

Christ Is Our Peace (Ephesians 2:11-15)

Water of Life

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Review of the Exposition:

- 1:3-14: Gentile believers in Ephesus ought to praise the Father because:
- a. the Father prepared Jewish (and Gentile) believers' inheritance (1:4-6),
 - b. the Son acquired Jewish (and Gentile) believers' inheritance (1:7-12)
 - c. protects Jewish and Gentile believers' inheritance (1:13-14)
- 1:15–23 Thus, Paul (a Jewish believer) also thanks God for the Ephesian Gentile believers when praying that the Father would grant for these enlightened believers to know the Father better, e.g., that they would know: (1:15-18a)
- a. the hope entailed by the Father calling them, (1:18b)
 - b. their rich corporate inheritance, and (1:18c)
 - c. that the Father works on behalf of believers with His same power that raised Christ above any and every angelic power and made Him head of the church (1:19-23).
- 2:1–10 And God made us (and you) alive together with Christ, raised (us and you) together with Christ, and seated (us and you) together with Christ, though you and we were dead in trespasses, for God's purpose in the by-grace-through-faith salvation being an unmerited gift is that no one should boast, for the church is God's artifact, created in Christ Jesus to do good works pre-designed for it to accomplish.
- 2:11-13 [In light of God having made Gentile and Jewish believers alive together with Christ by grace through faith] Gentile believers (who are called "uncircumcised") should remember that they formerly were w/o Christ, because: they were aliens from Israel, estranged from the Covenants, and were w/o God; BUT now they have been brought near.
- 2:14-15 [The explanation formerly-distant Gentile believers now being near to God is that] Christ reconciled Jews [and Gentiles] by abolishing in His flesh (on the cross) the Law which put them at enmity, so He might create in Himself one new man (the Created New Man = the Church) from the two [Jews and Gentiles]

New Material

2:16a The first purpose for Christ abolishing the Law (that put Jews and Gentiles at enmity) is that Christ might reconcile both Jewish and Gentile believers to the Father in the Church through the cross

2:16b The result of Christ abolishing the Law (that put Jews and Gentiles at enmity) is that He put to death the enmity [that had existed between Jews and Gentiles]

2:17 [In addition to abolishing the Law] Christ preached peace to both those who were afar off [Gentiles] and to those who were near [Jews] when He came [to earth]

Excursus: The church started with Jews and Proselytes (cf. Acts 2:10)

National leaders rejecting Jesus as Messiah by (Matt 12) put **the nation under a one-generation curse** (the unpardonable NATIONAL sin) that led to the destruction of Jerusalem in A.D. 70 (unlike with Nineveh in Jonah's day, there was no pardon)

A repercussion was that believers did not automatically receive the Holy Spirit, but needed exemption from the national sin (through repentance and baptism)

Exposition of Acts 2:36ff.

With Cornelius (Acts 10–11), things needed to change. This was the start of the mystery, when Jews and Gentiles had equal access to God.

Dilemma: Did equal-access require God to put Gentiles under a Jewish curse?
Or did equal-access require God to adjust things for Jews at Acts 10?

Acts 19 and “Twenty Questions”

Did you receive the Spirit WHEN YOU BELIEVED?
(pre-Acts 10 versus post-Acts 10)

We did not even here if the Holy Spirit was *given*
(pre-Acts 2 versus post Acts 2)

We were baptized into Johns baptism
(pre-Luke 3:16 versus post Luke 3:16)

2:20 [The reason Gentile bels are not strangers & foreigners but fellow citizens (of the Church) along with (Jewish) saints and members of God’s household is] because (Jewish &) Gentile bels have been built on the foundation which the apostles & (NT) prophets established upon Christ, the cornerstone

2:21 [The reason the whole building (the Church) grows in Christ into a holy temple in the Lord is] because the Lord has joined (both Jews and Gentiles) together

2:22 [Another way of saying that the universal Church is growing into a holy temple in the Lord is] that in Christ the Church is being built together for place for God in the Spirit to indwell

CONCLUSION