

MEMORANDUM 1.11.17

- 1- Salutation 1-2
- 2- Doxology 3-14
- 3- Prayer 15-19

1- Salutation 1-2

Chief point in Salutation is Paul's description of himself - the other point of interest would be the recipients

THE EPISTLE OF PAUL

TO THE

EPHESIANS

2- Doxology - 3-14 - hymn of praise
 A gulf stream of thanksgiving - 3 sections
 (1) 3-6 (2) 4-12 (3) 13,14 each section closes with a certain refrain; one person or Trinity is prominent in each section + refrain. there is a progression in thought in each section - 1st Propos of Father
 2nd Redemption of Son
 3rd Blessing of Spirit - 1st Past, 3rd Present 3rd Future
 the word in 3rd verse = spiritual Blessings of Redemption
 An inscription of praise unto God for the blessing of Redemption

- 1- A Description of Spiritual Blessings - vs 3-6
- 2- An Enumeration of Blessings - vs 7-14

1- Description of Spiritual Blessings - vs 3-6
 (1) show the spiritual - as over against those that are material
 (2) spiritual action the G.T. NENT. emphasis to spiritual blessings
 (3) on heavenly places - realm in which we experience them enjoying them
 the believer lives in this realm all the time, but in mortal affliction (vs 2) - it refers to heaven which surrounds us now, she has been lifted to a new realm of life. (3) statements on which they lead to

1 Paul, an apostle of Christ Jesus through the will of God, to the saints that are at Ephesus, and the faithful in Christ Jesus; 2 Grace to you and peace from God our Father and the Lord Jesus Christ.

3 Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with every spiritual blessing in the heavenly places in Christ: 4 even as he chose us in him before the foundation of the world, that we should be holy and without blemish before him; in love: 5 having fore-ordained us unto adoption as sons through Jesus Christ unto himself, according to the good pleasure of his will, 6 to the praise of the glory of his grace, which he freely bestowed on us in the Beloved: 7 in whom we have our redemption through his blood, the forgiveness of our trespasses, according to the

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you - a - by virtue of our union with him - in Christ
 (1) choice - vs 4 - "even as he chose us in him before the foundation of the world"
 (2) Character of choice - "before the foundation of the world"
 eternal choice - no accident or afterthought
 from eternity to eternity - this is salvation
 (3) Purpose of God's choice - to holiness - people would be holy but must be holiness - vs 5
 1. as to our character - "holy without blemish before him" not because we were holy but that God might be holy - holiness in evidence of election
 2. as to our position - vs 5 - "adoption as sons" - being as sons - a privilege
 (4) Grounds of choice - "the good pleasure of his will" - fore-ordained = mark off beforehand
 it referred back to him. This means:
 1. we have no claim on God's favor. 2. God has taken the initiative in salvation. He moved toward us - "even as he chose us in him before the foundation of the world"
 (5) Participation and of choice - vs 5 - "in whom we have our redemption through his blood, the forgiveness of our trespasses, according to the will of the Father through Jesus Christ, the word of truth which we have preached to you in every place"

1 Some very ancient authorities omit at Ephesus.
 2 Or, God and the Father See Rom. 15. 6 marg.
 3 Or, him: having in love foreordained us
 4 Or, wherewith he endured us

heard of the faith in the Lord Jesus which is ¹among you, and ²the love which *ye show* toward all the saints, 16 cease not to give thanks for you, making mention of *you* in my prayers; 17 that the God of our Lord Jesus Christ, the Father of glory, may give unto you a spirit of wisdom and revelation in the knowledge of him; 18 having the eyes of your heart enlightened, that ye may know what is the hope of his calling, what the riches of the glory of his inheritance in the saints, 19 and what the exceeding greatness of his power to us-ward who believe, according to that working of the strength of his might ²⁰ which he wrought in Christ, when he raised him from the dead, and made him to sit at his right hand in the heavenly places, ²¹ far above all rule, and authority, and power, and dominion, and every name that is named, not only in this ³world, but also in that which is to come: ²² and he put all things in subjection under his feet, and gave him to be head over all things to the church, ²³ which is his body, the fulness of him that filleth all in all.

2 And you *did he make alive*, when ye were dead through your trespasses and sins, ² wherein ye once walked according to the course of this world, according to the prince of the ⁴powers of the air, of the spirit that now worketh in the sons of disobedience; ³ among whom we also all once lived in the lusts of our flesh, doing the desires of the flesh and of the ⁶mind, and were by nature children of wrath, even as the rest:—⁴ but God, being rich in mercy, for his great love wherewith he loved us, ⁵ even when we were dead through our trespasses, made us alive together ⁷with Christ (by grace have ye been saved), ⁶ and raised us up with him, and made us to sit with him in the

¹ Or, in ² Many ancient authorities omit the love.
³ Or, age ⁴ Gr. age.
⁵ Gr. power, ⁶ Gr. thoughts.
⁷ Some ancient authorities read in Christ.

I- Doctrinal Exposition 1:20-3:21
1- What God has done in + for Christ 1:20-23
A- God raised him from the dead -
B- God exalted him to place of universal lordship + authority - right hand = place of privilege + place of power.
C- Head over all things to church - Sovereign of church + source of life.
D- Church is body of Christ.
E- fulness of all him that filleth all in all = fullness of all things - Christ, with that filleth - the Father.
F- fulness = the church - most likely by filled by Christ or by the church fills Christ.
2- What God had done for believers
Chapter 2 - Kai - also -
Pss 1-10 - God has affected a spiritual resurrection - vs 1 - ye were dead vs 5 - made us alive - emphasis on individual experiences.
A- Conversion - what we were - 1-3
a- Spiritually dead - alienated from God - helpless to do anything for himself.
b- State of enslavement of sin vs 2
Life determined by worldly fashion of the day. saved by passions.
c. they are objects of Divine Wrath vs 3
Rom. 5
- vs 4 - Turns the light on!
D- Present position - 4-6
E- Fellowship.

201-10
J. H. Bennett
spiritual biography

a- we are alive - divine
B- Divine Purpose vs 7-10
a- As plan by his grace - vs 7
b- vs 10 - Preparation for works -
Paul vs 10 - contrast before + after conversion - and the thing that makes the difference in the Grace of God.

⑦
 3- Corporate Relationships between Jews + Gentiles.
 11-12
 ① The old Relationship - vs 11-12
 a- Uncircumcision - vs 11
 b- Separate from Christ - vs 12
 ② Alienated from Commonwealth of Israel
 (a) - strangers to Covenant of promise
 (b) - no hope
 (c) - without God in world.
 ③ The New Relationship - vs 13
 a. Jew + Gentile reconciled to one another
 vs 13-15
 b. 16-18 - Jew + Gentile at peace with God.
 vs 18 - peace
 c. Jew + Gentile share alike in privileges of the Royal. vs 19-22
 vs 21 - "Each several building"
 each racial group - heart of whole of Ephesians.

heavenly places, in Christ Jesus: 7 that in the ages to come he might show the exceeding riches of his grace in kindness toward us in Christ Jesus: 8 for by grace have ye been saved through faith; and that not of yourselves, it is the gift of God; 9 not of works, that no man should glory. 10 For we are his workmanship, created in Christ Jesus for good works, which God afore prepared that we should walk in them.

11 Wherefore remember, that once ye, the Gentiles in the flesh, who are called Uncircumcision by that which is called Circumcision, in the flesh, made by hands; 12 that ye were at that time separate from Christ, alienated from the commonwealth of Israel, and strangers from the covenants of the promise, having no hope and without God in the world. 13 But now in Christ Jesus ye that once were far off are made nigh in the blood of Christ. 14 For he is our peace, who made both one, and brake down the middle wall of partition, 15 having abolished in his flesh the enmity, even the law of commandments contained in ordinances; that he might create in himself of the two one new man, so making peace; 16 and might reconcile them both in one body unto God through the cross, having slain the enmity thereby: 17 and he came and preached peace to you that were far off, and peace to them that were nigh: 18 for through him we both have our access in one Spirit unto the Father. 19 So then ye are no more strangers and sojourners, but ye are fellow-citizens with the saints, and of the household of God, 20 being built upon the foundation of the apostles and prophets, Christ Jesus himself being the chief corner stone; 21 in whom each several building, fitly framed together, groweth into a holy temple in the Lord; 22 in whom ye also are builded

through Christ
 in Spirit
 with Father

Gr. brought good tidings of peace. Comp. Mt. 11. 5.
 Gr. every building. Or, sanctuary

Chapter 3 - What God Has Done For Paul

1- vs 1-6 - God made known to him the mystery of redemption. Defined vs 6 -
2- vs 7-13 - God made him a steward of the mystery.

together for a habitation of God in the Spirit.

3 For this cause I Paul, the prisoner of Christ Jesus in behalf of you Gentiles,—**2** if so be that ye have heard of the ²dispensation of that grace of God which was given me to you-ward; **3** how that by revelation was made known unto me the mystery, as I wrote before in few words, **4** whereby, when ye read, ye can perceive my understanding in the mystery of Christ; **5** which in other generations was not made known unto the sons of men, as it hath now been revealed unto his holy apostles and prophets in the Spirit; **6** to wit, that the Gentiles are fellow-heirs, and fellow-members of the body, and fellow-partakers of the promise in Christ Jesus through the ³gospel, **7** whereof I was made a minister, according to the gift of that grace of God which was given me according to the working of his power. **8** Unto me, who am less than the least of all saints, was this grace given, to ⁴preach unto the Gentiles the unsearchable riches of Christ; **9** and to ⁵make all men see what is the dispensation of the mystery which for ages hath been hid in God who created all things; **10** to the intent that now unto the principalities and the powers in the heavenly *places* might be made known through the church the manifold wisdom of God, **11** according to the ⁶eternal purpose which he purposed in Christ Jesus our Lord: **12** in whom we have boldness and access in confidence through ⁷our faith in him. **13** Wherefore I ask that ⁸ye may not faint at my tribulations for you, which ⁹are your glory.

make mystery by redemption

14 For this cause I bow my knees unto the Father, **15** from whom every ¹⁰family in heaven and on earth is named, **16** that he would

¹ Gr. into. ² Or, stewardship
³ Gr. good tidings. See Mt. 4. 23 marg. ch. 2. 17.
⁴ Gr. bring good tidings of the G^c. Comp. ch. 2. 17.
⁵ Some ancient authorities read bring to light what is.
⁶ Gr. purpose of the ages. ⁷ Or, the faith of him
⁸ Or, I ⁹ Or, is ¹⁰ Gr. fatherhood.

Paul's Prayer for Spiritual Illumination
Eph. 1:15-19

I - Reason and occasion for it - 15-16

1- manifestation of the grace of God - (15a)

Ἐὰν τοῦτο καὶ ἡμεῖς, "for this cause I also..."

this refers to the contents of the preceding passage - beginning at verse 3

2. Sidelings of their faith and love (15b-16)

1- Faith - ἀκούσας τὴν κατὰ ὑμᾶς πίστιν ἐν τῷ κυρίῳ Ἰησοῦ - "having heard of the faith in the Lord Jesus which is among you."

κατὰ in acc. used two ways: (1) along, at, according to; (2) in the distributive sense: all - from house to house - here: from you to you.
Lit. "Having heard of the from you to you faith in the Lord Jesus."

2. Love - καὶ τὴν ἀγάπην τὴν εἰς πάντας τοὺς ἁγίους - "and the love which you have unto all the saints." Hard to have love to all the saints.

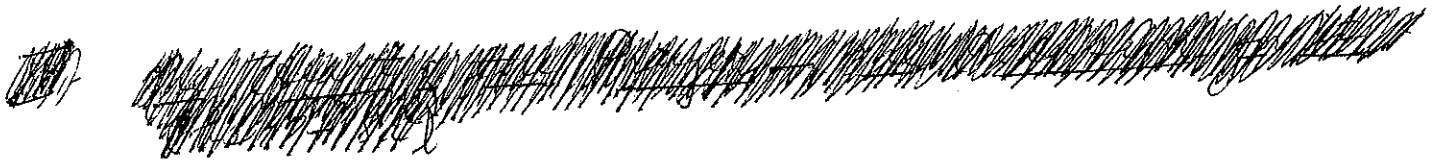
This is the report of their present spiritual condition. Vertical & horizontal - to ward and man-ward - Faith & Love. These stand to one another in the relation of cause and effect, of center and circumference, of root and fruit, of fountain to stream, or principle to action. These I have joined together and we may not put them asunder.

There are two prepositions: "in" & "unto" - ἐν & εἰς, the one conveying the idea of fixity & the other the idea of flow; the one pointing to the sphere of their faith, & the other other

② Eph 1:15-19

pointing to the object of their love; the one signifying location, & the other direction.

The essential elements in spiritual progress are growing faith in Christ, and deepening love for one another.



ca 16 =

οὐ παύομαι - do not cease

εὐχαριστῶν = give thanks

ὑπὲρ ὑμῶν - over you - in your behalf.

μνησθῆναι - mention

ποιοῦμενος - part. - making

Paul is not content with present attainments - the true test of a church's prosperity is not the number of members it can claim, financial wealth, etc, but its spiritual progress. Paul is thankful for the foundation already laid, but prays for the super-structure going up; thankful for past attainments, but prays for future advancements; thankful for the actual in their experience, but prays for the potential for them in O's purpose.

II - Heart of the Prayer - Object of it - (vs 17-18a)
that the readers may have spiritual insight, a fuller comprehension of the scope & character of O's work of redemption on their behalf.

- 1. ἵνα - purpose
- 2. ὁ πατήρ τῆς δόξης = The Father who gives glory. the glory of salvation, of illumination - Paul is praying that we might see our significance in the purpose of O - man's glory is to be found in the purpose of O, all are to receive the best gifts of the Spirit.

3. δωθή ὑμῖν - "may give you". optative - mood of possibility
this is a ~~gift~~ gift offered by O.

a fuller measure of O's Spirit
(1) πνεῦμα σοφίας καὶ ἀποκαλύψεως - Spirit of wisdom and revelation. "making them wise to understand the things of His grace & disclosing to them more of the ~~roy~~ mysteries of His Kingdom. Wisdom and revelation are special forms of the Spirit's operation

The medium of the blessing is the Spirit. He only can reveal the truth which is reflected in the word, 'revelation,' & enable us to make a right use of it - wisdom.
ἐν ἐπιγνώσει - in complete knowledge of Him.

(2) πεφωτισμένους - Perfect Pass Part - give light, illuminate; fig. of heavenly light, make clear.
"the eyes of your heart."

The gift in question is the special gift of knowledge or insight, hence the figure of the eyes. The knowledge is a spiritual knowledge; hence "the eyes of the heart."
In order to ~~understand~~ ^{attain} the knowledge of O we must be inwardly renewed.

(*) - 15-19-

oisa. implies fullness of knowledge. preceptum - instructions

III - Elements in It (186-19) →

eis to eisēvel epās - "for the purpose of (eis with infinitive) that you may know." The object of the enlightenment - a fuller knowledge of things more specified.

1. the hope of G's calling - τίς ἐστὶν ἡ ἐλπίς τῆς κλήσεως αὐτοῦ the call of which G is the author, the "called" of G are always those to whom the call has come with effect, who have listened to it & have been made believers. What is the expectation of G's call?

the expectation that results in our answering the call of G.

Some say heaven - true - but not completely. There are a great deal of steps between salvation & heaven. And the man who ~~thinks~~ thinks that heaven is the only purpose of G's calling us is living a repeated life - he has his ticket on a Pullman car - sleep - wake me when we get into the station.

G's calling of no man reaches its final goal in the man. He is called to a place & part in the vast enterprise of ~~humanity~~ G with humanity. We need to find what is G's hope & expectation in calling us - what is wrapped up in the calling of G? - Examine the uses of the word.

G's Calling means:

① - Preparation - the word was used as a command to attend the King's Court. This is the hope of G's calling - to see the King.

This means preparation - being worthily dressed with the right garments.

John 2:25

Titus 2:11-13

are you ready to meet the King?

6

Realizing O's resources

3- O's power at work in believers - 19

ὑπερβαλλον = go beyond, out do - surpassing
Paul struggles with language to describe the immensity
of O's power.

μέγεθος = size, greatness -

δυναμεις - power, force, ability, miracle -
dynamite, dynamo - to us who are believing -

κατὰ = according -
ἐνέργειαν =

the guarantee of the fulfilment of the Xian hope.
Resurrection's exaltation of X shows that it is the future
of believers in ~~good~~ men.

That power is here regarded as in O surpassing all
limit - 4 words to describe it.

- δυναμεις = dynamite

- according to the workbook = energy - ἐνέργειαν =
superhuman = efficient, operative, mind propulsion
indwelling

might = κράτους = ability to conquer = force,
mastery, power as shown in action.

power - ἰσχύος =

the measure of that surpassing power of O which is the
guarantee of our hope, is the operation of the exertion of
the might that dwells in O as seen in the historical
case of X, X's dead body was the point on which
this working of Divine Power was exhibited.

Ephesians 2:1-10

To think of what God has wrought is to think of the great miracles of history - NATURE: "Why I believe in God" - nature - Globe (1)
on its axis 1,000 PMH - of 100 days and nites - 10 times as long.
Sun burns vegetables and freeze at nite.

(2) Sun - surface temperature 12,000 deg - 1/2 less: we would freeze,
1/2 more: waste

(3) Slant of earth - 23 deg. - if different vapors from seas would ice over
the continents -

(4) If moon were 50,000 miles - tides so great, continents submerged twice
a day.

(5) Crust of earth - few feet thicker and no life, no oxygen

(6) Thinness of atmosphere - thinner, the million of meteors
would fall on earth and destroy it.

GOD IN HISTORY

Entered pages of history - Red Sea - Jericho - lions, rain - Defeated
Napoleon with snowflake and saved England with fog at Dunkirk

Exegesis of Eph. 2:12,13

(1) Verse 11 - Remember - The linear present asks us not just to recall but to keep in our minds what the marvel of God's grace has done for us.

Aliens - with no rights or hopes.

Having no share, by claim or concession, in that line, they were people "with a hope" - lit. "a hope not having."

Further, and to reach the tragic climax - "without God". They had failed to find the true God in all the order of nature and history, since he is known only when seen in Christ. (Carver)

(2) Separation from God deprived the Gentiles of "every spiritual blessing in the heavenlies (1:3). Union with Christ gave them a share in these blessings now and "in the coming ages." 2:7.

In a spiritual desert there was no promise of a future harvest.

Without God there is no real hope in this life or in the life to come. For Greeks the golden age was past. Hope that is poorly founded and confined to this life is a miserable thing. (I Cor. 15:19). Even death doesn't destroy the Christian hope (I Thess. 4:13).

The total condition of the Gentiles is described as atheoi without God, from which we get the word "atheists".

The practical atheism of the present, in which pleasures and possessions often constitute all the security of social groups is like the pagan world. The fanaticism with which many cling to material things can only signify that things are their God. (Moody)

*the tragic climax
w/ out G = @ atheists
② ~~w/ out G~~ w/ out G -
one without*

③ In the world

Exegesis of Eph. 2:12,13

(3) To be without Christ was to be without redemption and without access to God. To possess Christ, to be in Him, is the sum of all blessedness; to be without Christ includes all evil.

Aliens: The idea of separation and estrangement is strongly expressed by the word.

They had nothing to hope, because shut out of the covenant of promise. The promise of God is the only foundation of hope - they were in the widest sense of the word, hopeless.

Without God - They were destitute of the knowledge of the true God. This includes the idea that they were forsaken of him - he had left them in the world.
(Hodge)

(4) Aliens: He is thinking of an ancient city - state which was made up of free citizens and also of resident aliens who could exercise no civic rights.

Strangers - aliens who were not even resident but outsiders altogether.

Within the world - All the piety of the Gentiles was bounded by the material world, They had no knowledge of the God who made it and by fellowship with whom they would be raised above it.
(Moffatt)

(5) Calls them to remember and thus to be stirred to love and gratitude.

✓ Their lack of privilege and opportunity may be described in the far reaching terms of this verse. ✓

Without Christ - The first description, the basic one on which the others depend.

Aliens - They were cut off from the fellowship and privileges (Rom 3:1 and 9:4) of

Exegesis of Eph. 2:12, 13

those who truly called themselves the people of God. Aliens used in 4:18 & Col. 1:21 for man's separation from God by sin.

Without Hope - Without any real hope at all. They had no prospect for the future, no assurance of life beyond this. The Greeks, for example, looked back on a golden age in the past rather than to a future glory.

In The World - By and large they had to live in the world lives limited by the things of the world and had to face the trials and sorrows and perplexities of the world without the knowledge of God to interpret the whole.
(Tyndale)

(6) The paragraph (11-22) falls naturally into two division, marked off by the words "in time past (v. 11) and "but now" (v. 13).

Keep on remembering what they once were apart from God's grace. It is most appropriate for Christians to summons themselves to such recollections. To do so is to deepen our appreciation of the mercy and grace of God and make us more thankful, more humble.

Without Christ - no connection with the Messiah; they were completely lacking of any true relation to Him.

Aliens - expresses the general idea of separation and estrangement. The commonwealth of Israel speaks of the Israelitish nation as the realm or society in which the sovereignty of God took earthly shape and found expression. It was the sphere within which God made himself known to men and entered into relation with them.

They were not at home with the people of God. They were outside the circle of God's chosen people.

Strangers - The word carries the idea of being foreign to a thing, having no share in it - no share in the promises of God.

Two saddest words
in Eng. lang. - page 4 -
"No hope"

Exegesis of Eph. 2:12, 13

No Hope - Paul doesn't mean that they had no aspirations and desires, for many Gentiles desired better things. But mere desire isn't hope. Hope is a blending of desire with expectation, and this they didn't have - "Their future was a night without a star." (Reached for substance and caught only the shadow.)

Life was so full of trouble, so haunted by black destiny, so brief and uncertain that many people felt that the best thing of all was not to be born.

Without God - To have no hope for the future is bad enough; to have no God in the present makes the situation unspeakably tragic.

In such a world of sin - death, of shame and sorrow and suffering, Gentiles had no God to guide, to befriend, to bless, and to save them. (Vaughn)

(7) V. 12 describes the true spiritual condition of Gentiles in their pre-Christian state.

Without Christ - means the very opposite of Christian standing. Their condition was the very opposite of all that being in Christ means. (Name everything we have in Christ, and they are without it.)

Alienated - They were denied privileges which belonged to those who made up the commonwealth of Israel.

Strangers - They were foreigners where the covenants of God were concerned.

Without God - Without Christ you have no God. (Summers)

(8) To be without God in the world is to be in the wilderness without a guide; on a stormy ocean without harbor or pilot; in sickness without medicine or physician. To be hungry without bread; weary without rest; dying with no light of life. It is to be an orphaned child, wandering in an empty, ruined house.

Exegesis of Eph. 2:12, 13

They were deprived of the world's one treasure - shut out, as it appeared, forever from any part in Him who is to mankind all things and in all - once far off.

Made nigh - what is it that has bridged the distance, that has transported these Gentiles from the wilderness of heathenism into the midst of the city of God? The blood of Christ.
(EB)

(9) What an expression! To be without God - in his own world, and where he is all around us! To have no evidence of his favor, no assurance of his love, no hope of dwelling with Him.

He lives, and feels, and acts, as if there were no God. He neither worships him in secret, nor in his family, nor in public. He acts with no reference to his will.

A traveller to eternity without a God. Standing over the grave without a God. A man - fallen, sunk, ruined, with no God to praise, to love, to confide in; with no altar, no sacrifice, no worship, no hope; with no Father in trial, no counsellor in perplexity, no support in death!

No Hope - The apostle doesn't mean to affirm that they didn't cherish any hope, for this is scarcely true of any man; but that they were without any proper ground of hope.
(Barnes)

(10) The great act of Thanksgiving (1:3-14) recounts the blessings which come to man in Christ. Here the writer gives a summary of the disabilities of man without Christ. The four predicates which follow give an outline in detail of what this separation involved.

Alienated - His thought is that before Christ came there was no communion of man with God except within the fold of the nation which he had made peculiarly his own. The rest of mankind, being alienated from him, was likewise alienated from the community of his worshippers.

Exegesis of Eph. 2:12, 13

As Strangers, not members of the community which lived under the covenants, the Gentiles were entitled to none of the privileges, present or prospective, which were pledged to Israel under this divine constitution.

Their hope amounted to no more than a wistful longing that it might be so; there was nothing resembling the firm Christian confidence, which was rooted in faith in the God who raises the dead.

They hoped for little more than to stave off the collapse of their empire.

In the world - obliged to face the overwhelming mystery of the sum of things, the difficulties and dangers of an unfriendly environment, without the sustaining power of faith in the God who made the world.

Having no hope - the epitaph of the world.
(Interp. B.)

(11) Without God - It is used here not as a term of reproach, but as marking the mournful climax of Gentile disability.

In the World - With nothing to life them above its materializing influences.

- A contrast is here drawn between their old position "at that time without Christ," and their new position - "now in Christ."

They are called upon to remember not simply that they were without Christ, but what they were without Christ

They were unenfranchised "outlanders," aliens and foreigners, with no rights of citizenship in the sacred commonwealth, with no share in the covenants which guaranteed the promise made to Abraham.

Without God - only place word occurs in N.T.

Without a hope and without a God - This was to be in the world and limited to the world. With nothing to lift them above the material and the transient.

V. 13 - The distance between the unprivileged and the privileged is annihilated. The far has become near.
(Robinson)

Source of heresy = Getting works out of place -
- we are not saved by good works, but we are assuredly
saved for good works.

Workmanship: His work of art, His masterpiece. And
we shall show that are His Workmanship by the works
which we perform. (Every masterpiece carries the mark of its master-
music, art).

Those who continue to 'walk' in trespasses & sins
which characterize the unregenerate state show that they
are not O's workmanship, regardless of the profession
they make.

Those who walk in good works give ample evidence
of the power of a new life which operates w/in them.
(Bruce)

v. 10 is designed to enforce & give a reason for the great
truth of vs 8, 9.

- workmanship = all about us we see the works of O's hand. Psa 19:1 -
But O's greatest work, His masterpiece, is a new creature in
X Jesus.

Created in X brings out the distinction from the first creation.

Good Works = the stress of this entire verse is on the phrase
"unto good works." They are not mere accidental attachments.
They are a part of O's eternal plan for His people. We are
created for them; they are ready for our doing.
(Vaughan)

His workmanship we are, He has made us Xians. Salvation is not
something you do for O. (True religion) but something O does for you.

Workmanship - only used elsewhere in Romans 1:20, used of the works of God's first creation - Sal. is restoring to original perfection - man can no more save himself, make a new earth than he could have made the old one.

Good Works Cf 4:34 - good works are 'involved' in the new life as an inseparable condition. ~~It is of~~ This new creation is of such a kind that it must & will express itself in this way.

It is the whole course of life that is in view. The nature & character of the works & the direction of the Xian's daily walk (cf 2:2) are predetermined. (Lyndale)

Workmanship: used for any finished product, literature, painting, or sculpture. We are God's finished product.

The goal in mind: that we should walk about in good works -

a tragic note: while we were living in trespasses & sins I had a complete area of good works in which we should have been walking about all the time. (Summers)