

## Then and Now: Identity Found Ephesians 2:11-13

### INTRODUCTION

Please turn in your Bible to Eph 2:11-22. As we start in our section at Ephesians 2:11 this morning we see an important **phrase**: “*therefore remember*”. Knowing that in Jesus you now have a new identity in Jesus, **knowing that you have been irrevocably changed by God in grace, knowing that you are not saved by good works but that you have definitely been saved for good works**, Paul wants you and me to “*remember*” something else.

**The change that God has produced in our lives not only affects our \_\_\_\_\_ relationship with the Lord but also the \_\_\_\_\_ relationship with others.**

For this morning, our focus is Ephesians 1:11-13. The main ideas are:

- Remember your \_\_\_\_\_ situation before God saved you so that you will rejoice in what Christ did for you on the cross.
  
  
  
  
  
  
  
  
  
  
- Remember that at the cross, Jesus Christ \_\_\_\_\_ alienated people to Himself.

*Let's dig in...*

### **I. Remember your past (2:11-12)**

*Paul reminds the Ephesians or calls them to remembrance of two realities:*

**A. \_\_\_\_\_ alienation: objects of \_\_\_\_\_  
(2:11)**

**At the root of all racism (ethnic prejudice or sin of partiality) is the sin of pride.** Even though God had made it clear that He did not choose the Jews because of anything in them (Deut. 7:7-8), they became proud over their special status and despised the Gentiles. And even though Paul has made it clear that God chose the Gentiles by His grace alone while they were dead in their sins, they were in danger of becoming proud of their new status (Rom. 11:17-21). So, Paul is quick to exhort them to remember where they were as a people before God saved them by His grace, so that they will not become arrogant.

*Social alienation...objects of contempt, next please note...*

**B. Spiritual alienation: spiritually bankrupt  
(2:12)**

Paul describes the condition of the Gentiles before the cross as one of utter hopelessness and despair. We now live in an age of God's blessing on the Gentiles. Our churches are largely made up of Gentile believers. But this has not always been so. Paul reminds the Gentiles of five facts of their past before God saved them.

***Before God saved them...***

1. They (you and me) were \_\_\_\_\_ from Christ.

2. They (you and me) were \_\_\_\_\_  
from citizenship in Israel.

3. They (you and me) were \_\_\_\_\_  
to the covenants of the promise.

4. They (you and me) were without \_\_\_\_\_.

5. They (you and me) were \_\_\_\_\_  
God in the world.

*Remember your past...objects of contempt and spiritually bankrupt. Is there good news? Of course!*

## **II. Remember your \_\_\_\_\_ identity (2:13)**

**The point at which the apostle aims is reconciliation.** He amplifies this point as the chapter continues, but for the moment, he declares the gospel in one sentence. The “*but now*” is contrasted with “*that at one time or formerly.*” “*Then...but now.*” He points to the difference in the transforming work of God through Christ to lift us from social and spiritual alienation, from estrangement, hopelessness, and godlessness.

*Notice three aspects to the nature of reconciliation.*

**A. The \_\_\_\_\_ of reconciliation – “In \_\_\_\_\_”**

**B. The \_\_\_\_\_ of reconciliation – “have been brought \_\_\_\_\_”**

**C. The \_\_\_\_\_ of reconciliation – “through His \_\_\_\_\_”**

## **CONCLUSION**

What can we take with us this morning? What are some practical benefits of our study this morning? Are there benefits to remember our desperate, hopeless past in contrast with our glorious present situation of having been brought near by the blood of Christ?

**Here's four:**

**1. Remembering “then, but now” restrains our**

\_\_\_\_\_.

**2. Remembering “then, but now” \_\_\_\_\_ our  
love for Christ.**

**3. Remembering “then, but now” intensifies our  
\_\_\_\_\_ for those who do not know Christ.**

**4. Remembering “then, but now” fosters \_\_\_\_\_  
\_\_\_\_\_.**