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seen the Church as the fulness of the risen and glorified Christ, to the depths where grace found us, the change so unspeakably great that he can only exclaim, "you!" Yes even such as you, are the present sharers in this exaltation. He then proceeds to describe the process by which the mighty work is done.

1. WHAT THEY WERE:—OUR STATE BY NATURE (vs. 1-3).

When ye were dead through your trespasses and sins. This is no mere figure of speech. He does not mean to say that they were in danger of death. They were dead not by means of their trespasses and sins, for it was these that caused their death; it was rather their deadness that caused their sins. The meaning is, that it was in respect to trespasses and sins that they were dead. Utterly insensible were they to all spiritual life, that sin did not appear to be sin. They could recognize some of the grosser forms of crime and immorality and injustice towards their fellow men, but as to the sin of disobedience to God, and disregard of His righteous claims, it had no place in them. It is an awful mark of deadness, that men can sin with ease. If we were fully alive, we should shrink back in horror from every wilful disregard to the holy will of God.

And this condition of death is the natural state of all. Spiritual things make no impression upon us, and awaken in us no interest. We are very much alive in the world of sense. We can talk fluently of business and politics, of social affairs, and even of the external aspects of religion. But when the subject is the inner life, and our relations to God and the life to come, we are silent.