

From Doxology to Doxology

- Paul begins (1:3-14) with ever-expanding thoughts of the purpose of God (vv. 5, 9, 11) in Christ (vv. 3, 4, 6, 7, 9, 10, 11, 12, 13) and the relationship of all to that purpose.
- This leads to his prayer (1:15-19) with an exposition of the mystery of the exalted Christ (vv. 20-23) and then to a fuller discussion of the relation of the new man and the new humanity (2:1-22).

- In 3:1 Paul returns to his thought of prayer but breaks off to talk about the mystery and his ministry of proclaiming it to Gentiles then resuming his prayer he closes with a brief doxology picking up four key themes from the previous chapters:

- (1) **The Glory of God** (Eph. 1:6, 12, 14, 18; 2:7; 3:10, 16).
- (2) **The Great Abundance of God's Gift** (1:18, 19; 2:7; 3:19),
- (3) **The Power of God Available to the Believer** (1:19; 3:7, 16, 18),
- (4) **The Lasting Link Between Christ and the Church** (1:22, 23; 3:10).

I. The Exaltation of the Glory of the Grace of God and His Plan of Salvation in and through Christ (1:3-14)

II. The Enablement to Understand the Greatness of God and His Plan of Salvation in the sphere of Christ (1:15-23)

III. The Elaboration on the Great Power of God in Working out His Plan of Salvation in the sphere of Christ (2:1-3:21)

Resurrection and Exaltation with Christ

From what man is by nature to what man has become by grace

The God of the Word is a God of purpose:

- God Does Not Act Aimlessly:
- God Will Always Act According to the Expression of His Deliberate Design:
 - "by the will of God" (1:1)
 - "His will" (1:5, 9, 11)
 - "His purpose" (1:11; 3:11)
- God's Purpose has an All-embracing Scope (the whole universe and extending from eternity to eternity):
- God in His counsels purposed from eternity to call out in Christ a people for Himself-a new, redeemed humanity and this new, redeemed humanity has Christ as its Head, and it constitutes His body:

The Old Walk (2:2) (περιπατήσατε)

God

Our New Position (2:5-6)

Quickened

Raised

Seated

The New Walk (2:10)
(περιπατήσωμεν)

I. The Creation of the New Man (2:1-10)

Καὶ ὑμᾶς ὑμῶν

"And" indicates a new stage in the argument but it also signals a continuity of theme:

II. The Creation of the New Humanity (2:11-22)

I. The Creation of the New Man (2:1-10)

A. Man by Nature-The State Before Conversion (2:1-3)

1. We were Dead (ὄντος νεκροῦς) (2:1)

➤ **This is the biblical diagnosis of fallen man in fallen society everywhere:**

a) **It is a spiritual death (τοῖς παραπτώμασιν καὶ ταῖς ἀμαρτίαις) (v. 1)**

- This sphere of spiritual death indicates that sin has killed people (Rom 5:12; Col 2:13) and they remain in that spiritually dead state:

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1. We were Dead (ὄντος νεκροῦς) (2:1)

a) **It is a spiritual death (τοῖς παραπτώμασιν καὶ ταῖς ἀμαρτίαις) (v. 1)**

b) **It is an active rebellion (τοῖς παραπτώμασιν καὶ ταῖς ἀμαρτίαις... περιπατήσατε, ἀνεστράφημέν, ἀπὸ ποιόντες) (vv. 1, 2, 3)**

(1) We walked (περιπατήσατε)

(2:2)

(2) We lived (ἀναστράφημέν) (2:3a)

(3) We behaved (ποιούντες) (2:3b)

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a) It is a spiritual death (τοῖς παραπτώμασιν καὶ ταῖς ἁμαρτίαις) (v. 1)

b) It is an active rebellion (τοῖς παραπτώμασιν καὶ ταῖς ἁμαρτίαις...περιεπατήσατε, ἀνεστράφημέν, ἀνὸ ποιοῦντες) (vv. 1, 2, 3)

c) It is in emphatic contrast to our existence now (ποτε "formerly" ποτε "formerly" καὶ ὄντως "were") (vv. 2, 3, cf. v. 5)

I. The Creation of the New Man (2:1-10)

A. Man by Nature-The State Before Conversion (2:1-3)

1. We were Dead (ὄντως νεκρούς) (2:1)

2. We were Enslaved (2:2-3a)
- Existence outside of Christ is spiritual death, and outside of Christ is not true freedom but enslavement:

a) To the World – Society (2:2a)

"According (κατὰ) to the age of this world (τὸν αἰῶνα τοῦ κόσμου τούτου)"

This speaks of society's attitudes, habits, and preferences, which are alien to God and His standards:

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2. We were Enslaved (2:2-3a)

a) To the World – Society (2:2a)

b) To the Devil – Satan (2:2b)

"According (κατὰ) to the ruler of the realm of the air (τὸν ἄρχοντα τῆς ἐξουσίας τοῦ ἕραρος)"

- "The realm of the air" emphasizes the proximity of Satan's evil power and his influence over the world:

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a) To the World – Society (2:2a)

b) To the Devil – Satan (2:2b)

c) To the Flesh – Sinful Nature (2:3)

- Two sources of evil desire –

1) Unregenerate nature:

2) Unrenewed mind:

- Even the unbeliever's reasoning processes are perverted:

- Such false reasoning directs their wills and acts (cf. Rom. 1:21).

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A. Man by Nature-The State Before Conversion (2:1-3)

1. We were Dead (ὄντως νεκρούς) (2:1)

2. We were Enslaved (2:2-3a)

3. We were Condemned (2:3b)

"By nature children of wrath" (τέκνα φύσει ὀργῆς)

I. The Creation of the New Man (2:1-10)

A. Man by Nature-The State Before Conversion (2:1-3)

B. Man by Grace-The New Position of the Christian (2:4-10)

1. Recipients of divine mercy

(πλοῦσιος ὧν ἐν ἐλέει) (2:4)

God did not lack the resources and He did not have to go outside Himself to perform the miracle of regeneration:

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B. Man by Grace-The New Position of the Christian (2:4-10)

1. Recipients of divine mercy (πλοῦσιος ὧν ἐν ἐλέει) (2:4)

- Paul uses several expressions to establish the origins of God's saving initiative:

a) Mercy (πλοῦσιος ἐν ἐλέει) (2:4)

b) Great Love (τὴν πολλὴν ἀγάπην) (2:4)

c) Rich Grace (χάριτί ... πλοῦτος τῆς χάριτος ... τῆ χάριτί) (2:5, 7, 8)

d) Kindness (χρηστότητι) (2:7)

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2. Resurrection to New Life (2:5-6)

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These verses recount three experiences of believers that are traced back to divine mercy and love:

- Spiritual quickening:

- Spiritual resurrection:

- Spiritual exaltation:

All three verbs used to describe the experiences are prefixed with the preposition (συν):

- συνζωοποίησεν

- συνήγειρεν

- συνεκάθισεν

All expressing the idea of union and fellowship:

The new life that we have is not only made possible by Christ; it is shared with Christ.

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A. Man by Nature-The State Before Conversion (2:1-3)

B. Man by Grace-The New Position of the Christian (2:4-10)

1. Recipients of divine mercy (πλούσιος ὧν ἐν ἐλέει) (2:4)

2. Resurrection to New Life (2:5-6)

3. Raised up in Fellowship with the Living Christ (2:6)

By virtue of our union with Christ we share His life and exaltation:

H.C.G. Moule writes: "We are beside Him there upon His seat of victory and dominion, because we are embodied in Him, by the Spirit's power and in the bond of faith":

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1. Recipients of divine mercy (πλούσιος ὧν ἐν ἐλέει) (2:4)

2. Resurrection to New Life (2:5-6)

3. Raised up in Fellowship with the Living Christ (2:6)

4. The Divine purpose (2:7-10)

a) To exhibit the wealth of divine grace (2:7-9)

b) To make possible a life of good deeds (2:10)