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C0434 -- September 1, 2004 -- Ephesians 2:1-3 -- Old Condition: Dead to God

Last week, we finished Paul's Prayer in chapter 1 where He finished explaining the eternal plan of God (vv. 3-14) and prayed for our comprehension of that eternal plan (vv. 15-23). "In chapters 2 and 3 Paul explains the execution of this eternal plan by showing how God makes sinners into saints and builds them into the church, the body of Christ."ⁱ Chapter 2 can be divided into two parts; vv. 1-10 Our New Position Individually. Hoehner states of this section: "In 2:1-10 Paul states how sinners, who deserve nothing but God's wrath, become trophies of his grace."ⁱⁱ Then Paul proceeds to explain Our New Position Corporately in vv. 11-21.

Paul's argument in vv. 1-10 is that if we are to realize the grace of God he has to make clear our deadness to God: our old condition. So, Paul begins in 2:1-3 to describe the individual believer's Former Condition: Dead to God (2:1-3). By doing so he can make clear the vast chasm between God and man and the desperate need of every human being. In 2:4-10 Paul will show how the individual was transformed from his old condition to a New Position: Alive to God. 2:1-7 is one sentence in the Greek text and it may be that the *gar* (*for*) in v. 8 and 10 indicate that the sentence extends through v. 10.

D. New Position Individually (2:1-10)

1. Old Condition: Dead to God (2:1-3)

This section is a parenthetical explaining the individual believer's condition before the grace of God reached down and saved them. The subject is not introduced until v. 4 (*God*) and the main verb is not introduced until v. 5 (*made us alive*). Verse 1 begins with a participle and vv. 2-3 are composed of three relative clauses that explain v. 1

a. Condition Described (2:1)

Greek Text: 2.1 Kai. u`ma/j o;ntaj nekrou.j toi/j paraptw,masin kai. tai/j a`marti,aij u`mw/n(

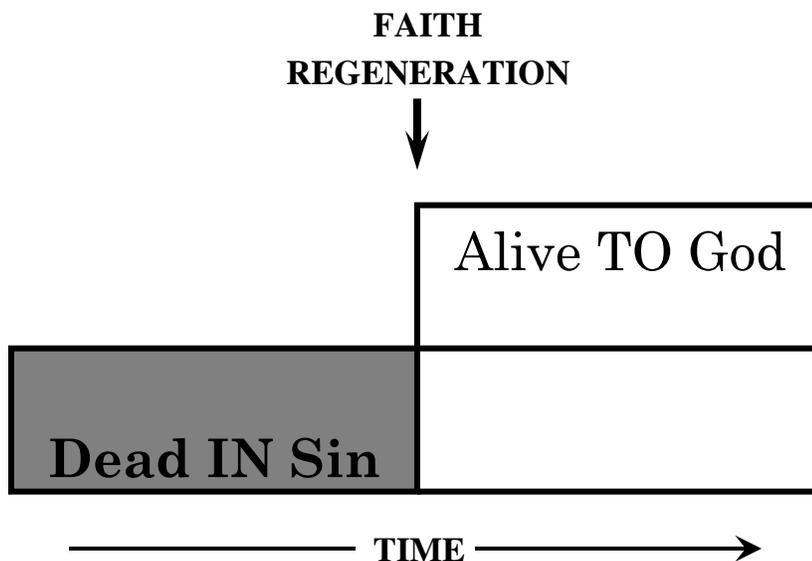
Translation 2.1 *And you, being dead in your transgressions and sins,*

Kai. u`ma/j “*And you,*”. *kai* with the 2nd person personal pronoun *humas* is a transitional phrase from chapter 1 to 2. Paul just got through demonstrating the power of God that worked in Christ (e.g., resurrection, session, subjection of the cosmos, and headship of Christ over the Church). Now he endeavors to demonstrate the power of God that worked in us, even while we were in our old condition: dead to God (2:1-3). In other words, Paul has shown us the power of God *historically* and *presently* in relation to Christ but what about God’s power toward us? How has God demonstrated His power toward us? As we’ll see in vv. 4-6 God’s power was demonstrated toward us in regenerating us (2:5). But first, in order to get across the immensity of God’s power in doing this Paul first describes our old condition of spiritual death (2:1-3). Only when we realize our previous deadness to God are we able to appreciate the immensity of God’s power and grace in making us alive to God. The *you* here is not referring to Gentiles as many commentators suggest. The Jew/Gentile distinction is not mentioned until 2:11. The *you/we* shift of personal pronouns in 2:1-10 is not enough to make a Jew/Gentile distinction. At this point, the *you* (pl.) refers to the Ephesians and *we* is inclusive of all saints.

o;ntaj nekrou.j “*being dead*” clearly refers to their spiritual condition and not their physical condition. They were clearly alive physically according to vv. 2-3. All men are born with a body and a human spirit, thus composing a living soul. The body is a house for the human spirit and the human spirit keeps the body alive (1 Cor. 2:11; James 2:26). But the human spirit is born dead to God. It has no relationship or fellowship with God. “As those who are physically dead cannot communicate with the living, so also those who are spiritually dead cannot communicate with the eternal living God and thus are separated from God. They are lost and need to be found. They are dead and need to be made alive.” So, spiritual death is the separation from God that we are all physically born into because of our seminal connection with Adam (READ Rom. 5:12ff).ⁱⁱⁱ The fact that we are born into this condition troubles some Christians because we wonder about infants. If infants are born spiritually dead to God then does that mean they go to hell? If there is only one condition for salvation and that is belief and an infant doesn’t meet that condition then does that infant go to hell? Several responses have been given. First, a hard doctrine of election coupled with limited atonement might argue that God elects some infants and doesn’t elect others and that Christ only died for the elect infants and so only elect infants are saved. Second, some base infant salvation on the spiritual condition of the parents. If the parents are believers then the infants will be saved. Third, others say that all infants are saved. This

is my position. It is grounded on several facts. First, God does not hold infants accountable for something He has demanded (belief) since they are not able to meet the demand. This is demonstrated by the character of God; His wisdom (God doesn't make mistakes), His love, His mercy and grace (expressions of His love), His goodness, His justice, His holiness, and His wrath. On what basis then does an infant gain heaven? On the basis of Christ's finished work on the cross (i.e., the Unlimited Atonement). Since infants are unable to reject the grace of God and unable to meet the demand to believe in Christ the cross of Christ which satisfied the Father covers each and every infant and person who is unable to believe.^{iv}

toi/j paraptw,masin kai. tai/j a`marti,aij u`mw/n (“*in your transgressions and sins,*”...is a dative of sphere. Two words for sin are used here. *Transgressions* is the Greek word *paraptoma* (cf. Matt. 6:15; Eph. 1:7). As in Eph. 1:7 this is a deliberate, willful act against God. One who commits *transgression* knows the way he ought to live but deliberately deviates from it. These are treacherous acts against God that all men without exception commit. *Sins* is the Greek word *hamartia* and it is a moral revolt against God. The words are practically synonyms. In fact, Paul repeats part of this phrase in v. 5 and leaves off the *and sins* (“dead in our transgressions”). Sin is the cause of spiritual death and people remain in that dead condition until God acts.



God takes the first step, but that step is not regeneration. Regeneration does not precede faith. The first step is a compilation of events

Not Successful (Not Effective in producing salvation; does produce responsibility)

1. God-consciousness (Rom. 1:20; 2:14-15)

2. Convicting ministry of Holy Spirit (John 16:8-11)

Successful (Effective in producing salvation)

3. Enabling/Drawing (John 6:37, 44, 65)

These events all precede faith and regeneration which occur simultaneously in time. Logically faith precedes regeneration because faith is the condition of salvation but they actually occur simultaneously. The moment you believe is the moment you are regenerated.

So, verse 1 is describing our old condition as dead to God. Dead people don't communicate with God nor do they have the power to bring life to themselves. It is the laser precision of the power of God that gives us life (the same power that raised Christ out of all the *deaths*, Eph. 1:20). The three relative clauses in vv. 2-3 give us fuller explanation of our former condition described in v. 1.

b. Condition Delineated (2:2-3)

(1) Walked according to the Temporal Values of the World (2:2a)

Greek Text 2.2 evn ai-j pote periepath,sate kata. to.n aivw/na tou/ ko,smou tou,tou(kata. to.n a;rconta th/j evxousi,aj tou/ ave,roj(tou/ pneu,matoj tou/ nu/n evnergou/ntoj evn toi/j ui`oi/j th/j avpei,qei,aj\

Translation 2.2 *in which you formerly walked according to the age of this world, according to the ruler over the realm of the air, of the spirit that is now working in the sons of disobedience:*

evn ai-j pote periepath,sate “*in which you formerly walked*” refers to the sphere in which all believers *formerly walked*. The sphere in which we *formerly walked* is in our *sins*. The Greek word for walked is *peripateo* and refers to one's daily conduct. ‘Conduct’ is a very important issue in the book of Ephesians. And here Paul is describing the sphere in which the Ephesian believers conducted themselves before regeneration.

kata. to.n aivw/na tou/ ko,smou tou,tou “*according to the age of this world,*”. Here we have *kata* with the accusative. *kata* with the accusative always denotes the standard. So, while unregenerate the Ephesians conformed their lives to the standard of the *age*. *age* is the Greek word for “time” or “era”. It refers to a span of time. And *world* is *kosmos* which refers to the ethical standards of the *world*.

Age = era of time
World = ethical standards

So, the unregenerate live according to the ethical standards of their time in history and their location on the earth. Where does the *world* get its ethical standards in any given era? They get the standards from a highly developed satanically organized system that hates God and everyone who is godly. See, the question here is “who is the ruler *of this world*?” Whoever rules *this world* is the one who dictates the ethical standards of *this world*. You might think, well, Jesus Christ is *over and above* every ruler so Jesus Christ is the present ruler of *this world*. Well, Jesus Christ is in the *position* of rule but He’s not *exercising* that rule to a large extent until the Messianic Kingdom. Well, if Christ is not presently exercising His rule then who is presently exercising rule over *this world*? Well, before we answer this question let’s look at the next phrase because it’s another *kata* with the accusative phrase.

(2) Walked according to the Ruler of the Realm of the Air (2:2b)

kata. to.n a;rconta th/j evxousi,aj tou/ ave,roj(“*according to the ruler over the realm of the air,*” . Again, we have *kata* with the accusative which denotes the standard by which the Ephesians *formerly walked*. Not only are their lives in conformity with the temporal values of the world which are dictated by Satan but their lives conform to the ruler of the realm of the air [prince of the power of the air]. **ruler** is the Greek word *archon* and refers to Satan, the ruler of the demons (Matt. 9:34). **power** is better understood here as **realm** or **dominion**. Satan has a **realm** over which he is the **ruler**. The **realm** over which he rules is **the air**. The **air** is not impersonal but refers to the abode of the angels. The **air** over which Satan rules is full of angels.

Ruler = Satan
Realm = Air
Air = abode of evil angels

How did Satan come to be the ruler? Turn to Genesis 1:26. We’re going to trace the theme of ruler ship of the world through the Scriptures. READ. Notice that man was given the authority to “rule” over the created order. God turned the rule over to man, not to the angelic realm.

Turn to Gen. 2:19. Notice that man was given the responsibility to name a subset of the zoological kingdom. This was a demonstration that man was the ruler over it. Whatsoever

a person names he has rule over (we name our children. Interestingly, who named the Messiah?). So, God gave man the position of ruler over the world.

However, turn now to Gen. 3:1-20. Read and comment. Satan had come down from his abode, he'd lost his position and so here he comes to take another position. He's come down to take this game over from the start. God started this thing and I'm going to take it over; I'm going to become the ruler of the world. READ and COMMENT on 1-7. In v. 1 we have a serpent speaking. This is the first indication that something is wrong. Animals don't speak. It was Adam that named the animals not the other way around. So, there is a person indwelling this serpent, namely Satan. And notice how Satan frames the question to Eve. He does a very crafty thing. He frames the question in such a way that it would make Eve feel overly confined by God. v. 4 Satan is saying "God doesn't know, I know". If you want to be like God, eat of the fruit. Chain of Being. You can be God and God knows this but He doesn't want you to know because then His position would be at risk. God's a meanie, God's hiding something from you because He fears you. You're so great Eve that God fears you. If you just have more knowledge see, then you can become God. This was the idea Satan pawned off on Eve. Well, then in v. 6 Eve and Adam fell for this deception and in v. 7 we can see that they realize they've got a big problem. Here they are, and they intuitively know that they need a covering. This is what we call operation fig leaf. Notice v. 8. They are hiding from God. Who hides from God? Men who re-engineer who and what God is hide from God. This demonstrates just how quickly the fallen man re-engineers his theology; his view of God. What has Adam done to the character of God? He's denied the omnipresence of God. You can't hide from omnipresence. As believers we still do this. When you sin in private what are you doing? Your hiding, your carnal mind has re-engineered God so you feel safe sinning. Man didn't lose his knowledge of God's existence when he fell. Man re-engineered who and what God was. All men know God exists and all unbelievers are hiding from God. Notice did Adam and Eve go looking for God? Men don't seek God, God seeks men. That was true from the fall until the present day. And modern man tells us "the Bible is just an ancient book, that Gen. 1-11 is just a mythological story. I've got no worries, no problems. It's not really clear to me that God exists." But if you think through this story....it's really quite profound. And deep down we all know that this story is describing who and what we are. It was at this point in human history that the rule of the world was transferred from man to Satan. The human race handed over the baton to Satan. Now he's the ruler of the world. If you doubt this...

Turn over to Matt. 4:1-10. Notice the third temptation in v. 8-9. Here Satan says he will give (Gk. *didomi*) Jesus all the kingdoms of the cosmos if He'll just bow down and worship him. Now, do you see Jesus saying, "you can't make that offer" or "you don't own the

kingdoms of the world”? No, the implication is that Satan *was* the owner, the ruler of all the kingdoms of the entire cosmos. Turn over to John 12:31. Here clearly Jesus refers to Satan as the “ruler of this world”. Same thing in John 14:30.

Turn to John 16:11. Here we find that Satan, the “ruler of this world” *has been judged*. Notice, he’s been judged but not sentenced. The sentence won’t take place until the end of the Tribulation when he will be cast into the Lake of Fire for the 1,000 years (Matt. 25; Rev. 20).

Now look at Acts 26:18. Here Paul is telling King Agrippa about what happened on the Damascus Road in Acts 9. And in v. 18 he says that Jesus commanded him to go to the Gentiles so that they might turn from the *dominion of Satan*. See, Satan has *dominion* over all unbelievers. The word used of Satan thus far, translated as “ruler” was the Greek word *arche* but now Paul adds a second word to describe him, *exousia*, “authority”. This is a word that means delegated authority. It referred to the second-class angels in chapter 1. But in this context, it is referring to Satan. Who delegated this authority to Satan, giving him *dominion* over mankind? Adam and Eve in the garden. See, they had the authority and they gave it to Satan. This transferal took place through the deception (Gen. 3:13).

2 Cor. 4:4ff. Here Satan is called the *god of this world*. This is after the cross and yet this powerful title is given to Satan. He has so much power that Satan can blind the mind to the gospel. This means they can’t understand the gospel. They can hear the words externally but they can’t hear the words and make sense of the gospel, its foolishness. Finally,

1 John 5:19. The whole world lies in the evil one, under his control and rule. The unbelieving world lies in the evil one, the god of this world.

Man’s Initial Rule

Gen. 1:26, 28

Satan’s Present Rule

“ruler of this world”

“god of this world”

“dominion of Satan”

“world lies in the Evil One”

So, not only did the Ephesians *formerly* live their lives in conformity with the ethical standards of their time but their lives conform to Satan himself who is the god of this world. The next phrase further explains Satan’s highly organized system working in lost people.

tou/ pneu,matoj tou/ nu/n evnergou/ntoj evn toi/j ui`oi/j th/j avpei,qei,aj “*of the spirit that is now working in the sons of disobedience:*” This phrase describes more specifically the former phrase, that is, *how* Satan works in the people of the world. *spirit* has three basic uses in Scripture:

1. Evil spirit
2. Spirit as an attitude (spirit of gentleness, a quiet spirit, etc.)
3. Immaterial part of man (i.e., human spirit)

Option 1 is possible but then Paul would be saying that the devil is the ruler over the evil spirit and that doesn't really clarify anything because we know that to already be the case. Option 3 seems best. The inward, immaterial part of man, the human spirit, is the source and seat of insight, feeling, and will in contrast to the flesh. Thus, “Paul is saying that the devil rules over the inward person, a function he now performs in the sons or daughters of disobedience.”^v

evn toi/j ui`oi/j th/j avpei,qei,aj “*in the sons of disobedience:*” The preposition *en* locates where this spirit is working, namely, in the sons of disobedience. This phrase is a Hebrew idiom that was commonly used in the OT LXX. It refers to a very intimate relationship, as a relation between father and son. This same idiom is also used in Eph. 5:6 and Col. 3:6. The wrath of God will be poured out on those who are in this state or condition. Disobedience comes from the Greek word *apeithos* and it refers to more than mere unbelief. Disobedience stems from unbelief in what God has provided. It therefore refers to willful defiance against God. It is no wonder unbelievers are called *sons of disobedience* because they follow their commander who is the prototype of *disobedience*.

(3) Lived in the Desires of the Flesh and Mind (2:3)

Greek Text 2.3 evn oi-j kai. h`mei/j pa,ntej avnestra,fhme,n pote evn tai/j evpiqumi,aij th/j sarko.j h`mw/n poiou/ntej ta. qelh,mata th/j sarko.j kai. tw/n dianoiw/n(kai. h;meqa te,kna fu,sei ovrg/h/j w`j kai. oi` loipoi,

Translation 2.3 among whom we also all formerly lived in the desires of our flesh, doing the wishes of the flesh and of the mind [reasoning processes], and we were by nature children of wrath, even as the rest:

evn oi-j kai. h`mei/j pa,ntej avnestra,fhme,n pote “*among whom we also all formerly lived*”. Paul makes two changes here from his prior two assertions: 1) he doesn't begin with a *kata* followed by an accusative. Instead, he begins with a relative clause *among*

whom and 2) he switches from the 2nd person plural pronoun *you* to the 1st person plural pronoun *we*.

The *en ois* (*among whom*) refers back to the *sons of disobedience* at the end of v. 2. Paul has been using the word *you* but now he switches to *we*. Some commentators say that when Paul uses *you*, he is talking about the Gentiles; and when he uses *we*, he is talking about the Jews. This is an artificial distinction because the Jew/Gentile distinction is not mentioned until 2:11. To read that distinction before 2:11 is to read later revelation back into prior revelation. Instead of referring to Jew/Gentile it makes more sense to see Paul here using *you* to refer to the Ephesian saints and the *we* to be inclusive of all saints. The very fact that Paul uses *all* creates a major problem for those who say *we* refers only to the Jews. *all* humans in the unregenerate state were formerly in the condition described in vv. 1-2. We were *all... sons of disobedience*. The word that describes the way all unregenerate *formerly lived* is the Greek word *anastrepho*. In this context the word means “how one conducts himself, how one behaves” as in 2 Cor. 1:12 (noun used in Eph. 4:22). It is in the *present* tense indicating that in our *former* life we continually lived as rebellious individuals. Additionally, it is in the *passive* voice indicating that our former life as rebels was almost not us living it but Satan living through us.

evn tai/j evpiqumi,aij th/j sarko.j h`mw/n, “*in the desires of our flesh*,” indicates the sphere in which we all conducted ourselves as unregenerate people. *Desires* is the Greek word *epithumia* which is a compound word *epi* “over, beyond” and *thumos* “uncontrolled passion”. It’s a very graphic and powerful word. Notice that it is in the plural, it’s not just a single desire but it means all our *desires* were evil. That is a significant statement. Just think of all the times we have said that unbelievers were good people or had good intentions. Paul says no, actually they do not have pure or good intentions. All unregenerate men have *desires* but they are uncontrollably bent on fulfilling the flesh. *desires* can refer to either good or evil things depending on the object, in this case it clearly refers to evil desires because the object is *our flesh*. As unregenerate we had uncontrollable passions for fulfilling *our flesh*. *flesh* can have two emphases in the Scriptures. It either refers to the material part of man or to the morals of fallen humanity. The word occurs nine times in Ephesians and seven of the nine refer to the physical flesh. The two references in v. 3 probably refer to the moral bent of fallen humanity but these moral values of fallen humanity are in some way connected to the physical flesh. Here it is the *flesh* that controls the *desires*. All unregenerate live according to the *flesh* and all regenerate are called to live according to the *spirit* and not according to the *flesh*. *flesh* is clearly used in contrast to *spirit* in v. 2 which is controlled by Satan. So, Paul has covered both the *spirit* and now the

flesh, both of which must be saved: the *spirit* through *regeneration* and the *flesh* through *redemption*.

poiou/ntej ta. qelh,mata th/j sarko.j kai. tw/n dianoiw/n(“doing the wishes of the flesh and of the mind [reasoning processes],”. Here, *doing* is a present active participle indicating our willingness and active involvement in *doing the wishes of the flesh*. Above the weight of Satan’s influence over the unregenerate was shown but here it is revealed that we were actually responsible for *doing the wishes of the flesh*. So, not only did we have fleshly desires but we acted on those desires. *Wishes* is the Greek word *thelemata* which usually is used of God and refers to “will, resolve, or desire”. Here it is in the plural and so it should be translated *wishes* to reflect that idea. It is parallel to *in the desires of the flesh* earlier in this verse. Doing the wishes of the flesh is acting on *the desires of the flesh*. We did what our flesh wanted us to do so that we felt free but actually all our desires were governed by Satan. And not only that but we also were *doing the wishes...of the mind*. *Mind* is *dianoia* which is also plural so it should be translated not as *mind* but as *reasoning processes*. We were *doing the wishes of* that which goes on in the mind, the *reasoning processes*.^{vi} This is devastating to all non-Christian philosophy and thought. The non-Christian perceives his reasoning process as perfectly normal. He goes through logical syllogisms trying to prove his philosophy and justify his lifestyle; however, he fails to realize that His reasoning processes are doing the will of his flesh. He lives down in the muck and mire of the sins and transgression which he was born into. He fails to realize that God created man with proper reasoning faculties but the mind fell when man fell^{vii} so that his reasoning processes are just as fallen as any other aspect of his essential being. Along this line Van Til wrote, “Accordingly every one of fallen man’s functions operates wrongly. The set of the whole human personality has changed. The intellect of fallen man may, as such, be keen enough. It can therefore formally understand the Christian position. It may be compared to a buzz saw that is sharp and shining, ready to cut the boards that come to it. Let us say that a carpenter wishes to cut fifty boards for the purpose of laying the floor of a house. He has marked his boards. He has set his saw. He begins at one end of the mark of the board. But he does not know that his seven-year-old son has tampered with the saw and changed its set. The result is that every board he saws is cut slantwise and thus unusable because too short except at the point where the saw first made its contact with the wood. As long as the set of the saw is not changed the result will always be the same.”^{viii} So, you can see how devastating human philosophy and its logical rigor truly are. The tools of reason have been tampered with, yet they are unaware and act as if everything is normal. But we know (by God’s word) that they are reasoning in conformity with the world’s temporal ethic and in conformity to Satan himself. Hoehner says, “this coincides with Paul’s assertion that human beings used the reasoning processes to reject God and

consequently they became futile in their thinking and their senseless minds became darkened. Though they thought they were wise, they became fools (Rom. 1:21-22) and used their reasoning process to rationalize their sinful activity (2:15).”^{ix} This is truly a precarious position to be in; one that is in dire need of the saving grace of God. If that were not enough the next phrase makes the situation even worse for the unregenerate...

kai. h;meqa te,kna fu,sei ovrgh/j, “*and we were by nature children of wrath*”. This phrase is parallel with the first phrase in this verse.

*we ... formerly lived in the desires of our flesh
we were by nature children of wrath*

We were called *sons* (*huios*) in verse 2, now we are called *children* (*tekna*). *Sons* shows a relationship but *children* a closer relationship. A *son* has some independence, freedom, and the responsibility of personal choice but a *child* has total dependence on the parent. *Child* is a closer relationship. Thus, to be a son of disobedience is to willfully and defiantly disobey God. To be a child of wrath is to be one who by relationship to his parent comes under God’s wrath! Thus, the unregenerate are not only called *sons of disobedience* but also *children of wrath*. Notice that the unregenerate *were by nature children of wrath*. The word for *nature* in this context has to do with “ancestry”. We were children of wrath because of our connection with our ancestors. We were, by way of our ancestors, children of wrath. It is the natural condition inherited from our parents going all the way back to Adam (Rom. 5:12-21) that results in wrath. This fits very well with the word *tekna* which means “child” because a child has a close relationship with his parents. The word for *wrath* is *orge* and has the idea of “furious anger” “a reactionary wrath”. Interestingly the Hebrew word that most commonly is translated in the LXX as *orge* is the Hebrew word for “nose”. This is because a person often snorts his nose when he’s angry. It’s a genitive of direction or purpose meaning that the unregenerate have a close relationship with God’s wrath rather than with God Himself. This is a terrible position to be in.

w`j kai. oi` loipoi,\, “*even as the rest:*” defines the extent of the previous pronouncement. Not only were we *children destined for God’s wrath* but everyone who is not a Christian is destined for God’s *wrath*. “Paul paints a dark picture of a person without redemption. This verse pictures what a human being does—lives in the desires of his or her flesh and thoughts; and what a human being is—a child destined to God’s wrath. The problem is both personal and universal.”^x

“To summarize verses 1-3, Paul is showing that we are dead in transgressions and sins. This is delineated in three ways. First, we did what everybody else did—walked according to the era of this ungodly world. Second, we did what the devil wanted—walked according to the ruler of the realm of the air. Third, we enjoyed it because we did what pleased our flesh and thoughts, Hence, the temporal values we had before conversion not only fit into the pattern of the world and satanic forces but it also fit into the pattern of our desires. We did what came naturally because it naturally fit into the patterns external and internal to us. This is evidence that we were dead in transgressions and sins and we, with all other people, were children destined for God’s wrath...Accordingly, there is no way that men and women by themselves are able to escape this terrible dilemma. It is only God’s intervening grace that can deliver us. It is this initiative that Paul discusses next.”^{xi}

ⁱ Hoehner, Harold, *Ephesians: An Exegetical Commentary* (Grand Rapids, MI: Baker Academic, 2002), 305.

ⁱⁱ Hoehner, Harold, *Ephesians: An Exegetical Commentary* (Grand Rapids, MI: Baker Academic, 2002), 305.

ⁱⁱⁱ Hoehner, Harold, *Ephesians: An Exegetical Commentary* (Grand Rapids, MI: Baker Academic, 2002), 308.

^{iv} For a compassionate, easy to read, comforting, and doctrinal work on infant salvation see Robert P. Lightner, *Safe in the Arms of Jesus* (Grand Rapids, MI: Kregel, 2000).

^v Hoehner, Harold, *Ephesians: An Exegetical Commentary* (Grand Rapids, MI: Baker Academic, 2002), 315.

^{vi} Hoehner says of this word *dianoia*, “It has the idea of the “ability to think, faculty of knowledge, understanding” and is parallel to the OT idea of the heart, inner person, or the thoughts of the heart. It expresses calculations formed by a thinking mind and is best translated “thoughts, reasoning processes.” Hoehner, Harold, *Ephesians: An Exegetical Commentary* (Grand Rapids, MI: Baker Academic, 2002), 321.

^{vii} Man is not just fallen from the neck down as Thomas Aquinas taught. Thomas Aquinas, in his seminal work, *Summa Theologica* teaches that the human mind is unfallen and can reason properly. When reason reaches its limit, faith takes over. This is not biblical. Biblically, faith is the beginning of proper reason. Faith precedes reason.

^{viii} Van Til, Cornelius, *Defense of the Faith* (Philadelphia, PA: Presbyterian And Reformed Publishing Company, 1955), 91, 98-101.

^{ix} Hoehner, Harold, *Ephesians: An Exegetical Commentary* (Grand Rapids, MI: Baker Academic, 2002), 321-322.

^x Hoehner, Harold, *Ephesians: An Exegetical Commentary* (Grand Rapids, MI: Baker Academic, 2002), 324.

^{xi} Hoehner, Harold, *Ephesians: An Exegetical Commentary* (Grand Rapids, MI: Baker Academic, 2002), 324.

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