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## *Introduction*

“That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world.”  
Ephesians 2:12

The chapter out of which my text is taken is like a little map, containing in it a description of the little world man, and that in a double capacity, considering man either in the state of grace or in the state of nature. If you consider man in the first capacity, in the state of grace, this chapter lays down a five-fold description of bringing man into the state of grace:

1. Here is laid down the efficient cause of bringing man out of the state of nature into the state of grace, and that is God, verse 4.

2. Here is laid down the impulsive cause, and that is the riches of God’s mercy in the same verse, “But God, who is rich in mercy, for His great love wherewith He loved us.”

3. Here is laid down the meritorious cause of it, which is Christ in His sufferings. Verse 7: “That in the ages to come He might show the exceeding riches of His grace in His kindness toward us

## Condition

through Christ Jesus.”

4. Here is laid down the final cause of it in the same verse also: “That in the ages to come He might show the exceeding riches of His grace.”

5. Last, here is the instrumental cause of bringing man out of the state of nature into the state of grace: faith. Verse 8: “For by grace are ye saved through faith; and that not of yourselves: it is the gift of God.”

The other part of the map describes man in the second capacity, in the state of nature; and herein it gives a twofold description of man's condition: positively, what he is; and privatively, what he wants.

It describes man in the state of nature positively, what he is, and that in five particulars:

1. Men in their natural condition are described as being dead in trespasses and sins.

2. They walk according to the course of this world, as pagans and heathens do.

3. They walk according to the prince of the power of the air, that is, the devil. Now the devil is called the prince of the air, either because he resides in the air, or else because he has the power of the wind and of the air.

4. They are called children of disobedience, that is, born in a state of disobedience, quite contrary to the commands of God.

5. They fulfill the lusts of the flesh and of the mind, and are by nature children of wrath. Thus