

Ephesians Chapter 2

1. And you *He made alive*, who were dead in trespasses and sins

A. And you He made alive,

1. **made alive**- Gr. *NOT IN GREEK- OMIT*

B. who were dead in trespasses and sins

1. **dead**- Gr. *nekros*

a. This is spiritually dead.

b. Death in the bible is not cessation of existence but a separation. Physical death is the separation of the spirit and soul from the body. Spiritual death is the separation of the human spirit from God. It does not mean cessation of existence or from any activity.

c. An unbeliever has a spirit and it can be active in contacting the evil world. Their spirit is dead in the aspect that it is cut off from the life of God. The new birth connects our spirit with the life of God.

d. Salvation does not deal with bad people becoming good people. It is about dead people becoming alive.

2. **trespasses**- Gr. *paraptoma*- *lapse or deviation from truth, sin, misdeed*

a. Sin and trespass are not necessary the same thing. All trespass is sin, but not all sin is trespass. Sin is anything that is against the will and nature of God. You can sin and not know about it. Trespass is to knowingly sin against a known boundary of the will of God.

b. You could have a lead foot but if there are no speed limits you would not realize it. Once speed limits are set then your lead foot and tendency to break the Law become apparent quickly.

c. The Law was given to make sin into trespass so people could see their evil nature clearly. [Gal. 3:19](#)

3. **sins**- Gr. *hamartia*- *to miss the mark and fail to share in the prize*

a. It is clear from Romans 5 that we were made sinners by what Adam did. We receive the sin nature in our bodies through birth. However, at birth we have a spirit that is alive to God. God is the father of spirits. He does not create dead

spirits. There are no still births with Him! Sin the body leaves the inevitable fact that we will sin, but our spirit does not die until the age of accountability. Once sin is committed then death occurs to the human spirit.

b. Unbelievers are dead [in their spirit] in trespasses and sins.

c. A Christian is born again and sealed by the Holy Spirit [in their spirit] are alive even when trespasses and sins are committed by them.

2. in which 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,

A. in which you once walked according to the course of this world,

1. **once-** Gr. **pote-** *formerly, before*

a. Prior to salvation

2. **walked-** Gr. **peripateo**

3. **course-** Gr. **aion-** *age*

4. **this world-** Gr. **kosmos**

a. Sinners think they are all doing their own thing. They are so proud of their independence. However, they are all walking according the devil's drum headed to the same place. It is interesting those who brag about how different they are congregate together, wear the same clothes, do the same things, and listen to the same music. Go figure!

B. according to the prince of the power of the air,

1. **prince-** Gr. **archon-** *a ruler, commander, chief, leader*

a. Satan always tries to mimic Jesus. Jesus is the Prince of life. Satan is called the prince of the power of the air.

2. **power-** Gr. **exousia-** *authority*

a. Satan received authority by Adam obeying him. After this Satan had access in all the earth, in the heavens around the earth, and even before God in the third heaven.

b. After Jesus rose from the dead he stripped Satan of His authority. He has no more place in the third heaven to accuse us before God. Jesus cleansed the holy sanctuaries of heaven with His own blood. Satan is not allowed there anymore.

c. Satan still exercises authority in the earth because people

still yield to him and obey him.

3. air- Gr. aer

a. Satan no longer has access to the throne of God. He limit he can go is the heavens around the earth. He and his cohorts inhabit the skies and on earth.

b. Neil Armstrong was a Christian. He was the first to land on the moon. He mentioned when he got back that there was so much peace on the moon. He said he heard God's voice clearly as he never had before. Could it be it was because all the dark forces of Satan were confined to the Earth.

C. the spirit who now works in the sons of disobedience

1. spirit- Gr. pneuma

a. Satan is a spirit. His philosophies, teachings, and rebellion are at work in the sons of disobedience.

2. works- Gr. energeo

3. sons- Gr. huios

a. This Greek word for sons means a mature son that inherits what the Father has.

b. Sinners in this world are mature in evil. If they choose not to repent and receive Christ they will inherit what belongs to their father Satan, which is the Lake of Fire. The Lake of Fire was never created for man. It was created for the devil and his angels.

4. disobedience- Gr. apeitheia- to be unpersuaded

a. Sinners are unpersuaded by the gospel and their need for Christ.

3. among whom 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.

A. among whom also we all once conducted ourselves in the lusts of our flesh

1. We all once

a. Saved Jews [like Paul] before salvation.

b. All have sinned and fall short of the glory of God. [Rom. 3:23](#)

2. conducted- Gr. anastrepho

3. lusts- Gr. epithumia

4. flesh- Gr. sarx- the flesh, denotes mere human nature, the earthly nature

of man apart from divine influence, and therefore prone to sin and opposed to God

- a. The flesh is the by product of the principle of sin in the body. We inherit the sin principle in our body through birth. It is the principle of sin in the body that works all manner of lusts and passions that are against God.
- b. The flesh was crucified legally by Christ when He became sin and died. If we place our faith in the fact that our flesh with all its lusts and passions were crucified with Christ then we can experience freedom from the power of sin working in our body. [Gal. 5:24](#), [Rom. 6:6-7](#)

B. fulfilling the desires of the flesh and of the mind,

1. **fulfilling**- Gr. **poieo**- *practicing or doing*
2. **desires**- Gr. **thelema**- *the will, choice, inclination*
 - a. These are a by product of sin working in our body. [Rom. 7:8](#)
3. **flesh**- Gr. **sarx**
4. **mind**- Gr. **dianoia**- *thinking*
 - a. Sin in our flesh wages war against our mind. [Rom. 7:23](#) Those who have not learned to win this battle by faith in the death, burial, and resurrection of Christ will have their mind consumed by the lusts of the flesh. They become then the lusts of the mind.

C. and were by nature children of wrath,

1. **nature**- Gr. **phusis**- *what is present by birth, origin*
 - a. In a strict sense we have the nature of sin in our body. It was present at birth and is still with us.
 - b. Nature and identity are not the same thing. Our identity is who we are. Who we are is found in our spirit. We are a spirit that has a soul that lives in a body. We are not a soul. We are not a body. We are a spirit. That is our identity. Either your identity is one of a sinner, or one that is righteous. The first one's identity is after Adam and the second after Christ.
 - c. We have a righteous nature through the new birth. It was present at our new birth and still is.
 - d. We have two natures [what we received by birth]- one spiritual and one physical- **BUT WE ONLY HAVE ONE IDENTITY!** If you have received Christ by faith that identity is a Righteous Child of God.
 - e. At the resurrection we will receive a new body without the nature

of sin in it.

2. **children**- Gr. **teknon**- *child, one that is liable to any fate*

- a. In relation to Satan and disobedience unbelievers are seen as mature legal sons. In Greek culture children [tekonon] are adopted and become sons [huios]. Once someone passed from teknon to huios they shared the family name and full rights and privileges of the family. In relation to God unbelievers are not adopted sons. They are children of wrath. Believers are adopted sons [huios] of God.

3. **wrath**- Gr. **orge**- *anger, wrath, indignation*

D. **just as others.**

- 1. The Gentiles

4. **But God, who is rich in mercy, because of His great love with which He loved us,**

A. **But God,**

- 1. This is one of the beautiful butts of the bible!
- 2. We would all be destroyed, but God...

B. **who is rich in mercy,**

1. **rich**- Gr. **plousios**- *wealthy*

- a. Our Father is wealthy in every way. Here he is wealthy in mercy. We are heirs of God. Not only are we to receive of His wealth of mercy, but also to give it out to others. We are rich in mercy being the heirs of our Father.

2. **mercy**- Gr. **eleos**- *pity, compassion*

- a. Mercy does not automatically come upon people from God. It is received from Him. We need to come to the throne of grace to obtain mercy. [Heb. 4:16](#)
- b. God does not force His love and mercy on anyone. We must believe and receive it.

C. **because of His great love with which He loved us**

1. **great**

2. **love**

- a. God so loved the world that He gave His only Son that whosoever would believe upon Him would not perish but have everlasting life. [John 3:16](#)

3. **love us**

- a. A wonderful truth is that God loves mankind with an unconditional love on his part. However, it has a condition for us to believe that to experience it fully.
- b. Some confuse the concept of God's love with God's acceptance. God loves everyone but has not accepted everyone. The pivotal point of God accepting a person is if they have believed upon Jesus and been born again.
- c. God loves Hitler as much as everyone else, but God did not accept Hitler if he did not receive Christ. If Hitler did not repent and believe upon Christ before he died, then he is in hell. God's love and acceptance is not the same thing. God loves everyone in hell right now, but He does not accept them.
- d. Today homosexuals are screaming out about God's unconditional love but they equate that with acceptance. Since God loves me then he accepts me. No, He does not if you have not been born again and had your spiritual identity and nature change from a sinner to a child of God.

5. even when we were dead in trespasses, made us alive together with Christ (by grace you have been saved),

A. even when we were dead in trespasses,

1. even

- a. God did not save a dying humanity, but a dead humanity!

2. dead- Gr. **nekros**

3. trespasses- Gr. **paraptoma-** *to fall beside, a lapse or deviation from truth and uprightness*

B. made us alive together with Christ

1. made us alive- Gr. **suzoopoieo**

2. with Christ

- a. Again we have no spiritual experience separate from Christ. As our representative we share everything with Jesus.
- b. This new life is on a higher plane than our former existence. Adam had human life, but we share the zoe life of God. We are partakers of the divine nature through Christ.

C. by grace you have been saved

1. grace- Gr. **charis-** *unmerited favor, strength, ability, power*

2. been saved- Gr. **sozo-** *perfect tense- have been saved in time past with*

the result of being saved up until today.

6. and raised *us* up together, and made *us* sit together in the heavenly *places* in Christ Jesus,

A. and raised us up together,

1. raised us up together- Gr. *sunegairo*

a. All the religions of man are about man trying to raise themselves to God through their good works.

b. Jesus came to us in order to raise us to God by grace.

B. and made us sit together in the heavenly places in Christ Jesus

1. made us sit together- Gr. *sugkathizo*

a. Jesus sat down because His work was finished.

b. We sit with Jesus in His finished work.

2. in the heavenly places

a. We were raised to a higher place than before. We were raised not just to an earthly existence but also a heavenly one as well.

3. in Christ Jesus

a. We are in our covenant representative Jesus. What is true of Him is true of us!

7. that in the ages to come He might show the exceeding riches of His grace in His kindness toward us in Christ Jesus.

A. ages- Gr. *aion*- *age, time period*

B. to come- Gr. *mello*- Gr. *eperchomai*- *to arrive at, to come upon*

1. There have been time periods in the past and there will be time periods in the future. Each will have a unique feature that displays an aspect or truth of God.

C. show- Gr. *endeiknumi*- *to point out, to show, demonstrate, prove, whether by arguments or by acts; to manifest, display, put forth*

D. exceeding riches- Gr. *huperballo ploutos*

1. In this life God wants to reveal to us the riches of his grace, but in eternity He will unveil His exceeding riches of His grace! Eph. 1:7, Eph. 2:7

E. grace- Gr. *charis*- Gr. *unmerited favor, power, strength, ability*

F. kindness- Gr. *chrestotes*- *goodness of heart*

1. God's grace and kindness is His glory.

G. in Christ Jesus

1. The exceeding riches of God's grace and kindness are only found in Christ Jesus. You must believe and receive Christ to be in Christ Jesus.

8. For by grace you have been saved through faith, and that not of yourselves; *it is the gift of God,*

A. For by grace you have been saved through faith,

1. **grace-** Gr. **charis**

2. **been saved-** Gr. **sozo-** *perfect tense- saved in the past with continued results up to the present. Saved, healed, made prosperous, made whole*

a. God has done all the work of redemption and salvation for us. It is our part to receive by faith.

3. **through faith-** Gr. **dia pistis**

a. We are not saved because we had faith but we are saved through faith. We are saved because of the grace of Jesus Christ and His finished work.

B. and that not of yourselves,

C. it is the gift of God

1. **gift-** Gr. **doron**

a. Gifts must be accepted or they no longer are a gift, they are an issuance. Salvation is a gift that must be either received or rejected. Universalism teaches that every one is saved whether they want it or not. This is not a gift then; it is an issuance to all like a prison uniform that is issued to every prisoner. Salvation is a gift to be accepted or rejected.

b. Redemption is a gift. The word gift is used 5 times! [Rom. 5:15-17](#)

9. not of works, lest anyone should boast.

A. not of works,

1. Salvation is a gift not given from merit or due wages.

B. lest anyone should boast

1. **boast-** Gr. **kauchaomai-** to glory on account of a thing

a. Those who boast will roast.

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

A. For we are His workmanship,

1. **workmanship-** Gr. **poiema**

- a. We are God's handiwork in Christ. We are each God's poem in Christ.
- b. Our new creation is more beautiful and extravagant than our natural birth is.

B. created in Christ Jesus for good works,

1. created- Gr. **ktizo**

- a. God recreates us in the likeness of Himself. **Gen. 1:26-27**. He causes light to shine on our darkened heart and creates us new! **2 Cor. 4:6**
- b. The first three days of creation God formed and the last three days He filled what He formed. We are formed in Christ and also filled by Christ. **Gal. 4:19, Eph. 5:18** We are formed into a new creation at the new birth and then filled with the Holy Spirit afterwards.

2. in Christ Jesus

3. good works- Gr. **agathos ergon**

- a. We are not saved by good works but we are saved unto good works. These good works find it's origin in the Holy Spirit and done by and because of faith.

C. which God prepared beforehand that we should walk in them

1. prepared- Gr. **proetoimazo-** *to prepare before, to make ready beforehand*

- a. God is into preparation! He prepared everything in the Garden before He placed Adam there. He prepared mankind for salvation by giving the Law. The Law revealed sin and the answer for sin- a substitutionary sacrifice. God is invested in preparing you for your calling and ministry. Preparation time is never wasted time. Many by-pass preparation and end up messing up in ministry because they were not ready or prepared for it.

2. beforehand

- a. What you are called to do [your calling] was determined before you were born. We can't just do anything we chose and be successful at it. We need to find our unique calling from God. We do this by prayer and following the desires of our heart as we delight in God.

3. walk- Gr. **peripateo**

- a. This is the walk of faith, one step after another. We often do not know what we will be doing years down the line. We must walk into it.

4. in them

- a. Our calling from the Lord will fit us perfectly, like a designer set of clothes made just for us. Nothing will be ill fitting for us. We will have

the requisite desire, gifts, and abilities by His grace to carry it out successfully. The problem arises when we try to walk in a calling of our own and not of God. It is like wearing someone else's clothes.

- b. We can walk according the rhythms of grace in our life and gracefully fulfill the work He has called us to. His yoke is easy and His burden is light. If it is not, then you are wearing someone else's clothes my friend!

11. 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—

A. Therefore remember that you,

- 1. **remember-** Gr. *mnemoneuo*- *call to mind*
- 2. **you**

- a. Gentiles

B. once Gentiles in the flesh

- 1. **once**
 - a. No longer
 - b. There are three biblical categories of humanity on the earth, Jews, Gentiles, and the church of God. [1 Cor. 10:32](#)

2. Gentiles- Gr. *ethnos*

3. in the flesh

- a. Nationalities go as deep as the skin.

C. who are call uncircumcision by what is called the circumcision made in the flesh by hands

1. call- Gr. *lego*- *to say*

2. uncircumcision- Gr. *akrobustia*- *having foreskin, a Gentile*

3. called- Gr. *lego*

- a. Legalists love to label those that are not like them with derogatory terms which of course makes them feel special.

4. circumcision- Gr. *peritome*

5. made by hands- Gr. *cheiropoietos*

- a. by the means of a man cutting with a knife

6. in the flesh

- a. In the human body
- b. In the new birth we receive a spiritual circumcision to our spirit. [Col. 2:11](#) The soul and flesh is cut away from our reborn spirit and our

spirit is sealed by the Holy Spirit so no contaminants can get in it. This circumcision is for both male and female and is done by the sword of the Spirit- the Word of God.

12. 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.

A. that at that time you were without Christ,

1. that time- Gr. *ekeinos kairos- in that season*

a. Before salvation

2. without Christ

a. There are two types of people in the world. Those with Christ and those without Christ. One is saved and the other is lost.

b. If you are without Christ you are without God. [1 John 2:23](#), [2 John 1:9](#), [John 5:23](#)

B. being aliens from the commonwealth of Israel and strangers from the covenants of promise,

1. aliens- Gr. *apallatrio-* *to alienate, estrange, to be shut out from one's fellowship and intimacy*

a. This was done by the nation of Israel, not God. Israel alienated the Gentiles. God had given Israel the call to be a light to the Gentiles, but instead they called them uncircumcised and separated themselves in pride from them. Israel alienated themselves from the nations and alienated the nations from God.

b. Today we believers are called to bring the message of reconciliation to the lost world. [2 Cor. 5:19](#) Are we doing that or are we separating ourselves and thus alienating the world from God?

c. This past week at church a homeless man came to our church. He had said he had not been in church for decades because he was told by deacons in the last church he attended he was not welcome there and would need to leave. He was alienated and without God because of a religious person, not God! He received salvation this past week and left with joy and peace in his heart. He now has hope and God is this world!

2. commonwealth of Israel- Gr. *politeia Israel-* *the administration of civil affairs, state or commonwealth, citizenship, the rights of a citizen of*

Israel

- a. The citizens of Israel are God's chosen people who are blessed not because they keep the Law but because of the sacrifices on the Holy Mount.
- b. Today we believers have been grafted into Israel by faith in Christ. We are God's chosen people and blessed not because we keep the Law, but because of the one time all sufficient sacrifice on the Holy Mount of Calvary!

3. **strangers**- Gr. **xenos**

4. **covenants**- Gr. **diatheke**

5. **promise**- Gr. **epaggleia**

C. having no hope and without God in the world

1. **no hope**- Gr. **me elpis**- *no confident expectation of good*

- a. You can live 3 months without food, three days without water, three minutes without air, but you can't really live three seconds without hope.

2. **without God**- Gr. **atheos**- *no God*

- a. God is the source of hope. **Rom. 15:13**

3. **in the world**- Gr. **en kosmos**

- a. The world is a bad place to be caught without God! However, the worst place to be caught without God is in hell.

13. But now in Christ Jesus you who once were far off have been brought near by the blood of Christ.

A. now

1. After you have received Christ as Savior and have been born again.

B. in Christ Jesus

1. Again, everything we have in the Christian life is dependent on us being in Christ Jesus. Not everyone is in Christ. We enter into Christ by faith.

C. once

1. Before salvation

D. **far off**- Gr. **makran**- *a great way off*

E. **brought near**- Gr. **ginomai eggus**- *to come into the place of nearness*

1. We who were so far away from God came into existence very near God by being translated to Him in a moment when we were saved by faith.

Col. 1:13

2. The reason we can legally be brought near to God is because of

reconciliation through faith in the blood of Christ. [Rom. 5:10](#), [2 Cor. 5:18](#)

F. blood of Christ

1. The blood of Christ was the basis for us being translated near to God. The blood also keeps us near to God!

14. For He Himself is our peace, who has made both one, and has broken down the middle wall of separation,

A. For He Himself is our peace,

1. He Himself

- a. He Himself purged our sins and sat down at the right hand of God.
[Heb. 1:3](#)

B. who has made both one,

1. **made-** Gr. *poieo*
2. **both one**

- a. Believing Jews and believing Gentiles- These comprise the church.

C. and has broken down the middle wall of separation

1. **broken down-** Gr. *luo*- *to break down, to loosen*
2. **middle wall-** Gr. *mesotoichon*- *a dividing wall*

- a. In the Temple grounds there was a partition between the Gentiles and the Jews. This wall spiritually has been dissolved and broken down by Christ. There is no distinction between races now in grace. [Gal. 3:28](#), [Col. 3:11](#)

3. **separation-** Gr. *phragmos*- *a fence that which separates, prevents two from coming together*

- a. This middle wall of separation was the Mosaic Law.

15. 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,

A. having abolished in His flesh the enmity,

1. **having abolished-** Gr. *katergeo*- *to render idle, unemployed, inactivate, inoperative, to cause a person or thing to have no further efficiency, to deprive of force, influence, power, to cause to cease, put an end to, do away with, annul, abolish, to be severed from, separated from, discharged from, loosed from any one, to terminate all intercourse with one*

2. **in His flesh**

- a. Jesus bore all of our sins in his body. [1 Peter 2:24](#)
- b. Jesus body was the essence and substance that caused the shadow of the Law in all their types. [Col. 2:17](#)
- c. When Jesus died in body, the law was put away with Him. When He was raised in resurrection we have a new way of living-trusting in His life living through us in union. [Gal. 2:20](#), [John 15:5](#)

3. enmity- Gr. **ecthra-** *hostility or cause for hostility*

- a. The Law was a source of enmity between man and God and man and man. Now the enmity has been removed for those who place their trust in Christ.
- b. We now have peace with God through our faith in Jesus Christ. [Rom. 5:1](#)
- c. We now have peace with others through our faith in Jesus Christ. [1 Cor. 12:13](#), [Eph. 2:14](#)

B. the law of commandments contained in ordinances,

1. law of commandments

- a. There are 613 commands of the OT Law. All of the individual commands make up the Law singular. They must all be kept or all are broken! [James 2:10](#)

2. contained in- Gr. **en**

3. ordinances- Gr. **dogma-** *decrees*

C. so as to create in Himself one new man from the two,

1. create- Gr. **ktizo**

- a. We are new creations in Christ Jesus. [2 Cor. 5:17](#) We are a species that has never existed before!

2. in Himself

- a. This new creation- this new man- is one that is joined and in union with the resurrected Jesus Christ. We share all with Him in His life.

3. one

- a. There is one old man- Adam, and there is one new man- Christ. In Adam all share what and who Adam is, but in Christ we all share what and who Jesus is!

4. new man- Gr. **kainos anthropos-** **kainos** means-*as respects substance-of a new kind, unprecedented, novel, uncommon, unheard of*

- a. We are told to put on the new man. [Eph. 4:24](#) This is the same as putting on Christ. [Rom. 13:14](#)

5. from the two

a. Jew and Gentile

D. thus making peace

1. **making-** Gr. **poieo**

2. **peace-** Gr. **eirene-** *to join in harmony*

a. Jesus being the seed of Abraham [a Gentile] and the seed of David [a Jew] bring both Gentile and Jew into oneness and harmony for those who believe upon Christ.

16. and that He might reconcile them both to God in one body through the cross, thereby putting to death the enmity.

A. and that He might reconcile them both to God in one body through the cross,

1. **might reconcile-** Gr. **apokatallasso-** *bring back a former state of harmony, to reconcile completely*

a. We have been brought into harmony with God completely through the cross.

b. We are covenant friends with God through the cross.

c. This reconciliation came through the atonement. The atonement brought "at-one-ment" with God!

d. The word "might" means that God made this reconciliation available for all but it is not automatic for all. Each person must receive it by faith.

2. **both**

a. Believing Jews and Gentiles

3. **one body**

a. One body of Christ

4. **through the cross**

a. In His body Jesus fulfilled the Law's righteous demands and in His body He bore the punishment of broken Law. He did this to forever fulfill it's just demands in our behalf and it penalty upon us.

B. thereby putting to death the enmity

1. **putting to death-** Gr. **apokteino**

2. **enmity-** Gr. **ecthra**

a. The enmity between man and God and man and man. He did this by bearing our sins in His own body on the tree and providing a ransom for us.

17. And He came and preached peace to you who were afar off and to those who were near.

A. He came

1. The glory of Christianity is that we have God coming down to meet man where he was to take him up where God is.
2. All religions of the world are systems of laws and steps to work yourself to God. None of these systems actually work! We can never do enough to reach God, because the problem is not bad people needing to become good people, but dead people becoming alive. Only Jesus could do this. He is the resurrection and the life! [John 11:25](#) He came and through His death on the cross and in the resurrection we are made alive to God.
3. The Law of Moses was given to man, but grace and truth came in the person of Jesus! [John 1:17](#)

B. preached- Gr. **euaggelizo-** *to announce the good news*

1. Christ came and preached the good news that peace is now available with God through faith in Him. [Luke 20:1](#)

C. peace- Gr. **eirene-** *to join in harmony, tranquility resulting in prosperity*

D. afar off

1. Jesus announced peace to the Gentiles. He did this when He commissioned his apostles after His resurrection and said, "Go into all the world and preach the gospel". [Matt. 28](#), [Mark 16](#)

E. who were near

1. This is the Jews. The message of the gospel was first given to the Jews and then to the Gentiles. [Rom. 1:16](#)

18. For through Him we both have access by one Spirit to the Father.

A. through Him

1. The only way to the Father is through Jesus. You cannot get to God any other way. Jesus said this. [John 14:6](#), [John 10:7](#)

B. have access- Gr. **prosagoge-** *access, approach, a bringing to, introduction*

1. We have access into the grace Jesus provided by faith in Christ. [Rom. 5:2](#)

C. one Spirit

1. In this verse we see the Trinity at work in redemption. The Father made the plan of redemption, Jesus executed the plan, and the Holy Spirit

reveals the plan and applies the reality of redemption to those who believe.

D. the Father

1. God desire in redemption is to have many sons and daughters.

19. Now, therefore, you are no longer strangers and foreigners, but fellow citizens with the saints and members of the household of God,

A. Now,

1. Now as a born again believer

B. therefore,

1. therefore, being a believer.

C. you are no longer strangers and foreigners,

1. no longer

- a. We are not what we used to be.

2. strangers- Gr. **xenos**

3. foreigners- Gr. **paroikos**

D. by fellow citizens with the saints and members of the household of God

1. fellow citizens- Gr. **sumpolitēs**

- a. Our citizenship is in heaven. **Phil. 3:20**

- b. The country we are citizens of determines our status, provision, and manner of life. We are citizens of heaven. Heaven determines our status, provision, and manner of life, not this world!

2. saints- Gr. **hagios**- holy ones

- a. Sixty times in the NT believers are called saints- holy ones. We need to renew our minds to our identity in Christ as holy.

3. members of the household- Gr. **oikeios**- *belonging to a family or house*

- a. We are God's beloved children. We are not beggars trying to make our way.

- b. A household is characterized by the father of the house. God is our Father and He is rich in every way. We are His kids!

20. having been built on the foundation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone,

A. having been built on the foundation of the apostles and prophets,

1. having been built- Gr. **epoikodomeo**

- a. Jesus said He would build His church, but He uses men and women to do it!

- b. Jesus uses the five-fold or equipping offices to feed and nourish the members which all contribute to the building of the church. Eph. 4:11, Col. 2:19, Eph. 4:16

2. **foundation**- Gr. **themelios**

3. **apostles**- Gr. **apostolos**- *sent ones with authority*

- a. These are NT apostles. This verse is speaking of foundational apostles of the church, which are the apostles used to write scripture.

4. **prophets**- Gr. **prophetes**- *ones who speak forth divine messages*

- a. These are NT prophets, not OT ones.
- b. The first two offices given by Jesus and operated first in the beginning were apostles and prophets. 1 Cor. 12:28 The other offices were added as the church grew.

B. Jesus Christ Himself being the chief cornerstone.

1. **chief cornerstone**- Gr. **akrogoniaios**- *placed at an extreme corner, the corner foundation stone*

- a. Jesus is the cornerstone of the church. 1 Peter 2:6, Matt. 16:18 He is the central figure that all else rests. Without Christ there would be no Christianity. You can remove the founder of all other religions and still have that religion. If you remove Jesus from Christianity there would not be Christianity. True Christianity is a relationship with Jesus and being joined to Him by faith through grace.
- b. Jesus the cornerstone that was rejected by the Jewish nation. Ps. 118:22 In building the OT temple tradition has it that the cornerstone was cut and sent to the temple site. The builders did not recognize it because it was sent before they were ready for it and they cast it away. This is what happened to Jesus. The Jews did not recognize Jesus and were not ready for Him, so they cast Him away. He has become the cornerstone of the Gentile church. 1 Peter 2:7

21. in whom the whole building, being fitted together, grows into a holy temple in the Lord,

A. in whom the whole building,

1. in whom

- a. Jesus
- b. How many ways can Paul relate that everything in the Christian life is dependent upon being in union with Christ and because of Christ?

c. So often we allow our lives to be separate from Jesus. The more we focus on Christ as the reason and base for all things, the more our lives will operate in a God honoring and fruitful way.

2. **whole**- Gr. **pas**

3. **building**- Gr. **oikodome**

B. being fitted together,

1. **fitted together**- Gr. **sunarmologeo**- *to join closely together, to frame together*

C. grows into a holy temple in the Lord

1. **grows**- Gr. **auxano**

2. **holy**- Gr. **hagios**- *set apart*

3. **temple**- Gr. **naos**- *the inner sanctuary of the temple*

4. **in the Lord**

a. The Lord Jesus is the entire temple of God. The church is at its center, at its heart- The Holy of Holies- the dwelling place of God.

22. in whom you also are being built together for a dwelling place of God in the Spirit.

A. in whom

1. Jesus

B. being built together- Gr. **sunoikodomeo**

C. dwelling place- Gr. **katoiketerion**

1. God dwelt in the Holy of Holies in the OT temple. We the church is seen as the Holy of holies inside the temple of Jesus where God the Father dwells. Yes, we are that special to God! Wow!

D. of God

1. God the Father

E. in the Spirit

1. This is not a natural thing, but a reality spiritually.