

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

Intro: In *chapter 1*, Paul lists God’s spiritual blessings for us and then prays that we might be able to comprehend them. In *chapter 2* Paul explains the spiritual blessing of the forgiveness of sins and the redeeming work of Jesus on the Cross.

—“...dead in trespasses and sins...” (Eph. 2:1)

—Paul is specifically addressing Gentiles—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.

—The Jews considered us the “Uncircumcision”, they had circumcision by human hands eight days after their birth as called for in the Covenant.

—We had no part in the Old Testament Covenant.

—We were also “...without Christ” (Eph. 2:12).

—Not part of the nation of Israel which meant we were not included in the covenant—“strangers from the covenants of promise,” (Eph. 2:12)

—We Gentiles were completely without “hope and without God in the world.” (Eph. 2:12)

—Our lives were stuck in a completely hopeless state (Eph. 2:2)

—“walked according to the course of this world,” (Eph. 2:2)—This is far more insidious than it sounds because it means that our lives were dictated by the current thinking of the world around: it was all that we knew.

—We were completely under the dominion of the evil power in this world—“according to the prince of the power of the air, the spirit who now works in the sons of disobedience,” (Eph. 2:2)

—Ruled by “the lusts of our flesh, fulfilling the desires of the flesh and of the mind” (Eph. 2:3)

—Just being alive brought us under the wrath of God—“by nature children of wrath” (Eph. 2:3)

—We lived under the state of condemnation, waiting only for the sentence to pass—The sentence was death!

—The Greek word translated “**wrath**” is ὀργή orgē which is a mental bent, impulse; anger, God was set on our destruction.

—Do you see what Paul is doing, he has shown us the wonder of the spiritual blessings we have in Christ, and then he shows us the horrid state we were living in, just waiting to be destroyed.

—**Eph. 2:4–5** “But God, who is rich in mercy, because of His great love with which He loved us, even when we were dead in trespasses, made us alive together with Christ (by grace you have been saved),”

—“**But God...**” intervened, His mercy and grace saved us from deserved death.

—“**Mercy**” (ἔλεος eleos) is to show kindness or concern for someone in serious need.

—“**Grace**” (χάρις charis) a favorable attitude toward someone.

—Not only did He save us, but He “**made us sit together in the heavenly places in Christ Jesus,**” (**Eph. 2:6**)

—Paul first writes “**raised us up together**” which means when Christ rose from the dead, we were there with Him and we also rose from death.

—The act of “**sitting**” theologically means completion; we see when Jesus sat down at the right hand of God—**Heb. 1:3** “when He had by Himself purged our sins, **sat down** at the right hand of the Majesty on high”.

—Our salvation is secure in heaven because He, “made us sit together in the heavenly places in Christ Jesus,” (**Eph 2:6**)

—We were raised up from our sin death and given opportunity for new life.

—Still facing life on earth where Satan reigns, we live with Christ as part of His kingdom.

—We live in an alien kingdom of darkness and evil, but not part of that kingdom—**1 Peter 2:11** “Beloved, I urge you as aliens and exiles to abstain from the desires of the flesh that wage war against the soul.”

—But we have the promise awaiting us of a future—“To him who overcomes I will grant to sit with Me on My throne, as I also overcame and *sat down* with My Father on His throne.” (**Rev. 3:21**)

—His grace so powerfully worked in us, that He even gave us the faith to believe—**Eph. 2:8–9** “For by grace you have been saved through faith, and that not of yourselves; it is the gift of God, not of works, lest anyone should boast.”

—**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.”

—“Workmanship” (ποίημα *poiema*) is not just a result of effort or labor; it is a result of God’s artistic skill and craftsmanship made possible in Christ Jesus.

—God has prepared a path of good works for Christians which He will bring about in and through them while they walk by faith.

—God creates desires and longings in us, and then leads us on the path to fulfill those things.

—God does a good work through us as we are faithful and obedient to Him.

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

—The phrase “But now in Christ Jesus” v. 13 are an anthesis of the opening words of v. 12 “at that time you were without Christ”.

—“by the blood of Christ”—There is an important theological word propitiation which means that God is appeased (satisfied) by an offering giving by the offending party (humanity).

—But there is nothing we can offer God to pay for our sin so God Himself has provided the only means through which His wrath can be appeased and sinful man can be reconciled to Him.

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—In the New Testament, the act of propitiation always refers to the work of God and not the sacrifices or gifts offered by man.

—There is no service, sacrifice, or gift that man can offer that will appease the holy wrath of God or satisfy His perfect justice.

—The only satisfaction, or propitiation, that could be acceptable to God and that could reconcile man to Him had to be made by God.

—For this reason God the Son, Jesus Christ, came into the world in human flesh to be the perfect sacrifice for sin and make atonement—**Heb. 2:17** “Therefore, in all things He had to be made like His brethren, that He might be a merciful and faithful High Priest in things pertaining to God, to make propitiation for the sins of the people.”

—**Rom. 3:24–25** “being justified freely by His grace through the redemption that is in Christ Jesus, whom God set forth as a propitiation by His blood, through faith”

—Christ through the propitiation given by Him, has also abolished all distinction between Jew and Gentile—**Eph. 2:19** “Now, therefore, you (Gentiles) are no longer strangers and foreigners, but fellow citizens with the saints and members of the household of God.”

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