

Text: Eph 2.8-10

Our study tonight covers three *very familiar* verses. How many have some or all of these memorized?

Read Eph 2.1-10, text 8-10

In my outline of Eph 2.1-10, I have these points

1. What You Were and What We Are (1-7)
2. What Saved You (8-9)
3. What You Were Saved For (10)

I am combining points two and three in this study because I think we might be able to manage three verses tonight.

I. The operator in salvation: God**A. The vocabulary of grace****1. The word “grace”**

Verbal root: χαίρω (I rejoice)

“The religious meaning of NT ‘grace’ is original, but the secular word *charis* was suited for taking on a theological meaning, and its nuances made sense to new converts.”¹

“χάρις is what delights”²

“The word is widely used in the class. age. χάρις is the “favour” of the gods in Aesch. Ag., 182, 581.”³

Later Gk usage: “χάρις is a fixed term for demonstrations of a ruler’s favour”⁴ “The second development is that χάρις becomes

¹ Ceslas Spicq and James D. Ernest, *Theological Lexicon of the New Testament* (Peabody, Mass: Hendrickson, 1994), 500.

² Hans Georg Conzelmann, “Χαίρω, et Al,” in *Theological Dictionary of the New Testament*, ed. Gerhard Kittel, Geoffrey W. Bromiley, and Gerhard Friedrich, electronic ed., vol. 9 (Grand Rapids, MI: Eerdmans, 1964), 373.

³ Conzelmann, 374.

⁴ Conzelmann, 375.

power in a substantial sense. ... It is now a potency that streams down from the world above, a religious quality”⁵

“Any gift, present, pardon, or concession that is granted freely, out of one’s goodness, is called a *charis*.”⁶

“In Paul χάρις is a central concept that most clearly expresses his understanding of the salvation event.”⁷

“The linguistic starting-point is the sense of ‘making glad by gifts,’ of showing free unmerited grace.”⁸

“If God’s favour is identical with the crucifixion, then its absoluteness is established. We are saved by grace alone.”⁹

“a beneficent disposition toward someone, *favor, grace, gracious care/help, goodwill* ... that which one grants to another”¹⁰

2. “gift”

Gifts of the magi (Mt 2.11)

Gifts exchanged in Rev 11.10 when the two witnesses are slain

“that which is given or granted—‘gift, present.’”¹¹

“The words ... [are] ‘and this is not of yourselves, of God is the gift.’ In conclusion, the ‘gift’ is that which is outside of ourselves and is to be received.”¹²

⁵ Conzelmann, 376.

⁶ Spicq and Ernest, *TLNT*, 503.

⁷ Conzelmann, “Χαίρω, et Al,” 393.

⁸ Conzelmann, 394.

⁹ Conzelmann, 394.

¹⁰ Walter Bauer, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, ed. Frederick W. Danker, 3rd ed. (Chicago: University of Chicago Press, 2000).

¹¹ Johannes E. Louw and Eugene A. Nida, *Greek-English Lexicon of the New Testament: Based on Semantic Domains* (New York: United Bible Societies, 1996), 566.

¹² Harold W. Hoehner, *Ephesians: An Exegetical Commentary* (Grand Rapids: Baker Academic, 2002), 343–44.

B. Negative affirmations

1. “not of yourselves” **undeserved**
2. “not as a result of works” **unearned**

C. The verbal description of the event

1. Lit. “You are having been saved”
2. The verb is “you are”
3. Your condition: “having been saved”

II. The agency is faith

A. Through = “marker of means”¹³

B. Faith

“*pistis*, which derives from *peithomai* (“be persuaded, have confidence, obey”), connotes persuasion, conviction, and commitment”¹⁴

1. Persuaded
2. Convicted
3. Committed (trusting)

C. Note: Faith is not the gift: “and that not of yourselves, *it is* the gift of God”

1. Key word: “that” – neuter demonstrative pronoun
2. Rule of agreement: the demonstrative pronoun points to something else that it agrees with in “gender, number, and case”
3. Both “faith” and “grace” are feminine nouns

“Rather the neuter *touto*, as is common, refers to the preceding phrase or clause. (In Eph. 1:15 and 3:1 *touto*, ‘this,’ refers back to the preceding section.) Thus it refers back to the *concept* of salvation (2:4–8a), whose basis is grace and means is faith.”¹⁵

- Note, both Calvin and Albert Barnes [a Calvinist] agreed with this interpretation.

¹³ Louw and Nida, *Greek-English Lexicon of the New Testament: Based on Semantic Domains*, 785.

¹⁴ Spicq and Ernest, *TLNT*, 110.

¹⁵ Hoehner, “Ephesians in BKCNT,” 624.

III. The purpose of salvation

A. Negatively: not for boasting (9)

1. The gift is not due to personal attractiveness
2. The gift is not owed because of excellent behaviour
3. The gift has nothing to do with the receptor
4. The gift has everything to do with the giver

B. Rather, for working (10)

1. What grace makes us: God's masterpiece ("workmanship")
 - a. Greek: poiema (from which we get "poem")
 - b. In Gk means a work of art, a masterpiece
 - c. The result of God's working
2. What grace does to us: creates us for good works
 - a. Again passive voice (God is the actor)
 - b. The new creation is to create a vessel for good works
3. The good works is God's foreordained plan for Christian living
 - a. We formerly walked in darkness (Eph 2.1-3)
 - b. We are now created to walk in the prepared path of righteousness

"This was the path Adam and Eve were supposed to walk in the garden, but that path was marred when they ate the forbidden fruit."¹⁶

C. A note on the result

1. We are prepared for good works

¹⁶ Grant R. Osborne, *Ephesians: Verse by Verse*, Osborne New Testament Commentaries (Bellingham, WA: Lexham Press, 2017), 57.

2. We still sometimes fail of all the good we could do
 - a. This does not mean that every believer will always or consistently walk in the path God desires.
 - b. God desires all to be saved, but not all are saved. (1 Tim 2.4, 2 Pt 3.9)
 - c. God's "desires are not the same as His decrees."¹⁷
3. Nonetheless, we should desire what God desires

¹⁷ Constable, Ep 2.10.