

YOU, US, AND US TOGETHER | EPHESIANS 2:1-7

- Verses 1-2 included in session 7.
- Verse 3 –
  - Since Paul has said **ye walked** (in sin), now he says **also we** (walked in sin).
  - Both Jews and Gentiles were **children of wrath** (v. 3).
  - Many passages confirm that all people, regardless of being Jew or Gentile, are **children of wrath**. Consider-
    - Isaiah 53:6 (which, in context, is about Israel-see Is. 52:1).
    - Daniel 9:5-9 (Daniel's prayer of repentance on behalf of Judah).
    - Romans 1:21-25 (Paul's condemnation of the Gentiles)
    - Summary: Romans 3:9-12.
- Verses 4-5 –
  - God has displayed **mercy** to the Jewish nation, and the believers of that nation were **quickened...together with Christ**.
  - **By grace are ye saved** - Paul jumps ahead in excitement to a topic he will elaborate on in vv. 8-9.
- Verse 6 –
  - Is the Jewish nation (or at least the remnant) **raised...up together** and have they been made to **sit together in heavenly places in Christ Jesus**?
    - According to Ephesians 1:3 they are blessed with **all spiritual blessings** in the heavenlies.
    - They are given a **heavenly calling** (Heb. 3:1) and have tasted of the **heavenly gift** (Heb. 6:4).
    - The Patriarchs desired a **better country, that is, an heavenly** (Heb. 11:16). Note that *country* is assumed by translators, just as *places* is in Ephesians 2:6.
    - Jesus often spoke to the Jewish nation about the promise to **sit together**, using illustrations such as a banquet (Lk. 12:37), gave promises of dining together in the Kingdom (Lk 22:29-30), and promised to drink the fruit of the vine with them in the coming Kingdom (Mt. 26:29).
  - Note that, based on the following verse, this spiritual reality does not equate to the present salvation of the Jewish nation.
  - Note also that Paul often speaks of future realities in "as completed" terms, and also that the Greek does not have a *past* nor a *future* tense.
- Verse 7 –
  - The reason the Jewish nation is raised up and seated in the heavenlies is because of a *future* plan for **the ages to come**.
  - For those who equate the "us" with the church, it is hard to imagine how Christ will show **the exceeding riches of his grace** more to us in the future than He already has. But for the Jewish nation, currently under a partial blindness, the ages to come will be a time in which the Lord displays his **kindness** toward them.

- Verses 8-9 –
  - To be saved **by grace** is nothing new. Any salvation of any type since the fall is gracious on God's part. To allow Adam to live to see another sunrise was grace.
  - However, it is only in this dispensation of grace that salvation of the soul is a gift offered to anyone, anywhere, anytime, solely on the basis of **faith** which is void of **works, lest any man should boast**.
  - Is this "dual covenant" theology? (The belief that Jews can be saved under the old covenant today). Not at all!
    - Rather, it is a theology that says that *salvation as we know it* was not offered in previous dispensations.
    - Under the Law, a person was *saved* when the Kingdom would arrive, and entering that Kingdom require certain acts of repentance, for example.
- Verse 10 –
  - Either Paul (and therefore God) is duplicitous or verse 10 is not talking about the church.
  - Is it really "honest" to say, "you are not saved by works but you are saved for works?" If you do not produce, you must then be outside of the boundaries of the purpose of your salvation?
  - Can all our works be "filthy rags" (Is. 64:6) before salvation and **ordained** after salvation?
  - The solution is in the pronouns! The **we** is once again a pronoun for the Jewish nation, which was pre-ordained **unto good works** and is the **workmanship** of God.
    - **His workmanship**: Deuteronomy 32:6, Psalm 100:3, Isaiah 43:21, 44:21, 60:21.
    - **Created...unto good works**: Deuteronomy 5:33.
  - While the church was saved (and remains saved) outside of works altogether (Rom. 3:28), the nation of Israel was created to be the light of the world and the salt of the earth.
  - Could it be that God would ordain (in a Calvinist sense) that certain people would be saved without works and that the sign of this salvation would be works? That they would be saved without works to be ordained to works? This is inconsistent at best.
  - A better view of these verses is that the church (you and me) was saved and remains saved by grace through faith, and that the nation of Israel is ordained to certain good works, which they will someday walk in.