##### Worksheet #7 – Theological Analysis

Name: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ Grade \_\_\_\_\_/ 10 points

**Understanding Where We Are in God’s Story**

**Why this worksheet?** Moving quickly and directly from the ancient world to ours may be dangerous without first noticing the theological terrain between the two points.

**How does it help in the process?** This worksheet is the bridge from the ancient recipients to modern day believers, from what I meant *then* to what it means *now*. This exercise is the bridge to cross before we respond (WS#8)

God gave us his Word in order to help us understand how we are to participate meaningfully in His story. In order to discover *how* we are to live out a particular passage, we must first consider *where* the passage fits in God’s story. In the following section, you will learn more about the “Proclaimed Kingdom” and reflect on the implications of this chapter for how we apply Ephesians. Be sure to read *God’s Big Picture*, chapter 7 before you respond to these questions.

1. With what event does the “Proclaimed Kingdom” begin? (Note: you may want to review and consult the introduction’) (1 point)
2. What role(s) does the Holy Spirit play in the “Proclaimed Kingdom”? (1 point)
3. When Roberts writes that our experience of the Kingdom is “already” but “far from complete” (p. 133/140), he means that believers have a genuine taste of the blessings Christ accomplished for believers but there are still promises to be fulfilled, completing those blessings. Why is it important that we understand this tension between the “already” and the not yet as we think about *how* to apply the New Testament to our lives? See pp. 132-33/139-142. (Hint: What might happen if we overemphasized one of these elements to the exclusion of the other?) (1 point)

**Consult Your Commentary**

Read the “Bridging Contexts” section of the *NIV Application Commentary* for Eph 2:11-22 (pp. 139-147) before you respond to the questions below. **NOTE**: The purpose of the “Bridging Contexts” section is to build a bridge between the world of the Bible and our world by distinguishing the *time-bound* elements (discontinuities) in your passage from the *timeless* elements (continuities). “Because we share a common humanity with the people of the Bible, we discover a universal dimension in the problems they faced and the solutions God gave them. The timeless nature of Scripture enables it to speak with power in every time and in every culture” (NIVAC, 8).

1. According to Snodgrass, what questions and issues do we face in Eph 2:11-22 as we move from ancient text to modern world? (1 point)

**Personal Reflection**

At this point you will have the opportunity to reflect theologically on Eph 2:11-22 by drawing together insights from your study and reading. Here you are not just restating the words of the passage but considering the theological *implications* of what you have studied. The “*Bridging the Gap*” article in your notes should aid your theological reflection.

1. Summarize the primary theological truths in this passage (3 points)
   1. In your own words summarize what this passage teaches about the nature and attributes of the triune God.
   2. In your own words, summarize what this passage teaches about humanity (both in our fallen and redeemed states).
   3. In your own words, summarize what this passage teaches about the gospel and the nature of God’s saving work. What does Eph 2:11-22 help us understand about the gospel?
2. Reading Paul’s description of reconciliation with God and between people, someone might be tempted to think that Paul is suggesting that Christians cannot experience strife or division. How does understanding the distinction between the “now” and the “not yet” help us in how we relate to God and to others in the body of Christ? (1 point)

**Determine the Theological Big Idea**

1. Summarize the Theological Big Idea of Eph 2: 11-22 in a single sentence. (This will involve restating your Author’s Big Idea using the criteria outlined in the article entitled “Bridging the Gap between the World of Scripture and our World.” (2 point)