

To the Praise of the Glory of His Grace

Ephesians 2:6–10

Ephesians 2:6 And hath raised us up together, and made us sit together in heavenly places in Christ Jesus:

WHAT is revealed here is a work of God, a heavenly work, which only divine power could accomplish, whereby through faith in Jesus Christ, the Son of God's journey beginning at the cross, and ending at His throne, has been extended and imparted to include those who have believed in Him. This is God's plan of redemption, whereby Jesus' resurrection becomes the believer's; ¹His ascension, their ascension;² and His habitation at God's right hand, astoundingly a part of their own new glorified state. By being *quicken^{ed}, raised, and made to sit together in heavenly places in Christ Jesus*, those He has saved have been made to become (because of His work for them) citizens of heaven³—a world far above the earth, which the Book of Hebrews vividly and beautifully provides a glimpse of. (Heb. 12:22–23) *But ye are come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innu-*

merable company of angels, to the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect.

(Benson Commentary, Heb. 12:22) *Unto the city of the living God* — That holy and happy society or community, of which true believers are citizens, Ephesians 2:19; Php 3:20;⁴ in which God himself dwells, and which is governed by him; *the heavenly Jerusalem* — Termed, (Galatians 4:26,⁵) the Jerusalem above; so called because it has its original from heaven, and the members thereof have their conversation in heaven, and tend thither, and its most perfect state will be there. All these glorious titles belong to the New Testament church. *To an innumerable company of angels* — To join with them in the service of God, typified by the cherubs in the temple. The Greek is, *to myriads of angels*. A *myriad* is ten thousand; and when it is used in the plural number, it signifies an innumerable company, as we here render it. Possibly he speaks with an allusion to the angels that attended the presence of God in the giving of the law, whereof the psalmist says, *The chariots of God are twenty thousand, &c.* (END QUOTE)

1 Rom. 6:4–5 *Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. ⁵For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection:*

Col. 2:12 *Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.*

2 II Cor. 4:14 *Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you.*

1 Thess. 4:14 *For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.*

3 Phil. 3:20 *For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ:*

4 Eph. 2:19 *Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God;*

Phil. 3:20 *For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ:*

5 Gal. 4:26 *But Jerusalem which is above is free, which is the mother of us all.*

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(*Benson Commentary*, Heb. 12:23) *To the general assembly* — To the Christian Church, consisting of the whole number of true believers spread over all the world. The word *πανηγυρις*, here used, properly signifies a stated convention, upon some joyful and festival occasion: particularly it is applied to the concourse at the Olympic games; in which view it presents a very elegant and lively opposition to the case of the Israelites, who were struck with a general terror when they were convened before mount Sinai. *And church of the firstborn* — The whole body of true believers, consisting of converted Jews and Gentiles. The saints are called the *firstborn*, because under the law the firstborn were peculiarly appropriated to God, and heirs of a double honour and inheritance: and the saints are in a special manner devoted to God, are made his children by a gratuitous adoption, and entitled to the heavenly inheritance. Therefore they are said (Revelation 14:4)⁶ to be *redeemed from among men, the first-fruits to God and the Lamb*, being the most excellent of mankind, as the *first-fruits* were judged to be the best of the harvest. *Which are written in heaven* — The firstborn of Israel were enrolled by Moses in catalogues kept on earth, but these are registered in heaven as citizens of the New Jerusalem, and entitled to all the privileges and immunities of the church of God, whether militant or triumphant. See note on [Phlm] 1:23, and Php 4:3.⁷ *And to God the Judge of all* — Instead of standing afar off, as your fathers did at Sinai, you are allowed to draw near to God as to a friend and father, and to have intercourse and communion with him, who, as *Judge of all*, will reward you with a crown of

glory, and inflict on your persecutors con-
dign punishment. *And to the spirits of just,*
or righteous, *men made perfect* — Name-
ly, the spirits of the saints in paradise, with
whom the saints on earth have communion
by faith, hope, and love, and make up one
body with them. These are said to be *made*
perfect, because, being justified before God,
and fully sanctified in their natures, they are
completely holy; and being freed from all
the infirmities of the body, are perfected in
a much higher sense than any who are still
on earth. (END QUOTE)

Because of the saint's connection to the Son of God, the Christian's own destiny is secured. Heaven is now his rightful home, and God has given him claim to it as his possession. It is this spiritual point that the apostle is endeavoring to both disclose and convey, that the entire process of salvation—from being saved from sin, to being raised and seated with Christ in heavenly places—has already (past tense), been wholly completed, finalized, and decided. The work of God's purpose to save the sinner is done, His people's full salvation ratified, and only time is needed for all of God's other purposes for the chosen to be fulfilled. And although the believer is not bodily present with Christ in heaven, heaven now is his; he can claim it as his own, and it will forever remain so by divine right. What God has said will be; what God has said has been done, is done.⁸ This undoubtedly includes those previously dead in trespasses and sin, being *quicken*ed, *raised*, and *seated together* with Christ Jesus, in

6 Rev. 14:4 *These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb.*

7 Phlm. 1:23 *There salute thee Epaphras, my fellowprisoner in Christ Jesus;* Phil. 4:3 *And I intreat thee also, true yokefellow, help those women which laboured with me in the gospel, with Clement also, and with other my fellowlabourers, whose names are in the book of life.*

8 Isa. 14:24 *The LORD of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand:*

Isa. 46:9-10 *Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me, ¹⁰Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure:*

Ezek. 12:25 *For I am the LORD: I will speak, and the word that I shall speak shall come to pass...*

the same heavenly region and domain their Savior now inhabits.

So powerful and full of grace is God's plan of salvation, that not only is life recovered, but heavenly exaltation has occurred. This hidden plan of the sinner's redemption⁹ far exceeds being freed from earthly sin and death, but extends to being risen and seated with the Lord Jesus Christ in heaven. To be raised with the Son of God and seated with Him where He presently sits, is to share in the glory and honor of Christ.¹⁰ It is this partaking with the *King of glory*,¹¹ which is the believer's greatest hope. (Ps. 24:10) *Who is this King of glory? The LORD of hosts, he is the King of glory. Selah.*

(Barnes' Notes on the Bible, Ps. 24:10) *Who is this King of glory?*—See the notes at Psalm 24:8.¹²

The Lord of hosts, he is the King of glory—On the meaning of the phrase, “the Lord of hosts,” see the notes at Isaiah 1:9.¹³ The essential idea is, that God rules over the universe of worlds considered as marshalled in order, or arrayed as hosts or armies are for battle. All are under His command. The stars in the sky, that seem to be marshalled and led forth in such perfect and beautiful order—the inhabitants of heaven in their different orders and ranks—all these acknowledge Him, and submit to Him as the supreme God. In the close of the psalm, therefore, there is an exact accordance with the thought in the beginning, that God is the Sovereign Ruler of the universe, and that He should everywhere be recognized and regarded as such. (END QUOTE)

The saint's union with Christ ensures that the penalty of death for sin has been paid,¹⁴ through Jesus receiving its full and fi-

9 I Cor. 2:8 *Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory.*

10 Rom. 5:2 *By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.*

Rom. 8:17 *And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.*

Rom. 8:30 *Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.*

Phil. 3:20–21 *For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: ²¹Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.*

I John 3:2 *Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.*

II Pet. 1:3 *According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue:*

11 Matt. 16:27 *For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.*

I Cor. 2:8 *Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory.*

Jas. 2:1 *My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons.*

12 Ps. 24:8 *Who is this King of glory? The LORD strong and mighty, the LORD mighty in battle.*

13 Isa. 1:9 *Except the LORD of hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah.*

14 Col. 2:13–14 *And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses; ¹⁴Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross;*

Luke 7:36–48 *And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat. ³⁷And, behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment, ³⁸And stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment. ³⁹Now when the Pharisee which had bidden him saw it, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him: for she is a sinner. ⁴⁰And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on. ⁴¹There was a certain creditor which had two*

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nal punishment on the cross.¹⁵ But not only has the wrath of God for sin been removed, but also the eternal life of the Savior and His ascension into the heavens, has been imparted and imputed to the Lord's new sons. Through their union with the Son of God and the regeneration He produces in them,¹⁶ Christ's own ascension into heaven has provided for His people's glorious entrance into it. His being received up into glory a precursor to their own future glorified state. Ultimately, all that the Christian has been given through the grace, mercy, and the goodness of God, is in direct correlation to Jesus' own death, resurrection, ascension, and present, preeminent and permanent heavenly glorification.

(*Barnes' Notes on the Bible*, Eph. 2:6) We become dead to the world in virtue of his death; we become alive unto God in virtue of his resurrection. (END QUOTE)

Every true Christian's home is now—by divine right, and according to established

*debtors: the one owed five hundred pence, and the other fifty.*⁴² And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most?⁴³ Simon answered and said, I suppose that he, to whom he forgave most. And he said unto him, Thou hast rightly judged.⁴⁴ And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with the hairs of her head.⁴⁵ Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet.⁴⁶ My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment.⁴⁷ Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little.⁴⁸ And he said unto her, Thy sins are forgiven.

Rom. 5:8–9 But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.⁹ Much more then, being now justified by his blood, we shall be saved from wrath through him.

15 Ezek. 18:20 The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him.

16 Col. 1:27 To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:

II Cor. 5:17 Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.

Gal. 2:20 I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

John 14:17 Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.

17 II Cor. 1:22 Who hath also sealed us, and given the earnest of the Spirit in our hearts.

Eph. 4:30 And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.

18 Matt. 7:22 Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

I Cor. 13:2 And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

biblical truth—in heaven. Though the full realization of this future celestial habitation can only through faith be anticipated, the Holy Spirit, which every Christian now possesses, is a token and a pledge that all God's promises in His Son, in relationship to the church, shall be fulfilled.¹⁷ (Eph. 1:13–14) *In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.*

(*Benson Commentary*, Eph. 1:13) This sealing of the Spirit produces, in every man that possesses it, a new nature, whereby he is marked, or declared to be, the son of God; a mark which, as Macknight observes, is to him a stronger evidence of his title to eternal life, than if he possessed the miraculous gifts. See on Matthew 7:22; 1 Corinthians 13:2.¹⁸ (END QUOTE)

The Spirit of God is the earnest, the token, that all that God has promised in His Son will one day be a realized heavenly reality. The Scripture speaks in the past tense regarding these newly revealed revelations, simply because they are future certainties.

(Jamieson-Fausset-Brown Bible Commentary, Eph. 2:6) Believers are bodily in heaven in point of right, and virtually so in spirit, and have each their own place assigned there, which in due time they shall take possession of (Php 3:20, 21) [For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.]. (END QUOTE)

Ephesians 2:7 That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus.

The *he* Who is spoken of is God, Who shall continue throughout the *ages to come* to extend the *riches of his grace* and favor upon His newly regenerated heavenly sons. The grace of God does not cease being directed towards the Christian once in heaven, but shall continue to be displayed throughout eternity. It is love, goodness, kindness, and benevolence which is the rule of heaven, and these manifestations of grace shall continually

be displayed through *Christ Jesus* in the world to come. Just as Jesus Christ will be the Lord's agent in administering divine judgment and justice in the world,¹⁹ so shall He be the means through which *the exceeding riches of his (God's) grace* is bestowed upon God's new sons in heaven. It was God's Son, Christ Jesus, Who provided the right to heaven,²⁰ and He, Whom God shall continue to bless His people through.

Ephesians 2:8 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:

It is critical to properly understand that the origin of all salvation is God's work and not our own. Understandably, all heavenly salvation and future glorification of the church has the Lord's divine purpose as its cause. It is neither given nor imparted through any human personal merit or worth.

(Jamieson-Fausset-Brown Bible Commentary, Eph. 2:8) "God justifies the believing man, not for the worthiness of his belief, but for the worthiness of Him in whom he believes" [Hooker]. (END QUOTE)

Once it is truly understood that it is by *grace* that men are saved, then it becomes apparent that the Lord has opened salvation to all.²¹ If salvation were by human merit, work, worth, or virtue, then

¹⁹ *John 5:22 For the Father judgeth no man, but hath committed all judgment unto the Son: Acts 17:31 Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.*

II Cor. 5:10 For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

Acts 10:42 And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead.

John 5:27 And hath given him authority to execute judgment also, because he is the Son of man.

Rom. 2:16 In the day when God shall judge the secrets of men by Jesus Christ according to my gospel.

I Pet. 4:5 Who shall give account to him that is ready to judge the quick and the dead.

²⁰ *John 1:12 But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:*

²¹ *I Tim. 2:4 Who will have all men to be saved, and to come unto the knowledge of the truth.*

II Pet. 3:9 The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.

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it would undoubtedly, like with all things human, have varying degrees of ability to ensure redemption. But, because sinners are saved by *grace through faith*, what cannot be possessed through human means, can be received through God's unmerited favor. Sinners also are justified by whom they believe in, and not merely that they have believed. Thus, it is the worth of the Savior, and not simply the faith of the sinner that actually saves. When this is properly understood, then not even faith can be deemed as some sort of spiritual merit which produces salvation. It is not that we have believed which actually saves us, but Whom we have believed upon.

(II Tim. 1:9) *Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began.* Neither the call, nor the salvation of the Christian, stems from his own worth or will. Because the purpose to save the lost existed long before the world began, then no part of their redemption existed because of some inherent goodness within them. Because the timing of the Lord's plan to save existed before even the world's formation, this proves that all who have been redeemed from sin, have the Lord alone to thank as the origin of their salvation. Salvation is by motive, intent, and design, but none of this intent, motive, and design, came from man, but from God.

Which was given us in Christ Jesus. There is no other name under heaven whereby men can be saved, simply because there is no other salvation offered, which has not Jesus Christ as the means of God saving

man. Hence, both the call to heaven, and the salvation afforded because of it, was given *in Christ Jesus*. It is through Him, Whom God has purposed to save mankind, and apart from Him, God's hope to save cannot be accomplished. (Acts 4:12) *Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.*

(*Barnes' Notes on the Bible*, Acts 4:12) *Given* —In this word it is implied that "salvation" has its origin in God; that a Saviour for people must be given by him; and that salvation cannot be originated by any power among people. (END QUOTE)

If we consider the process by which earthly children are both conceived and born, which results in their being brought forth into the world, through nothing of, or in themselves, then it is easy to see how all birth, is not truly connected to the one being birthed. If this is true concerning those born of the flesh, is it any less true of those born of the Spirit? All birth therefore, whether it is earthly or heavenly, originates outside the one conceived. By this it can be understood that all heavenly sonship must be the work of God, simply because it cannot be the work of ourselves.

Ephesians 2:9 Not of works, lest any man should boast.

It is because salvation is by grace and is God's plan to save men, that every ounce of room for human boasting is excluded. Sinners also, because of their prideful and self-centered nature, are prone to boast and glory in themselves,²² through foolishly concluding that something innately

I Tim. 2:4 Who will have all men to be saved, and to come unto the knowledge of the truth.

²² *Jas. 4:16 But now ye rejoice in your boastings: all such rejoicing is evil.*

Jer. 9:23 Thus saith the LORD, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches:

Ps. 94:4 How long shall they utter and speak hard things? and all the workers of iniquity boast themselves?
Jas. 3:5 Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth!

good lay within themselves, and it is this that has contributed to, or even produced, their salvation. The more proud a man or woman is, the less is actually needed to puff themselves up, and consequently think themselves individually worthy of that which only godly generosity, altruism, and charitableness does provide. Practically, there is nothing in man, or of man, that could warrant the Lord saving him. For this monumental task of saving a race which has rebelled against the Lord since its conception, only imparted divine *grace* has accomplished, what human merit, never could.

Ephesians 2:10 For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

The child of God is by all accounts the work of God. He has been created in Christ Jesus unto good works, and also ordained to walk in them.

(*Ellicott's Commentary for English Readers*, Eph. 2:10) *We are his workmanship.*—This verse, on the contrary, is unique and remarkable, characteristic of the idea with which this Epistle starts—the election and predestination of God, making us what we are—and applying it very strikingly, not only to the first regeneration, but even to the good works

which follow it. The word rendered “workmanship” is only used elsewhere in Romans 1:20,²³ where it is applied to the “works” of God in creation. Probably here also it does not exclude our first creation. We are His wholly and absolutely. But the next clause shows that St. Paul refers especially to the “new creation” in Christ Jesus.

Created in Christ Jesus.—This creation, when spoken of distinctively, is the “new creation” (2Corinthians 5:17; Galatians 6:15);²⁴ as, indeed, is the case below (Ephesians 2:15),²⁵ “to create in Himself . . . one new man.” In this passage, however, St. Paul dwells, not on distinction from the old creation, but rather on analogy to it; in both we are simply God’s creatures.

Unto good works.—Properly, on the basis (or, condition) of good works (as in Galatians 5:13; 1Thessalonians 4:17; 2Timothy 2:14²⁶). The good works, in themselves future, being (as the next clause shows) contemplated as already existent in God’s foreknowledge, and as an inseparable characteristic of the regenerate life. (END QUOTE)

Where an unsaved man desires to be his own man, the Christian’s contentment lies in God Who has created him. No longer desiring to go his own way,²⁷ the saint will pursue searching for God’s will for his life. The contrast between saint and sinner, cannot be more vividly seen nor demonstrated.

Prov. 25:14 Whoso boasteth himself of a false gift is like clouds and wind without rain.

23 Rom. 1:20 For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse:

24 II Cor. 5:17 Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.

Gal. 6:15 For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature.

25 Eph. 2:15 Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace;

26 Gal. 5:13 For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another.

I Thess. 4:17 Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

II Tim. 2:14 Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers.

27 Isa. 53:6 All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all.

John 6:66 From that time many of his disciples went back, and walked no more with him.

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(Barnes' Notes on the Bible, Eph. 2:10) *For we are his workmanship* — We are his “making” — *ποίημα ποιῆμα*. That is, we are “created or formed” by him, not only in the general sense in which all things are made by him, but in that special sense which is denoted by the new creation; see the notes at 2 Corinthians 5:17.²⁸ Whatever of peace, or hope, or purity we have, has been produced by his agency on the soul. (END QUOTE)

All who have ever been made the people of God, individually²⁹ or collectively,³⁰

from the Jew in the Old Testament, to the church of God in the New, are without question the children of God according to divine purpose. (Isa. 43:21) *This people have I formed for myself; they shall shew forth my praise*. To be formed by God, is also directly related to being redeemed by Him. To be *created* anew, through regeneration,³¹ in *Christ Jesus*, therefore is in effect, redemption itself. So that once divine sonship has been established, the

28 *II Corin. 5:17 Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.*

29 *Jer. 1:5 Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations.*

John 6:44 No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.

Rom. 9:9–18 For this is the word of promise, At this time will I come, and Sarah shall have a son. ¹⁰And not only this; but when Rebecca also had conceived by one, even by our father Isaac; ¹¹(For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;) ¹²It was said unto her, The elder shall serve the younger. ¹³As it is written, Jacob have I loved, but Esau have I hated. ¹⁴What shall we say then? Is there unrighteousness with God? God forbid. ¹⁵For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. ¹⁶So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. ¹⁷For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth. ¹⁸Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth.

John 15:16 Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.

Rom. 8:29–30 For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. ³⁰Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

30 *Deut. 7:6–8 For thou art a holy people unto the LORD thy God: the LORD thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth. ⁷The LORD did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people: ⁸But because the LORD loved you, and because he would keep the oath which he had sworn unto your fathers, hath the LORD brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt.*

Rom. 9:22–24 What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction: ²³And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, ²⁴Even us, whom he hath called, not of the Jews only, but also of the Gentiles?

I Pet. 2:9 But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light;

Rom. 8:28 And we know that all things work together for good to them that love God, to them who are the called according to his purpose.

31 *Tit. 3:5 Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;*

John 3:2–7 The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him. ³Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. ⁴Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? ⁵Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. ⁶That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. ⁷Marvel not that I said unto thee, Ye must be born again.

certainty of heavenly redemption has also been accomplished.

Created in Christ Jesus unto good works. Every true child of God has been eternally purposed to do good in Christ's name. Following the example of their Savior, those chosen in God's Son,³² and made new creatures through Him, are purposed to live out their lives doing good in His name. This was the Lord's mission, and so should it be His peoples'. (Acts 10:38) *How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him.* It was Christ Who was set apart and anointed to do good, and it should be His people's primary purpose and aim in life, to live no different than this. To also do any good, there must be sufficient power and resources to accomplish it. To do divine good, requires the Lord's Holy Spirit, both prompting and producing God's good pleasure being manifested

in the world. It is this *Spirit of the Lord*, which was upon the Lord Jesus, which was the genesis that recovered sight to the blind, and set at liberty those who were bruised. Through the power³³ and influence of the Spirit of God, Jesus revealed the goodness of God to the world. (Luke 4:18) *The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised.* It is this same *Spirit of the Lord*, though not given in the same measure as possessed by Jesus Christ,³⁴ that equips God's new sons for their call to do good. By the Holy Spirit's presence in the world is the divine good that the Lord desires to accomplish in this world produced. To do good is the will of God for all men.³⁵ To be filled with God's Holy Spirit allows this holy purpose to actually be accomplished through the goodness and heart

32 Eph. 1:4 *According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:*

33 Matt. 4:23 *And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people.*

Matt. 8:16 *When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with his word, and healed all that were sick:*

Luke 6:19 *And the whole multitude sought to touch him: for there went virtue out of him, and healed them all.*

Luke 7:12-15 *Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her. ¹³And when the Lord saw her, he had compassion on her, and said unto her, Weep not. ¹⁴And he came and touched the bier: and they that bare him stood still. And he said, Young man, I say unto thee, Arise. ¹⁵And he that was dead sat up, and began to speak. And he delivered him to his mother.*

John 9:6-7 *When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay, ⁷And said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing.*

Mark 2:5,12 *When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee... ¹²And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.*

Luke 7:12-15 *Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her. ¹³And when the Lord saw her, he had compassion on her, and said unto her, Weep not. ¹⁴And he came and touched the bier: and they that bare him stood still. And he said, Young man, I say unto thee, Arise. ¹⁵And he that was dead sat up, and began to speak. And he delivered him to his mother.*

34 John 3:34 *For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him.*

35 Jas. 4:17 *Therefore to him that knoweth to do good, and doeth it not, to him it is sin.*

Ps. 37:27 *Depart from evil, and do good; and dwell for evermore.*

Prov. 3:27 *Withhold not good from them to whom it is due, when it is in the power of thine hand to do it.*

To the Praise of the Glory of His Grace

of the Son of God, living within the newly created child of God.³⁶

Which God hath before ordained that we should walk in them. It is not simply that the Lord hath ordained believers to eternal life, but also that He has prepared beforehand they should fulfill His mission in this life. Hence, just as the call to be saved relates to being chosen,³⁷ so is the call to do good connected to being ordained to do so. Just as the Christian has been ordained to life, so has the life God has purposed him to live, been ordained by God. Psalms speaks of how the Lord is both the Architect and Fabricator of all life: (Ps. 139:16) *Thine eyes did see my substance, yet being unperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them.*

(Benson Commentary, Ps. 139:16) *Thine eyes did see my substance* — Hebrews גלג, *my rude mass*, as Dr. Waterland renders the word: *massa rudis et intricata adhuc*, says Buxtorf, *neque in veram formam evoluta, a*

mass, yet rude and entangled, and not unfolded into proper form. When the matter, out of which I was made, was an unshapen embryo, without any form, it was visible to thee how every part, however minute, would be wrought; *and in thy book all my members were written* — Before any of them were in being they lay open before thy eyes, and were discerned by thee as clearly as if the plan of them had been drawn in a book. Thy eternal wisdom formed the plan, and according to that, thy almighty power raised the structure. The allusion to the needlework seems to be still carried on. “As the embroiderer hath his book or pattern before him, to which he always recurs; so by a method as exact were *all my members in continuance fashioned*; and as from the rude skeins of silk, under the artificer’s hands, there at length arises an unexpected beauty, and an accurate harmony of colours and proportions; so, by the skill of the divine workman, is a shapeless mass wrought into the most curious texture of parts, most skilfully interwoven and connected with each other, until it becomes a body harmoniously diversified with all the limbs and lineaments of a man, not one of which at first appeared, any more than the figures were to be seen in the ball of silk. (END QUOTE)

36 II Cor. 13:5 *Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?*

Rom. 8:10 *And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness.*

Gal. 1:15–16 *But when it pleased God, who separated me from my mother’s womb, and called me by his grace,* ¹⁶*To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood:*

Gal. 2:20 *I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.*

Col. 1:27 *To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:*

37 John 15:16 *Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.*

Eph. 4:1 *I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called,*

Eph. 1:4 *According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:*