

**The Attackers: The Marriage of Grace & Faith in Eph 2:8–9: Salvation Is Not from Us, but from God while Faith Is the Nonmeritorious System by which We Appropriate God's Grace; the Nominative Cases in Eph 2:8 Resolve the Error of Five-Point Calvinism**

7. Grace is compatible with faith as is noted in:

**Ephesians 2:8** - For by means of grace [ instrumental of χάρις (*cháris*) ] you have been completely and permanently saved [ nominative masculine plural of σώζω (*sōzō*) ] through faith [ ablative feminine singular of πίστις (*pístis*) ]; and this [ nominative neuter singular of οὗτος (*hoútos*): refers back to *sōzō*: “salvation,” which is not found a second time in the verse but represented by the pronoun *hoútos* ] is not out from the source of yourselves, the free gift is from the source of God;

**v. 9** - not as a result of works that no man should boast. (EXT & CTL)

The translation of this verse has long been controversial among some expositors dependent upon their theological viewpoint. The grammar, however, resolves the debate.

Five-point Calvinists do not believe that the unbeliever is capable of exercising saving faith since he is fallen at birth and condemned by God's justice. It is contended that no one is qualified to respond efficaciously to the gospel.

Consequently, these theologians assert that *hoútos* (“that” in Ephesians 2:8) refers back to *pístis* (faith) and translate the phrase “and this faith is not from the source of yourselves.” This emphasizes their conviction that the faith expressed is not energized by the individual's free will, but by the saving power of the Holy Spirit.

Since the Holy Spirit must be the producer of saving faith, then the individual's free will is not directly involved in the salvation of his soul.

This erroneous assumption lines up with the Calvinist's presumption: those that are saved were individually chosen by God in eternity past for salvation. Those not chosen by God on that occasion were then and will forever remain reprobate.

But the issue in God's experiment with the human race has to do with whether or not individuals will respond to His grace provision of Jesus Christ for the forgiveness of their sins.

The principle that defines this arrangement is thus stated: In human history, the sovereignty of God and the free will of man coexist by divine decree.

The correct exegesis of the passage supports this principle and rejects the presumptions of the five-point Calvinists.

The pronoun *hoútos* translated “that” must have an antecedent which is identified by agreement with case. *Hoútos* (this) is in the nominative case whereas *pístis* (faith) is in the ablative case.

The antecedent of *hoútos* must also be in the nominative case which is the noun *sōzō*: “salvation.” Therefore, it is salvation that is “not from the source of yourselves.”

The corrected and expanded translation of the two verses read like this:

**Ephesians 2:8** - For by means of grace you have been completely and permanently saved [ **nominative** masculine plural of σώζω (*sōzō*) ] through faith [ **ablative** feminine singular of πίστις (*pístis*) ]; and this [ **nominative** neuter singular of οὗτος (*hoútos*) ] salvation is not out from the source of yourselves, the free gift is from the source of God;

**Ephesians 2:9** - not as a result of works that no man should boast. (EXT & CTL)