

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.”

1722 [e]	3739 [e]	2532 [e]	1473 [e]	3956 [e]	390 [e]	4218 [e]	1722 [e]	3588 [e]	1939 [e]	3588 [e]
en	hois	kai	hēmeis	pantes	anestraphēmen	pote	en	tais	epithymiais	tēs
3 ἐν	οἷς	καὶ	ἡμεῖς	πάντες	ἀνεστράφημέν	ποτε	, ἐν	ταῖς	ἐπιθυμίαις	τῆς
among	whom	also	we	all	lived	once	in	the	desires	of the
Prep	RelPro-DMP	Conj	Pro-N1P	Adj-NMP	V-AIP-1P	Prtcl	Prep	Art-DFP	N-DFP	Art-GFS

4561 [e]	1473 [e]	4160 [e]	3588 [e]	2307 [e]	3588 [e]	4561 [e]	2532 [e]	3588 [e]	1271 [e]	2532 [e]
sarkos	hēmōn	poiountes	ta	thelēmata	tēs	sarkos	kai	tōn	dianoiōn	kai
σαρκὸς	, ἡμῶν	ποιοῦντες	τὰ	θελήματα	τῆς	σαρκὸς	, καὶ	τῶν	διανοιῶν	; καὶ
flesh	of us	doing	the	things willed	of the	flesh	and	of [its]	thoughts	and
N-GFS	Pro-G1P	V-PPA-NMP	Art-ANP	N-ANP	Art-GFS	N-GFS	Conj	Art-GFP	N-GFP	Conj

1510 [e]	5043 [e]	5449 [e]	3709 [e]	5613 [e]	2532 [e]	3588 [e]	3062 [e]
ēmetha	tekna	physei	orgēs	hōs	kai	hoi	loipoi
ἡμεθα	τέκνα	, φύσει	, ὀργῆς	, ὡς	καὶ	οἱ	λοιποὶ
we were	children	by nature	of wrath	as	even	the	rest
V-IIM-1P	N-NNP	N-DFS	N-GFS	Adv	Conj	Art-NMP	Adj-NMP

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, ect.). 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 **thelēmata** means “dictates” or “demands”. Literally means “things willed”
 - c. “(doing the things) thought (of the flesh)”
 - i. “thoughts” is **dianoiai** refers to the projects entertained by the mind in uncontrolled fashion. It is more than just the mind or a thought.
 - ii. *Dianoiai* 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,”

3588 [e]	1161 [e]	2316 [e]	4145 [e]	1510 [e]	1722 [e]	1656 [e]	1223 [e]	3588 [e]	4183 [e]
ho	de	Theos	plousios	ōn	en	eleei	dia	tēn	pollēn
4 ὁ	δὲ	Θεὸς	, πλούσιος	ὢν	ἐν	ἐλέει	, διὰ	τὴν	πολλὴν
-	but	God	rich	being	in	mercy	because of	-	great
Art-NMS	Conj	N-NMS	Adj-NMS	V-PPA-NMS	Prep	N-DNS	Prep	Art-AFS	Adj-AFS

26 [e]	846 [e]	3739 [e]	25 [e]	1473 [e]
agapēn	autou	hēn	ēgapēsen	hēmas
ἀγάπην	αὐτοῦ	, ἣν	ἠγάπησεν	ἡμᾶς
love	his	with which	he loved	us
N-AFS	PPro-GM3S	RelPro-AFS	V-AIA-3S	PPro-A1P

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 (*agapēn*) 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—”

2532 [e]	1510 [e]	1473 [e]	3498 [e]	3588 [e]	3900 [e]	4806 [e]	3588 [e]
kai	ontas	hēmas	nekrous	tois	paraptōmasin	synezōopoīēsen	tō
5 καὶ	ὄντας	ἡμᾶς	νεκροὺς	τοῖς	παραπτώμασιν	, συνεζωοποίησεν	τῷ
even	being	we	dead	-	in trespasses	made alive [us] with	-
Conj	V-PPA-AMP	PPro-A1P	Adj-AMP	Art-DNP	N-DNP	V-AIA-3S	Art-DMS

5547 [e]	5485 [e]	1510 [e]	4982 [e]
Christō	chariti	este	sesōsmenoi
Χριστῷ	, χάριτί	ἐστε	σεσωσμένοι
Christ	by grace	you are	saved
N-DMS	N-DFS	V-PIA-2P	V-RPM/P-NMP

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 *synezōopoiesen*
 - a. Colossians 2:13 – “And you, who were dead in your trespasses and the uncircumcision of your flesh, God **made alive together** (*synezōopoīēsen*) 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.
3. Three words (verbs) begin with syn- in 2:5-6 that Paul uses to describe what God has done:
 - a. 2:5 – syn-ezōopoiesen – **“made alive us with”** –
 - i. *Syn* means “with” or “joined close-together” as in tight
 - ii. *Zōopoieo* means “make to live”
 - b. 2:6 – syn-egeiren – **“raised us up together”** –
 - i. *Eteiro* means “raise up”, “arouse”, “wake”
 - ii. Colossians 2:12
 - 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,”

2532 [e]	4891 [e]	2532 [e]	4776 [e]	1722 [e]	3588 [e]	2032 [e]	1722 [e]
kai	synēgeiren	kai	synekathisen	en	tois	epouraniois	en
6 καὶ	συνήγειρεν ,	καὶ	συνεκάθισεν	ἐν	τοῖς	ἐπουρανίοις ,	ἐν
and	raised [us] up together	and	seated [us] together	in	the	heavenly realms	in
Conj	V-AIA-3S	Conj	V-AIA-3S	Prep	Art-DNP	Adj-DNP	Prep

5547 [e]	2424 [e]
Christō	Iēsou
Χριστῷ	Ἰησοῦ ,
Christ	Jesus
N-DMS	N-DMS

1. This reality of the three “syn-“ or “with” is both a coming future state, but also a NOW reality as is seen in Colossians 3:1-3 –
 - a. “If then you have been raised with Christ, seek the things that are above, where Christ is, seated at the right hand of God. Set your minds on things that are above, not on things that are on earth. For you have died, and your life is hidden with Christ in God.”

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.”