

L60 | Ephesians | "Remembering More Time Past" | Eph. 2:11-18

I. Intro/Review:

- The Exceeding Greatness of His Power
 1. Wrought in Christ
 - 1.1 - Raised Him from the dead
 - 1.2 - Set at right hand
 - Far above all
 - 1.3 - Put all things under feet
 - 1.4 - Gave Him to be the head of the body
 2. Wrought in us - with Christ
 - 2.1 - we were dead in sins - **quicken**ed us
 - 2.2 - following course of this world - **raised us up together**
 - Following the prince of the power of the air - **seated in heavenly places**
 - The spirit that now worketh in the children of disobedience
 - 2.3 - conversation of fulfilling the desires of the flesh and mind - **created in Christ unto good works**
 - 2.4 - children of wrath by nature - **ages to come He might shew the exceeding riches of His grace in His kindness toward us**

II. Preview:

- More time past
- Connection to Paul's prayer
- Remembering time past

III. Sermon:

- **More Time Past**

**Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands;
{Eph 2:11}**

- **"Wherefore remember"**
 1. **"Wherefore"** - mini-conclusion
 - Quicken
 - Raised
 - Seated
 - Ages to come
 - Saved by grace through faith unto good works before ordained
 2. **"remember"** - to put in mind
 - Not simply your identity in Adam and with darkness, but
 - Their dispensational identity

- Ephesians 2:1-10, then 11-18 follows the same pattern as Romans 1-8, then 9-11
- **Connection to Paul's prayer**
 1. The exceeding greatness of His power which He wrought in Christ
 - Is God's wisdom to have the riches of His inheritance in the saints
 2. The riches of His inheritance in the saints
 - Christ in you - the hope of glory
 - Colossians 2:13 - "And you, being dead in your sins and the uncircumcision of your flesh, hath He quickened together with Him, having forgiven you all trespasses;"
 - God's power in Christ quickens you that He may have His inheritance in the saints that would include even you - not just the circumcision made by hands.
 - Circumcision and uncircumcision, if my understanding, is correct is much more than what we make of it.
 3. The hope of His calling
 - Divine family and government
 - Eph. 2:19-22
- **Remembering Time Past**
 1. The Time Past Situation
 - **"that ye being in time past Gentiles in the flesh"**
 - Why is Paul going to address this issue?
 - Remember, a matter of "inheritance" - "commonwealth of Israel" and "covenants of promise"
 - Remember Paul's prayer - "the spirit of wisdom and revelation in the knowledge of Him"
 - The riches of the glory of His inheritance in the saints - "Christ in you" - in Jew and Gentile
 - The two issues of "time past" and "Gentiles" has us looking in the Old Testament which serves as our "time past" and to Gen. 10:5 where Gentiles is first used.
 - Gen. 10:5 - post flood and pre and post scattering
 - **"who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands;"**

1. The Gentiles were named and called by the Circumcision -

Uncircumcision

- Derogatory

2. Two circumcisions - 1) with hands, and 2) without hands

1) With hands - Gen. 17

2) Without hands

1. OT - self-circumcision of the heart -Deut. 10:16-22 (Dan. 9)

- Schooled by the law (Gal. 4) - bring them to faith
- Promise of God circumcising their heart - Deut. 30:1-6

2. NT

- Col. 2:11 - "circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ:"
- Php. 3:3 - "for we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh."

• Details about Circumcision

• In truth - Gen. 17

- Justification by faith alone is not a matter of flesh but faith
 - Circumcision and uncircumcision isn't justified in God's sight by circumcision or uncircumcision
 - Both are under sin and the law makes the world guilty
 - This knowledge was given to Israel at large with the law, communicated in the Lord's earthly ministry, and given to the apostles and prophets (the 12 and Paul)
- Abraham - justified by faith alone before circumcision
 - Circumcision a sign and a seal of the righteousness he had being uncircumcised
 - Circumcision made by hands was a carnal ordinances of what the Spirit would do without hands.
- Ex. 12:44, 48-49 - servant bought for money, be as one that is born in the land
- Lev. 19:33-34; Deut. 10:19

• Distinction

- Abraham's seed were to be identified with God, marked by their faith and love toward others.

- Hebrews - believing Jews are the Israel of God
 - Justified the same as the Gentile, but given the heritage of being the blessing to the nations. (The kingdom - salt of the earth and light of the world)
 - Given to be the head of the nation's not for self-exaltation, but service and minister
 - They have promise to be the channel which holds certain privileges and blessings, but justification was to be the same.
- The covenant of circumcision (not alone) has attached to it promises concerning Abraham's seed (generations) (Gen. 17:1ff)
 - Covenant made in your flesh
 - If not the soul of the one not circumcised is cut off from the covenant blessings (not justification)
- Circumcision had two points of emphasis
 1. Sign and seal of the righteousness Abraham had by faith alone
 2. Promises in the covenant in Abraham's flesh (inheritance)
 - To be a God unto thee, and to thy seed after thee (doesn't mean they will believe) - but God will speak to them, teach them, etc.
 - Give the land
 - Isaac, Jacob, the 12 - Egypt and so on (the nation of Israel)
- In error
 - Circumcision made by hands became a sign of natural righteousness not a matter of righteousness by faith.
- Philippians 3:1-7 - "beware of the concision"
 - Gal. 2:12 - fearing them which were of the circumcision
 - Tit. 1:10 - "for there are many unruly and vain talkers and deceivers, specially they of the circumcision"
 - Matt. 3:9 - "We have Abraham to our father:"
 - Jn. 8:33 - "We be Abraham's seed, and were never in bondage to any man:"
 - Jn. 8:39 - "If ye were Abraham's children,"

- Rom. 2:17-27 - the Jew, the circumcision
- The confronting of the error
 - Rom. 2:28-29
 - Rom. 4:9-17
 - Gal. 5:1-6 (1 Cor. 7:19; Rom. 2:25-27)

That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world:
{Eph 2:12}

- **"that at that time"**
 - At the time the Ephesians were Gentiles in the flesh
 - At the time when the Ephesians were called uncircumcision by the circumcision in the flesh made by hands
- **"ye were without Christ"**
 1. **"being aliens from the commonwealth of Israel"**
 2. **"and strangers from the covenants of promise,"**
 3. **"having no hope"**
 4. **"and without God in the world:"**
- **"without Christ"** - everything is given to Christ; therefore, no inheritance and all inheritance was with Israel and Christ with Israel
 1. How were the Gentiles "without Christ"?
 1. Abraham - Galatians 3:16-17
 2. Israel - 1 Corinthians 10:4
 3. The Law - Galatians 3:23-25
 4. Christ Came - Gal. 4:4-5, Rom. 9:5, 15:8ff, Luke 2:64-80
 - Matt. 10:1-6 (Matt. 8:5-13)
 - Matt. 15:21-31
- Wasn't that a Gentile or stranger couldn't become Israel, but Israel was the channel of blessing

1. "being aliens from the commonwealth of Israel"

- **"aliens"** (alienated) - Eph. 4:18, Col. 1:21 (Rom. 1 - God gave up)
 - Estranged, a non-participant, to shut out
 - Then historically calls out Abraham and alienates the Gentiles until the blessing of the seed of Abraham
 - Not simply from God, but from "wealth", the table would overflow to the Gentiles
- **"commonwealth"** - the administration of civil affairs; a state or commonwealth

- "To be a God" through the generations
- "the land" - blessing, provision
- Acts 22:28 - "And the chief captain answered, with a great sum obtained I this **freedom**. And Paul said, "But I was free born."
 - They could "obtain", but what was given to Israel the Gentiles were aliens from.

2. "strangers from the covenants of promise"

- **"strangers"** - not given to the Gentiles, given to Israel
 - A foreigner, a stranger (alien), without a share in - not that they couldn't have a share in
- **"from the covenants of promise"**
 - Romans 9:4 - "the covenants and the giving of the law, and the service of God, and the promises;"
 - Romans 15:8 - promises came to confirm

IV. Conclusion: