

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

Water of Life

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June 12, 2014

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 salvation (received through faith) being an unmerited gift is so 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.

New Exposition:

- 2:11-12 [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 without Christ, because:
- a. they were aliens from the nation of Israel—(still true for the Gentile Ephesians)
 - b. they were estranged from the promissory covenants—(still true for the Gentile Ephesians)

Israel's Unconditional Covenants:

Abrahamic:
 Land, Seed, Blessing
 (Genesis 12ff)

Land:
 Land
 (Deut 28-30)

Davidic:
 Seed
 (2 Samuel 7)

New:
 Blessing
 (Jeremiah 31)

- c. they lacked hope and were without God in the world—(no longer true for them)

2:13 [In contrast with formerly being without Christ] Christ's death on the cross has brought the formerly distant [from God] Gentile believers near [to God]

2:14 [The explanation of Christ bringing formerly-distant Gentile believers near to God is that] Christ (who united Jews and Gentiles by breaking down the wall of division between Jews and Gentiles) is the reconciler of both Jews [and Gentiles]

2:15a The way that Christ broke down the wall of division between Jews and Gentiles is by abolishing in His flesh (on the cross) the Law which put Jews and Gentiles at enmity

2:15b The first purpose for Christ abolishing the Law (that put Jews and Gentiles at enmity) is that Christ might create in Himself one new man from the two [Jews and Gentiles]

The Created New Man = the Church (both Jewish and Gentile Church Age believers)

The Two [Old Men] = Corporate Jewish Unbelievers and Corporate Gentile Unbelievers

Earlier Usage within Ephesians (of the created New Man)

A look at Colossians 3

A look at Romans 6

A look at Ephesians 4

Summary of the Created New Man

Conclusion