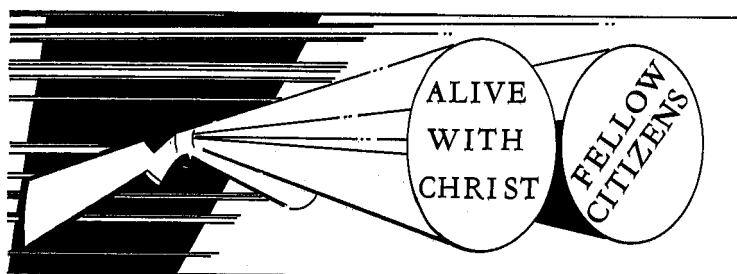


EPHESIANS TWO

A DOUBLE-BARRELLED BLESSING
FOR GOD'S SAINTS



I. ONCE DEAD — NOW ALIVE
2:1-10

1. Before Conversion — Dead — 2:1-3
2. After Conversion — Alive — 2:4-10

II. ONCE ALIENS — NOW FELLOW
CITIZENS with the Saints—2:11-22

1. Before Christ — Aliens — 2:12
2. After Christ — Made Nigh — 2:13-18
3. Grand Summary — 2:19-22

THE GLORIOUS CHURCH

Previewing in Outline Form (2:1-10)

- C. Once dead, now alive with Christ. 2:1-10.
1. Before conversion, dead through trespasses and sins. 2:1-3.
 - a. Ye were sinful yourselves. 2:2.
 - 1) Walked according to the course of this world.
 - 2) Walked according to the Devil.
 - a) The prince of the power of the air.
 - b) The prince of the spirit that now works in the sons of disobedience.
 - b. You associated with sinners. 2:3a.
 - 1) In the lusts of the flesh.
 - 2) Doing the desires of the flesh and mind.
 - c. You were liable to suffer God's wrath because of sin. 2:3b.
 2. After conversion, made alive with Christ. 2:4-10.
 - a. Made alive because God was rich in mercy. 2:4.
 - b. Made alive though dead through trespasses. 2:5.
 - c. Two blessings following being made alive. 2:6.
 - 1) Raised up with Jesus.
 - 2) Made to sit in heavenly places.
 - d. Made alive that God might show the riches of His grace in the ages to come. 2:7.
 - e. Made alive (saved) by grace through faith. 2:9-10.
 - 1) Not saved by ourselves.
 - 2) Saved by the gift of God.
 - 3) Not saved by our works. 2:9-10.
 - a) We are God's workmanship. 2:10.
 - b) However, we were created for good works. 2:10.

In this section we find the answer to the question, "How can living people be DEAD in sins?"

Strictly speaking, 2:1-10 is a continuation of Paul's description of God's great power toward us (1:19-23). Certainly God's power is demonstrated gloriously in the way He made us who were dead because of sins to be alive with Christ.

However, because the section is lengthy and is a well-defined paragraph in itself, it helps us to remember the contents of the chapter if we list this section as a separate topic in the outline. This we have done under the heading, "Once dead, now alive with Christ."

Fact Questions

85. What is the title of this section (2:1-10)?
 86. What are its two main subdivisions and their Scripture limitations?

Text (2:1-3)

And you *did be make alive* when ye were dead through your trespasses and sins, 2 wherein ye once walked according to the course of this world, according to the prince of the powers of the air, of the spirit that now worketh in the sons of disobedience; 3 among whom we also all once lived in the lusts of our flesh, doing the desires of the flesh and of the mind, and were by nature children of wrath, even as the rest:—

Thought Questions (2:1-3)

61. What does *quicken* (King James Version, v. 1) mean?
 62. Are we *dead* because of some original sin we inherited from Adam, or through some other means? (Read v. 1 carefully for the answer.)
 63. Do those who are dead in sins have to be inactive, like those in the grave? Are the dead necessarily unconscious, asleep, or annihilated (Luke 9:60; Rev. 6:9-10)?
 64. At what occasion were we made alive after being dead in trespasses and sins (Col. 2:12-13)?
 65. Can you make any distinction between *trespasses* and *sins*? Try.
 66. What is the character of the *course of this world*?
 67. Who is the prince of the power of the air? Why is he called that? (See Rev. 12:9, 12; Eph. 6:12)
 68. The word *prince* has two prepositional phrases that follow it. What is the second one?
 69. What are *sons of disobedience*? What kind of a spirit works in them?
 70. What are *children of wrath*? Whose wrath is referred to? What relationship do the children have to wrath?
 71. What does it mean that we were *by nature* children of wrath? Is this some nature that we have inherited from Adam? Or is this some nature that we have cultivated ourselves?

Paraphrase

1. Even as God's great power did raise up Christ (1:20), He did also make you Ephesians alive when you were dead (cut

- off from God) because of your trespasses and sins.
2. Before your conversion you did walk in these trespasses and sins, according to the present sinful age of the world, according to the Devil, the ruler of the power of evil which has its residence in the air, and also the ruler (or author) of that rebellious spirit which now works in those who disobey God.
 3. Among these children of disobedience we all, Jews and Gentiles, at one time lived our lives, interested only in the desires of the flesh, following the inclinations of the flesh and of our corrupt minds, until evil had become part of our nature, and we had become, without ever realizing it, children doomed to suffer God's wrath, just like the rest of humankind.

Notes

1. The words in v. 1 that are in italics are, of course, not in the original Greek text. They are supplied from 2:5 to make the sense more apparent, and are a helpful addition at this place. *Quickened* in the King James Version means *made alive*.
2. The person who is a sinner is *dead* as far as God is concerned. In the Bible death does NOT imply unconsciousness, or annihilation, or going out of existence. Both the good and evil are still conscious after physical death (Rev. 6:9-10; Luke 16:22-24; Isa. 14:9-10). Death is simply a *complete change of relationships*, or a *separation* from former relationships. When people are alive here on earth, we can talk to them and deal with them. When they die, the relationships are changed. We can no longer talk with them and deal with them. But they can then see and be with others who have died, and with the angels and the Lord Jesus (if they are saved).

Now when a person is dead in sins, he can still walk around among us. But he is as cut off from God as a man in the grave is cut off from us. God cannot bless such a *dead* person, or answer his prayers, or take him to heaven. It was in this way that Adam and Eve died on the very day they ate the forbidden fruit (Gen. 2:17). (Of course, they obviously received pardon afterwards through the offering of sacrifices in anticipation of the death of Christ.)

There is hope, however, even for those who are dead in sins. Jesus said, "The hour is coming and NOW IS, when

the dead (spiritually) shall hear the voice of the Son of God; and they that hear shall live (John 5:25; cf. Jn. 2:28-29). When we hear the gospel, believe in Christ, repent, and are baptized, our relationships change again. We are no longer dead IN sins, but we are dead TO sin and alive unto God (Romans 6:11).

3. *Trespass* may refer to a willful sin. *Sin* means *missing the true mark of life*, and is a general term for sin.
4. The Greek text does not say that we are dead *in* trespasses and sins, but *because of* or *by* or *through* trespasses and sins.
5. Note that sinners walk according to two things:
 - 1) According to the course of this world.
 - 2) According to the prince of the power of the air (Satan), who is also the prince (or author) of the wicked disposition that now works in those who disobey God.

Most sinners would deny emphatically that they are directed by any outside influence. They pride themselves on being so emancipated that they can do what they please, not realizing that this is Satan's method of directing their lives, and that Satan is the prince of the spirit that directs their life.

6. *Prince of the power of the air*. Satan apparently dwells in the air (and WHERE do we not contact the air?). He has his angels organized into an efficient power.

Paul plainly teaches the existence of a real devil in these verses, and we believe it. Some modern interpreters deny that there is a real Devil. For example, it is stated in the *Interpreter's Bible* that the idea of a personal Devil is all but unimaginable to the mind of our times, and is capable of interpretation only as a personification of the external forces of evil which play upon human life. Such adiabolism must amuse his majesty, Prince Satan. He is not the least offended when people deny his existence. In fact, it is most gratifying to him.

7. We who are now Christians all once lived as disobedient children, just like the people who live around us. *Conversation* (King James Version, v. 3) means *manner of life*. We did whatever the lusts (or desires) of our flesh craved and whatever our minds (often lazy, filthy, and scheming) thought of. We were by nature *children of wrath*, even as the rest of humankind. We were not relatives of wrath, but the

very children against whom God's wrath was directed because of our sins.

8. The fact that we were *by nature* children of wrath does not imply that we were born into the world with God's wrath upon us because of some guilt we inherited from Adam. *Nature* here refers to conduct practiced so long and habitually that it has become our natural way of living. The apostle speaks of men being by nature children of wrath as the effect (rather than the cause) of our trespasses and sins. The quibble advanced by some theologians that, "We are not sinners because we sin; we sin because we are sinners," lays all the blame for our sins upon Adam (or upon GOD) instead of upon ourselves where it belongs. Numerous passages teach that children are *not born condemned* and subject to God's wrath (Matt. 19:14; Rom. 5:18; etc.).

Fact Questions

87. From what verse are the words *did He make alive* supplied into v. 1?
88. What is the condition of the sinner as far as God is concerned (2:1)?
89. How is death defined in the notes?
90. Explain how living people can be dead in sins.
91. According to what two things did we walk before our conversion (v. 2)?
92. What does the word *conversation* (used in the King James Version, 2:3) mean?
93. The desires of what two things are done by the children of disobedience?
94. Now that you have studied the lesson, go back and review the thought questions.

Text (2:4, 5)

4 but God, being rich in mercy for his great love wherewith he loved us, 5 even when we were dead through our trespasses, made us alive together with Christ (by grace have ye been saved),

Thought Questions (2:4, 5)

72. Is there reason for which we deserve to be treated with mercy by God?
73. What was it that made God be merciful to us?

74. With whom were we made alive? What kind of a resurrection was this? Does 2:5 imply that Christ was spiritually dead?

Paraphrase

4. But though we were children who deserved to suffer God's wrath, God was rich in mercy toward us on account of the surpassing love He had toward us.
5. Therefore, even though we were dead (cut off from Him) through our trespasses, He did make us alive together with Christ. Thus it was by grace we were saved with a lasting salvation. It is a favor which we do not deserve.

Notes

1. Oh the soul-thrilling meaning in that word, *but*. Because we have all at one time walked according to the Devil, it would be natural for the next verse to say, "AND God smote you in His wrath." But such is not the case, praise God!
2. God was merciful to us because of the love He had for us. The expression, *love wherewith He loved us*, is a Hebrew way of describing the greatness of His love. We marvel that it could be that God was not just merciful to us, but **LOVING**.
3. Only through an out-and-out favor from God have we been saved. The word *saved* is in the perfect tense, which indicates a past action with continued efforts.
4. The fact that we have been made alive with Christ (Col. 2:13) does not indicate that Christ was spiritually dead. He was, and is, alive; we have been made alive with Him.

Fact Questions

95. Why did God make us alive with Christ?
96. By what have we been saved?

Text (2:6, 7)

6 and raised us up with him, and made us to sit with him in the heavenly places in Christ Jesus: 7 that in the ages to come he might show the exceeding riches of his grace in kindness toward us in Christ Jesus:

Thought Questions (2:6-7)

75. What similarities are there between what God did for Christ (1:20), and what God has done for us (2:5-6)?

76. What are the *heavenly places* in which we sit? (See the notes on 1:3.)
77. How long will praise be offered to God for His grace toward us? (Compare Revelation 7:9-12; 15:3-4.)
78. In (or by) what does God demonstrate the exceeding riches of His grace?

Paraphrase

6. And God has raised us up from the state of death in which we existed before our conversion, and has made us alive together with Christ, and has made us to sit with Him in the heavenly places that are in Christ Jesus, that is, in the Christian church.
7. God has done this so that He might show throughout the ages which are to come the exceeding riches of His favor toward us by the kindness which He has extended unto us in Christ Jesus in making us spiritually alive and giving us a glorious and heavenly standing in the church.

Notes (2:6-7)

1. Not only did God make us alive together with Christ, but He has also (1) raised us up spiritually with Christ, and (2) made us to sit with Christ in the heavenly places, the church. The *heavenly places* mentioned here cannot refer to heaven for we do not sit bodily in heaven as Jesus does (1:20). But are members of the church of Christ, which is a heavenly institution.
2. God desires the praise due unto His name. God has favored us very greatly because of His love. But He has also favored us because He desires the sincere praise of loving souls. In all the ages to come, even after Jesus returns, we shall be praising God's riches of grace which He has demonstrated by kindness toward us in Christ Jesus.

Fact Questions

97. Besides making us alive, what two things has God done for us?
98. What does God wish to show forth in ages to come?

Text (2:8-10)

8 for by grace have ye been saved through faith; and that not of yourselves, it is the gift of God; 9 not of works, that no man

should glory. 10 For we are his workmanship, created in Christ Jesus for good works, which God afore prepared that we should walk in them.

Thought Questions (2:8-10)

79. If salvation by grace through faith is not of ourselves, from whom does it come?
80. What is it that is the *gift of god*? Grace? Salvation? Faith? Is faith a gift of God (Rom. 10:17)?
81. Is the doctrine of salvation by works held by many people in these times? Why would being saved by works give a person an opportunity to glory (boast)?
82. Whose workmanship has made the converted man what he is?
83. For what purpose were we *created in Christ Jesus*?
84. What is it that God afore prepared that we should walk in? What preparation did He make that we should do this? When did He make this preparation?
85. If good works are so essential after conversion, why are they disconnected from conversion?

Paraphrase

8. For (as I said in v. 5) you have been saved purely by the favor (grace) of God through faith. This salvation is no work of yours; it is the free gift of God who might have suffered the human race to perish. Thus our salvation will always be something that will bring forth praise to God. (2.:7)
9. Salvation, being the gift of God, is not obtained by doing good works before our conversion. No man will have opportunity to boast that he has earned his salvation by works.
10. For we are what we are as Christians as a result of God's workmanship. And yet, while our salvation is not earned by good deeds which we did, we were created by God (at our conversion) for this very purpose, to do good works. God made preparation when He sent Christ into the world that we should become a transformed people who would give constant attention to doing good.

Notes

1. Paul here repeats and enlarges upon a thought already given by him in the letter, namely that we have been saved by grace through faith (2:5; 1:6). In the New Testament *faith*

implies not only belief, but obedience as well (Gal. 2:26-27). "You are all the children of God by *faith* in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ."

2. The expression, *that not of yourselves, it is the gift of God*, refers neither to grace nor faith. *That* which is not of ourselves refers to the whole affair of being saved by grace through faith. This salvation by grace through faith is all the gift of God. Our works had nothing to do with it. We cannot boast about how good we are. We were not saved because of any goodness we have, even though God expects us to do good. Even a man as good as Cornelius was not saved by his goodness (Acts 10:1-3; 11:13-14). Actually, all our goodness does not impress God as beautiful adornment for our souls; it is like filthy rags (Isa. 64:6).
3. We are God's workmanship, that which God has made. No Christian should feel that he is self-made. Without God's plan of salvation through Christ, even the best of us would be utterly lost.

Nonetheless, we were created by God through Christ Jesus for good works. This *creation* refers to our spiritual creation, which took place at conversion (II Cor. 5:17). If we do not do good works, we defeat God's purpose in giving us His favor. God made many preparations (such as sending Christ, the Holy Spirit, etc.) that all whom He would save should live doing good works.

4. As we come to the close of this section, entitled "Once dead, now alive with Christ," we think of the people who have told us (at great length sometimes) how they recovered from some deadly sickness in the hospital. The Christian can glory, not just that he has recovered from a great illness, but that **HE VERILY HAS BEEN MADE ALIVE FROM THE DEAD!**

Fact Questions

99. By what and through what have we been saved?
100. In the New Testament what does *faith* imply besides belief?
101. What is it that is the *gift of God*?
102. By what is our salvation NOT obtained?
103. In what did God prepare that we should walk?

THE GLORIOUS CHURCH

Previewing in Outline Form (2:11-22)

- D. Once aliens, now fellow-citizens with the saints. 2:11-22.
(This section is addressed to Gentile Christians, 2:11.)
1. Former condition — far off. 2:12.
 - a. Separate from Christ.
 - b. Alienated from the commonwealth of Israel.
(An alien is a foreign-born resident of a country, in which he does not possess the privileges of a citizen.)
 - c. Strangers from the covenants of the promise.
 - d. Having no hope.
 - e. Without God in the world.
 2. Present condition — made nigh in Christ's blood. 2:13-18.
 - a. He (Christ) is our peace. 2:14.
 - b. He makes both Jews and Gentiles one. 2:14-18.
 - 1) He broke down the middle wall of partition between them, abolishing in His flesh the law of commandments, 2:14b-16.
 - a) He did this that He might create in Himself one new man of the two. 2:15b.
 - b) He did this to reconcile both unto God in one body. 2:16.
 - 2) He preached peace to those far off and those that were nigh. 2:17.
 - a) He provides access to the Father for both Jews and Gentiles. 2:18.
 3. Grand summary. 2:19-22.
 - a. We are no more strangers and sojourners. 2:19.
 - b. We are fellow-citizens with the saints.
 - c. We are members of the household of God.
 - d. We are built upon the foundation of the apostles and prophets, Christ being the chief corner-stone. 2:20-22.
 - 1) In Him all the building grows into a holy temple. 2:21.
 - 2) In Him ye are builded together for an habitation of God. 2:22.

Fact Questions

104. What is the section 2:11-22 called?
105. What are the subdivisions of this section?
106. What is an alien?

Text (2:11-12)

11 Wherefore remember, that once ye, the Gentiles in the flesh, who are called *Uncircumcision* by that which is called *Circumcision*, in the flesh, made by hands; 12 that ye were at that time separate from Christ, alienated from the commonwealth of Israel, and strangers from the covenants of the promise, having no hope and without God in the world.

Thought Questions (2:11-12)

86. What is the benefit of remembering the bad character of our ancestors who lived before Christ came to earth?
87. What was the feeling held by the Jew toward those he called *Uncircumcision*?
88. How would the Gentiles be any more separate from Christ (the Messiah) than the Jews were before Christ came?
89. What misfortune was it to the Gentiles to be *alienated from the commonwealth of Israel*?
90. What is a *covenant*? How many promises were attached to the covenants referred to? What was the promise? Name any individuals with whom God made a covenant containing the promise.
91. Are there still people who have no hope and are without God in the world? Is such a condition any longer necessary?

Paraphrase

11. Wherefore, to strengthen your sense of God's goodness in saving you (2:8), and of the obligation that He has thereby laid on you to do good works (2:10), you Ephesians should remember that you were formerly Gentiles by natural descent, people who are called "Uncircumcised" and "Unholy" by the nation (the Jews) which is called "Circumcised" with a circumcision made with men's hands on the flesh, and which considers itself holy on that account and entitled to the promises.
12. Remember always that you were at that time before Christ came, without any knowledge or hope of the Messiah, which the Jews knew and rejoiced in; you were alienated from the state of Israel, which God had chosen as His own people (Deut. 14:2); you were unacquainted with the covenants (agreements and arrangements) such as God made with Abraham and David that contained the promise of the

Messiah; having no hope of immortality or forgiveness of sins; and without God and the life that He imparts (4:18).

Notes (2:11-12)

1. Remembering the darkness in which our ancestors lived before Christ came (and in which we would still be living if He had not come) should make us humble and devoted to good works in the name of Christ.
2. We often boast of our superior American civilization, and sometimes even of our "superior" white race. We need to remember that before Christ came our ancestors practiced human sacrifice in Britian (among the Druids). The savagery of the Irish, the Gauls (French), and the Germans was no better. All the good within us and within our society has come to us through the Christ. But many snub (and indeed crucify) the Christ who has so abundantly favored us.
3. "There are those delightful English (and American) people so broadminded that they would let the heathen alone (and not send missionaries to them). Where did these delightful large-minded Christians come from? From heathendom. There was a time when their ancestors painted themselves blue, and did not wear any clothing worth mentioning, and were not indisposed to eat one another when circumstances seemed to point in the direction of that kind of gruesome festival. Yet these people who have come from heathenism gather their fur cloaks around them and say that perhaps it would be just as well to let the heathen alone. Persons who talk so never saw Christ, never felt the power of His love, have absolutely nothing whatever to do with Christ; and when they touch the cup of His blood, they bring their blasphemy to a culmination." (Joseph Parker)
4. The hopelessness of the Gentiles before Christ came is well illustrated by an ancient letter from one woman to another. The writer of the letter had previously lost a son, and was writing to console another woman who had lost her son some time later:

"Irene to Taonnophris and Philo, good comfort. I am so sorry and weep over the departed one as I wept for Didymas. And all things, whatsoever were fitting, I have done, and all mine, Epaphroditus, and Thurmutian, and Philion, and Appollonius and Plantas. But nevertheless, against such things one can do nothing.

Therefore comfort ye one another. Farewell." (From Rimmer, *Crying Stones*. Used by permission.)

5. God made numerous covenants with individuals (and groups) in Old Testament times that contained the promise of the Messiah (Christ). Examples are 1) the covenant with Abraham (Gen. 22:15-18; Gal. 3:15-16); 2) with David (II Sam. 7:12-16); 3) with Joshua, the high priest (Zechariah 3:6-8); 4) with all who hunger and thirst (Isaiah 55:3-5).

But the Gentiles knew nothing of these gracious, glowing *covenants of the promise*. They were strangers to them.

Fact Questions

107. Name four of the five things stated that the Gentiles did not have before Christ.
108. What promise did the *covenants of the promise* contain?

Text (2:13)

13 But now in Christ Jesus ye that once were far off are made nigh in the blood of Christ.

Thought Questions (2:13)

92. Who are those who were far off? Far off from what (2:12)?
93. In whom are those who were once far off now made nigh?
94. Why is the blood of Christ needed to make us nigh?

Paraphrase

13. But now, in contrast to your former far-off and hopeless state, you Gentiles who are in Christ Jesus, that is, in His body, the church, are made to be near to God through the blood that Jesus shed to bring us unto God. (I Peter 3:18)

Notes (2:13)

1. What a contrast is indicated by that little word *but*. It implies all the difference between the savagery of heathenism, and godly civilized people who call on the name of the Lord.
2. No man can hope to be brought near to God except by the precious blood of Christ.

Fact Questions

109. In what are the Gentiles made nigh?

Text (2:14-16)

14 For he is our peace, who made both one, and brake down the middle wall of partition, 15 having abolished in his flesh the enmity, *even* the law of commandments *contained* in ordinances; that he might create in himself of the two one new man, so making peace; 16 and might reconcile them both in one body unto God through the cross, having slain the enmity thereby:

Thought Questions (2:14-16)

95. Who is our peace? What does it mean when it says, *He is our peace*?
96. Who are the *both* that were made one?
97. What was the middle wall of partition between Jews and Gentiles? Verse 15 can give you the answer to this.
98. How did the Law of commandments cause enmity between Jew and Gentile?
99. When did Christ abolish the Law of Commandments? (See Col. 2:14.)
100. Can you see the appropriateness in the description of the united Jews and Gentiles as *one new MAN*? (See 1:23)
101. In whom did Christ create the Jews and Gentiles into *one new man*?
102. Note that both Jews and Gentiles need to be reconciled unto someone. Unto whom? (v. 16)
103. In what one body were both Jews and Gentiles reconciled?
104. If the *enmity* of v. 15 is the enmity between Jew and Gentile, between whom is the *enmity* of v. 16?

Paraphrase

14. For Christ is the author of the peace that we have with one another and with God. He has made both Jew and Gentile to be one people of God, and He has abolished the law of Moses which served as a partition between Jews and Gentiles for centuries.
15. He broke down this middle wall of partition when He died upon the cross, and thereby abolished the law of Moses with its commandments in the form of ordinances, such as circumcision, meats, washings, and holy days, that He might create the two (Jew and Gentile) into one new man in His own body (the church), thus making peace between them.
16. Christ abolished the law of commandments that He might reconcile completely both Jew and Gentile into one body (church), reconciling them unto God through the cross,

having by it (the cross) slain the sinful passions of both Jews and Gentiles, which were the cause of their enmity toward God.

Notes (2:14-16)

1. An illustration of the barrier, *the middle wall of partition*, between Jews and Gentiles before the Christian age can be seen in the signs placed at the gates leading into the inner courts of the temple in Jerusalem, warning the Gentiles not to go farther. One sign read, "No foreigner is allowed within that balustrade and embankment about the sanctuary. Whoever is caught (violating this rule) will be personally responsible for his ensuing death."
2. The enmity between Jews and Gentiles is well demonstrated by Peter's statement to Cornelius: "Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation" (Acts 10:28). Note also that the Jews would not come into the house of Pilate (John 18:28-29).
3. The ceremonies of the Law made (and still make) the Jews peculiar in the eyes of the Gentiles. Consider their peculiar diet and Sabbath laws for example. "Their laws are diverse from all the people; neither keep they the king's laws" (Esther 3:8).

But the Law also caused the Jews to look down on the Gentiles. To them anyone who did not keep the law was almost beneath contempt.

At one time the Law served the very needful purpose of keeping the Jews separated from the idolatry of the Gentiles. But after the Savior of the whole world came, there was no need to keep them separated longer.

4. Few of us would be Christians today if we had to keep all the customs of Moses, to say nothing of all the traditions of the Jewish rabbis. We thank God, then, that when Christ came and died, He abolished in His flesh the commandments contained in the form of ordinances (Col. 1:20-22). When this barrier between the Jews and Gentiles was removed, the Gentiles could join the Jews in one body.
5. Christ abolished the Law for two reasons:
 - 1) To create the Jews and Gentiles into one body (church).
 - 2) To reconcile both unto God 2:16.
6. The *enmity* of v. 15 refers to the enmity between Jew and

Gentile. The *enmity* in v. 16 probably refers to the enmity between all men and God. It is a universal rule that whenever anyone does a harm or injustice to another, that the person who has done wrong will hold enmity against the one he has wronged, even if the one who is wronged forgives him. When any man is a sinner, he has enmity against God because of his evil works (Col. 1:21).

However, there is no stronger persuasion to move the sinner to be reconciled to God than that furnished by the death of Christ.

Fact Questions

110. What did Christ break down?
111. What was the cause of the enmity between Jews and Gentiles?
112. Into what did Christ create the two (Jews and Gentiles)?
113. What two purposes did Christ have in mind when He abolished the Law?
114. What did Christ slay through the cross? (v. 16)

Text (2:17, 18)

17 and he came and preached peace to you that were far off, and peace to them that were nigh: 18 for through him we both have our access in one Spirit unto the Father.

Thought Questions (2:17-18)

105. Who was it that *came and preached*?
106. Had Christ preached to the Ephesians personally (Matt. 15:24)? If not, how can it be said that *He preached peace to you*?
107. Who are those far off, and those who are nigh?
108. What is an *access*?
109. What is the one Spirit? How does the Spirit give us access to the Father?

Paraphrase

17. And Christ, having come in the person of His apostles and preachers, preached good tidings of peace to you Gentiles who were far off from God and to the Jews who were near to God because of their privileged position in ages past.
18. Thus Christ accomplished His work of making the Jews and Gentiles one, because that through Him, we both (Jews and

Gentiles) have the way of approach and the introduction unto the Father by the one Spirit that was given to both of us.

Notes (2:17-18)

1. After Christ had removed the Law as a barrier between Jew and Gentile by dying on the cross, He came (not personally, but through His Apostles and preachers, John 13:20), and preached good tidings of peace to the Gentiles who were far off (v. 13), and to the Jews who were near. As a rule, the Jews were closer to God than the Gentiles, for they had known the true God for centuries, while God had allowed the Gentiles to walk in their own ways.
2. Through Christ both the Jews and Gentiles have the access (way of approach and introduction) to the Father (God) by the one Holy Spirit. No one can talk to a king unless he is introduced by the proper people. Through Christ we can come into the Father's presence, whether we be Jew or Gentile, for Christ has given to us both the same Holy Spirit. And the Holy Spirit makes intercession for us. (See Romans 8:26)

Fact Questions

115. What did Christ preach?
116. To what two classes of people did Christ come and preach?
117. How can Christ be said to have preached to the Ephesians?
118. What do we have unto the Father through Christ?
119. In what do we have our access unto the Father?

Text (2:19, 20)

19 So then ye are no more strangers and sojourners, but ye are fellow-citizens with the saints, and of the household of God, 20 being built upon the foundation of the apostles and prophets, Christ Jesus himself being the chief corner stone;

Thought Questions (2:19-20)

110. What is the cause that we are no longer strangers and sojourners (2:17-18)? What do the words *strangers* and *sojourners* mean?
111. Who are the *saints* with whom we are now fellow-citizens?
112. What is the *household of God*?

113. According to I Corinthians 3:11, Christ is the only foundation. How, then, can we be built upon the foundation of the apostles and prophets?
114. Are the prophets referred to here the Old Testament prophets or the New Testament prophets? What reasons do you give for your answer?
115. What would be the purposes of a chief corner-stone?

Paraphrase

19. Therefore then, seeing that you Gentiles have equal access to the Father in the one church with the Jews, you are no longer strangers to the covenants of the promise, nor outsiders dwelling by the people of God (2:12), but you are joint-citizens with the saints (the Israelites), and are members of the household of God, the church, which constitutes His temple (I Cor. 3:16; Heb. 3:6).
20. Being built into the church with the Jews upon the foundation laid by the apostles and prophets, namely upon Christ Jesus Himself, who is the stone at the extreme corner, uniting the walls into one building.

Notes (2:19-20)

1. As a result of what Christ has done in abolishing the law of Moses and making peace between Jew and Gentile and between all men and God, we (Gentile Christians) are no longer strangers (foreigners, aliens) and outsiders, but we are fellow-citizens with the saints, the Jewish Christians, and we all belong to the household (or family) of God, which is the church.
2. We have heard immigrants to the United States tell of their happy experiences in our free country. If it is wonderful to be a citizen in the U.S.A., it is MARVELOUS to be a citizen of the kingdom of God.
3. The foundation of the apostles and prophets is the foundation *laid* by the apostles and prophets in preaching Christ. "For other foundation can no man lay than that which is laid, which is *Jesus Christ*" (I Cor. 3:11).
4. The prophets mentioned here are probably those prophets who lived in the times of the apostles, the New Testament prophets such as Agabus, Silas, etc. (Acts 11:27-28; 13:1; 15:32; Eph. 3:5). Our reasons for believing this are as follows:

- 1) The prophets are listed after the apostles. Certainly the Old Testament prophets came before the apostles in time, but the New Testament prophets followed the apostles.
- 2) The Old Testament prophets taught the people to observe the law of Moses (Malachi 4:4). How could they be the foundation of the church, when the Law was the wall of partition between the Jew and Gentile (2:14-15)?
- 3) The Old Testament prophets desired to know the gospel of Christ, but were never permitted to know it (I Pet. 1:10-12). They could hardly, then, be the foundation of Christ's church.
- 4) The New Testament prophets would be more familiar to the predominantly Gentile church in Ephesus than the Old Testament prophets.
- 5) The reference to the *apostles and prophets* in 3:5 certainly has reference to the New Testament prophets.
5. In the temple of God, Christ Jesus is the chief corner stone. This stone was larger than the other stones, and was placed at the extreme corner where the two walls met. It thus united the two walls into one building, and gave strength to the whole building. The two walls are the Gentiles and Jews, united by Christ into one church.
6. What a precious privilege this is to know that we are builded upon Christ Jesus into the temple of God. We are built upon a better foundation than the temple of Diana, which sat only upon wooden piles driven deeply into the earth.
7. To the Christians at Ephesus, dwelling in the shadow of the great temple of Diana and daily seeing its outward grandeur, the references in this epistle to that spiritual building of which Christ was the cornerstone, and they a part of its noble superstructure, must have spoken with a force, an appropriateness, and a reassuring depth of meaning that cannot be overestimated.

Fact Questions

120. If we are no longer strangers and foreigners from God, what are we (2:19)?
121. What is the *foundation of the apostles and prophets*?
122. Who is the *chief cornerstone*? What is a chief cornerstone like, and what does it do?
123. What are the walls which are united by the chief cornerstone?

124. Why would the reference to the temple of God be especially appropriate to the Ephesians?

Text (2:21, 22)

21 in whom each several building, fitly framed together, groweth into a holy temple in the Lord; 22 in whom ye also are builded together for a habitation of God in the Spirit.

Thought Questions (2:21-22)

116. Who is referred to by the *Whom* of v. 21?
117. What is *each several building*? Does this refer to individuals, the church as a whole, denominations, or congregations?
118. How is each several building prepared so as to grow (v. 21)?
119. Into what does *each several building* grow?
120. Can we build the temple of God with hands? Why or why not?
121. How does God inhabit His temple?
122. Does God's Spirit dwell in His temple as a whole, or in the individual souls in it?

Paraphrase

21. In Christ, the chief cornerstone, the building, the universal church, being joined together in a harmonious way, is growing by the addition of converts into a holy temple (or sanctuary) in the Lord.
22. In which temple (or, in whom) you (both Jews and Gentiles) are being builded together for a habitation of God, who inhabits it not in any visible symbol, such as the statue of Diana, or even the glory in the tabernacle, but by the Holy Spirit, who dwells in you both as individuals and as a body (I Cor. 3:16; 6:16).

Notes (2:21-22)

1. We interpret the phrase *each several building* as referring to the universal church, as the King James Version says, "all the building," or "the whole building." This harmonizes with the context which refers to Christ as the chief cornerstone of all the church.

The word *building* refers to an individual congregation in I Cor. 3:9. And here in Eph. 2:22 individuals are spoken of as being *builded* together. But we still prefer the interpretation we have given.

Certainly *each several building* does not refer to various denominations which all together make up the universal church. You cannot make a scriptural unit by combining many unscriptural units:

2. In Christ all the building (or *each several building*) is *fitly framed together*. (This same expression is used in 4:16 to describe the church as the body of Christ.) Truly the enmity between Jews and Gentiles, and the enmity between all men and God is broken down in the church, and thus every part is *fitly framed together* into one structure. It is necessary for it to be *fitly framed together* before it will grow.
3. In the tabernacle in the wilderness and the temple of Solomon, God dwelt in the cloud of glory. But now God dwells in the spiritual temple (the church) through the Holy Spirit in the individual believers. Also the Spirit dwells in them as congregations I Cor. 3:16.
4. Not only does the whole church grow into a holy temple in the Lord, but each individual believer is personally builded into the habitation for God in the Spirit. Being a part of church fellowship at its greatest extent is necessary. But unless each individual is a perfectly formed building stone, there will never be any great temple formed of many stones. We have to have both an individual relationship to Christ, and then also full participation with other saints in the church. Are you a living stone in the temple of God (I Pet. 2:14)?

Fact Questions

125. What phrase of three words describes the condition of the building that grows?
126. Into what does all the building grow?
127. For what are we builded together?
128. How does God inhabit His spiritual temple?