

5/15/22

Ephesians 2:11-16

Paul continues to focus on the wealth of the believer till chapter three.

1. He declared the possession of the believer, focusing on the transaction of redemption. Eph. 1
2. He declared now the position of the believer, focusing on the transition of salvation. Eph. 2
 - a. The process of salvation. Eph. 2:1-10
 - 1) His old life. Eph. 2:1-3
 - 2) His new life. Eph. 2:4-10
 - b. The product of salvation. Eph. 2:11-22
 - 1) His old citizenship. Eph. 2:11-18
 - 2) His new citizenship. Eph. 2:19-22

Chapter two gives to us a beautiful picture of man's reconciliation to God and man!

1. Our new position in Christ, alive in the heavenly. Eph. 2:1-10
2. Our new relation in Christ, a new man on earth. Eph. 2:11-22

Paul has shared with the Ephesians that they were:

1. Dead in trespasses and sins following Satan and the world system living out sinful lives, as children of wrath. Eph. 2:1-3
2. But God had made them alive together with Christ through grace and faith, saving them. Eph. 2:4-9

3. And that they were God's handiwork or workmanship created in Christ Jesus for good works prepared beforehand. Eph. 2:10

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.

2:11 The reminder that the Jews looked down on you Gentiles. vs. 11

- 1) The command to remember the goodness of God in saving them, "Therefore remember that you." vs. 11a
 - a) Paul drew some conclusions from the preceding section.
 - 1)) The word therefore "dio", can be translated in different ways.
 - 2)) Because of this, on account of this or in view of these facts.
 - b) Paul told them to remember key truths for their life in Christ. Eph. 2:1-10
 - 1)) The word remember "mnemoneuo" means to be mindful or to call to one's mind.
 - a)) He is not asking these Gentiles to remember sins of their past life.
 - b)) That would bring condemnation and grief to their lives.

* There is no condemnation to those in Christ Jesus, who walk not according to the flesh, but according to the Spirit. Rom. 8:1

- 2)) Paul commanded these Gentiles to remember the things God had done for them by saving them, a present imperative command.
- a)) God had made them alive, who were dead in trespasses and sins. Eph. 2:1
- b)) They had walked according to the course of this world, the prince of the power of the air, the spirit who now works in the sons of disobedience. Eph. 2:2
- c)) Both Jew and Gentile once conducted themselves in the lusts of their flesh, fulfilling the desires of the flesh and of the mind, and were by nature children of wrath, just as the others. Eph. 2:3
- d)) God, who is rich in mercy, because of His great love with which He loved both Jew and Gentile, even when we were dead in trespasses, made them alive together with Christ (by grace they had been saved). Eph. 2:4-5
- e)) God raised them up together, and made *us* sit together in the heavenly

places in Christ Jesus, that in the ages to come He might show the exceeding riches of His grace in *His* kindness toward them in Christ Jesus. Eph. 2:6-7

f)) By grace they had been saved through faith, not of themselves; *it is* the gift of God, not of works, lest anyone should boast. Eph. 2:8-9

g)) Both Jew and Gentile are His workmanship, created in Christ Jesus for good works, which God prepared beforehand that we should walk in them. Eph. 2:10

3)) Paul was recalling the goodness of God in saving them that resulted in important spiritual things for life.

a)) In order to be thankful. Eph. 2:1-3

b)) In order to walk humble. Eph. 2:4-9

c)) In order to stay useable. Eph. 2:10

* Having peace and joy to their lives!

- 2) The command to remember the prejudice against them by the Jews, “once Gentiles in the flesh--who are called Uncircumcision by what is called the Circumcision made in the flesh by hands.” vs. 11b-c
- a) Paul used the phrase “once Gentiles in the flesh” to indicate they were at one time distinct and separate people from the Jews. vs. 11b

- 1)) The word once “pote” refers to their past life without Christ, not to pit them against the Jew, but be in awe of God in salvation.
- 2)) God in the Old Testament saw mankind in two groups.
 - a)) The Jews, His people of faith by Abraham, the nation of Israel.
 - b)) The Gentiles, not His people, the nations of the Gentiles.
- 3)) The word gentile “ethnos” appears 160 times in the New Testament.
 - a)) 100 times it is used for people distinct from the Jews, we get our word ethnic from it.
 - b)) The word was used by the Jews in a derogatory way.
- 4)) The Jews believed Gentiles were created to fuel hell.
 - a)) Jews prohibited to aid a Gentile woman in childbearing.
 - b)) If a Jew married a Gentile, a funeral was carried out for them.
 - c)) If a Jew entered a Gentile’s home, he was unclean.
- b) The Jews called the Gentiles Uncircumcision to indicate they were not in covenant with God as them. “who are called Uncircumcision by what is called the Circumcision made in the flesh by hands.” vs. 11c

- 1)) The term again was used in a derogatory manner to exalt the Jew.
 - a)) They lacked the physical surgery to link them to Abraham and Israel, the sign of the covenant. Rom. 4:11
 - b)) Peter having gone into the house of Cornelius, the Jews said to him, “You went into **uncircumcised** men and ate with them!” Acts 11:3
- 2)) The covenant of circumcision was given to Abraham. Gen. 17
 - a)) It represented a cutting off from the flesh life and live for God.
 - b)) It was to be obeyed by every male or they would be cut off.
- 3)) The Jews that looked down on the Uncircumcised are the “circumcision made in the flesh by hands”.
 - a)) This phrase exposed their self-righteous and lost condition, though born Jews in covenant.
 - b)) They had gone through the physical operation of cutting away flesh, but they were depending on a ritual, without living for God.
 - c)) The real circumcision that God desired and required was of the heart. Deut. 10:16; Jer. 4:4
 - d)) Remember the church of Ephesus was made up of Gentiles and few Jews, but they were one “in Christ”.

- e) The church has been and is made up to the present of Gentiles with some Jews.
 * “For this reason we also **thank** God without ceasing, because when you received the word of God which you heard from us, you welcomed *it* not *as* the word of men, but as it is in truth, the word of God, which also effectively works in you who believe.” 1Thess. 2:13
- d) Physical circumcision does not empower a man to resist sin before Christ nor after, the flesh mastered our life, it is our hearts that must be circumcised. Deut. 10:16; Rom. 2:25-29; Gal. 5:6; Eph. 3:3; Phil. 3:2-3; Col. 2:11
- e) Paul refused to circumcise Titus and the Gentiles at Antioch as a requirement to be saved. Acts 15:24
- f) Yet he circumcised Timothy, a Jew by his mother to not be a stumbling block to the Jews. Acts 16:3

2:12 The reminder about their pitiful lost condition of the Gentiles.

- 1) The command to remember they had been Christless, “that at that time you were without Christ.” vs. 12a
- a) Paul continued to indicate he is speaking about the time prior to their conversion by the phrase “at that time”.

- 1)) The word for time “kairos”, indicates a specific period or season, being thankful to God.
 - 2)) Confirming their status of Gentiles in the flesh, described as Uncircumcised.
- b) Paul in referring to Christ “Christos” means the Messiah, the Anointed of God.
- 1)) That Jesus was God.
 - 2)) That Jesus was a man.
 - 3)) That Jesus was 100% God and 100% Man, yet without sin.
- c) Paul in stating they were “without Christ”, without “choris” means apart or separated and cut off from God.
- 1)) The Gentiles had no connection to God, not having Christ.
 - 2)) The Gentiles were in absolute darkness about God or the things of God.
- 2) The command to remember they had been stateless, “Being aliens from the commonwealth of Israel.” vs. 12b
- a) Paul told the Gentiles they were aliens having no access as Israel.
- 1)) The word alien “apallotrioo” means to be shut out or excluded from a person’s fellowship. Eph. 4:18
 - a)) Being in the trespasses and sins.
 - b)) Being unrepentant at that time.
 - 2)) They had not right to God.
 - a)) Not having heard the gospel.

- b)) Not having come to Jesus Christ yet.
- b) Paul told the Gentiles they had no right to the high privilege of the nation of Israel, being excluded from many things.
 - 1)) The word commonwealth “politeia” has the idea of a nation or citizenship.
 - 2)) The Gentiles had not been chosen by God as a nation nor had the rights to the blessings of Israel, protection, provision, direction or perception about spiritual things.
 - 3)) Israel means “he shall be a prince of God”, God gave it to Jacob “heel catcher” when he wrestled with the Angel of the LORD, fearing the confrontation with his brother Esau. Gen. 32:28
 - 4)) No longer looking and depending on himself, but God, touching his hip, causing him to limp, at Penuel. Gen. 32:31-32
- 3) The command to remember they had been friendless, “and strangers from the covenants of promise.” vs. 12b
 - a) Paul stated the Gentiles were strangers “xenos” foreigners not familiar with the covenants God made with promise.
 - 1)) The word covenant “diatheke” means a disposition, arrangement of any sort.

- * Having stipulated condition for benefits and consequences if the conditions were not met.
- 2)) The Old Testament manner was through sacrifice by dividing an animal in two and the parties included and responsible to fulfill to condition would walk between the sacrifice and the blood would bind the oath.
 - a)) God alone walked through the covenant sacrifice. Gen. 15:8-21
 - b)) Jeremiah remind the people of God of their failure to keep the sacrificial covenant they walked through. Jer. 34:18
- b) Paul indicated the word covenants in the plural.
 - 1)) God made a covenant with Noah that He would not destroy the world by a flood again and gave a token of the rainbow. Gen. 9:11-16
 - 2)) God made a covenant calling Abram out of Ur of Chaldean. Gen. 12:1-3
 - a)) “Now the LORD had said to Abram: “Get out of your country, From your family And from your father’s house, To a land that I will show you.” vs. 1
 - b)) “I will make you a great nation; I will bless you And make your name

- great; And you shall be a blessing.”
vs. 2
- c)) “I will bless those who bless you,
 And I will curse him who curses you;
 And in you all the families of the
 earth shall be blessed.” vs. 3
- 3)) God continued to expand and enlarge
 the covenant to Abraham confirming
 it to Isaac and Jacob. Gen. 25; 28; 32
- a)) Not Ishmael.
 b)) Not Esau.
- 4)) God gave book of covenant to Moses
 and the decedents of Abraham, Isaac
 and Jacob. Ex. 24
- 4) The command to remember they had been
 hopeless, “having no hope.” vs. 12c
- a) The word hope “elpis”, which means
 confident expectation.
- 1)) This does not mean the Gentiles had
 no expectation of the future as they
 lived and planned, everyone does.
- 2)) There are many people that move
 through life with plans, hopes and
 dreams and often accomplish them,
 but benefit them only on earth.
- b) Paul is referring to the more valuable
 hope, a spiritual one.
- 1)) The context is dealing with salvation
 on earth with a sure hope of spending
 eternity with God.

- 2)) They as Gentiles had no hope in view
 of all that has been said about their
 pitiful condition in the world.
- 5) The command to remember they had been
 Godless, “and without God in the world.”
vs. 12c
- a) Paul reminded the Gentiles about their
 total ignorance about God, literally
 saying they had no real knowledge of
 God.
- 1)) These Gentiles were religious.
 2)) They served many idle gods of
 fertility cults.
- b) Paul told the Gentiles their life practices
 were a distortion and corruption of the
 true and living God in the world.
- 1)) True knowledge of God comes by His
 revelation through the Scriptures.
1Tim. 3:16-17; 2Pet. 1:19-21
- 2)) The revelation of God comes through
 Jesus Christ. Jn. 1:18
- 3)) Jesus is the One who brings us to the
 Father. Jn. 14:6
- c) This description of lost man is one of the
 bleakest and darkest in Scripture without
 Christ, being spiritually dead and blind.
- 1)) We were without hope serving our
 flesh, believing we would fair out fine
 at the judgment.
- 2)) We were without God in the world,
 shaping and molding God after our

- own image, some worship the creation of God and corrupt the image of God. Rom. 1:18-23; Ps. 115:4-8
- d) The transformation of lost man can only come by repentance through Jesus Christ.
- 1) Christ is our living hope. 1Pet. 1:3
 - 2) Christ is our hope in spite of death. 1Thess. 4:13
 - 3) Christ in us is the hope of glory. Col. 1:27b

2:13 The reminder about their new position as Gentiles. vs. 13

- 1) The reminder to the Gentiles of their blessed transition, “But now in Christ Jesus you who once were far off.” vs. 13
 - a) Paul pointed out the sharp contrast by the word “but”.
 - 1) They were once Gentiles in the flesh, called by Jews, the circumcision, Uncircumcision. vs. 11b-c
 - 2) They 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. vs. 12
 - b) Paul pointed out the change of time in their lives.
 - 1) The word “now” indicates the present, in contrast to their past.
 - a) Once. vs. 11b

- b) At that time. vs. 12a
- 2) The difference was brought to pass “in Christ Jesus”, reminding them again, “you who were once far off”.
 - a) Far off “makran”, means at a distance, or a great way.
 - b) “You” is emphatic, having no contact or relation with God.
- 2) The reminder to the Gentiles of the marvelous token of their propitiation, “have been brought near by the blood of Christ.”
 - a) Paul called their attention to the divine act of salvation, as the Gentiles.
 - 1) They had been brought near to God.
 - a) The word brought “ginomai”, means to come into existence and begin to be.

* The contrast cannot be missed, “far off”, “brought near”.
 - b) All by the grace of God through faith. Eph. 2:8-9
 - 2) They had been changed radically.
 - a) They went from darkness to light.
 - b) They went from sinners to saints.
 - c) They went from lost to found.
 - d) They went from being dead to being alive.
 - e) “no longer strangers and foreigners, but fellow citizens with the saints and members of the household of God”. Eph. 2:19

- b) Paul called their attention to the Divine blood that made it all possible.
- 1)) The blood of Christ.
 - a)) Conceived by the Holy Spirit and born of a virgin, yet without sin.
 - b)) “knowing that you were not redeemed with corruptible things, *like* silver or gold, from your aimless conduct *received* by tradition from your fathers, but with the precious blood of Christ, as of a lamb without blemish and without spot.” 1Pet. 1:18-19
 - 2)) The Lamb of God to take away the sins of the world. Jn. 1:29
 - a)) All the Old Testament sacrifices were prophetic of Jesus and the entire Scripture spoke of Jesus to come.
 - c)) Paul started the letter saying, “In Him we have redemption through His blood, the forgiveness of sins, according to the riches of His grace.” Eph. 1:7
 - c) God saved us from eternal damnation, not just from the temporal problems on earth that would corrupt and destroy us.

* “**Thanks** be to God for His indescribable gift!” 2Cor. 9:15
 - d) God saved us to be in fellowship with Him and come before His throne of

Grace to obtain mercy and find grace to help in time of need.” Heb. 4:14-16

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.

- 1) The declaration that Jesus was the common source uniting both Jew and Gentile, “For He Himself is our peace, who has made both one.” vs. 14a-b
 - a) Paul stated the efficiency of the blood of Jesus. vs. 14a
 - 1)) The word for “gar” explains, giving the reason for the Gentiles being drawn near to God, “who were far off.” vs. 13
 - 2)) The personal pronoun “He is emphatic, he Himself, Jesus, and no other person accomplish the drawing near to God of the Gentiles.
 - 3)) The connection is with the “blood of Christ”.

* The Greek has the article “the blood” and “the Christ”, making them interchangeable. Lenski
- b) Paul stated that for this reason Jesus Christ is our peace. vs. 14a
 - 1)) The blood of Jesus and His person are one and inseparable.

- a)) Blood speaks of His death .
- b)) The person of Jesus speaks of being alive, the word is, is the indicative present active.
- 2)) He is the personification and embodiment of our peace.
 - a)) The root word is “eiro”, to join together, implying something previously broken or separated.
 - b)) The word peace “eirene”, is often used to indicate the tranquil state of a soul assured of salvation by Christ, but not in this context.
- c) Paul stated the identity of this peace that united them as one together by the phrase, “who has made both one.”
 - 1)) The word “both” refers to the Jews and Gentiles, just as the word “our”.
 - 2)) The aorist active tense is “having made” indicating the accomplish fact.
 - 3)) Those who were far off from God, the Gentiles and those who were near God, the Jews, were united together in peace by Jesus by being saved. vs. 13
 - a)) Having the same Savior forgiving their sins by His blood and mediator. Lev. 17:11; Eph. 1:7; Heb. 9:22
 - b)) Jesus is called Prince of peace. Is. 9:6
- 2) The illustrateion of their unity as one by the literal wall in the temple that separated Jews

from Gentiles, “and has broken down the middle wall of separation.” vs. 14c

- a) The Temple was considered to by the house of God.
 - 1)) Not in the sense that God lived in it, but that God honored it to be to place for His people to worship Him.
 - 2)) Solomon built the temple with costly stones, wood and precious metals.
 - 3)) Nebuchadnezzar destroyed the city and the temple, Ezra and Nehemiah restored the temple and the city walls.
 - 4)) Herod expanded it and beautified it to a greater height.
- b) The temple had various courts.
 - 1)) The court of the Holy of Holies.
 - 2)) The court of the Holy place.
 - 3)) The court of the priest.
 - 4)) The court of the Jewish men.
 - 5)) The court of the Jewish women.
 - 6)) The court of the Gentiles.
- c) A wall was four to five feet high that ran through the temple area, separating the court of the Gentiles from the inner court permitted only to the Jews.
 - 1)) The middle wall of separation “This wall was like a tremendous city wall that protected the citizens from invasion by outside enemies, a fence that keeps flocks within safe from outside marauders.” Lenski

- 2)) An inscription read, “No foreigner may enter within the barricade which surrounds the sanctuary and enclosure. Anyone who is caught doing so will have himself to blame for his ensuing death.”
- 3)) The wall spoke of the contempt and hatred between Jews and Gentiles.
- 4)) Paul the apostle was nearly beat to death, when some thought he had brought in some Gentiles. Acts 21
- d) This wall of prejudice and separation was removed by Jesus.
- 1)) The phrase has broken down “lou” means to destroy, remove or annul.
- 2)) The tense is the aorist active, having broken down, stating the accomplished fact.
- 3)) That both Jew and Gentiles seeing themselves as dead in trespasses and sins and saved by grace through faith, saw each other standing on equal ground before God.
- 4)) If you have been born again and are growing, developing and maturing spiritually, becoming more like Jesus you will not be prejudice of people’s race, color or nationality, you see them all as sinners or saints.
- 5)) Therefore when a sinner repents and is saved become one with you “in

Christ”, regardless of their race, color or nationality and Jesus being the source of peace between you.

* “Therefore, from now on, we regard no one according to the flesh. Even though we have known Christ according to the flesh, yet now we know *Him thus* no longer. Therefore, if anyone *is* in Christ, *he is* a new creation; old things have passed away; behold, all things have become new.” 2Cor. 5:16-17

- 6)) When you are born again it is the objective truth of the word of God that brings about the same conviction and standards for life, resulting in peace between Christians.
- 7)) There will be differences of culture, family traditions or any other thing, but these are not the source of our unity or peaceful relation with each other, it is due to being “in Christ!
- a)) Colossians says, “and have put on the new *man* who is renewed in knowledge according to the image of Him who created him, where there is neither Greek nor Jew, circumcised nor uncircumcised, barbarian, Scythian, slave *nor* free, but Christ *is* all and in all.” Col. 3:10-11

b)) “There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus.” Gal. 3:28

2:15 The peaceful tranquility between Jew and Gentile.

- 1) The manner Jesus removed this wall of separation that accomplished this united oneness of Jew and Gentile. vs. 15a-c
 - a) Paul pointed out Jesus abolished this wall of separation by His human body, “having abolished in His flesh the enmity.” vs. 15a
 - 1)) The phrase having abolished “katargesas”, is in a chiasmic arrangement with the previous participle “having broken down”. vs. 14c
 - a)) “Having broken down” balances “having abolished”.
 - b)) “The middle wall of separation” balances “His flesh the enmity”.
 - 2)) The phrase, having abolished “katargeo”, means to render inoperative, idle or useless, annulled, put out of commission or wiped out.
 - a)) The second gives re-enforcing emphasis to the fact of the first.
 - b)) The tense again is the aorist active, “having abolished” like

“having broken down”, stating the accomplished fact.

- 3)) The physical body of Jesus was essential for the effective transaction through death on the cross.
 - a)) God became man through the Incarnation.
 - b)) Jesus had a literal physical body as all human being, yet without sin, being conceived by the Holy Spirit. Immanuel, God with us. Matt. 1:20-23
- 4)) This wall of separation was the source of enmity between the Jew and Gentile.
 - a)) This wall caused them to hate each other, the Jews exalting themselves and looking down on the Gentiles, considering them as dogs. Matt. 15:27
 - b)) The word enmity “echthes” means hostility and animosity, emphatic in the Greek, connected to His flesh or body.
- b) Paul pointed out this wall of separation to be the Law of Moses, “*that is*, the law of commandments *contained* in ordinances.” vs. 15b-c
 - 1)) The two words used are distinct.
 - a)) The word commandments “entole” means an order or ordered rule.

- b))** The word ordinance “dogma” means the doctrine or decree.
- 2))** Some believe Paul is speaking only about the ceremonial law.
- a))** The laws and statutes of washings, purification, the eating of foods and feasts and Sabbath day, etc
- b))** Jews exalted the ceremonial law to establish their self-righteousness.
- c))** The Gentiles took great offense to all of these rituals and ceremony.
- 3))** But Paul has to be speaking also about the moral Law of Moses.
- a))** This is not to say that the Ten Commandments are not in affect and required by God now.
- b))** But rather that the law only accuse man of being guilty before God requiring perfection.
- c))** Jesus came to fulfill the entire law, both ceremonial and moral, as our representative, the Last Adam, for no one can be save by their morality.
- 1)))** “Do not think that I came to destroy the Law or the Prophets. I did not come to destroy but to fulfill.
Matt. 5:17
- 2)))** “For Christ *is* the end of the law for righteousness to everyone who believes.” Rom. 10:4

- 2)** The identification of this united oneness of Jew and Gentile as new, “so as to create in Himself one new man *from* the two, *thus* making peace.” vs. 15d-e
- a)** Paul pointed out Jesus brought from the two races of Jews and Gentiles something distinct from both. vs. 15d
- 1))** Jesus did not make the Gentiles Jews.
- 2))** Jesus did not make the Jews Gentiles.
- 3))** Jesus did not make a combination of Jewish Gentile.
- b)** Paul pointed out Jesus made a new creation, identifying it “one new man.”
- 1))** The plan and accomplish goal of Jesus was to create of the two one new man, a Christian, Christ-like!
- a))** The word created “*ktizo*”, means to bring into existence, for the purpose of inhabiting.
- b))** The idea behind it is change and transformation by the new birth.
- c))** The aorist tense implies the purpose was actually carried out.
- c)** Paul pointed out the irrefutable connection again “in Himself”. vs. 15d
- 1))** He is our peace. vs. 14a
- 2))** He abolished the enmity in His flesh. vs. 15a
- 3))** He created one new man.

- a)) The word new “kainos”, means new in kind and quality opposed to not just in time.
- b)) Both Jew and Gentile having the same common denominator, Jesus, their Redeemer and Savior.
- d) Paul confirmed the result of their hostility to each other as cast aside, “thus making peace.” vs. 15e
 - 1)) The word making “peieo”, is present active, it is still affective to affect the hostility of people to one another.
 - 2)) The word peace “eirene” means to bring about a state of tranquility between Jew and Gentiles.
 - 3)) He is our peace. vs. 14a
 - * Peter entered the house of Cornelius Paul opposed circumcision. Acts 10; 15
- e) The New Testament is very clear that all men and women are guilty before God and are hell bound unless they repent.
 - * “For the **wages** of **sin** is death, but the gift of God is eternal life in Christ Jesus our Lord.” Rom. 6:23
- d) The ceremonial law cannot nor does it make a person righteous nor empower them to resist sin, it is self-deception.
 - 1)) No foods or holidays observances can justify us before God, it is deception

and false humility. Rom. 14:1-6; Col. 2:16-23

- 2)) The Law was a prophetic to prepare all humanity for Christ Jesus. Lk. 24:25-27; Gal. 3:24-25; Heb. 10:7
 - *“And I fell at his feet to worship him. But he said to me, “See *that you do not do that!* I am your fellow servant, and of your brethren who have the testimony of Jesus. Worship God! For the testimony of Jesus is the **spirit of prophecy.**” Rev. 19:10

2:16 The peaceful affinity between Jew and Gentile.

- 1) The revelation that both Jew and Gentile were made right with God in and by this new creation of Christians, “and that He might reconcile them both to God.” vs. 16a
- a) Paul pointed out the effectiveness of the purpose of the Father and the Son.
 - 1)) The phrase, might reconcile, does not imply any doubt.
 - 2)) The tense is the aorist active, the fact of it being accomplished and still valid and in affect.
 - 3)) The word reconcile “apokatallasso”, means to bring back in harmony to and with God the Father.

- b) Paul pointed out by this reconciliation of both Jew and Gentiles that they had been place back where they belonged.
 - 1)) In their right relationship with God.
 - 2)) Indicative of the first table of the law, the vertical relationship.
- 2) The revelation that both Jew and Gentile as this new creation of Christians were a new community. vs. 16a-b
 - a) Paul pointed out they comprise one body, “in one body through the cross.”
 - 1)) The metaphor of the body “soma” communicated many things.
 - a)) That there are many parts, yet it is one body, different, but distinct.
 - b)) That the many parts complement and need and affect one another.
 - c)) That the individual part is there to serve the other parts of the body.
 - 2)) The implication being that there is but one head to this body, Christ.
 - a)) The One who is our peace. vs. 14a
 - b)) The One who made both one. vs. 14b
 - c)) The One who broke down the wall of separation. vs. 14c
 - d)) The One who abolished in His flesh the enmity of the Law. vs. 15a-b
 - e)) The One who created in Himself one new man, making peace. vs. 15c

- f)) Indicative of the second table of the law, the horizontal relationships, the result of our vertical relationship to God.
- 3)) The body of Christ is His Church.
 - a)) The word church “ekklesia”, means to call out, the Jews and Gentiles called out of darkness to the kingdom of light.
 - b)) The way is by repentance in the name and person of Jesus.
 - * Eph. 1:22-23; 3:6; 4:4; 5:23
- b) Paul pointed out it was through the cross of reconciliation ended the hostility between Jews and Gentiles, “through the cross, thereby putting to death the enmity.” vs. 16a-b
 - 1)) The cross was and is a symbol of shame and death.
 - 2)) The cross was where the payment of sin was atoned for, under the wrath of the Father on His Son.
 - 3)) The cross is responsible for putting to death the hostility between Jew and Gentile and all who come to Christ.
 - * The word enmity is the same as in verse fifteen.
- c) The greatest evidence the church can give to the world is the oneness of the people that make up the church.

- 1)) There being different races, economic levels and cultures.
- 2)) There being children, teens, young and old.
* “And I also say to you that you are Peter, and on this rock I will build My **church**, and the gates of Hades shall not prevail against it.” Matt. 16:18
- d) The church body belong to Jesus, not man.
 - 1)) “Therefore take heed to yourselves and to all the flock, among which the Holy Spirit has made you overseers, to shepherd the **church** of God which He purchased with His own blood.” Acts 20:28
 - 2)) “to the intent that now the manifold wisdom of God might be made known by the **church** to the principalities and powers in the heavenly *places*.” Eph. 3:10
 - 3)) “to Him *be* glory in the **church** by Christ Jesus to all generations, forever and ever. Amen.” Eph. 3:21
 - 4)) “For the husband is head of the wife, as also Christ is head of the **church**; and He is the Savior of the body.” Eph. 5:23
- e) “Husbands, love your wives, just as Christ also loved the **church** and gave Himself for her.” Eph. 5:25

- f) “that He might present her to Himself a glorious **church**, not having spot or wrinkle or any such thing, but that she should be holy and without blemish.” Eph. 5:27
- g) “This is a great mystery, but I speak concerning Christ and the **church**.” Eph. 5:32
- 3) All of us need to realize that the cross humbles each of us, knowing Jesus took our place.
 - a) The cross is a stumbling block to the Jew and foolishness to the gentile. 1Cor. 1:23
 - b) We are the church, one bread and one body. 1Cor. 10:17
 - c) Jesus said, “other sheep I have which are not of this fold. . .”, the Gentile. Jn. 10:16