

INTRODUCTION.

THIS A.M., ~ CONTINUE OUR ANALYSIS OF THIS NEXT SECTION OF EPH., ~ 2:11-22.

▶▶ As we noted, ~ in **verses 11-22**, ~ Paul begins by urging us to remember certain things that described our unsaved life. ~ ~ Paul subsequently explains in detail how Jesus rectified our unsaved condition.

▷▷ Mainly, ~ Paul teaches us that God has brought believing Gentiles into a relationship with Himself, ~ has reconciled believing Jews and Gentiles, ~ remember a barrier, ~ ¶¶

↳↳ reconciled both groups to Himself ~ and united believing Jews and Gentiles into one new body, ~ the church.

▷▷ Also points out some of results & draws out some implications from what he says.

WE FIRST LOOKED AT VERSES 11-12.

▶▶ As we noted, ~ Paul calls upon Gentile believers to continually remember five things about or that described our unsaved condition. ~ ~ Calls on us to never forget ~ ~ **1st**, ~ that we were "separated from Christ"; ~ ~ ¶¶

▷▷ 2nd, ~ that we were excluded from citizenship among the people of Israel, ~ and much more seriously, ~ excluded from citizenship in heaven; ~ ~ ¶¶

▷▷ 3rd, ~ that we had no share in God's promises to Abraham, ~ Isaac, ~ and Jacob; ~ ~ ¶¶

▷▷ 4th, ~ that we had "no hope." ~ ~ For the believer, ~ life leads to a greater, ~ awesome life. ~ ~ When we were unsaved, ~ we had nothing to look forward to.

▷▷ And the 5th thing he wants us to continually remember is that we were "without God in the world." ~ ~ I.e., ~ were living in this world without a relationship with the one true God.

▶▶ And recall, ~ the remembering Paul calls believers to do is not meant to make us feel guilty or to drag us down, ~ ~ ¶¶

▷▷ but is meant to lead us to a greater appreciation for what God has done to rectify our unsaved condition ~ ~ ¶¶

↳↳ and also to a greater appreciation for the present and eternal results of what God has done for us. ¶¶ 1/9

IN VERSES 13-15a, ~ WHICH WE LOOKED AT NEXT, ~ PAUL SPELLED OUT FOUR dramatic actions that Jesus took to rectify our unsaved situation spelled out in verses 11-12.

▶▶1st, ~ through shedding His blood, ~ He brought us into a relationship with God.

▶▶2nd, ~ He alone has brought peace between believing Jews and Gentiles.

▶▶3rd, ~ He united believing Jews and Gentiles into one new people, ~ the church.

▶▶And 4th, ~ Jesus destroyed the hatred between Jews and Gentiles by removing the cause of the hatred, ~ i.e., ~ the Mosaic law.

▷▷Recall, ~ specifically the misuse of the law resulted in hostility that formed a barrier between Jews and Gentiles.

↪↪By satisfying the demands of the law and meeting its penalty, ~ Jesus rendered it inoperative.

↪↪There is now no cause for Jewish and Gentile believers to be hostile to one another. ~~ Jewish and Gentile believers are united and equal.

→→As Paul writes in Gal. 3:28, ~ "There is neither Jew nor Greek, ~ there is neither slave nor free, ~ there is no male and female, ~ for you are all one in Christ Jesus."

↪↪Saving faith in Jesus makes us all united and equal.

TODAY, ~ WE'LL TAKE UP VERSES 15b-18.

IN VERSES 15b-16b, ~ ¶¶

PAUL POINTS OUT TWO PURPOSES FOR WHICH JESUS RENDERED THE LAW inoperative and their results.

▶▶It was ~ ^{15b} that ~ [or, ~ in order that] ~ he might create in himself one new man in place of the two, ~ ^{15c} so making peace, ~ ^{16a} and might reconcile us both to God in one body through the cross, ~ ^{16b} thereby killing the hostility."

IN VERSE 15b, ~ WE FIND JESUS' FIRST PURPOSE IN MAKING THE LAW INOPERATIVE.

▶▶It was in order to "create in himself one new man in place of the two."

▶▶We have come across the word for "create" back in 2:10. ~~ As we noted, ~ it means to make or create something which has not existed before. ¶¶ 2/9

▷▷ Jesus has created something entirely new, ~ that never existed before.

↪↪ And, ~ once again, ~ as we said, ~ in the NT the word is used exclusively of God's activity in creation.

→→ This highlights the fact that creating "one new man in place of the two" was exclusively Jesus' work ~ apart from human intervention. ~~ No part in bringing . . .

JESUS MADE THE LAW INOPERATIVE, ~ FIRST, ~ FOR THE PURPOSE OF CREATING "IN himself one new man in place of the two."

▶▶ The immediately preceding context of [verses 11-14](#) ~ shows that Paul is not referring to a new individual, ~ but instead to a new corporate entity united in Christ.

▶▶ Christ's purpose went beyond creating a climate where Jews and Gentiles could get along. ~~ And it is not that Gentiles become Jews ~ nor that Jews become Gentiles.

▶▶ Jesus exerted his divine creative power to form an entirely new class of humanity, ~ in which race means nothing ~ and national boundaries mean nothing.

▶▶ This new creation, ~ this new class of humanity, ~ is the church.

▷▷ Those who have confessed with their mouth that Jesus is Lord and believe in their heart that God raised Him from the dead ~ are no longer Gentiles or Jews.

↪↪ We are Christians, ~ individually new creations, ~ as Paul says in [2 Cor. 5:17](#), ~ that corporately make up a new class of humanity, ~ the church.

▶▶ In [Gal. 6:15](#) ~ Paul writes, ~ "For neither circumcision counts for anything, ~ nor uncircumcision, ~ but a new creation."

▷▷ I.e., ~ in the church, ~ Paul says, ~ being Jewish or Gentile is not important. ~~ And we can add that in the church ~ it makes no difference

↪↪ The most important thing for Christians, ~ Paul says here in [Gal. 6:15](#), ~ is being the new class of humanity that Jesus has created, ~ the church.

▶▶ And in [1 Cor. 12:13a](#) ~ Paul says, ~ NIV ~ " For we were all baptized by one Spirit so as to form one body—whether Jews or Gentiles."

▷▷ I.e., ~ God the Holy Spirit takes each Jew and each Gentile that accepts Jesus as Savior and Lord ~ and fits them into one new creation, ~ the church. ↯↯ 3/9

▶▶ My brothers and sisters in Christ, ~ we are neither Jew nor Gentile, ~ but a body of Christians who make up the church ~ the body of Christ.

▷▷ We are a new creation, ~ a new class of humanity, ~ created exclusively by Jesus.

▶▶ That we are a new class of humanity ~ coincides with Paul's admonition in [1 Cor. 10:32](#) to not offend three separate groups of people. ~ "Give no offense to Jews or to Greeks ~ [i.e., ~ Gentiles] ~ or to the church of God."

▷▷ The Jews and the Greeks/Gentiles are presented as unconverted ~ and the church is that which is composed of Jewish and Gentile believers.

AT THIS POINT, ~ ONE NEEDS TO OBSERVE THE TEXT AND THE CONTEXT CAREFULLY.

▶▶ The text does not suggest that Paul is teaching a universal salvation here, ~ so that all Jews and Gentiles make up this new class of humanity.

▷▷ The context of [verses 11-22](#) ~ indicates that only believing Jews and believing Gentiles make up this new entity. ~ Clues: ~ "by . . ." ~ "fellow . . ." ~ "members"

↪↪ The whole context is speaking about a community of faith, ~ believing Jews and believing Gentiles, ~ not all human beings.

→→ Only believing Jews and believing Gentiles are new creations ~ that corporately make up the body of Christ, ~ the church.

IN VERSE 15c, ~ PAUL NOTES A RESULT OF CREATING ONE NEW HUMANITY: ~ PEACE between believing Jews and Gentiles.

▶▶ For context, ~ with [verse 15b](#), ~ Jesus rendered the law inoperative in order to "create in himself one new man in place of the two, ~ so making peace."

▷▷ I.e., ~ as a result of creating the church and uniting believing Jews and Gentiles within it, ~ Jesus made peace between Jew and Gentile.

▶▶ Here Paul basically repeats [verse 14a](#) and part of [14b](#), ~ "For he himself is our peace, ~ who has made us both one."

▷▷ In addition to providing the first purpose of Jesus rendering the law inoperative and its result, ~ [verses 15b and 15c](#) provide a fuller explanation of the previous statement.

↪↪ They clarify that the way Jesus made peace between Jews and Gentiles was by uniting them together into one new body, ~ the church. **↵ 4/9**

IN VERSE 16a, ~ WE FIND JESUS' SECOND PURPOSE IN MAKING THE LAW inoperative.

▶▶It was in order to "reconcile us both ~ [i.e., ~ Jews and Gentiles] ~ to God in one body through the cross."

▶▶The word for "reconcile" means to reestablish proper friendly interpersonal relations after these have been disrupted or broken.

▷▷Before the fall, ~ Adam and Eve had unbroken fellowship and a friendly relationship with God.

↪↪When they fell, ~ this fellowship and friendly relationship with God was disrupted.
~~ And a barrier between humanity and God was erected.

▶▶You see, ~ sin separates humanity from God. ~~ It is like a huge, ~ impenetrable wall blocking a person's access to God.

▷▷Ps. 5:4, ~ "For you are not a God who delights in wickedness; ~~ evil may not dwell with you."

▶▶In order to restore fellowship and friendly relations between God and humanity, ~ a mediator was necessary, ~ because sinful people cannot draw near to a holy God. ~~ And a holy God cannot draw near to sinful people.

▶▶So Jesus, ~ the eternal Son of God, ~ the second Person of the Trinity, ~ put on flesh, ~ and stepped in, ~ became our mediator, ~ and brought man and God together by taking man's iniquity upon Himself on the cross.

▷▷As Paul says in 1 Tim. 2:5-6a. ~~ "For there is one God, ~ and there is one mediator between God and men ~ [i.e., ~ one Mediator who can reconcile God and men], ~ the man Christ Jesus, ~ who gave himself as a ransom for all."

▶▶Now, ~ this doesn't mean that all Jews and Gentiles are automatically reconciled to God.

▷▷It means that, ~ through Jesus' sacrifice on the cross, ~ fellowship and friendly relations with God are once more available to humanity.

IN VERSE 16b, ~ PAUL NOTES A RESULT OF JESUS RECONCILING BOTH JEWS AND Gentiles to God.

▶▶For context, ~ with verse 16a, ~ Jesus rendered the law inoperative in order to "reconcile us both to God in one body through the cross, ~ thereby killing the hostility." ⇓ 5/9

▶▶ Earlier, ~ in [verse 14](#), ~ we talked about the hostility between Jews and Gentiles. ~~ But "hostility" here, ~ in [verse 16b](#), ~ refers to the hostility between both groups and God.

▷▷ The most immediate context is talking about reconciling people and God, ~ so "the hostility" most likely refers to the hostility between people and God.

▷▷ Also, ~ Paul has already said how Jesus destroyed the hostility between Jews and Gentiles, ~ it was by making the law inoperative.

↳↳ It's doubtful that Paul would introduce a different means by which Jesus destroyed the hostility between Jews and Gentiles.

▶▶ So, ~ in addition to breaking the fellowship and friendly relationship humankind had with God, ~ Adam and Eve's sin also resulted in hostility between humanity and God.

▶▶ And on the cross, ~ Paul says, ~ Jesus killed this hostility between humans and God. ~~ When Jesus cried out on the cross, ~ "It is finished," ~ His work was done; ~~ ¶¶

▷▷ and the hostility between the human race and God ~ ¶¶

↳↳ that sprung into existence when Adam and Eve disobeyed God ~ lay dead, ~ slain by the eternal Son of God.

IN VERSE 17, ~ PAUL SAYS THAT PEACE WAS PROCLAIMED.

Paul says, ~ "AND HE ~ [I.E., ~ JESUS] ~ CAME AND PREACHED PEACE TO YOU WHO were far off and peace to those who were near."

▶▶ The most immediate context is speaking of Jesus killing the hostility between human beings and God.

▷▷ So, ~ "peace" here most likely refers to peace with God, ~ and not the peace between Jews and Gentiles referred to in [verses 14 and 15](#).

▶▶ Because Jesus killed the hostility between God & humanity, ~ it means that peace w/ God is now available.

▶▶ "available" is the key word here. ~~ I believe that the clear testimony of Scripture ~ is not ~ that peace w/ God automatically takes place ~ but that peace w/ God is now available.

▶▶ Because Jesus killed the hostility between God & humanity, ~ peace w/ God is now available. ~~ And this has been announced, ~ Paul says. ~~ But each person must accept Jesus' message of peace with God to make it effective in their lives. ¶¶ 6/9

AS FOR THE PHRASE "AND HE ~ [I.E., ~ JESUS] ~ CAME AND PREACHED PEACE," ~ simply put, ~ and to not bore you with an abundance of details . . . ~ ¶¶

▶▶as for the phrase ... it more than likely refers to the proclamation of the gospel which Jesus makes through His Spirit-filled people.

▶▶At least two passages convey this thought of Jesus proclaiming through His people the message that peace with God is now available.

▷▷In Matt. 28:19-20, ~ Jesus says, ~ "Go therefore and make disciples of all nations, ~ baptizing them in the name of the Father and of the Son and of the Holy Spirit, ~ teaching them to observe all that I have commanded you. ~ ~ ¶¶

↪↪And behold, ~ I am with you always, ~ to the end of the age."

▷▷And in 2 Cor. 5:20, ~ Paul writes, ~ "Therefore, ~ we are ambassadors for Christ, ~ God making his appeal through us. ~ ~ We implore you on behalf of Christ, ~ be reconciled to God."

▶▶When we share the gospel, ~ Jesus is proclaiming it through us.

BACK TO VERSE 17, ~ "PEACE," ~ PAUL SAYS, ~ HAS BEEN PROCLAIMED "TO YOU WHO were far off and . . . to those who were near."

▶▶The phrase "far off," ~ simply put, ~ was a Hebrew expression that described the Gentiles.

▷▷As for the word "near," ~ I believe that because Israel was God's chosen people, ~ they were considered "near" to God.

↪↪IOW, ~ Paul is saying, ~ "And he came and preached to you Gentiles and to the Jews ~ that, ~ because Jesus killed the hostility between humanity and God, ~ peace with God is now available."

THAT THIS MESSAGE OF PEACE WAS PROCLAIMED TO THE JEWS ~ SHOWS THAT just because someone was an Israelite, ~ a member of God's chosen people, ~ it didn't mean they were automatically saved.

▶▶Likewise, ~ just because someone attends church ~ or was baptized as a baby ~ does not mean they are automatically a Christian.

▷▷Jesus makes this quite clear when He said how He would deal on judgment day with quote/unquote religious people who are lacking the Holy Spirit. ~ ~ I.e., ~ not . . . ¶¶ 7/9

↳↳ In Matt. 7:22-23, ~ He says, ~ "On that day many will say to me, ~ 'Lord, ~ Lord, ~ did we not prophesy in your name, ~ and cast out demons in your name, ~ and do many mighty works in your name?' . . . ~ ~ ¶¶

→→ And then will I declare to them, ~ 'I never knew you; ~ ~ depart from me, ~ you workers of lawlessness.'"

▷▷ The phrase "I never knew you" does not mean Jesus knew nothing about them, ~ but rather that they were not His true followers.

↳↳ This phrase is similar to OT passages in which God's knowledge of His people implies a personal relationship, ~ not just an awareness of facts.

→→ These people were religious ~ but didn't have a personal/saving relationship with Jesus.

▷▷ Likewise, ~ the actions they performed were not bad in and of themselves. ~ ~ They were meaningless because they were taken apart from a life committed to Christ.

▶▶ It takes saving faith to be a true Christian.

▷▷ Rom. 10:9-10, ~ "if you confess with your mouth that Jesus is Lord and believe in your heart that God raised him from the dead, ~ you will be saved. ~ ~ For with the heart one believes and is justified, ~ and with the mouth one confesses and is saved."

▷▷ Paul makes it quite clear ~ that saving faith is an acknowledgement of who Jesus truly is and all that that entails, ~ and also a positive heart response to message of the gospel.

↳↳ And it includes acknowledgement of one's sinfulness & recognition of Jesus' work on cross.

→→ Furthermore, ~ a positive heart response to the gospel implies a willingness to obey God's word ~ and to live a new way of life; ~ ~ ¶¶

↳↳ i.e., ~ a way of life that is pleasing and glorifying to God.

IN VERSE 18, ~ PAUL INTRODUCES A SECOND RESULT OF RECONCILIATION.

PAUL SAYS, ~ "FOR THROUGH HIM WE BOTH HAVE ACCESS IN ONE SPIRIT TO THE Father."

▶▶ In verse 16, ~ we learned that as a result of Jesus reconciling both Jews and Gentiles to God, ~ the hostility between God and humanity has been killed. ¶¶ 8/9

▶▶ In [verse 18](#), ~ Paul gives us an additional result of reconciliation. ~~ Think about it. ~~ Being at peace with someone does not automatically mean one has access to that person.

▷▷ But Paul tells us that ~ not only do we now have peace with God, ~ but as a result of reconciliation, ~ believers also have access to God.

▶▶ In OT times, ~ this access to God was the privilege of the few, ~ i.e., ~ the Levitical priesthood and in particular of the High Priest. ~~ [He alone could enter into the Holy of Holies and into the presence of God.](#)

▷▷ But through Jesus, ~ every Christian has immediate and direct access to God.

▶▶ And [Heb. 4:16](#) applies this truth. ~~ "Let us then with confidence draw near to the throne of grace, ~ that we may receive mercy and find grace to help in time of need."

▷▷ Through Christ, ~ we can approach God's throne boldly. ~~ And there we will receive mercy ~ and find grace whenever we need help.

CONCLUSION.

THROUGH JESUS, ~ THE CHURCH HAS BEEN CREATED.

▶▶ Through Jesus, ~ believing Jews and believing Gentiles have peace with one another;

▶▶ Through Jesus, ~ believers have fellowship and friendship with God the Father;

▶▶ Through Jesus, ~ believers also have peace with God the Father.

▶▶ Through Jesus, ~ believers additionally have immediate and direct access to God the Father.

▶▶ "To him who loves us ~ and has freed us from our sins by his blood ~ and made us a kingdom, priests to his God and Father, ~ to him be glory and dominion forever and ever."
(Rev. 1:5b-6a)

LET'S PRAY 9/9