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C0435 -- September 8, 2004 -- Ephesians 2:4-7 -- New Position: Alive to God

Last week, we looked at our Old Condition: Dead to God. Remember that 2:1-10 is all about the New Position Individually. However, first Paul took us back to our Old Condition: Dead to God. Paul wanted to sketch a portrait of the Ephesians before they became Christians. As Paul sketched, I hope we all realized that he wasn't just sketching the Ephesians, he was sketching each and every one of us. We were all dead to God but very alive to sin. So, I hope you saw your sketch last week. If you didn't then you missed Paul's intention. Paul realized that if he didn't sketch our hopeless situation then you wouldn't grasp the immensity of God's grace. So, we first have to realize our lost condition before we can realize the grace of God! I can assure you that the more you dwell on your lost condition, the more you consider what the Bible actually says about who you were, the deeper you go into this area, the more you will appreciate the grace of God. If you don't really take to heart vv. 1-3 and you say, "oh, that wasn't me. I wasn't really that bad", then Paul and I would tell you that "you don't really understand or know the grace of God." Paul wants us to see the immense chasm that separated us from God and which makes all human efforts to reach God futile. In fact, we know from other passages that men don't even seek God (Rom. 3:11-18). They may be seeking *a* god, but they are never seeking *the* God (Ps. 14). Ever since the garden God comes seeking men, men don't seek God (Gen. 3:8-10). And we've all been hiding from God, lost and in the condition described in Eph. 2:1-3. v. 1 describes our Old Condition and vv. 2-3 delineate this position. In v. 1 we found that we were positionally located in *sins and transgressions*. This is spiritual death, not physical death. We are spiritually *dead* and we all committed treacherous acts against God. There's no room for arguing that you're better than someone else in the unbelieving world. When compared with the righteousness of God we were all in a load of trouble. God didn't look down and say, "ooh, look at little Johnny, he's such a sweet boy, I really need him in My kingdom." No, that's not the way God works. What we're going to find is that it's all the grace of God, no human merit involved in this thing. I think I got you lost last week because I had someone tell me they wanted to go home and take a shower. So, I hope so. My intent is to communicate what the original author intended to communicate. And this often involves causing you to reflect and that is often uncomfortable. In v. 2 Paul begins

to delineate the condition he described in v. 1; our dead condition. First, he tells us that our dead condition amounted to walking *according to* the temporal values *of the world*. This means we went about our daily conduct walking under the moral and ethical standards erected by the culture of our day. We enjoyed it, we agreed with it, we were cultists (culture-groupies). We also found in v. 2 that we walked according to a second standard. We walked *according to the ruler of the realm of the air* [NASB prince of the power of the air]. Who did we discover was the original ruler of the world? We discovered that man was the original ruler of the world and man handed this rule over to Satan in Gen. 3. Satan is called the “*ruler of this world*” the “*god of this world*”. It is said that there is a “*dominion of Satan*” and that the whole “*world lies in the Evil One*”. This ruler has a *realm* over which He rules. This *realm* is the *air*. The *air* does not refer to the impersonal chemical composition of our atmosphere but to the abode of evil angels. *Air* is a personal reference to the evil invisible entities that we walked according to. We ultimately conformed our lives to Satan. We found at the end of v. 2 that Satan works in the human *spirit* that is at work presently *in the sons of disobedience*. The devil works on the inward, immaterial part of man. This comes through demon influence and demon possession (séances, Ouija boards, drug use, meditation techniques, music, television, etc., all open you up to demon influence). He has tremendous influence over the lost world. He even blinds them from the gospel (2 Cor. 4:4). They are *sons of disobedience*. *Disobedience* stems from unbelief and they are *sons of disobedience*. *Sons* indicates a close and responsible relationship. They know very well that they are being disobedient, they are not ignorant of their wrongdoing. In v. 3 we find that we lived in the *desires of flesh* and *reasoning processes*. We did what the *flesh* wanted us to do and we loved it. *Desires* refers to “uncontrolled passions” that stem from our *flesh* which is sinful. You know how a pig gets all dirty and just wallows in the mud? That was us. We wallowed in our fleshly lusts, we loved it, we wanted more of it. Also, our *reasoning processes* which are in the *mind* were sinful. They had been tampered by sin. We justified and rationalized sin away, trying to hide from God, trying to create a safe place to sin. Men have spent more energy trying to create a philosophy of the world that makes it safe to sin than any other human endeavor. Just think if all these energies men expelled sinning in their *minds* was spent on bringing the world under the Lordship of Christ. How different would things be? But, nevertheless, men wasted the energy of his *mind*. This is a depressing description of the utter futility of man. Finally, Paul says *we were by nature children of wrath*. This means we were conceived this way (Ps. 51:5). The sin *nature* was acquired by Adam and passed on to his descendant’s generation after generation through the male seed (Rom. 5:12). Notice here that Paul called us *children* rather than *sons*. *Children* have a close and dependent relationship on their parents. Here Paul says we had a close relationship to God’s *wrath* rather than to God Himself. God’s wrath here is *orge* and it means a “furious, reactive wrath”. You were in a

very bad place and if you are an unbeliever tonight then you are in big trouble. Your condition spiritually is deadness to God. You are as *dead* spiritually as a physically dead corpse and your only hope is God's grace, as we will see tonight.

So, tonight is going to be the other side of the chasm: God's grace reaching down into the muck and mire of men, making men *alive to God*, raising them up *with Christ*, and *seating them with Christ*. God's power is back of this whole thing. It's His power that was described in 1:19 that is demonstrated in regenerating an individual. We're going to find in vv. 5-6 an analogy that ties in with 1:20. What God's power did in Christ *physically*, God's power does in us *spiritually*.

2:4ff but God, being wealthy in mercy, because of His great love with which He loved us, even when we were dead in transgressions, made us alive together with the Christ-- by grace you are saved--and raised us up with Him and seated us with Him in the heavenlies in Christ Jesus, in order that He might demonstrate in the coming ages the surpassing riches of His grace in kindness toward us in Christ Jesus.

2. New Position: Alive to God (2:4-10)

a. Action of God's Grace (2:4-6)

In v. 4 Paul introduces the subject, *God*. 2:1-3 is considered a parenthetical section designed to prepare the reader for vv. 4-7. vv. 1-3 precede 4-7 both logically and chronologically. They set the reader up for the impact vv. 4-7 are designed to reveal.

(1) God Made Alive (2:4-5)

Greek Text 2:4: ο` δε. γεο.ϋ πλου,σιοϋ ω'ν εβν εβλε,ει(δια. θη.ν πολλη.ν αυγα,φην αυτου/ η]ν ηβγα,φησεν η`μα/ϋ(

Translation 2:4: *but God, being wealthy in mercy, because of His great love with which He loved us,*

ο` δε. γεο.ϋ πλου,σιοϋ ω'ν εβν εβλε,ει(“*but God, being wealthy in mercy,*”. The coordinating conjunction *de* (*but*) is the proper conjunction to be used after a parenthetical section (2:1-3). It clearly sets 2:4-7 in contrast to 2:1-3 by introducing God's actions toward sinners. Sinners are spiritually dead to God and are *by nature children of wrath*, but *God* is *rich in mercy*. Finally, the main subject is introduced: *God*. The rest of verse 4 is a description of this gracious *God*. *First*, Paul talks about God's mercy. He tells us *God* is

rich in mercy. *mercy* is the Greek word *eleos*. *Mercy* is distinct from both ‘grace’ and ‘love’. The Greek word for *mercy* means “kindness and good-will toward the miserable and afflicted, joined with a desire to relieve them”. *God* has a strong desire and compassion to relieve those who are suffering in the terrible state of sin. They are not in this terrible state of sin unfairly or undeservedly, even so God still extends His mercy toward sinners because He loves them and knows that they are entrapped in a snare that they cannot escape. “the person who is most compassionate is one who has suffered a similar calamity. This is in keeping with God’s extension of mercy toward sinners, for he suffered the consequences of sin in his Son’s death.”¹ *God* is not just a little bit merciful but He is *rich in mercy.* *rich* is the adjective modifying *mercy*. It’s the Greek word *plousios* which is similar to *ploutos* used in 1:7, 18. Because it is in the singular here it emphasizes the singularity of God’s *mercy* and should be translated *but God, being wealthy in mercy.*

dia. th.n pollh.n avga,phn auvtou/ h]n hvga,phsen h`ma/j(“*because of His great love with which He loved us,*” introduces further description of God; namely, His *love*. The preposition *dia* denotes the cause of God’s mercy, which is *His great love*. God demonstrated mercy because of *His great love*. *Love* is formerly an attribute of God, mercy an expression of *it*. *love* is the Greek word *agape* which we have discussed several times. It refers to a love which always seeks the highest good for the one loved. As such, it always seeks the general and specific will of God for that person’s life. When *God* is the subject, as here, it is an unconditional love directed toward those who do not merit it or deserve it. That means God loved us even while we walked according to the temporal values of our world, He loved us even while we conformed our lives to Satan, He loved us even though we were by nature children of wrath. It was then that He loved us. This fact demonstrates that *His love* is *great* and that’s precisely why Paul uses the adjective *great* to modify God’s love toward us. Notice the phrase *with which He loved us* which indicates that God’s love is directed toward an object; namely *us*. God wants to salvage the only creatures made in His image (Gen. 1:26-28). His love has an intense focus on man, not on plants, not on animals, and not on angels, but only on men! The verb for *loved* is a constative aorist meaning that it reveals the whole action without reference to the beginning, progress, or end of that love. The action of God’s love is going to be demonstrated in vv. 5-6. This is similar to Paul’s structure at the end of chapter 1. He told us about God’s power in v. 19 and then he demonstrated that power in vv. 20-23. Now he’s doing the same thing. He told us about God’s love but it means much more to us if Paul demonstrates His love for us. That’s what Paul now intends to do in vv. 5-6. He wants to demonstrate the immensity of God’s mercy and love toward us, and he describes this as *grace* in v. 7. The way he does this is, of course, through the grace revealed in the plan of salvation rooted in the eternal plan of God which involves Christ’s sacrificial death on the cross for us.

So, this verse introduced the subject: *God*, and described *God* as *being rich in mercy because of His great love* directed toward *us*. In vv. 5-6 Paul introduces the three main verbs, each is a unique or rare Greek verb, that describe God's actions toward us.

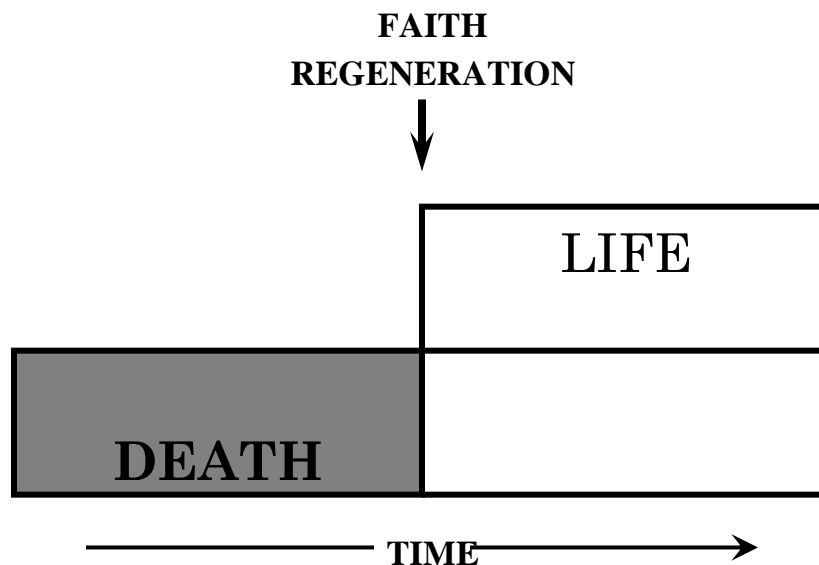
Greek Text 2:5: kai. o;ntaj h`ma/j nekrou.j toi/j paraptw,masin sunezwopoi,hsen tw/| Cristw/|(& ca,riti, evste sesw|sme,noi&

Translation 2:5: *even when we were dead in transgressions, made us alive together with the Christ--by grace you are saved--*

kai. o;ntaj h`ma/j nekrou.j toi/j paraptw,masin, “*even when we were dead in transgressions,*”. This first phrase is a restatement of v. 1 with two differences. *First*, notice in v. 1 that Paul used the personal plural pronoun *you*, but here in v. 5 he uses *we*. He is not switching from Gentiles to Jews but, as in v. 3, *we* refers to at least Paul and the Ephesians if not all saints. *Second*, notice in v. 1 that Paul said *you were dead in transgressions and sins*, while here in v. 5 he leaves off the *and sins*. This does not mean what some commentators have inferred, namely that Paul, being a Jew, was not *dead in sins* like the Gentile world, but only *dead in transgressions*. This would be taking the difference to far as Gal. 2:15-17 (READ) makes clear that Paul and all Jews were equally *sinners*. As was discussed in 2:1 the terms *transgressions* and *sins* are virtually identical. Both Jews and Gentiles were dead in *transgressions and sins*. Both Jews and Gentiles committed treacherous acts against God and acted against the moral integrity of God. So, Paul here is simply summing up the fact that all men, Jews and Gentiles, are spiritually dead to God.

sunezwopoi,hsen tw/| Cristw/|, “*made us alive together with the Christ*”...introduces the first of the three main verbs. It is translated *made us alive together with*. The Greek verb is the compound *sunsuzoopoieo*, which is composed of three words; *sun* “with”, *zoe* “alive”, and *poeio* “to make”. It is used only here and in the similar context of Col. 2:13. The verb without the preposition is used of God bringing forth physical life, of the resurrection of the physical body, and of the spiritual life imparted to the believer. Here it clearly refers to the latter. This is God imparting spiritual life to the believer. Because Paul uses *sun* with the dative of *in Christ* this means that *God made us alive together* in association *with Christ*.ⁱⁱ This complex verb is an aorist constative, just like the two other main verbs in v. 6. What this means is that the entire action of God in making us alive, raising us, and seating us in the heavenlies are actions without reference to their beginning, progression, or end. What does it mean that God *made us alive together with Christ*? The context clearly indicates that it refers to a *spiritual* resurrection and not to a *physical*

resurrection. However, our *spiritual* resurrection does correspond to Christ's *physical* resurrection. The same power brings about both! But the context here is spiritual death (2:1). We are dead spiritually and need to be made alive spiritually (2:1-3). "Christ died physically; we were dead spiritually. We were dead spiritually and now he made us alive spiritually."ⁱⁱⁱ Paul commonly uses the preposition *sun* (pronunciation: *soon*) as a reference to our identification with Christ (e.g., Rom. 6:6, 8). He's not talking about *fellowship*, but *relationship*. What is a spiritual resurrection? A spiritual resurrection refers to the imparted eternal life that God gives to the one who believes. It's the re-birth, what is often termed "regeneration". The one who believes "has passed from death into life" (John 5:24).



ca,riti, evste sesw|sme,noi&, "*--by grace you are saved--*". This is a parenthetical statement, considered to be an outburst by Paul. He's going to repeat this concept in v. 8 in more detail. He adds this truth here in abbreviated form in order to assure the Ephesians that salvation is by grace and not by works. **Grace** is "unmerited favor". Considering our old condition: dead to God it would have to be totally by grace apart from any merit. **Grace** does two things; *first*, it makes salvation available to lost men and *second*, it enables those who believe to live the Christian life. You're saved by grace through faith and you live by grace through faith. It's not that you're saved by grace through faith and then you have to live the life. You can't live the life any more than you can save your life. God's grace is back of both and both are conditioned on faith. Here, **grace** is used as a dative of means (no article before **grace**). Grace is the dative of instrument meaning **grace** is the means of salvation. Salvation is *by grace* or *on the basis of grace*. **Grace** is emphatic in this phrase, giving it the emphasis. Since we were dead, we need God's **grace** in order to be **saved**. The word for **saved** is the same word used later in v. 8, *sesosmenoi*. The verb "to save" has the idea of rescue from danger. In classical Greek it referred to being delivered from the

dangers of war, dangers at sea, and dangers of disease. In the NT it is used of being rescued from danger; drowning in the sea, from disease, and from deadness to God which is the present context. The dire straits all men are born into make it necessary that the only remedy must come from outside and this remedy has to be by grace. It's a perfect tense meaning that it is a completed work in the past that has present results. By God's grace the completed action took place at the moment they believed the gospel. The present results are that God's grace keeps believers saved eternally. The wrath of God and the death of sin will never ensnare the believer again. He is completely delivered. He has passed from death to life (John 5:24).

(2) God Raised (2:6a)

Greek Text 2:6: kai. sunh,geiren kai. suneka,qisen evn toi/j evpourani,oij evn Cristw/|
VIhsou/

Translation 2:6: *and raised us up with Him and seated us with Him in the heavenlies in Christ Jesus,*

kai. sunh,geiren, “and raised us up with Him”...is the second main verb. It's also a rare Greek verb. It's the compound verb *sunegeiro*, *sun* “with” and *egeiro* “to raise up, to resurrect”. Note how Paul moves from God taking the spiritually dead and making them spiritually alive with Christ and then logically moves to the next truth of raising us with Christ. This verb in the LXX is used of “raising” something heavy (Exodus 23:5). Like the verb in v. 5 it's an aorist constative so that Paul is viewing the action without reference to the beginning, the progress, or the end. Scripturally, it is most common for “resurrection” to refer to the future reception of the body. However, here and in Col. 2:13 it refers to a spiritual resurrection that all believers presently have and that is in conjunction with Christ's past physical resurrection. “As he died physically, we were dead spiritually; so also, as he was raised physically (1:20), we were raised spiritually. This talks about the believers' positional resurrection and not their future physical resurrection.” The power that raised Christ physically is the same power that raised us spiritually and it is always seen in conjunction with Christ's physical resurrection. When Christ arose from the dead, He was given all power. Because we are identified with Him and He dwells in us we have this same power resident within us. This is what enables us to live the Christian life. The truths that we are identified with Christ in death (Rom. 6; Col. 2:12-13), burial, resurrection, and session are what we call the Identification Truths and form the basic doctrinal foundation for spiritual maturity. One must first consider himself dead to sin and alive to God before he can really appreciate the grace of God and live a productive Christian life. It's realizing all that God has done for you that motivates you to want to live the

Christian life. Sound doctrine always precedes sound application of doctrine (Eph. 1-3 = Doctrine; Eph. 4-6 = Application). If you appropriate these truths by faith then you will live according to Col. 3:1ff. “*Therefore, if you have been raised up with Christ, keep seeking the things above, where Christ is, seated at the right hand of God.* ² *Set your mind on the things above, not on the things that are on earth.* ³ *For you have died and your life is hidden with Christ in God.* ⁴ *When Christ, who is our life, is revealed, then you also will be revealed with Him in glory.* ⁵ *Therefore consider the members of your earthly body as dead to immorality, impurity, passion, evil desire, and greed, which amounts to idolatry.*” Our life is hidden, we are no longer living, it is Christ who is living through us (Gal. 2:20). Consider your flesh to be *dead* to its lusts because it only amounts to idolatry.

(2) God Seated (2:6b)

kai. suneka,qisen evn toi/j evpourani,oij evn Cristw/| VIhsou/, “*and seated us with Him in the heavenlies in Christ Jesus,*”...is the third main verb, another rare Greek verb composed of *sun* “with” and *kathizo* “to be seated”. It’s used only here and in Luke 22:55. It means to be seated down in a conclave. Like *sunsuzoopoieo* and *sunegeiro*, *sunkathizo* is a constative aorist meaning that the action took place without reference to beginning, progress, or end. It’s a point action. So, God has not only *made us alive* and *raised us* with Christ, but He also *seated us* with Christ in the heavenlies. “As God raised and seated Christ in the heavenlies physically (1:20), so has God raised and seated us together with Christ in the heavenlies spiritually.”^{iv} *in the heavenlies* was discussed in Eph. 1:3. The phrase is used throughout Ephesians five times (Eph. 1:3, 20; 2:6; 3:10; 6:12). We concluded when we studied 1:3 that it refers to the heavenly realms, what is often called the 3rd heaven or the highest of heavens (heaven of heavens). It is the location of Christ’s resurrected humanity. Satan and the demons still have access to this realm, but Jesus Christ sits “over and above” (*huperano*) Satan and the demons and above every name that is named now or in the future Messianic age to come (Eph. 1:21). Because we are “in Christ” and Christ’s physical humanity is seated in the heavenlies at the right hand of the Father, we are positionally seated in Christ in the heavenlies. We derive every spiritual benefit from the heavenly realms since Christ is in the heavenly realms (Eph. 1:3). He gives believers a heavenly status with heavenly power to overcome sin and death. Thus, the reason we are seated *in the heavenlies* is because we are *in Christ Jesus*. “Although we are in the heavenlies positionally, we remain on the earth to live a resurrected life in connection with the resurrected Christ.”^v

Although there are similarities between Colossians 2:12-13 and Eph. 2:5-6 there are also several differences:

COMPARISON OF COLOSSIANS AND EPHESIANS

Colossians

Buried with Christ

Raised us

Baptism Pictured

No Seating

Ephesians

Dead in Sin

Raised us

No Baptism Pictured

Seated with Christ

The three *sun-* verbs in Ephesians 2:5-6 demonstrate the present reality of a believers' position in Christ. As Christ died physically so we were dead spiritually. As Christ was raised physically, so God raised us up spiritually with Christ. As Christ was seated at the right hand of the Father physically, so God has seated us with Christ spiritually.

Physically (Christ)

Died

Raised

Seated

Spiritually (Christian)

Dead

Raised

Seated

The spiritual corresponds to the physical and is conjoined to it. What Christ went through physically, God took us through spiritually. However, these truths only indicate our present position with Christ; we do not yet have a fully realized eschatology because we still haven't received our resurrection bodies. Our salvation is not yet complete. Salvation has three aspects; past, present, and future. You were saved, you are being saved, and you shall be saved.

"In summary, we are no longer dead in our trespasses. Rather we are alive in the heavenlies with Christ. What we have is both a present and future reality. On the one hand, we have a realized eschatology, but, on the other hand, we wait for this eschatology to be fully realized. This corporate solidarity is a reality now but in the future its reality will be enlarged as we fully bond with our Savior, with new bodies and without sin."^{vi}

b. Purpose of God's Grace (2:7)

Greek Text 2:7: i[na evndei,xhtai evn toi/j aivw/sin toi/j evercome,noij to. u`perba,llon plou/toj th/j ca,ritoj aurtou/ evn crhsto,thti evfV h`ma/j evn Cristw/| Vhsou/Å

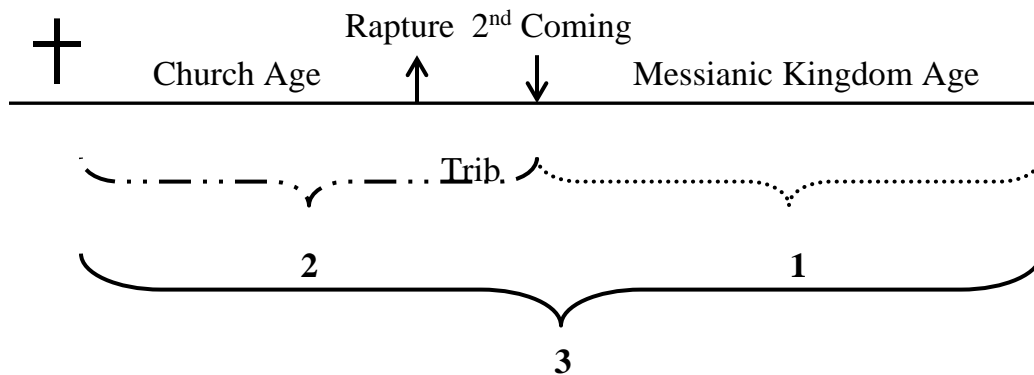
Translation 2:7: *in order that He might demonstrate in the coming ages the surpassing riches of His grace in kindness toward us in Christ Jesus.*

i[na evndei,xhtai, “in order that He might demonstrate”. Here Paul gives the purpose of God’s actions of making us alive, raising us, and seating us (vv. 5-6). This is indicated by the *hina* clause ***in order that***. The purpose is so that God ***might demonstrate*** something. The word for ***show*** is *endeiknumi*, which means “to demonstrate.” It is one thing for Paul to say God is gracious; it’s another thing to demonstrate His grace. The grace of God is ***demonstrated*** in His making us alive, raising us, and seating us with Christ. His purpose is to demonstrate His grace ***in the coming ages***. God wants to show the entire cosmos His gracious generosity. Indeed, the evil angels and the good angels are observing God’s grace (Eph. 3:10). God ***demonstrates*** several aspects of His character in Scripture. For example, God raised up Pharaoh for the express purpose of ***demonstrating*** His *power* (Rom. 9:17). Jesus Christ saved the foremost sinner Paul as a ***demonstration*** of His *patience* (1 Tim. 1:16). Here God made alive, raised, and seated us with Christ to ***demonstrate*** His *grace* (Eph. 2:7).

evn toi/j aivw/sin toi/j epercome,noij, “in the coming ages” refers to a limited time frame because the word *aion* “ages” is used throughout Ephesians in a limited sense (cf. Eph. 1:21; 2:2; and 3:9). What time period does it refer to? (1) It could refer to the future beginning at the 2nd Coming and being demonstrated during the Messianic Kingdom (see chart below). (2) It could refer to the present, having begun in the first century and lasting until the 2nd Coming. Or, (3) it could refer to a combination of these. This third option is the best solution for two reasons. 1) God *has* done these things thus making them a present demonstration. He has made us alive; He has raised us; He has seated us. The good and evil angels can see this very clearly. Eph. 3:9-10 explicitly states that the angelic realm is presently watching and learning. 2) God is continuing to make people alive, raise them, and seat them and He will continue to do these things until the end of the Messianic Kingdom when history is complete. So, it follows that ***in the coming ages*** began at Pentecost and will extend to the end of the 1,000-year Messianic Kingdom. During this time God is revealing His gracious generosity to the entire cosmos.

AGES TO COME

Eph. 2:7



Of course, our full realization of the grace of God will be in the Messianic Kingdom Age (1) when we have our resurrection bodies. Because of our sinful natures we take for granted the abundance of God's grace. No matter how much we think we appreciate the grace of God, without question we frankly have not realized its full extent.

to. u`perba,llon plou/toj th/j ca,ritoj aurtou, “the surpassing riches of His grace”. The word for *surpassing* was discussed in 1:19. The word is *huperballo* meaning “to throw beyond or over”. When we go out and play ball and I overthrow you, that’s the sense of this word. In 1:19 it referred to the surpassing greatness of God’s potential power toward us. Here it is referring to the surpassing riches of His grace. God’s grace cannot be measured. It is more than enough. **Riches** is the word *ploutos* which is in the singular and so might better be translated **wealth** because it emphasizes singularity. Riches can be measured, wealth cannot. Both are descriptive of God’s **grace** or “unmerited favor.” God is presently and will continue to demonstrate the **surpassing wealth of His grace** as He makes people alive, raises them, and seats them with Christ.

evn crhsto,thti evfV h`ma/j evn Cristw/| VIhsou/Å “in kindness toward us in Christ Jesus.” **in kindness** is a dative of sphere denoting the sphere in which God’s grace is expressed. God’s grace is expressed in the sphere of God’s kindness. **kindness** is the Greek word *chrestotes* meaning “excellence, uprightness, goodness”. It points to the benevolence of God. We say God is omni-present, omni-scient, and omni-potent, but rarely do we express God’s omni-benevolence. He is all-goodness (also used of what the believer ought to express in 2 Cor. 6:6), and it is in this sphere of omni-benevolence that God’s grace is expressed. This word describes the whole plan of salvation. The entire work of God in salvation falls out of God’s omni-benevolence toward us. Notice also that Paul says this **kindness** has direction. God’s **kindness** is aimed somewhere and that somewhere is **toward**

us (*epi* with the accusative is directional). Finally, *in Christ Jesus* locates where the kindness finds its source. It finds its source specifically in *Christ Jesus* because He is the one in whom God carried out His eternal plan of salvation (Eph. 3:11). If we bring our own efforts into the plan of salvation then we would be rejected. It's only in *Christ Jesus* that *kindness* resides because He is the One who provided salvation through the cross. He is the One who propitiated the Father (1 John 2:2). He is the One who reconciled the world to Himself (2 Cor. 5:19). Man only need be reconciled to God (2 Cor. 5:20).

“Hence, the action of God’s love was in conjunction with Christ to make us alive, to raise us, and to seat us in the heavenlies in Christ Jesus for the purpose of demonstrating in the successive ages the surpassing wealth of his grace in the sphere of his appropriate kindness directed toward us who are located in Christ Jesus.”^{vii}

ⁱ Hoehner, Harold W., *Ephesians: An Exegetical Commentary* (Grand Rapids, MI: Baker Academic, 2001), 327.

ⁱⁱ Friberg’s Greek Lexicon; Robertson, *Word Pictures of the New Testament*.

ⁱⁱⁱ Hoehner, Harold W., *Ephesians: An Exegetical Commentary* (Grand Rapids, MI: Baker Academic, 2001), 330.

^{iv} Hoehner, Harold W., *Ephesians: An Exegetical Commentary* (Grand Rapids, MI: Baker Academic, 2001), 334.

^v Hoehner, Harold W., *Ephesians: An Exegetical Commentary* (Grand Rapids, MI: Baker Academic, 2001), 334.

^{vi} Hoehner, Harold W., *Ephesians: An Exegetical Commentary* (Grand Rapids, MI: Baker Academic, 2001), 336.

^{vii} Hoehner, Harold W., *Ephesians: An Exegetical Commentary* (Grand Rapids, MI: Baker Academic, 2001), 339.

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