
Breaking Down Barriers

Summary and Goal

In the Letter to the Ephesians, Paul reminded the Ephesian saints to hold fast to the grace of God and live out the gospel of Jesus Christ. The letter was written, in other words, to declare the mystery of Christ and promote the reconciliation and unity found in Christ. False teaching divides God's people, but the supremacy and sufficiency of Christ brings the church together. As Paul reveals the glories of the mystery of God and His plan to bring unity through Christ, believers are encouraged to live as servants of the Lord Jesus Christ.

Session Outline

1. United in Sin (Eph. 2:1-3)
2. United in Christ (Eph. 2:4-10)
3. United in One Church (Eph. 2:14-16)

Background Passage: Ephesians

Session in a Sentence

Jesus breaks down barriers and unites forgiven sinners as one church.

Christ Connection

The gospel breaks down barriers and unites those who have trusted in Jesus for salvation by grace through faith. Jesus has reconciled all who believe into one body—the church.

Missional Application

Because we have been joined together as one church in Christ, we work at tearing down any barriers in the church that divide God's people and outside of the church that hinder the gospel's advance to all.

Date of My Bible Study: _____

Group Time

GROUP MEMBER CONTENT

Introduction

EXPLAIN: Use the paragraph on page 29 in the Daily Discipleship Guide (DDG) to help group members imagine the experience of receiving a personal letter.

Imagine going to your mailbox, opening it, and finding a stack of mail. As you cycle through the items delivered, amongst the magazines, catalogs, and bills, your hand and eyes settle on one unique piece. The envelope is smaller than the business envelopes in the stack, so this one feels personal. The stamp features a picture from your favorite story genre, and your name and address are handwritten. Of course, the return address makes it certain that this letter comes from a place of familiarity and affection. You tear open the flap on the back, pull out the pages, take a seat, and pore over the words.

INTERACT: Ask group members the following question.



What was the most moving letter you ever read? (be prepared to give an answer of your own to jump-start the conversation)

SUMMARIZE: In the Letter to the Ephesians, which some say is perhaps the most beautiful letter ever penned, Paul reminded the Ephesian saints to hold fast to the grace of God and live out the gospel of Jesus Christ. The letter was written, in other words, to declare the mystery of Christ and promote the reconciliation and unity found in Christ. False teaching divides God's people, but the supremacy and sufficiency of Christ brings the church together. As Paul reveals the glories of the mystery of God and His plan to bring unity through Christ, believers are encouraged to live as servants of the Lord Jesus Christ.

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Point 1: United in Sin (Eph. 2:1-3)

READ Ephesians 2:1-3 (DDG p. 30).

¹ And you were dead in the trespasses and sins ² in which you once walked, following the course of this world, following the prince of the power of the air, the spirit that is now at work in the sons of disobedience— 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.

EXPLAIN: Use the first paragraph in the DDG (p. 30) to explain what it means to be dead in your trespasses and sins.

Dead in trespasses and sins? Yes, dead. Apart from Christ, people are among the walking dead, in a spiritual sense. Death is a separation from and removal of life. Since all of life originates in God, death is separation from God and a fundamental characteristic of an unbeliever. Sinners have within them the sentence of death for sin as both a future reality in hell and a present reality on earth as they live and walk according to the ways of the devil. Can living apart from God, the source of life, really be called living? Not in a normal sense because we weren't made for sin and death.



Voices from Church History

“Sin is the death of the soul. A man dead in trespasses and sins has no desire for spiritual pleasures. When we look upon a corpse, it gives an awful feeling. A never-dying spirit is now fled, and has left nothing but the ruins of a man. But if we viewed things aright, we should be far more affected by the thought of a dead soul, a lost, fallen spirit”¹

—Matthew Henry (1662-1714)

- The word “trespass” means a violation of a standard or a boundary, pointing to a picture of a person taking a step over a defined line one should not cross. To “trespass” is to violate God’s commands. “Sins” also refers to a departure from God’s standards, missing the mark of God’s righteous expectations. “Trespasses and sins,” therefore, means turning from living according to God’s ways and choosing to go our own path in this world. “The course of this world” denotes the present world where people conduct themselves only for temporal matters and with no regard for God or the future life.
- “The prince of the power of the air” is the evil one—the devil—with his host of fallen spiritual beings, or demons. The evil one presently has power in this world, the power to influence people through temptation, and he exercises his influence to oppose the will of God. At present, he acts as a ruler over the world. He offered Jesus the kingdoms of the world in exchange for His worship, a trade the devil seemingly had the power to offer and effect (Matt. 4:8-10). But the devil’s rule is temporary and waning because Jesus has been seated at the right hand of God on account of His crucifixion and resurrection (Phil. 2:8-11). The devil is on the losing side, but he has not yet been destroyed and, in fact, is vigorously at the work of sin and destruction even now.

INTERACT: Ask group members the following question.



How does living in sin relate to death? (sin is deadly business and death is the result of sin; when we live in sin, we are living contrary to God's intent for our creation, which was to glorify and obey Him, the giver of life; living in sin both earns and reveals the sentence of death that we live under as sinners)

EXPLAIN: Use the second paragraph in the DDG (p. 30) to clarify that the state of being disobedient sinners, children of wrath," applies to all of humanity, including us, apart from Christ.

Lest we think Paul was targeting a specific group of people, he made it plain in verse 3 that we all have this same backstory of sin. Every one of us is born into this world with a disobedient nature, which characterizes all of humanity apart from Christ. Therefore, we all were "children of wrath," deserving God's judgment.

- Sin first infected human beings when Adam and Eve doubted and disobeyed God's word (Gen. 3). As the father and representative for all of humanity, Adam's sin impacted all of his descendants; we have inherited from him a corrupted sinful nature, which brings shame, guilt, and fear within the human heart (Rom. 5:12-19). God warned Adam that eating the forbidden fruit would result in death, and we all have received that sentence through him and consequently live separated from God.
- We give witness to our sinful nature every day through our thoughts, affections, words, and deeds. Apart from Christ, our hearts and minds are filled with this sinful infection so that we carry out the sinful inclinations of our hearts. Therefore, left to our own devices, no one is capable of loving God (see Jer. 17:9; Rom. 7:19; 8:7).

Illustration: According to a popular but likely fictitious story told about the British author G. K. Chesterton, *The Times* in London in the early 1900s posed the question "What's wrong with the world today?" Chesterton allegedly wrote a simple reply: "Dear Sir, I am. Yours, G. K. Chesterton."² Even if the story is not true, it does communicate truth. What is wrong with the world today? We are. The source of all the world's problems is in us, just as it is in everyone else. Indeed, the world is a mess because we are a bunch of sinners, who are children of wrath.

Point 2: United in Christ (Eph. 2:4-10)

READ: Ask a volunteer to read Ephesians 2:4-10 (DDG p. 31).

⁴ But God, being rich in mercy, because of the great love with which he loved us, ⁵ even when we were dead in our trespasses, made us alive together with Christ—by grace you have been saved— ⁶ and raised us up with him and seated us with him in the heavenly places in Christ Jesus, ⁷ so that in the coming ages he might show the immeasurable riches of his grace in kindness toward us in Christ Jesus. ⁸ For by grace you have been saved through faith. And this is not your own doing; it is the gift of God, ⁹ not a result of works, so that no one may boast. ¹⁰ For we are his workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them.


EXPLAIN: Use the first paragraph in the DDG (p. 31) to emphasize the great grace of God to save sinners who cannot earn or deserve it, taking the spiritually dead and making them alive with and in Christ through faith.

Paul made it inescapably clear that human beings desperately need a Savior because they are dead in their sins. This, of course, magnifies the greatness of God's mercy, love, and grace because we could never earn or deserve them. *God* made us alive with Christ. We receive forgiveness of sin, eternal life, and the promise of heaven as a gift from God because of the work of His Son on the cross. And we receive this gift not by our works but by faith in the works that Jesus has done for us. We receive this gift "in Christ."

- As difficult as it is to accept, in the gospel, believers have come face to face with the truth that we are deeply and eternally loved by God. There is nothing we can or cannot do to make God love us any more or any less because we are loved and saved by God's grace. God has already seen and known about our sin from first to last, yet He has raised us from our spiritual death so that we can see and believe in Christ for salvation.
- Grace and faith are significant elements in the believer's salvation. Grace is the objective basis of our salvation. Apart from God's grace, we will remain dead in our sin. With God's grace, we receive the abundant gift of eternal life that we could never earn. Faith is the means by which one receives salvation. Faith in itself cannot merit salvation; faith in Christ is the human response to the gospel that receives what has already been done for us in Christ.
- God wants believers to recognize that just as Christ was physically dead and God raised Him to new life, so too were believers spiritually dead before they experienced life in Christ. God has raised and exalted believers with Christ. Because believers are united with and in Christ, they will experience and enjoy every blessing that is true of the resurrected Jesus. This is only part of what is meant by the phrase "in Christ" and its similar variations throughout Paul's letters. By God's grace through faith, we are united to Christ in His crucifixion for sin, His resurrection, and His exaltation.

Application: “Grace, grace, God’s grace, Grace that is greater than all our sin,” as the old hymn says.³ God’s grace is exceedingly great and is lavished on sinful and imperfect people. No matter how great our sin, God’s grace is more than sufficient to meet our needs. Jesus Christ alone is the One who breaks down the barrier of sin and unites forgiven sinners with Him as one by grace through faith. This amazing, rich grace of God has been poured out for wicked sinners and delivers those who believe in Jesus from death, wrath, and slavery to sin.

INTERACT: Ask group members the following question.


 What are some objections that might arise as we tell people that we are saved by God’s grace? (people believe they are still beyond God’s grace, that God doesn’t know all the bad things they have done; that other people are so evil they cannot be saved; that sounds too good to be true; people may think they still need to reach a level of doing good before God’s grace kicks in)

EXPLAIN: Use the second paragraph in the DDG (p. 31) to show how salvation by grace displays the riches of God’s grace and spurs us on to do good works for God’s glory.

Why would God extend such mercy, love, and grace to undeserving, dead sinners? Nothing in our world comes close to preparing us for the lavish grace of God. So far beyond our frame of reference is our great God, and that is the point. Salvation by grace undercuts any desire and attempt on our part to boast in ourselves; instead, we can only boast in the Lord and give Him all the praise for His gracious work in us. And this work that is poured out on us in Christ is then poured out of us in good works for God’s glory.

- Christ demonstrated God’s abundant mercy, love, and grace on the cross. Jesus laid down His life on behalf of people who deserve to die and experience God’s judgment for all eternity. Such is the greatness of God’s kindness to us. God then rescued sinners who were lost in misery and did so on the basis of the cross, raising them to permanent and eternal glory in Christ. In our undeserved salvation, we bear witness every day to the immeasurable riches of God’s grace.
 - Finally, we were created anew in Christ for good works. Grace is the essence of salvation; our works have no say in whether it is reasonable or not for God to save us. But salvation does lead to a life of good works. Works do not impact our salvation, but our salvation necessarily impacts our works.
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INTERACT: Ask group members the following question.

 How has your life changed as a result of meeting Jesus? (be prepared to give an answer of your own to jump-start the conversation)

Point 3: United in One Church (Eph. 2:14-16)

READ Ephesians 2:14-16 (DDG p. 32).

¹⁴ For he himself is our peace, who has made us both one and has broken down in his flesh the dividing wall of hostility ¹⁵ by abolishing the law of commandments expressed in ordinances, that he might create in himself one new man in place of the two, so making peace, ¹⁶ and might reconcile us both to God in one body through the cross, thereby killing the hostility.

EXPLAIN: Use the first paragraph in the DDG (p. 32) to identify the reasons Jews and Gentiles were separated from one another.

Paul shifted from the glories of salvation in the previous section to focusing on the church as a unified body, where God dwells by His Spirit (2:22). At this time, Paul was writing from prison, and he saw fit from his confinement to teach about Jesus as the peace who brings people together. Gentiles had been outcasts and outsiders to the Jewish community for centuries. Alienated from the true God, they were considered unclean. An ethnic, social, and theological barrier kept these two groups of people separated from one another, until Christ came and tore it down.

- Jews, “the circumcised,” referred to the Gentiles as “the uncircumcised” (2:11). Circumcision was the covenant marker for the Jewish people. The practice of circumcision goes back to the covenant God established with Abraham; it was to function as a physical reminder of God’s covenant promise to make a nation from Abraham’s offspring (see Gen. 17). Those who were uncircumcised were rejected from this covenant. But the alienation went deeper than a mark in the flesh. Gentiles, by and large, were characterized by idolatry and sexual immorality. These activities were explicitly at odds with the law of God and prohibited fellowship between Jews and Gentiles.

EXPLAIN: Use the second paragraph in the DDG (p. 32) to show how the gospel unites people in Christ as one church.

The tension between Jews and Gentiles caused problems for many in the early church. Often Paul was caught in the middle and threatened, imprisoned, and abused. Through the cross, however, Jesus tore down the divide between these two categories of humankind. Previously the law prohibited fellowship, but because Jesus came to fulfill the law and reconciled both Jews and Gentiles to God by faith, now believers in the two groups are united as one family, one body, one church in Jesus Christ. The good news of Jesus always leads to good news for the church.

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- God’s eternal plan of redemption always included breaking down the barrier between Jew and Gentile through the cross (3:1-10). The gospel reconciles humanity to God through Jesus, and Paul here spoke of the subsequent reconciliation between Jews and Gentiles. The gospel of our Lord Jesus Christ reconciles those from every tribe, every tongue, every nation, and every people group.
 - Christ has effected the reconciliation of Jew and Gentile by incorporating them into one body through His work on the cross. Whereas Jews were “near” and Gentiles were “far,” Christ has removed all the obstacles that separated Jews and Gentiles and resulted in their hostility to one another. He has brought them together in Himself so that both Jews and Gentiles saved by faith share the same identity of members of God’s family (2:12-22).

Illustration: Once I was part of a “stay-under-the-radar” kind of trip to East Asia. We went to a village with supplies of food and biblical literature in the language of the people there as we sought to share the gospel with them. After a day of hard labor, the team gathered in a tiny little room to worship together. United in one voice from many different countries, we began to sing in various languages, “Jesus loves me, this I know.” From a production standpoint, everyone was off pitch, having no instruments, no sound system, no air-conditioning, and 20-plus people in a tight room. Despite the language barrier, I felt I was on holy ground, practicing for heaven down on earth. It was one of the most beautiful experiences I have ever had.

FILL IN THE BLANKS: Provide group members with the answers for the call-out in their DDG (p. 32).

Body of Christ: The church is an extension of Christ’s ministry, carrying out His work by fulfilling the **Great Commission**. In addition, the picture of the church as the body of Christ shows us the interconnectedness of individual Christians, with each member **dependent** upon one another for growth and sanctification.

Essential Doctrine “Body of Christ”: The New Testament describes the church as the body of Christ. The church lives and operates as Christ’s representative here on earth, with Christ as its head (Col. 1:18). This means that the church is an extension of Christ’s ministry, carrying out His work by fulfilling the **Great Commission** (Matt. 28:18-20). In addition, the picture of the church as the body of Christ shows us the interconnectedness of individual Christians, with each member **dependent** upon one another for growth and sanctification (1 Cor. 12).

INTERACT: Ask group members the following question.



What are some ways we can contribute to unity in the church? (sacrificially love and forgive others as Christ has loved and forgiven us; hold tightly to the truth that we are saved by grace through faith; examine our preferences and, if necessary, lay them aside to elevate and honor someone else; as much as possible, eliminate barriers to the proclamation of the gospel and eliminate barriers to the full acceptance of believers in the church)

My Mission

EXPLAIN: Because God has vertically reconciled humankind to Himself, God expects us to be reconciled horizontally between one another, whether Jew or Gentile or any other division. In Christ's death and resurrection, a new society—the church—has been created in Christ, to which all believers belong no matter the culture or race from which they come. The death of Christ broke down the barrier that had hindered the nations from participating in the life of God's covenant people. Now we are one in and under Christ.

READ the following missional application statement in the DDG (p. 33), and encourage group members to choose at least one of the options below as a way to respond to the truth of God's Word.

Because we have been joined together as one church in Christ, we work at tearing down any barriers in the church that divide God's people and outside of the church that hinder the gospel's advance to all.

- **How will you seek unity with the church because of Jesus' death and resurrection for sinners?**
- **In what ways will you contribute to a culture of reconciliation within your family, local church, small group, workplace, and community?**
- **What are some barriers in your heart or in your church that you need to tear down so the gospel can go forward freely?**



Voices from Church History

"The Saviour, who existed before, has in recent days appeared ... The Word, who 'was with God,' and by whom all things were created, has appeared as our Teacher; that as God He might afterwards conduct us to the life which never ends. He did not now pity us for the first time for our error; but He pitied us from the first, from the beginning ... Our ally and helper is one and the same—the Lord, who from the beginning gave revelations by prophecy, but now plainly calls to salvation."⁴

—Clement of Alexandria (c. 150-215)

CLOSE IN PRAYER: Father, we pray to You in one Spirit through one Lord, Jesus Christ, who has made us one new man through His shed blood. Thank You for raising us from the dead and making us alive with Christ, who is seated in the heavens. Help us to move forward as one people united in mission to reach the nations with the message of Your reconciling love. Amen.

PACK ITEM 4: HYMN HANDOUT: Pass out copies of this hymn and sing it together.

INSTRUCT: As your group departs, encourage group members to read and respond to the **Daily Study** devotions in their DDG (pp. 34-36), which build and expand upon the group study. Also advocate for small groups or families to use **Encourage One Another** (p. 37) for mutual accountability and fellowship grounded upon the foundation of God's Word.

Daily Discipleship

Throughout the week following the session, use the ideas below to remind and encourage your group members to live as disciples of Jesus Christ. The **Daily Study** devotions in the DDG (pp. 34-36) will help group members get into God's Word and study it for themselves. **Encourage One Another** (p. 37) will help group members and families fellowship with one another with purpose.

Daily Study

Brief daily devotions in the DDG (pp. 34-36) will help group members take initiative in their own discipleship.

- Make sure all group members have access to a Bible to read. Have some Bibles available to give to guests who may need one, or offer to get one and arrange a time to meet to give it and show how to navigate it for the devotions.
- Share the following idea from the devotion for **Day 4** as a part of point 3 in the session: **Because we have been joined together as one church in Christ, we work at tearing down any barriers inside the church that divide God's people as well as outside the church that hinder the gospel's advancement.**



Consider leading by example and reading the daily devotions yourself with your own DDG. Based on your study, use brief messages throughout the week (group text, email, social media) to encourage your group to keep up with their daily time in God's Word and to live it out. Here are a couple of examples you can use:

- **Day 1: "Praise and adoration are marks of God's grace on sinners, and for that reason, they ought to be a natural part of a believer's walk with Christ."**
- **Day 3: "Salvation is not by our good works but by Christ's work alone on the cross so that no one may boast and claim the credit."**



Visit www.GospelProject.com/Blog for additional content and resources you can use to help group members gain more insight into their daily studies. Send group members a link or a portion of a blog post or other content that you believe will be helpful and encouraging for their time in God's Word.

Encourage One Another

This brief plan for fellowship and accountability in the group member's DDG (p. 37) will help groups of 2-4 people to meet sometime during the week to reflect on the session and to share how God is working and they are responding. It could also be used for family discipleship with students and children who are using *The Gospel Project* in their groups.

- **Encourage group members to consider where tension exists in their relationships and why the gospel is enough to address these potential divisions.**
- See yourself as a member of the group who also needs encouragement in the faith, and participate in such a group this week.

Additional Commentary

Point 1: United in Sin (Eph. 2:1-3)

“[Paul] describes their pre-Christian past (vv. 1-2) in terms of their being dead in trespasses and sins. Before God had made them alive with Christ they were deeply affected by evil, determining influences. These included their environment (*the ways of this world*, v. 2), an inner inclination towards evil (*the cravings of our sinful nature*, v. 3), and a supernaturally powerful opponent (*the ruler of the kingdom of the air, the spirit who is now at work in those who are disobedient*, v. 2). Like the rest of humanity outside of Christ they were out of fellowship with God, for they were *by nature objects of wrath* (v. 3).”⁵

“Those who are in rebellion are eager to gratify their *cravings ... desires and thoughts* (2:3a). Doing whatever we want may seem like a wonderful freedom, but this freedom is an illusion. There is no such thing as a completely independent human being. We all serve either God or his enemy. The shift to ‘we’ in the previous paragraph matches Paul’s shift in 2:3b. In 2:1-3a, he may have been speaking to Gentiles, but the ‘we’ makes it clear that he is also referring to the Jews. There is worldwide solidarity in this rebellion. Just like the Gentiles, the Jews were *by nature deserving of wrath* (see also Rom. 3:22-23). This ‘wrath’ is not an irritable anger; it is the just response of a holy and righteous God to mutiny and subversive behavior.”⁶

Point 2: United in Christ (Eph. 2:4-10)

“In contrast to the hopeless state of the nonbeliever, Christians exult in hope because of God’s incredible grace and free salvation. Paul accents this grace in contrast to the pre-Christian hopelessness analyzed in vv. 1-3. **But God**. No hopeless fate looks any grimmer than that which awaits the forlorn company of mankind marching behind the ‘prince of the power of the air’ (v. 2) to their destruction under divine wrath. Just when things look the most desolate, Paul utters the greatest short phrase in the history of human speech: ‘But God!’ **rich in mercy**. God’s mercy on his helpless enemies flows from his own loving heart, not from anything they have done to deserve it ... **Raised us up with him** means that, because of Christ’s resurrection, those who believe in him are given new life spiritually in this age (regeneration). They will also be given renewed physical bodies when Christ returns (future resurrection). **seated us with him in the heavenly places**. God has allowed his people even now to share in a measure of the authority that Christ has, seated at the right hand of God (cf. 1:20-22; 6:10-18; Jas. 4:7; 1 John 4:4), a truth that would be especially important in Ephesus with all of its occult practices. Verse 7 of ch. 2 answers the question of why God lavished such love upon his people: so that they will marvel for all of eternity over the incredible kindness and love of God. It will take all of eternity to fathom God’s love, and those who are saved will never plumb the depths of it.”⁷

“The ‘love’ of God is a major theme in Paul’s understanding of salvation. Once again, the theocentric focus of Ephesians is emphasized. God is not an onlooker in the salvation process or in an ‘angry huff’ waiting to be appeased. Rather, he is the primary actor, the one who by his love deals with his own wrath and shows mercy to his people. ‘Mercy,’ ‘love,’ ‘grace,’ ‘kindness,’ and ‘gift’ in 2:4-10 are obviously closely related and show that Paul is stacking words in an attempt to describe adequately the reality of the gospel.”⁸

Point 3: United in One Church (Eph. 2:14-16)

“Christ, he says, ‘is our peace.’ Elsewhere Paul calls him mediator. He interposed himself of his own accord between divided realms. Souls born of God’s fountain of goodness were being detained in the world. There was a wall in their midst, a sort of fence, a partition made by the deceits of the flesh and worldly lusts. Christ by his own mystery, his cross, his passion and his way of life destroyed this wall. He overcame sin and taught that it could be overcome. He destroyed the lusts of the world and taught that they ought to be destroyed. He took away the wall in the midst. It was in his own flesh that he overcame the enmity. The work is not ours. We are not called to set ourselves free. Faith in Christ is our only salvation.”⁹

“These verses emphasize the centrality of Jesus Christ in bringing Gentiles and Jews together, not only with one another but also with God ... The new humanity is greater than the former humanity; God has torn down **the dividing wall of hostility** and removed the hatred forever. By ‘dividing wall’ Paul likely had in mind the area in the Jerusalem temple that separated the court of the Gentiles from the temple. The temple was constructed on an elevated platform. Around it was the court of priests. East of this was the court of Israel. Farther east was the court of women. These three courts were all on the same elevation as the temple. From here a walled platform was five steps away. Fourteen steps away was another wall, which was the outer court of the Gentiles. There was an inscription on this wall warning Gentiles of their ensuing death if they entered the enclosure around the temple. In Christ this dividing wall was broken down, thus banishing the specific commandments that separated Jews from Gentiles because Gentiles did not observe the Jewish law. The burden of the commandments was taken away at the cross in our Lord’s crucified body.”¹⁰

References

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4. Clement of Alexandria, *Exhortation to the Heathen*, in *The One Mediator*, by Peter Goldsmith Medd (London: Rivingtons, 1884), 443.
5. Peter T. O’Brian, *The Letter to Ephesians*, in *The Pillar New Testament Commentary* (Grand Rapids, MI: Zondervan, 1999) [Logos].
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8. Klyne Snodgrass, *Ephesians*, in *The NIV Application Commentary* (Grand Rapids, MI: Zondervan, 1996) [Logos].
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10. David S. Dockery, “Ephesians,” in *CSB Study Bible* (Nashville, TN: B&H, 2017), 1874, n. 2:14-16.