

“Blessed *be* the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly *places* **in Christ**” (Eph. 1:3). We have **every** spiritual blessing in Christ. We don’t have some, we don’t have a few, we have every blessing. What is a blessing? The Greek word *eulogia* means “good word.” It means that God says something good about us. This word does not mean God gives us stuff down here: good health, money, house, etc.. God says these good things about us in Christ in the heavens. This is the basis of our Identity in Christ.

How did you get to be in Christ?

The first and most obvious answer is that you believed in Jesus Christ.
What did you believe? Read 1 Corinthians 15:3-4.

The apostle Paul spoke this in Acts 13. Identify the two promises he attached to this and what one must do to receive those promises (Acts 13:38-39).

So we first must believe in Jesus Christ. But we still want to know what God does so we can come to be in Christ. Read 1 Corinthians 12:13 and identify who, what and where.

Who put us in Christ?

What did He do to put us in Christ?

Where did He put us?

We often associate that word with water, but did you see any water in that verse?

That word simply means to “put into.” It doesn’t tell us what one is put into. We have to learn that by reading each Scripture passage. So, for the following Scriptures, find into what we were put when we were put into Christ.

Romans 6:3 -

Romans 6:4 -

Colossians 2:12 - (Read this carefully, it has two answers)

Are we able to be in two places at the same time? No. Only God can do that. So, if we’re here, how can we also be in Christ? We find the answer in Romans 4. Eleven times in this chapter, Paul uses the Greek word *logizomai*. (4:3, 4, 5, 6, 8, 9, 10, 11, 22, 23, 24). Your English Bible may translate this by some form of the words credit, count, impute, or reckon. Try to find those words in these verses in your Bible. Some Bibles (e.g. New Living Translation) do not represent this word in every verse. This word means to **credit** a thing to someone. Romans 4:17 does not use this word but how does it describe the idea?

Now, connect this with Ephesians 1:3 and explain how we are in Christ.

“Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly places in Christ, just as He chose us in Him before the foundation of the world, that we would be holy and blameless before Him in love.” (Eph. 1:3-4). If you are a believer in Jesus Christ, God says good things about you in Christ. We use the English word “blessing” for those good things. In Ephesians 1:4 identify two of those blessings

When did God choose this for us?

Read Ephesians 2:11-15. With what type of division was this church struggling?

How would God’s blessing in 1:4 and the **timing** of that blessing begin to address this problem?

Read Ephesians 5:25-27. What part of Christ’s goal for His Church parallels 1:4?

When will 5:27 happen? Hint: He will “present...”

How should that timing encourage us regarding our future?

Compare this to 1 Thessalonians 3:13. Do you ever get nervous when you think about your future with God? Do you ever worry that you might not be good enough when you stand before God and might stand in shame? How should this blessing and this promise affect your attitude toward the future?

Holy means to be set apart. It normally emphasizes something or someone to whom one is set apart. The New Testament emphasizes that we are set apart to God. So God say that in Christ we are set apart to -

Do we do things for which we could be blamed?

Sometimes those things are sins (acts) and sometimes those things are trespasses (thinking and choices). Even though we sin and trespass, God says we are -

What is God’s attitude (emotion) by which He says these good things about us (Eph. 1:4)?

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in you. Eph 1:4 identify two of those blessings

“To the praise of the glory of His grace, which He freely bestowed on us in the Beloved. In Him we have redemption through His blood, the forgiveness of our trespasses, according to the riches of His grace” (Eph. 1:6-7). In the third study (p. 3), we saw that what we have in Christ is by God’s grace (a noun) with which He has graced (a verb) us. How does Paul identify Christ in verse six? _____ What does that mean?

Identify two more benefits or blessings which God gives us (1:7).

Several words are translated “redeem” or “redemption” in the New Testament. This word emphasizes the freedom which results from paying a ransom or a fine. We offended God and are sinners. Death is the penalty or fine. Christ paid that fine by His death on the cross, a death in which He shed blood (expressing violence). Christ’s death happened in the real world, and the application of that death to the believer happens in -

When God applies that redemption to us, we then have _____. This word means to send away. How does that definition fit the picture of an offense, a fine, and a payment?

Use this verse to explain 1 Corinthians 15:17.

Because we have redemption and our trespasses (and sins-see Col. 1:14) have been forgiven, what additional benefit does God give us (Rom. 3:24)? (We’ll look at this in more detail later)

In Ephesians 1:6, what is forgiven? _____ Note, the Authorized Version and the New King James Version translate this word “sins” though it is not the Greek word *hamartia* but *paraptōma* which means “trespass” or “offense.” Read Ephesians 2:1 to see that these are not the same. A sin is always an act, while a trespass is a choice or an intentional way of thinking contrary to what God has revealed. What did our trespasses and sins cause?

Remember that a trespass can be a choice to think or react contrary to God’s will. If we read 2:11-12, 15-16; 4:1-3, 17, 22, 26, 29-31; 5:4; 6:12, we see the conflict between believers from different backgrounds (Jew vrs. Gentile). How do all these passages demonstrate why Paul used “trespass” instead of “sins” in 1:7?

What kind of encouragement do the ideas of redemption and forgiveness offer believers who live in this kind of church environment?

Define grace.

How does “the riches of His grace” affect our perspective on this provision?

EN ΕΚΕΙΝΗ ΤΗ ΗΜΕΡΑ ΥΨΩΣΕΘΕ ΟΜΟΙΣ ΟΤΙ ΕΓΩ ΕΝ ΤΩ ΠΑΤΡΙ ΜΟΥ ΚΑΙ ΟΜΕΙΣ ΕΝ ΕΜΟΙ ΚΑΘΩ ΕΝ ΟΥΜΙΝ JOHN 14:20 In that day you will know that I am in My Father, and you are in Me, and I am in you. John 14:20

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“In Whom (Christ) we have also been made an inheritance, having been predestined according to His purpose who works all things after the counsel of His will,” (Eph. 1:11, my translation).

What do you think about when you hear the word “inherit” or “inheritance”?

Our English Bibles translate the verb “made an inheritance” “have obtained an inheritance” [NASB]. Elsewhere the Bible states that we have been given an inheritance, however in this passage, the verb is passive and has a verbal ending [in Greek οὖ **Ω**] which indicates that one has been caused to become an inheritance.

To understand that this is something God has done, look back at the following verses, and note what God has done in each verse.

1:4 (for example) - He chose us.

1:6 -

1:8 -

1:9 -

1:11 -

1:13 -

What has God done so we might appreciate what He is doing? (1:9).

1:10 contains a word translated “dispensation” in the AV and NKJV, “administration” [HCSB, NASB, NET], “plan” [ESV], “put into effect” [NIV]. The word describes a rule of life for a household, or how one administers a household by that rule. The fullness of times is when Christ will reign over the world. The mystery in 1:9 is that He will not do this alone. The Old Testament revealed that He would rule.

According to 2 Timothy 2:12; 1 Corinthians 4:8; 6:2; Revelation 2:26-27; 3:21 what will we do?

Read 1 Corinthians 12:12. To what does Paul apply the title “the Christ”?

Read Ephesians 1:20-23. Jesus Christ is the (v. 22) _____. The Church makes up the _____.

Jesus Christ as the Head together with His body makes up “the Christ.” (Not every time “the Christ” occurs does it refer to this relationship. We must always determine that by context). This means that when Christ rules, we will rule with Him. Does it make sense that Jesus Christ will rule? _____ Is it amazing that Christ will share His rule with us? _____

What does God accomplish by including us in His rule (Eph. 1:12)?

So, how do we know that Christ will receive all of His inheritance (1:13-14).

“In Him (Christ), . . . you were sealed in Him by the Holy Spirit of promise,” (Eph. 1:13)

So what is the significance of us being Christ’s inheritance?

ΕΝ ΕΚΕΙΝΗ ΤΗ ΗΜΕΡΑ ΓΝΩΣΘΕ ΟΜΟΙΣ ΟΤΙ ΕΓΩ ΕΝ ΤΩ ΠΑΤΡΙ ΜΟΥ ΚΑΙ ΟΜΕΙΣ ΕΝ ΕΜΟΙ ΚΑΘΩ ΕΝ ΟΜΙΝ ΙΩΗΝ 14:20 IN THAT DAY YOU WILL KNOW THAT I AM IN MY FATHER, AND YOU ARE IN ME, AND I AM IN YOU. JOHN 14:20

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In the last study, we saw that in Christ we are His inheritance. We will reign with Him and through this, God will get glory. In order to assure that Christ will get His full inheritance the Holy Spirit seals us.

Where does He seal us?

What does that mean for our being in Christ?

Read Ephesians 4:3 and 30. What are we called to do in 4:3?

So how might we grieve the Spirit in 4:29-30?

Until when does the Holy Spirit seal us?

The day of redemption involves the Greek noun *apolutrosis*. Paul uses this same noun in Romans 8:22-23. To what does this redemption refer?

Read Philippians 3:20-21 and 1 John 3:1-2. When will this redemption happen?

Read 2 Corinthians 1:19-22. What is meant by the idea of yes and no in 1:19?

What kind of promises does God make (1:20)?

Where are we made firm (1:21)?

The anointing refers to the Spirit's indwelling (1:21). - *He comes to dwell in us-anoints us.* So to what does sealing us refer and to what does the Spirit as downpayment refer?

So what does the Spirit sealing us mean for our salvation?

ΕΝ ΕΚΕΙΝΗ ΤΗ ΗΜΕΡΑ ΥΠΟΥΣΘΕΘΕ ΟΜΟΙΟΣ ΟΤΙ ΕΓΩ ΕΝ ΤΩ ΠΑΤΡΙ ΜΟΥ ΚΑΙ ΟΜΕΙΣ ΕΝ ΕΜΟΙ ΚΑΙ ΟΥΜΙΝ JOHN 14:20 In that day you will know that I am in My Father, and you are in Me, and I am in you. John 14:20

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εν εκεινη τη ημερα γνωσθησθε υμεις οτι εγω εν τω πατρι μου και υμεις εν εμοι και οτι εγω εν υμιν John 14:20 In that day you will know that I am in My Father, and you are in Me, and I am in you. John 14:20

Your Identity in Christ

Study 9 -First Baptist Church, Royal City, WA

“What shall we say then? Are we to continue in the sin so that grace may increase? May it never be! How shall we who died to the sin still live in it? Or do you not know that all of us who have been baptized into Christ Jesus have been baptized into His death?” (Rom. 6:1-3).

The gospel begins with the death of Christ (cp 1 Cor. 15:1-4). What do the two above passages say about our relationship to Christ’s death?

Beginning in Romans 5:12, Paul writes not “sin” but “the sin” though this is not represented in our English Bibles. By “the sin” Paul means the sin nature as we call it (for clarification). The word “continue” in Romans 6:1 [AV, ESV, NASB, NKJV] means to continue in a place or activity while being OK or comfortable with something, in this case the sin nature. The NIV’s “Shall we go on sinning” does not represent the text or the issue Paul is addressing. Read Romans 5:20-21 to explain why someone might suggest we continue in or be OK with the sin nature.

Why does Paul state that this suggestion is wrong?

The word baptize (6:3) means to “place into.” Where have we first been placed?

Since that is true, into what else have we been placed?

What does Romans 6:4 state we all share in Him?

What happened to Christ after He died and was buried?

So in what do more do we share according to Romans 6:4-5?

The “old man” in Romans 6:6 is not the sin nature. It was the me or you in bondage to the sin nature. Read verse two again. Who died? _____ To what did we die? _____

So verse six does not mean the sin nature died but who we were when enslaved to it died. In Christ we share in His death, His burial, His resurrection, and what benefit does Paul identify at the end of verse six?

Because we died to the sin nature, we are now separated from it (6:7). The word “freed” in many modern translations represents the Greek verb meaning to declare righteous. God declaring us righteous because we died with Christ to our sinful nature so we are separated from it. Since we are separated from it, we are not condemned.

In 6:11, what does Paul conclude should be our logical response to this relationship in Christ?

When our sin nature appeals for us to act, how are we to respond?

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“I have been crucified with Christ; and it is no longer I who live, but Christ lives in me; and the *life* which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself up for me.” (Gal. 2:20).

The previous study considered our death with Christ to our sinful nature. Our key text for this study also focuses on our death with Christ, but in 2:19, to what did we die?

Why does Paul say the Law was given (Gal. 3:19)?

From Romans 3:19-20 identify two purposes of the Law.

Read Romans 5:20 and explain this combined purpose?

Now read Romans 7:7-12. Paul describes his early experience as a believer in Christ. He was free but turned back to the Law as his way of life (he was raised under the Law). How does Paul describe this time when the commandment came: first in 7:9 - (the word “came alive” should be “lived **again**”)?

then in 7:10 -

So, how might we describe this purpose of God for the Law?

So, when we as Christians try to live our Christian lives by the Law or a system of law, what do we experience?

Read Galatians 2:16, 21; 3:11. What does Paul tell us the law can never produce?

How much of the Law must one do, and what happens if one does not do it (Gal. 3:10)?

What did Jesus have to experience to buy the Jews out from under the law’s curse (Gal. 3:13)?

If we as Christians are trying to live righteously by law, what are we doing (Gal. 2:21).

Rather than living by law, how did Paul say he lived in Galatians 2:20?

Explain all this in connection with Galatians 3:11-12. *We can live by faith, not law.*

εὐ εἰς ἐκείνην τὴν ἡμέραν γυνώσκουσθε ὑμᾶς ὅτι ἐγὼ εἶμι καὶ ὑμεῖς ἐν ἐμοὶ καὶ ἐν ὑμῖν. John 14:20 In that day you will know that I am in My Father, and you are in Me, and I am in you.

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“For the death that He died, He died to sin once for all; but the life that He lives, He lives to God. Even so consider yourselves to be dead to sin, but alive to God in Christ Jesus.” (Rom. 6:10-11)

Beginning in Romans 5:12, Paul used the singular form of the word “sin” along with the definite article “the.” He does this in 5:12, 20, 21; 6:1, 2, 6, 7, 10-13, 17-18, 20, 22, 23; 7:7-9, 13-14, 23; 8:2-3. This expression does not refer to an act of sin but to our sinful nature or sin nature. It is related to the expression the flesh (cp Gal 5:19).

According to Romans 7:18-21, describe how Paul felt about this sin nature?

What happens for the believer when the sin nature increases in activity (Rom. 5:20)?

What did that cause some to conclude (Rom. 6:1)?

Why is this faulty thinking (Rom. 6:2-4)?

What is our relationship to the sin nature (Rom. 6:2)?

Is the sin nature dead? So, “our old man” in Romans 6:6 refers to us under the sin nature’s dominion, not the sin nature.

Jesus Christ did not have a sin nature. But while He hung on the cross what did God the Father count to be true of Him (2 Cor. 5:21; 1 Pet. 2:24)?

To what did He die according to Romans 6:10?

Now, we are in Christ. What are we to logically count to be true of us in Christ (Rom. 6:11)?

If we logically count ourselves to have died to the sin nature, how should we then respond to the sin nature’s lusts or cravings (Rom. 6:12)?

Because we died to the sin nature, God counts us to be separated from it (Rom. 6:7).

Read Galatians 2:20 and Colossians 2:11-12 and explain how each of these connect to our death with Christ.

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According to Colossians 3:1-3, what should we do because we are raised with Christ?

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

Read Ephesians 2:1. What two activities caused our death?

Sins are our actions in which we refuse any boundary from God. Trespasses are our intentional thoughts and plans in which we refuse those boundaries. Trespasses always precede sin.

What kind of death is meant in 2:1 and 5? (cp. Rom. 7:9)

In the last study we saw that we _____ with Christ to our sin nature. But we did not remain dead. After Christ’s death to the sin nature (by God’s logical reckoning, because He did not have one Himself) He now (Rom. 6:10)...

What are we to logically count true of ourselves (Rom. 6:11)?

How should we respond when we count this true of ourselves (Rom. 6:13)?

In Ephesians 2:5, with whom are we made alive?

What does being made alive allow one to do?

Ephesians 2:17 -

2:18 -

3:16-19? -

Read Colossians 3:1. The “if” assumes this to be true, but asks us to think about our relationship to this truth. What two things are we to do if this is true of us?

3:1 -

3:2 -

What do we have now (Rom. 8:2)?

What does the Spirit accomplish in our practical lives with this truth? *He works out freedom.*
From what?

“He made us alive together...raised up together...seated together” (Eph. 2:5-6).

Each of the three verbs made alive, raised up, seated have the Greek preposition *sūn* prefixed to them. This preposition emphasizes “closeness with” contrasted to a looser association. With whom are we closely associated in these verses?

Paul also uses this preposition in Ephesians for the words “fellow citizens” (2:19), “fitted/joined together” (2:21), “built together” (2:22), “fellow heirs... members of the body...partakers” (3:6), “with all the saints” (3:18), “bond” (4:3), “joined and held” (4:16). In each of these, with whom are we closely together?

This is a key truth for Christians. Not only are each of us in Christ and identified with Him, but we are also closely together with all the believers who make up the body of Christ.

He uses this preposition with other verbs to describe our relationship with Christ and with all the other believers. Identify what other relationships we share together in Christ.

Colossians 2:12 -

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2:13 -

3:1 -

3:14 - “love, which is ...”

What are some reasons believers might need to know and remember that we share these relationships in Christ with other believers?

Ephesians 2:11-13 -

2:13-16 -

2:19 -

What can knowing these truths do for believers together?

Ephesians 4:3 -

Colossians 2:2 -

2:19 -

“Even when we were dead in our trespasses, He made us alive together in Christ (by grace you have been saved), and raised us up with Him, and seated us with Him in the heavens in Christ Jesus,” (Eph. 2:5-6).

How would you describe death according to James 2:26?

Read Ephesians 4:18. How does death affect the unbelieving man’s relationship with God.

Now, according to Ephesians 2:1, what was the instrument of our death?

A trespass is an attitude or choice which disregards God’s instructions. A sin is when we act on the attitude or choice, and act as though God has no boundary for our behavior (cf. 1 Jh. 3:4). In Ephesians, Paul uses “trespass” 3 times (1:7, 2:1, 5) while he only uses “sin” once and the verb sin once (4:26). This is most likely because most of the Ephesians were not blatantly sinning but had an attitude problem. They were divided along the lines of believers from a Jewish background versus those from a Gentile background, resulting in hard feelings.

According to Ephesians 2:5, what did God do to address our death?

The verb “made alive together with” is *sūnzōpōieō*. It is made up of the preposition *sūn* meaning “with” and *zōō* “to live” and *poieō* “to make or do.” It is easy to see how these combine to give us the meaning. Other Greek prepositions also mean “with” but each has a different emphasis. The preposition *sūn* means “closely together with” or “jointly with.” Paul prefixes this preposition to each one of the verbs: made alive, raised up, seated.

Think about the problem in this church, then identify who is made alive closely together with?

What does that “with” mean for these people?

What is the difference between “made alive” and “raised up”? Think about what Christ did after He was made alive, or where did He go?

When He provided a cleansing from sin, what did He then do (Heb. 1:3; 10:21)?

So where are we now?

With whom?

How should that affect the way believers interact with one another?

“And raised us up with Him, and seated us with Him in the heavens in Christ Jesus,” (Eph. 2:6).
“But now in Christ Jesus you who formerly were far off have been brought near by the blood of Christ.” (Eph. 2:13).

In the last study we looked in verse six, that in Christ we are seated in the heavens.

After Christ died and rose again, what did He do? (Heb. 1:3; 8:1; 10:12; 12:2)

According to Hebrews 1:13, how does this distinguish Christ?

So, when Ephesians 2:6 states that we are “seated in the heavens in Christ Jesus” where exactly is that seat in heaven?

List some of the problems of the people in Ephesians 2:11-12.

Who were/are those people?

Now, put this together with 2:13 and identify our present condition in Christ.

Identify the two groups in Ephesians 2:17.

Why is one of the groups “near” and one “far”?

What is true of all of us now ? (2:18)

What does Paul mean by “access...to the Father”? Connect this with 2:6 and 13.

What does this allow us to do?

Read Ephesians 3:12. What attitude accompanies this access?

What does that mean for how we talk to God?

Put this altogether. Do we approach God on our merits, or on Christ’s and why? *On Christ’s*

“For He Himself is our peace, the One making both one and destroying the middle dividing wall, by abolishing in His flesh the hostility, which is the Law of commandments contained in ordinances, so that in Himself He might make the two into one new man, thus making peace, (Eph. 2:14-15).

In these verses “both” and “the two” refer to people from Jewish or Gentile backgrounds. Review in Ephesians 2:11-12 how the Jews looked at the Gentiles. List some differences.

In 2:14, who is “He Himself”? (Look back at 2:13 if you need help)

What is He for us in 2:14?

In 2:14-15, we see two things He did to be our peace. Each is mentioned twice, first in 14 and again in 15.

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First, rather than just dealing with two different peoples He made us _____.

Some English Bibles have “might make” in 2:15 but the Greek word *ktizō* means “create.”

Into what did He create these two different groups?

The word “new” translates the Greek word *kainos* which means a whole new **kind** of thing, not just a fresh version of something. This means He did not join Gentiles to Israel to make us Israelis, spiritual Israelis or a new kind of Israeli. Look at 1 Corinthians 12:13; Galatians 3:28; and Colossians 3:11. If you are in Christ, why can’t we be Israelis or Gentiles?

Some Bibles have “new humanity” but it is “man,” a singular whole, where all of us are created together into something altogether new and different.

Where did He create this one new man? (Eph. 2:15)

Second, what divided these two groups in the past according to 2:14-15?

How did the Law divide Jew and Gentile? Read Leviticus 20:7, 22-26. If Israel obeyed the Law what would it divide them from the Gentiles?

So why did Christ have to destroy and remove the Law?

If we impose the Law, how might it affect our relationship to others in the body of Christ?

“For He Himself is our peace, the One making both one and destroying the middle dividing wall, by abolishing in His flesh the hostility, which is the Law of commandments contained in ordinances, so that in Himself He might make the two into one new man, thus making peace, (Eph. 2:14-15).

In our last study we saw that Christ removed the Law because it divided mankind into Jews and Gentiles. For those who believe in Christ, what has He made us or created us?

How does Paul describe this new relationship in Ephesians 2:15?

God has a title for this new creation. What does He call it in 1 Corinthians 12:12?

What is Christ to the Church, and what is the Church to Christ according to Ephesians 1:22-23?

So, since Christ is the head of the Church which is His body, when God views us all together, He calls it “the Christ.” Our English Bibles do not represent the definite article (the in English) in these passages. Often times the title Christ has the definite article in Greek though our English Bibles do not translate it as it seems like awkward English. In several of these passages “the Christ” refers to Jesus Christ as the head along with His body the Church. It is the New Creation, the One New Man. We’ll look only at Ephesians where fifteen times “the Christ” refers to Jesus Christ Himself, and eight times to Jesus Christ with His body.

Paul refers to “the Christ” in Ephesians 3:4-6.

In 3:4, Paul describes the Christ as a mystery. What does this word mean according to 3:5?

Remember that in the one new man, He has made us one. Identify three things which are now true of us from 3:6.

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Each of these descriptions involves a Greek preposition which means closely together or jointly together.

Compare this to the differences in 2:11-12.

So, what additional benefit do we derive by being part of the Christ?

“So then you are no longer strangers and aliens, but you are fellow citizens with the saints, and are of God’s household,” (Eph. 2:19).

Review the two groups who make up the body of Christ (Eph. 2:11-12).

Compare 2:11-12 and 2:19. What words or ideas do these two passages share in common?

The Jews and Gentiles formed two different houses or households or families.

Read Hebrews 3:1-6.

What was Moses in God’s household?

What is Christ in God’s household?

Does 3:4 indicate that God has one household or more than one? How do we know this?

The last phrase in 3:6 “if we hold fast...” is about how the readers wanted to live. They were in one household, but wanted to be in the household they used to be in.

Read Ephesians 3:15. To what does “family” refer? Consider Ephesians 2:19 and Hebrews 3:4.

Why does Paul say there is a family in heaven and one on earth? Review 1:3 and 2:5-6.

Of what family are we a part?

How does God see the human race divided today? (1 Cor. 10:32).

Though Jews and Gentiles are different, once we are in Christ, how does God see us (Eph. 2:19)?

Are we still foreigners among God’s people? Are we still outsiders?

How should that affect the way in which believers from different backgrounds get along?

“So then you are no longer strangers and aliens, but you are fellow citizens with the saints, and are of God’s household, having been built on the foundation of the apostles and prophets, Christ Jesus Himself being the corner stone, in whom the whole building, being fitted together, is growing into a holy temple in the Lord, in whom you also are being built together into a dwelling of God in the Spirit.” (Eph. 2:19-22).

In our last study, we saw that we are now part of God’s (2:19).

In Ephesians 2: 20, Paul begins to change the picture of our being one new man to our being -

List some of the words which communicate this picture. (2:20-22)

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-
-
-
-

What kind of building are we becoming? (2:21)

Where does this building exist? (2:21-22).

Who is putting this building together? (2:22)

For what did Paul pray for the Ephesians? (3:14-18)

Look back at 2:21-22. What might Paul be describing in 3:18?

Is the body of Christ, the new man, the temple one dimensional?

Do you remember the larger problem these Ephesians Christians had among themselves?

How might that affect their love for one another in the body?

Does God want us to only love those Christians who are like us (same race, same social standing, same education, same extracurricular interests)?

How should this truth affect your love within the body of Christ?

“That the Gentiles be joint-heirs and a joint-body and joint-partakers of the promise in Christ Jesus through the good news.” (Eph. 3:6).

In our last studies we have seen that God sees all New Testament believers (Acts-to the present) to be one body together.

How does Ephesians 3:6 reinforce this idea?

In the Greek the word “joint” is *sūn* [σὺν] which means “closely with.”

To understand part of our inheritance as joint-heirs read Romans 8:15-17.
What does the Spirit not produce in us (Rom. 8:15)?

So part of our inheritance is _____. Look in 8:21 and see this also in our future.

In 8:17, the “if” is a certainty, not a maybe.

Therefore, we will _____ and we will be _____. These also make up part of our inheritance.

List some facts we’ve seen about being a joint-body (Eph. 3:6).

We are also joint-partakers of **the promise** (Eph. 3:6). The word “promise” is singular not plural. Paul is referring to one special promise.

Look back in Ephesians 2:17-18. What new promise has made to us?

For those of us who were Gentiles before we were saved, how does this compare to former status as described in Ephesians 2:11-12?

Why is this promise “through Him” (Christ) (2:18)?

What attitude do we have along with this promise (3:12)?

Where do we have this promise (3:12)?

Therefore I, the prisoner of the Lord, encourage you to walk in a manner worthy of the calling with which you have been called, (Eph. 4:1).

There is one body and one Spirit, just as also you were called in one hope of your calling; (4:4).

List some ways in which we've seen how God identifies believers as one or united.

What does Paul encourage the Ephesians to do in 4:1?

The word "worthy" meant to weigh something so as to match or balance it to something else. To what should our walk match or be in balance?

Calling is a work of God in which He calls people to Himself, to be saved (cf. Rom. 8:30). As part of this salvation, identify some things to which God has called us. What does Paul encourage the Ephesians to do in Ephesians 4:3?

How do verses 4-6 connect to this encouragement?

Do any of the verses about calling listed above fit this encouragement?

What attitudes does Paul indicate are necessary to obeying this encouragement (4:2)?

Is Paul or God asking us to be good by our own might? Why?

How does the list in 4:4-6 help us understand proper motivation for our lives?

ΕΝ ΕΚΕΙΝΗ ΤΗ ΗΜΕΡΑ ΓΝΩΣΘΕ ΟΜΟΙΣ ΟΤΙ ΕΓΩ ΕΝ ΤΩ ΠΑΤΡΙ ΜΟΥ ΚΑΙ ΟΜΕΙΣ ΕΝ ΕΜΟΙ ΚΑΙ ΟΥ ΜΙΝ ΙΩΑΝΝ 14:20 In that day you will know that I am in My Father, and you are in Me, and I am in you. John 14:20

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Therefore I, the prisoner of the Lord, implore you to walk in a manner worthy of the calling with which you have been called, with all humility and gentleness, with patience, showing tolerance for one another in love, being diligent to preserve the unity of the Spirit in the bond of peace. (Eph. 4:1-3).

In the last study, what did Paul call the Ephesian believers to do?

What was the basis

In the above verses, what attitudes or responses are key to living as God calls us to live?

Let's look at each of these attitudes. I'll take them in order but use the New American Standard Bible translation. Your Bible may have a different translation.

The first one is "humility." It is a compound word of "humble" and "attitude." In Philippians 2:3, to what does Paul contrast a humble attitude (mind)?

How does he further describe a humble attitude (Php. 2:3)?

How does this help us preserve the unity of the Spirit (Eph. 4:3)?

The second attitude is "meekness." Meekness describes a powerful animal which is tamed and focused on its master's purpose, as opposed to, for instance, a jumping, wild dog. According to Galatians 5:22-23 (it's the first one in 23), where do we get meekness?

When another brother is planning or thinking about trying to do God's will with the wrong motivation, how should we respond (Galatians 5:26-6:1)?

If another believer wants to argue about the meaning of God's Word, how should we respond (2 Timothy 2:25)?

The third word patience means not getting angry. Where do we get this attitude (Gal. 5:22)?

What is the first quality of love (1 Cor. 13:4)?

What do we need for "endurance and patience" (Col. 1:11)?

The last word "tolerance" means to be able to put up with others and the things they do which might just be different or bother you but aren't necessarily wrong.

What are some situations in which one might have to tolerate another?

1 Cor. 4:12

, 2 Cor. 11:1

, Heb. 13:22

ΕΝ ΕΚΕΙΝΗ ΤΗ ΗΜΕΡΑ ΓΝΩΣΘΕ ΟΜΟΙΟΙ ΟΤΙ ΕΓΩ ΕΝ ΤΩ ΠΑΤΡΙ ΜΟΥ ΚΑΙ ΟΜΕΙΣ ΕΝ ΟΜΙΝ ΚΑΙ ΟΥ ΜΙΝ ΙΩΗΝ 14:20 In that day you will know that I am in My Father, and you are in Me, and I am in you. John 14:20

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“There is one body and one Spirit, just as also you were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all who is over all and through all and in all.” (Eph. 4:4-6).

4. ONE LORD - While the Bible calls Jesus Christ God in some passages, most commonly it identifies Him as our Lord. What are the two emphases of the title Lord?

1. _____
2. _____

The title Lord occurs 23 times in Ephesians where it refers to Jesus Christ. Where is the location of the body (2:21)?

Where is Paul a prisoner (4:1)? What does this mean for Paul’s perspective on his physical situation?

So who is truly in charge of Paul?

Who is truly in charge of the body of Christ and how might this affect the way believers relate to one another?

5. ONE FAITH - Do Jews and Gentiles believe different things for salvation today?

How does this unite believers?

6. ONE BAPTISM - How are some ways in which the misunderstanding of baptism affects unity among believers?

Do Christians agree about water baptism?
Paul is not referring to water baptism here, but the baptism by the Spirit (cp 1 Cor. 12:13).
Where does the Spirit baptize us?

How does this promote unity between believers?

7. ONE GOD EVEN FATHER - Identify the three relationships of the Father and how each one connects believers. I understand “all” to refer to believers.

He is _____ all *believers*

He is _____ all *believers*

He is _____ all *believers* (some Greek manuscripts contain the words “in you all.”)

Read the following and identify which of the above relationships is indicated.

1 John 3:9 -

2 Peter 1:3-4 -

1 Corinthians 12:6

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“But to each one of us grace was given according to the measure of Christ’s gift.” (Eph. 4:7).

“But to each one of us grace was given according to the measure of Christ’s gift.” (Eph. 4:7). In the last study we saw that the One God even Father is **over** all, **through** all, and **in** you all.

“**Through** all” refers to the Father’s indwelling work through all believers (cp 1 Cor. 12:6).

What is the subject of 1 Corinthians 12:4-7?

How does Ephesians 4:7 support this same subject?

The subject of gifts may be expressed by the Greek words *dōrea* - “gift,” *charisma* - “thing from grace,” sometimes translated “grace gifts,” and *pneumatika* - “thing of the Spirit” or “spiritual.”

How many of us received a gift (4:7)?

From whom do we receive gifts (4:8)?

Part of this verse is a quotation from Psalm 68:18. The words “He gave gifts to men” are not part of the quotation but a play on the original wording.

When did Christ give these gifts (4:8)?

1 Corinthians 12:10 states that the Spirit distributed the gifts as He determined. While the Spirit gives the gift, Christ as Lord directs which gifts the Spirit gives for ministry in the body.

List four of the gifts He gave (Eph. 4:11).

Identify the role of two of these gifts from 2:20.

In 4:12, “ministry” has no definite article, so it does not refer to a single specific ministry. To what does it refer and how does it relate to Christ giving gifts?

How do the four gifts in 4:11 contribute to believers doing ministry?

The word “equipping” or “equip” means to adjust or supply one for action. How might this affect individual believers using their gifts?

EN ΕΚΕΙΝΗ ΤΗ ΗΜΕΡΑ ΥΠΟΥΣΤΕΘΕ ΟΜΑΙΣ ΟΤΙ ΕΓΩ ΕΝ ΤΩ ΠΑΤΡΙ ΜΟΥ ΚΑΙ ΟΜΕΙΣ ΕΝ ΕΜΟΙ ΚΑΘΩ ΕΝ ΟΥΜΙΝ JOHN 14:20 In that day you will know that I am in My Father, and you are in Me, and I am in you. John 14:20

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“But to each one of us grace was given according to the measure of Christ’s gift.” (Eph. 4:7).

In the last study we began to look at gifts. Each believer has a gift and that gift relates to a role each has in the body of Christ. Therefore, this is an “in Christ” truth.

What is a goal of our gifts according to the last phrase of Ephesians 4:12?

How is that goal expressed in the first part of 4:13?

How many will arrive according to this verse?

Paul uses three related expressions in 4:13:

- The full experiential knowledge of the Son of God.
- A mature man
- The full measured height of the Christ

These three each say something different, but how are they related in this context?

In 4:14, the word “doctrine” refers to doctrine which we accept as true but it does not have application for our conduct. So what is the problem?

How do gifts help achieve this goal (4:14)?

In 4:15, translators have added the word “speaking” to express what they think Paul means. But the word “truth” is a participle “truthing.” Without the word “speaking” what does this verse mean?

How does this verse address the problems among believers?

Who is the head?

What relationship is this to Him?

Where does the supply for the members of the body come from (4:16)?

How does that supply get from Him to us?

What does that mean for how we relate to other believers in the body?

EN ΕΚΕΙΝΗ ΤΗ ΗΜΕΡΑ ΥΝΩΣΘΕ ΟΜΟΙΣ ΟΤΙ ΕΓΩ ΕΝ ΤΩ ΠΑΤΡΙ ΜΟΥ ΚΑΙ ΟΜΕΙΣ ΕΝ ΕΜΟΙ ΚΑΓΩ ΕΝ ΟΥΜΙΝ JOHN 14:20 In that day you will know that I am in My Father, and you are in Me, and I am in you. John 14:20

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“Now having gifts differing according to the grace given to us, ...” (Rom. 12:6).

In the previous studies, we have looked at God’s giving believers a special ability to serve in the body of Christ. Sometimes the Bible calls it “spiritual” sometimes, “gift” and here “grace gift.”

According to 12:6, what is the standard of (according to) this grace gift?

Do all have the same gift according to this verse?

How do we know this?

Into what two categories does Peter divide the gifts (1 Pet. 4:10-11)?

Identify the gifts listed here and a necessary area of service or character for each. (12:6-8)



Note that in 12:7, “ministry” is simply common service. The focus of teaching is the Greek *didaskalia* emphasizing truth which we do not practice. This may distinguish the teacher from the pastor-teacher in Ephesians 4:11. “Rule” in 12:8 meant to “stand before” for the purpose of putting people in order, that is, to assign work to them. We sometimes translate it organization. The character attached to it emphasizes “staying at it” or “getting to it.”

Identify the gifts Paul lists in 1 Corinthians 12. Identify only those we have not already noted.

- 12:8 -
- 12:9 -
- 12:10 -
-
-
- 12:28 -

“⁸ Love never ends. As for prophecies, they will pass away; as for tongues, they will cease; as for knowledge, it will pass away. ⁹ For we know in part and we prophesy in part, ¹⁰ but when the perfect comes, the partial will pass away.” (1Cor. 13:8-10).

Scripture indicates that some of these gifts served a temporary purpose as signs while the apostles and prophets laid the foundation of the Church. Some of these gifts still function today for our continued maturing or finishing. Some were for the start others the end.

Identify the three gifts in 1 Corinthians 13:8-10 which will cease.

What does this verse indicate might be the cause of their cessation?

The Greek word for “perfect” means complete or mature. What other adjective in these verses contrasts to “complete” or “mature”?

What is partial in these verses?

We understand prophecy as a gift, but knowledge is tricky. Many think this is just having knowledge. But this word emphasizes knowledge by or with experience. It is not mere knowledge of facts, but knowledge about what to do.

As an example, read Ephesians 5:22 and 25. What are wives and husbands supposed to do toward each other?

We know this because the Bible tells us. How did New Testament believers know this before Paul wrote these verses?

Where does God tell us all we need to know?

“Perfect, complete, or mature” does not mean “the Bible” specifically, but “the prophecy” and “knowledge” in the Bible. So when did we get the perfect, complete, or mature prophecy and knowledge?

What happened when the perfect, complete, or mature form of prophecy and knowledge came?

EN ΕΚΕΙΝΗ ΤΗ ΗΜΕΡΑ ΥΨΩΣΘΕ ΟΜΟΙΩΣ ΟΤΙ ΕΓΩ ΕΝ ΤΩ ΠΑΤΡΙ ΜΟΥ ΚΑΙ ΟΜΕΙΣ ΕΝ ΕΜΟΙ ΚΑΘΩΣ ΕΝ ΟΥΜΙΝ JOHN 14:20 In that day you will know that I am in My Father, and you are in Me, and I am in you. John 14:20

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“So tongues are a sign not for believers but for unbelievers, while prophecy is not for unbelievers but for believers.” (1 Cor. 14:22).

In the last study, we saw that some of the gifts God has given will cease. They will cease because they will be unnecessary. The gifts only provided partial prophecy and knowledge. But when God’s Word for us was finished, then those gifts became unnecessary.

The word “pass away” [ESV], “done away” [NASB, NKJV], or “disappears” [NIV] translate a verb meaning to “make idle.” The completed form of knowledge and prophecy makes the partial idle because we don’t need a partial version if we have the whole version. To be clear, God has more knowledge and prophecy He will reveal in the future, but He has revealed for us, all we need to know now.

In 1 Corinthians 13:8, notice that different words describe what happens to prophecy, tongues, and knowledge. The same verb is used for prophecy and knowledge but a different verb is used for tongues.

What was the purpose of tongues (1 Cor. 14:22)?

Just to be clear, to whom was tongues a sign?

From whom did we first hear about our great salvation (Heb. 2:3)?

What did God do so we would know the message of our great salvation is genuine (Heb. 2:3-4)?

How does this relate to the gift of tongues?

So why would gifts such as tongues cease when the gifts or prophecy and knowledge would become unnecessary?

This same reason explains why other gifts ceased.

All Christians do not agree on this matter, but other “miraculous” gifts served to confirm God’s new revelation. Once that revelation was complete, those miraculous gifts ceased.

εν εκεινη τη ημερα γνωσεσθε υμεις οτι εγω εν τω πατρι μου και υμεις εν εμοι καγω εν υμιν John 14:20 In that day you will know that I am in My Father, and you are in Me, and I am in you. John 14:20

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“¹¹ And He personally gave some to be apostles, some prophets, some evangelists, some pastors and teachers, ¹² for the training of the saints in the work of ministry, to build up the body of Christ” (Eph. 4:11-12).

In review, 4:11 lists four of the many gifts Christ gave to the body of Christ. According to 4:12, what was the purpose of those gifts?

What problem do our English versions cause by translation “the work of ministry” in 4:12?

What is a simple definition of “ministry”?

To what does “ministry” refer?

Identify the goal of ministry in the last phrase of 4:12?

Is this accomplished only by the four above gifts? Consider 4:16.

Identify the three long-term goals for the exercise of our gifts in 4:13?

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“The Faith” is the collection of God’s promises that make up our Christian life. Do we all agree on what makes up our Christian life?

So how might the use of our gifts contribute to this unity?

“Knowledge” is *epignōsis* from *gnosis* - “knowledge with experience.” It emphasizes a **fuller** knowledge with experience.

Do we all fully know God’s Son in our experience? Explain?

So how might the use of our gifts contribute to this unity?

The last phrase applies a metaphor for a person becoming full-grown to the body of Christ. How do the gifts work in to this goal?

ΕΝ ΕΚΕΙΝΗ ΤΗ ΗΜΕΡΑ ΓΝΩΣΘΕ ΟΜΑΙΣ ΟΤΙ ΕΓΩ ΕΝ ΤΩ ΠΑΤΡΙ ΜΟΥ ΚΑΙ ΟΜΕΙΣ ΕΝ ΕΜΟΙ ΚΑΘΩ ΕΝ ΟΜΙΝ ΙΩΑΝΝ 14:20 In that day you will know that I am in My Father, and you are in Me, and I am in you. John 14:20

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“¹¹ And He personally gave some to be apostles, some prophets, some evangelists, some pastors and teachers, ¹² for the training of the saints in the work of ministry, to build up the body of Christ” (Eph. 4:11-12).

Read 4:14. Identify some problems believers may have?

Review 4:12-13. In one word, what might we say is the goal of using our gifts?

So, while 4:14 may refer to any errors, what is likely the nature of these errors?

The term “child” translates the Greek noun *nāpios* and describes a child who cannot yet accurately convey what they wish to say. Think about a young preschool or grade school child. In this context, what is the danger to such people?

Does the description of error imply it is accidental or intentional and why?

As opposed to deceit and men’s selfish errors to divide the body, how does Paul tell us we should live (4:15)?

The words “speaking the truth” is only a Greek participle which we could translate “truthing.” However, the meaning is unclear. Paul could easily have said “speaking...” but he did not. Therefore, “truthing” involves more than just speaking, but living truth. In this context, what might be included?

Can we be truthful but harsh?

What quality tempers how we use truth?

This is still about all New Testament believers being part of one body in Christ. What in verse 15 reminds us that this is still about the body?

In the picture of the “body,” every believer is a part. How does 4:16 contribute to practical unity, and how does this fit the idea of living truth?

ΕΝ ΕΚΕΙΝΗ ΤΗ ΗΜΕΡΑ ΓΝΩΣΘΕ ΟΜΟΙΟΙ ΟΤΙ ΕΓΩ ΕΝ ΤΩ ΠΑΤΡΙ ΜΟΥ ΚΑΙ ΟΜΕΙΣ ΕΝ ΕΜΟΙ ΚΑΙ ΟΥ ΜΙΝ ΙΩΑΝΝ 14:20

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“and to put on the new self, created after the likeness of God in true righteousness and holiness.” (Eph. 4:24).

List some of the qualities that describe how Gentiles walk (4:17-19)?

By “walk” Paul means -

By Gentiles he means -

In this context about unity in the body of Christ, how might these qualities affect unity?

What had the Ephesians learned that was different than this former way of life (4:20)?

In the Greek we have “the Christ” but what in 4:21 tells us this is the person of Jesus?

How were we “taught by him”? (see 4:11)

In 4:22 and 24 “self” is “man.” It does not refer to an old or new version of you or me, but to who we all were in Adam and who we all are now in Christ the one new man as seen in 2:15.

What verb in 4:24 helps us know this is about the new man?

How do we put off and put on? (cf. Col. 2:20; 3:1-2).

With this in mind, how might we explain Paul’s charge to be renewed by means of the spirit of your mind (4:23)?

Identify two qualities that are true of the new man (4:24)

Compare this to 1 Corinthians 1:2, 30. Where are these qualities true of us?

EN ΕΚΕΙΝΗ ΤΗ ΗΜΕΡΑ ΓΝΩΣΘΕ ΟΜΟΙΟΙ ΟΤΙ ΕΓΩ ΕΝ ΤΩ ΠΑΤΡΙ ΜΟΥ ΚΑΙ ΟΜΕΙΣ ΕΝ ΕΜΟΙ ΚΑΘΩ ΕΝ ΟΥΜΙΝ JOHN 14:20 IN THAT DAY YOU WILL KNOW THAT I AM IN MY FATHER, AND YOU ARE IN ME, AND I AM IN YOU. JOHN 14:20

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“Wherefore, putting off the Lie, let each one speak truth with his neighbor, because we are members of one another.” (Eph. 4:25).

Let’s look at **the Truth** and **the Lie**. This will help us understand our verse. How does 1 Thessalonians 1:9 describe God?

What does the man of lawlessness claim for himself (2 Thess. 2:3-4)?

Those who do not believe the Truth are judged by believing the Lie (2 Thess. 2:11-12). God had revealed His anger against mankind who suppress the Truth (Rom. 1:18). How did they suppress the Truth according to 1:23?

So, we can say that the Truth is that only God is the true God. Only God can save us. The Lie is that created beings can replace God and do what only God can do.

What has been Paul’s main concern for the Ephesians (4:3)?

Who is the “new man” in 4:24?

In 4:25 “falsehood” or “lying” is “the Lie.”

What is the reason for speaking truth with each other (4:25)?

What in this context would be “the Lie”?

Why would this be “the Lie”?

What would be truth in this context? Note, it is “truth” not “the truth.”

EN ΕΚΕΙΝΗ ΤΗ ΗΜΕΡΑ ΥΠΟΥΣΤΕΘΕ ΟΜΟΙΟΣ ΟΤΙ ΕΓΩ ΕΝ ΤΩ ΠΑΤΡΙ ΜΟΥ ΚΑΙ ΟΜΕΙΣ ΕΝ ΕΜΟΙ ΚΑΘΩ ΕΝ ΟΥΜΙΝ JOHN 14:20 IN THAT DAY YOU WILL KNOW THAT I AM IN MY FATHER, AND YOU ARE IN ME, AND I AM IN YOU. JOHN 14:20

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“Be kind to one another, tenderhearted, being gracious with yourselves, as God in Christ has been gracious with you.” (Eph. 4:32).

Review 4:1-3: what is our responsibility?

Read Ephesians 4:25-31. List the negative attitudes and actions Paul calls us to avoid.

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How might these attitudes and actions affect our responsibility?

In this context, from whom would we be stealing?

How does Paul’s answer to stealing relate to our being in Christ with other believers?

In 4:29, the word “corrupt [unwholesome, evil, foul] talk” means “rotten within.” In the context of the body of Christ, what kind of talk does Paul warn us to avoid?

How does the last half of 4:29 explain the way we should relate to others?

In this context, what would “grieve” the Holy Spirit?

Why? (Reread 4:3).

What or who is the object of the attitudes and actions in 4:31?

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“Be kind to one another, tenderhearted, being gracious with yourselves, as God in Christ has been gracious with you.” (Eph. 4:32).

Review 4:3, 25-31: identify the goal and the problem.

Identify the three attitudes or actions Paul encourages us to have in 4:32.

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-
-

Though our English Bibles, such as the ESV, have “one another” twice in this verse, the Greek has two distinct pronouns. The first is *allālos* and the second is *heautos*. The first is properly “one another” and indicates activity among members of a group. The second refers to actions done to one’s self, for one’s self, or with some personal connection or interest, so “yourselves” better represents this pronoun.

Note the use of the pronoun *heautos* in 5:27-29, “so that he might present the church to **himself** in splendor, without spot or wrinkle or any such thing, that she might be holy and without blemish. ²⁸ In the same way husbands should love **their** wives as **their own** bodies. He who loves **his** wife loves **himself**. ²⁹ For no one ever hated **his own** flesh, but nourishes and cherishes it, just as Christ does the church.”

Does “one another” make sense in any of these? Why?

Note in Philippians 2:3-4 “Do nothing from selfish ambition or conceit, but in humility count **others** [*allālos*] more significant than **yourselves** [*heautos*]. ⁴ Let each of you look not only to his **own** [*heautos*] interests, but also to the interests of others.”

Do these pronouns have a different sense from each other in this context?

So, we need to figure out what Paul means in Ephesians 4:32 about being gracious with ourselves.

On what does Paul base our being gracious with ourselves?

Where exactly is that?

List some examples from Ephesians.

How would being gracious with ourselves affect our ability to be kind and compassionate to one another?

Why do we often lack kindness and compassion for others?

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“And do not get drunk with wine, for that is not saving, but be filled with the Spirit,” (Eph. 5:18).

The word “be filled” is related to other statements about filling and fullness in Ephesians.

Identify to what fullness or filling refers in each of the following passages (read context).

1:23 -

3:18-19 -

4:10f -

4:13 -

3:19 and 4:10 may need more explanation.

Review the two possible meanings for the title “the Christ.”

- 1.
- 2.

In 3:17 and 3:19, which meaning do you think Paul intends?

Why?

If “the Christ” refers to Jesus Christ as Head along with His body, identify the reference of the words filling and fullness.

In 4:10 what is Christ filling?

Read 4:16, 25; 5:30. To what do the words “part” and “members” refer?

Put this together with 4:10. What is meant by Christ filling “all things”?

So, if we are reading Ephesians from the beginning, before we get to 5:18, what have we learned about filling?

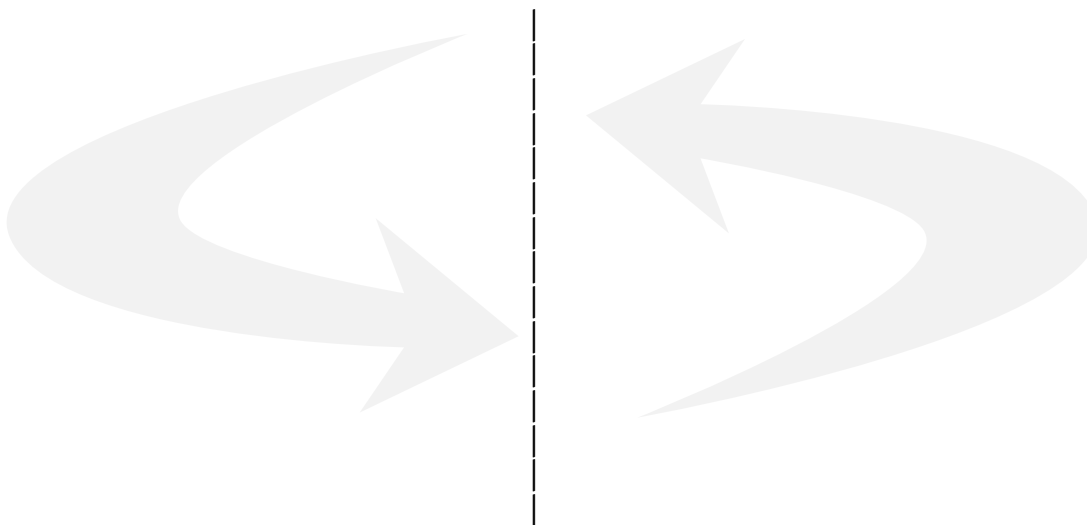
“And do not get drunk with wine, for that is dissipation, but **be filled** with the Spirit, **19 speaking** to yourselves in psalms and hymns and spiritual songs, **singing** and **making melody** with your heart to the Lord; **20 always giving thanks** for all things in the name of our Lord Jesus Christ to God, even the Father; **21 and submitting** to one another in the fear of Christ.” (Eph. 5:18-21).

In this verse the main verb is “be filled.” It is followed by five participles (A participle is like a verb and an adjective in one and often ends in -ing). The main verb and participles are highlighted in the above verse.

Identify the participles in column one.

Column 1

Column 2



Now let's look at Colossians 3:16-17. “**Let** the word of Christ **dwelt** in you richly, **teaching** and **admonishing** yourselves in all wisdom with psalms and hymns and spiritual songs, with grace **singing** in your hearts to God. **17** And whatever you do, in word or deed, everything in the name of the Lord Jesus, **giving thanks** to God the Father through him.”

Identify the participles from these verses, in column two. Try to see if you can match them to the ones in column one.

Read Colossians 3:18. To what does it parallel in Ephesians 5:18ff?

How do the first two participles in Colossians 3:16 expand on the first one in Ephesians 5:19?

What does Paul tell the Colossians to do (main verb) and how does that parallel his instruction to the Ephesians in 5:18?

“Let the word of Christ dwell in you richly, teaching and admonishing yourselves in all wisdom with psalms and hymns and spiritual songs, with grace singing in your hearts to God. 17 And whatever you do, in word or deed, everything in the name of the Lord Jesus, giving thanks to God the Father through him.” (Col. 3:16-17).

“and have put on the new man who is being renewed to a true knowledge according to the image of the One who created him — 11 in which there is no Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, slave and freeman, but Christ is all, and in all.” (Col. 3:10-11).

How does Paul state that the new man came into existence? (what word describes this?)

Review Ephesians 2:15-16. What did He create?

How does this parallel Colossians 3:10-11?

What does Paul mean by “no Greek and Jew...” and so on in Colossians 3:11?

What does that mean for our identity today?

How does Christ Himself give identity or character to this new man (3:11)?

Sometimes, Paul gives the one new man in Ephesians 2:15 a name or title? What is it?

Explain how Paul could apply this very special title to the one new man?
This means that the body takes its identity from Jesus Christ as head.

So, in the context of Colossians 3:16, what might Paul be encouraging the Colossians to be doing?

Does it fit the context?

Does it fit the need expressed in the Colossian letter? cp 2:16-17 (“substance” is “body”), 18-19?

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Finally, be strong in the Lord and in the strength of his might. ¹¹ Put on the whole armor of God, that you may be able to stand against the schemes of the devil. (Eph. 6:10-11).

This study demonstrates the connection between the armor of God and who we are in Christ.

Where do we get or find this strength? (6:10).

According to Ephesians 3:16, where do we receive this strength?

How might we define “inner man”?

Why do we need this strength? (6:11)

What does Paul mean when he tells us that we are not wrestling with flesh and blood? (6:12)

So, who are we wrestling with? (6:12)

With whom in 6:11 are these connected?

Let’s look at some of the Devil’s schemes or methods. In the following passages identify what the Devil tempts people to do.

Acts 5:4-6 -

2 Corinthians 11:3

Heb. 2:14-15 -

Ephesians 4:27-28 -

Ephesians 4:29; Matthew 26:69-75 (Luke 22:31) -

1 Timothy 5:13-15 -

1 Timothy 3:6 -

James 3:8-15 -

2 Timothy 1:7;

Consider the whole letter to the Ephesians and identify some methods Satan used with them.

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14 Stand therefore, having fastened on the belt of truth, and having put on the breastplate of righteousness, 15 and, as shoes for your feet, having put on the readiness given by the gospel of peace. 16 In all circumstances take up the shield of faith, with which you can extinguish all the flaming darts of the evil one; 17 and take the helmet of salvation, and the sword of the Spirit, which is the word of God. (Eph. 6:14-17)

Truth requires us to recognize the temptation from the Devil, that he is the source of the problem, and that God can give us the ability to stand against Devil and not do His will.

Righteousness: Who is our righteousness (1 Cor. 1:30)?

When Satan wants us to think pride is justified or that we can accomplish something without God, how might this adjust our thinking?

Peace: Who is our peace (Eph. 2:13-15)?

How is He our peace?

Is this part just “peace”?

What does that mean for us?

When Satan want us to think about all the reasons we don't need other believers or are justified in treating them poorly how might this adjust our thinking?

Faith: What can we do through the faith (Eph. 3:12)?

Does Satan want us to talk to God?

Does he want us to think we can talk to God?

So how can this part of the armor adjust our thinking?

Salvation: What attitude of God makes salvation available to us (Eph. 2:5, 8)?

How might this help correct our pride?

How might this help us think differently about other believers?

Utterance of God (Word is not *logos* but *rhēma* an utterance): What does God utter about us (1:3)?

Does Satan want us to remember what God says about us in Christ?

What kinds of things does the Devil want us to focus upon?

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