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RESURRECTION AND THE GLORIFICATION OF GOD'S GRACE

GRACE – There is no greater word in the Bible, nor do I think there is a word so sorely misunderstood ... even by most Christians. Strange as this may sound, it is not all that surprising. People are by nature “merit-mongers.” It is ingrained in our thinking that we either deserve what we get or we earn it. People do not like to be put into a helpless situation, nor will they admit to such a situation even when confronted with it. “We CAN do something about this!” has always been the protest of mankind. Foolishly, many Christians have agreed – at least in principle. Christians who read their Bible will realize that salvation is not by works and will definitely say so. But they will turn right around and proclaim a Gospel of “free-will” that in essence makes faith a work. It is something that man DOES apart from God, and apart from His Grace, in order to receive Grace. That, my friends is NOT the Gospel of the Apostle Paul. Salvation must be by Grace from the beginning to the end or it is not Grace. Until Grace is seen in all of its glory and in ALL of the Gospel of Jesus Christ, it is not Grace, but a hybrid man-made substitution that robs God of His glory and gives the creature grounds for boasting before His Creator and Redeemer. Paul has set forth in 2:1-3 the terrible situation that all men, whether Jew or Gentile, are in by nature. Humanity is not on trial before God; the verdict is in, and the sentence has been passed – GUILTY, one and all. No one deserves salvation; all need it, but none deserve it, nor even seek it! (cf. Rom. 3:11) Our condition is such that we surely cannot earn salvation. Sinners, living in sin and being controlled by “the ruler of the kingdom of this age” (and willing subjects at that), were by nature (PHUSEI, lit. “innate disposition,” comp. Gal. 2:15; 4:8) “objects of God’s wrath.” Sinners therefore need mercy. But if the standard by which mercy is given is merit, we are doomed.

I. GOD’S MOTIVE (v. 4)

This verse begins with the Greek particle DE, “BUT” (comp. w/Rom. 3:21). What men are and deserve is offset with God’s abundant mercy. Notice the way God’s love and mercy are described; GREAT LOVE and RICH MERCY. One cannot fail to notice, however, that God’s love and mercy are selective. They are poured out on those who ARE MADE ALIVE WITH CHRIST. All are dead in sin, but all are not “made alive.” This is due to God’s electing love and mercy (cf. 1:4, 11).

II. GOD’S MEANS (vv. 5, 6)

When God’s love is directed towards sinners it is MERCY. The love of God is made known to the objects of His love (Rom. 5:5-8). It is a love that will not fail (Rom. 8:39). This text focuses the love of God upon the guilty and undeserving; as such, it is controlled by and issues from GRACE. God’s LOVE, MERCY and GRACE act; for by these He MADE US ALIVE (SUNEZŌOPOIĒSEN – “to make alive together with,” a synonym for the verb “to raise;” can also have the meaning “to keep or preserve alive”) WITH CHRIST when we were dead in sin.¹ God does not set back and wait for “dead men” to act or respond – they can’t! Notice how Paul quickly adds, lest there be hiding in the hearts of those to whom he was writing the yeast of Arminianism, IT IS BY GRACE YOU HAVE BEEN SAVED (SESŌSMENOI, perfect passive; the perfect tense points to the completed action with on-going results stressing the continual state). God acted in GRACE. The whole process of quickening the dead and raising them to life in Christ and seating them with Christ in the heavenly realm (note the parallel in 1:20) is the result of the power of God, a theme that Paul had begun in 1:19. Paul is still dealing with this theme, only now he is underscoring the motive and means for God’s actions.

III. GOD’S MONUMENT (v. 7)

Verse seven begins with what is called a HINA purpose clause, usually translated “IN ORDER THAT” and used to declare a purpose; that is, why something was done. Why did God do this? To DISPLAY (ENDEIXĒTAI, aorist middle subjunctive, lit. “show for Himself”) THE EXCEEDING (Gk.

HUPERBALLON, cf. 1:19) RICHES OF HIS GRACE (cf. 1:7) AS SEEN IN HIS KINDNESS (CHRĒSTOTĒTI, goodness, kindness toward another, used only by Paul, cf. Rom. 2:4, 3:12, 11:22; Col. 3:12; Tit. 3:4) TO US IN CHRIST. Believers are quite literally “trophies of sovereign grace.”

IV. GOD’S MESSAGE (vv. 8, 9)

“For it is by THE grace that you have been saved, through faith – and this is not from yourselves, it is the gift of God.” Now some have contended that the gift of God refers only to GRACE and not to faith, which they say is our own doing and something that is the result of our free-will. What does the AND THIS IS NOT FROM YOURSELVES refer to? Many good theologians say it refers to the complete salvation being spoken of in the text. This is admissible, and is surely correct. But I am inclined to agree with Abraham Kuyper, who writes regarding the grammar of the Greek text, “The general rule is that the demonstrative agrees with its substantive in gender and number – but not always. The antecedent should be looked for in the immediate vicinity of the pronoun or adjective that refers to it.” Kuyper then cites a noted grammarian who says, “Very common is the use of a neuter demonstrative pronoun to indicate an antecedent substantive of masculine or of feminine gender, when the idea conveyed by that substantive is referred to in a general sense.”² Now what this somewhat technical definition means is that FAITH (genitive, feminine, singular) is the antecedent of THIS (demonstrative, nominative, neuter) and that the Apostle is declaring that even faith is not from yourselves – something he expressly declares elsewhere as well (cf. Phil. 1:29). This is so NO one will boast or have any grounds for boasting. I do not see, if freewill is maintained, how men will not have grounds for boasting. THEY responded; all had an equal chance, but some used their free-wills and others did not. The ultimate reason they will be saved is not sovereign grace, but sovereign free-will – with which Paul will have no part. It is all of Grace – faith included.

V. GOD’S MAXIM (v. 10)

FOR HIS WORKMANSHIP (POIĒMA – only here and in Rom. 1:20) ARE WE, so the Greek text reads. The pronoun HIS is emphatic. We are not saved BY good works, but UNTO good works. God has CREATED us in Christ Jesus (cf. II Cor. 5:17). If Paul has not sufficiently dealt a death blow to all “merit-mongers,” he does so now with this “coup de grace.” Believers have been CREATED – they did not create themselves – FOR (EPI, aorist subjunctive, used in purpose clauses) GOOD WORKS, which are the fruits and evidences of faith. Believers are enabled to do good works not only by the power of God (Phil. 2:13) but also by the example of the Lord Jesus Christ (Jn. 13:14, 15). These have been PREPARED BEFOREHAND by God, in order that we should WALK (PERIPATĒSŌMEN, cf. v. 3) in them. Note the contrast with v. 3. The doctrine of sovereign grace certainly does not encourage sloth; on the contrary, it is the great motivation for diligence in the Christian life and evidence of election (cf. II Pet. 1:3-10).³

CONCLUSION: Christians become Christians as a result of the Grace of God. It is as simple as that. Grace finds them dead in sin and hostile to God and the gospel of Grace. Believers have no ground for boasting. The faith that believers have is the result of Grace. It does not depend on him that runneth or that willeth, but upon God that showeth mercy (Rom. 9:16). What a great comfort and consolation! No sinner is beyond the grace of God; no sinner is so bad that Grace cannot reach him! God works in and upon the dead sinner. We are His workmanship “Created in Christ Jesus!” If it is not by Grace from start to finish, all would still be in the graveyard of sin and under the control of Satan. It is all of God, all of Grace through Christ Jesus the Lord. To Him be glory now and forever.

ENDNOTES:

¹ Regeneration is casually rooted in the resurrection of Christ (I Pet. 1:3). Like produces like; our regeneration is the fruit of Christ’s resurrection. In union with him it is effected here and now, and will be consummated at his return. He is the firstfruits of the resurrection-regeneration of the end time; we will participate in the final harvest, but already, through the bond of union in the Holy Spirit, we share in the firstfruits (Rom. 8:23). Sinclair Ferguson, *The Holy Spirit: Contours of Christian Theology* (IVP, 1996) p. 119.

² A. Kuyper, *The Work of the Holy Spirit* (rpt. Eerdmans 1973), p. 412.

³ “The most absurd conclusion that can ever be drawn from this truth is that it gives you the right to sit still. The opposite is true. In its deepest grounding this truth comes down to the fact that you are completely powerless, that you are wholly dependent upon God, that in yourself you are irretrievably lost. To what must such an awesome thought lead you? To continue sleeping calmly on the dregs of idleness? Or, with holy trembling, to call upon that God from whom alone your help can come?” G. Vos, *Grace and Glory* (rpt. Banner of Truth, 1994) p. 231.