

4/24/22

Ephesians 2.1-7

Paul continues to express the wealth of the believer in chapter two as he will till chapter three.

1. He declared the possession of the believer, focusing on the transaction of redemption. Eph. 1
2. He declares now the position of the believer, focusing on the transition of salvation. Eph. 2
 - a. His old life. Eph. 2:1-3
 - b. His new life. Eph. 2:4-10
 - c. His old citizenship. Eph. 2:11-18
 - d. His new citizenship. Eph. 2:19-22

2:1-10 The state of sinner before and after salvation.

2:1-3 The state of a sinner is spirital death.

1:1 The dreadful state of man without Christ.

- 1) The entire human race is spiritually dead, “And you *He made alive*, who were dead.” vs. 1a-b
 - a) The ones addressed are Gentiles by the word “You”, which is emphatic in Greek, the Jews “we” will also be included. vs. 3
 - 1)) The word for death “nekros”, means one who has taken his last breath, the root word “nekus”, it means corpse.

2)) The Bible teaches there is physical, spiritual and eternal death.

b) Physical death is when a person is no longer breathing, heart not beating, brain has no activity and organs not operating.

* After death is judgment. Heb. 9:27

c) Spiritual death deals with the soul and spirit of man, this is the context.

1) The word soul “psyche” in Greek is the vital force, which animates the body and shows itself in a living person, like the Hebrew word “nephesh”, as God breathed into Adam the breath of life. Gen. 2:7

a)) The soul comprises the intellect, emotions and will of man, enslaved to sin and sin-nature before Christ.

b)) Jesus said, “And do not fear those who kill the body but cannot kill the **soul**. But rather fear Him who is able to destroy both **soul** and body in hell (Gehenna).” Matt. 10:28

2) The word spirit “pneuma”, in Greek is the real person, created after the image and likeness of God, Who is Spirit. Gen. 1:26; Jn. 4:24

a)) Due to the fall, the spirit of man is dead, this is the context, our previous spiritual deadness towards God before salvation, even though we were alive physically, we were spiritually dead.

- b)) We did not know God or cared for the things of God nor desired to live for the glory of God.
- c)) The phrase “He made alive” in italics means it is not in the original Greek text, but it is in verse five.
- d)) It was inserted by the translator to give the clear understanding of the connection of Paul’s previous prayer, to know the power of God by the resurrection of Jesus, so they would grasp this was the same power that raised them from their spiritual dead state.
- e)) Paul is contrasting the dead old life of sin to the resurrected new life of godliness. Eph. 2:1-3; 4-10
- d) Eternal death deals with being separated from God for all eternity.
 - 1)) This identifies only sinners who die without Christ, with no second chance to repent, but are eternally lost.
 - 2)) This is called the second death at the White Throne Judgment. Rev. 20:14
 - 3)) Jude identifies apostates as twice dead, eternally separated from God! vs. 12
- 2) The natural man is spiritually dead evident by his conduct “in trespasses and sins.” vs. 1b

- a) The word trespasses and sins are not distinguished by some, making them the same, but they are not the same.
 - 1)) The two words are complementary to each other and chosen by the Holy Spirit to provide a comprehensive account of human sin and evil.
 - 2)) Both words include thoughts, words, deeds and motives.
- b) The word trespasses identifies our rebelliousness against God.
 - 1)) The word trespasses “paraptomasin”, focuses on the rebellion of natural man to do wrong or evil willfully, in active disobedience, purposefully and deliberately
 - a)) Every human being is fallen, but knows right from wrong by a God given conscience to convict him of the evil chosen over good, but has no power to resist the wrong.
 - b)) The prohibited wrong provokes fallen man to do the wrong defiantly.
 - 2)) The word trespasses “paraptomasin”, means to deviate from the right path, a crossing of a known boundary.
 - a)) The crossing of a line or deviation from the right path willfully violating our God-given conscience, in plural.

- b)) Our conscience serves as an alarm before doing the wrong or a pain sensor after doing the wrong.
 - c)) Accusing others or excusing ourselves in what we did. Rom. 2:16
 - d)) The longer we trespass the more we callous our conscience and the less it works as God intended.
- c) The word sins identifies our failures towards God.
- 1)) The word sins “harmatiais”, means to miss the mark or to fall short of a standard, again in the plural.
 - * Every human is imperfect failing constantly throughout life, morally, ethically and socially.
 - 2)) Sins are the by-product of sin-nature, being more passive than deliberately active as trespasses.
 - a)) We sin because we are sinners, the product of parents, their sin-nature was transferred to us, that came by Adam to the human race. Rom. 5:12
 - b)) What a contrast this is to man’s constant declaration man is good!
- d) It is only through the preaching of the gospel of grace that man sees and acknowledges his true dreadful state of spiritual death in poverty of spirit to be saved and made alive. Matt. 5:3

- * “Faith comes being hearing and hearing by the word of God.” Rom. 10:17
- e) This results in conviction of their trespasses and sins, seeing them as the evidence of their spiritual deadness and separation from God and repent.
- * “Now when they heard *this*, they were cut to the heart, and said to Peter and the rest of the apostles, “Men *and* brethren, what shall we do?” Then Peter said to them, “Repent, and let every one of you be baptized in the name of Jesus Christ for the remission of sins; and you shall receive the gift of the Holy Spirit.” Acts 2:37-38
- f) Some teach man is a dichotomy, body and spirit, but like others I believe man is a trichotomy, body, soul and spirit.
- 1)) Dichotomist teach that the soul and the spirit are one and the same.
 - 2)) The Scriptures do use soul and spirit synonymous at times, but are distinct.
 - 3)) Scriptures teaches those who repent, born again that their spirits are made alive, a distinct difference from those not born again.
 - 4)) It is due to our spirit made alive that we are able to live for the glory of God that our soul, the intellect, emotions and will not be ruled by the

old sin nature, but the new nature, presenting our body a living sacrifice to God. 2Pet. 1:3-4; Rom. 12:1-2

- a)) Paul says, “Now may the God of peace Himself sanctify you completely; and may your whole spirit, **soul**, and body be preserved blameless at the coming of our Lord Jesus Christ.” 1Thess. 5:23
- b)) “And they stoned Stephen as he was calling on *God* and saying, “Lord Jesus, receive my **spirit**.” Acts 7:59

2:2 The destructive daily walk of man without Christ.

- 1) The believer as a natural man lived after the standards of the fallen world. vs. 2a
 - a) This points back to the time they were spiritually dead, living in trespasses and sins, “In which you once walked.”
 - 1)) The word walk “peripateo” means to walk around, to make one’s way, to regulate one’s life or conducted.
 - a)) Our parents taught us right and wrong.
 - b)) We learn good and bad things from people and friends.
 - c)) We learn from our education and social influence affecting our conduct.

2)) The aorist active tense indicates an ongoing consistent manner of life by habit and practice.

- a)) The life we once walked had a progressive learning curve making proficient in trespasses and sins.
 - b)) The trespasses and sin included our filthy talking, drinking, drugs and sexual sin that became destructive.
 - c)) The law of demands and returns is very cruel, like addiction to drugs.
- b) The believer that once walked in trespasses and sins was man-centered, “according to the course of this world.”
- 1)) The word according “kato”, identifies man’s enslavement, it means down, with the idea of dominating and controlling.
 - a)) Conforming to lies and evil.
 - b)) Partaking of ungodliness, as a slave of trespasses and sins.
 - 2)) The word course “aion”, indicates the period of time, it means age, “The spirit of the age” dead in trespasses and sin, of evil and darkness.
 - a)) The norms and mores of society.
 - b)) That which is not of God, but of man, fashions and fades.
 - c)) That which denies, mocks and opposes the standards of God.

- 3)) The word world “kosmos”, identifies fallen world order that is in operation.
- a)) This is human society and culture without God, secularism, humanism, intellectualism, etc.
 - b)) This permeates, influences, dominates and enslaves sinful men and women, holding them captive.
 - c)) Paul is saying man walks in trespasses and sins after the manner of life and character of the time, like a river meanders by the easiest route!
- 2) The natural man walks according to the rebel Satan. vs. 2b
- a) The believer once walked a slave to Satan, “according to the prince.”
 - 1)) The word according “kato”, again identifies the enslavement of man and means down, with the idea being of dominating and controlling.
 - a)) Satan was created perfect, the anointed cherub, second to God but he rebelled against God, deceiving 1/3 of the angels. Ezk. 28:11-18; Rev. 12:4
 - b)) Lucifer's five “I wills” threats are found in Isaiah, Ezekiel gives us God’s six “I wills” for his destruction. Is. 14:12-14; Ezk. 28:16-18
 - 2)) The person of Satan is identified as the prince “archon”, it means the chief ruler or commander, it has the article.

- a)) Satan holds the first authority over this fallen world and sinful humanity.
 - b)) Satan is the prince and ruler of this world. Jn. 12:31; 14:30; 16:11
- b) The believer once walked under Satan’s influence, “the power of the air.”
- 1)) The word power “exousia”, means he has the right and authority to govern and exert His power.
 - a)) Satan is the god of this world, the whole world lies in the sway of the evil one. 2Cor. 4:4; 1Jn. 5:19
 - 2)) The prince Satan can and does exert this authority and power is the air.
 - a)) The word air “aer” refers the lower and denser air as distinguished from the higher and rarer air, the atmospheric region.
 - b)) Fallen man walks under the influence of Satan who has authority and by his demons and angels.
 - c)) Not that every unbeliever is possessed, but is influenced and dominated being spiritually dead!
- 3) The natural man is walking according the influence of Satan over other sinners. “the spirit who now works in the sons of disobedience.” vs. 2c
- a) The phrase “the spirit” refers to Satan.
 - 1)) This is not referring to a different one than the prince of the power of the air.

- 2)) This is not someone opposed to the prince of the power of the air, but is the prince of the power of the air.
- b) This spirit is active in fallen humanity, “who now works in the sons of disobedience.”
- 1)) The word work “energountos”, is a participle present active.
- a)) Literally, is now working.
- b)) Satan is responsible for the evil of the nations in the world, “You who weakened the nations!” Is. 12:12e
- 2)) The sons of disobedience are those who are not saved.
- a)) They have not been made alive, but are still dead in trespasses and sins, walking according to the course of this world, according to the prince of the power of the air, the spirit who now works in the sons of disobedience, being related to the First Adam, his offspring!
- b)) “But even if our gospel is veiled, it is veiled to those who are perishing, whose minds the god of this age has blinded, who do not believe, lest the light of the gospel of the glory of Christ, who is the image of God, should shine on them.” 2Cor. 4:3-4
- c)) “in humility correcting those who are in opposition, if God perhaps will

grant them repentance, so that they may know the truth, and *that* they may come to their senses *and escape* the snare of the devil, having been taken captive by him to *do* his will.”

2Tim. 2:25-26

* Jesus said, “Whoever commits sin is slave of sin.” Jn. 3:34b

* Satan is as a roaring lion, seeking whom he will devour. 1Pet. 5:8

2:3 The depraved nature of man without Christ.

- * Man can do nothing but sin, he has no potential for righteousness and true holiness.
- 1) The natural man conducts himself by his sin nature. vs. 3a
- a) Paul now includes the Jews as sons of disobedience by the phrase, “among whom also we all.”
- 1)) The plural pronoun we “hemeis”, refers to the Jews, including Paul.
- 2)) The word all “pantas” means each, every and anyone, no Jew is excluded.
- b) Paul stated the Jews were as guilty as the Gentiles, “once conducted ourselves in the lusts of our flesh.”
- 1)) The phrase once conducted ourselves “anestraphemen pote”, means to turn upside down, to turn here and there or behave oneself.

- a)) The indicative aorist passive indicates the past fact, “once we conducted ourselves”, as you walked!
vs. 2
- b)) The phrase is synonymous with the Gentiles walking according to the course of this world, the prince of the power of the air, all guilty before God. Rom. 1-3
- 2)) Jews were as depraved as Gentiles by the phrase “the lust of the flesh”.
- a)) The phrase the lust of our flesh “epithumia tes sarkos”, means a passionate longing, a craving good or bad, depending on the context.
- b)) Man has a potential for good, but by sin-nature his bent is towards evil.
- c)) The natural man is ruled by his sinful nature that produces carnal and evil desires, having nothing good to merit salvation! Rom. 7:18
- d)) The word flesh “sarx” can be used for a physical body, the fruit of sin nature or sin nature as in our text.
- 2) The natural man caters to his sin nature, “fulfilling the desires of the flesh and of the mind.” vs. 3b
- a) Paul stated that as Jews with a sin nature, it produced evil desires and when they arose from within gave in to the desires.

- 1)) The word fulfilling “poioutes”, means to do, a participle present active, literally doing!
- 2)) The Jews were sinners as Gentiles, due to also having a sin nature.
* Man without Christ can do nothing but sin, in private or public!
- b) Paul stated the process of the acts of sin.
- 1)) He know the source, our sin nature.
- 2)) He gives the personal responsibility and guilt now for the act of sin.
- a)) The word desires of the flesh “thelema sarx”, does not mean sin nature, but the sin be it in thought, word or deed, what one wishes, desires, purposes or determines to commit to be gratified coming from our sin nature.
- b)) The mind “dianoia” refers to the reasoning and thought process of desire, longing and the determination to fulfill the act.
* The heart being evil affects the thoughts, which manifest sin by the body members. Jer. 17:9
- c)) The problem is internal sin nature, not external, though temptation can come from outside!
- 1))) Sin-nature enslaves the will, it can’t resist as a habit of life!

- 2))) Sin-nature produces sins, not faith!
 - 3))) Sin-nature destroys moral and ethical innocence, effecting life!
 - 4))) Sin-nature kills ideals and crushes hope!
- 3) The natural man is fallen and depraved in his nature, “and were by nature children of wrath, just as the others.” vs. 3c
- a) Paul stated the Jews were born sinners.
 - 1)) The phrase children of wrath indicates the Jews having a sin nature.
 - 2)) The phrase sons of disobedience indicates the same thing for Gentiles.
 - b) Paul stated the wrath of God vindicates His holiness.
 - 1)) God being holy, He must judge sin.
 - 2)) God’s holiness demands His wrath and His wrath vindicates His holiness!
 - 3)) The word wrath “orge” indicates God’s constant hostility towards evil and constant refusal to compromise with sin, it expresses the just punishment to sinner by a holy God!
 - c) Paul confirmed the Jews were as depraved as the Gentiles, deserving the wrath of God, “just as the others”.
 - 1)) The others are the Gentiles.
 - 2)) Both are depraved sinners, slaves to sin nature that commits sins and trespasses, until born again!

- d) The Bible provides a clear picture of the depravity of man, but man rejects it.
 - 1)) “There is none good, no not one”, “The entire world is guilty before God.” Rom. 3:10; Rom. 3:19
 - 2)) “all have sinned and fall short of the glory of God”, “Our righteousness is as filthy rags Rom. 3:23; Is. 64:6
 - e) The only way to escape God’s wrath and judgment is the Son, Jesus. Jn. 3:16, 36
 - f) The believer is able to walk with God and please Him, not making provisions for the flesh, walking in the Spirit. Rom. 13:14; Gal. 5:16-17
 - g) We are born into spiritual warfare, the world is passing away and is there to entice us by the lust of the flesh, the lust of the eye and the pride of life. Eph. 6:12; 1Jn. 2:15, 16. 17
 - h) Satan and his angels cannot be forgiven or saved, their destiny is sealed.
 - 1)) “Yet you shall be brought down to **Sheol**, To the lowest depths of the Pit.” Is. 14:15
 - 2)) And cast all unbeliever into the everlasting fire prepared for the devil and his angels. Matt. 25:41; Rev. 20
- 2:4-7 The state of the saint is spiritually alive.
- 4:4-5a The initiator of salvation is God.

- 1) The apostle Paul stated that the person responsible for this new life is God, “But God, who is rich in mercy.” vs. 4a-b
 - a) The first two words are two of the most important and precious words in the New Testament in their context. vs. 4a
 - 1)) The word but “de” is a contrasting conjunction.
 - a)) It portrays the vivid darkness and lost condition of a person without Jesus, unreconciled to God, opposed to the saved condition of a person in Christ reconciled to God.
 - b)) Lenski the Greek Scholar focuses on the fact that “God” is placed at the start of the sentence for the emphatic contrast.
 - 2)) The word God “theos”, is a title of deity, supreme divinity of the Father.
 - a)) The presence of “God” at the beginning of the sentence make it emphatic, He is Omnipotent, Omniscient and Omnipresent.
 - b)) The understanding is He can learn nothing, cannot decrease in any way, He is eternal, as all His attributes.
 - c)) The emphatic contrast is that He alone sovereignly was responsible for initiating our salvation and position “in Christ” through the gospel, just as He alone provided the first sacrifice to

- cover the trespasses and sins of Adam and Eve, but man responds. Gen. 3:21
- d)) No one forced God to act, He acted on His own behalf and for His own pleasure and glory. Eph. 1:5-6
- e)) The title appears 2699 times in the Old Testament and 1,183 times in the New Testament, the Bible is about God, it is His revelation.
- b) The act of God to save lost man is associated with His attribute of mercy, “who is rich in mercy.” vs. 4b
 - 1)) The qualification of the attribute of mercy is said to be rich.
 - a)) The word rich “plousis”, means wealthy, abundant, exhaustless in supply, appearing several times. Eph. 1:7, 18; 2:7; 3:8, 16
 - c)) “And the LORD passed before him and proclaimed, “The LORD, the LORD God, merciful and gracious, longsuffering, and abounding in goodness and truth.” Ex. 34:6
 - 2)) The attribute of mercy “eleeo”, means compassion and pity, referring to a repentant sinner, now a believer.
 - a)) The source of mercy is the love of God, as we will see, mercy means kindness or good will towards the miserable or afflicted, joined with a desire to help them and acting on it.

- b)) James says, “Mercy triumphs over judgment”, same word. Ja. 2:13b
- c)) The mercy of God is less than we deserve and said to be tender, Great, sure, new every morning, abundant and before the throne of grace. Ps. 25:6; Is. 54:7; 55:3; Lam. 3:22, 23; 1Pet. 1:3; Heb. 4:15-16
- d)) Mercy is an expression of God’s love that can be imparted to the unbeliever **without imparted grace** to be saved, so it is temporary and confined to this earthly life.
 - 1))) “The Lord is good to all; and his tender mercies are over all his works.” Ps. 145:9
 - 2))) Jesus said about the Father; “For He makes His sun rise on the evil and on the good, and sends rain on the **just** and on the **unjust**.” Matt. 5:45
- 2) The motivation of God for salvation is love for sinners, “because of His great love with which He loved us, even when we were dead in trespasses. vs. 4c-5a
 - a) The reason is expressed, because “dia”, in order to satisfy His love. vs. 4c
 - 1)) Mercy is the expression of His love.
 - 2)) Mercy is an extension of His love imparted to saints and sinners.
 - b) The measure of God’s love for lost man is described as great for us. vs. 4c

- 1)) This love is not like human love that is selfish and self-centered, motivated by feelings, emotions or sexual.
- 2)) This love described the very Divine nature of God.
 - a)) Therefore being His very nature, it is uncaused and undeserved.
 - b)) The word is “agape” is God’s perfect love that is selfless, thinks of another unable to help themselves.
 - c)) Two things involve the expression of God’s love, first is His inner content and satisfaction to impart love, second the benefit of His love to the wretched miserable sinner saved.
 - d)) It is best defined in the invitation to the lost world. Jn. 3:16
 - e)) Remember the first division of the letter, “The wealth of the believer by the love of God.” Eph. 1-3
- c) The time when God imparted His rich mercy to satisfy His great love for us was, “even when we were dead in trespasses”. vs. 5a
 - 1)) The statement is a reiteration. vs. 1
 - 2)) The wretched and miserable spiritual condition of lost man, magnifies the greatness of the love of God and compassionate mercy.
 - 3)) There was no real benefit to God, apart from His contentment and

pleasure to express and impart His great mercy out of His great love for sinners utterly helpless and hopeless to save themselves.

- 4)) Therefore God alone did for us what we could never do for ourselves!
- d) The lost condition of man is clear throughout the Bible, contrary to the belief that man is good.
- 1)) “For when we were still without strength, in due time Christ died for the **ungodly**.” Rom. 5:6
- 2)) “But **God** demonstrates His own **love** toward us, in that while we were still sinners, Christ died for us.” Rom. 5:8
- 3)) “For if when we were **enemies** we were reconciled to God through the death of His Son...” Rom. 5:10
* Col. 1:21-22; Titus 3:4-5
- e) The love of God is equally clear through the Bible, as the motive for salvation.
- 1)) “Behold what manner of **love** the Father has bestowed on us, that we should be called children of **God**! Therefore the world does not know us, because it did not know Him.” 1Jn. 3:1
- 2)) “In this the **love** of **God** was manifested toward us, that **God** has sent His only begotten Son into the

world, that we might live through Him.” 1Jn. 4:9; 1Jn. 4:10, 16

2:5b-6 The trans actor of salvation is God.

- 1) The fact that God regenerated the believer, “made us alive together with Christ (by grace you have been saved)” vs. 5b-c
- a) The One acting again is God the Father.
- 1)) The Third Person of the Godhead.
- 2)) The Second Person being Christ.
- b) The one made spiritually alive is a sinner.
- 1)) The one who was “dead in trespasses and sins” by the phrase made us alive “zoopoisro”, means to come to life, the KJV has “quicken regenerated”.
- 2)) The Greek construction is called periphrastic construction when a writer cannot get all details of action in one verb form, so he uses two, like here.
- 3)) The tense is the indicative aorist active, indicating ongoing.
- 4)) There will be two more in verse six, but though Paul describes them as three separate thing, all three happen at the same time at salvation.
- c) The connection for our spiritual life is with Christ, no other.
- 1)) Jesus was physically dead, then made alive, the sinner was spiritually dead, then made alive.

- 2) The vital connection of cause and effect is of the utmost importance.
* This is the new birth Jesus told Nicodemus must take place. Jn. 3:3-5
- d) The commentary explains the entire process of salvation by grace only. vs. 5c
- 1)) The words in brackets were inserted by the translator to give the clearer understanding of the connection of Paul's previous prayer.
- 2)) They were to know the power of God by the resurrection of Jesus to know that the same power has raised them from their spiritual dead state.
- 3)) The perfect tense in the passive, the completed past action, with present results and the present time giving durative force to the finished results: justification, sanctification and glorification. Eph. 1:4-5
- 2) The fact that God vivified the believer, "and raised *us* up together." vs. 6a
- a) The One acting is still God the Father.
* The Father is the trans actor, the Son is the channel of the transaction.
- b) The believer was made alive spiritually.
- 1)) The word phrase raise together "suneguei", is a compound word, again the indicative aorist active.

- a)) The first word "sun", means with, the second "eguei", means to raise up and cause to appear.
- b)) The same thing the Father did to Jesus He does to those who believe in Jesus and repent. Col. 2:12; 3:1
- d)) The word "us" in italics again indicates it is not in the Greek, but inserted to give the sense in English.
- 2)) The contrast is the old and new life.
- a)) The dead old life of sin. Eph. 3:1-3
- b)) The resurrected new life of godliness. Eph. 2:4-10
- c)) The breath life was breathed and our spirit became alive!
- 3) The fact that God exalted the believer, "and made *us* sit together in the heavenly *places* in Christ Jesus." vs. 6b
- a) The One acting for the third time is still God the Father.
- 1)) The Father is the initiator and trans-actor.
- 2)) The Son is the mediator for the transaction.
- b) The believer has been seated together in the "heavenly places".
- 1)) The phrase refers the spatial realm of the unseen world of spiritual reality.
- 2)) The phrase, heavenly "epouranios" is plural, literally "heavenlies" and

- means the sphere or dimension supreme over all the earth below, the spiritual world is active and present.
- 3)) The word “places” in italic indicating it is not in the original Greek, but inserted to complete the thought.
 - 4)) The believer sits in the position of privileged authority to draw from and live out the wealth of Christ for life.
 - 5)) Satan the prince and power of the air, the lower regions of the atmosphere, deceiving sinners and opposes believer. Eph. 2:2; 6:12
- c) The phrase appears five times, only in this epistle of Paul and in no other.
- a)) The first as we say indicates the domain or the rule of God to impart to the believer all that is necessary in the process of salvation. Eph. 1:3
 - b)) The second time it refers to the exceeding great power for the benefit of the believer, due to the fact that Jesus is “seated at the Father’s right hand in the heavenlies. Eph. 1:20
 - c)) The third time, in our text, refers to the believer being seated in the heavenlies with Christ by His grace alone. Eph. 2:6
 - d)) The fourth to the witness of the church to the angels in the heavenlies of God’s manifold wisdom. Eph. 3:10

- e)) The fifth and last time it refers to the spiritual warfare that is constantly going on in the heavenlies. Eph. 6:12
* We live in the world, but not of it
- d) The phrase “in Christ Jesus” identifies their connected position, as born again.
- 1)) Those who believed the gospel that Jesus died and rose from the dead for their sin, made atonement for them and repent becoming new creatures.
 - 2)) Those who were formerly “in Adam” dead in trespasses and sin, separated from God, are now in union with Jesus “in Christ”, regenerated by the Last Adam. 1Cor. 15:45
 - 3)) Those engaged to Christ. Eph. 5:27
- e) The phrase “in Christ Jesus” is key to the epistle.
- 1)) The phrase appears six times in the letter. Eph. 1:1; 2, 7, 10, 13; 3:11
 - 2)) The phrase “In Christ” appears five times in this one long sentence. Eph. 1:3, 10, 20; 3:6; 4:32
 - 3)) There are 16 references to Jesus by name, title, pronouns or various combinations in the first fifteen verses of the letter, over 30 in the letter.
 - 4)) The proposition in “en” appears 116-120 time in the letter.

- 5)) The wealth of the believer are the riches of Christ. Eph. 1:7, 18; 3:8, 16; 5:19
- a)) Blessed with every spiritual blessing in Christ. Eph. 1:3
 - b)) Accepted in the Beloved. Eph. 1:6
 - c)) Redeemed through His blood, the forgiveness of sins, according to the riches of His grace. Eph. 1:7
 - d)) Knowing the riches of His glory in the saints. Eph. 1:18
 - e)) Understand Jesus has the highest authority. Eph. 1:21-22
 - f)) Knowing Jesus fills all things. Eph. 1:23
 - g)) Knowing we have been made alive, raised and seated with Christ in the heavenlies. Eph. 2:5-6
- * “If then you were raised with Christ, seek those things which are above, where Christ is, sitting at the right hand of God Set your mind on things above, not on things on the earth. For you died, and your life is hidden with Christ in God.” Col. 3:1-3
- h) For us to no longer live for sin, but through the divine nature. Rom. 6:4-6; Col. 2:12-14; 2Pet. 1:3-4

2:7

The dispenser of salvation is God. vs. 7

- 1) The purpose behind the salvation of sinners goes beyond the church age, but does not exclude it, “that in the ages to come He might show.”
- a) The incredible work of God during the church age is certainly revealing the exceeding riches of His grace to the world, but also to angels. 1Pet 1:10-12
 - 1)) The word show “endeiknumi” means to point out, demonstrate or display.
 - 2)) This God had done by the many nations that heard and responded to the gospel.
 - 3)) By the depth of sinful depravity God has turned people to godliness.
 - 4)) By the multitudes of ruined lives that were renewed with living hope.
 - 5)) By the undeniable imparting of forgiving those who maligned, imprisoned and even killed loved one.
 - b) The focus of the text is the ages to come.
 - 1)) The word that “hina” presents what is called a purpose clause, explaining the reason behind what precedes.
 - 2)) The word ages “aions” ages refers also to the future periods indicated by God in His Word.
 - a)) The Millennial Age as Jesus will rule and His church reign with Him.
 - b)) The Eternal Age when His bride will be on display for all eternity.

- c)) The bride of Christ will be displayed before the Arch Angel Gabriel, Michael, the Seraphim, the Cherubim and the regular angels.
* Daniel saw a myriad of angels, “A **thousand** thousands ministered to Him; **Ten thousand** times **ten thousand** stood before Him. The court was seated, And the books were opened.” Dan. 7:10
- 2) The purpose behind the salvation of sinners goes beyond the church age, “the exceeding riches of His grace in *His* kindness toward us in Christ Jesus.”
- a) The purpose is to display the exceeding rich of His grace for every age beyond the church age.
- 1)) The phrase exceeding riches “huperballo pleoutos” means to throw beyond, to exceed or surpassing to indicate the over-abundance unexhaustive wealth of His grace. Eph. 1:19; 3:19; 1:7, 18; 3:8, 18
- 2)) Grace “charis” again is unmerited favor undeserved, 12 times in the letter.
- a)) What provided salvation, redemption and reconciliation for sinners.

- b)) “to Him *be* glory in the church by Christ Jesus to all generations, forever and ever. Amen.” Eph. 3:21
- b) The purpose is to display the kindness towards us in Christ Jesus.
- 1)) The word kindness “christotes”, refers to His moral goodness of God and integrity.
- 2)) The reference to us “hemas” is a plural pronouns and includes the Jews and Gentiles born again.
- 3)) The implication being God saved both without violating His holiness and justice.
- a)) His Son died for the sins of the entire world, Jew or Gentile.
- b)) His Son made them one in Christ.
* “to the praise of the glory of His grace, by which He has made us accepted in the Beloved.” Eph. 1:6
- 4)) The scene in heaven says it all, “And every creature which is in heaven and on the earth and under the earth and such as are in the sea, and all that are in them, I heard saying: “Blessing and honor and glory and power *Be* to Him who sits on the **throne**, And to the Lamb, forever and ever!” Rev. 5:13