

**INTRODUCTION**

**SUMMARY OF EPHESIANS 1:**

We should praise the Father (1:3), because:

- a. the Father prepared believers' inheritance (1:4-6), [to the praise of the glory...]
- b. the Son procured believers' inheritance (1:7-12), [to the praise of His glory]
- c. protects believers' inheritance (1:13-14). [to the praise of His glory]

Thus, Paul thanks God for them when praying that these enlightened believers would know the Father better, e.g., that they would know (1:15-18a):

- a. the hope entailed by the Father calling them (1:18b),
- b. their rich corporate inheritance (1:18c), and
- c. that the Father works on behalf of bels with His same power that raised Christ above any and every angelic power and made Him head of the church. (1:19ff)

**THE STRUCTURE OF EPHESIANS 2:1-10**

- First Greek Sentence = 2:1-7 (split into two sentences by English translations)
- NKJ's first sentence = 2:1-3
- NKJ's second sentence = 2:4-7 (Main clause of Greek sentence is in 2:5-6)
- Second Greek sentence = 2:8-9
- Third Greek sentence = 2:10

The KJV preserves the unity of thought, despite making two sentences, by adding *He made alive* to verse 1 in italics. [Space limitations require slightly paraphrasing the passage].

**You** He hath quickened *[made alive]* who **were dead in trespasses and sins;**

Wherein in time past ye walked. . . according to prince of the air,

the spirit now working in sons of disobedience

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among whom also we had our conversation [lived] in the lusts of **our** flesh...

and we were by nature children of wrath,

just as the others and we **were dead in trespasses,**

[ye and] us He hath quickened together,

hath raised [ye and] us together & made

[ye and] us sit together with Christ

Now note Eph 1:19-20: the greatness of His power toward us who believe, which He worked in **raising Him** from the dead and **seating Him** at His right hand.

**What is the problem shared by Gentile unbelievers and Jewish unbelievers (vv 1 and 5a)?**

**The main verbs of vv 5-6:**

God hath quickened [*sunezōopoēse*] [ye and] us together [with Christ], [5b]  
(by grace ye [and we] are saved) [5c]  
and [God] raised [*sunegeire*] [ye and] us together [with Christ], [6a]  
and [God] made [*sunekathisen*] [ye and] us sit together [with Christ] [6b]

Translations enclose 2:5c in parentheses (...).

What makes it parenthetic?

1. The subject is different than in the surrounding clauses: *God* versus *ye*.
2. Active verbs (*made alive, raised, seated*) versus passive: *are saved*.

A common function of parenthetic verses is restatement:

How does God save a dead man? By making him alive.

**Verses 8-9 as an explanation of verses 1-7:**

**Grace is evident in God making these unworthy Ephesians alive**

**Salvation solves their deadness: He makes Jewish and Gentile believers alive**

**How does through faith [instrumental means] fit within the proposition?**

If I were to say: The lights came on *through flicking the switch*, which happens first?

When Paul says: You have been saved *through faith*, which happens first?

**The referent of *that*:** For by grace have you been saved through faith and ***that*** not of yourselves, it is the gift of God, not of works, lest anyone should boast.

Paul used a neuter form of the word *that*, which does not allow it to point to *faith* or *salvation* (which are feminine words). Greek regards multi-word statements as neuter.

*By grace ye are saved through faith & **that** [by grace salvation] not of yourselves, **that** [by grace salvation] is the gift of God, not of works, lest anyone should boast.*

**We [the church] are His [corporate] artifact, which He created in Christ Jesus for good works that we should walk in them (2:10)**

Major difference between plural subject with singular predicate nominative (We<sub>p</sub> are a nation<sub>s</sub>) and plural subject with plural predicate nominative (We<sub>p</sub> are individuals<sub>p</sub>). Paul says that God created the church that it (corporately) would do the good works He designed for it.

We<sub>plural</sub> are people<sub>plural</sub> versus We<sub>plural</sub> are family<sub>singular</sub>.

**CONCLUSION**