4—8. EPHESIANS. 875   
   
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 saved ;) © and hath raised ye have been saved;) © and raised   
 us up together, and made us up together with him, and made   
 us sit together in heavenly us sit together with him in !thete.i2   
 places in Christ Jesus: heavenly places in Christ Jesus:   
 7 that in the ages to come 7 that he might shew forth in the   
 he might shew the exceeding ages which are to come the exceed-   
 riches of his grace in his ing riches of his grace in ™ kindness mTit.iii.4,   
 Kindness toward us through toward us in Christ Jesus,   
 Christ Jesus. 8 For by grace ™by grace have ye been saved myers.   
 are ye saved through faith;   
 and that not of yourselves : 8 For   
   
 °through faith; and that not of 27'% - iii,   
 2 Tim.   
   
 accomplished act on God’s part when He own glory [see ch. i. 6, 12, 14]—compare   
 raised up Christ)—by grace ye have been note on Col. ii, 15) in the ages which   
 saved (this insertion in the midst of the are hereafter to come (what are they?   
 ‘mention of such great unmerited mercies the future periods of the Church’s earthly   
 to us sinners, is emphatically to call career,—or the ages of the glorified   
 the reader’s attention to so cogent a proof hereafter? The answer must be given   
 of that which the Apostle ever preached by comparing this with the very similar   
 as the great foundation truth of the Gos- expression in Col. i. 26, 27, where it   
 pel. Notice the perfect, ‘have been saved,’ is manifest (1) that the ages from which   
 not, ‘are being saved,’ because we have the mystery was hidden are the past ages   
 passed from death unto life: salvation is of this world; (2) that those to whom, as   
 to the Christian not a future but a past here, God will make known the riches of   
 thing, realized in the present by faith)— His glory, are His saints, i.e. His church   
 6.] and raised us together with Him on earth. Therefore I conceivé we are   
 (the Resurrection of Christ being the next. compelled to interpret analogously: viz.   
 event consequent on His vivification in to understand the “ages to come” of the   
 tomb), and seated us together with Him coming ages of the church, and the per-   
 (the Ascension being the completion of the sons involved in them to be the future   
 Resurrection. So that all three verbs refer members of the church. Thus the mean-   
 strictly to the same work wrought on ing will be nearly as in ch. i, 12.—The   
 Christ, and in Christ on all His mystical supposed reference to the future state of   
 Body, the Church) in the heavenly places glory seems not to agree with the language   
 (see on ch. i. 3, 20) in Christ Jesus (as here,—nor with the fact that the second   
 again specifying the element in which, as coming and future kingdom of Christ are   
 united and included in which, we have hardly ever alluded to in this Epistle) the   
 these blessings which have been enume- exceeding riches of His grace in (of the   
 rated. It isan additional qualification, material of which this display of His   
 recalls the mind to the fact of our union grace will consist, the department in   
 in Him as the medinm of our resurrection which it will find its exercise) kindness   
 and glorification.—The disputes as to whe- (see especially Rom. ii. 4) towards us in   
 ther these are to be taken as present or aes “through” as A. V.) Christ Jesus   
 future, actual or potential, literal or spi- ‘again and again he repeats this Christ   
 ritual, will be disposed of by those Jesus :” HE is the great centre of the   
 who have apprehended the truth of the Epistle, towards whom all the rays of   
 believer’s union in and with Christ. All thought converge, and from whom all   
 these we have, in fact reality [see Phil. blessings flow; and this the Apostle will   
 iii. in their highest, and therefore in have his readers never forget). 8.)   
 all lower senses, in Him: they were ours, For by grace (the import of the sentence   
 when they were His: but for their fulness is, to take up aud expand the parenthetic   
 in possession we are waiting till He coie, clause “by grace -ye have been saved,”   
 when we shall be like and with Him): above: but not barely so: that clause   
 7.) that He might show forth (see Rom. itself was inserted on account of the matter   
 ix. 23. The original implies, that the ex- in hand being a notable example of the   
 hibition is for His own purpose, for His fact, and this for takes up also that