**What It means to be In Christ**

**(2:11:13)**

Paul has explained how God took those who were dead and granted them spiritual life solely on the basis of his grace. Spiritually alive, they can now do the good that pleases God—they are his projects. Now Paul moves to a radical implication of what it means to be **“in Christ.”** Formerly the objects of Jewish ostracism, Gentiles who come to Christ now enter the people of God in the fullest sense. In fact, being **in Christ** results in ethnic and racial reconciliation between Jews and Gentiles: **they become one new body in Christ**. After Paul explains this result, in 3:1 (as at 1:15) he seems ready to pray but then breaks off the prayer to elaborate his own position in relation to these readers—Jews and Gentiles **now joined into one body**. The prayer resumes in the next section, starting at 3:14. **Paul asks the Gentile readers to remember their former dreadful and lost condition before they were rescued by Christ’s death (vv. 11–13).**[[1]](#footnote-1)

1. (2:11) starts with “therefore,” since you now understand (verses 1-10). We must keep remembering our **\_\_\_\_\_\_\_\_\_\_\_** before God gave us new life **\_\_\_\_\_\_\_\_\_\_\_\_\_**.
2. We are called Gentiles, and Jews scornfully called Gentiles “**\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_**,” (Jdg 15:18; 1Sam. 17:26, 36; Isa. 52:1; Eze 31:18) “**\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_**” literally means “**\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_**.” This is racial profiling!!
3. Paul is pointing out Jewish **\_\_\_\_\_\_\_\_\_\_\_\_\_\_**, which shows how **\_\_\_\_\_\_\_\_\_** and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ such Jews were to judge people on the basis of an outward, physical marking performed by human hands. (Circumcision).
4. Though God instructed the Jews to **\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_**their sons, they turned this an **excuse** to despise the **\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_**.
5. Even though **\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_**was important it had no **\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_**value before God. (Romans 4:9-12; Gal 5:6; 1 Cor. 7:19).
6. True circumcision was inward (Romans 2:28-29; Lev. 26:41), (Php. 3.3; Col. 3:11).
7. **\_\_\_\_\_\_\_\_\_\_\_\_\_\_** were in deep trouble prior to becoming **\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_**.
8. (verse 17), Spells out Five elements that describe the formerly dire situation the **\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_** were in as well.
9. They were without Christ- “separate from Christ.” They did not share the same hope for a coming Messiah.
10. They were people without a country, “excluded from Israel. (Eph. 4:18; Colo. 1:21) They had no share in the privileges and blessings God granted to his people Iseral.
11. They were foreigners to the promises God had made in his covenants to Israel- and thus excluded. (Acts 13:32-33) (Gen. 17:7; Ex 2:24). Gentiles were never recipients of God’s covenanted promises.
12. Gentiles lived in this world in a hopeless condition. They were not merely void of any messianic hope; they had no hope in the widest possible sense. Hope belongs to believers (Eph.1:8). **Imagine people having to negotiate life in this world with no hope to sustain them for this life and beyond death. (This describes Gentiles before Christ).**
13. They lived **godless** lives in the world. “Godless”-without God. This could refer to one who is an **atheist,** or to one who exist without a relationship to God or without help. Gentiles were not necessarily atheists- many were polytheists and had many gods.

9. We who were formerly **\_\_\_\_\_\_\_\_\_\_\_\_\_** and **\_\_\_\_\_\_\_\_\_\_** have all they lacked they now have it “**\_\_\_\_\_\_\_\_\_\_\_\_\_\_.”**

10. Reversed by the “blood of Christ,” Eph. 1:7; Blood refers to Christ death on the cross, (Eph. 2:16; Col. 1:20)

**According to the OT sacrificial system, God required the shedding of blood to gain forgiveness (Ex 30:10; 2 Ch 29:24; Heb 9:22). Christ shed his blood, i.e., he died to save from sins (Heb 9:14; 1 Jn 1:7). Christ’s death is key and central to the reversal of the Gentiles’ fortunes.[[2]](#footnote-2)**

1. William W. Klein, [“Ephesians,”](https://ref.ly/logosres/ebcrev12?ref=Bible.Eph2.11-22&off=195&ctx=+Jews+and+Gentiles%2c+~Paul+asks+the+Gentil) in *The Expositor’s Bible Commentary: Ephesians–Philemon (Revised Edition)*, ed. Tremper Longman III and David E. Garland, vol. 12 (Grand Rapids, MI: Zondervan, 2006), 73–74. [↑](#footnote-ref-1)
2. William W. Klein, [“Ephesians,”](https://ref.ly/logosres/ebcrev12?ref=Bible.Eph2.13&off=659&ctx=+16+(cf.+Col+1%3a20).+~According+to+the+OT+) in *The Expositor’s Bible Commentary: Ephesians–Philemon (Revised Edition)*, ed. Tremper Longman III and David E. Garland, vol. 12 (Grand Rapids, MI: Zondervan, 2006), 76. [↑](#footnote-ref-2)