

Speaker 1 ([00:16](#)):

Hello, I'm Donna.

Speaker 2 ([00:17](#)):

And I'm happy to be with you today for Ephesians two. I realize this setting doesn't look perfectly professional, but I welcome the informality because reading scripture is complex and should be personal both with God and with each other. My hope is that this feels warm. Anytime I'm teaching preaching, delivering a lecture, whatever you want to call it, I try to open with confession. It's important. As you know, in our faith journey, as we study today, I want to make clear that I am an imperfect teacher. It's best to study God's word. Then use resources that are available to aid your study. That's why as you watch, I want you to please prayerfully consider everything you see during this entire conference. Everything interpreted in your mind should be checked with God himself in prayer to ensure it is in alignment with his word in delivering this message. I use the expository approach, which will be different and new to some of you. It's a method of dissecting scripture that I'll explain later today, we are focusing on Ephesians two verses 11 through 22.

Speaker 2 ([01:43](#)):

In this section, there is a call to believers to grow together in unity because we are a dwelling place for the Tribulation over the past year of COVID. I've learned a lot about myself. I noticed I am an introvert who prefers to be alone. Now, aside from my marriage, I don't have strong relationship skills. When it comes to friends, church work or strangers, they're just not strong skills of mine. Part of that has to do with my own sin and the other part or my limited abilities. But regardless when I read this, I am moved by it. No matter your sin experiences skills, you should strive for what Paul wanted. Unity. We want that because in John 13:35, Jesus said by this, all people will know you're my disciples. If you have love for one another, our unity is a powerful witness to the world.

Speaker 2 ([02:56](#)):

Now I want to tell you a little bit my teaching style using expository teacher, that means we look directly at the words of scripture itself. Don't assign a topic, discuss concepts or application expository means verse by verse word by word, sentence by sentence. The benefit to expository study is that we don't try to add to scripture by applying our own meaning beliefs or information we've picked up over time. Instead, we look only to the scripture itself to determine the meaning in it. What does each word got inspired here mean? And how does it impact the other words we look to find themes, truths, and concepts, maybe some principles. Plus we analyze what the main point is. What is this scripture? Teaching us expository study keeps us neutral. We all come with our own biases and schema. Some of us have already studied scripture, attended many sermons and conferences.

Speaker 2 ([04:02](#)):

Some of us may be totally new to this, but have seen topics discussed on social media. Many of us, myself included go to YouTube, commentary or quotes posted on social media to inform our ideas about theology. Those ideas become a fallible lens. We see scripture through with expository study. Our goal is to remove the lens of all of the other commentary and simply look at scripture. We set aside our knowledge and former understanding to look solely at what God is trying to tell us. This lesson is limited to 30 minutes, so, Oh boy, I won't have time to go word by word, bear with me as it can be somewhat dry and may seem boring, but I want to encourage you. It's also incredibly exciting to see how God's

word never, never, never changes. It's always the same yet. You will see God has a personal message just for you.

Speaker 2 ([05:05](#)):

He's speaking directly to you through these verses. So I encourage you in that today. First I will open with a summary of Ephesians two 11 through 22. There are three things to note. First Ephesians is a letter Paul wrote to the church of believers in emphasis. He sent this not only to the Jews, but also to the Gentiles. We will talk about who Gentiles are in just a moment in this section. Basically, Paul is repeating the gospel. Well, he is reminding believers of their story. He mine's them, what Jesus has done for them and reminds them of where they have come from and where they are going. Paul, the same words again and again, when describing who Jesus is and what he did, it's a word pattern you can study on your own. The ASL version of the Bible is available as well as written scripture. You will be able to recognize those patterns and specific words used to describe Jesus both in the past and in the future. There are a few categories to watch for as we go through this scripture, we will share three comparative categories.

Speaker 3 ([06:32](#)):

Yeah,

Speaker 2 ([06:33](#)):

I'm an English teacher. So some of that may come through right now. This will be beneficial to your future Bible studies. First, we will look for literal, which means what is written actually happened? There's no hidden meaning. It is what it is. This is in comparison to figurative writing, which means what is written could be symbolizing something or have a metaphorical meaning Paul used both figurative and literal writing. The second category compares prescriptive, which means a command or an order to do something. Think of a doctor prescribing medicine. It just means it's something you need to do in Paul's writing our prescriptive commands. Things we are commanded to do on the other side of that is descriptive writing. It is not meant to be a direct command, but rather an expansion to help us envision what something might look like. So that is prescriptive and descriptive. The third category is horizontal and I will sign it like this.

Speaker 3 ([07:46](#)):

Okay.

Speaker 2 ([07:46](#)):

It means people to people compared to vertical, which I sign like this vertical means between me and God. So remember, you will see literal as well as metaphorical or figurative, writing prescriptive and descriptive writing, and then horizontal and vertical. Those are all important concepts, not only in Ephesians, but in the entirety of scripture. And you will notice it in our study of Ephesians. Okay. Are you ready to dive in the very opening word? Paul uses is there for, you know, we often sign it like this, but let's expand a little bit on what it actually means. What it means is that there has been something that has been discussed and now knowing what we've discussed, what do we do? What do we say? What are things we should consider? It means knowing what we know, what do we do? So Paul starts with therefore that he is referring to something he has said earlier.

Speaker 2 ([08:59](#)):

We know he's referring to what he has just discussed up until verse 11 and now it's time to make the shift. And we will see where that shift takes us. Just to help you remember Ephesians one through two verses one through 11. Basically Paul is greeting the church. He's praising God and retelling what Jesus has done for this group of people, reminding them of grace, forgiveness and Jesus, death, and resurrection. He celebrates their present identity in Christ and what Christ has done. But now he's going to move on and focus on something else. It's important that you remember that this letter is to believers, including Gentiles. It's important to keep that in mind because we are the Gentiles of today, whatever our race or ethnic identity scripture focuses on two categories of people. Those who are with God and those who are without God, the bottom line was that the Jewish people were chosen. People of God and the Gentiles were not. When Jesus came, that changed everyone, including Gentiles were chosen through Jesus. So Gentiles are

Speaker 4 ([10:18](#)):

For us. So as you read heap

Speaker 2 ([10:22](#)):

Mind, this is applying to you and not other groups of people. We noticed a couple of times, the word remember

Speaker 4 ([10:31](#)):

Written

Speaker 2 ([10:34](#)):

Repetition is important. Typically that means the writer wants us to pay attention because it's very important. So when I see the word, remember repeated two or three times, I want to know why, why is Paul emphasizing that we remember, he wants to remember who we are and what Jesus has done for us, but then why, as we think through that question, your answer will be different

Speaker 4 ([11:05](#)):

Than mine. I

Speaker 2 ([11:07](#)):

Know in my vertical relationship with God, I need to remember who I am because I easily forget. I forget that I'm secure in what Christ has done for me.

Speaker 4 ([11:22](#)):

I can

Speaker 2 ([11:22](#)):

Sometimes have too much pride or contentment with my own skills or abilities. And sometimes I forget that without God. I had no hope in my weakness.

Speaker 4 ([11:36](#)):

Yes, I wasn't saved until I was with God. And I have to be reminded who I am. So your answer may be different, but I want to make sure

Speaker 2 ([11:48](#)):

Courage you to talk to God and ask him as you read this, what he wants you to remember and why

Speaker 4 ([11:56](#)):

Now

Speaker 2 ([11:57](#)):

Looking at Ephesians two 12 through 22, I broke it down into two columns. Paul has described a number of characteristics and identity words that he is encouraging us to remember. Now, remember at the opening, we took note of how many times he's repeating the word. Remember, and now I want you to remember the words. Remember. So I've created these two columns. The column on the left describes us before Christ.

Speaker 4 ([12:28](#)):

The Christ here are a few uncircumcised

Speaker 2 ([12:33](#)):

Circumcision used to be prescriptive. Meaning that God had commanded, that men were to be circumcised to show that they were set apart from other people

Speaker 4 ([12:45](#)):

That was prescriptive,

Speaker 2 ([12:46](#)):

But the Gentiles were not circumcised. Did that mean they have to be no, for us, it becomes a metaphor or figurative language of who we were without Christ. So that's verse 11 in verse 12 that uses the word separate. We were separated from God before Christ

Speaker 4 ([13:08](#)):

Verse

Speaker 2 ([13:09](#)):

12 also explains that we, as Gentiles were excluded from citizenship back then it was prescriptive that Israelites were a part of the Jewish people. God's chosen people who were saved, but today this is more descriptive. It explains that without Christ, we are separated from God. Also before Christ, there was no characteristic of calling heaven. Our home God made a covenant agreement or a promise to his people. And before Christ, we were foreigners and excluded from that

Speaker 4 ([13:47](#)):

Promise. And again, that's before Christ

Speaker 2 ([13:53](#)):

Verse 12 explains that we had no

Speaker 4 ([13:55](#)):

Hope without,

Speaker 2 ([13:57](#)):

Oh God, we have no hope in the world. Verse 13 explains that we were far away and then verse 14 uses the word hostile.

Speaker 4 ([14:09](#)):

We were hostile and filled with hate bursary

Speaker 2 ([14:14](#)):

15. We were under the law under the law, meant that we had to follow the letter of the law. It could mean that we had to follow a lot of strict rules and regulations, even some that were self-imposed. We follow the rules designed by man. It's important to remember that these describe us before Christ.

Speaker 4 ([14:42](#)):

None of us

Speaker 2 ([14:42](#)):

Want to share in the identity of the descriptors in this left-hand column. It's we see it as very negative. And when we, this, it can truly humble our hearts and lead us to praise, honor, love and thankfulness for what Christ has done for us. Now that we have gotten through a few verses Christ comes into the picture and after his death, resurrection and substitution for us, everything changes. So now we will look at the descriptors on the right hand column that describe us now that we are in Christ. We are described as uncircumcised, which doesn't mean the literal circumcision, but in spirit, we are set apart. That's a metaphor and no longer a prescriptive command. It means we lay down our old life in order to be with Christ. In verse 13, we are described as near, we are now citizens and our home is in heaven.

Speaker 2 ([15:42](#)):

We've become members of his household on down at verse 19. We are called co heirs with Christ. That means he is in heaven. And because of that, we also inherit the home of heaven. And that gives us great hope. Verse 14 describes that we have peace in verse 15, describes us as having unity. Verse 18 says we are now with the spirit and both verses 15 and 18. Say we are under the spirit as opposed to before Christ when we were under the law. So you can see the comparison of who we were before Christ and who we are now that we are in Christ. Paul basically outlines this and gives us these words to contemplate and remember. So there is a phrase I like to remind myself of it's not yet in between. It's not yet happened. It's in between. We just looked at those two columns of who we were before Christ and who we are in Christ.

Speaker 2 ([16:46](#)):

When I look at some of those characteristics, I realize we haven't gotten there yet. We don't have perfect unity. We don't have perfect peace. Some people don't have hope. I personally admit I don't always function in peace and unity with other people. I really struggle with that. Some people have lost hope and feel frustration in their relationships and in life itself. Some people maybe including us believe in Jesus and the Tribune, but still doubt. If the Holy spirit is really in us, that is a very natural struggle. That's because we are in between. So what are we in between our current world and culture and heaven, we are on the way, but living our life here in the physical realm, waiting for what is promised in heaven. And that's what we just read that Paul wrote with Christ. These are the promises we haven't reached heaven and all that comes along with that.

Speaker 2 ([17:50](#)):

But we have that promise. So we have the promise, but we aren't yet. There we are in the middle and living to get there that encourages us to grow. We leave the old self behind and move forward. It's like I tell my kids. And honestly, some of my adult friends I'm comfortable with because I can be pretty direct, grow up, grow up. There are some things we have to put away because we have newness in Christ. The promise is that we will change. It may not happen right now or right away. It might, but it's a process to get there. It's a slow progression of growth.

Speaker 2 ([18:40](#)):

Now here on earth, we are sinful. We carry a sinful nature in our flesh. So what do we do? We grow and change. It's a process. When we feel hopeless, we can look to Ephesians. When we look at this list, we may feel like we're doing some of those things well and others, not so much just know it's common to be imperfect, but his spirit dwells in us. We absolutely, 100% definitely will see Jesus. And we'll reach that stage of perfection when we see him in heaven. And thank God that those of us who have accepted Jesus are seen by God as perfect. Now we know we're not perfect now, but he sees us that way. We're not yet. We're in-between until we arrive in heaven with him where we will be whole again, I want to compare some of that. Not yet in between and explain in a simplified way, what that looks like.

Speaker 2 ([19:50](#)):

The earthly S meaning us here on earth. In the physical flesh, we are sinful. We face temptation. We have flaws. We sin. We are broken in our relationships. We have desires, pride or goals that are sinful desires. We have dreams of ambition. And remember those, describe us now, but we are also redeemed. We've been taken out from under the law and set apart for him and here on earth, we are a child of God. So we look at heaven and how do we view heaven? The heavenly ESS will be perfect. Blameless, wholly satisfied. And the triune, even though the spirit dwells in us, now we will be with him in heaven. So that's what we look forward to. That's why we are happy in the promise of heaven. We're not yet there, but we will be getting there. Now we have compared the not yet.

Speaker 2 ([21:10](#)):

And in-between, and there may be some confusion on how we leave our old ways behind our disunity and lack of peace and move toward that perfection. Again, we will not have perfection here, but we are in constant progress toward that goal. We look to Jesus. Now, Ephesians two 11 through 22, I think it's what 11 verses. I'm not good at math, but 11 verses. Paul has written. And in those 11 verses 12 times Christ is mentioned. That means it's important that we see it 12 times within 11 verses. Why is that repeated? Anytime you see a word repeated over and over again, it means we need to really look at that word and why it's being repeated. And in this case, it's Jesus, it's Christ it's because he holds that

promise. He's the way, the truth, the life. And so we have to look at that verse from John 14, six, but why is God giving me this promise of perfection? First, we look at his word,

Speaker 4 ([22:15](#)):

His heard his death,

Speaker 2 ([22:18](#)):

His resurrection power. Now his word in verse 17, it says Jesus came

Speaker 4 ([22:24](#)):

M preached. He came,

Speaker 2 ([22:30](#)):

Came and preached. And that's his word that showed that he was already giving us instruction on what to do and how to live the 12 disciples. And Paul then took that word and spread it. So it's important to read his word, understand it, and apply to our lives. Second, we look at his death. We see his death in verse 15 and 16. It's mentioned that he set aside his flesh and through the cross, Jesus took on all of the sins, failures, mistakes, current sins we're doing now future sins. We will do. Those were all taken on at the cross. And he took the punishment. We deserved for that, so that we can work toward unity and peace. Third, we look at his resurrection power. We know that Jesus was resurrected obviously by the power of the Holy spirit.

Speaker 4 ([23:39](#)):

And we

Speaker 2 ([23:40](#)):

We're seeing that Jesus was validated in his power through resurrection. Remember, we're not yet we are in between, but the power that raised Jesus from the dead is in us. It does not mean that we will have a perfect life,

Speaker 4 ([23:59](#)):

But his power

Speaker 2 ([24:00](#)):

Is real and works in us. That causes us to know we can put aside our old ways, our broken ways and sinful ways and look toward heaven. And the promise that Jesus has given us that we will be with God and have hope. We hold on to that promise. Knowing we have the power of the Holy spirit in us in verse 14, we see that that power brings two things. First, it defeats hostility, Jesus overcame the enemy and brought peace. And that's what his power can do. And if his power could do that, then he can do that in our lives. Now in the next verse, we will focus on verses 20 through 22. And when we see that we can quickly see that Jesus is the chief cornerstone,

Speaker 4 ([25:03](#)):

And it seems like County

Speaker 2 ([25:05](#)):

Intuitive to sign it this way because it's cheap and in cornerstone, which is down at the bottom. But the point is the foundation. Without that cornerstone, without a strong foundation, that structure will fall our homes, our kids building Legos. We know if they don't have a very good foundation, it will fall when you play the game Jenga. If you don't have a strong foundation, that structure will fall. So Jesus is the chief cornerstone. So why is he named chief cornerstone?

Speaker 4 ([25:39](#)):

It's a reminder

Speaker 2 ([25:40](#)):

For all of us who that person is, who has caused the change within us, who is it? That gives us hope, who is it? Who can make things right? Who can touch the hearts of others who can unite us and make us Holy. That is Jesus. Now, as we read along, it's very interesting because the relationship has been vertical. It's Christ dying for me, Christ dying for me, changing me. Nothing has been horizontal. Um, excuse me. And nothing has been horizontal yet. It's all been vertical, right? So when we talk about that foundation, when we see again and again, that Jesus called the foundation that also refers to this horizontal relationship. We see it in verse 22. We see that we are,

Speaker 4 ([26:44](#)):

Uh, building and Jesus is a cornerstone. Jesus,

Speaker 2 ([26:49](#)):

This isn't just a cornerstone there all by himself with holding nothing up. Obviously he, if he's a cornerstone, he's holding something up. Well, that's you and me and this entire world. And right now we see a shift where Paul is writing about horizontal relationships. The word building a building joined together is what's mentioned in verse 21.

Speaker 4 ([27:14](#)):

And then

Speaker 2 ([27:18](#)):

We see in 21 and 22 that it rises to become a Holy temple. So who's the Holy temple. Who's building. The answer is us in verse 22. We see it.

Speaker 4 ([27:32](#)):

You too, you are being built together

Speaker 2 ([27:41](#)):

Together is such a key word, becoming a dwelling in. And that's where God lives by his spirit. That's the whole point of being a Christian. It's the point of Jesus's death and resurrection on the cross. He became that cornerstone to gather us to himself and then to, for us to be built as the Holy temple for the indwelling of his spirit. So Paul has said, remember all these, now, this is what I want you to do. So now what do we do? Remember that therefore, when Paul started out with therefore, remember all of these



things now, what are we to do with that? Well, he tells us go and grow in unity. Be that building become a Holy temple. That is his point. He wants us to go ahead and move forward with that growth and building.

Speaker 4 ([28:46](#)):

When

Speaker 2 ([28:46](#)):

I read this, it gave me chills. It's giving me chills right now. I am horrible at relationships.

Speaker 4 ([28:56](#)):

And I'm wondering

Speaker 2 ([28:57](#)):

If it's because I am content to remember and stay in Jesus' presence and have a relationship with God. I'm very satisfied in that relationship. So other horizontal relationships and friendships, I'm not that great at. I see that he is the perfect friend. He is the better friend. And that I see has caused me to weaken some of my relationships with family and even friends. And that's not, that's not right. Jesus. Didn't come just to save me and have a relationship with me or just you. Jesus came to save all of us and he wants his people to be in unity together to build his temple. And that's prescriptive. We have to do that. It's not just an idea that will be like this golden temple. He's saying we are the temple. We're not like a temple. We are the temple for his indwelling. It likens back to the garden of Eden where everything was perfect. God walked with Adam and Eve. It was complete perfection and a perfect relationship between Adam and Eve. They had the perfect marriage, their relationship with God.

Speaker 4 ([30:15](#)):

That is

Speaker 2 ([30:16](#)):

Where we aim to be. We must be in a process of growth. And Paul is telling us to go grow in unity.

Speaker 4 ([30:27](#)):

Hmm. As Christians, we follow Christ.

Speaker 2 ([30:34](#)):

And that is a vertical relationship. And it's a work in progress.

Speaker 4 ([30:39](#)):

That horizontal

Speaker 2 ([30:40](#)):

Relationship is a work in progress as well. When we look at the Lehman one,

Speaker 4 ([30:45](#)):

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Then verse six, we notice

Speaker 2 ([30:50](#)):

This verse that we'll talk about this specifically, but we have to make that vertical miracle that Jesus did for

Speaker 4 ([30:56](#)):

Us, and

Speaker 2 ([30:59](#)):

Then bring it to where we are now and live it out in our relationships with each other.

Speaker 4 ([31:07](#)):

Okay.

Speaker 2 ([31:08](#)):

Now these are my closing thoughts. I'm almost finished. You may be wondering, but what does this all mean for us?

Speaker 4 ([31:17](#)):

Are we perfect? No, we are not.

Speaker 2 ([31:21](#)):

So we see in Ephesians three 14 through 21, Paul is writing out a prayer for the church, giving us guidance on how we can keep growing what character habits we should develop. He gives us a structure about church, marriage, children, and all,

Speaker 4 ([31:41](#)):

All of that. All of those horizontal

Speaker 2 ([31:44](#)):

Relationships reflect that vertical relationships. And it's

Speaker 4 ([31:49](#)):

Telling us what to do

Speaker 2 ([31:52](#)):

Now. That may feel very rules-based, but I don't want you to think about just the rules at the same time.

Speaker 4 ([31:58](#)):

This is a reflective picture.

Speaker 2 ([32:00](#)):

Sure. Describing for us how the Trinity works, the relationship between the father, the son, and the Holy spirit

Speaker 4 ([32:09](#)):

Spirit, or what, what do we call the Trinity? So how are they in relationship? Well,

Speaker 2 ([32:17](#)):

Paul is writing out to explain how we can be in the same type of unity as the tribes,

Speaker 4 ([32:24](#)):

June.

Speaker 2 ([32:27](#)):

It is not easy, but Christ is powerful. So remember that

Speaker 4 ([32:33](#)):

Also remember

Speaker 2 ([32:34](#)):

Here in chapter two, as it begins with, therefore Paul begins the structure and guidance and the rules for the relationships. And Paul also starts to give us a warning about sin. You many of us think about sin as being an action. We do something wrong and that sin sin can mean that we know we should do this right thing, but we refrain from doing it. So let me explain that again. Sin can mean that we do something wrong. We know it's wrong. We go ahead and do it. It can also mean there's something right that we should do, but we don't do it. We neglect to do it. Now that's me with relationships. I just say, Oh, no, thanks. Peace out. Well, that is sin because it is prescriptive here showing the importance of those horizontal relationships. It requires work to love each other and to forgive each other and to live in unity and become a Holy temple for the indwelling of the Trinity in Ephesians, as you read through, keep in mind that it is prescriptive, but also remember what Paul is saying. Remember, remember, remember the tri Yoon. It's important as we read through Ephesians, and as we watch these lectures and sermons and lessons to remember who God is, who Jesus is, what our identity is and the characteristics of us living in Christ and make sure we understand those characteristics correctly. If not, it can cause misunderstanding, hostility, and confusion. So we look to God and see who Jesus is and who our identity is in him.

Speaker 2 ([34:32](#)):

In closing, I want to end with an encouraging word. We've talked about putting away our old self, who we are in Christ, that vertical relationship, the horizontal relationships becoming built up to be a temple in unity as a dwelling place for the Trinity. One thing I love about Ephesians is when it talks about the armor of God. And I think it's perfect because we can remember these. We can remember the characteristics. We can remember what we were supposed to do, and it can feel impossible, but we're reminded that we wear the armor of God and that gives us the strength we need. And we can look at Paul's words, but he gives us tools along with these instructions. Remember the armor of God, the belt of truth, the sword of salvation. I'm not always great at memorizing everything, but when you look at the armor of God, those are tools that help us effectively live in unity with each other.

Speaker 2 ([35:36](#)):

And with God, he gives us everything we need. It's really amazing to see this, that we have the armor of God. We look at Ephesians and it is perfect to help us do the work of being doers of his word, of growing in unity, building this Holy temple for the tryin to live. I want us to come to him with an open heart, welcoming him, allowing the Holy spirit to do his work, to correct us, to guide us and change our hearts. When we look at his word, we become doers of his word. So I encourage you to not forget and not focus on your, the old way and what you're doing wrong. Remember that our identity rests in his son. We are a child of God. Can you imagine there's nothing that can change that we are a child of God and nothing can take that away from us. We're no longer strangers. We're no longer separated. We are no longer a lost cause that God has given up on. He calls us his child and that means we are family and we're unified through God.