

Excursus on Death to Life (Ephesians 2:1ff):

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- Thought prompted by Christ's exaltation in 1:20-22
- We who are in Christ have already died and risen to new life.
 1. We have the pledge and seal (deposit) but not yet acquisition of the eternal inheritance. We have eternal life, but we don't get to see it yet (Winger, 300).
 2. Eternal resurrection has only been experienced by Jesus, the first fruits (cf. 1 Cor. 15:20,23)
 - So, something like the raising of Lazarus and Jairus' daughter isn't the same because, though these were raised from the dead, they also died again. Christ was raised and still lives.
- That we were dead in our trespasses "arises not from an analysis of the human condition, as if humans were manifestly dead, but is derived from the analogy of Christ.
 1. The problem ultimately is that everyone lacks divine life which is only found in Christ. "Paul looks at the Christian who is now alive in Christ and concludes that he must have been dead without Christ.... Only in the light of the reality of God's resuscitating power can the reality of man's former death be recognized." Not "post mortem" but "post resurrectionem" (Winger, 301).
- Paul's 3 views of death:
 1. Gentile Christians were "dead in trespasses and sins" "before the action of God in Christ brought them to life. Effectively Jewish Christians were in the same coffin (they, too, were "dead in trespasses"), even if they had not been enslaved by the demonic forces at work in pagan idolatry... all share in the same sinful flesh whose desires are diametrically opposed to God's Law (Eph. 2:3)." So all were dead.
 2. But Paul also argues that we are "put to death and buried with Christ by Baptism into him" (cf. Romans 6 and Colossians 2:12). This seems to imply that the object of Baptism was alive beforehand, albeit living an ungodly kind of anti-life that needed to be snuffed out through the drowning action of the sacramental flood.
 3. Finally, reflecting on the baptismal theology of Romans 6, "Paul recognizes the ongoing work of God's Law, which continues day by day to put to death the old man (cf. Rom. 7:9-11), or rather, it is sin working through the Law that brings such death (cf. Rom. 7:13).d
- So, are people dead in their sins from the moment of conception? Or are they put to death by baptism? Or are they were to death daily by God's Law which does its work on them?
 - 1.
- On Eph. 2:5-6

1. "Paul's point is that we are so truly united to Christ in Baptism that we also truly experience what he has experienced. We have risen and ascended." **However**, the "reality of our new existence in Christ **remains hidden in this age**: 'for you have died, and your life has been hidden with Christ in God; but when Christ is manifested, who is our life, then also you will be manifested with him in glory' (Col. 3:3-4)" (Winger, 303).
2. "Our place is claimed for us in heaven, not merely because we have been incorporated baptismally into Christ, but because he first incorporated (enfleshed) himself with us by being born of the Virgin. What is said of Christ (1:20-21) is now said of us (2:5-6) precisely because we share his flesh (Heb. 2:14-15), in a similar context.) And what Christ experienced was only possible for him because he took on our flesh" (Winger, 303).
3. Yet, we don't share everything. God is still creator and we are creatures. That Paul omits "at his [God's] right hand" (1:20) when he applies Christ's journey to all Christians (2:6)." This phrase isn't a literal place but Christ's office of divine authority.
 - "To become what he [Christ] is is to receive divine life and godly gifts, but not to become God" (Winger, 304).