

Grace through Faith.

Read Ephesians 2: 1-3

- Paul says you were dead. The “you” he is referring to here are the Christians in the Lycus Valley. They were dead. Not “are” dead but “were” because of the trespasses and sins. (This also applies to us not just the Christians in Lycus Valley)
 - Trespasses are the evil we do against a Holy God. Sin means “missing the mark”. The word “sin” is an archery term meaning to miss the mark or target. We all fall short of the glory of God.
 - We and they, the Christians Paul is addressing, were dead because we like them once walked like pagans in the world, dead in our trespasses.
- Following the “prince of the power of the air”. Who is this prince?
 - This prince is Satan. Power of the air comes from the belief that spirits from the heavenly realm existed in the space between the land and the blue sky. Spirit beings were at work on the earth in the first age (the Mosaic age. The time of the Law before Jesus returned in 70AD). Aion means age not world. A lot of Bibles translate “world” like the King James and the NIV, but the Greek word for world is

“Cosmos” and the word used here is “aion”. Again, we see Paul talking about this age. The age of law and evil. See my study of [Galatians](#) where Paul talks about “present evil age” to get a better understanding of “age” and why I say Jesus returned in 70AD.

- Here are a few other places Paul talks about spiritual beings and age.
 - “god of this age” in 2 Corinthians 4:4
 - “rulers of this age” in 1 Corinthians 2:6-9
 - “world rulers of this present darkness and spiritual hosts of wickedness in high places” Eph 6:13
 - It is worth studying the [book of Enoch](#). Specifically, 1 Enoch 61:10 and 2 Enoch 20:1. The idea of rulers and principalities is found in the universal care of angels over the creation.
 - This can be found in Deut 32:8. These are fallen angels that were given power over the nations to rule. Except of course Israel that nation was Yahweh’s.
- Paul seems to be addressing the prince of the power of the air b/c of the Lydian/Phrygian “mysteries”.
 - These were pagan mysteries around “the lord of the air” and a “perceived demonic hostility towards these pagan mysteries by the people. The Greek term Paul uses is Exousiai which was

found in Hebrew text converted to Greek and it was in reference to spiritual beings not human rulers. [Dictionary of Paul and His Letters \(The IVP Bible Dictionary Series\)](#)

- Vs. 3 – Paul here is telling the readers that we once followed the ways of the flesh and were sons of disobedience. We were children of wrath just as the rest of mankind. But...

Read Ephesians 2:4-6

- But God being rich in mercy and grace has brought us out of this world and into His family. John 1:12.
- We were dead yet He made us alive. We were not physically dead. Spiritual we were dead and knew nothing of God. By grace and grace alone we have been brought back to life. Romans 3:23-24
- Vs.6 – And, though we are physically alive, when we die, we will be seated in the Heavenly places because we are in Christ, and we belong there. Not because of anything we did, but all because of what He did.

Read Ephesians 2:7-10

- Vs.7 – Paul says ages. Why use Plural? We have been talking about 2 ages up to this point. One being the Mosaic Age, the age of the law. Then once

Jesus came back in 70AD the new age, the Messianic Age would be an everlasting age.

- Paul uses the plural in Colossians 1:26 talking about the past. “hidden from past ages and generations”. I think here in Ephesians Paul is using it the same way. David Curtis on his commentary on this passage says this.
 - “So, what does Paul mean in Ephesians 2:7 by "ages to come"? Well Paul makes the typical two-age distinction in 1:21 ("not only in this age, but also in the one to come"), so now he is likely referring to all the coming centuries of time relative to the writing of the letter. He may simply be saying, "God, for all eternity, will be unfolding new revelations to us of the blessings that we have in Christ." Charles Hodge, commenting on "ages to come, writes, "It is better therefore to take it without limitation, for all future time." I agree.” [David Curtis](#)
- Vs.8-9 – Again Paul stresses that we are saved by grace, not by works that we may never be able to boast. No matter what you do, how hard you work for the Kingdom it is never enough to gain acceptance into God’s family. You are in Heaven because of what Christ did, nothing you did. And, I

believe when we die physically and enter the Heavenly Kingdom we can hold our head high knowing we are in Christ and deserve to be there.

- Vs.10 – The Greek word for “workmanship” is “poiema” and it means “a product, thing that is created or made”. Paul underscores both chapter 1 and 2 with this point. Our salvation was ordained by God before He created the earth and us. He knew who He wanted and created us through Christ.
 - 2 Corinthians 5:17 – Therefore, if anyone is in Christ, he is a new creation.
 - “for good works”. Is Paul saying made for good works so we can be saved? NO. He has already stated that we are saved by grace alone. I like what David Curtis says here about this verse.
 - “When we talk about salvation by grace alone, we don't deny that Christians are to live moral lives. We just say no one can live a life pleasing unto the Lord until he has been made alive by God, and the enabling power of the Holy Spirit. We are not saved by works, but we are saved for works. Luther said, ‘It's not against works that we contend, it's against trust in works that we contend.’” – [David Curtis](#)
 - Martin Luther is the founder of the Protestant Churches most of us are members and here are a few quotes on how we are saved.

- “No man can be thoroughly humbled until he knows that his salvation is utterly beyond his own powers, devices, endeavors, will and works, and depends entirely on the choice, will and work of another, namely, of God alone. For as long as he is persuaded that he himself can do even the least thing towards his salvation, he retains some self-confidence and does not altogether repair of himself, and therefore he is not humbled before God” Martin Luther
- “The life of a Christian is linked to the lifeline of mercy which God established in Christ. Thus, the Christian truly lives by faith alone rather than by the merit of good works aimed at pacifying God” – Martin Luther