

210912-1 Eph 2, 1-10, Dead, Quickened, Saved & Created in Christ—CThurman

Chapter one presented a view of what the blessed God hath done to bless us, the baptized believing, church-related disciples.

Chapter 1

The blessed Heavenly Father hath blessed us with spiritual blessings (v.3), as he hath elected us (v.4), and predestinated us unto the adoption (v.5), hath made us accepted in the beloved (v.6), has redeemed and forgiven our sins according to the riches of His grace (v.7) and given us an inheritance (v.11), which until we receive it we have the earnest, the seal, the surety of the Spirit of God in us until the time of the redemption of the purchased possession (vss.13, 14), which purchased possession is with reference to our bodies, the time of our glorification (so, not the Spirit of adoption (Ro. 8.15, is the earnest), but The Adoption.

Chapter two connects what God hath done to the effecting of them in the saints. The elect shall come into the personal experience of grace. In this chapter are eight main thoughts. Interesting because the first thought concerns being quickened, regenerated, born again. Of course the gospel of John chapter is that go-to chapter for the new birth, and in that chapter the word '*born*' is found eight times. Today, in verses 1-10, we look at the first four of these eight statements. They are:

You were dead in trespasses and sins. (v.1)

But God hath quickened us [all]. (v.5)

Ye are saved. (v.8)

For we are [all] His created workmanship. (v.10)

Chapter 2

1 ¶ *And you [hath he quickened],*

These bracketed words are brought forward from verse 5. There is nothing wrong with that. As a matter of fact, without these words the statement, which runs from verses 1-3, would be incomplete. I prefer to read this statement without the words *hath he quickened* because the connection

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between chapter 1 and 2 become more profound: God hath done all of this for them who were dead in trespasses and sins.

who were **dead** **in trespasses and sins;**
being adj. [the kind of dead]

who were, ὄντας, acc. pl. masc. part. pres. of ὄν (from εἶμι, to be).

dead, νεκρούς, acc. pl. masc. of the adj. νεκρός, is always tss. with the English *dead*.

trespasses, παραπτώμασιν, dat. pl. of the noun παράπτωμα, παρά beside, aside + πίπτω, to fall; παράπτωμα, is tss. a trespass, an offense, a fall, a fault, a sin.

sins, ἁμαρτίαις, dat. pl. of the noun ἁμαρτία, hamartia, ἄ negative particle + μέρος a part, to be without a part, so to 'miss the mark,' [see Thayer]; ἁμαρτία tss. a sin, a sinfulness, an offence; the verb ἁμαρτάνω, is tss. to trespass, to sin, of offend, to have fault.

Try as men will, he cannot hit the mark with God.

He hath quickened you (*who ...* adj. clause) who were dead in trespasses and sins. Here is the description of them for whom God hath done so many great things. The idea is simple: God is blessed, who hath blessed you who were dead in trespasses and sins. This God hath done, not because of any worth in the creature, because clearly there was no worth, no merit that could move God to do for us what He has done. What God did, why God did what He did originated from within Himself and for no other reason than that it pleased Him to do so. (cf. 1.5, after *the good pleasure of his will*; 11, ... he *worketh all things after the counsel of his own will ...*) Until we agree with Scripture, that it is as it is written of God, we will never properly understand the truth concerning God's grace to save sinners: God sovereignly determined to elect some to set His eternal love upon them. The reason for this was self originated. He was please to do so. He chose to love what became ruined and unlovable. So great was His love for them

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that He sent His only Son to die for them, to redeem them from sin and to bring them into a relationship with Him that could never have been so apart from the fall into sin and Christ's death for sin. Adam in his unfallen state didn't have the blessings that the sons of God have in Christ.

1Ti 1:15 This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief.

Lk.5.31 And Jesus answering said unto them, They that are whole need not a physician; but they that are sick.

32 I came not to call the righteous, but sinners to repentance.

1 Καὶ ὑμᾶς ὄντας νεκροὺς τοῖς παραπτώμασιν καὶ ταῖς ἀμαρτίαις

adj. clause	ΠΟΤΕ	κατὰ	κόσμου
2 Wherein	in time past	ye walked	according to the course
In which [trespasses and sins]	once	after	order
		prep. as adv.	

wherein, ἐν αἷς (see the relative pronoun ὅς) is tss. *wherein, in which, in the which, among which, among whom.*

in time past, ποτέ, an enclitic [leans on the previous word's accent] particle of time; tss. when, aforesaid, at length, once, in times past, any time, in time past, sometimes, ever yet, at the last, in old time.

ye walked, περιπατήσατε, 2prpl. aor. of the verb περιπατέω, περί about, over, concerning + πατέω, to tread; περιπατέω, tss. to go, to walk, to be occupied, to walk about; 2.2, 10; 4.1, 17; 5.2, 8, 15.

αἰῶνα	κατὰ	ἐξουσίας
of this world,	according to	the prince of the power of the air,
age	after	authority

air, ἀέρος, gen. sing. of the noun ἀήρ, always tss. air (7); referring to the unseen lower sphere of the heavenlies.

Eph 6:12 For we wrestle not against flesh and blood, but against principalities, against powers (authorities), against the rulers [mighty order] of the darkness of this world, against spiritual wickedness in high places (or, in heavenly places [Eph.1.3, 20; 2.6; 3.10]).

<i>the spirit that now</i>	<i>worketh in the children of</i>	υιοῖς	<i>disobedience:</i>
[effectually]		sons	unbelief

that ... worketh, ἐνεργοῦντος, gen. sing. masc. part. pres. of the verb ἐνεργέω, is tss. to shew forth, to work, to be effectual, to work effectually, to be mighty, to effectually work, an effectual fervent [prayer] (Eph.1.11, 20; 2.2; 3.20); the noun ἐνέργεια, is tss. the working, the effectual working, the operation, and strong (Eph. 1.19; 3.7; 4.16); the noun ἐνέργημα, is tss. operations, working; the adj. ἐνεργής, is tss. an effectual (door), powerful (word [of God]).

disobedience, ἀπειθείας, gen. sing. of the noun ἀπείθεια, ἄ negative particle + πείθω a verb tss., to persuade, to trust, to obey, to believe, to be confident, to be assured; ἀπείθεια, a noun is tss. unbelief, disobedience; the verb ἀπειθέω, is tss. to believe not, the unbelieving, the disobedient; the adj. ἀπειθής, is tss. disobedient.

Now this communicates the utter helpless state that these Ephesian saints had been in before Christ came to them and found them, the lost sheep among the Gentiles nations. (cf. Mt.25.32, 33, sheep of the nations [ἔθνος, Gentiles]) Contrary to the prevalent false doctrine in Christendom today, there is no one that is under the order of this present age, under the power of the prince of the air that can free themselves by an act of their will [no matter how good the intent might be ... they will always *miss the mark*] nor by any power that human faith might muster to free himself from the blindness of the eyes and the hardness of the heart, to the things of God and to God Himself. If that is not so, what need was there to send Christ to save sinners? If man could save himself through any other means then

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Christ death was unnecessary. But the truth is that deliverance from the authority of the prince of the air is only by the power of God.

Jn.12.40 He (the Lord) hath blinded their eyes, and hardened their heart (of them that remained in unbelieve among the Jewish people); that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them.

2Co 3:14 But their minds (of the children of Israel [v.13] that continued in unbelief) were blinded: for until this day remaineth the same vail untaken away in the reading of the old testament; which vail is done away in Christ.

15 But even unto this day, when Moses is read, the vail is upon their (the children of Israel's) heart (καρδίαν, acc. sing.).

16 Nevertheless when it (the singular heart of the children of Israel [so national repentance]) shall turn to the Lord, the vail shall be taken away.

The means by which the LORD blinds sinners:

2Co 4:4 In whom the god of this world hath blinded the minds of them which believe not (this is true for every unbelieving sinner ...), lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

2 ἐν αἷς ποτε περιεπατήσατε κατὰ τὸν αἰῶνα τοῦ κόσμου τούτου κατὰ τὸν ἄρχοντα τῆς ἐξουσίας τοῦ ἀέρος τοῦ πνεύματος τοῦ νῦν ἐνεργοῦντος ἐν τοῖς υἱοῖς τῆς ἀπειθείας

ἐν οἷς	καὶ	ἡμεῖς	πάντες	ἀνεστράφημέν	ποτε
3 Among whom	also	we	all	had our conversation	in times past
	[that is,			were living, conversing	once (adv.)
	the children of			or passing the time	
	disobedience]				

mind, διανοιῶν, gen. pl. of the noun διάνοια, is tss. *the mind, the understanding, the imagination*; so the process of thinking

by nature, φύσει, dat. sing. of the noun φύσις, tss. *nature, natural, kind* [whether of beast or man]; the verb φύω, is tss. *to spring up*; the noun φυλή, is tss. *tribe, kindred*.

children, τέκνα, this appears to refer to specific or particular children. For a general reference see παιδίον.

wrath, ὀργῆς, gen. sing. of the noun ὀργή, tss. *wrath, vengeance, anger, indignation*; the verb ὀργίζω, or ὀργίζομαι, is tss. *to be angry, to be wrath*; and the adj. ὀργίλος, tss. *soon angry*.

even as **others.**

the rest [of the children of disobedience are]

others, λοιποί, nom. pl. masc. of the noun λοιπός, tss. *remnant, other, residue, rest, the remaining*.

Notice the phrase *by nature*. By nature we were as others. Naturally we were as all others, but not as it concerns God's mercy. Yes, there was no difference between sinners, BUT the difference was in God. While we were 'by nature' children of wrath even as the rest of the children of disobedience, we were NEVER appointed to wrath.

1Th 5:9 For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ ...

From the human side there is no detectable difference in us than any other sinner. But from the Divine side we are the elect of God. He set out from eternity to save us from His wrath by the death of His Son.

3 ἐν οἷς καὶ ἡμεῖς πάντες ἀνεστράφημέν ποτε ἐν ταῖς ἐπιθυμίαις τῆς σαρκὸς ἡμῶν ποιοῦντες τὰ θελήματα τῆς σαρκὸς καὶ τῶν διανοιῶν καὶ ἦμεν τέκνα φύσει ὀργῆς ὡς κα

4 ¶ **But God, who is rich in mercy,** **for his great love wherewith he loved us,**
... [adj.] ... **for** his great love wherewith he loved us,
on account of ... adv.
[adv. *hath quickened us ...*
hath raised up up &
made us sit together]

rich, πλούσιος, an adj. always tss. *rich* [man]; the adv. πλουσίως, is
tss. *richly, abundantly*; the verb πλουτέω, is tss. *to be rich, to be*
increased with goods. another verb πλουτίζω, is tss. *to be enriched,*
to be made rich; another noun, is always tss. *riches*.

great, πολλήν, acc. sing. fem. of the adj. πολύς, tss. *great, much,*
many, plenteous, far spent, far passed, great deal.

copied from Eph.1.15 above

love, ἀγάπην, acc. sing. of the noun ἀγάπη, agarē, phonetically, a-
gah'-pay. (see Eph.1.15)

loved, ἠγάπησεν, 3ps. aor. of the verb ἀγαπάω, tss. *to love, beloved*.

4 ὁ δὲ θεὸς πλούσιος ὢν ἐν ἐλέει διὰ τὴν πολλὴν ἀγάπην αὐτοῦ ἦν
ἠγάπησεν ἡμᾶς

καὶ παραπτώμασιν
5 **Even when we were dead in sins,** **hath quickened us together with**
[not you, trespasses [God] made us [both,
as was in v.1] Jew & Gentile]
alive

hath quickened ... together with, συνεζωοποίησεν, 3ps. aor. of the
verb συζωοποιέω, σύν with, together + ζάω to live + ποιέω to do,
perform, make; twice only in the NT, Col.2.13 (see below).

χάριτί ἐστε σεσωσμένοι
Christ, (by grace ye are saved;)
v.8 is the same.

ye are, ἔστε, 2ppl. pres. ind. of εἰμί, to be.

*saved, σεσωσμένοι, nom. pl. masc. part. perf. pass. of the verb
σώζω, tss. to save, to be whole, to be healed, to do well, to preserve;
v.8.*

Paul writes the same to the Colossian church, but to them he writes of only *them*, the Gentiles.

*Col.2.13 ¶ And you, being dead in your sins [trespasses] and the
uncircumcision of your flesh, hath he quickened together with him,
having forgiven you all trespasses ...*

Even when we were dead. Do you see that God must act first or the dead cannot live.

*1Jo 4:10 Herein is love, not that we loved God, but that he loved us,
and sent his Son to be the propitiation for our sins.*

This basic truth missing from messages preached today, yes even among most of the professing Baptist churches, that sinners are as dead as Scriptures report they are. All most pastors do anymore is parrot the same things back and forth to each other so that they don't rock the 'boat.' The congregations have grown quite accustomed to having their ears scratched only with doctrines with which they agree. The preacher's task is to preach the word.

*2Ti 4:2 Preach the word; be instant in season, out of season; reprove,
rebuke, exhort with all longsuffering and doctrine.*

The word of God tells us here that we were all dead in trespasses and sins. Dead, in this case, is with reference to God. We are before God *lifeless*, without will, without ability. But some prefer to say that we are only nearly dead; that the wounds incurred for sin are only fatal if we don't do something soon. That is bad doctrine. That is false doctrine. That is not the truth of the gospel. That is another gospel. One brother said recently, and

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the illustration is simple and gets the point across. He was referring to folks seeking after God, as if they could find Him to be saved. He said,

‘Man can’t seek God. “There is none that seeketh after God.” (Ro.3.11b) Used to be when I was in high school everyone had these bumper stickers: “Seek God, God is seeking you.” Well, man can’t seek God. You know, if you play hide and seek in a funeral home, and you’re the only one there, you’re never going to be found, because DEAD MEN CAN’T SEEK.’ *David Samuel Wilson*

Another brother wrote,

‘[For sin] We are not dying men spiritually; we are dead men!’
Henry Mahen

Because man is dead in sins, unwilling and unable to the things of God, God must act first. This earth is graveyard. It is full of the dead. Not one of them will or can raise himself up to do any thing Godward, but sin.

Jn.3.27 John (the Baptist) answered and said, A man can receive nothing, except it be given him from heaven.

God acts first. *Ps 110:3 Thy people shall be willing in the day of thy power ...* The dead are raised in newness of life when God quickens them from their dead state. Only then does the sinner begin to apprehend for the first time the things of Christ’s Person and truth of the gospel. When God quickens sinners then the affections of the heart are sensitized to the great love of God in Christ Jesus for them. Then the mind apprehends Christ as only Savior. Isn’t this what the new covenant promises to do in sinners?

He.8.7 For if that first covenant had been faultless, then should no place have been sought for the second.

8 For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah:

9 Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of

Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord.

10 For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people:

11 And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest.

12 For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.

Jer.32.38 And they shall be my people, and I will be their God:

39 And I will give them one heart, and one way, that they may fear me for ever, for the good of them, and of their children after them:

40 And I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me.

Brethren, faith is not the cause of being quickened to life (regeneration, the new birth), but the result. It is perverse doctrine to say that God quickens sinners because they believe. It is perverse doctrine. GOD QUICKENS SINNERS SO THAT THEY CAN AND WILL BELIEVE. This used to be Baptist doctrine. Today we have wandered so far from the truth of God's word that this has become strange doctrine to Baptist congregations the world over.

by grace ye are saved – When we were dead in sins God, who is rich in mercy, with which mercy he loved us, quickened us by His grace. Grace, the unmerited, joyful bestowal of God's favor upon sinners.

5 καὶ ὄντας ἡμᾶς νεκροὺς τοῖς παραπτώμασιν συνεζωοποίησεν τῷ Χριστῷ
χάρτι ἔστε σεσωσμένοι

But God ... hath quickened us together with Christ ...

6 And *hath raised us up together, and made us sit together*

[He, God]

hath raised ... up together, συνήγειρεν, 3ps. aor. ind. act. of the verb συνεγείρω, σὺν together, with, fellow + ἐγείρω to arise, to raise, to awake, to raise, to lift out, to raise again, to lift up, to stand; συνεγείρω, to raise up together, to rise with.

made ... sit together, συνεκάθισεν, 3ps. aor. ind. act. of the verb συγκαθίζω, σὺν + καθίζω to set, to sit down, to tarry, to continue; συγκαθίζω, tss. to be set down together, to sit together.

in heavenly places in Christ Jesus:

Paul says that God hath done this to *us*. *Us*, Jew and Gentile. Christ by His death really accomplished something. He didn't die to potentially do something for a potentially believing people. When Christ died we died with Him. When He was buried we were buried with Him. When He quickened to life we were, all of the elect of God, were quickened to life with Him. And we are seated with Him in heavenly places. Like Ro.8.29, 30, the golden chain of salvation, it is finished in the mind of God.

6 καὶ συνήγειρεν καὶ συνεκάθισεν ἐν τοῖς ἐπουρανίοις ἐν Χριστῷ Ἰησοῦ

He hath quickened us, raised us up together & made us sit together (for this purpose) ...

7 That in the ages to come he might shew the exceeding riches
prove, manifest surpassing increase
excelling abundance

to come, ἐπερχομένοις, dat. pl. masc. part. pres. of the verb ἐπέρχομαι, ἐπί among, on, upon + ἔρχομαι to come, to lightning (as a dove upon), to go; ἐπέρχομαι, tss. to come, to come upon, to come on, to come thither.

he might shew, ἐνδείξεται, 3ps. aor. subj. of the verb ἐνδείκνυμαι, tss. to show, to do (displayed), to do show; the noun ἔνδειγμα, is tss. a manifest token, and the noun ἔνδειξις, is tss. to declare (a declaration), a proof, an evident token.

exceeding, ὑπερβάλλοντα, acc. sing. masc. part. pres. of the verb ὑπερβάλλω, ὑπέρ above, exceeding, superior, far above + βάλλω *to cast, to put, to send, to thrown to strike*; ὑπερβάλλω, tss. *to excel, to exceed, to pass* (as in to surpass).

riches, πλοῦτον, acc. sing. of the noun πλοῦτος, always tss. *riches* (22); the verb πλουτίζω, is tss. *to be enriched, to be made rich*; the verb πλουτέω, is tss. *to be rich, to be increased with goods*; the adv. πλουσίως, is tss. *richly, abundantly*.

ἐφ’
of his grace in his kindness toward us through Christ Jesus.
goodness, gentleness

kindness, χρηστότητι, dat. sing. of the noun χρηστότης, tss. *good, goodness, kindness, gentleness*; the adj. χρηστός, is tss. *an easy [yoke], better, kind, goodness, good [manners], gracious* (1Pe.2.3, *the Lord is gracious*).

The first chapter more or less says, ‘look at what God has done for us: He hath blessed us.’ The second chapter says, ‘look at what God has done to us: He has quickened us from the dead.’ Paul refers to what God has done to the entire lot of the elect, Jew and Gentiles, by Jesus Christ. We were all dead in sins. We were all walking after the course of this world. We were all under the authority of the prince of the power of the air. We were all naturally children of wrath, even as others of the children of disobedience. But for election there was no discernable difference in us and ‘them.’ Don’t waste your time trying to find some reason that God chose to save you and not another. He did so to show the exceeding riches of His grace through Christ Jesus to us in the ages to come, not now (though His grace is exceeding rich to us now), but the riches of the grace of God through His Son to be shown us in the ages to come.

There is no doubt that we which have believed in Christ to the saving of the soul have presently the all-sufficiency of the grace of God in Christ to live to the glory of God. But as wonderful as the grace of God is, the future riches

of His grace shall exceed what we have ever known in this life. Except that we were changed from our present vile bodies into a body like unto our glorified Lord, it is very likely that we would be physically and psychologically unable to bear the glories of His grace that is coming when Christ appears. It's just my opinion but I think what Christ brings to us at His appearing would overwhelm a natural man. Yes, I believe there are a greater number of believing that will be in their natural bodies when the Lord sets up His millennial kingdom, but they won't see what the glorified sons of God will see. These in their natural bodies will see Him with the human eye, but the glorified sons of God will see *as He is!* (cf. 1Jn.3.2)

1Co.2.9 But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

10 But God hath revealed them unto us by his Spirit (we understand by faith that which He has revealed in His word of that which he has prepared for us to receive and enjoy through the endless ages of eternity): for the Spirit searcheth all things, yea, the deep things of God.

Ex.33.13 Now therefore, I pray thee, if I have found grace in thy sight, shew me now thy way, that I may know thee, that I may find grace in thy sight: and consider that this nation is thy people.

14 And he said, My presence shall go with thee, and I will give thee rest.

15 And he said unto him, If thy presence go not with me, carry us not up hence.

16 For wherein shall it be known here that I and thy people have found grace in thy sight? is it not in that thou goest with us? so shall we be separated, I and thy people, from all the people that are upon the face of the earth.

17 And the LORD said unto Moses, I will do this thing also that thou hast spoken: for thou hast found grace in my sight, and I know thee by name.

18 And he said, I beseech thee, shew me thy glory.

19 And he said, I will make all my goodness pass before thee, and I will proclaim the name of the LORD before thee; and will be gracious

to whom I will be gracious, and will shew mercy on whom I will shew mercy.

20 And he said, Thou canst not see my face: for there shall no man see me, and live.

21 And the LORD said, Behold, there is a place by me, and thou shalt stand upon a rock:

22 And it shall come to pass, while my glory passeth by, that I will put thee in a clift of the rock, and will cover thee with my hand while I pass by:

23 And I will take away mine hand, and thou shalt see my back parts: but my face shall not be seen.

...

34.5 ¶ And the LORD descended in the cloud, and stood with him there, and proclaimed the name of the LORD.

6 And the LORD passed by before him, and proclaimed, The LORD, The LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth,

7 Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation.

8 And Moses made haste, and bowed his head toward the earth, and worshipped.

7 ἵνα ἐνδείξηται ἐν τοῖς αἰῶσιν τοῖς ἐπερχομένοις τὸν ὑπερβάλλοντα πλοῦτον τῆς χάριτος αὐτοῦ ἐν χρηστότητι ἐφ' ἡμᾶς ἐν Χριστῷ Ἰησοῦ

χάριτί ἐστε σεσωσμένοι (nom. pl. masc. part. perf. pass.)

8 For by grace are ye saved through faith; and that not of yourselves:
same as v.5 [saved]

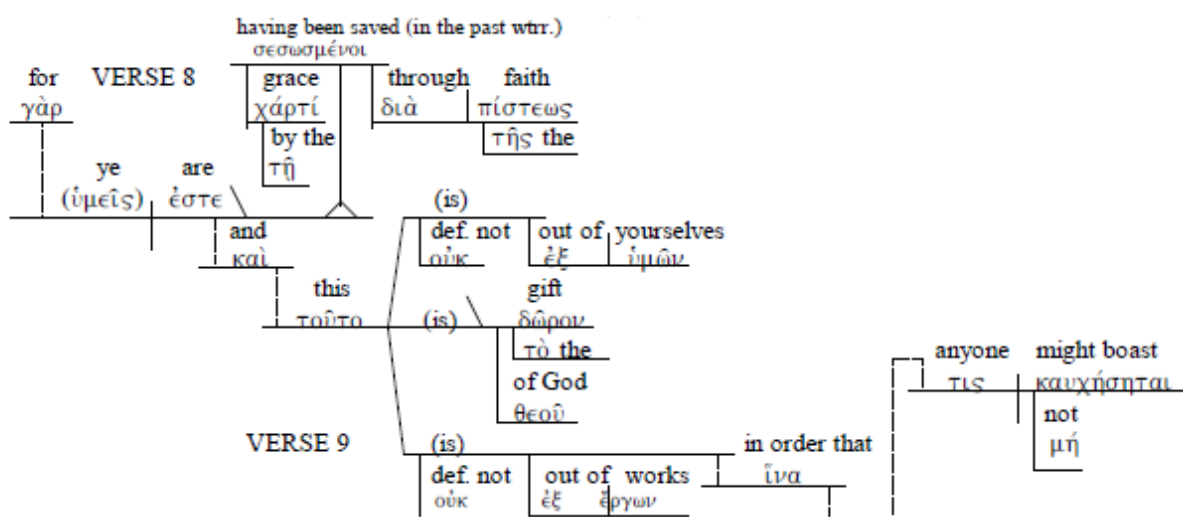
ye are, ἔστε, 2ppl. pres. ind. of εἶμί, to be.

saved, σεσωσμένοι, nom. pl. masc. part. perf. pass. of the verb σώζω, tss. to save, to be whole, to be healed, to do well, to preserve; v.5; 'that have been saved.'

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'And that (*kai touto*). Neuter, not feminine *tautē*, and so refers not to *pistis* (feminine) or to *charis* (feminine also), but to the act of being saved ...' A. T. Robertson, *Word Picture in the New Testament*, vol.4, p.525.

Gerharde Raske, in his 'The Grammatical Blueprint Bible,' a grammatically diagrammed NT (following the Greek) agrees with A.T. Robertson. The main verb of this statement is 'are'. The Greek verb 'saved' is here treated as a predicate adjective, i.e. a 'saved' people, saved Gentiles.



The statement is essentially, 'ye are the saved [ones].'

it **is the gift of God:**
[the act of being saved]

For by grace – 'is not meant the Gospel, nor gifts of grace, nor grace infused; but the free favour of God, to which salvation in all its branches is ascribed; as election, redemption, justification, adoption, regeneration, and eternal glory ...' *Exposition of the Old & New Testaments*, John Gill, vol. 9, p.73

We know that grace is a gift of God. No man receiving grace from God is worthy of it.

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1Co 2:12 Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given (χαρίζομαι, graced) to us of God.

We know that faith is a gift of God. Faith is a spiritual fruit, the fruit of the Spirit. (cf. Gal.5.22) After the new birth the ears of the sinner are opened to hear the gospel of Jesus Christ. This gospel being heard works by the Spirit of God to create faith in the sinner. This is called conversion. When we speak of the faith of Christ we do not mean that Christ believes for us, but that it is the same kind of faith that Christ had as the Son of man. Faith is our faith in Him.

Jas 2:18 Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works.

Lu 17:5 And the apostles said unto the Lord, Increase our faith.

Faith is a gift.

Php 1:29 For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake ...

1Pe.1.17 And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear:

18 Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers;

19 But with the precious blood of Christ, as of a lamb without blemish and without spot:

20 Who verily was foreordained before the foundation of the world, but was manifest in these last times for you,

21 Who by him (the Father) do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God.

Having been quickened, passing from death unto life by the power of the Spirit of God our new hearts and minds are prepared to apprehend Jesus Christ in the preaching of the gospel. We understand that God so loved us that He sent His only begotten Son to die for us and raised Him from the dead so that we might live by Him and for Him.

But in this Ephesian text the gift under consideration is the gift of the act of being saved. It is the gift of receiving everlasting life.

Ro 6:23 For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

Joh 4:10 Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.

Joh 5:24 Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

So the act of being saved is ...

8 τῆ γὰρ χάριτί ἐστε σεσωσμένοι διὰ τῆς πίστεως καὶ τοῦτο οὐκ ἐξ ὑμῶν θεοῦ τὸ δῶρον

9 Not of works, lest any man should boast.

should boast, καυχῆσθαι, 3ps. aor. subj. of the verb καυχάομαι, tss. to boast, to rejoice, to glory in their own works.

1Co.1.21 For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe (in this case, speaking of conversion by the preaching of the gospel of Jesus Christ).

22 For the Jews require a sign, and the Greeks seek after wisdom:

23 But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness;

24 But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.

25 Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.

26 For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called:

27 But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty;

28 And base (ἀγενή, acc. pl. neut. of the adj. ἀγενής, ἄ + γένος [no lineage, heritage, so 'low-born'] things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are:

29 That no flesh should glory in his presence.

30 But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:

31 That, according as it is written, He that glorieth (rejoices, boasts), let him glory in the Lord.

V.31: Grace excludes all human wisdom, all personal righteousness, all personal holiness, and all personal self-worth. All of this we have in Jesus Christ. We come to Christ with nothing. Christ stands our representative to God. To God we are accepted in the Beloved. (cf. Eph.1.6)

Ro.11.5 Even so then at this present time also there is a remnant according to the election of grace.

6 And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work.

This magnifies the grace of God to save. Every consideration of human ingenuity, effort, purity, and achievement is nothing to God. We are saved by grace.

9 οὐκ ἐξ ἔργων ἵνα μή τις καυχῆσθαι

ἔσμεν

10 For we are his workmanship, created in Christ Jesus unto good works,
1ppl. pres. [being] [an adj. clause describing *workmanship*]
ind.

workmanship, ποίημα, a noun twice in the NT, tss. *things that are made* (Ro.1.20, dative), and *workmanship* (Eph.2.10, a predicate nominative).

created, κτισθέντες, nom. pl. masc. part. aor. pass. of the verb κτίζω, tss. *to create* (13), *to make* (1); **Eph.2.10** (nom. pl. masc. part. aor. pass.), **15** (3ps. aor. subj. act.); **3.9**; **4.24**; adj. describing the kind of *workmanship* we are.

We are not God's workmanship created all at once. We are being formed, fashioned into the image of Christ.

Ro 12:1 I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

2 And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.

Ro 8:29 For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.

which God hath before ordained that we should walk in them.
afore prepared
made ready

hath before ordained, προητοίμασεν, 3ps. aor. ind. of προετοιμάζω, πρό above, before + ἔτοιμάζω *to prepare, to make ready, to*

provide; προετοιμάζω, had afore prepared (Ro.9.23), hath before ordained (Eph.2.10).

should walk, περιπατήσωμεν, 1ppl. aor. subj. of the verb περιπατέω, περί about, over, concerning + πατέω, to tread; περιπατέω, tss. to go, to walk, to be occupied, to walk about; 2.2 (ye walked, 2ppl. aor.), 10 (should walk, 1ppl. aor. subj.); 4.1, 17; 5.2, 8, 15.

Good works shine a light to others that we are Christ's.

Mt.5.14 Ye are the light of the world. A city that is set on an hill cannot be hid.

15 Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.

16 Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

Ac.20.35 I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.

1Ti 5:10 Well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work.

1Ti 6:18 That they do good, that they be rich in good works, ready to distribute, willing to communicate;

So, In these few verses (1-10) Paul said:

You were dead in trespasses and sins.

But God hath quickened us [all].

Ye are saved.

For we are [all] His created workmanship.

In chapter 1 Paul wrote of what God has done for us, God has blessed us.

In chapter 2, he wrote of what He has done to us, God has quickened us.

10 αὐτοῦ γάρ ἐσμεν ποίημα κτισθέντες ἐν Χριστῷ Ἰησοῦ ἐπὶ ἔργοις ἀγαθοῖς
οἷς προητοίμασεν ὁ θεὸς ἵνα ἐν αὐτοῖς περιπατήσωμεν