

11/1/98

Ephesians 2

Paul having declared the power of the resurrection of Christ that sat Him at the right hand of God in the heavenly, he moves on to declare the efficiency of salvation for man through the same power of the resurrection.

There are many contrasts that Paul makes in the chapter as well as against chapter one, don't missed them, they are not coincidental, but purposeful.

- Ch. 1 He declares the possession of the believer.
 - Ch. 2 He declares the position of the believer.
 - Ch. 3 He declares the proclamation to the believer.
 - Ch. 4 The perfection of the believer.
 - Ch. 5 The potential of the believer.
 - Ch. 6 The perception of the believer.
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- Ch. 1 The focus is the transaction of redemption.
 - Ch. 2 The focus is the transition of salvation.
 - Ch. 3 The focus is the transmission of revelation.
 - Ch. 4 The focus is the transformation through education.
 - Ch. 5 The focus is the accommodation by a application.
 - Ch. 6 The focus is the participation in confrontation.

1:1-10 The state of lost man from death to life.

* Verse one through ten is one sentence.

1:1-3 *Man's state of spiritual death.*

- 1:1** The efficiency of the resurrected power to regenerate lost man.
- 1) You refers to the Gentile in contrast to the Jews.
 - 2) They were dead spiritually, past tense but now made alive.
 - a) The phrase "made alive" in italics was inserted by the translator to complete the thought in relation to the previous chapter connection, raised and seated with Christ in the heavenly.
 - b) The evidence of their deadness is characterized by trespasses and sins.
 - 1)) Sins means to miss the mark.
 - 2)) Trespasses means to deviate from the right path, knowingly.
 - * The product of spiritually dead people is deeds that produce more death, after it's own kind, live in pleasure and being dead while living!. 1Tim. 5:6
 - 3) God said, "The day you eat of the tree of good and evil...shall surely die." Gen. 2:17

- a) Spiritual death took place first.
- b) Physical death took place ultimately.
- c) Eternal death took many by unbelief.
- d) All have sinned... Rom. 3:23
- e) The wages of sin is death. Rom. 6:23a
- f) The effects of Adam's sin came by the one man and sin entered the world and death through sin. Rom. 5:12
- g) You either stand in the first or the Last Adam. I Cor. 15:45

2:2 The darkness of man's life.

- 1) To walk "paripateo" means to walk around and used of believer and unbeliever.
 - a) The practice was their past life.
 - b) The unbeliever meanders as a river looking for the easiest route.
 - c) The believer walks about being directed of God with purpose to please God.
- 2) The prince of the power of the air is a title for Satan. Jn. 12:31; 14:30; 16:11
 - a) He is called the god of this world. 2Cor. 4:4
 - b) He can transform himself as an angel of light as well as his angels. 2Cor. 11:14-15
- 3) The spirit of Satan's is constantly working in the children of disobedience.

- a) Those in world system living under the fallen nature, dominated by sin nature.
 - * Behold, I was shaped in iniquity, and in sin did my mother conceive me. Ps. 51:5
- b) That does not imply that all unbelievers are demon possessed but it does imply they are all captive of Satan, belonging to his family. 2Tim. 2:26; 1Jn. 3:10

2:3 The total depravity of man.

- 1) The Jews were as lost as the Gentiles.
- 2) The lusts, strong craving, impulses or longings were the product of their sin nature. Life in the first Adam
- 3) They are deceitful and destructive looking only to God's judgment. Jn. 3:36
- 4) The members of man are used either as the weapons of righteousness or unrighteousness, he is either a slave of sin or a slave of Christ. Rom. 6
 - a) The world. vs. 2
 - b) Satan. vs. 2
 - c) The flesh. vs. 3
 - * The trinity of darkness!

2:4-10 *Man's state of spiritual life.*

2:4 The difference God makes.

- 1) But God, expresses the miracle of salvation, making all the difference regarding eternity.
- 2) The qualifications of God is that He is rich in mercy, pity and compassion.
- 3) The motive for God saving us is His great love which He loved us to make us instruments of His love. 1:4

2:5 The condition of man in perspective of God's love.

- 1) When we were dead in trespasses, He loved us.
- 2) He made us alive, regenerated, together with Christ, by the same power of the resurrection by grace.
 - a) Giving us a divine nature. 2Pet. 1:4
 - b) An inheritance incorruptible, undefiled, that fades not away, reserved in heaven and kept by the power of God. 1Pet. 1:4-5

2:6 The outcome is declared.

- 1) Raised us up together with Christ.
- 2) Made us sit together in the heavenly in Christ, describing our position. 1:3

2:7 The purpose was to display the splendor of His grace.

- 1) In the ages to come, the successive periods and generation that heard the gospel message.
- 2) To reveal the exceeding riches of His grace and kindness towards the sinner in Christ through our lives. Eph. 1:6, 12, 14
 - a) Also to angels. Eph. 3:10
 - b) Angels desire to look into the things of salvation. 1Pet. 1:12

2:8-9 The source of our salvation.

- 1) The grace of God saved us, not His love, it was the motive.
- 2) Through faith is the means of our salvation, trust in the revelation of the gospel, that Christ died to reconcile us to God being out substitute. 2Cor. 5:21
- 3) The grace and faith are not of man based on works or ability but a gift of God.
 - * Grace means unmerited favor, undeserved!
- 4) The reason is, least any man boast as if he or she in some way achieved salvation on their own!
 - * Rom. 3:20, 28; 4:1-5; Gal. 2:16; 2Tim. 1:9; Tit. 3:5

2:10 The design behind salvation.

- 1) We are God's workmanship "poima", His message to the world.
 - * We get our word poem from it!

- 2) Created in Christ Jesus for good works, only as we are “in Christ” the key phrase of the letter. 2Cor. 9:8; Col. 1:10; Tit. 2:14; Heb. 13:16; 1Pet. 2:12; 3:10-12
- 3) These works were prepared beforehand that we should walk in them.
- a) They were prepared along with our predestined adoption. Eph. 1:5
 - b) They are according to God’s will and purposes. Eph. 1:5b, 9b, 11b-c
 - c) James tells us that if we are men and women of faith then we are going to have works, if not our faith is not valid and hypocritical. Ja. 2:14-26
 - d) Prayer is to align us with the will of God that we might be on target with His will and walk in the thing He has for each of us!

2:11-22 The oneness of Jew and Gentile.

2:11-13 *Christ was the mediator.*

2:11 The privilege of the Gentile.

- 1) They were to remember, that once they were Gentiles in the flesh.
 - * This is the conclusion based on all that has preceded.
- 2) They were called Uncircumcision by the Jews, the Circumcision by the hands of

man as the seal of the covenant. Rom. 4:11

* The reference to “flesh” simply means the physical body.

2:12 The lostness of the Gentile.

- 1) They were without Christ.
- 2) They were aliens from the commonwealth of Israel. Gen. 12:1-3
- 3) They were strangers from the covenant of promise.
- 4) They were without hope and without God in the world.
 - a) This has to be one, if not the darkest descriptions of man separated from God!
 - b) Jesus is our blessed hope. Tit. 2:13

2:13 The position of the Gentile.

- 1) But now in Christ, the Gentile who were afar off from God have been brought near to God by the blood of Christ.
 - a) The miracle, “but God”. Eph. 2:4a
 - b) The moment, “but now”. Eph. 2:13
 - c) The mediator, “in Christ”. Eph. 2:13
 - d) The magnitude, “brought near. Eph. 2:13
 - e) The means, “by the blood of Christ”. 2:13
 - * Eph. 1:7; Lev. 17:11; Heb. 9:22

- 2) The Jew was already near by virtue of the being heirs of Abraham and chosen by God!

2:14-18 *Christ was the reconciler.*

2:14 Christ the common denominator.

- 1) Christ is our peace, both Jew and Gentile.
 * Our peace is dependent on a person not a creed or religious belief, having made peace with God and making the peace of God available for life situations.
- 2) Christ has made both Jew and Gentile one.
 * The oneness is not based on culture, race or social statues but on the agreement that Christ reconciled both Jew and Gentile to God!
- 3) Christ has broken down the middle wall of separation.
 * The middle wall declared that the Jew had a greater privilege by being able to come closer to God in the temple and a sign warned all about violating it, to the point of death!

2:15 Christ the living sacrifice.

- 1) Jesus offered Himself, abolishing in His flesh the enmity in the law.

- * The new and living way to God was not by and through the veil of the temple but the veil of His flesh on the cross. Heb. 10:20

- 2) Jesus created in Himself one new man, Christians, from the two, Jew and Gentile, making peace between them.
- a) Jesus came to fulfill the Law. Matt. 5:17
- b) Christ is the end of law. Rom. 10:4
- c) Jesus wiped out the handwriting of requirements that were against us, which was contrary to us. And He has taken it out of the way having nailed it to the cross. Col. 2:14

2:16 The goal of Christ on the cross.

- 1) That He might reconcile both Jew and Gentile in one body, His church.
 * The first church council confirmed this. Acts 15
- 2) The animosity is done away through the cross.

2:17-18 The message of the cross.

- 1) Jesus came a preached to both Jew and Gentile peace through the cross. vs. 17
 * The word is not “kerusso”, to proclaim, but “evangelizomai”, to bring good news!

- 2) Jew and Gentile have access by one Spirit to the Father, the Holy Spirit which they are sealed with. vs. 18; Eph. 1:13-14
- a) Salvation is in His name. Acts 4:12
 - b) Intercessor unique. 1Tim. 2:5
 - c) The only way. Jn. 14:6
 - d) Our High priest. Heb. 4:16
 - e) He is the door. Jn. 10

2:19-22 *Christ the cornerstone.*

2:19 The Jew and Gentile belong to the family of God.

- 1) The Gentile are no longer strangers and foreigners but fellow-citizens.
 - * Paul tells the Philippians, “For our citizenship is in heaven, from which we also eagerly wait for the Savior, the Lord Jesus Christ, who will transform our lowly body that it may be conformed to His glorious body, according to the working by which He is able even to subdue all things to Himself. Phil. 3:20-21
- 2) Their citizenship was with the saints and the members of the household of God.
 - * The new family of Jew and Gentile, one in Christ!
 - a) The household of faith. Gal. 6:10
 - b) A royal priesthood. 1Pet. 2:9

2:20 The authority of the family.

- 1) The apostle and prophets had laid the foundation regarding Christ.
- 2) The chief cornerstone of the house is Jesus Christ Himself, Who Israel rejected. Ps. 118:22; 1Pet. 2:4, 6-8

2:21-22 The mystery of the church.

- 1) The entire church is dependent on Christ, “in Whom”, the chief cornerstone, He locks everything in place. vs. 21a
- 2) The entire church being fitted together, grows into a holy temple in the Lord. vs. 21b-c
 - a) He adds daily to the church such as should be saved. Acts 2:47
 - b) The believers are living stones are being built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ. 1Pet. 2:5
- 3) The Church collectively and the Christian individually is a dwelling place for God’s Spirit. vs. 22