Ephesians 2:3–6

Ephesians 2:3 – “among whom we all once lived in the passions of our flesh, carrying out the desires of the body and the mind, and were by nature children of wrath, like the rest of mankind.”

1. “among whom we all lived” – We also walked side by side the sons of disobedience.
2. Here the word “lived” is anestraphemen (not periepatesate) which means:
   a. “to turn to and fro” and “to turn back”
   b. “to dwell” and “to live”
   c. “to behave or act according to certain principles”
   d. “to return”
   e. “to conduct”
3. “Flesh” – sarx, refers to more than just the body, but to the whole man which has fallen (spirit, soul, body, emotions, intellect, will, ambition, etc.). This is the sin nature of mankind.
   a. “desires of the flesh”
      i. “desires” epithymiai, can be good or bad depending on source
      ii. “desires” is plural, so it indicates multiple levels and areas of desires. This is much more than lust, sexual desire, gluttony. It is an entire operating system of the sin nature of man.
   b. “doing the things willed of the flesh”
      i. “doing” is poiountes
      ii. “willed” (“desires”) is thelemata means “dictates” or “demands”. Literally means “things willed”
   c. “(doing the things) thought (of the flesh)”
      i. “thoughts” is dianoai refers to the projects entertained by the mind in uncontrolled fashion. It is more than just the mind or a thought.
      ii. Dianoai is made from two words in the Greek
         1. dia (“thoroughly, from side-to-side”) and
         2. noieo (“to use the mind”)
3. Together *dia-noieo* means movement from one side of an issue to the other attempting to reach a balanced-conclusion. It means reasoned, complete thought or critical thinking. Understanding, intellect, mind.

4. Natural man without Christ is a slave to a tyrant spirit of this time and space along with receiving demands from his fallen self.

Ephesians 2:4 – “But God, being rich in mercy, because of the great love with which he loved us,”

1. In his justice and righteousness God could have condemned and destroyed all human life.
2. In his mercy God is patient with man and because of his love he made a way for man to come to him through his Son.
3. In his righteousness God could not simply forgive and overlook sin, but in his mercy God’s Son paid the price for sins rebellion towards God.
4. God’s love (*agapen*) resulted in the manifestation of God’s “rich” (*plousios*) “mercy” (*eleei* from *eleos*).
   a. “mercy” or *eleos* means pity, mercy, compassion.
      i. This is God’s compassion for the helpless causing him to take action to change their situation.
      ii. This Greek word *eleos* was used 170 times in the Septuagint (LXX) to translate the OT Hebrew word for “covenant-loyalty” or “covenant-love” (which was *kataisxyno*)
   b. “rich”, or *plousios*, is an adjective meaning abundance. It means fully resourced, rich, abounding, wealthy. The idea is both:
      i. Fullness
      ii. Riches
Ephesians 2:5 – “even when we were dead in our trespasses, made us alive together with Christ—by grace you have been saved—”

1. Paul’s switch from “you” (referring to “you Gentiles” see 2:11) to “we” which is referring the “you” Gentiles and “we” Jews and Gentiles together. (This is not referring to you Ephesians along with me Paul.)

2. “made us alive” is one Greek word synezoopoiesen
   a. Colossians 2:13 – “And you, who were dead in your trespasses and the uncircumcision of your flesh, God made alive together (synezōopoiēsen) with him, having forgiven us all our trespasses, (14) by canceling the record of debt that stood against us with its legal demands. This he set aside, nailing it to the cross.”
      i. 2:14 – “canceling” means “plaster”, “wash over”, “wipe off”, “wipe out”, “obliterate”. The Greek word meant to rub smooth which would result in the total removal of the previous state thus the blotting out of a written document or decree. It came to mean “to cancel” a writing or a seal impression left on a wax tablet. It can be used to refer to the canceling of obligations or entitlements, but also, the canceling of benefits.
   b. 2:6 – syn-egeiren – “raised us up together” –
      i. Eteiro means “raise up”, “arouse”, “wake”
   c. 2:6 – syn-ekathisen – “seated us together” –
      i. Kathizo means “make to sit”, “appoint”, “set”
      ii. This is expressing the idea of being enthroned with the Christ seated at the right hand of God.

3. Three words (verbs) begin with syn- in 2:5-6 that Paul uses to describe what God has done:
   a. 2:5 – syn-ezoopoiesen – “made alive us with” –
      i. Syn means “with” or “joined close-together” as in tight
      ii. Zooopoieo means “make to live”
   b. 2:6 – syn-egeiren – “raised us up together” –
      i. Eteiro means “raise up”, “arouse”, “wake”
   c. 2:6 – syn-ekathisen – “seated us together” –
      i. Kathizo means “make to sit”, “appoint”, “set”
      ii. This is expressing the idea of being enthroned with the Christ seated at the right hand of God.

iii. Ep. 1:20-21
Ephesians 2:6 – “and raised us up with him and seated us with him in the heavenly places in Christ Jesus,”

Ephesians 2:7 – “so that in the coming ages he might show the immeasurable riches of his grace in kindness toward us in Christ Jesus.”

Ephesians 2:8 – “For by grace you have been saved through faith. And this is not your own doing; it is the gift of God,”

Ephesians 2:9 – “not a result of works, so that no one may boast.”

Ephesians 2:10 – “For we are his workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them.”