with it natural death as a   
 to set those of whom it is predicated, consequence, to such an extent that this   
 beneath, in subjection to, as it were, the latter is often not thought of as worth   
 products of, wrath) by nature (the ex- mentioning : see especially xi. 25, 26,   
 pression amounts to an assertion on the which is the key-text for all re-   
 part of the Apostle of the doctrine of garding life in Christ. So here—God   
 original sin. There is from its secondary vivified us together with Christ in the one   
 position no emphasis on “dy nature :” act and fact of His Resurrection He raised   
 but its doctrinal force as referring to a all His people—to spiritual life, in   
 fandamental truth otherwise known, is that to victory over death, both spiritual,   
 not thereby lessened) of wrath (wHosE and therefore necessarily physical also.   
 wrath, is evident: the meaning being, we To dispute therefore whether such an ex-   
 were all concluded under and born in sin, pression as this is [spiritual], future   
 and so actual objects of that wrath of God [physical], is to forget that the whole in-   
 which is His mind against sin), as also cludes its parts. Our spiritual life is   
 [are] (not, were) the rest mankin e primary subject of the Apostle’s thought:   
 allothers, who are not like us, Christians). but this includes in itself our share in   
 4.] The construction is resumed, Resurrection and exaltation [ver. 6] of   
 having been interrupted (sce above on Christ. The three past tenses,   
 ver. 1) by the two relative sentences, “raised up,” “made to sit,” are all an-   
 “wherein,” and “among whom.” ticipatory as regards the actual fact in   
 But (contrast to the preceding verse,— each man, but equally describe a past and