

DEAD, NOT SICK

SOLA GRATIA • GRACE ALONE

THE QUESTION

Where does salvation begin: with something in us, or entirely in God?

PATIENT CHART • DIFFERENTIAL DIAGNOSIS	
DIAGNOSIS A SICK Can cooperate with the physician Contributes something to the cure Shares the credit for recovery If the disease is weakness, grace is only assistance, and the sinner may claim his part of the cure.	DIAGNOSIS B • EPHESIANS 2:1 DEAD Cannot cooperate with the physician Contributes nothing to the cure Contributes only the sin it is raised from A corpse does not reach out its hand. If the disease is death, the cure is resurrection, and grace must be total.

Augsburg Confession, Article II: humanity is born *sine metu Dei, sine fiducia erga Deum, et cum concupiscentia* without fear of God, without trust in God, and with concupiscence – *vere peccatum*, truly sin.

BUT GOD

(*ho de theos*)

Ephesians 2:4. Two words turn the sentence, and every verb after them takes God as its subject.

Six Words the Class Will Learn

Greek and Latin, each one guarding the article of justification

nekrous

GREEK • EPHESIANS 2:1

Dead. Not sick, not weakened, not drowning. A corpse cannot cooperate in its own resurrection.

physei

GREEK • EPHESIANS 2:3

By nature. The condition is inherited and innate, never learned. This is original sin.

ho de theos

GREEK • EPHESIANS 2:4

But God. The hinge of salvation history, and the end of every sentence about what we contribute.

chariti este sesosmenoi

GREEK • EPHESIANS 2:5

By grace you have been saved. A finished act that is still standing over you today.

gratis

LATIN • AUGSBURG CONFESSION IV

Freely. The Latin for Paul's *dorean*, and the word that shuts merit out of justification.

favor Dei

LATIN • APOLOGY IV

The favor of God. Not a substance poured into you to measure, but His disposition toward sinners for Christ's sake. The conscience looks outward.

EXHIBIT A • THE DIAGNOSIS

EPHESIANS 2:1-3

And you were dead in the trespasses and sins in which you once walked, following the course of this world, following the prince of the power of the air ... and were by nature children of wrath, like the rest of mankind.

Three captors hold the unregenerate: **the world** outside, **the devil** above, **the flesh** within.

EXHIBIT B • THE REMEDY

EPHESIANS 2:4-10

But God, being rich in mercy ... even when we were dead in our trespasses, made us alive together with Christ ... For we are his workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them.

Every verb belongs to God: **made alive, raised up, seated**. The walk of verse 2, in trespasses, becomes the walk of verse 10, in works God prepared. Saved for good works, never by them.

The Wall

Particulae exclusivae: the exclusive particles of the Confessions

gratis freely. no merit of moral achievement.	sine lege without the law. no merit of legal obedience.	absque operibus without works. no merit of religious performance.	non ex operibus not of works. no merit from any source whatsoever.
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"If it is by grace, it is no longer on the basis of works: otherwise grace would no longer be grace."

ROMANS 11:6 • A WALL WITH A GAP IS NOT A WALL

Grace Comes First

Genesis 6, where the order of the verses is the doctrine

Verse 5 ra'at Every intention of the heart, only evil, all the day. The Hebrew piles up universals.	Verse 8 • first chen Noah <i>found</i> grace. The verb puts the initiative with the giver, before Noah has done a thing.	Verse 9 • after tsaddiq Righteous, and only then. Grace creates the righteousness; righteousness never earns the grace.
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“And this is not your own doing: it is the gift of God, not a result of works, so that no one may boast.”

EPHESIANS 2:8-9