

The Pre-Christian Condition Of Paul's Christian Readers

EPH 2:1 And you were dead [spiritually separated from God] **in your trespasses and sins,**

1. "And you were dead" - "you" is a reference to Gentiles Christians.
 - The "we also" in Ephesians 2:3 has reference to the Jewish Christians.
 - a. It is obvious the word "dead" here means spiritual death rather than physical death. See Eph. 2:5; 5:14; Col. 2:13).
 - b. Prior to becoming Christians they had been dead "in" "trespasses and sins." The Greek has "in the trespasses and the sins of you."
 - c. They were separated, alienated from God and His spiritual blessings because they were following the way of the world.
 - d. "The works of the flesh" were pursued by them. (Gal. 5:19-21; Eph. 4:17-32).
 - e. Paul had stressed in the letter to the Romans that "the wages of sin is death." (Rom. 6:23).
 - 1) "Death" is here spiritual death. It is spiritual separation from God.
 - 2) All must die physically whether they have sinned or not.
 - 3) Death comes to all. (1 Cor. 15:22).
 - 4) All die physically because of Adam's sin, and all will be raised from the dead because of Christ and His resurrection. (1 Cor. 15:21, 22).
- 1CO 15:21 For since by a man came death, by a man also came the resurrection of the dead.
1CO 15:22 For as in Adam all die, so also in Christ all shall be made alive.
- 5) We will experience a physical death and a physical resurrection even if there was no sin in our lives. (Eccles. 3:2; Heb. 9:27). Only those alive when Christ comes again will escape physical death. Paul indicates some would be alive when Christ comes. (1 Thess. 4:13-18).
2. "in your trespasses and sins"
 - a. Paul defines clearly how these Gentiles had been dead prior to conversion.
 - 1) They had been dead in their "trespasses." "Trespasses" is from "paraptoma" [pah **rahp** toh mah] meaning "a false step, wrongdoing, offense, transgression, sin."
 - 2) They had been dead in their "sins". "Sins" is from "hamartia" [hah mahr **tee** ah] meaning "to miss the mark." This word was used to describe a spear man missing the target he had aimed at. In the N.T. it has the meaning of failing to do what God has commanded. They had miserably fallen short of God's glory by their sins.

3) See Rom. 1:18-31; 3:10-23 for a description of the sinfulness of mankind.

4) “Trespasses” and “sins” also appear to be interchangeable as Jesus used them.

LUK 11:4 'And forgive us our **sins**, For we ourselves also forgive everyone who is indebted to us. And lead us not into temptation.' "

MAT 6:14 "For if you forgive men for their **transgressions**, your heavenly Father will also forgive you. NIV translates “sin.”

MAT 6:15 "But if you do not forgive men, then your Father will not forgive your **transgressions**. NIV translates “sins.”

LUK 17:3 "Be on your guard! If your brother **sins**, rebuke him; and if he repents, forgive him.

LUK 17:4 "And if he **sins** against you seven times a day, and returns to you seven times, saying, 'I repent,' forgive him."

4) The two terms refer to sin of any kind.

b. Sin, of any kind, is the great separator.

1) It keeps men from having fellowship with God. (Isa. 59:1,2).

ISA 59:1 Behold, the Lord's hand is not so short That it cannot save; Neither is His ear so dull That it cannot hear.

ISA 59:2 **But your iniquities have made a separation between you and your God**, And your sins have hidden His face from you, so that He does not hear.

2) Only when sin has been removed by the blood of Christ can men have fellowship with God.

3) We need to be constantly cleansed by the blood of Jesus - not just the cleansing of His blood at baptism. (1 Jn. 1:7, 9).

EPH 2:2 in which [trespasses and sins] you formerly walked [lived] according to the course [age] of this world, according to the prince [ruler] of the power [authority] of the air, of the spirit that is now working in the sons of disobedience.

1. “in which [trespasses and sins] you formerly walked [lived]

a. Their former life was characterized by sin of all kinds.

b. Paul could have written the words of 1 Corinthians 6:9-11 to them.

2. “according to the course of this world” - They had lived by the standard of the world - not the standard of God.

a. “course” is from “aion” [i **ohn**] meaning “age, space of time, world.”

b. Here it has an usual meaning “ways.” See NIV. Murdock has “worldliness of this world.”

c. The NASB and many others translations render “aion” as “course” giving the sense of what Paul was saying. They had lived worldly lives indulging the lusts of the flesh and thus following the “course” [way] of the world.

3. “according to the prince of the power of the air”

• “air” is from “aer” [ah **ehr**] denoting “obscure, misty lower air.”

• It is the same as “power of darkness.” (Lk. 22:53; Col. 1:13).

- It is not “aither” [i **thayr**] meaning “pure, clear upper air.” This word does not occur in the New Testament. It was a word used to describe the pure, clean air breathed and enjoyed by the gods of mythology. It was not the air of the terrestrial world and breathed by mere mortals.
- Satan and the forces of evil that are free are allowed to invisibly encompass and move around the world. (Eph. 6:12; 1 Pet. 5:8).
 - a. “The prince” here refers to Satan who is also called “the god of this world.”

MAT 9:34 But the Pharisees said, "It is by the **prince of demons** that he drives out demons."

JOH 12:31 Now is the time for judgment on this world; now the **prince of this world** will be driven out.

JOH 14:30 I will not speak with you much longer, for the **prince of this world** is coming. He has no hold on me,

JOH 16:11 and in regard to judgment, because the **prince of this world** now stands condemned.

2CO 4:4 in whose case the **god of this world** has blinded the minds of the unbelieving, that they might not see the light of the gospel of the glory of Christ, who is the image of God.

- b. Satan and his wicked angels who are not in Tartarus abide in “the air,” that is the lower heavens. (Eph. 6:12).

- 1) Some wicked angels are now in “Tartarus,” the prison house of wicked angels. (2 Pet. 2:4). The Greek is “tartaroo” [tahr tahr rah oh].

2PE 2:4 For if God did not spare angels when they sinned, but cast them into hell [lit. Tartarus] and committed them to pits of darkness, reserved for judgment;

- 2) The Bible never explains why some wicked angel remain free and others are confined to Tartarus.

- c. They [the devil and his angels] are not in the heaven of heavens where God abides, but they do have an invisible dwelling place in the lower heavens.
- d. They do exist and are a constant threat to mankind, but sadly Satan has deceived many into believing that he does not exist or that he is really a friend and wants to make life better for us.

4. “of the spirit that is now working in the sons of disobedience” -

- a. Some think “spirit” refers to Satan, but it seems to mean Satan is the prince of the spirit “now working in the sons of disobedience.”

- 1) “Prince” is in the accusative case whereas “spirit” is used in the genitive case “of the spirit.”

- 2) According to the rules of Greek grammar these words are not in apposition, that is, “spirit” is defining “prince.”

- 3) The word “spirit” refers to the way one thinks and acts.

- 4) Satan is the one who most often dominates and controls this spirit [mind set] in man.

- b. Satan is, however, a spirit, and is invisible to human eyes. He is a fallen angel and the prince of all demonic forces. He was not created evil, but rebelled against God.

- 1) He constantly works on the saved and unsaved because he wants all to be in eternal punishment. He knows he stands condemned and wants us to be condemned along with him and his angels. (Matt. 25:41).
- 2) He is a spirit being who is living and active, but not omnipresent or omnipotent or omniscient.
- 3) He can be resisted. (Matt. 6:13; Jas. 4:7; 1 Pet. 5:8).
- 4) One who is omnipotent, omnipresent and omniscient could not be resisted.

EPH 2:3 Among them [the sons of disobedience] we too all formerly lived in the lusts of our flesh, indulging [doing] the desires [wishes] of the flesh and of the mind, and were by nature children of wrath, even as the rest.

1. “Among them we too all formerly lived in the lusts of our flesh”
 - a. Paul includes himself and other Jews among the lost.
 - b. He had lived in “good conscience” (Acts 23:1), but still called himself “the chief of sinners.” (1 Tim. 1:13-15).
 - c. The words “in good conscience” (Acts 23:1) likely mean Paul is using language to refer to his efforts to please God as a Jew. His actions against Christians had been in “good conscience.”
 - 1) He had also made every effort to follow the Law of Moses and the traditions of the elders. (Acts 22:3-5).
 - 2) He was not claiming sinlessness.
 - d. He did have sin in his life - all men do. (Rom. 3:23; 1 Jn. 1:8, 10). His sinfulness did not begin with his persecution of the church, but his persecution of the church added to his sinfulness and brought him much sadness and regret once he was converted to Christ.
 - e. Other Jews, now Christians, had been guilty of all kinds of sin, but now were forgiven from all past sins in Christ.
2. “indulging [doing] the desires [wishes] of the flesh and of the mind”
3. “were by nature children of wrath” - The words “son of perdition” has the same idea. (Jn. 17:12).
 - “children of wrath” means they were worthy to receive divine judgment (punishment) because of their sins.
 - a. The words “by nature” do not mean they were born sinners and do not teach the doctrine that one is born totally depraved because of Adam’s sin. The words “by nature” may have the meaning of “by birth” in Galatians 2:15 referring to Paul and Peter who were Jews by birth. See RSV, NIV.
 - 1) The words could mean they had been exposed their whole lives to the one God and the Law God gave through Moses. The words do not always have the meaning “by birth.” See comments on “phusis” later in these notes.
 - 2) Some believe David was born a sinner, but this is based on a bias seeking to teach the doctrine of total depravity.

PSA 51:3 For I know my transgressions, And my sin is ever before me.

PSA 51:4 Against Thee, Thee only, I have sinned, And done what is evil in Thy sight, So that Thou art justified when Thou dost speak, And blameless when Thou dost judge.

PSA 51:5 Behold, I was brought forth in iniquity, And in sin my mother conceived me.

- 3) The meaning is that he was born into a world of sin - not that he was born a sinner or that his mother was living in sin when he was conceived. There is no proof for either conclusion. The idea that a baby is born a condemned sin deserving hell is absurd, and without biblical support.
 - 4) In this 51st Psalm David was confessing his own sins - not blaming Adam or his mother or any other for them. He had yielded to the lusts of his flesh.
- b. The Bible does not teach we inherit the sin of Adam or that we are born sinners.
- c. Men **go astray** and are not born sinners.

PSA 14:2 The Lord has looked down from heaven upon the sons of men, To see if there are any who understand, Who seek after God.

PSA 14:3 **They have all turned aside**; together **they have become corrupt**; There is no one who does good, not even one.

PSA 53:3 Everyone **has turned away**, they have together **become corrupt**; there is no one who does good, not even one.

- d. Observe the language of the scriptures emphasize that one turns aside from right and becomes corrupt - not that one is born that way.
- e. A person does not sin until he/she reaches the age of accountability, that is, the age where he/she knows right from wrong.
 - 1) It takes time for children to clearly know right from wrong
 - 2) The overwhelming number of adults know right from wrong and especially recognize it when men do evil to them. Some adults are not accountable because of a lack of mental development. They are like an unaccountable child their whole lives.
 - 3) Usually by the time a young person is a teenager he/she clearly knows what is right from wrong and some are quite good at doing wrong.
- f. Each person is accountable for the things he/she has done in the body (2 Cor. 5:10) - not for the deeds of Adam or any other. See Ezek. 18:20.

EZE 18:20 "The person who sins will die. The son will not bear the punishment for the father's iniquity, nor will the father bear the punishment for the son's iniquity; the righteousness of the righteous will be upon himself, and the wickedness of the wicked will be upon himself.

- g. Paul indicates in this passage that they had been worthy of God's wrath because of their sins.
- 1) He stated in Ephesians 2:1 that they were dead because of personal sins. (Eph. 2:1). Note "in your trespasses and sins."
 - 2) He further described their sinfulness in Ephesians 2:3.
 - 3) He does not blame sinfulness on birth, but because "we too all formerly lived in the lusts of our flesh, indulging the desires of the flesh and of mind..."
- h. "Nature" is from the Greek "phusis" [**foo sis**] and can mean by "custom, habit."

- It has the idea of “a mode of feeling and acting which by long habit has become nature.” (Thayer 1958, 660).
- It can mean a mode of thinking, feeling, acting.
- Hugo McCord in his translation has “by custom,” that is, by long practice. See **McCord’s New Testament Translation of the Everlasting Gospel**.

1) Men sin because of being born into a sinful world and because they follow the ways or customs of the world.

2) Men sin because they follow the sinful lusts that they see, feel, and imitate.

3) They allowed Satan to use his tools to fan the lusts of the flesh. (1 Jn. 2:15-17).

Note: The Greek “phusis” [foo sis] or “phusikos” [foo see **kahs**] occurs a number of times in the New Testament. (Rom. 1:26; 2:14, 27; 11:21, 24; 1 Cor. 11:14; Gal. 2:15; 4:8; Eph. 2:3; Jas. 3:7; 2 Pet. 1:4). It is a word that is variously translated in these verses. It is used of God in 2 Peter. 1:4 - “partakers of the divine nature.”

4. “even as the rest” - All sinners are lost and are objects of God’s wrath. All are lost without Christ. They have no hope without Him. (1 Thess. 4:13; Eph. 2:12).

Additional Note:

ROM 1:26 For this reason God gave them over to degrading passions; for their women exchanged the natural [phusikos] function for that which is unnatural,

1. The word “phusikos” [foo see **kahs**] means “physical, natural, according to nature, following the natural bent.”
2. “Natural function” refers to the way God made us.
3. He intended that males and females be attracted to one another and made their bodies for reproduction.
4. God intended for a man and a woman be joined in marriage. (Gen. 2:21-25; Matt 19:4-6).

ROM 2:14 For when Gentiles who do not have the Law do instinctively [phusis] the things of the Law, these, not having the Law, are a law to themselves,

1. Some moral values are instinctively known especially when people violate the moral values in regard to us, that is, steal from us, lie to us, take our mate, kill one we love, bear false witness against us, etc.
2. The Gentiles had accepted parts of the Law as right and wrong even before the Law was given.
3. Even the wicked Pharaoh knew it was wrong to take Abram’s wife. (Gen. 12:18).
4. Moral laws did not begin at Sinai, but are as old as man. Sin dates from the fall of Adam and Eve.
5. See Genesis 6 and other O.T. passages.

ROM 2:27 And will not he who is physically [phusis] uncircumcised, if he keeps the Law, will he not judge you who though having the letter of the Law and circumcision are a transgressor of the Law?

1. The same word is used here that was used in Romans 1:26.
2. It is translated “physically,” but literally it is “naturally uncircumcised” and remained such.
3. Jewish males were circumcised on the 8th day after birth, but this was not practiced by Gentiles. (Gen. 17:10-12).
4. It was a sign of the covenant between the male and God. (Gen. 17:10-12).

ROM 11:21 for if God did not spare the natural [phusis] branches [sprung from the parent stem or root of Jesse], neither will He spare you. See Isa. 11:10; Rom. 15:12.

ROM 11:24 For if you were cut off from what is by nature [phusis] a wild olive tree, and were grafted contrary to nature into a cultivated olive tree, how much more shall these who are the natural [phusis] branches be grafted into their own olive tree?

1CO 11:14 Does not even nature [phusis] itself teach you that if a man has long hair, it is a dishonor to him,

1. He is referring to custom among the Greeks and perhaps others. It may even have the idea of instinct.
2. This has not been true in every culture, but some [for one reason or another] may have ignored their natural instincts.

GAL 2:15 "We are Jews by nature [phusis], and not sinners from among the Gentiles;

1. "Phusis" is usually thought to mean "birth."
2. This is very possible, but "birth" is not the usual meaning of this word.
3. It could also have the idea of the Jewish religion that had been long practiced by them and their ancestors.
4. They had been exposed their whole lives to the one God and the Law God gave through Moses at Mount Sinai.

GAL 4:8 However at that time, when you did not know God, you were slaves to those which by nature [phusis] are no gods.

1. Man-made idols are nothing. (Acts 17:29; 1 Cor. 8:4).
2. They exist in some form, but they have no power, no authority, no intelligent existence.

EPH 2:3 Among them we too all formerly lived in the lusts of our flesh, indulging the desires of the flesh and of the mind, and were by nature [phusis] children of wrath, even as the rest"

1. The word has the meaning of "custom, following the instincts of the flesh."
2. It denotes those who followed the ways of the world and lived according to their own sinful desires.

JAM 3:7 For every species [phusis] of beasts and birds, of reptiles and creatures of the sea, is tamed, and has been tamed by the human race.

1. "Phusis" means "all kinds." The Greek "pas" [pahs] means "all, every."
2. The idea is that "all kinds of beasts and birds, of reptiles and creatures of the sea, is tamed..."
3. McCord has "All nature (beasts, birds, reptiles, and fish) is subdued."

2PE 1:4 For by these He has granted to us His precious and magnificent promises, in order that by them you might become partakers of the divine nature [phusis], having escaped the corruption that is in the world by lust.

1. Those who experienced the new birth partake of God's nature by becoming His spiritual children and seeking to be like Him.
2. Paul later exhorted his readers to be "imitators of God." (Eph. 5:1). See Matt. 5:48.

God's Rich Mercy

EPH 2:4 But God, being rich [wealthy] in mercy, because of His great love with which He loved us,

1. God's rich mercy comes from His great love for us - Jews and Gentiles.
 - a. See O.T. where it says that God abounds in mercy. (Exod. 34:6; Psa. 103:8; Jon. 4:2).
 - b. The "us" includes both Jews and Gentiles. It includes his Gentile Christian readers.
2. God's mercy is not forced upon Him, but comes from the overwhelming love of the One who desires all men to be saved. (1 Tim. 2:4; 2 Pet. 3:9). See Ezek. 18:30-32.

EZE 18:30 "Therefore I will judge you, O house of Israel, each according to his conduct," declares the Lord God. "Repent and turn away from all your transgressions, so that iniquity may not become a stumbling block to you.

EZE 18:31 "Cast away from you all your transgressions which you have committed, and make yourselves a new heart

and a new spirit! For why will you die, O house of Israel?

EZE 18:32 "For I have no pleasure in the death of anyone who dies," declares the Lord God. "Therefore, repent and live."

3. He created us to be saved and to bring Himself glory.

- a. God did not create anyone to be lost.
- b. He wants all to be saved. (1 Tim. 2:4).

EPH 2:5 even when we were [spiritually] dead in our transgressions, made us [spiritually] alive together with Christ (by grace you have been saved),

- “we” shows the Gentiles were not the only ones “dead” in sin. See Rom. 3:23.
- “saved” has reference to forgiveness from past sins and entrance into Christ’s kingdom.

1CO 6:9 Or do you not know that the unrighteous shall not inherit the kingdom of God? Do not be deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor homosexuals,

1CO 6:10 nor thieves, nor the covetous, nor drunkards, nor revilers, nor swindlers, shall inherit the kingdom of God.

1CO 6:11 And such were some of you; but you were washed, but you were sanctified, but you were justified in the name of the Lord Jesus Christ, and in the Spirit of our God.

COL 1:13 For He delivered us from the domain of darkness, and transferred us to the kingdom of His beloved Son,

- “saved” did not mean all future sins were forgiven without repentance and obedience.
- God will not forgive without repentance and even the prayers of those who continuously rebel against Him are an abomination. (Prov. 15:8; 28:9, 10).
- The Bible makes to “former sins.” “Former sins” indicates there could be sins after forgiven sins that needed to be forgiven.
- The Christian struggles with sin all through life, and can never live completely above it.

2PE 1:9 For he who lacks these qualities is blind or short-sighted, having forgotten his purification from **his former sins**.

- **Praying for forgiveness is an essential part of the Christian life.** (Matt. 6:12, 14,15; 1 Jn. 1:9; 2:1,2).
- “Saved” does not mean we are saved even if we do not continue in our faithfulness. (1 Cor. 10:12; 2 Pet. 1:5-11; Rev. 2:10).
- We must “walk in the light” and “confess our sins.” (1 Jn. 1:7,9). See Eph. 5:8.

1. “even when we were dead in our transgressions”

- a. Paul includes himself in those who “were dead” in “transgressions.”
- b. He calls himself “the chief of sinners.” (1 Tim. 1:15).

2. “made us alive together with Christ”

- a. We were spiritually dead, but now are alive in Christ.
 - b. “Alive” means “they were alive spiritually and stood in the favor of God.
 - c. They had been dead in sin, but had arisen to walk in “the newness of life.” - See Rom. 6:3,4
3. “by grace you have been saved”
- a. Without God’s grace we could not be saved.
 - b. Without God’s grace there would be no Redeemer and no saving message.

EPH 2:6 and raised us up with Him, and seated us with Him in the heavenly places, in Christ Jesus,

- 1. “and raised us up with Him” - We have been raised from the waterily grave to walk in “the newness of life.” (Col. 2:12, 13; 3:1; Rom. 6:3,4).
- 2. “and seated us with Him in the heavenly places, in Christ Jesus”
 - a. Christ has gone to heaven and is a pledge that we shall also enter there.
 - b. We are now in Christ’s kingdom (Col. 1:13; Heb. 12:28; Rev. 1:6), but we are still here on earth in a fleshly body.
 - c. We reign [are seated] with Him now in prospect, and one day will reign with Him in heaven. (Rev. 22:5).
 - 1) Christ is coming for us at His coming. (Jn. 14:1-3).
 - 2) We will be raised from the dead in a new spiritual body (1 Cor. 15:21,22,50-53), and then ascend to be with Him forever. (1 Thess. 4:13-17).
 - 3) Christ is coming again to deliver His kingdom to the Father. (1 Cor. 15:24-28).
 - d. We do enjoy many of God’s immense blessings now. (Mk. 10:30; Matt. 7:7-11).

EPH 2:7 in order that in the ages to come He might show the surpassing [immeasurable] riches of His grace in kindness toward us in Christ Jesus.

- 1. “in order that in the ages to come”
 - a. This shows Paul did not believe the world would soon come to an end [though it was possible - Matt. 24:36; 25:12], but uses the words “in the ages to come.”
 - b. Paul anticipated that God would be showering His marvelous grace on mankind for “ages to come.” See Eph. 3:20.
 - c. The “surpassing riches of His grace in kindness toward us in Christ Jesus” is bestowed upon us in Christ in this world and the world to come.
 - d. It includes this life and heaven.
- 2. “He might show the surpassing riches of His grace”

- a. God demonstrated His amazing grace by giving His Son to die on the cross.
 - b. We enjoy many of Gods rich blessings now, and one day we will enjoy all the immense blessings of His grace.
3. “in kindness toward us in Christ Jesus” - God’s blessings come to us through His Son.

Saved By Grace

EPH 2:8 For by grace you have been saved through faith; and that not of yourselves, it is the gift of God;

- 1. “For by grace you have been saved”
 - a. “Grace” means “unmerited favor.”
 - 1) “Grace” is from “charis” [**kah** ris] - meaning “grace, favor, unmerited favor.”
 - 2) It is used 12 times in this letter. (Eph. 1:2,6, 7; 2:5, 7, 8; 3:2,7,8; 4:7, 29; 6:24).
 - b. They [Jews and Gentiles] had been saved by God’s unmerited favor.
 - c. **Grace is the divine part in salvation**, and without grace no one could ever be saved.
 - d. Grace excludes all boasting on man’s part.

1CO 1:29 that no man should boast before God.

1CO 1:31 that, just as it is written, "Let him who boasts, boast in the Lord."

- 2. “through faith” is man’s unearned part in salvation. It is developed when men accept the gospel of Christ.
 - a. “Faith” is not merely a feeling. It is not subjective faith.
 - b. It is faith in God’s Son and His word.
 - c. This is the “one faith” of Ephesians 4:4, and the faith that gives us victory over the world. (1 Jn. 5:4,5).
 - d. We must hearken to the words of Jesus that He gave Personally and through His inspired apostles.
- 3. “and that not of yourselves” - Salvation is not something earned.
 - a. A million good works will not even remove a single sin.
 - 1) This does not mean we can be saved without doing God’s works. (Eph. 2:9, 10).
 - 2) Faith without works is dead. (Jas. 2:14-17, 20, 24, 26).
 - 3) James is not referring to “works of merit,” but to “works of faith.”
 - b. It means even the God’s works will not earn us salvation.
- 4. “It is the gift of God”
 - a. Paul informs us that it [salvation] is a “free gift.” (Rom. 6:23).

- 1) God gave His Son for us.
 - 2) He has given us the gospel that produced saving faith. (Rom. 1:16).
 - 3) This faith leads us to Christ and salvation.
 - 4) None of this is earned. (Rom. 11:6).
- b. The wages of sin is spiritual death.
- 1) This is what sin deserves.
 - 2) Spiritual death is eternal separation from God in hell - a place of conscious punishment. (Matt. 25:30; Rev. 20:14,15).
- c. Man deserved eternal condemnation, but God out of His great love was willing to save man.
- d. This gift is intended for all, but all will not receive it. Most reject Christ and His atoning sacrifice.
- e. This gift must be accepted “through faith.”
- f. Faith is not a mere academic faith, but it leads us to trust God and to do whatever God has commanded. It leads to trustful obedience to the Lord of lords.
- g. Faith without obedience will not saved. (Matt. 7:21-27; Lk. 6:46; Rom. 1:5; Heb. 5:9).

EPH 2:9 not as a result of [meritorious] works, that no one should boast.

1. “not as a result of works”
 - a. Salvation cannot be earned by meritorious works or by works of the Mosaical Law. (Gal. 5:4).
 - b. This does not mean that nothing is required of man to be saved. (Acts 2:40; Phil. 2:12).

<p>ACT 2:40 And with many other words he solemnly testified and kept on exhorting them, saying, "Be saved from this perverse generation!" NIV “Save yourselves from this corrupt generation.”</p>	<p>PHI 2:12 So then, my beloved, just as you have always obeyed, not as in my presence only, but now much more in my absence, work out your salvation with fear and trembling; “katergazomai” [kah ehr gah zah mi] means “to work out.” Every possible effort should be made to follow the path that leads to salvation. It has the idea of keeping on working [being faithful] down to the finish line. It has nothing to do with merit.</p>
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- c. But it means nothing a man does earns or merits salvation.
2. “that no one should boast” - No one will ever be able to boast that he/she has earned salvation.

EPH 2:10 For we are His workmanship [created product, what He has made us], created in Christ Jesus for good works, which God prepared beforehand [planned in advance], that we should walk [live] in them.

1. “For we are His workmanship” - “We” denotes Jews and Gentiles in Christ.
 - a. Greek has” poiema” [poi ay mah]

b. NRSV has “what he has made us.”

2. “created in Christ Jesus for good works” - “ktizo” [ktee zoh]

a. Gal. 6:15; 2 Cor. 5:17

GAL 6:15 For neither is circumcision anything, nor uncircumcision, **but a new creation**. Gr. noun “ktisis” [ktee sis]

2CO 5:17 Therefore if any man is in Christ, **he is a new creature** [creation]; the old things passed away; “creature” is “ktisis.”

b. God wants us to abound in good works. (1 Cor. 15:58; Tit. 3:1-2; Gal. 6:9, 10; Jas. 2:14-26).

c. “We **must** work the works of Him that Sent me” is an imperative to all believers. (Jn. 9:4).

d. God will not bless a dead faith.

3. “which God prepared beforehand” - God planned these works even before He created man.

a. We are to abound in the good works that God had planned in advance for us to do.

b. This passage is not talking about human works, but God’s works He planned for man.

c. The works of God are clearly set forth in His word.

4. “that we should walk [live] in them”

a. It is God’s will that we do these good works all our days.

b. It is God’s will that by these good works that we glorify Him. (Matt. 5:16).

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