

To the Praise of the Glory of His Grace

Ephesians 1:20–2:5

Ephesians 1:20 *Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places,*

HERE we have a continuation of the subject matter of the previous verse,¹ in which the power that will be exerted toward the Christian is directly paralleled with the power that God has already exerted upon Christ. Thus, *the exceeding greatness of his power to us-ward us who believe* has already been openly demonstrated upon the One in Whom we have believed, *which he wrought in Christ, when he raised him from the dead*. It is this resurrection power that the apostle prays the Ephesians might become enlightened to, a celestial power already evinced in raising Jesus from the dead and setting Him at God's *own right hand in heavenly places*. The Christian's destiny will mimic the Savior's destiny. The power that has been exerted upon Him will also be exercised upon those who have believed in Him.

(Ellicott's Commentary for English Readers, Eph. 1:20) *Which he wrought in Christ*.—The reality of the work of God upon us is insured by the reality of that work upon the true Son of Man, whose members we are, in His resurrection, His ascension, His exaltation over all things at the right hand of God, and His headship of the Church.

Ephesians 1:21 *Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come:*

The language is both strong and expressive in revealing the level of Christ's exaltation. Because Jesus first came down to the earth² and then descended into the *lower parts of the earth*,³ God has decreed that His name, and His person should be exalted more highly than all other worldly and heavenly powers. The Greek word for *high above* is #5231 *hyper-anó*. Strong's defines it as "far above." Its definition is "from *hyper* and *ano*; above upward, i.e. greatly higher (in place or rank)—far above, over." The humiliation that Christ exhibited⁴ in coming to man

1 Eph. 1:19 *And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power,*

2 John 6:38 *For I came down from heaven, not to do mine own will, but the will of him that sent me.*

John 6:51 *I am the living bread which came down from heaven...*

John 3:13 *And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.*

3 Eph. 4:9 *(Now that he ascended, what is it but that he also descended first into the lower parts of the earth?)*

4 Matt. 27:27–30 *Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of soldiers. ²⁸And they stripped him, and put on him a scarlet robe. ²⁹And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews! ³⁰And they spit upon him, and took the reed, and smote him on the head.*

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in the form of a servant and dying for sin is in direct contrast to the glorification He now possesses. Because Jesus was willing to assume the form of a servant on earth,⁵ God has exalted Him to the highest degree of heavenly honor and glory.⁶ The extent of Jesus' ascension is far above His descent, and well beyond all things, including angels and men, who have ever risen in power either upon the earth or in heaven. This includes every principality,⁷ authority,⁸ power,⁹ and dominion¹⁰ ever named or that will be named. The point the apostle is laboring to make is that Jesus has been exalted far above every

conceivable power that has even been or will be, and it is this power that will be exerted toward the members of His body, in whom He now eternally abides.¹¹

Because of their union with the Head, Christ's body's spiritual glorification is secured. Because of the intimate and close relationship that God's new sons possess with the King of heaven,¹² they are guaranteed to share in His upcoming public and universal glorification. The Son of God's glorification therefore was always purposed by God to include those purposed for heaven and their glorification

Mark 15:19–20 And they smote him on the head with a reed, and did spit upon him, and bowing their knees worshipped him. ²⁰And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him.

John 19:1–3 Then Pilate therefore took Jesus, and scourged him. ²And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe, ³And said, Hail, King of the Jews! and they smote him with their hands.

5 Phil. 2:7 But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:

6 Phil. 2:10–11 That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; ¹¹And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

7 principality – #746 arché – beginning, origin

8 authority – #1849 exousia – power to act, authority

9 power – #1411 dunamis – (miraculous) power, might, strength

10 dominion – #2963 kuriotés – lordship

11 Gal. 4:6–7 And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. ⁷Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ. John 14:23 Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.

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

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.

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

12 Rev. 1:5–6 And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, ⁶And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen.

Rev. 3:20–21 Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. ²¹To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.

with Him,¹³ in whom now the Christ Spirit both abides and lives.¹⁴

(*Jamieson-Fausset-Brown Bible Commentary*, Eph. 1:21) The higher is His honor, the greater is that of His people, who are His members joined to Him, the Head.

Ephesians 1:22 And hath put all things under his feet, and gave him to be the head over all things to the church,

And hath put all things under his feet. The reference here is to Psalm 110:1 (*The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool*). The God Who has placed all things under the feet of His Son is the same God, Who has given His Son headship, rulership, and lordship over all things related to the church.

(*Benson Commentary*, Eph. 1:22) *And gave him to be head over all things to the church* — As it is here declared that Christ is raised to universal dominion for the sake of his church, that is, for the noble purpose of erecting and establishing it, and uniting the angels who are in heaven, and all the good men, who have lived and are to live on earth, in one harmonious society, that they may worship and serve God together, and be happy in one another's society to all eternity, it was necessary for accomplishing this grand purpose, that the evil angels should be subjected to him; and even that the material fabric of the world, with every thing it contains, should

be under his direction, that he might order all the events befalling his people, in such a manner as to promote their holiness, and prepare them for heaven.

If Jesus was not given power over all of creation, then it would have remained possible that another force could interrupt God's eternal purposes for the church through His Son. To therefore ensure His Son's eternal exaltation, and those chosen in Him, a similar call to glory, there must not be any power either in heaven or upon the earth that could exceed the power given to Christ—simply because the exceeding greatness of the power and authority given to the Son ensures, because of Christ's present heavenly authority, that all God's purposes in Him will be fulfilled.

And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth (Matt. 28:18). For God to reign eternally and become all in all, His Son must be given complete power and supremacy over all things both in heaven and upon the earth in order that all creation will again be brought together into complete submission and subjection to God. Thus, it is through the universal authority and power imparted to the Son that the Son's heavenly position is secured, His people's salvation is guaranteed, and the certainty of God's ultimate supremacy over all of creation established.¹⁵ Christ's

13 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:

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.

Col. 3:4 When Christ, who is our life, shall appear, then shall ye also appear with him in glory.

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.

Rom. 8:18 For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.

14 Gal. 4:6 And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

15 1 Cor. 15:28 And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

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present spiritual authority and power ensure this.

(*Barnes' Notes on the Bible*, Matt. 28:18) It is in reference to this, doubtless, that he speaks here power or authority committed to him over all things, that he might redeem, defend, and save the church purchased with his own blood. His mediatorial government extends, therefore, over the material world, over angels, over devils, over wicked men, and over his own people.

Ephesians 1:23 Which is his body, the fulness of him that filleth all in all.

The church spoken of previously, which consists of those called to heaven through Jesus, is said not to be just part of heaven but actually a part of its King. What is true in marriage, in which the figure is used that two become one,¹⁶ is actually more personified when the Scripture reveals here that two are one. So intimate is the relationship of those who have believed upon the Son of God that it is said they are literally part of Him. He is their Head; they are His body. He is crucial to their happiness and fullness, just as they are to His. To therefore be saved through faith in Jesus Christ is to ultimately be spiritually engrafted into the prophecies concerning

the Messiah¹⁷ and integrated into Christ's own future spiritual glorification.

The fulness of him that filleth all in all. It is the church that fills up Christ and fully exhibits His glorification, and then Christ, Who fills the church *with all the fulness of God*.¹⁸ The Scripture thus reveals that the body of Christ is the fullness of Christ in that it completes His glorification and in that He subsequently fills those called to heaven through Himself with the gifts, grace, and fullness of God. *And of his fulness have all we received, and grace for grace* (John 1:16).

(*Matthew Poole's Commentary*, John 1:16) *And of his fulness have all we received*; of that plenty of grace which Christ hath, (who hath not the Spirit given him *by measure*, John 3:34,¹⁹ as other saints have, Acts 2:4,6,8²⁰), we who by nature are void of grace, whether taken for the favour of God, or gracious habits, have received, as the skirts of Aaron's garment received the oil which was plentifully poured out on Aaron's head.

(*Barnes' Notes on the Bible*, Eph. 1:23) *The fulness of him*—The word rendered here as “fulness”—πλήρωμα *plērōma*—means properly, that with which anything is filled; the filling up; the contents; notes, Romans

16 Eph. 5:31–32 *For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh.* ³²*This is a great mystery: but I speak concerning Christ and the church.*

17 Rom. 11:17–24 *And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree;* ¹⁸*Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee.* ¹⁹*Thou wilt say then, The branches were broken off, that I might be grafted in.* ²⁰*Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear:* ²¹*For if God spared not the natural branches, take heed lest he also spare not thee.* ²²*Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off.* ²³*And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graft them in again.* ²⁴*For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural branches, be grafted into their own olive tree?*

18 Eph. 3:19 *And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.*

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

20 Acts 2:4, 6, 8 *And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. ...* ⁶*Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. ...* ⁸*And how hear we every man in our own tongue, wherein we were born?*

11:12.²¹ ... It seems probable that the sense is, that the church is the “completion or filling up” of his power and glory. It is that without which his dominion would not be complete. He has control over the angels and over distant worlds; but, his dominion would not be complete without the control over his church, and that is so glorious, that it “fills up” the honor of the universal dominion, and makes his empire complete.

No exaltation of the Son of God would be complete without those whom the Lord purposed Jesus should bring to heaven, then completing and filling up His own glorification. The body is therefore that which fills up the Savior and makes His glory complete, even as the Head fills each and every member in His body with the fullness of God. This is practically evidenced when Christ fills His members with the Spirit,²² imparts to them degrees of His own spiritual power and authority,²³ and ultimately completes through Himself all those called to heaven.²⁴

Ephesians 2:1 And you hath he quickened, who were dead in trespasses and sins;

Like all things dead, there is absolutely no power in those born *dead in trespasses and sins* to recover themselves from death.

This is true with anything breathless, and it is equally true when men are dead in their sins, as nothing dead, which has passed from life to death and has expired from the land of the living, can recover itself to again become alive on its own. To be made alive is an act that only celestial power and authority can accomplish. It is something that the Lord Himself must do and cannot be done through any innate or natural ability possessed by man. It is God Who first gave life and only He Who can recover those dead, who have through sin forfeited it.²⁵

The Greek words describing the state sinners are in, which constitutes their death, are #3900 *paraptóma* (trespasses), and #266 *hamartia* (sins). *Paraptóma*, the Greek word for *trespasses*, is defined by *Stong's* as “a false step, a trespass.” *HELPS Word-studies* defines the word, “properly, fall away after being close-beside, i.e. a lapse (deviation) from the truth; an error, ‘slip up’; wrong doing that can be (relatively) unconscious, ‘non-deliberate.’” *Hamartia*, the Greek word for “sins” is defined by *Strong's* as “a sin, failure.” *HELPS Word-studies* defines the word, “*hamartía* (a feminine noun derived from 1 /A ‘not’ and 3313 /*méros*, ‘a

21 Rom. 11:12 Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness?

22 John 16:7 Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.

Eph. 1:13 In whom [Christ] 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,

23 Luke 9:1–2 Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases. ²And he sent them to preach the kingdom of God, and to heal the sick.

Luke 10:19 Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you.

Acts 1:8 But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.

Matt. 10:1 And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.

Eph. 3:20 Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us,

24 Col. 2:10 And ye are complete in him, which is the head of all principality and power:

25 John 11:43–44 And when he thus had spoken, he cried with a loud voice, Lazarus, come forth. ⁴⁴And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

part, share of’)—properly, no-share (‘no part of’); loss (forfeiture) because not hitting the target; sin (missing the mark).” Both words are brought together in this verse to stress that though sinners may not know it (nothing dead is really aware of anything), they have missed the mark of standing approved before God. It is this state of being dead in trespasses and sins, thus, wholly missing the mark of being accepted or approved by the Lord, that is true of every fleshly born man. He who is dead in sin is actually without any true understanding of being in sin or any deep awareness of God, Who is trying to redeem him from it. To a dead man there is neither perception of actual sins committed against the Lord nor any true awareness of his own unregenerate state, which makes him unacceptable to Him. The dead know nothing at all, and those dead in sin are as dead to God as they are to the carnal nature, which makes them unapproved, inexcusable, and useless to Him.²⁶

(*Ellicott’s Commentary for English Readers*, Eph. 2:1) *Trespasses and sins*.—These two words, more often used separately, are here brought together, to form a climax. The word rendered “trespass” signifies a “swerving aside and falling”; the word rendered “sins” is generally used by St. Paul in the singular to denote “sin” in the abstract, and signifies an entire “missing of the mark” of life.

(*Barnes’ Notes on the Bible*, Eph. 2:1) It is affirmed here of those to whom Paul wrote at Ephesus, that before they were converted, they were “dead in sins.” There is not anywhere a more explicit proof of depravity than this, and no stronger language can be used. They were “dead” in relation to that to which they afterward became alive—i. e., to holiness.

Ephesians 2:2 Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience:

Men by nature are born in sin.²⁷ Just as it is the devil who first introduced sin and apostasy to Adam and Eve,²⁸ it is also this same *prince of the power of the air* who is described as that apostate *spirit* that works today in the *children of disobedience*. Just as there are fallen men, so are there fallen spirits; inhabiting the evil world that all mankind is born into. This present world testifies and furnishes proof of both. *In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them* (II Cor. 4:4).

(*Barnes’ Notes on the Bible*, II Cor. 4:4) *he rules in the hearts and lives of all wicked people*—and the world is full of wicked people. They obey him, and submit to his will in executing fraud, and rapine, and piracy, and murder, and adultery, and lewdness; in wars and fightings; in their amusements and pastimes; in dishonesty and falsehood. The dominion of Satan over this world has been, and is still almost universal and absolute; nor has the lapse of 1,800 years rendered the appellation improper as descriptive of his influence, that he is the god of this world. The world pursues his plans; yields to his temptations; neglects, or rejects the reign of God as he pleases; and submits to his scepter, and is still full of abomination cruelty, and pollution, as he desires it to be.

The word *worketh* is the Greek word #1754 *energeó*, defined by *Strong’s* as “to be at work, to work, to do.” *HELPS Word-studies* defines *energeó*, “properly, *energize*, working in a situation which

26 Ps. 73:22 *So foolish was I, and ignorant: I was as a beast before thee.*

27 Ps. 51:5 *Behold, I was shapen in iniquity; and in sin did my mother conceive me.*

28 Gen. 3:4–5 *And the serpent said unto the woman, Ye shall not surely die: For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.*

brings it from one stage (point) to the next, like an electrical current *energizing* a wire, bringing it to a *shining light bulb*.” By these definitions it is observed that the devil is actively, industriously, and conscientiously working both in and among the *children of disobedience* to reject divine will and rebel against heavenly sovereignty. Satan also does not stop, pause, or take any reprieve from his continuing revolt against the Lord and all things holy and good. He is always and continually at *work*; consequently, to foolishly assume that after one evil work is accomplished another is not purposed to follow is not to know the great extent of the prince of this world’s traitorous mission and his continued evil agenda against the Lord and divine rule. Ultimately the world’s leader of sin, who first introduced the idea to sin against God, is as diligently at work today to lead his descendants into greater spiritual law-breaking activities as he deceptively led our first parents to spiritually apostatize. There are *children of disobedience* even as there are children of God; hence, where Satan exercises spiritual influence on those born in trespasses and sin, God exercises spiritual influence within those born of Him through His Son.²⁹ Practically, there always will be vigorous and vehement conflict with those influenced and under the control of Satan and those choosing to be submissive to the Lord and His divine will for man.³⁰

Ephesians 2:3 Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.

Before any child of God became to be led by the Spirit of God,³¹ he was previously led and enslaved by the lusts and carnal desires of the flesh and the mind. To be led by the flesh is to succumb to the desires and promptings of it. It is to be subjugated to a fallen nature, which is separate and opposed to all things holy. Religion also can do nothing to help in removing the propensities of the flesh in an unsaved man, even with continued religious observance, without spiritual regeneration, which actually changes him.³² At best, religion attempts to reform the outside of the cup but can actually do nothing to clean the inside,³³ where the real origin of sin lives, thrives, and makes its abode.³⁴

(*Barnes’ Notes on the Bible*, Eph. 2:3) “will of the flesh” is that to which the flesh, or the unrenewed nature of man, prompts; and Paul says that all had been engaged in fulfilling those fleshly propensities. This was clearly true of the pagan, and it was no less true of the unconverted Jew that he lived for himself, and sought to gratify the purposes of a depraved nature, though it might manifest itself in a way different from the pagan.

29 Phil. 2:13 *For it is God which worketh in you both to will and to do of his good pleasure.*

30 Gal. 5:17 *For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.*

31 Rom. 8:14 *For as many as are led by the Spirit of God, they are the sons of God.*

32 Titus 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;*

Ezek. 36:26 *A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.*

Col. 3:10 *And have put on the new man, which is renewed in knowledge after the image of him that created him:*
33 Matt. 23:26 *Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also.*

34 Matt. 15:11 *Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man.*

Matt. 5:28 *But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.*

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And were by nature the children of wrath. It is not favor that those born of the flesh are born into, but *wrath*. The Scripture therefore advances the argument that the *children of disobedience* are, because of their fleshly birth, objects of divine *wrath*. The Greek word for *wrath* is #3709 *orgé*. Strong's defines it as "impulse, wrath." HELPS Word-study defines the word as "from *orgáo*, 'to teem, swelling . . . (referring to God's) fixed, controlled, passionate feeling against sin."

(Barnes' Notes on the Bible, Eph. 2:2) *The children of wrath*—Exposed to wrath, or liable to wrath. They did not by nature inherit holiness; they inherited that which would subject; them to wrath.

It is not until a man is born of the Spirit³⁵ that he is separated from those born of the flesh. There are but two natures to be born of—one of the flesh and one of the Spirit—and each are completely contrary the one to the other.³⁶ Each nature has a different origin, and each nature possesses distinct fruits. The works of those born of the flesh include *adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like* (Gal. 5:19–21). The fruit of those born of the Spirit is described in Galatians 5:22–23 as *love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law*.

The gospel of John also speaks of the two natures. *That which is born of the flesh is*

flesh; and that which is born of the Spirit is spirit (John 3:6) .

(Jamieson-Fausset-Brown Bible Commentary, John 3:6) *That which is born, &c.*—A great universal proposition; "That which is begotten carries within itself the nature of that which begat it" [Olshausen].

The book of Romans reveals the spiritual depravity and dead spiritual nature of those in the world, dead in sin and without the Spirit of Christ.

Romans 3:10–12 *As it is written, There is none righteous, no, not one:*

¹¹ *There is none that understandeth, there is none that seeketh after God.*

¹² *They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.*

What these verses reveal is not simply what a few evil men are but what all mankind is. It is not merely the rankest of sinners whom God esteems as unrighteous, without anything good, righteous, or holy, but all mankind, without even one provable example in the entire history of the world to prove otherwise. Because of this, both Jew and Gentile, the church and non-church, are *together become unprofitable* and are together *all gone out of the way*. Other translations of these verses emphasize the uncontested spiritual reality, in this world and among those born of the flesh, of a mere carnal nature—*there is none that doeth good, no, not one . . . none that seeketh after God, and none righteous.*

(New International Version)

³⁵ John 3:3 *Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.*

¹ Pet. 1:23 *Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.*

¹ Pet. 1:3 *Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead,*

³⁶ Gal. 5:17 *For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.*

As it is written:

“There is no one righteous, not even one;

¹¹ there is no one who understands;
there is no one who seeks God.

¹² All have turned away,
they have together become worthless;
there is no one who does good,
not even one.”

(New Living Translation)

As the Scriptures say,

“No one is righteous—
not even one.

¹¹ No one is truly wise;
no one is seeking God.

¹² All have turned away;
all have become useless.

No one does good,
not a single one.”

(English Standard Version)

as it is written:

“None is righteous, no, not one;

¹¹ no one understands;
no one seeks for God.

¹² All have turned aside; together they have
become worthless;
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The book of Romans continues God’s righteous indictment of the *children of disobedience* upon whom divine wrath is even now being revealed³⁷ and promised, at the Lord’s day, to be fully exercised upon all ungodly, unrighteous, and wicked in the earth.³⁸

Romans 3:13–19 *Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips:*

¹⁴ *Whose mouth is full of cursing and bitterness:*

¹⁵ *Their feet are swift to shed blood:*

¹⁶ *Destruction and misery are in their ways:*

¹⁷ *And the way of peace have they not known:*

¹⁸ *There is no fear of God before their eyes.*

¹⁹ *Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God.*

³⁷ Rom. 1:18 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness;

³⁸ Rom. 2:5 But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God;

Col. 3:6 For which things’ sake the wrath of God cometh on the children of disobedience:

Rev. 6:16–17 And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: ¹⁷For the great day of his wrath is come; and who shall be able to stand?

Rom. 2:8 But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath,

Rev. 16:5 And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus.

To the Praise of the Glory of His Grace

The purpose of the Mosaic law is referenced in verse nineteen when it states that *every mouth may be stopped* from professing itself as anything either good or holy. Consequently, the real purpose of the law given to Moses was to make sin known,³⁹ but it was never purposed to actually remove it from man. Indeed, sin could be temporarily covered by sacrifice,⁴⁰ but it could never be eternally removed. Ultimately, the law was purposed to bring men into an awareness of their sin but unable to sufficiently save them from it. For this great task One greater than the law needed to be sent by God,⁴¹

One in Whom the fullness of the godhead lives in bodily form.⁴² One greater than the prophets,⁴³ One greater than the covenant of the law before Him,⁴⁴ One greater than the cleansing of men with merely water,⁴⁵ One greater than priests in the Old Testament,⁴⁶ and One greater than all the angelic ministers purposed to reveal God's will to man.⁴⁷ This One Whom we have spoken of is He Whom God has sent to save the world. Ultimately, Jesus Christ is greater than all who have come before Him, simply because He is the only begotten of God.⁴⁸

39 Rom. 7:7 *What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet.*

40 Heb. 10:1-4 *For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. ²For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins. ³But in those sacrifices there is a remembrance again made of sins every year. ⁴For it is not possible that the blood of bulls and of goats should take away sins.*

41 Gal. 4:4-5 *But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, ⁵To redeem them that were under the law, that we might receive the adoption of sons.*

42 Col. 2:9 *For in him dwelleth all the fulness of the Godhead bodily.*

43 Mark 1:7 *And preached, saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose.*

44 Heb. 8:6-12 *But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises. ⁷For if that first covenant had been faultless, then should no place have been sought for the second. ⁸For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: ⁹Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. ¹⁰For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: ¹¹And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. ¹²For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.*

45 Matt. 3:11 *I indeed baptize you with water unto repentance, but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire:*

46 Heb. 7:26 *For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens;*

Heb. 4:15 *For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.*

47 Acts 7:38 *This is he, that was in the church in the wilderness with the angel which spake to him in the mount Sina, and with our fathers: who received the lively oracles to give unto us:*

Acts 7:53 *Who have received the law by the disposition of angels, and have not kept it.*

Heb. 2:2 *For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompence of reward;*

Deut. 33:2 *And he said, The LORD came from Sinai, and rose up from Seir unto them; he shined forth from mount Paran, and he came with ten thousands of saints: from his right hand went a fiery law for them.*

Gal. 3:19 *Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator.*

48 Ps. 2:7 *I will declare the decree: The LORD hath said unto me, Thou art my Son; this day have I begotten thee. John 1:18 No man hath seen God at any time, the only begotten Son, which is in the bosom of the Father, he hath declared him.*

It is also clearly observed that men are not under probation, in which it has yet to be determined whether they will be found guilty or not, since this verdict has already been decided, and all that waits is the enforcement of divine punishment. This final future judgment for sin will commence at the day of the Lord,⁴⁹ when divine wrath will replace the grace of God offered before it.

Ephesians 2:4 *But God, who is rich in mercy, for his great love wherewith he loved us,*

God, *who is rich in mercy*—means that mercy abides in an abundant and overflowing measure within Him and is actually an element of His divine character and nature. The Greek word for *mercy* is #1656 *eleos*. It is defined by *Strong's* as “mercy, pity, compassion.” *HELPS Word-studies* defines the word as “covenant-loyalty,

covenant-love’ ... —properly, ‘mercy’ as it is defined by loyalty to God’s covenant.” It is God’s mercy that saves the transgressor from the breakage of divine law and the same future mercy that when the Lord Jesus Christ returns will result in giving eternal life to those He has saved. Hence, the Lord’s mercy will continue to be manifested toward the saved until the day of Christ’s literal appearing in the clouds, coming in the glory of the Father,⁵⁰ when also through the love of God and mercy of the Lord Jesus Christ, eternal life is fully entered into. *Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life* (Jude 21).

(*Cambridge Bible for Schools and Colleges*, Jude 1:21) *looking for the mercy of our Lord Jesus Christ*] The verb implies, as in Luke 2:25; Luke 2:38; Luke 23:51,⁵¹ that the “mercy” is thought of as in the future, and probably there is a special reference to the second coming of Christ as that which will man-

Acts 13:33 *God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee.*

Heb. 1:5 *For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?*

Heb. 5:5 *So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee.*

⁴⁹ *Amos 5:18–20* *Woe unto you that desire the day of the LORD! to what end is it for you? the day of the LORD is darkness, and not light. ¹⁹As if a man did flee from a lion, and a bear met him; or went into the house, and leaned his hand on the wall, and a serpent bit him. ²⁰Shall not the day of the LORD be darkness, and not light? even very dark, and no brightness in it?*

Zeph. 1:14–16 *The great day of the LORD is near, it is near, and hasteth greatly, even the voice of the day of the Lord: the mighty man shall cry there bitterly. ¹⁵That day is a day of wrath, a day of trouble and distress, a day of wateness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, ¹⁶A day of the trumpet and alarm against the fenced cities, and against the high towers.*

II Pet. 3:7 *But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.*

⁵⁰ *Luke 9:26* *For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father’s, and of the holy angels.*

Matt. 25:34 *Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:*

Matt. 24:30–31 *And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. ³¹And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.*

Mark 14:62 *And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.*

Rev. 1:7–8 *Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen. ⁸I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.*

⁵¹ *Luke 2:25* *And, behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him.*

To the Praise of the Glory of His Grace

ifest His mercy no less than His righteous judgment.

Ephesians 2:5 Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;)

What this verse reveals is that God does not save any individual apart from his being *quickened together with Christ*. The Christian's life is therefore completely bound to Christ's, first being brought to life from the grave and subsequently glorified in heaven. To also enter the hereafter, it must be *together* with God's Son and cannot be, nor ever will be, allowed to be apart from being made spiritually alive both through and with Him.

By grace ye are saved. The grace of salvation is that we were *quickened* and made alive *together with Christ*, whereby His life, by divine grace, becomes ours and His victory over death has been abundantly shared with us.⁵² As a mere fleshly born man, no one has any right to spend eternity with God, because he possesses no spiritual righteousness that would make him worthy of it. Thus, the grace of God is such that the resurrected, risen, and ascended spiritual life of God's Son has been eternally imputed to those who have believed on Him. In reality, Christ's death, resurrection, ascension, and glorification have been, because of divine grace, imputed to His followers, resulting in their complete and full salvation.

Luke 2:38 *And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem.*

Luke 23:51 *(The same had not consented to the counsel and deed of them;) he was of Arimathaea, a city of the Jews: who also himself waited for the kingdom of God.*

⁵² 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:*