

5/22/22

Ephesians 2:17-22

We continue with the wealth of the believer by the love of God being declared by Paul. Eph. 1-3

1. The possession of the believer focuses on the transaction of redemption. Eph. 1
2. The position of the believer focuses on the transition of salvation, a beautiful picture of man's reconciliation to God and man! Eph. 2
 - a. Our new position in Christ, alive in the heavenly, depicts the process of salvation. Eph. 2:1-10
 - b. Our new relation in Christ, a new man on earth, depicts the product of salvation. Eph. 2:11-22

2:11-22 The state of unity of Gentiles and Jews in Christ.

2:11-13 The new relation of the Gentiles to God and the Jews.

2:14-18 The results of the new relation regarding Jew and Gentile one in Christ.

2:14 The peaceful unity between Jew and Gentile.

2:15 The peaceful tranquility between Jew and Gentile.

2:16 The peaceful affinity between Jew and Gentile.

* We left off at verse 16 last week.

2:17 The proclamation of one message to Jew and Gentile.

- 1) The first to preach this gospel was Jesus, "And He came and preached peace". vs. 17
 - a) Some teach this refers to the earthly ministry of Jesus, but the interpretation is wrong.
 - 1)) Jesus never preached during his earthly ministry Jew and Gentile were one, in one body.
 - 2)) Jesus preached they would be after by His atoning death and resurrection.
 - a)) To the Samaritan woman He said, "You worship what you do not know; we know what we worship, for salvation is of the Jews. But the hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth; for the Father is seeking such to worship Him." Jn. 4:22-23
 - b)) Jesus said, "And **other sheep** I have which are not of this fold; them also I must bring, and they will hear My voice; and there will be one flock *and* one shepherd." Jn. 10:16

- b)** Paul in context is referring to the ministry of Jesus after being raised in sequence.
- 1))** The context is what Paul has just mentioned what Jesus accomplished as fact on the cross. vs. 16
 - a))** He reconciled both Jew and Gentile to God through the cross in one body, the church.
 - b))** He thereby put to death the enmity of Jew and Gentile through the cross.
 - 2))** The sequence of time is after what took place at the cross by the Greek grammar.
 - a))** The word came “erchomai”, is a participle aorist active, literally “having come”.
 - b))** The aorist tense is exactly as those in verse 16, all are historical and follow in sequence. Lenski
- c)** Paul indicated the content of the message preached by Jesus was peace.
- 1))** The word preached “euaggelizo”, means to bring good news or announce glad tidings.
 - a))** The word is used 55 times in the New Testament for the gospel and one more time in the letter, we get our word to evangelize from it. Eph. 3:8
 - b))** The tense is the indicative aorist middle indicating Jesus Himself did the declaring.

- 2))** The word peace points back to the previous verse. vs. 16
 - a))** The word peace “eirene”, as noted means to be joined together as one to God, reconciles, though they were previously separated.
 - b))** Jesus becomes the object of our peace breaking down the barrier of Jew and Gentile through the cross. vs. 14
 - c))** Jesus is the One Who removed the hostility between Jew and Gentile, able to live in peace. vs. 15
- 2))** Jesus declared this good news to the ones He appeared after He was raised.
 - a))** Jesus appeared to Mary Magdalene, the two on the road to Emmaus, the twelve more than once declaring the finished redemptive work and reconciliation through the cross and resurrection. Mk. 16:9; Lk. 24
 - b))** Luke records important details about Jesus prior to His ascension to heaven, “The former account I made, O Theophilus, of all that Jesus began both to do and teach, until the day in which He was taken up, after He through the Holy Spirit had given commandments to the apostles whom He had chosen, to whom He also presented Himself alive after His

- suffering by many infallible proofs, being seen by them during forty days and speaking of the things pertaining to the kingdom of God.” Acts 1:1-3
- 2) The quotation is from the Old Testament in fulfillment of the gospel, “to you who were afar off and to those who were near.” vs. 17
- a) The text is found in Isaiah, “I create the fruit of the lips: Peace, peace to *him who is far off* and to *him who is near*,” Says the LORD, “And I will heal him.” Is. 57:19
- 1)) The context of Isaiah is dealing with the people of Israel.
- a)) The double proclamation of peace emphasizes the compassionate plead of God.
- b)) His love for Israel compelled him.
- 2)) Isaiah had been warning the people of Israel to repent.
- a)) The authority is God’s through Isaiah, “Says the LORD.”
- b)) The cry is one of offering to those near or far from God to repent and be heal from their sins.
- b) The quote is applied by Paul for the accomplished reconciliation of the Jews and Gentiles.
- 1)) Often prophecy is two-fold.
- a)) Having a short-term fulfillment.
- b)) Having a long-term fulfillment.

- 2)) Two example will verify this fact.
- a)) The prophecy to David. 2Sam. 7:12-13
- 1))) The short-term prophesy of his son Solomon to sit on the throne.
- 2))) The long-term prophecy of the Messiah through his line.
- b)) The prophecy to Daniel about the Coming of Messiah. Dan. 9:24-27
- 1))) The short-term fulfillment was the rejection of their Messiah by the Jews, His First Coming. Dan. 9:24-26
- 2))) The long-term fulfillment is the acceptance of the Anti-Christ as their Messiah seven years prior to the Second Coming. Dan. 9:27
- 3)) The text in Isaiah was a prophecy long-term wise about those who would believe in Jesus.
- a)) Making both Jew and Gentile one, creating in Himself one new man from the two. Both reconciled in one body. Eph. 2:14,16, 17
- b)) God sees the world by three categories, “Give no offense, either to the Jews or to the Greeks or to the **church of God**.” 1Cor. 10:32
- c. Jesus gave five Great Commissions.
- 1)) “Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and

- of the Holy Spirit, teaching them to observe all things that I have commanded you; and lo, I am with you always, *even* to the end of the age.” Amen.” Matt. 28:19-20
- 2)) The enabled power was the Holy Spirit. Mk. 16:15-16; Lk. 24:46-48; Jn. 20:21; Acts 1:8
- d) The believers preach the gospel of peace as His representatives, not Jesus.
- 1)) “Now then, we are **ambassadors** for Christ, as though God were pleading through us: we implore *you* on Christ’s behalf, be reconciled to God.” 2Cor. 5:20
- 2)) “Knowing, therefore, the **terror** of the Lord, we persuade men...” 2Cor. 5:11
- e) Jesus excludes no one, but the one that rejects the gospel of peace.
- 1)) We preach faith and repentance in the Jesus of the Bible, “For Jews request a sign, and Greeks seek after wisdom; but we preach Christ crucified, to the Jews a stumbling block and to the Greeks foolishness, but to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God.” 1Cor. 1:22-24
- 2)) We preach and God saves sinners, “So continuing **daily** with one accord

in the temple, and breaking bread from house to house, they ate their food with gladness and simplicity of heart, praising God and having favor with all the people. And the Lord added to the church **daily** those who were being saved.” Acts 2:46-47

- 2:18** The presentation of one mediator for Jew and Gentile, Jesus.
- 1) The thinking of Paul is still to the sequential order, the ascension of Christ marked the end of his earthly ministry and the start of His heavenly ministry, “for through Him.”
- a) The office is undeniably limited to One person, Jesus Christ.
- 1)) The word through “dia” means by the channel to acquire anything.
- a)) The phrase “through Him” is emphatic in the Greek.
- b)) Jesus is the grounds and reason for all we are and have.
- 2)) “In Christ” appears three times in one long sentence. Eph. 1:3, 10, 12
* Four times including verse one.
- 3)) “In Him” refers in union by being in Jesus Christ, mentioned six times, seven times in various forms in the first three verses. Eph. 1:7, 10, 11, 13
- 4)) There are 16 references to Jesus by name, titles, pronouns or various

- combinations in the first 15 verses of the letter, over 30 in the entire letter.
- b) Jesus made this truth clear on earth.
- 1)) Jesus prayed to the Father, “I have glorified You on the earth. **I have finished the work** which You have given Me to do.” Jn. 17:4
 - 2)) Jesus existed from eternity became man at a set time to redeem man, then returned to the Father in heaven, ascended from the Mount of Olives in a glorified body. Acts 1:11
 - 3)) Peter says, “Who has gone into heaven and is at the right hand of God, angels and authorities and powers having been made subject to Him.” 1Pet. 3:22
- 2) The understanding of Paul about Christ’s ascension, was to be the head of the church.
- a) Jesus put all things under His feet, and gave Him to be head over all things to the church, which is His body, the fullness of Him who fills all in all. Eph. 1:22-23
 - b) Jesus ascended up far above all heavens, that he might fill all things. And give apostles, prophets, evangelists and pastor-teachers, for the perfecting of the saints. Eph. 4:10-12
 - * He equips the saint in the church with gifts of the Spirit!

- c) Jesus is the **head** of the body, the church, who is the beginning, the firstborn from the dead, that in all things He may have the preeminence.” Col 1:18
- 3) The exaltation of Christ was to the right hand of the Father’s throne, not His or David’s.
- a) Jesus made the distinction when He would sit upon the throne of His glory, to judge the nations. Matt. 25:31
 - * He promised his disciples that in the regeneration when the Son of man sat in the throne of His glory, they would sit on twelve thrones, judging the twelve tribes of Israel. Matt. 19:28
 - b) The heavens must receive Jesus until the time of restoration of all things, but until then He sits on the Father’s right hand till his enemies be made his footstool. Acts 3:21; Acts 2:34-35; Heb. 10:12-13
 - * Peter distinguishes the two thrones.
 - c) James confirmed this in the first church council, God would visit the Gentiles to take a people for His name, after would return and build again the tabernacle of David and sit on it. Acts 15:16
 - d) Paul says, “And without controversy great is the mystery of godliness: God was manifested in the flesh, Justified in the Spirit, Seen by angels, Preached among the Gentiles, Believed on in the world, Received up in glory”. 1Tim. 3:16

- 4) The indication about the spiritual benefits of the believer are only through the exalted Messiah, who sits at the right hand of the Father, as our interceding High Priest.
- a) “For Christ has not entered the holy places made with hands, *which are* copies of the true, but into heaven itself, now to appear in the presence of God for us.” Heb. 9:24
- b) “Who *is* he who condemns? *It is* Christ who died, and furthermore is also risen, who is even at the right hand of God, who also makes intercession for us.” Rom. 8:34
- c) “Therefore, in all things He had to be made like *His* brethren, that He might be a merciful and faithful High Priest in things *pertaining* to God, to make propitiation for the sins of the people. For in that He Himself has suffered, being tempted, He is able to aid those who are tempted.” Heb. 2:17-18
- d) “Seeing then that we have a great High Priest who has passed through the heavens, Jesus the Son of God, let us hold fast *our* confession. For we do not have a High Priest who cannot sympathize with our weaknesses, but was in all *points* tempted as *we are*, yet without sin. Let us therefore come boldly to the throne of grace, that we may obtain

- mercy and find grace to help in time of need.” Heb. 4:14-16
- d) “where the forerunner has entered for us, *even* Jesus, having become High Priest forever according to the order of Melchizedek.” Heb. 6:20
- e) “Therefore He is also able to save to the uttermost those who come to God through Him, since He always lives to make intercession for them. For such a High Priest was fitting for us, *who is* holy, harmless, undefiled, separate from sinners, and has become higher than the heavens; who does not need daily, as those high priests, to offer up sacrifices, first for His own sins and then for the people’s, for this He did once for all when He offered up Himself.” Heb. 7:25-27
- * Job cried out that there was no daysman or umpire to lay hand on both God and man, Jesus is the answer to Jobs problem! Job 9:33
- f) Prior to 9-11, 2001 America still respected Christianity and the name of Jesus.
- 1)) But the turn of the century moved us into a Post-Christian nation that has become more hostile to Christians.
- 2)) That does not mean there are no Christians, but the Christian influence

- and recognized authority is no longer the overwhelming majority.
- 3)) The amoral culture and indoctrination of humanistic socialism with its new vocabulary of political correctness has sought to silence those who disagree with them by intimidation, bullying, marginalizing or merely writing them off as unintelligent and crazy terrorist.
* “There is a **way that seems right** to a man, But its end *is* the **way** of death.” Prov. 14:12
- g) The hostile intolerance to the name and person of Jesus Christ is evidence all around us every day.
- 1)) Christianity is banded and excluded from the public life, like taking a Bible or speaking about Jesus at school, yet the Islam is tolerated and taught in many of our public schools.
- 3)) Oprah Winfrey brashly stated on her T.V. show years ago that Jesus was not and could not be the only way to God, but was confronted by some courageous people in her audience.
- a)) Jesus said He was the Only way. Jn. 14:6
- b)) Jesus is the only name a person must be saved. Acts 4:12
- c)) Jesus is the only mediator. 1Tim. 2:5

- 5) The connection and relationship of Jesus to the Holy Spirit for Jew and Gentile is stated, “we both have access by one Spirit to the Father.” vs. 18
- a) Jesus is the Second Person of the Trinity.
- 1)) He is Omniscient, Omnipotent and Omnipresent, being God became man through the Incarnation. Jn. 1:1, 14
- 2)) He limited Himself for 33 years for the purpose of the redemption of man through the atonement on the cross.
- b) Jesus came to bring both Jew and Gentile to the Father, the first Person of the Trinity, equally Omniscient, Omnipotent and Omnipresent.
- 1)) “No one has seen God at any time. The only begotten Son, who is in the bosom of the **Father**, He has declared *Him*.” Jn. 1:18
- 2)) True worshipers worship the **Father** in spirit and truth; for He is seeking such to worship Him.” Jn. 4:23
- 3)) “All that the **Father** gives Me will come to Me, and the one who comes to Me I will by no means cast out.” Jn. 6:37
- 4)) “And He who sent Me is with Me. The **Father** has not left Me alone, for I always do those things that please Him.” Jn. 8:29

- c) Jesus and the Father send the Holy Spirit to do the work in and through believers.
- 1)) “And I will pray the Father, and He will give you another Helper, that He may abide with you forever--the Spirit of truth, whom the world cannot receive, because it neither sees Him nor knows Him; but you know Him, for He dwells with you and will be in you. I will not leave you orphans; I will come to you.” Jn. 14:16-18
 - 2)) The Holy Spirit will teach us all things, and bring to our remembrance all things that Jesus said. Jn. 14:26
 - 3)) He is called the Spirit of truth who proceeds from the Father, He will testify of Me.” Jn. 15:26
 - 4)) It was absolutely necessary for Jesus to go away for the Spirit’s coming to convict the world of sin, righteousness and of judgment: “of sin, because they do not believe in Me; of righteousness, because I go to My Father and you see Me no more; of judgment, because the ruler of this world is judged.” Jn. 16:7-11
 - 5)) The Spirit of truth guides us into all truth; He does not speak on His own *authority*, but whatever He hears He speaks and tells us things to come. He

- glorifies Jesus, taking what is of Jesus and declares it to us.” Jn. 16:13-14
- 6)) Our prayers are to be to the Father, in the name of Jesus. Jn. 16:26-28
 - 6) The unifying oneness of Jew and Gentile to come before the Father is stated.
 - a) Paul included himself, “we both have access”.
 - 1)) Paul being a Jew identifies himself as one with the Gentiles “we”, emphatic.
 - 2)) The word have “echo” is in the indicative present active, an continuous ongoing privilege.
 - 3)) The word access “prosagoge”, means the act of bringing to or towards.
 - a)) The root word is to open a way.
 - b)) The word was used of a person who introduced a person to the King in Persia in the royal court.
 - 4)) The word appears only two other times in the New Testament for Jesus.
 - a)) “In whom we have boldness and access with confidence through faith in Him.” Eph. 3:12
 - b)) “through whom also we have access by faith into this grace in which we stand, and rejoice in hope of the glory of God.” Rom. 5:2
 - b) The Holy Spirit is the unifying witness ushering us both Jew and Gentile because we have the same Father.

- 1)) “Spirit Himself bears witness with our spirits that we are the children of God. Rom. 8:16
 - 2)) Being sons God has sent forth the Spirit of His Son into your hearts, crying out “Abba, Father”. Gal. 4:6
 - 3)) “*There is* one body and one Spirit, just as you were called in one hope of your calling; one Lord, one faith, one baptism; one God and Father of all, who *is* above all, and through all, and in you all.” Eph. 4:4-6
- c) The Holy Spirit in the life of a believer is the identifying mark of ownership by the Father and the Son.
- 1)) “who also has **sealed** us and given us the Spirit in our hearts as a guarantee.” 2Cor. 1:22
 - 2)) “In Him you also *trusted*, after you heard the word of truth, the gospel of your salvation; in whom also, having believed, you were **sealed** with the Holy Spirit of promise.” Eph 1:13
- b) The believer is given specific instructions about the Holy Spirit.
- 1)) The Spirit can be resisted by sinners for salvation, “*You* stiff-necked and uncircumcised in heart and ears! You always **resist** the Holy Spirit; as your fathers *did*, so *do* you.” Acts 7:51

- 2)) The believer is not grieve the Holy Spirit of God, by whom you were **sealed** for the day of redemption, to bring pain by disobedience. Eph. 4:30
- 3)) The believer is not to **quench** the Spirit, to limit what He wants to do in and through us. 1Thess. 5:19; Eph. 1:18-20
- 4)) The believer can say no to the Holy Spirit, “Therefore, as the Holy **Spirit** says: “Today, if you will hear His voice, Do not **harden** your hearts as in the rebellion, In the day of trial in the wilderness.” Heb. 3:7-8; 1Cor. 2:9-16

2:19-22 The incorporation of the Gentile and Jew as the church of Jesus.

2:19 The Gentile were fellow citizens of God’s Kingdom.

- 1) The declatation is that the Gentiles were no longer outside of the Kingdom of God, “Now, therefore, you are no longer strangers and foreigners.” vs. 19a-c
- a) Paul is summing up his logical argument based on what he has stated about the atoning work of Jesus in the preceding verses about the Gentiles.

- 1)) The word now “oun”, means accordingly, consequently or these things being so.
- 2)) The word therefore “ara” indicates the conclusion of the spiritual position of the Gentiles is undeniable and irrefutable. Eph. 2:14-18
 - a)) Jesus is our peace and has made both Jew and Gentile one having broken down the middle wall of separation. vs. 14
 - b)) Jesus has abolished in His flesh the enmity of the law of commandments contained in ordinances, creating in Himself one new man from the two, Jew and Gentile, and making peace. vs. 15
 - c)) Jesus reconciled Jew and Gentile to God in one body through the cross, thereby putting to death the enmity. vs. 16
 - d)) Jesus came and preached the gospel of peace to you Gentiles who were far off, as well as the Jews who were near. vs. 17
 - e)) Through Jesus both Jew and Gentile have access by one Spirit to the Father. vs. 18
- b) Paul is describing the miraculous new position of the Gentiles in the Kingdom

- of God emphatically by stating it in the negative. vs. 19c
- 1)) No longer strangers “xenos”, means a foreigner in a nation or city for a short or longer stay and simply tolerated.
 - * “A licensed sojourner in a town, whose protection and status were secured by the payment of a small tax.” Lenski
 - 2) No longer foreigners “paroikos”, indicates someone who lives in a place without the rights of citizenship.
 - a)) Having no rights or protection!
 - b)) The same word was used for being strangers from the covenant of promise, having not hope and without God in the world. vs. 12
 - 2) The declaration is that the Gentiles were inside the Kingdom of God. “but fellow citizens with the saints.” vs. 19d
 - a) Paul stated they were some of the people that comprised the Kingdom of God.
 - 1)) The word but “alla” could be translated nevertheless, notwithstanding.
 - a)) Marking a sharp contrast.
 - b)) Indicating their high privilege position.
 - 2)) These Gentiles had equal standing as the Jews.

- a)) They were fellow citizens “sumpolites”, means possessing the same citizenship with others.
 - b)) The word is a compound word, “sun” with and the word “polites” an inhabitant of a city, appearing only this time in the New Testament.
 - c)) The tense is the indicative present active.
- b) Paul indicated who they were citizens with, “the saints”.
- 1)) The word saints “hagios”, in its basic meaning is those set apart for God.
 - 2)) The others were the Jews who had become Christians by accepting Jesus.
 - 3)) The Gentiles were never citizens of Israel or the Kingdom, except by proselyting into the nation.
 - * A person receiving their U.S. citizenship years ago were elated with a sense honor having all the rights and privileges of an American, so the Gentiles.
- c) You are not a citizenship of heaven by having your name in a church roll or baptized without being born again.
- * Jesus told Nicodemus that he had to be born again or he would not see the Kingdom of God. Jn. 3:3-5
- d) No amount of morality or good deeds reward you with citizenship in heaven.

- 1)) But all human being fall short of the glory of God. Rom. 3:23
 - 2)) All are saved by grace through faith that not of ourselves, it is the gift of God. Eph. 2:8-9
- d) The believer’s citizenship is in relation to the Kingdom of God through the gospel.
- 1)) It is called the gospel of the Kingdom. Matt. 9:35
 - 2)) Flesh and blood cannot inherit the kingdom of God; nor does corruption inherit incorruption.” 1Cor. 15:49-50
 - 3)) “For our citizenship is in heaven, from which we also eagerly wait for the Savior, the Lord Jesus Christ, who will transform our lowly body that it may be conformed to His glorious body, according to the working by which He is able even to subdue all things to Himself.” Phil. 3:20-21

2:19d-20 The Gentile were family members of the household of God. vs. 19d-20

- 1) The Gentiles were in the family of God, “and members of the household of God.” vs. 19d
- a) The Gentiles had entered into a personal intimate relationship with God. vs. 19d
- 1)) He already told Jew and Gentile this relationship was made possible through the Son Jesus Christ. vs. 18

- 2)) He told Jew and Gentile had access by one Spirit to the Father. vs. 18
- b) The Gentiles had many brothers and sisters in the family of God.
 - 1)) All called saints. Eph. 1:1, 15, 18; 3:8, 18; 4:12; 5:3; 6:18
 - 2)) Blessed with every spiritual blessing in the heavenlies in Christ. Eph. 1:3
 - 3)) All chosen in Jesus to be holy and without blame in love, predestined to adoption as sons and daughters by Jesus Christ. Eph. 1:4-5
 - 4)) All being God's workmanship created in Christ Jesus for good works to walk in them. Eph. 2:10
- c) The Gentiles had been endowed with the love of God for those in God's family.
 - 1)) Paul had heard about it, "Therefore I also, after I heard of your faith in the Lord Jesus and your **love** for all the saints. Eph. 1:15
 - 2)) Paul told them the love of God was the motive to save them, "But God, who is rich in mercy, because of His great **love** with which He loved us." Eph. 2:4
 - 3)) Paul desired that they yield to God's love for each other in the body of the church. Eph. 3:17, 19; 4:2, 15-16; 5:2

- 4)) Paul wanted the love of God to be expressed in marriage and the family. Eph. 5:25, 28, 33
- 5)) Paul closed the epistle to those who love the Lord Jesus, "Grace *be* with all those who **love** our Lord Jesus Christ in sincerity. Amen." Eph. 6:24
- 2) The stability of the Gentiles in the family of God. vs. 20
 - a) The affirmation these Gentiles had believed and accepted the gospel message of repentance to enter the Kingdom of God, "having been built on the foundation of the apostles and prophets." vs. 20a
 - 1)) The foundation laid by the apostles and prophets refers to Jesus.
 - a)) They had believed Jesus to be the God-Man, conceived by the Spirit.
 - b)) They had believed Jesus atoned for their sins by dying in their place.
 - c)) They had believed Jesus had forgiven all their sins.
 - * "For no other **foundation** can anyone lay than that which is laid, which is Jesus Christ." 1Cor. 3:11
 - 2)) The Greek has the article making apostles and prophets one class.
 - a)) These do not refer to the Old Testament, but the New Testament confirmed by the letter. Eph. 3:5; 4:11

- e)) This includes the twelve Jesus commissioned, men as Agabus, Philip and Barnabas. Acts 21:9, 10; 13:1
- 3)) The Gentiles built on this solid foundation.
- a)) The phrase having been built is a participle aorist passive.
- b)) The aorist points back to the past fact and the passive points back to God as the agent.
- c)) The word built “*epoikodomeo*”, means to finish the structure on which the foundation has already been laid.
- d)) They had abandoned their pagan beliefs and concepts about God!
- b) The confirmation of the Gentile’s faith as solely on Jesus, “Jesus Christ Himself being the chief *cornerstone*.” vs. 20b
- 1)) The word cornerstone “*akrogoniaios*” means “at the tip of the angle”, Lenski
- a)) The foundational stone was placed at the extreme corner.
- b)) This stone as the foundation of the building would determine the angle of the wall for the alignment to plumb each stone erected on the walls.
- c)) The word is used only one other time in the New Testament, but Peter quotes Isaiah, “Therefore it is also contained in the Scripture, “Behold, I lay in Zion A chief cornerstone, elect,

- precious, And he who believes on Him will by no means be put to shame.” 1Pet. 2:6-7; “Is. 28:16”
- 2)) This is a quote from Psalms.
- a)) “The stone *which* the builders rejected Has become the chief cornerstone.” Ps. 118:22
- b)) The commentary is, “This was the LORD’S doing; It *is* marvelous in our eyes.” Ps. 118:23
- c)) Jesus quoted this prophetic of Him. Matt. 21:42; Mk. 12:10; Lk. 20:17
- d)) Jesus aligns and plumbs us with Himself, aligning His family with Father and the Spirit.
- e)) This is the invisible church, the real church, not the one we see that claims to be the church!
- * Paul uses a Greek term for an adopted son that indicates the position and benefits of a natural son, though it did not naturally belong to him.
- c) Each of us must beware that we not build on any other foundation other than the person and teachings of Christ.
- 1)) “And they continued steadfastly in the **apostles’ doctrine** and fellowship, in the breaking of bread, and in prayers.” Acts 2:42

- 2)) “As I urged you when I went into Macedonia--remain in Ephesus that you may charge some that they teach no other doctrine, nor give heed to fables and endless genealogies, which cause disputes rather than godly edification which is in faith.” 1Tim. 1:3-4
- d) All that we are or ever will be is due to our alignment with and to the chief cornerstone Jesus.
- 1)) His workmanship created for good works. Eph. 2:10
- 2)) We become sons and daughters and join heirs of Jesus Christ. Rom. 8:17
- 3)) Paul says, “Therefore “Come out from among them And be separate, says the Lord. Do not touch what is unclean, And I will receive you. I will be a Father to you, And you shall be My sons and daughters, Says the LORD Almighty.” 2Cor. 6:17-18
- e) The family and household of God goes beyond denominational barriers.
- 1)) The invisible church on earth and the visible church in heaven, “For this reason I bow my knees to the Father of our Lord Jesus Christ, from whom the whole family in heaven and earth is named.” Eph. 3:14-15

- 2)) Each of us are to conduct ourselves as the family of God, “But if I am delayed, I write so that you may know how you ought to conduct yourself in the house of God, which is the church of the living God, the pillar and ground of the truth.” 1Tim. 3:15
- 3)) We are to be known by our love, “Therefore, as we have opportunity, let us do good to all, especially to those who are of the household of faith.” Gal. 6:10
- 2:21-22** The Gentile were fitted stones for the house of God.
- 1) The fact that each person individually is a temple for God. vs. 21
- a) Paul affirmed again the consistent link Jesus, “in whom”. vs. 21a
- 1)) The foundation of the apostles and prophets. vs. 20a
- 2)) The chief cornerstone. vs. 20b
- b) Paul confirmed the church is comprised of many people, “the whole building, being joined together.” vs. 21a-b
- 1)) Every individual is being joined together in and by Jesus.
- a)) The phrase being joined together “sunarmologeō” means to connect or frame closely together, found only

- one other time in the New Testament.
Eph. 4:16
- b)) This is a participle present middle, by the Lord Jesus continuously.
- c)) This metaphor is the highest privilege of the three, I become the temple of God! ICor. 6:19-20
- c) Paul stated the particular individual comprise the temple of God, “grows into a holy temple in the Lord.” vs. 21c
- 1)) The word grows “auxano”, means to make grow or cause to grow.
* The tense is the indicative present active, Jesus constantly adds to His church.
- 2)) The composite of sons and daughters growing into a holy temple in the Lord.
- a)) The word for temple “naos” indicated the Holy and Holy of Holies of the temple in Jerusalem.
- b)) The temple of God is an organism, not an organization.
- 2) The holy temple is comprised of united believers for the habitation of God corporately. vs. 22
- a) Paul expanded the understanding of the church body beyond the individual or local church body, “in whom you also are being built together.”

- 1)) The phrase being built together “sunoikodomeo” denotes inner spiritual union, found only this time in the New Testament.
* No divisions of nationality, culture or economics.
- 2)) The word you “humeis” is plural, Jew and Gentiles together, wherever the church may be, having the same Savior, Lord and Scriptures.
- b) Paul explained this was made possible by the Spirit, “for a dwelling place of God in the Spirit.”
- 1)) The word dwelling “kataiketerion” means a habitation, to abide in.
* The only other time it is found is for Babylon the habitation of demons in the Great Tribulation. Rev. 18:2
- 2)) This habitation is by the Holy Spirit.
- a)) The Spirit “pneuma” refers to the third person of the Trinity. Eph. 1:13; 2:18; 3:5, 16; 4:3, 4, 23, 30; 5:9, 18; 6:17, 18
- b)) Every believer has the Holy Spirit in them, distinct from the “epi” experience for power. Acts 1:8
- c)) The Holy Spirit binds, unites and coordinates every local church, regardless of the number of people and the entire church in the world.

- c) Our bodies, souls and spirit make up the temple of God?
 * “And what agreement has the **temple** of God with idols? For you are the **temple** of the living God. As God has said: “I will dwell in them And walk among *them*. I will be their God, And they shall be My people.” 2Cor 6:16
- d) We must constantly be aware of our importance to the life of the body and how we can add or take away from it?
- 1)) We are inter-related, affecting one another, we are inter-dependent affecting one another! Individualism is not found or taught in the Bible!
 - 2)) The Spirit distributing to each one individually as He wills our position in the body and the gifts to serve. Rom. 12:3-5; 1Cor. 12:11-13
 - 3)) We are gathered as the dwelling of God’s Spirit.
 - a)) “Coming to Him *as to* a living stone, rejected indeed by men, but chosen by God *and* precious, you also, as living stones, are being built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ.” 1Pet. 2:4-5
 - b)) Jesus said, “I will build my church”. Matt. 16:18