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C0436 -- September 15, 2004 -- Ephesians 2:8-10 -- The Gift of God

Let's review Ephesians 2:1-7 in brief before we move on to a central passage on the gospel of the grace of God in salvation in Eph. 2:8-10. You can tell we're moving a little faster through this section because as we get into the book we keep coming across 'words' we've already defined previously in chapter 1 so we are able to just re-cap and move on. In 2:1-3 our Old Condition: Dead to God was described and delineated. v. 1 summarized our spiritually dead condition and vv. 2-3 delineated this dead condition. We were in a terrible position; absolutely dead in our transgressions and sins without hope and without God in the world. However, Paul had to get us lost before he could get us to realize, at least in part, the grace of God demonstrated by reaching down into our lost condition and saving us. Now, in vv. 4-7 Paul describes our New Position: Alive to God.

v. 4 Paul introduced the main subject: ***God*** and then he described the character of God. God is rich in mercy because of His great love with which He loved us. God's mercy therefore, finds its source in God's love which is formally an attribute. Mercy is an expression of God's love. Notice that God loves us, that's people he's directed his love toward in salvation. No salvation is provided for animals and angels. Salvation is for humans because only humans are made in God's image and Jesus Christ came as a man, not as an animal or an angel. Hopefully you see how anti-Christian the untestable hypothesis of evolution is from this verse! If God loves man and man is only a few mutations different from the chimpanzee and the chimpanzee is only a few mutations different from the next creature and on and on then you can see that the image of God is just different in degree from the lowest creature. Man is not truly unique in this view and if man is not really unique then why did God choose to direct His salvific love only toward man? In this hypothesis man is reduced to a mere animal. This means that the evolutionist is saying that the image of God is an animal. Think about how blasphemous such a concept is. To say that the image of God was originally inorganic material which evolved as a result of Chance mutations over millions of years is an absolute attack on God Himself; that we would reduce the image of God to non-thinking, non-speaking inorganic material. In the

evolutionary view of man, there is no escaping the conclusion that if humans are only different from animals in degree, and if humans can hunt other animals, why can't humans hunt other humans? As you well know, some modern people are now arguing that killing a chimpanzee is murder. See, we're so closely linked to the chimpanzee they say that to kill one is to commit murder. They are trying to destroy the uniqueness and sanctity of man by dragging us down into the animal kingdom. So, as you can see, as Bible believing Christians, we have got to reject this kind of thinking from the get-go or else you end up in a whole mess of humanistic contradictions. There is no room in Christianity for the hypothesis of evolution. According to v. 4 God directed His love toward human beings; that one kind of creature made in His image in both body and spirit, marked by conceptual thought, propositional language and God consciousness. This sets us totally apart from the angelic and animal kingdoms, making us responsible sinners under the wrath of God, yet He loved us.

v. 5 Paul repeats part of v. 1 and leaves off the word *sins* because he's just summarizing our old condition here and contrasting our deadness in sin to our aliveness to God. He finally introduces the first of three main verbs here in v. 5. God, even while we were in our dead condition, made us alive. Since the context is spiritual death this must refer to spiritual life. God made us spiritually alive with Christ. John says it this way, we passed from death to life (John 5:24). This happens at the moment of saving faith which takes place while you are still dead in your sins. God enables an individual to believe (John 6:37, 44, 65) yet while he is dead (Eph. 2:5; Rom. 4:17; 11:15). He finishes v. 5 by adding the short phrase *by grace you are saved*, a perfect periphrastic emphasizing the continuing results of salvation rather than the initial salvation event itself. Paul wants to make sure his readers don't get the idea that they are saved by any other means. He's going to clean up this idea some more tonight making it crystal clear that salvation is totally by the grace of God and not by any human effort.

v. 6 Paul brings in the 2nd and 3rd main verbs. First, he raised us with Christ. This is our spiritual resurrection which corresponds to Christ's physical resurrection in Eph. 1:20. Then He seated us with Him in the heavenlies in Christ Jesus. This refers to the session of Christ. This is our spiritual session with Christ where He sits in physical session over the entire universe. We find the source of all our spiritual blessings in this location even though they are for the here and now on earth (Eph. 1:3). So, we have a spiritual connection to the Lord of the universe. We have His power available to us (Eph. 1:19).

v. 7 answers the question of why God made us alive, raised us up, and seated us with Christ. The reason is to demonstrate God's grace. It is one thing to tell us about God's grace, it's

a wholly other thing to demonstrate it. God is making a show of His grace to the entire cosmos. When is God demonstrating His grace? Paul says *in the ages to come*. Notice its *ages* (plural). I showed you that this phrase refers to the time from Pentecost to the end of the Messianic Kingdom. It's not limited to the Church Age; it's not limited to the Messianic Age; it's not limited to the Tribulation, it's all of these ages combined. Additionally, I showed you that as long as God is making people alive, raising them up, and seating them with Christ in the heavenlies His grace is being demonstrated to the entire cosmos, angels good and evil are looking on and learning the manifold wisdom and grace of God. Nevertheless, while we remain in the present body, we have but a tiny glimpse of the grace of God. Much more is awaiting our future when our redemption is complete and we receive our resurrection bodies and when we see during the Messianic Kingdom that many Gentiles will look on the King Himself arrayed in all His glorious splendor and in Mighty Power and yet they will still not place their trust in Him. Then we will realize more fully the grace of God in salvation. Then we will realize that it's not up to the man who runs but God who purposes salvation for an individual. So, God's saving an individual is a demonstration of the surpassing riches of His grace. The *hyperballo* riches of His grace. His grace is immeasurable and it finds its source in His kindness which flows through Jesus Christ. The word for "kindness" is *chrestotes* and is a summary word for the whole plan of salvation. It's the concept of omni-benevolence. God is all-goodness. And that omni-benevolence flows to sinners through Jesus Christ. Jesus Christ is the key, there is no goodness of God to all men by any other path, it's by Jesus Christ and Christ alone. The goodness of God does not come by moral reformation, Buddha, the Koran, or any other means, it comes through the person of Jesus Christ.

Now, today we are going to look at "The Gift of God" in Eph. 2:8-10. v. 8 is a controversial verse so we'll spend some time there.

c. Explanation of God's Grace (2:8-10)

In vv. 8-10 Paul explains that salvation is totally by God's grace and has nothing to do with human effort and that we are God's workmanship, created in Christ Jesus for good works which God prepared in advance so that our conduct would reflect divine righteousness in daily life.

Th/| ga.r ca,riti, evste sesw|sme,noi dia. pi,stewj\ kai. tou/to ouvkv evx u`mw/n(qeou/ to. dw/ron

For by grace you are saved through faith: and this not of yourselves, it is the gift of God:

(1) Salvation by Grace (2:8a)

Th/| ga.r ca,riti, evste sesw|sme,noi dia. pi,stewj\ “*For by grace you are saved through faith:*”. First, Paul is going to explain (Gk. = *gar*) that God’s grace does not originate in humans (internal) or because of the efforts of humans (external). Notice that Paul is repeating the end of v. 5 with a few differences, the most obvious and significant is the addition of the *dia pisteos* (***through faith***). He didn’t say that in v. 5, he just *by grace you are saved*. Now he adds ***through faith***. This addition *dia pisteos* means that faith is the subjective means by which a person is saved. Paul uses *dia pisteos* 9 times (Rom. 3:22; 2 Co. 5:7; Gal. 2:16; Eph. 2:8; Phil. 3:9; 2 Tim. 3:15; Heb. 6:12; 11:33; 1 Pet. 1:5) and *ek pisteos* 21 times. Both expressions are synonymous because they are both used in Rom. 3:30 and Gal. 2:16 in the same verse with the same meaning. ***grace*** is mentioned first giving it the emphasis. The dative case indicates that ***grace*** is the objective basis of salvation. The words *este sesosmenoi* (***you are saved***) are a periphrastic perfect just like in v. 5. The perfect tense indicates a past completed action having present results. However, when the perfect tense is periphrastic the emphasis is on the continuing results. Thus, it is best to translate this ***for by grace you are saved*** rather than the NASB ***for by grace you have been saved***. The periphrastic perfect is emphasizing not only that you have been saved (NASB) but that you are ‘safe’ (as in the Bible in Basic English)¹.

- | | |
|--|-------------------|
| 1) For by grace you are saved | (present results) |
| 2) For by grace you have been saved | (past results) |

Now do you catch the difference in emphasis? Thus, we have, once again, the doctrine of eternal security of the believer, you are ‘safe’. Finally, we come to ***faith***. ***faith*** simply means “trust or confidence in someone or something”. It is used 59 times in the LXX and 243 times in the NT. In every instance it always carries the basic idea of “trust, reliance, or confidence” in someone or something. One places his trust in an object. For example, you marched in tonight and sat down in a chair; you placed your trust in a chair because the chair was trustworthy. When you see an old broken-down chair, do you sit in it? Why not? Because it’s not trustworthy! It doesn’t look like it will support you. Now when one places his trust in God’s gracious salvation it is because God is trustworthy. When you sit down in a chair who are you trusting to support you? Are you trusting yourself or the chair? It’s quite obvious that you are trusting the chair, not yourself. Now, once you sit down, as you all are now, are you working to continue to support yourself? No, the chair is continually supporting you. So, you are placing your initial trust and your continual trust in the chair to support you. In the same way, when you trust in God’s grace revealed in the work of Jesus Christ on the cross you are not trusting yourself nor are you working to keep yourself

saved. You are simply relying on what God has accomplished in His only begotten Son. Thus, we come to a full definition of biblical *faith*; “*having confidence to trust the person of Jesus Christ with one’s eternal salvation.*”

(2) Salvation Not of Humans (2:8b-10)

In vv. 8b-9 Paul confronts the human tendency which is always to try and get ourselves involved in our salvation. We’ve just got to have a part in our salvation. And so, Paul knocks that idea right here by teaching that the sole source of salvation is God and never in humans or as a result of human efforts.

(a) Statement: God’s Gift (2:8b-9)

kai. tou/to ouvk evx u`mw/n(qeou/ to. dw/ron\ ouvk evx e;rgwn(i[na mh, tij kauch,shtai

and this not of yourselves, it is the gift of God: not of works, so that no one may boast.

kai. tou/to ouvk evx u`mw/n(qeou/ to. dw/ron “*and this not of yourselves, it is the gift of God:*” With the introductory words *kai touto (and this)* Paul wishes to give an explanation. The real problem here is the demonstrative pronoun *touto* (translated *this* or *that*). Technically it should be translated *this* because it is a near demonstrative pronoun (not the far demonstrative pronoun *ekeinos*). What does *this* refer back to? This is an important soteriological passage and so it would do us well to consider the five options scholars have offered:

	Fem	Masc	Fem	Neut
Th/	ga.r ca,riti,	evste sesw sme,noi	dia. pi,stewj\	
	kai. tou/to			

for by grace you are saved through faith: and this

The first three options are illegitimate because the gender of the pronoun doesn’t match the gender of the nouns or verb:

- 1) Some commentators say it refers to **faith**.
Problem: **faith** is in the feminine and **this** is in the neuter
- 2) Some commentators say it refers to **grace**.

Problem: **grace** is in the feminine and **this** is in the neuter

3) Some commentators say it refers to **salvation**.

Problem: **saved** is in the masculine and **this** is in the neuter

4) Some commentators say it refers to **grace** and **salvation** but not **faith**.ⁱⁱ

Merit: a neuter pronoun can refer to a complex of things if they are in both feminine and masculine genders as here

Problem: leaves the nearest noun **faith** out of the complex.

Problem: does not fit with other uses of **this** when in the neuter in Ephesians (e.g., 1:15 *for this reason* refers back to entire complex of 1:3-14)ⁱⁱⁱ

5) Some commentators say it refers to **grace**, **salvation**, and **faith**.^{iv}

Merit: a neuter pronoun can refer to a complex of things if they are in both feminine and masculine genders as here

Merit: fits with the other neuter uses of **this** throughout Ephesians

Solution 5 is the only view that fits the grammar and context of Ephesians. Therefore, God's entire design of a *by grace, through faith salvation is not of humans, but is the gift of God*. This does not mean that faith is no longer a human responsibility. Listen closely to what I'm saying; I'm saying that the gift of God here is salvation by grace *through faith*. Faith itself is not the gift, but *through faith* is a part of the gift. Just like grace itself is not the gift but that salvation is *by grace* is a part of the gift. In other words, the prepositions modifying grace (*by*) and faith (*through*) designate the sense in which grace and faith are gifts. Therefore, the fact that God designed salvation to be conditioned on non-meritorious faith is a part of the gift of God. Put simply, salvation by means of faith is a part of the gift of God. This mechanism of salvation is the gift of God. But not faith itself. Humans are responsible to have faith. Let's explore *faith* a bit more because this is tough stuff. First of all, many people hold that *faith* itself is the gift of God (view 1 above). People who hold this view are often called extreme Calvinists even though Arminius, the father of Arminianism also believed faith was the gift of God. Nevertheless, if faith itself is the gift of God as they maintain then this leads to an unscriptural plan of salvation.

For example, Shedd says, "The Calvinist maintains that faith is wholly from God, being one of the effects of regeneration." This results in a strange plan of salvation. Because a sinner cannot believe he is told he must do the following: 1) Read and hear the divine Word, 2) give serious application of the mind to the truth, 3) pray for the gift of the Holy Spirit for conviction and regeneration.

What has forced them to this strange plan of salvation is their unscriptural doctrine of total depravity. There is no doubt that the sinner is “dead in trespasses and sins” (Eph. 2:1b). But if this means that regeneration must precede faith, then it must also precede all three of the duties the unbeliever is supposed to do. As Roy Aldrich so aptly put it, “A doctrine of total depravity that excludes the possibility of faith must also exclude the possibilities of “hearing the word,” “giving serious application to divine truth,” and “praying for the Holy Spirit for conviction and regeneration.””^v This unscriptural plan of salvation even gives us the right to charge them with teaching a ‘works’ salvation. If a dead man must read and hear the divine Word, if a dead man must give serious application of the mind to the truth, and if a dead man must pray for the gift of the Holy Spirit for conviction and regeneration are these not things he is doing, works that he is bringing to his salvation? He might think that God gave him salvation because he did these things. So, regardless of how dead the extreme Calvinist says unbelievers are the plan of salvation they embrace indicates that “the extreme Calvinist deals with a rather lively spiritual corpse after all. If the corpse has enough vitality to read the Word, and heed the message, and pray for conviction, perhaps it can also believe.”^{vi}

Others teach along the same line, for example, Pink says the sinner is to “ask God...to bestow upon him the gifts of repentance and faith.” Have you ever found that in the Bible? Berkhof says, “This faith is not first of all an activity of man, but a potentiality wrought by God in the heart of the sinner. The seed of faith is implanted in man in regeneration.”

The key verse that all these authors call on to show that saving faith is the gift of God is the one we’re looking at today, Eph. 2:8. The attempt is to show that faith is a gift in the sense that God gave faith to the unbeliever first, and then the unbeliever gives this faith back to God so God could give him salvation. However, a careful analysis of the Greek text as I have shown you reveals that it is not *faith* itself that is the gift, but *salvation by grace through faith*. If you’re not convinced let Paul persuade you from the context. What does Paul say at the end of v. 8 and in v. 9 about this gift of God? He says it is *not of yourselves* and *not of works*. Faith itself is excluded as the gift of God by the very fact that faith is the antithesis of works! Turn to Rom. 4:4-5. You have to see that faith is not a work, it doesn’t account for anything, it’s receptive. It adds nothing and takes nothing away from salvation which is wholly of God. Here Paul makes it crystal clear that faith and works are opposites. ⁴ *Now to the one who works, his wage is not credited as a favor, but as what is due.* ⁵ *But to the one who does not work, but believes in Him who justifies the ungodly, his faith is credited as righteousness,”* If someone works then he earns what is due. If you work you earn a paycheck! But if someone does not work but simply believes then *his*

faith is credited as righteousness. Faith doesn't earn anything! It's as simple as that. Notice in v. 5 that Paul says it was *his faith* (Abraham's) and not God's faith. Faith is not something that God gives to you and you give back to God. The extreme Calvinists assumes (without biblical evidence) that faith is something we are doing, something we are adding to salvation if it originates with us. But this is a false assumption. If faith was a work then we would be adding something to salvation if it originated with us, but Paul says faith is not a work! Therefore, faith can and does originate with humans and yet it adds nothing to salvation. Faith is simple reception of the gift of salvation as both Luther and Calvin clearly taught: for example, Luther says regarding faith, "*Faith holds out the hand and the sack and just lets the good be done to it. For as God is the giver who bestows such things in His love, we are the receivers who receive the gift through faith which does nothing. For it [the gift] is not our doing and cannot be merited by our work.*" (addition of parentheses mine for added clarification) Faith is not doing something, faith is not a work. Faith is simply the empty hand receiving the gift of salvation. "Such a view does not preclude the notion that for faith to save, the Spirit of God must initiate the conversion process."^{vii} This is clearly taught elsewhere (e.g., John 6:37, 44, 65). By way of conclusion to the matter we can say the following about Eph. 2:8. Paul is teaching the following:

- 1) God = source of salvation
- 2) grace = basis of salvation (objective)
- 3) faith = means of salvation (subjective)

and we also have three things Paul is definitely rejecting

- 1) man = source of salvation
- 2) works = basis of salvation

Thus, it is a gift that the basis of salvation is **grace**, it is a gift that **you are saved**, and it is a gift that the means of salvation is **faith**. These things find their origin in God. The gift of God does not refer to *faith* per se, but to *salvation by grace through faith*. What does it mean that these things are a *gift*? *Gift* is the Greek verb *doron*, and it means "a present". We receive a "present" from God. It may surprise you to know that this is the only reference in the entire Bible of God giving a gift to humans. "Therefore, the gift of salvation has its origin in God, its basis is grace, and it is received by means of faith."^{viii} Paul then gives the contrast. He says it is...

ouvk evx e;rgwn ("not of works,"). Salvation does not originate within man nor is it the result of human works. For Paul, works and works of the law both amount to human effort

and are the opposite of grace. Turn to Romans 11:6. “*But if it is by grace, it is no longer on the basis of works, otherwise grace is no longer grace.*” Grace is nullified by works and works constitute any human effort (also cf. 2 Tim. 1:9). God does not accept human effort. No human effort pleases God whether you are a believer operating in the flesh or an unbeliever. It’s all displeasing to God. God only accepts absolute righteousness.^{ix} Why doesn’t God accept any human efforts? The next phrase answers this question.

i[na mh, tij kauch,shtai “*so that no one may boast.*” If human effort enters the picture at any point then there is room for boasting. This is a *hina* clause which can be taken one of two ways. Either it should read *in order that* indicating purpose or it could read *so that* indicating result. It’s difficult to say because whenever God is involved whatever He purposes will result. Salvation cannot be obtained by human good but only by faith and therefore boasting is excluded (Rom. 3:27). Therefore, as Christians we are not to boast in ourselves but like Paul said, if any boasting goes on it should be boasting in God and the cross of Christ. If we did receive salvation by works then there would be a lot of boasting going on (Rom. 4:2). This means that if faith is a work then we could boast in our faith. But since faith is not a work then boasting is excluded. We can never boast in the idea that my faith saved me. Faith doesn’t save, God saves! Because salvation is not by works but by faith then God is the only one who gets the praise! Salvation is on the basis of grace by means of faith without any works whatsoever.

“In conclusion, verses 8 and 9 spell out salvation in summary form. Its source is God, its basis is by grace, and it is obtained as a gift by means of faith. It is external to human beings and becomes a reality to them when they appropriate it by faith. This salvation is not something that is inherent in a person nor can it be gained by his or her efforts, Hence, a person cannot boast of any self-achievement but must boast in the gracious gift of God.”^x

(b) Reason: God’s Workmanship (2:10)

The reason salvation doesn’t come by human works or effort is because we are God’s workmanship.

aevtou/ ga,r evsmen poi,hma(ktisqe,ntej evn Cristw/| VIhsou/ evpi. e;rgoij avgaqoi/j oi-j prohtoi,masen o` qeo.j(i[na evn auctoi/j peripath,swmen
For we are His workmanship, having been created in Christ Jesus for good works which God prepared beforehand, in order that we may walk in them.

(i) Statement: God’s Workmanship (2:10a)

autou/ ga,r evsmen poi,hma (“*For we are His workmanship,*” is a statement explaining why this salvation is not by human efforts. The reason is that we are the recipients of God’s workmanship. Interestingly, this verse begins with the pronoun *autou* (**His**) emphasizing God as the one doing the work. ““Workmanship” (Gr. *poieme*, from which we get the word “poem”; cf. Rom. 1:20) means a work of art, a masterpiece. The Jerusalem Bible translates it “work of art” here. As a master worker, God has created us in Christ Jesus.”^{xi} We are His masterpiece, the crafted work of God.

(ii) Goal: Created for Good Works (2:10b)

ktisque,ntej evn Cristw/| VIhsou/ evpi. e;rgoij avgaqoi/j oi-j prohtoi,masen o` qeo.j(“*having been created in Christ Jesus for good works which God prepared beforehand,*”... signifies the goal of God’s workmanship. God re-created us spiritually for good works. We were not re-created *by* good works but *unto* good works. Our works are of a different caliber now because we have been **created in Christ Jesus**. According to Paul in **2 Corinthians 5:17** “*Therefore if anyone is in Christ, he is a new creature; the old things passed away; behold, new things have come*” and in **Galatians 6:15** Paul states that the important thing is not being a Jew or a Gentile but being “*a new creation.*” Paul is speaking in terms of your spiritual status and positional truth. The reason we are a new creation is because we were made alive with Christ, raised with Christ, and seated in the heavenlies with Christ. We are therefore considered God’s **workmanship** because we have been **created in Christ Jesus**. Why have we been created in Christ Jesus? For what purpose? What function are we to fulfill?

evpi. e;rgoij avgaqoi/j oi-j prohtoi,masen o` qeo.j(“*for good works which God prepared beforehand,*”. The goal or purpose of being created in Christ Jesus is **for good works**. We were not created in Christ Jesus *by* good works but *for* good works. Good works as defined in this context refer to things that have the quality of moral righteousness and that is always pleasing to God, others and ourselves. This is not promoting some kind of greater good concept which is pawned off on us from the culture. These good works actually are good for everyone no matter what. We cannot see the effects of our actions in the future. As unbelievers we thought that doing some good community works was producing a positive effect on culture and the world around us. But we are far too limited to see the long-term effects our works produced. They may very well have hurt someone else somewhere down the line. What we are assured of when we produce the good works God has created us in Christ Jesus to do is that all the effects will be righteous. This is comforting because we are too limited to see the long-term effects of our actions. Paul tells us these works have

been *prepared beforehand*. This is one compound Greek word *proetoimazo* meaning “to make ready beforehand”. God is the subject. God *prepared good works beforehand*. This prefix *pro* indicates that God prepared these *good works* before the believer was *created in Christ Jesus*. We are *created in Christ Jesus* in time at the moment of faith, but the *good works* were prepared before the foundation of the world. This corresponds to our election in Eph. 1:4 where *God chose us in Him before the foundation of the world that we might be holy and blameless before Him in love*. So, God not only chose His own but He also chose the *good works* for His own. This is in line with the gifts of the Holy Spirit that God decides to impart to individual believers. The good works correspond to the spiritual gifts God has imparted. He therefore prepares both the spiritual gifts and the good works. He is the author of both. We are the ministers of both. What are the *good works which God prepared beforehand*? In this letter to the Ephesians, they are the conduct given in chapters 4-6. When we are saved, we are not left with nothing to do. Instead, God prepared beforehand the activities we are to engage in, He prepared good works for this present life. This is grace from beginning to end. What is the purpose of these *good works* that God prepared in advance?

(iii) Purpose: Walk in Good Works (2:10c)

ἵνα ἐν αὐτοῖς περιπατήσωμεν “*in order that we may walk in them.*” The letter to the Ephesians is very concerned with ‘conduct’. It is fitting therefore that God’s purpose of creating us in Christ Jesus for good works that He prepared in advance be that *we may walk in them*. The dominate theme of chapters 4-6 is *how we walk* (4:1, 17; 5:2, 8, 15). V. 2 described how we walked as unbelievers. We walked according to the temporal values of the culture and we conformed our lives to Satan. The aorist ingressive here of ‘walked’ indicates the radical contrast in how God designed us to walk as new creatures in Christ Jesus. It is important to note that these are not works that we are to do. We are simply to walk in them. It is God performing in and through believers as they walk by faith and in His power. We aren’t doing a work for God but God is doing His work in and through us (Phil. 2:13). Since it is God doing the works in and through us then we have no room for boasting of *good works* either. Both our salvation and good works are accomplished on the basis of God’s grace by means of faith.

Verses 8-10 is one of the clearest proclamations of salvation in Paul’s writings. “In conclusion, 2:1-10 demonstrates that though people were spiritually dead and deserving only God’s wrath, God, in his marvelous grace, has provided salvation through faith by making us alive, raising us, and seating us in the heavenlies in Christ Jesus. The origin of salvation is God, the basis is grace, the means is faith. Our salvation is not only a one time

act of conversion, but also includes the activity of his workmanship in whom and through whom he performs the good works he has already prepared in advance.”^{xii}

ⁱ The BBE correctly renders **Ephesians 2:8** “by grace you have salvation through faith;” emphasizing the present results.

ⁱⁱ I have not found this in writing—although it may be there—instead I gathered this view through a phone conversation with Dr. John Niemela of Chafer Theological Seminary during the summer of 2004.

ⁱⁱⁱ Other examples in Ephesians are 3:1 referring back to 2:11-22 and 3:14 referring back to 3:1-13.

^{iv} Actually, it refers back to the whole complex of events from 2:4-8a, but it specifically refers to 2:8a. This is in keeping with the other neuter uses of *touto* throughout Ephesians where it always refers to a complex of events preceding. These other examples are given in footnote 3.

^v Roy L. Aldrich, *The Gift of God* (BibSac 122:487 (Jul 65)) p. 248.

^{vi} Roy L. Aldrich, *The Gift of God* (BibSac 122:487 (Jul 65)) p. 248.

^{vii} Wallace, Daniel B., *Greek Grammar Beyond the Basics* (Grand Rapids, MI: Zondervan, 1996), 335.

^{viii} Hoehner, Harold W., *Ephesians: An Exegetical Commentary* (Grand Rapids, MI: Baker Academic, 2002), 344.

^{ix} Absolute righteousness is always produced by the abiding Christian. As John says it, “the one who abides does not sin” (1 John 3:6) and “the one born of God does not sin” (1 John 3:9). These statements must be taken as absolute and not habitual because a mechanical translation of *hamartian* as controlled by the present active indicative verbs in 1:8 and 3:9 if translated habitually create a contradiction. So, the only solution is an absolute translation of the present tense verbs coupled with the context of the troublesome 1 John 3:9 which is regeneration (cf. 2:29, 3:9). 1 John 3:9 is referring to the born-again self, not the total person. 1 John 1:8 is referring to the total person. When looked at as a total person no Christian can claim to be without sin. When looked at from the regenerate level he does not sin. Sin and righteousness are antithetical in John. Paul teaches the same thing in different terminology in Rom. 7:17, 20 and Gal. 2:20.

^x Hoehner, Harold W., *Ephesians: An Exegetical Commentary* (Grand Rapids, MI: Baker Academic, 2002), 346.

^{xi} Tom Constable, *Notes on Ephesians* (<http://www.soniclight.com/constable/notes/pdf/ephesians.pdf>)

^{xii} Hoehner, Harold W., *Ephesians: An Exegetical Commentary* (Grand Rapids, MI: Baker Academic, 2002), 350.

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