

Christ Is Our Peace: Part 2 of 2
Flying through Ephesians

Ephesians 2:11–22

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INTRODUCTION

Review of the Exposition:

1:3–14: Gentile believers should praise the Father because He prepared, the Son acquired, & the Spirit protects Jewish & Gentile believers' inheritance.

1:15–23 Thus, Paul (a Jewish bel) also thankfully prays that the Father would grant for the already enlightened Ephesian Gentile bels to know the Father better (e.g., that they would know the hope entailed by their calling, their rich corporate inheritance, and that the Father's same power—*that raised Christ above any and every angelic power and made Him head the church*—works on behalf of believers).

2:1–10 And God made Jewish & Gentile believers together alive with Christ, raised them together with Christ, and seated them together with Christ, though both Jews & Gentiles 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 to do good works pre-designed for it.

2:11–13 [In light of God having made Gentile and Jewish believers alive together with Christ by grace through faith] Gentile believers should remember that they formerly were without Christ, because they were aliens from the nation of Israel, they were estranged from the promissory covenants, they lacked hope and were without God in the world, but now 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 (consisting of both Jewish and Gentile Church Age believers)

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

New Exposition:

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]

More literal translation: *And when He came, He preached peace*

During Christ's incarnation, He preached peace to two separate entities (Jews & Gentiles)

At that time, peace with Christ did not join Jews & Gentiles into one body

Matthew 15:21–28

In Paul's ministry, He preached peace to two separate entities (Jewish & Gentile umbels)

Since then, peace with Christ thru faith in Him joins Jews & Gentiles into one body

Acts 10:9–16, 28

Peace in one body, not peace between two bodies

1 Corinthians 10:32

Peace within and peace without the church body

Before Acts 10:

Jewish Believers	Gentile Believers
Jewish Unbelievers	Gentile Unbelievers

After Acts 10:

Jewish and Gentile Believers (in the Church)	
Jewish Unbelievers	Gentile Unbelievers

2:18 The explanation of Christ abolishing the Law and preaching peace to both Jews and Gentiles is that we both have access by one Spirit to the Father

This passage contains a Trinitarian formula: Father, Son, and Holy Spirit

Gentiles have always had access to God, but now Gentile bels have the same access as Jewish bels

2:19 [An implication of Jewish & Gentile bels having the same access to the Father is that Gentile bels are not strangers & foreigners but fellow citizens [of the Church] along with [Jewish] saints and members of God's household

This verse does not mean that Gentiles have become Jews

Neither does it mean that the Church is spiritual Israel

Rather, both Jewish & Gentile bels are both part of the created new man (the Church)

That is, the Church is a brand new entity that contains both Jews and Gentiles

2:20 [The reason Gentile believers are not strangers & foreigners but fellow citizens (of the Church) along with (Jewish) saints and members of God's household is] because (Jewish &) Gentile believers have been built on the foundation which the apostles and (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

Romans 8 (among other passages) teaches that the Holy Spirit indwells each believer individually

Ephesians does not deny this truth, but emphasizes the concept of God indwelling the universal Church corporately

Summary and Application