



# EPHESIANS



## Lesson 3: Chapter 1:15-23: Chapter 2

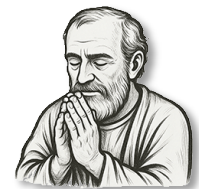
### CHAPTER 1

The next section of Chapter 1 is a prayer for Spiritual Growth. It is one of two prayers in the entire Epistle; the other is in Chapter 3 (Eph. 3:14-21).



**Eph. 1:15,16]** *Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, Cease not to give thanks for you, making mention of you in my prayers;*

The prayer life of the believer should include concerns for the brethren (other believers). Paul petitioned for those already saved. All great men of the Bible were men of prayer: Moses, David, Elijah, Daniel... Paul... Christ... James. Paul's prayers were examples where he expressed gratitude, prayed for people by name, exhorting, diligence, and priorities.



**Eph. 1:17]** *That the God of our Lord Jesus Christ, the Father of glory, may give unto you the **spirit of wisdom and revelation** in the knowledge of him:*

The Holy Spirit is the Spirit of wisdom (Isa 11:2) and revelation (1 Cor 2:10). Here, revelation deals with the imparting of knowledge; wisdom, with the proper use of it in our lives.



**Eph. 1:18]** *The **eyes of your understanding** being enlightened; that ye may know what is the hope of his **calling**, and what the riches of the glory of his **inheritance** in the saints,*

"The eyes of your understanding..": literally it reads, "the eyes of your heart" (not your mind).



*That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. Rom. 10:9-10*

Paul's Three Petitions (v. 18)

① The hope of His calling v.18.




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- ② His inheritance v.18 : His inheritance in the saints; We are looked upon as a treasure of incomparable worth! (Mt 13); a heritage (v. 11); a people for God's own possession (Titus 2:14; 1 Pet 2:9).
- ③ Exceeding greatness of His power V.19. What is the greatest exhibition of His power? Creation? Or **Resurrection**? Triumph over the very "hosts of darkness"!

In v. 18 Paul says, "...*his inheritance in the saints*" = We are Jesus' inheritance! John 17: repeated references to "*those whom Thou hast given Me.*" We are ① His body (Eph 1:22-23), ② building (2:19-22), and ③ bride (5:22-23). We are "*joint-heirs with Christ*" (Rom 8:17). He cannot claim His inheritance apart from us! [the hope of His calling?..]

 **Eph. 1:19]** *And what is the **exceeding greatness of his power** to us-ward who believe, according to the **working of his mighty power**,*

"...*working on his mighty power...*" is the exceeding (intense) greatness of His power (dunameos)—dynamite power) to usward who believe, according to the working (energeian)—the energizing) of the strength of His might. How great is that dynamite power, that energizing strength?



 **Eph. 1:20]** *Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places,*


It is powerful enough to raise Christ from the dead—a tremendous power. Not only is it resurrection power, but it is also the power that set Christ at God's right hand, and that is ascension power. Ascension (vs. Christmas and Easter...) "*That I may know him, and the power of his resurrection*" (Phil 3:10).

#### At the Right Hand of God


- A place of distinction (Heb 1:3)
- of privilege (Heb 1:13)
- of power (Mt 26:64)
- of delight (Ps 16:11)
- of dominion (1 Pet 3:22).



There must be a spot in the heavens where his glorified body exists, in immediate contact with some manifestation of the glory of the Father. There, Stephen saw Him; from there He came to meet Saul on the way to Damascus; His promise to His people is "Where I am, there shall ye be also" (Jn 14:3).

 **Eph. 1:21]** *Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come:*

Ranks of angels... (Rom 8). Titles of those spiritual powers venerated by the Gnostics, opposed by the Apostle (Col 1:16), and dealt with in the armor of Chapter 6. The dark side: Dan 10...et al.

 **Eph. 1:22, 23]** *And hath put all things under his feet, and gave him to be the head over all things to the church, Which is his body, the fulness of him that filleth **all in all**.*

"...*all in all*...is quoted from Psalm 8:6 and explicitly linked to Christ (Heb 2:5-10). His Headship is not exercised yet (Heb 2:8), but is the Ultimate Goal (1 Cor 15:20-28).



*Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him. Heb. 2:8*

What follows: God knew Adam would blow it, and that it would lead to this entire drama of redemption... Why did God bother? (Chapter 2). That sets the stage for the preparation for the Mystery of the Church revealed for the first time in the Bible in Chapter 3.

## CHAPTER 2

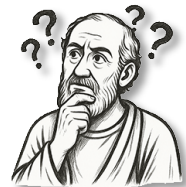
Theological Epistemological Reflexivity is just a fancy way of saying we should think about how we come to know and understand the truth about God. Everyone reads the Bible through certain “glasses” — our religious traditions, personal experiences, culture, and opinions — and those can blur what God is really saying. Reflexivity means taking a step back and asking, “Am I seeing this clearly, or through my own filters?” When we do that, and let Scripture interpret itself instead of our assumptions, God’s truth comes into sharper focus — just like removing tinted glasses to see the words clearly.



### Paradox Resolution

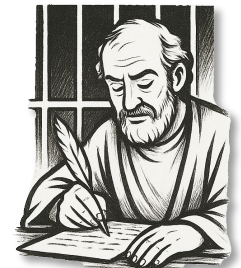
An apparent contradiction may be nothing more than the insertion of an assumed constraint which, once removed, quickly yields its resolution.

Lesson: “Think outside the box” of your own self-imposed presumptions...



### Ephesians 2

- **We Are Raised and Seated on the Throne 2:1–10**
  - What we were vv. 1–3
  - What God did vv. 4–9
  - What we are now v. 10
- **We Are Reconciled & Set into the Temple 2:11–22**
  - What the Gentiles were vv. 11–12
  - What God did vv. 13–17
  - What the Gentiles and Jews are now vv. 18–22



**(All are a preamble to the astonishing disclosures in Chapter 3)**

Chapter 1 emphasized our possessions in Christ; Chapter 2 emphasizes our position in Christ. Your position determines your possessions and authority. Incidentally, Paul was a prisoner when he wrote this letter!

The power that raised Christ from the grave and crowned Him with glory and honor... is that same power that now works in our own lives, raising us from spiritual death and seating us in Christ in the heavenlies!

We open Chapter 2 with spiritual corpses in Death Valley. Man’s problem is that he is “out of harmony with his environment”, meaning he is alienated from the life of God (Eph 4:18).

## Genesis Chapter 1

- 1) A scene of desolation, chaos, and ruin: Gen 1:2a → Eph 2:1-3
- 2) The introduction of divine power: Gen 1:2b → Eph 2:4
- 3) The creation of new life: Gen 1:3-31 → Eph 2:5-22

The Earth **had become** without form and void...  
Gen. 1:2a



**Eph. 2:1] And you hath he quickened, who were *dead in trespasses and sins*;**

“And...” shows us this is a continuation of Chapter 1, where Paul was talking about Resurrection power. Humans were “...*dead*” or lifeless due to trespasses and sins. “...*trespasses*” are a violation of known law, and “...*sins*” are falling short of God’s perfection.

### Death = Separation.

- **Physical death:** separation of the soul from the body (James 2:26).
- **Spiritual death:** alienated from the life of God, eternal separation (Eph 4:18,19)
  - The “Second Death” (Rev 2:11; 20:6, 14).
  - The unbeliever is not sick: he is dead.
    - He does not need resuscitation; he needs resurrection (1 Tim 5:6).
    - A corpse does not hear the conversation going on in the funeral parlor (cf. Mt 13:13. An unbeliever cannot grasp spiritual things without spiritual resurrection.



**Eph. 2:1] Wherein in time past ye walked according to the course of this world, according to *the prince of the power of the air*, the spirit that now worketh in the children of disobedience:**

“...*the prince of the power of the air*” is Satan. Also, there is a pun here in that “...*the power of the air*” implies that Satan, who is the god of the world, controls that domain. The role of the media is to fairly and in an unbiased fashion inform the people (electorate) of the news. It is astonishing to see the deceit, bias, nuanced wording, withheld truth, and, in most cases, blatant editorialization that has taken over ALL mainstream news outlets. Bottom line: The media shapes opinions, rather than informs. Doesn’t the flagrant disregard for truth in our legacy and mainstream public media demonstrate who is actually behind it all?



Since Satan is depraved, he causes the world to meander down a path of deceit, immorality, ungodliness, selfishness, violence, and rebellion. Those that follow him are his ministers that we see referenced as birds (Matt 13:4, 19; Mk 4:4, 15; Lk 8:5, 12; Rev 18:2). The “...*children of disobedience*” or ‘earth dwellers’ or the unsaved, follow the spiritual influences and try to influence (worketh) in and through others.

These “children of disobedience” are energized by Satan to defy, dishonor, and disobey the Lord. The numerous cults are as busy as termites today and have always produced the same results. Thus, they are doomed (Jn 3:18). Their behavior leads to the climactic seventh bowl (Rev 16:17). This explains why the unconverted often stoop to vile forms of behavior lower than that of the animals.





**Eph. 2:3]** *Among whom also **we** all had our **conversation** in times past in the **lusts** of our flesh, fulfilling the desires of the **flesh** and of the mind; and were by nature the **children of wrath**, even as others.*

The term “*conversation*” is an Old English term that means ‘behavior’. By saying “*we*,” Paul is including himself in the mix with everyone else. Paul is saying that we are carnal and self-centered. “...*lusts*” are any desires against the will of God. Basically, that man is corrupt, and those apart from Christ are the “...*children of wrath*” who are condemned and appointed unto death and to judgment. The “*flesh*” is our fallen nature. One is not a horse thief because one steals a horse. One steals a horse because one is a horse thief (Ps 51:5; 58:3).

These few clauses sum up sin and its consequences (Cf. Rom 1 - 3). Man’s three enemies, according to 1 Jn 2:15-17, each of which has a strategy: ❶ the world v.2, ❷ the devil v.2, ❸ the flesh v.3



**Eph. 2:4]** ***But God**, who is rich in mercy, for his **great love** wherewith he loved us,*

“*But God...*” The most significant, eloquent, and inspiring transitions of all literature! The Author: God Himself. No one else could have done it; No one else would have done it. The Source: His love. It is greater to be loved by the mighty sovereign of the universe than by any fellow human being. How great is His “...*great love*”? Examine the price that He paid. It was at Calvary that God displayed His hatred for sin and His love for us sinners (Rom 5:8; Jn 3:16).



**Eph. 2:5]** *Even when we were **dead** in sins, hath quickened us together with Christ.*

We were “...*dead*”, unworthy, unlovely, and separated from God through our trespasses. Yet even then, His love never stopped reaching toward us. You can’t keep Him from loving you, but you can turn from His grace that alone saves. Like sunlight, you can’t keep the sun from shining, but you can refuse to step into the sunlight.



When Christ died, He did so for us and as us. We were made alive, raised up, and seated with Him through His finished work. As Jesus spoke life to the widow’s son, Jairus’ daughter, and Lazarus, His Word still gives life today. Like Lazarus, we were once dead, defeated, and bound in graveclothes, yet called to walk in newness of life—freed and growing by His power.



**Eph. 2:6]** *And hath raised us up together, and made us sit together **in heavenly places in Christ Jesus**:*

“...*in heavenly places in Christ Jesus*” is our position, which is already raised, already delivered, no longer earthbound, and no longer occupied with the trivial and the transient. The word “*places*” was added by the translators, “...*in the heavenlies places in Christ Jesus.*”



**Eph. 2:7]** ***That in the ages to come** he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus.*

Verses 1-7 comprise a single sentence in the Greek. “*That in the ages to come*”, why does Scripture trace such a long, painful crimson thread from Eden to Golgotha?





God's creation displays His infinite power and wisdom, but the cross reveals something creation never could—His infinite love. Through redemption, God demonstrates the depth of His mercy and grace for all ages to come.[The Redemption].

Paul describes the secret behind the drama, “*That in ages yet to come,*” God can demonstrate... (Paul escalates in his description of what God might show or demonstrate)

- His kindness...
- His kindness toward us...
- His grace in His kindness toward us...
- The riches of His grace in His kindness toward us...
- The exceeding riches of His grace in His kindness toward us... We are to testify to His glory, just as His faithfulness to Israel (Ezek 36:19ff).



#### Memory Verse

**Eph. 2:8, 9]** *For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: **Not of works**, lest any man should boast.*

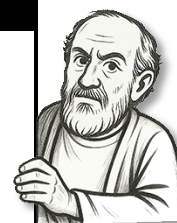
Verses 8, 9, and 10 are the clearest statement of the plan of salvation in the Bible (Cf. Rom 3; Phil 3). It originates with the grace of God. His initiative. Given as a present possession.

The way is through faith: the commitment of a person to “The Person”. Don’t say “I hope to be saved.” If you have put your trust in Christ, **you are saved** (Cf. Phil 1:6).

Salvation can’t be earned: it is the gift of God (2 Cor 4:13; Phil 1:29).

#### “Not of works”: Salvation cannot be earned by:

- |                     |   |
|---------------------|---|
| • Confirmation      | • Holy communion                        |
| • Baptism           | • (Trying to) keep the Ten Commandments |
| • Church Membership | • “Living by the Sermon on the Mount”   |
| • Church attendance | • Being a good neighbor...              |
| • Tithing           | • “Living a moral, respectable” life... |



Man is **not** saved by works. Man is **not** saved by faith + works. Man is only saved by faith alone. Jesus did it all. Any attempt to add to His completed work is blasphemy. It is a finished work (Jn 17:1-4; 19:30). We can add nothing to it (Heb 10:1-14). Salvation is a gift, not a reward. Why? To preclude human boasting (Rom 3:27).

If a man could be saved by works, then Jesus’ prayer(s) in Gethsemane were unanswered (Mt 26:39-44), the death of Christ was unnecessary (Gal 2:21), and man would be his own savior. Yet:



**Eph. 2:10]** *For we are his **workmanship**, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.*

“*Workmanship*” (poiema) is a word that only appears in Romans 1:20 and is used of God’s creation. The handiwork of God, not of ourselves. We are His masterpiece (2 Cor 5:17). Our conversion (salvation) is not the end, it is the beginning (Phil 2:12,13). Works are the fruit, not the root. Works are the consequence, not the antecedent, of our acceptance in Christ. We work because we are saved, not to earn it. Works demonstrate the reality of our faith (James 2:14-26).



## What Kind of Works?

“...which God prepared beforehand.” Our responsibility? To find His Will for us and to obey it. How?

- 1) **Confess** and **forsake** sin as soon as we are conscious of it (1 John 1:9).
- 2) Be continually and unconditionally **yielded** to Him.
- 3) Study the Word of God to discern His will and then to do whatever He tells you to do.
- 4) Spend time in **prayer** every day.
- 5) Respond to opportunities for **service** (as He leads!)
- 6) Cultivate the **fellowship** and **counsel** of other Christians.

Why do we do good works after salvation? To glorify God (Mt 5:16; 2 Cor 9:8; Col 1:10; 2 Tim 3:17; Titus 2:14; Heb 13:16). In the previous ten verses, Paul discussed salvation in general; now he focuses on the work of Christ for the Gentile in particular, his primary ministry.



**Eph. 2:11]** *Wherefore remember, that ye being in time past **Gentiles** in the flesh, who are called **Uncircumcision** by that which is called the **Circumcision** in the flesh made by hands;*

Gentiles were despised. “*Uncircumcision*” is a term of reproach assigned to the Gentiles by the Jews. “*Circumcision*” notes that the Jews were chosen, set apart, merely physical. Circumcision was an outward sign but not an inward reality and not proof of real faith (Rom 2:25-29; 1 Cor 7:19; Gal 5:6; 6:15) of the heart (Rom 2:25-29; Phil 3:2ff; Col 2:11).

Jews enjoyed great privilege before God (Rom 9:4-5). Unfortunately, it led to pride and arrogance. The greatest racial and religious difference the world has ever known was between the Jew and the Gentile. Paul, himself, was a Pharisee, a most exclusive club.

Gentile was a foreigner. Rahab and Ruth were Gentile women saved by God, as was the Sidonian woman (Mk 7:24-30). Since Noah, no covenants were ever made with Gentiles. You and I benefit from the Covenant of Abraham because we were grafted in by faith, and we benefit from that covenant.



**Eph. 2:12]** *That at that time ye 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**:*

Before Christ, the Gentiles were “*aliens from the commonwealth of Israel*”—separated from God and His covenant promises (Eph 4:18; Col 1:21). The Messiah was sent first to Israel (Matt 15:24), though blessings for the Gentiles were always foretold (Isa 11:10; 60:3). To be “*without God in the world*” didn’t mean they were atheists, but that they lived godless lives, unaware of the true and living God. Paul shows this as a spiritual tragedy, refuting the idea that all pagan religions are equally valid.

Humanity once knew God but chose to reject Him (Rom 1:18-23), resulting in a downward spiral—a descent, not ascent—as seen through Genesis 1-11. Then, in Genesis 12, God called Abraham, setting apart Israel so that through them, salvation might come to all nations (John 4:22).



### Predicament Summary: Ephesians 2:12

- |   |                                    |
|---|------------------------------------|
| 1) "Without Christ".                          | 4) "Having no hope".               |
| 2) "Aliens from the commonwealth of Israel".  | 5) "And without God in the world." |
| 3) "Strangers from the covenants of promise". |                                    |



**Eph. 2:13]** *But now in Christ Jesus ye who sometimes were **far off** are made nigh by the blood of Christ.*

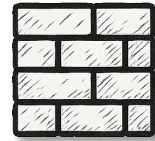
"But now..." is a wonderful reversal. This parallels (cf. v.4 ) a new class, neither Jew nor Gentile (1 Cor 10:32). A prelude for Chapter 3. Verse 13 sums up the Gentiles' condition in two words: "far off." While the problem of sinners in general (vv. 1-10) was spiritual death, the problem of the Gentiles in particular was spiritual distance from God and His blessings. Note in the Gospels that whenever Christ helped a Gentile, He did it at a distance (Mt 8:5-13; 15:22-28).



**Eph. 2:14]** *For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us;*

Our peace "In Christ" was foretold (Isa 9:6; 53:5; Hag 2:9; Zech 9:10), with the scope of His work outlined in (vv 14-18):

- 1) Unites Jew and Gentile (predicted in Micah 5:5).
- 2) Demolition of the "wall of partition."
  - a. Temple access for Gentiles was forbidden on pain of death.
- 3) Abolition of the enmity that raged between Jew and Gentile and Man and God.



### The Wall of Partition

*Let no one of any other nation come within the fence and barrier around the Holy Place. Whosoever will be taken doing so will himself be responsible for the fact that his death will ensue.* Josephus, + 1871 discovery

Paul was arrested and condemned by the Jews in Jerusalem based on a false accusation that he took an Ephesian, Trophimus, beyond this barrier in the temple (Acts 21:28-31).



**Eph. 2:15]** *Having abolished in his flesh the enmity, even the **law of commandments contained in ordinances**; for to make in himself of twain **one new man**, so making peace;*

Christ abolished the "...law of commandments contained in ordinances". Christ abolished the law, yet some religious groups still attempt to get Christians back under the law (Gal 4:8-11; 5:1; Col 2:13-23). The phrase "...one new man" does not refer to the individual believer, but it is an idiom for the Church as the Body of Christ in the sense of 1 Cor 12:12,13; Eph 1:22,23; Col 3:10,11; Heb 12:23.



**Eph. 2:16]** *And that he might reconcile both unto God in one body by the cross, **having slain the enmity** thereby:*

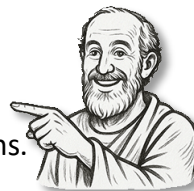
The phrase "...having slain the enemy" refers to the Law that was the cause of Man's enmity. Christ removed the law as the cause by dying to pay the penalty of the law that had been broken.



The Law has nothing more to say to those who are “in Christ” as the penalty has been paid in full (*Tetelestai*). We are not under the Law, but under grace...we are not to live as we please, but as He pleases.

### Astonishing New Changes

- 1) The Gentile has equal rights and privileges with the Jew.
- 2) Both Jew and Gentile lose their national identities by becoming Christians.
- 3) Jews and Gentiles are fellow members of the Body of Christ.
- 4) A Jew has the hope of reigning with Christ instead of being a subject in His kingdom.
- 5) A Jew is no longer under the law.



**Eph. 2:17]** *And came and preached peace to you which were **afar off**, and to them that were **nigh**.*

The Gentiles were “...Far off” and the Jews were “...nigh”. Christ is our peace (v.14); Christ made peace (v.15); and Christ came and preached peace (v.17). He preached peace in resurrection (Lk 24:36); peace was among his first words (Jn 20:19, 21, 26). Peace comes through the Holy Spirit (Acts 10:36).



**Eph. 2:18]** *For **through him** we both have access by **one Spirit** unto **the Father**.*

Note repeated “one” to emphasize the unifying work of Christ (vv. 14, 15, 16, 18). The proof of peace is access, at any time, into the presence of God (vs. only the high priest into the Holy of Holies, and only on Yom Kippur). Through prayer, you can enter the throne room of the universe, kneel down before the Sovereign of the Universe, and address Him as “Father.”

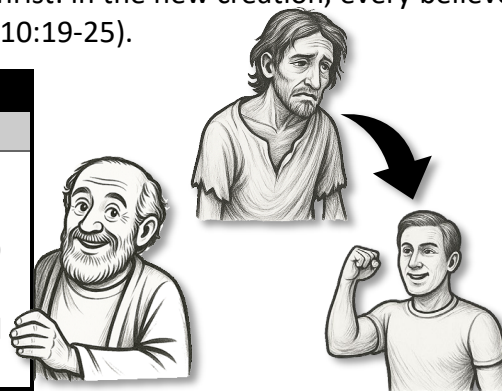
Did you notice the Trinity again? “Through Him,” The Son, “By one Spirit” The Holy Spirit, and “Unto...” The Father.



**Eph. 2:19]** *Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God;*

The “...fellowcitizens” (Gentiles) have new privileges. They are no longer “dogs,” aliens, outsiders, or strangers, but first-class citizens. Jews have no advantage over us (Phil 3:20-21). Contrast the old position of the Gentiles with their new position in Christ: in the new creation, every believer has the privilege of coming into the Holy of Holies (Heb 10:19-25).

Old Position	VS	New position
Ephesians 2:12		Ephesians 2:13-19
“Without Christ”		“In Christ” ~ Eph 2:13
“Aliens”		“A Holy Nation” ~ 1 Pet. 2:9
“Strangers”		“No more strangers” ~ Eph. 2:19
“No Hope”		“Called in one hope” ~ Eph 4:4
“Without God”		“The God and Father of our Lord Jesus Christ” ~ Eph. 1:3

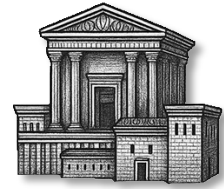


In Peter’s comparison in his presentation before the Council in Jerusalem (Acts 15:9,11) he expounds on how all nations are now eligible.



**Eph. 2:20]** And are built upon the **foundation** of the apostles and prophets, Jesus Christ himself being the chief **corner stone**;

The Temple: foundation, cornerstone, cohesive agent... Unity, symmetry, growth, etc. Appropriate for both the Jew and the Gentile (The Jews had the temple, and the Gentiles, being Ephesus, were familiar with the Temple of Diana (Acts 19:21-41).



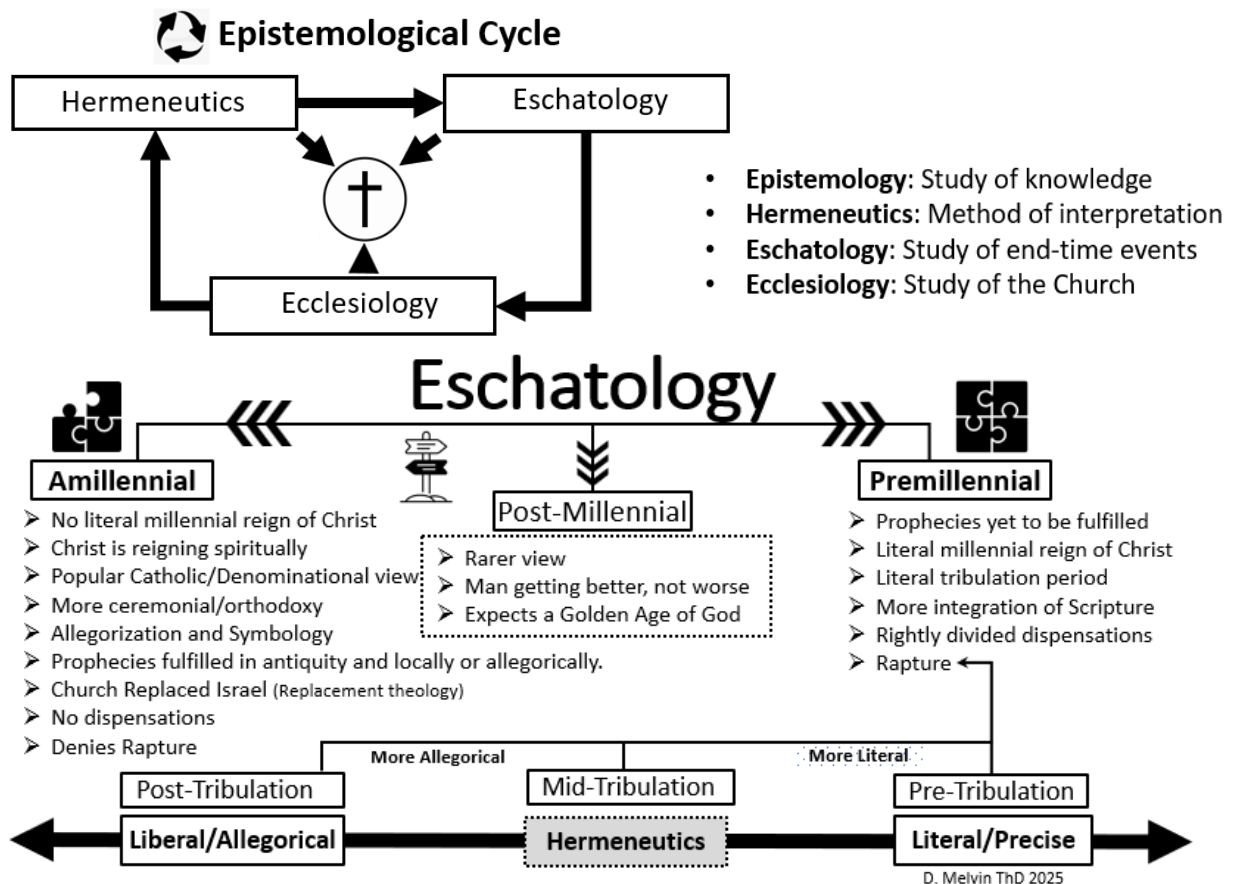
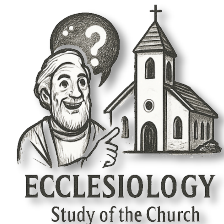
“...the foundation”: (NT, not OT in view: cf. 3:5) Paul is going to make the point that **Christ is the only foundation** (Rom 15:20; 1 Cor 3:11). Note: Apostles are associated with the 12 foundations of New Jerusalem (Rev 21:14).

“...the cornerstone” (Ps 118:22 (quoted Mk 12:10) Isa 8:14; Acts 4:11; Mt 16:13-18; 1 Pet 2:4-8)

- 1) Joins walls together; Jews + Gentiles = one Church.
- 2) Keystone of an arch: highest place; preeminent support: remove it and the rest collapses.
- 3) Cf. “Rock” (Rom 9:33; 1 Cor 10:4; 1 Pet 2:8); “Stone cut without hands” (Dan 2:34, 35, 45).

## Ecclesiology

Paul’s theme is Christ and the church, the eternal plan of God to gather together all things in Christ Jesus (that is, the Church). The letter begins in eternity past and carries us to eternity future! In every sense, Ephesians is Paul’s greatest word on the church, teaching us what the church is in the mind of God, and what it ought to be in practice before the eyes of men.





If Jesus is the foundation stone on which the Church was built, doesn't that contradict Matthew 16:18, where it says that Peter is "the Rock" on which the Church is built? After all, it is this very verse that the Roman Catholic Church is built upon. Let's look:



**Matt. 16:18]** *And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.*

In Matthew 16:18, Jesus uses a play on words: *Peter (Petros)* means a small stone, while *Rock (Petra)* means a large mass of rock. Jesus was not saying He would build His Church on Peter, but on **Himself—the true Rock** (1 Cor 3:11; Eph 2:20; 1 Cor 10:4; 1 Pet 2:4–7). The Bible's use of "rock" is consistent from the Old to the New Testament; it always refers to **Christ**.



The Roman Catholic Church teaches that Peter was the first pope and that the Church was built upon him, but Scripture shows otherwise. Peter himself was fallible (Gal 2:11-16) and married, and Jesus clearly stated, "*I will build my Church*," referring to His future work, which began in **Acts 2**. The Church's true foundation is not a man or a tradition but Christ alone, the chief cornerstone upon whom all believers are built. Peter says:



*Wherefore also it is contained in the scripture, Behold, I lay in Zion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded. 1 Peter 2:6.*

This was written by the one who was with Christ at Caesarea Philippi, when Jesus said, "Upon this rock I will build my church" (Mt 16:18, above). Peter himself clarifies this widely held misunderstanding:



*Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, And a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed. 1 Peter 2:7-8*

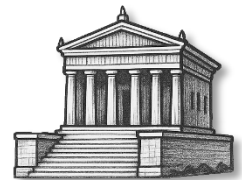


Again, Christ Himself is the "Rock" on which the church is built.



**Eph. 2:21]** *In whom all the building fitly framed together groweth unto an holy temple in the Lord:*

The "...temple" (metaphorically Christ) is the source of the Church's life and growth. Unity and symmetry. Stones excavated from the valley of death (you and I), all fitted together. The Greek word used for temple (naos) means the inner shrine, which was the meeting place between God and His people. The "...building" is a living organism; it grows (cf. Pearl = an item of adornment (Mt 13:46).



**Eph. 2:16]** *In whom ye also are builded together for an habitation of God through the Spirit.*

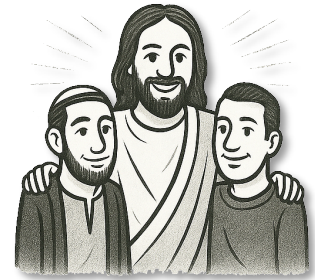


The phrase “...habitation of God through the Spirit” is a contrast with OT where Gentiles could not even get near to the habitation of God. Now they *form* the habitation of God!

Note the Trinity again, “A habitation of God” The Father, “In Whom” The Son, and “the Spirit” The Holy Spirit

### God’s Dwelling Place

- God dwelt:
  - in the Jewish tabernacle Ex 40:34
  - in Solomon’s temple 2 Chr 7:1
  - in the temple of Christ’s body John 1:14; 2:18-22
  - today in the individual believer 1 Cor 6:19-20
  - in the church Eph 2:21-22
- Seven times in NT: “Ye are the Temple of God” (1 Cor 3:9-17; 6:19; 2 Cor. 6:16; Eph. 20,21; Heb. 3:6; 1 Pet. 2:5; 4:17).



The Greatest Commandment: We are instructed to “love God with all of our heart, soul, strength, and mind.” What does this mean? You can’t determine how to do this by external means; you need the designer’s manual.

**Next Lesson:** Read Chapter 3. It is Paul’s unique privilege to reveal a mystery hidden until now!

## EPHESIANS CHAPTER TWO

E	C	A	R	G	L	I	F	C	A	P	H	S	E	L	F	ACCESS	FLESH
D	N	I	M	E	S	I	N	S	R	O	R	R	U	S	H	AFAR	FRAMED
B	R	E	A	D	T	B	E	E	F	O	A	I	E	S	H	AGES	GRACE
B	U	R	S	L	O	O	M	E	D	F	S	R	N	I	T	BEING	GREAT
A	S	I	Y	R	E	D	O	S	A	M	I	S	M	C	A	BODY	HANDS
I	N	V	L	O	U	Y	C	A	T	S	J	S	O	R	E	BROKEN	HATH
E	N	V	Y	T	R	O	U	T	E	D	E	E	S	I	R	BUILT	HIMSELF
I	C	E	D	G	D	E	C	D	U	L	G	E	S	O	G	COME	ISRAEL
B	L	A	N	D	S	E	C	E	F	O	G	N	O	U	T	CORNER	JESUS
B	R	I	E	I	T	O	A	D	N	A	R	D	I	N	S	COURSE	MIGHT
F	E	S	M	P	R	O	A	D	S	M	O	O	N	E	S	CROSS	MIND
B	R	O	S	N	A	R	L	S	M	W	I	E	Y	E	B	DEAD	PEACE
O	R	A	E	E	L	E	V	E	N	I	K	T	H	U	H	DESIRES	PRINCE
P	E	R	M	S	C	R	A	V	E	O	G	C	Y	E	T	DOWN	PROMISE
B	R	A	V	E	R	C	L	E	R	K	I	H	O	L	A	ENMITY	RICHES
S	D	N	A	H	D	R	A	B	P	R	E	T	T	Y	H	FITLY	SINS