

Ephesians Series

Lesson #106

May 23, 2021

Dean Bible Ministries

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EPHESIANS

THE WEALTH, WALK
& WARFARE
OF THE BELIEVER

**The Church: The New Man, New Body,
New Building, New Temple
Ephesians 2–3**

Eph. 4:1, “I, therefore, the prisoner of the Lord, beseech you to walk worthy of the calling with which you were called,”

Eph. 3:20, “Now to Him who is able to do exceedingly abundantly above all that we ask or think, according to the power that works in us,

Eph. 3:21, “to Him be glory in the church by Christ Jesus to all generations, forever and ever. Amen.”

Main Structure of Ephesians 1–3

Salutation, Eph. 1:1–2

I. Paul's first doxology, Eph. 1:3–14

II. Paul's first prayer, Eph. 1:15–23

III. God's inclusion of the Gentiles in a "by grace through faith salvation," Eph. 2:1–10

IV. God's creation of the new Church, Eph. 2:11–22

V. Parenthesis: The mission and the message, Eph. 3:1–13

VI. Paul's second prayer, Eph. 3:14–19

VII. Paul's second doxology, Eph. 3:20–22

Eph. 2:1, “And you *He made alive*, who were dead in trespasses and sins,

Eph. 2:2, “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,

Eph. 2:3, “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.

Eph. 2:4, “**But God**, who is rich in mercy, because of His great love with which He loved us,

Eph. 2:5, “even when we were dead in trespasses, *made us*

alive together with Christ (by grace you have been saved),

Eph. 2:6, “and raised us up together, and made us sit together in the heavenly places in Christ Jesus,

Eph. 2:7, “that in the ages to come He might show the exceeding riches of His grace in His kindness toward us in Christ Jesus.”

The Problem

Eph. 2:1–2: YOU Gentiles were born spiritually dead, living according to the rules of Satan.

Eph. 2:1, “And **y’all ... who were dead in trespasses and sins,**

Eph. 2:2, “in which **y’all 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,”**

The Problem

Eph. 2:3, “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 [**we**] were by nature children of wrath, just as the others.”**

Eph. 4:18, “having **their understanding darkened, being alienated from the life of God, because of the ignorance that is in **them**, because of the blindness of **their** heart;”**

**ἀπαλλοτριόω; *apallotrioō*, perfect passive participle to alienate, estrange, separated
Spiritual death is separation from the life of God, not being a spiritual corpse.**

The Solution

Eph. 2:4, “But God, who is rich in mercy, because of His great love with which He loved **us**,

Eph. 2:5, “even when **we** were dead in trespasses, made **us** alive **together** with Christ (by grace **you** have been saved),

Eph. 2:6, “and raised **us** up **together**, and made us sit together in the heavenly places in Christ Jesus,”

Eph. 2:7, “that in the ages to come He might show the exceeding riches of His grace in His kindness toward us in Christ Jesus.”

**Eph. 2:5, “even when we were dead in
trespasses, made us alive together with
Christ (by grace you have been saved),”
~NKJV**

**“made alive together” = regeneration
(being born again) = being “saved”**

Eph. 2:8, “For by grace you have been saved through faith, and that not of yourselves; it is the gift of God,”

**being “saved” = regeneration
(being born again) = “made alive together”**

Eph. 2:8, “For by grace you have been saved through faith, and that not of yourselves; it is the gift of God,”

**being “saved” = regeneration
(being born again) = “made alive together”**

This salvation is “through faith”, which means faith must precede salvation.

The Volition Valve

Faith pipe must
first be opened



The
spiritually
dead sinner
separated
from the life
of God, the
water of life.



The Volition Valve

Faith pipe must first be opened

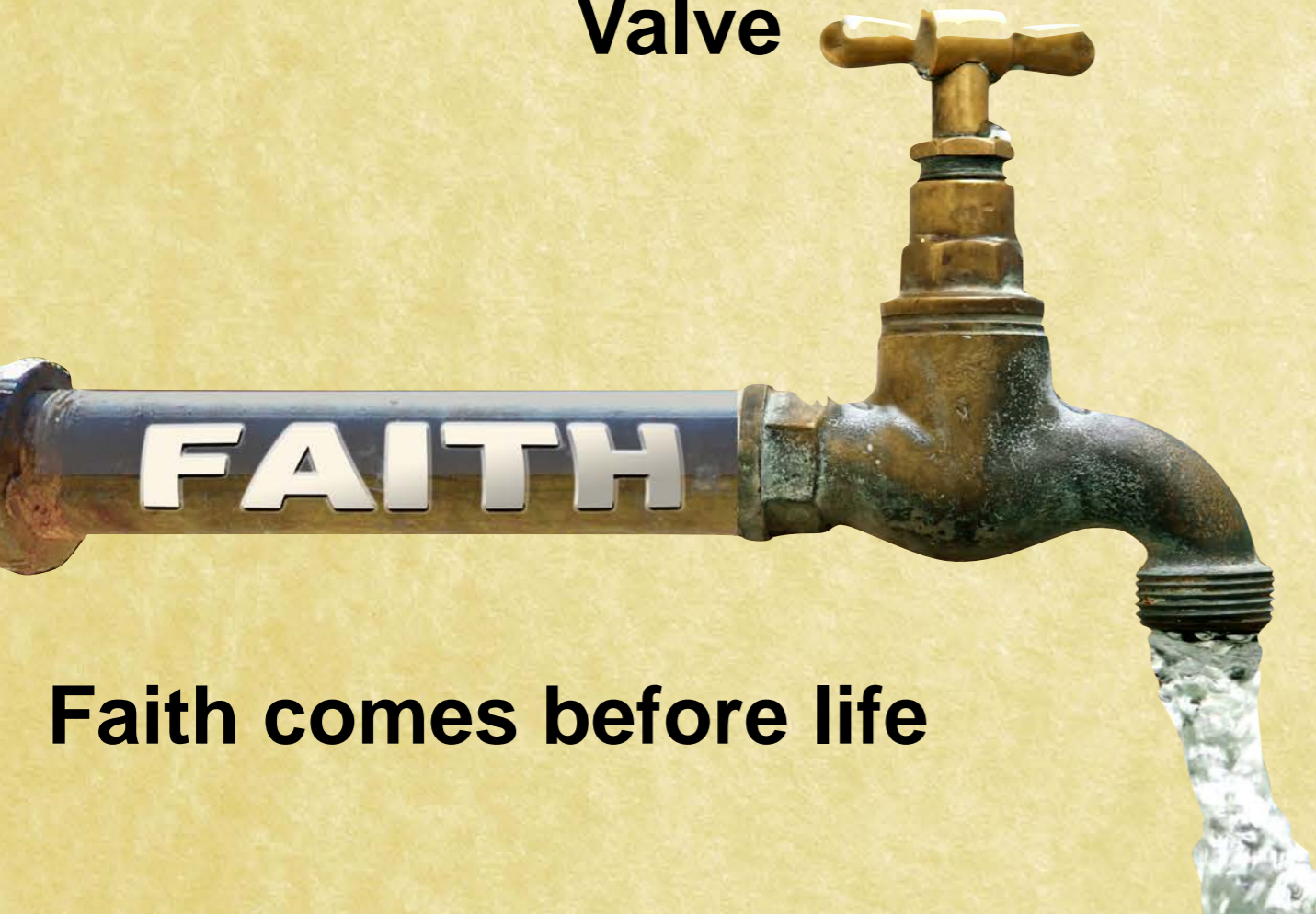


The spiritually dead sinner separated from the life of God, the water of life.



The Volition Valve

Faith comes before life



Eph. 2:8, “For by grace you have been saved through faith, and that not of yourselves; it is the gift of God,”

- 1. Being “saved” = regeneration (being born again) = “made alive together”**
- 2. What is the “that”? Is it faith?**
- 3. The pronoun “that” is a neuter and must refer to a neuter noun.**
- 4. “Grace” and “faith” are feminine nouns; “saved” is a masculine participle.**
- 5. In Greek neuter demonstrative pronouns are used to refer to phrases, clauses, sentences, and entire works of literature.**

Eph. 2:10, “For **we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand that **we** should walk in them.”**

Main Structure of Ephesians 1–3

IV. God's creation of the new Church: one new man, one new body, one new building, one new Temple by the work of Christ on the Cross, which removed the barriers between Jew and Gentile, and between all humanity and God. Eph. 2:11–22

**Eph. 2:11, “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—)**

**Eph. 2:12, “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.”**

Eph. 2:12, “that at that time you were

- 1. without Christ,**
- 2. being aliens from the commonwealth of Israel and**
- 3. strangers from the covenants of promise,**
- 4. having no hope and**
- 5. without God in the world.”**

Eph. 2:13, “But now in Christ Jesus you who once were far off have been brought near by the blood of Christ.”

**ἐν *en* (+dat)
in, with, by, by
means of**

**διὰ *dia*
(+gen) through;
(+acc) because of**

Eph. 2:16, “and that He might reconcile them both to God in one body through (*dia*) the cross, thereby putting to death the enmity.”

Eph. 2:18, “For through (*dia*) Him we both have access by one Spirit to the Father.”

Eph. 2:14, “For He is in HIMSELF our peace, who has made both one, and has broken down the middle wall of separation,” [~RD]

Gentiles

**L
A
W**

Jews

Eph. 2:14, “For He Himself is our peace, who has made both one, and has broken down the middle wall of separation,

Eph. 2:15, “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,

Eph. 2:16, “and that He might reconcile them both to God in one body through the cross, thereby putting to death the enmity.”

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**WHAT
He did**

Eph. 2:14,

**“For He Himself is our peace,
who has made both one,
and [**who**] has broken down the
middle wall of separation,**

**Eph. 2:15, “[by] having abolished in His flesh
the enmity, that is, the law of commandments
contained in ordinances,**

***so that He might create* in Himself one new
man from the two, thus making peace,
and**

**Eph. 2:16, “*that He might reconcile* them both
to God in one body through the cross, thereby
putting to death the enmity.”**

**WHAT
He did**

Eph. 2:14,
“For He Himself is our peace,
who has made both one,
and **[who]** has broken down the
middle wall of separation,

**HOW
He did
it**

Eph. 2:15, “[by] having abolished in His flesh
the enmity, that is, the law of commandments
contained in ordinances,

so that He might create in Himself one new
man from the two, thus making peace,
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**WHAT
He did**

Eph. 2:14,
“For He Himself is our peace,
who has made both one,
and [who] has broken down the
middle wall of separation,

**HOW
He did
it**

Eph. 2:15, “[by] having abolished in His flesh
the enmity, that is, the law of commandments
contained in ordinances,

**Why He
did it**

so that He might create in Himself one new
man from the two, thus making peace,
and

Eph. 2:16, “*that He might reconcile* them both
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**Why He
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***so that He might create* in Himself one new
man from the two, thus making peace,
and**

**Eph. 2:16, “*that He might reconcile them both*
to God in one body through the cross, thereby
putting to death the enmity.”**

Result

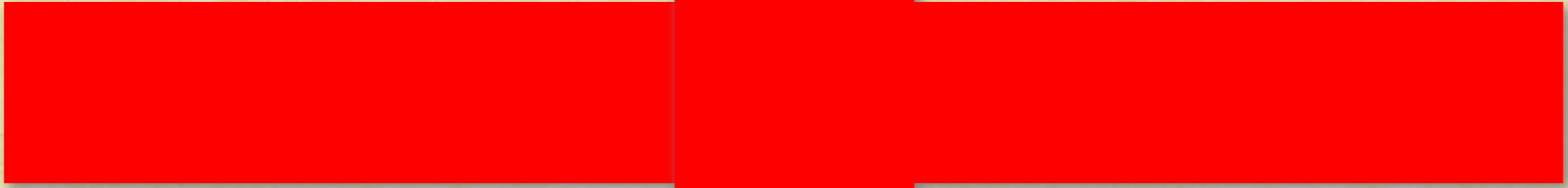
Eph. 2:17, “And He came and preached peace to you who were afar off and to those who were near.”

Eph. 2:18, “For through Him we both have access by one Spirit to the Father.”

Gentiles

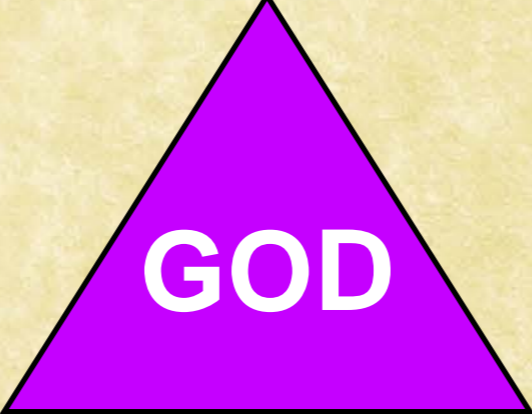
**L
A
W**

Jews



Gentiles

Jews



The SIN Barrier

Gentiles

Jews

GOD

ENMITY

Gentiles

**E
N
M
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Y**

Jews

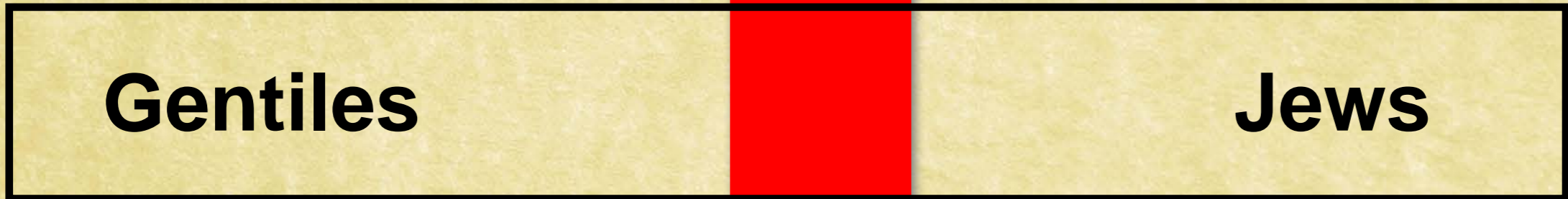
Reconciliation

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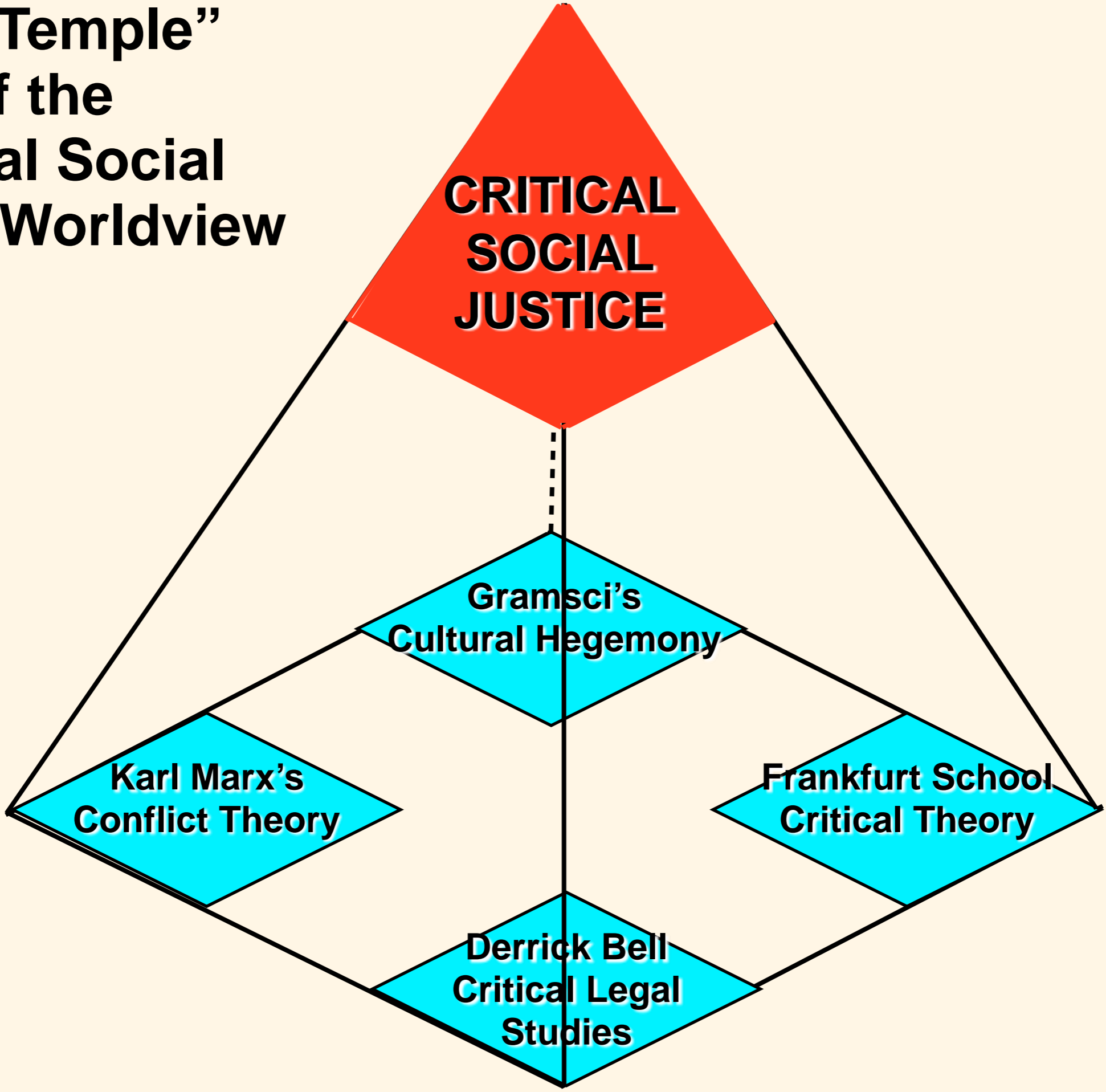


Gentiles

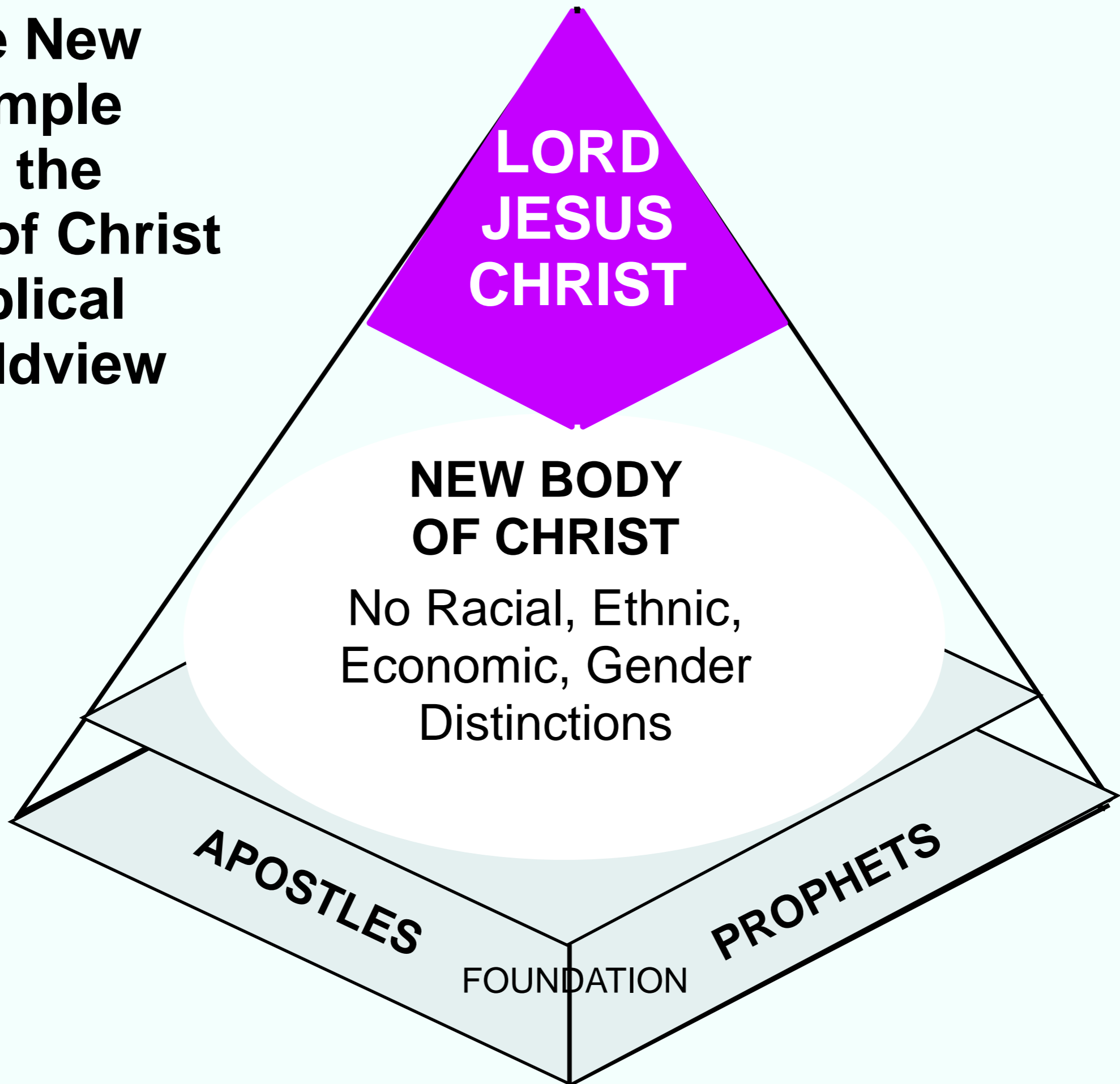
Jews



The "Temple" of the Critical Social Justice Worldview



**The New
Temple
of the
Body of Christ
Biblical
Worldview**



Main Structure of Ephesians 1–3

- V. Parenthesis: Paul encourages the Ephesians that his imprisonment is not a delay in God's plan but enhances it through Paul's continued communication of the previously unrevealed truth that the Gentiles are now co-heirs with the Jews in Christ through the gospel. Eph. 3:1–13**

Eph. 3:1, “For this reason I, Paul, the prisoner of Christ Jesus for you Gentiles—”

**Τούτου χάριν, *toutou charin*;
“for this reason”**

Eph. 3:1, “For this reason I, Paul, the prisoner of Christ Jesus for you Gentiles—”

**Τούτου χάριν, *toutou charin*;
“for this reason”**

For WHAT Reason?

- **one new man,**
- **one new body,**
- **one new household,**
- **one new Temple.**

Eph. 3:1, “For this reason I, Paul, the prisoner of Christ Jesus for you Gentiles—”

Τούτου χάριν, *toutou charin*; “for this reason”

Eph. 3:14, “For this reason I bow my knees to the Father of our Lord Jesus Christ,”

Eph. 3:2, “if indeed you have heard of the dispensation of the grace of God which was given to me for you,”

Eph. 3:13, “Therefore, [then] I ask that you do not lose heart at my tribulations for you, which is your glory.”

Eph. 3:2, “if indeed and you have heard of ***the dispensing of the grace of God which was given to me*** for you Gentiles, [~RD]

Eph. 3:3, “for the purpose that by revelation He made known to me the mystery, as I have briefly written already, [~RD]

Eph. 3:4, “by which, when you read, you may understand my knowledge in the mystery of Christ),”

Eph. 3:5, “which in other ages was *not* made known [*gnorizo*] to the sons of men, as it has *now* been revealed by the Spirit to His holy apostles and prophets:”

Eph. 3:6, “that the Gentiles should be fellow heirs, of the same body, and partakers of His promise in Christ through the gospel,”

fellow heirs *with the Jews*

fellow members of the same body

fellow partakers of the promise

Eph. 3:7, “of which I became a minister according to the gift of the grace of God given to me by the effective working of His power.”

Main Structure of Ephesians 1–3

**VI. Paul's second prayer that God would strengthen the Ephesian believers through the Holy Spirit with His might in their souls to the end that they may know and reflect in their lives the love Christ has for us.
Eph. 3:14–19**

Eph. 3:8, “To me, who am less than the least of all the saints, this grace was given, that I should preach among the Gentiles the unsearchable wealth of Christ,

Eph. 3:9, “and to make all see what is the fellowship of the mystery, which from the beginning of the ages has been hidden in God who created all things through Jesus Christ;

Eph. 3:10, “to the intent that now the manifold wisdom of God might be made known by the church to the principalities and powers in the heavenly places,”

Eph. 3:11, “according to the eternal purpose which He accomplished in Christ Jesus our Lord,

Eph. 3:12, “in whom we have boldness and access with confidence through faith in Him.

Eph. 3:13, “Therefore I ask that you do not lose heart at my tribulations for you, which is your glory.”

Eph. 3:14, “For this reason I bow my knees to the Father of our Lord Jesus Christ,

Eph. 3:15, “from whom the whole family in heaven and earth is named,

Eph. 3:16, “that He would grant you, according to the riches of His glory, to be strengthened with might through His Spirit in the inner man,

Eph. 3:17, “that Christ may dwell in your hearts through faith; that you, having already been rooted and grounded in love,”

Eph. 3:18, “may be able to comprehend with all the saints what is the width and length and depth and height—

Eph. 3:19, “to know the love of Christ which passes knowledge; that you may be filled with all the fullness of God.”

VII. Paul's Second Doxology, Eph. 3:20–21

Eph. 3:20, “Now to Him who is able to do exceedingly abundantly above all that we ask or think, according to the power that works in us,

Eph. 3:21, “to Him be glory in the church by Christ Jesus to all generations, forever and ever. Amen.”