

Saved by Grace through Faith (Ephesians 2:1-10)

Water of Life

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Review of the Exposition:

- 1:3-14: Gentile believers in Ephesus ought to praise the Father because:
- a. the Father prepared Jewish (and Gentile) believers' inheritance (1:4-6),
 - b. the Son acquired Jewish (and Gentile) believers' inheritance (1:7-12)
 - c. protects Jewish and Gentile believers' inheritance (1:13-14)
- 1:15–23 Thus, Paul (a Jewish believer) also thanks God for the Ephesian Gentile believers when praying that the Father would grant for these enlightened believers to know the Father better, e.g., that they would know: (1:15-18a)
- a. the hope entailed by the Father calling them, (1:18b)
 - b. their rich corporate inheritance, and (1:18c)
 - c. that the Father works on behalf of believers with His same power that raised Christ above any and every angelic power and made Him head of the church (1:19-23).

New Exposition:

Preliminary Consideration 1: The sentence structure of the paragraph (2:1–10)

First Greek Sentence = 2:1–7

NKJ's first sentence = 2:1–3

NKJ's second sentence = 2:4–7 (Main clause of Greek sentence is in 2:5–6)

Second Greek sentence = 2:8–9

Third Greek sentence = 2:10

Preliminary Consideration 2: The Flow of 2:1–7 And you *He made alive*, who were dead
The KJV and NKJV are the only translations that seek to solve the problem created by dividing the sentence (2:1–7) into two sentences. Their solution was to add some words in italics in verse 1: He made alive.

Connecting this passage with 1:15–23 And
In 1:15–23, God uses the same power on behalf of believers that He used in **raising Christ** from the dead and **seating Christ** far above all angelic powers.
AND (2:1)
God made us (and you) alive together with Christ, **raised (us and you) together with Christ**, and **seated (us and you) together with Christ**, though you were dead in trespasses and sins and we were dead in trespasses.

2:1–2 Although Gentile believers were once dead in sins in which they lived according to Satan's direction, just as all unbelievers live (according to his direction) [God made Gentile believers (and Jewish believers) alive together with Christ

2:3 [Although Jewish believers were also dead in sins as the Gentile unbelievers were], Jewish believers once conducted themselves in lust among the Gentile unbelievers and were by nature under wrath, as were all unbelievers [God made them (and Gentile believers) alive together with Christ]

2:4–5a Despite (Gentile and) Jewish unbelievers being dead in sins, God is abundantly merciful [towards them], because of His great love towards Jews (and Gentiles)

2:5b God made (Gentile and) Jewish believers alive together with Christ (that is, He saved Gentile (and Jewish) believers by grace

Why are the words (by grace you have been saved) in parentheses?

1. The subject of made alive together is God: God made alive together, but the subject of have been saved is you: You have been saved.

2. *made alive together, raised together, seated together* are active. *Have been saved* is passive.

3. Paul is signaling that *God made alive = you have been saved*

2:6 God raised (Gentile and Jewish believers) together with Christ and seated (Gentile and Jewish believers) together with Christ

2:7 [The purpose for God making (Gentile and) Jewish believers alive together with Christ (that is, He saved Gentile (and Jewish) believers by grace), raising (Gentile and Jewish believers) together with Christ, and seating (Gentile and Jewish believers) together with Christ is] that He might display the riches of His grace in coming ages

2:8–9 [The explanation of God saving by grace (i.e., made alive together with Christ) Gentile and Jewish believers, even though they were dead in sins is that] His purpose in giving them a by-grace-salvation, in which their by-grace-salvation is not of themselves, nor is their by-grace-salvation is God's free gift, nor is their by-grace-salvation is the result of works is so that no one could boast about their by-grace-salvation.

The word translated *that (touto)* in v 8 cannot refer to *faith.*" Nor can it refer to *grace, nor to salvation.*
Touto, would need to be the feminine equivalent (*tautēn*) to refer to *faith, grace, or salvation.*

Greek uses the neuter form of *this* or *that* to refer either to neuter words or to phrases. The most plausible referent for that is the by-grace-salvation of verses 5 and 8.

2:10 The explanation of their by-grace-salvation is not of themselves, nor is their by-grace-salvation is God's free gift, nor is their by-grace-salvation is the result of works of is that they (corporately) are His artifact, created in Christ Jesus for good works that they might walk in them

It is significant that there is a plural subject we and a singular predicate nominative.

Cf. We (plural subject) are a family/nation (singular predicate nominative)

EPHESIANS 2:10 is CORPORATE, NOT INDIVIDUAL.