

## EPHESIANS

### CHAPTER TWO

1. Describe our prior condition.

*We “were dead in trespasses and sins” (Ephesians 2:1) and “also we all once conducted ourselves in the lusts of our flesh, fulfilling the desires of the flesh and of the mind, and were by nature children of wrath, just as the others” (3).*

2. How were we walking at that time?

*“You once walked according to the course of this world, according to the prince of the power of the air, the spirit who now works in the sons of disobedience” (Ephesians 2:2). To walk the way the world walks is ultimately destructive (1<sup>st</sup> John 2:15-17) because the world is in Satan’s grasp (1<sup>st</sup> John 5:19), making him a “ruler” (John 12:31; 14:30; 16:11) and a “god” (2<sup>nd</sup> Corinthians 4:4), as well as a “prince,” but his power won’t last.*

3. Although we were dead in sin, what did God do with us?

*“But God... even when we were dead in trespasses, made us alive together with Christ... and raised us up together” (Ephesians 2:4-6)! Salvation is often characterized as a return to life (Luke 15:24, 32; John 3:1-7; 1<sup>st</sup> Peter 1:23; 2<sup>nd</sup> Corinthians 5:17; Titus 3:5).*

4. How does God revive dead sinners?

*“God, who is rich in **mercy**, because of His great **love** with which He loved us, even when we were dead in trespasses, made us alive together with Christ (by **grace** you*

*have been saved)*" (Ephesians 2:4-6). Mercy (Micah 7:18; 1<sup>st</sup> Timothy 1:15-16), love (John 15:13; Romans 5:8; 1<sup>st</sup> John 4:9-10), and grace (Romans 11:6; Titus 2:11-13) made this possible.

5. What are the implications of having been *"raised?"*

Because God *"raised us up together"* (Ephesians 2:6), *"we also should walk in newness of life"* (Romans 6:4). Being *"raised"* necessitates a change of behavior (Colossians 3).

6. What seating arrangement has God affected?

He has *"made us sit together in the heavenly places in Christ Jesus"* (Ephesians 2:6). This is not a God-seeing-the-end-from-the-beginning scenario because the following verse mentions *"the ages to come"* in contrast here to what God *"has"* done. Thus, this is a present-tense situation. We who have been enlightened *"have tasted the heavenly gift"* (Hebrews 6:4). Inasmuch as we have the presence of Christ with us (Hebrews 13:5), we are beginning to partake of heaven even now.

7. What awaits us *"in the ages to come?"*

*"In the ages to come He might show the exceeding riches of His grace in His kindness toward us in Christ Jesus"* (Ephesians 2:7). Although grace has already saved us (Ephesians 2:5), there is still more grace, *"exceeding"* grace, that is yet to be received. In Christ, grace just keeps abounding (John 1:16).

8. Whereby does one receive grace?

It is *“through faith”* (Ephesians 2:8). There is a necessary response on the part of the one being saved; it is not automatic.

9. What is the fundamental nature of saving grace?

*“For by grace you have been saved through faith, and that not of yourselves; it is the gift of God, not of works, lest anyone should boast”* (Ephesians 2:8-9). Salvation is not self-generated, but comes from God by way of grace, that is favor, implicitly unmerited favor. Our works, while necessary (James 2:14-26), cannot earn us salvation. We cannot brag that our mighty deeds have secured a place in heaven. Grace means we are His dependents.

10. Who created us?

*“For we are His workmanship, created”* (Ephesians 2:10). Just as we owe our creation, our physical existence, to God (Psalm 100:3), so we owe our re-creation, our spiritual existence, which is the point here, to Him (2<sup>nd</sup> Corinthians 5:17). We didn't make ourselves physically or spiritually.

11. Why were we created?

We were *“created in Christ Jesus for good works, which God prepared beforehand that we should walk in them”* (Ephesians 2:10). While we cannot be saved by our own works of merit, we are obligated to continue in works of duty inasmuch as we are servants beholden to the Master (Luke 17:5-10; John 15:1-8).

12. What was the condition of the Gentiles before entering into Christ?

*“Therefore remember that you, once Gentiles in the flesh — who are called Uncircumcision by what is called the Circumcision made in the flesh by hands — that at that time you were without Christ, being aliens from the commonwealth of Israel and strangers from the covenants of promise, having no hope and without God in the world” (Ephesians 2:11-12).*

*“At that time you were:*

- 1. “Without Christ”*
- 2. “Aliens from the commonwealth of Israel”*
- 3. “Strangers from the covenants of promise”*
- 4. “Having no hope”*
- 5. “Without God”*

13. What has bridged the gap between Jews and Gentiles?

*“But now in Christ Jesus you who once were far off have been brought near by the blood of Christ” (Ephesians 2:13) and “He might reconcile them both to God in one body through the cross” (16). Salvation in Christ is intended even for those “afar off” (Acts 2:39; John 12:32).*

14. Identify the “enmity” that separated Jews from Gentiles?

*“For He Himself is our peace, who has made both one, and has broken down the middle wall of separation, having abolished in His flesh the enmity, that is, the law of commandments contained in ordinances, so as to create in Himself one new man from the two, thus making peace, and that He might reconcile them both to God in one body through the cross, thereby putting to death the enmity. And He came and preached peace to you who were afar off and to those who were near” (Ephesians 2:14-17).*

The enmity was *“the law.”* It had been given exclusively to Israel and did not apply at all to any other nation (Acts 10:28), but through His cross, Christ abolished it. It is no longer in effect (Colossians 2:14; Hebrews 10:1-10).

He did not abolish law in the general sense, for then it would be impossible to sin (1<sup>st</sup> John 3:4), but *“the”* law, specifically the law of Moses.

15. Through whom and by whom do we get to the Father?

*“For through Him we both have access by one Spirit to the Father”* (Ephesians 2:18). Christ is the way to God (John 14:6; Acts 4:12) and spiritual rebirth is necessary to get to God’s kingdom (John 3:5-6).

16. What have the *“strangers and foreigners”* become?

*“Now, therefore, you are no longer strangers and foreigners, but fellow citizens with the saints and members of the household of God”* (Ephesians 2:19). Gentiles can, in Christ, obtain heavenly citizenship (Philippians 3:20) just as the Jews can. There is equality among *“saints”* – holy ones; saints are not some special class, blessed by the pope, above ordinary Christians. In this citizenship and sainthood, we are family, being members of the same household (Hebrews 3:5-6; 1<sup>st</sup> Timothy 3:15).

17. What is the house of God built upon?

*“Having been built on the foundation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone”* (Ephesians 2:20). The foundation starts with Jesus (1<sup>st</sup> Corinthians 3:11; 1<sup>st</sup> Peter 2:4-8), and His apostles and prophets compose the rest of the foundation (1<sup>st</sup> Corinthians 3:10; Revelation 21:14).

18. What is the building growing into?

*“In whom the whole building, being fitted together, grows into a holy temple in the Lord, in whom you also are being built together for a dwelling place of God in the Spirit”* (Ephesians 2:21-22). The church is God’s temple in the present age (1<sup>st</sup> Corinthians 3:16-17) and this temple is still growing (1<sup>st</sup> Corinthians 3:9-15).