

## EPHESIANS 2 | *New Individuals and a New Community*

### *New Individuals*

#### *We Were Dead*

1 And you<sup>1</sup> were dead (νεκρός)<sup>2</sup> in the trespasses (παράπτωμα)<sup>3</sup> and [personal] sins (ἁμαρτία)<sup>4</sup> 2 in which you once walked according to the age of this world (τὸν αἰῶνα τοῦ κόσμου τούτου),<sup>5</sup> according to the ruler (ἄρχων)<sup>6</sup> of the kingdom (ἐξουσία) of the air (ἀήρ),<sup>7</sup> the spirit (πνεῦμα) that is now working (ἐνεργέω, pres.)<sup>8</sup> in the sons of disobedience/unbelief (ἀπειθεία)<sup>9</sup>— 3 among whom we all once conducted ourselves (ἀναστρέφω, aor.) in the [sinful] passions (ἐπιθυμία) of our flesh (σάρξ),<sup>10</sup> carrying out the [sinful] desires of the flesh (σάρξ) and the [darkened] mind (διάνοια),<sup>11</sup> and were by nature (φύσις) children aimed toward [God’s] wrath<sup>12</sup> (ὀργή), like the rest [of humanity].<sup>13</sup>

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<sup>1</sup> Paul starts off saying “you” (vv. 1-2, 5, 8) but then transitions to “we” (vv. 3-7, 10).

<sup>2</sup> Repeated in v. 5. See *Death*.

<sup>3</sup> “[I]n imagery of one making a false step so as to lose footing” (*BDAG*, 770).

<sup>4</sup> See *Sin* and *Total Depravity*.

<sup>5</sup> See *World System*.

<sup>6</sup> **Eph 1:21** 21 ...Far above all rule (ἄρχή), authority, power, and dominion.... See *Satan*.

<sup>7</sup> This could be the first (earth’s atmosphere) or second (outer space) heaven (see *BDAG*, 23).

<sup>8</sup> **Eph 1:11** 11 In him we have obtained an inheritance, having been predestined according to the purpose of him who works all things according to the counsel of his will.... **Eph 1:20** 20 ...That he worked in Christ when he raised him from the dead and seated him at his right hand in the heavenly places.... **Eph 3:20** 20 Now to him who is able to do far more abundantly than all that we ask or think, according to the power at work within us....

<sup>9</sup> **Eph 5:6** 6 Let no one deceive you with empty words, for because of these things the wrath of God comes upon the sons of disobedience.

<sup>10</sup> See *Flesh*.

<sup>11</sup> **Eph 4:18** 18 They are darkened in their understanding (διάνοια), alienated from the life of God because of the ignorance that is in them, due to their hardness of heart.

<sup>12</sup> See *God’s Wrath*.

<sup>13</sup> See *Identity in Adam*.

*Now We're Alive*

4 But God,<sup>14</sup> abounding (πλούσιος)<sup>15</sup> in mercy (ἔλεος),<sup>16</sup> because of the great love (τὴν πολλὴν ἀγάπην) with which he loved (ἀγαπάω, aor.)<sup>17</sup> us, 5 even when we were dead in our trespasses, made us alive together (συζωοποιέω, aor.)<sup>18</sup> with Messiah—by grace<sup>19</sup> you have been saved (σῶζω, perf. pass. part.)<sup>20</sup>— 6 and raised<sup>21</sup> us up with him, and seated (συγκαθίζω, aor.)<sup>22</sup> us with him in the heavenly places (ἐν τοῖς ἐπουρανίοις)<sup>23</sup> in Messiah Jesus, 7 so that he might demonstrate in the coming ages (αἰών)<sup>24</sup> the immeasurable riches (πλοῦτος)<sup>25</sup> of his grace in generosity (χρηστότης) toward us in Messiah Jesus. 8 For by grace you have been saved through (διὰ) faith.<sup>26</sup> And this (οὗτος, neut.)<sup>27</sup> is not your own doing. It

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<sup>14</sup> **Ti 3:4-7** 4 But when the goodness and loving kindness of God our Savior appeared, 5 he saved us, not because of works done by us in righteousness, but according to his own mercy, by the washing of regeneration and renewal of the Holy Spirit, 6 whom he poured out on us richly through Jesus Messiah our Savior, 7 so that being justified by his grace we might become heirs according to the hope of eternal life.

<sup>15</sup> We're rich because God is rich.

<sup>16</sup> **Ps 103:10** 10 He does not deal with us according to our sins, nor repay us according to our iniquities. **Ti 3:4-7** 4 But when the goodness and loving kindness of God our Savior appeared, 5 he saved us, not because of works done by us in righteousness, but according to his own mercy, by the washing of regeneration and renewal of the Holy Spirit, 6 whom he poured out on us richly through Jesus Messiah our Savior, 7 so that being justified by his grace we might become heirs according to the hope of eternal life. **1 Pe 1:3** 3 Blessed be the God and Father of our Lord Jesus Messiah! According to his great mercy, he has caused us to be born again to a living hope through the resurrection of Jesus Messiah from the dead.... See *God's Mercy*.

<sup>17</sup> See *God's Love*.

<sup>18</sup> See *Regeneration*.

<sup>19</sup> See *Grace*.

<sup>20</sup> The perfect tense strongly suggests eternal security. See *Salvation*.

<sup>21</sup> See *Resurrection*. **Col 3:1-2** 1 If then you have been raised with Messiah [and you have], seek the things that are above, where Messiah is, seated at the right hand of God. 2 Set your minds on things that are above, not on things that are on earth.

<sup>22</sup> See *Jesus' Session*.

<sup>23</sup> The third heaven, the spiritual realm where God dwells. **Eph 1:3** 3 Blessed be the God and Father of our Lord Jesus Messiah, who has blessed us in Messiah with every spiritual blessing in the heavenly places.... **Eph 1:20** 20 ...That he worked in Messiah when he raised him from the dead and seated him at his right hand in the heavenly places.... **Eph 3:10** 10 ...So that through the church the manifold wisdom of God might now be made known to the rulers and authorities in the heavenly places. **Eph 6:12** 12 For we do not wrestle against flesh and blood, but against the rulers, against the authorities, against the cosmic powers over this present darkness, against the spiritual forces of evil in the heavenly places.

<sup>24</sup> See v. 2.

<sup>25</sup> **Eph 1:7** 7 In him we have redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace.... **Eph 1:18** 18 ...Having the eyes of your hearts enlightened, that you may know what is the hope to which he has called you, what are the riches of his glorious inheritance in the saints.... **Eph 3:8** 8 To me, though I am the very least of all the saints, this grace was given, to preach to the Gentiles the unsearchable riches of Messiah.... **Eph 3:16** 16 ...That according to the riches of his glory he may grant you to be strengthened with power through his Spirit in your inner being....

<sup>26</sup> See *Faith and Order of Salvation*.

<sup>27</sup> τοῦτο, a neuter demonstrative pronoun, refers to the whole preceding phrase, not “grace” or “faith,” which are feminine nouns. God’s gift is the by-grace-through-faith-way-of-salvation.

is the gift (δῶρον) of God, 9 not a result of works (ἔργον),<sup>28</sup> so that no one may boast.<sup>29</sup> 10 For we are his masterpiece (ποίημα), created (κτίζω, aor. pass.)<sup>30</sup> in Messiah Jesus for good works<sup>31</sup> (ἔργοις ἀγαθοῖς),<sup>32</sup> which God preprepared (προετοιμάζω, aor.) in order that we might walk (περιπατέω, aor.)<sup>33</sup> in them.<sup>34</sup>

## *A New Community*

### *Distance and Hostility*

11 Therefore remember (μνημονεύω, pres.) that at one time you Gentiles (ἔθνος)<sup>35</sup> in the flesh, called “foreskin” (ἀκροβυστία) by what is called the circumcision, which is made in the flesh by hands (χειροποίητος)<sup>36</sup>— 12 that you were at that time separated from Messiah,

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<sup>28</sup> See *Works*.

<sup>29</sup> There is to be no creaturely boasting in God’s economy.

<sup>30</sup> **Eph 4:24** 24 ...And to put on the new self, created after the likeness of God in true righteousness and holiness. See *Identity in Jesus*.

<sup>31</sup> See *Good Works*.

<sup>32</sup> Paul always distinguishes between the works of the flesh and good works. **Ti 2:14** 14 ...Who gave himself for us to redeem us from all lawlessness and to purify for himself a people for his own possession who are zealous for good works.

<sup>33</sup> Walking in the good works God has preprepared is not inevitable. It requires our cooperation as we abide in Jesus and live by the power of the Holy Spirit. We may complete the good works, or we may not.

<sup>34</sup> See *Sanctification*.

<sup>35</sup> τὰ ἔθνη was a nationalistic expression used by Jews to signify all non-Jews, corresponding to the Hebrew term עַמֵּי הָעוֹלָם (*BDAG 276-77*).

<sup>36</sup> χειροποίητος literally means “manmade.” In the classical period, it described things modified by man as opposed to things occurring naturally. Examples are staffs carefully crafted with artistic images (Herodotus, 1.195, 5th BC), a large manmade trench (Plato, *Crit.* 118c, 5th/4th BC), and a manmade road (Xenophon, *An.* 4.3.5, 5th/4th BC). Philo (1st AD) uses the term almost always in its neutral sense (*On the Creation*, 142; *Confusion*, 32; *Moses*, II:51; *Names*, 26; *On Dreams*, 225; *The Special Laws*, I:184; *On the Embassy to Gaius*, 107), but at least once he uses the term in a negative religious sense for idols that are manmade (*Moses*, I:303). Josephus (1st AD) uses the term neutrally to describe the Jewish fortress at Masada, which is fortified both by nature (φύσει) and by the hands of men (χειροποίητος) (*Wars of the Jews*, 294). The LXX, by contrast, never uses the term χειροποίητος in a neutral manner. The term is used in a negative, religious sense to signify a manmade idol (Lev 26:1; 30; Is 2:18; 10:11; 16:12; 19:1; 21:9; 31:7; 46:6; Dan 5:4; 5:23; 6:27; Wisd of Sol 14:8; Jdth 8:18; Bel 1:5). Is 2:18 is typical: καὶ τὰ χειροποίητα πάντα κατακρύψουσιν, “And all the idols will hide.” The adjective has become a substantive meaning “manmade idol.” In the New Testament, Mark portrays a crowd claiming Jesus said he would destroy Herod’s temple made by hands (χειροποίητος) and build another not made with hands (ἀχειροποίητος) (Mk 14:58). Luke shows Stephen and Paul proclaiming God does not live in houses or temples made by hands (χειροποίητος) (Ac 7:48; 17:24). In Hebrews, what is χειροποίητος is temporal and therefore inferior compared to what is eternal (9:11, 24). In Col 2:11, Paul portrays circumcision that is ἀχειροποίητος positively as opposed to circumcision made by hands. In 1 Co 5:1, Paul announces his readers have a house that is ἀχειροποίητος. This likely refers to the resurrection body (1 Co 15:35-58). In Eph. 2:11, Paul uses the term χειροποίητος to signify what is manmade and therefore temporal and earthly. Far superior is what is ἀχειροποίητος. According to Paul, God is much more concerned with the God-made inner circumcision of the heart than the man-made, outer circumcision of the flesh (cf. Ro 2:25-29). As Paul goes on to show in Eph 2:11-22, in Jesus both Jews and Gentiles receive the ἀχειροποίητος circumcision, which is far superior to the χειροποίητος circumcision.

excluded from the corporate life (ἀκροβυστία)<sup>37</sup> of Israel and strangers (ξένος) to the covenants of promise,<sup>38</sup> having no hope<sup>39</sup> and without God (ἄθεος) in the world.

### *Closeness and Peace*

13 But now in Messiah Jesus you who once were far off have been brought near by the blood<sup>40</sup> of Messiah. 14 For he himself is our peace (εἰρήνη),<sup>41</sup> who has made us both one (εἷς)<sup>42</sup> and has broken down<sup>43</sup> in his flesh the dividing wall of hostility (τὸ μεσότοιχον τοῦ φραγμοῦ)<sup>44</sup> 15 by abolishing (καταργέω)<sup>45</sup> the Torah of commandments consisting in ordinances, that he might create (κτίζω, aor. act. subj.) in himself one new man (ἓνα ἱκανὸν ἄνθρωπον)<sup>46</sup> in place of the two, so making peace, 16 and might reconcile (ἀποκαταλλάσσω)<sup>47</sup> us both to God in one body<sup>48</sup> through the cross,<sup>49</sup> thereby killing the hostility. 17 And he came and preached (εὐαγγελίζω)<sup>50</sup> peace to you who were far off

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<sup>37</sup> “[A] sociopolitical unit or body of citizens, *state, people, body politic*” (BDAG, 845).

<sup>38</sup> See *Abrahamic Covenant, Davidic Covenant, and New Covenant*.

<sup>39</sup> See *Hope*.

<sup>40</sup> See *Jesus’ Death. Jn 12:20-23* 20 Now among those who went up to worship at the feast were some Greeks. 21 So these came to Philip, who was from Bethsaida in Galilee, and asked him, Sir, we wish to see Jesus. 22 Philip went and told Andrew. Andrew and Philip went and told Jesus. 23 And Jesus answered them, The hour has come for the Son of Man to be glorified.

<sup>41</sup> “[A] state of concord, *peace, harmony*... a state of well-being, *peace*...corresp. to Hebr. ׀לִפְּיִי welfare, health” (BDAG, 287). See *Peace*.

<sup>42</sup> **Jn 10:16** 16 I [Jesus] have other sheep [Gentile believers] that are not of this fold [Jewish believers]. I must bring them also. They will hear my voice, and they will become one flock [Church] with one shepherd [Jesus].

<sup>43</sup> “[T]o reduce someth. by violence into its components, *destroy*...of a building *tear down*” (BDAG, 607).

<sup>44</sup> “[A] wall that separates, *partition, ...*of the law, which separates circumcised from uncircumcised, Israelites from non-Israelites, and arouses enmity betw. them” (BDAG, 1064). This could refer to: (1) the physical wall in the Jerusalem temple (Abbott, Arnold, Bruce) (“Thus was the first enclosure. In the midst of which, and not far from it, was the second, to be gone up to by a few steps; this was encompassed by a stone wall for a partition, with an inscription, which forbade any foreigner to go in, under pain of death” (Josephus, *Antiquities of the Jews* 15.417; also see Josephus, *Wars of the Jews* 5.194)); (2) the Mosaic law (O’Brien, Witherington, Thielman), because the Mosaic law (written and oral) caused hostility between Jews and Gentiles (Lincoln, Bruce); and/or (3) a metaphorical wall (Hohner, Best, Arnold).

<sup>45</sup> “[T]o cause someth. to lose its power or effectiveness, *invalidate, make powerless*; ...to cause someth. to come to an end or to be no longer in existence, *abolish, wipe out, set aside*” (BDAG, 525).

<sup>46</sup> **Eph 4:13** 13 ...Until we all attain to the unity of the faith and of the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fullness of Messiah.... **Ga 3:28** 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 Messiah Jesus. **Col 3:11** 11 Here there is not Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, slave, free, but Messiah is all and in all.

<sup>47</sup> See *Reconciliation*.

<sup>48</sup> See *Church*.

<sup>49</sup> See *Jesus’ Death*.

<sup>50</sup> “Bring good news, announce good news” (BDAG, 402).

[Gentiles] and peace to those who were near [Jews].<sup>51</sup> 18 For through him we both have access (προσαγωγή)<sup>52</sup> in one Spirit to the Father.

### *Togetherness and Growth*

19 So then you are no longer strangers (ξένος) and aliens (πάρουκος), but you are co-citizens (πάρουκος) with the saints and members of God's household (οἰκεῖος),<sup>53</sup> 20 built (ἐποικοδομέω, aor, pass.) on the foundation (θεμέλιος) of the apostles and [other New Testament] prophets, Messiah Jesus himself being the cornerstone (ἀκρογωνιαίος), 21 in whom the whole building (οἰκοδομή),<sup>54</sup> being joined together (συναρμολογέω, pres. pass.),<sup>55</sup> grows into a holy temple (ναός)<sup>56</sup> in the Lord [Jesus].<sup>57</sup> 22 In him you [Gentile believers] also are being built together (συνοικοδομέω, pres. pass.)<sup>58</sup> into a residence (κατοικητήριον) for God by the Spirit.

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<sup>51</sup> **Is 33:13** 13 Hear, you who are far off, what I have done. And you who are near, acknowledge my might. **Is 57:19** 19 Peace, peace, to the far and to the near, says Yahweh....

<sup>52</sup> “[A] way of approach, *access*...of ground that offered no access to enemy forces...of access to Cyrus for an audience” (BDAG, 876).

<sup>53</sup> “[P]ersons who are related by kinship or circumstances and form a closely knit group, *members of a household*” (BDAG, 694). **Ga 6:10** 10 So then, as we have opportunity, let us do good to everyone, and especially to those who are of the household of faith. See *Church*.

<sup>54</sup> πᾶσα οἰκοδομή should be translated “the whole building” rather than “every building.” Paul has in mind one temple, not several.

<sup>55</sup> “[T]o join together so as to form a coherent entity, *fit/join together*” (BDAG, 966). **Eph 4:16** 16 ...From whom the whole body, joined and held together by every joint with which it is equipped, when each part is working properly, makes the body grow so that it builds itself up in love.

<sup>56</sup> Paul uses the term ναός (BDAG 665), not ἱερόν (BDAG 470), indicating the analogy is with the Jewish temple proper, not the Jewish temple compound.

<sup>57</sup> In *Ephesians*, κύριος always refers to the Jesus (4:1, 17; 5:8; 6:1, 10, 21).

<sup>58</sup> συνοικοδομεῖσθε is a present passive indicative, indicating the Ephesians are being acted upon and that the construction process is ongoing.

## *Discussion Questions*

### **1. Ephesians.**

- a. Do group exercise, “Ephesians at a Glance.”
- b. What do we know about the author from the letter?
- c. What do we know about the recipients from the letter?

### **2. Ephesians 1:3-14.**

- a. These verses are one sentence in the original Greek. What’s the main point of this sentence?
- b. What does the Father do?
- c. What does the Son do?
- d. What does the Holy Spirit do?
- e. What does it mean to be “in Christ”?
- f. What is our guaranteed inheritance (vv. 11, 14)?
- g. Why does this matter to us?

### **3. Ephesians 1:15-23.**

- a. These verses are also one sentence in the original Greek. What’s the main point of this sentence?
- b. What is the heart of Paul’s prayer for the Ephesians? What are the three specific things he prays they will know (see “what is, what are”)? Why is it important for the Ephesian believers to know these three things?
- c. In vv. 20-23, why does Paul talk about the supremacy of Jesus?
- d. Over what is Jesus supreme?
- e. What is the church’s relationship to Jesus?
- f. Why does this matter to us?

### **4. Ephesians 2:1-10.**

- a. What is the main point of these verses?
- b. How do these verses relate to ch. 1?
- c. Do group exercise, “The Three Phases of Salvation in Ephesians 2.”
- d. Ephesians 2:1-3.
  - (1) In what way were we dead in our trespasses and sins?
  - (2) What does it mean to follow the course of this world?
  - (3) Who is the prince of the power of the air? Why is he called that?
  - (4) What does it mean to follow the prince of the power of the air?
  - (5) What or who is the spirit that is now at work in the sons of disobedience?
  - (6) Who are the sons of disobedience?
  - (7) Is anyone excluded from this description?
  - (8) What are the passions of the flesh and the desires of the body and the mind?
  - (9) What does it mean that we were “by nature children of wrath”?
- e. Ephesians 2:4-9.
  - (1) What attributes of God are the basis for our salvation? What motivated God to save us?



- (2) What three actions does God take toward a person as he or she is being saved?  
Why is “with Christ” repeated three times?
  - (3) What does it mean to be made alive?
  - (4) What does it mean to be seated with Christ in the heavenly places?
  - (5) What is the purpose of our being made alive, raised, and seated?
  - (6) What are the coming ages?
  - (7) Why is “by grace you have been saved” repeated twice?
  - (8) What is the difference between “by grace” and “through faith”?
  - (9) What, specifically, is the gift of God?
  - (10) How much of a part do works play in our salvation? Why?
- f. Ephesians 2:10.
- (1) What does it mean that we are God’s “workmanship” and “created in Christ Jesus”?
  - (2) What are the good works God prepared beforehand? How do we walk in them?

## **5. Application.**

- a. What is your true identity in Jesus? Do you really believe it? How’s your self-esteem?
- b. What good works has God prepared for you? Are you walking in them?

## Commentary

### Ephesians 2:1-10: New Individuals

#### 1. We Were Dead (Eph 2:1-3).

##### a. Overview.

- (1) In the Greek, vv. 1-7 are one sentence. That makes only three sentences from Eph 1:3-2:7!
- (2) The subject of the sentence is God (v. 4). The three main verbs are made alive (v. 5), raised up (v. 6), and seated (v. 6). We are the object. Paul's main point is that God has made us alive, raised us up, and seated us with Jesus. Everything else in vv. 1-7 is secondary.<sup>59</sup>
- (3) Eph 2:1-3 condenses the first three chapters of Romans into three verses.<sup>60</sup> These verses may be summed up this way. We were: (1) dead, (2) enslaved, and (3) condemned.

##### b. "Dead in trespasses and sins."

- (1) We didn't start off dead. We started off very much alive, in the garden of Eden. God's original plan for Adam and Eve and their sons and daughters was to just live...live with him and with each other, and to produce children who would also live. But that's not how it turned out. With God-given free will, our original parents decided to rebel against God. Sin and death are the result.
- (2) Are people who seem so alive really dead? Yes.
  - (a) Physical life and death differs from spiritual life and death. One can be physical alive but spiritual dead. In fact, before Jesus, all of us our spiritually dead. This includes all the religious or spiritual people we can think of outside of Jesus. This includes movie stars, rock stars, porn stars, and sport stars. It includes yoga instructors, drug addicts, naturopaths, university professors, presidents, generals, prime ministers, CEOs, teachers, roofers, and stay-at-home mums.
  - (b) People can seem really alive on the outside and be totally dead on the inside. Consider one's Instagram profile. It is relatively easy to project life, even though we know deep inside we are really dead. We are not sick, but dead. We don't need resuscitation. We need resurrection.
  - (c) The focus here is not Adam's original sin, nor on the sin nature we have inherited from Adam. Rather, the focus is on our own personal sins. Because of our own personal sins, we are all equally dead.
  - (d) Our pursuit of money, possessions, power, prestige, or sex, leaves us dead and empty. We go from one temporary buzz to another through alcohol, pornography, weed, video games, Netflix, YouTube, Instagram, Facebook, the All Blacks, etc., but it doesn't satisfy. Our addictions leave us with an empty heart. We're like a dead men and women walking. We have no spiritual life and no relationship with God. In this state, we cannot fulfil the purpose for

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<sup>59</sup> Thomas Constable, *Notes on Ephesians*, 43.

<sup>60</sup> John R. W. Stott, *The Message of Ephesians*, 71.



which we were created by God. Before we come to Jesus, we are rebels and failures.

- c. “Following the course [age] of this world.”
- (1) This means living according to the general consensus of the unbelieving culture around us, without giving it much thought as to whether it is right or wrong. It is the whole value system that is hostile to God. It’s what is “normal,” even though it may be very abnormal. It’s drinking the cultural kool-aid and going with the crowd. It’s being cool, hip, flash, regardless of truth. If mass media tells us we must support some viewpoint, we do it. If our professors at the university push an ideology that differs from Scripture, we jump on board. If our friends think a certain way, we do to. Our critical thinking, informed by Scripture, fails. We stop critiquing the culture and join it. It’s extremely dangerous to just go with the flow. In New Zealand, going with the flow is an art form. When the LGBT ideology takes over, one hardly hears a peep from the church, even though it is a huge, monumental change to how we view sex, gender, marriage, and family. We just drift “along the stream of this world’s ideas of living.”<sup>61</sup>
  - (2) In the West, we deal particularly with three versions of the “course of this world”: secular humanism, cultural marxism, and postmodernism. We and our kids need to know what these are, what their presuppositions are, and what the agenda is. We need to compare these worldviews with the biblical one.
- d. “The prince of the power of the air, the spirit that is now [energising]....”
- (1) Satan is called the ἄρχων of the power of the air because: (1) he is the ruler of the demonic hierarchy and of the present world system; (2) he is extremely powerful; and (3) he operates in the first and second heavens, the sphere of angels. The first and second heavens, by the way, refer to the earth’s atmosphere and outer space respectively. Satan does not operate in the third heaven, where God dwells.
  - (2) Satan is a real force to be reckoned with. He is a deceiver, a murderer, and there is no truth in him. He is a deceiver of the nations. Satan is the angelic person behind “the course of this world.” It is his philosophy of creaturely arrogance, autonomy, and rebellion against God that all non-Christian worldviews follow. As unbeliever, the Satanic attitude is at work in us all. Either God is working in a person (Eph 1:19; 3:20; 6:10), or Satan is working in a person (v. 2), through his propaganda system of creaturely autonomy, arrogance, and pride against God.
  - (3) Notice the word follow. We in the West especially like to believe they are autonomous. They are totally free and liberated and don’t have to answer to anyone. This radical autonomy is a sham and self-deceit. Paul pulls back the curtain to show it is Satan who is actually running the show. In our days before Christ, we are actually huge followers of God’s chief enemy.
- e. “The [sinful] desires of the flesh and of the [darkened] mind.”
- (1) Due to the fall, our entire body, soul, and spirit is corrupt. There is not a single part of us that functions at its optimal. Especially important is knowing that even our ability to think and reason about God and morality is corrupted.

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<sup>61</sup> J. B. Philipps.

- (a) **Eph 4:18** 18 They are darkened in their understanding (διάνοια), alienated from the life of God because of the ignorance that is in them, due to their hardness of heart.
- (2) We're experts at justifying our sins. By a trick of language, we think we can suddenly turn something from a sin into a virtue or a celebrated, morally acceptable identity. Who do we think we're fooling? It isn't God. The fact is, before trusting in Jesus, we are totally out of control. Our sin devours us and destroys our lives and relationships. If we look back, we see a swathe of destruction we've left in our path, due to our sins.
- f. "By nature children [headed toward God's] wrath."
  - (1) God's wrath is his attribute of justice fairly and proportionately exercised against sin. It is never out of control, and it is never unfair. Remember God is holy. He hates sin with a passion, and rightly so. He is determined to totally conquer sin, to rid sin once for all from his created world. We should thank God every day that he hates sin as much as he does.
  - (2) The good news is that, as believers, this is what we are saved from!

## 2. Now We're Alive (Eph 2:4-9).

- a. "But God."
  - (1) We owe so much to God, specifically God the Father. He has truly saved us. Our salvation from sin, death, Satan, the world, the flesh, and God's wrath is due to God and God alone.
  - (2) The Father is great actor here. He is the one who loves us, makes us alive, raises us, seats us, and shows us the riches of his grace in the coming ages. He is the one giving us the gift of salvation by grace through faith in Jesus. He is the one who creates us in Jesus as a work of art. He is the one who has prepared good works for us to walk in. Shall we just praise him right now?
  - (3) More education is not the solution. More legislation or regulation is not the solution. The redistribution of wealth is not the solution. These cannot rescue us from spiritual death, enslavement, and condemnation. Dismantling "the system" isn't the solution. Capitalism isn't the solution. Socialism isn't the solution. Communism isn't the solution. Radical feminism isn't the solution. Cultural marxism isn't the solution. The U.N. isn't the solution. These are all surface issues. The real problem is the sinful human heart. We need new life.
  - (4) What motivated the Father to save us? His attributes of mercy, love, grace, and kindness.
    - (a) Mercy.
    - (b) Love.
    - (c) Grace.
    - (d) Kindness [generosity].
- b. "Made alive together with Christ."
  - (1) There is a massive change in our situation when we trust in Jesus. By God's grace, every believer goes from zero to hero, from worst to first.
  - (2) There is no grey area between death and life. We're either all dead or all alive.
- c. "Raised up with him."

- (1) We do not enter the third heaven by walking a huge flight of stairs or climbing a huge ladder. There is no “stairway to heaven.”
- d. “Seated in the heavenly places.”
  - (1) Jesus had his resurrection, ascension, and session. So do we! Because we are “in Christ” and totally united to him, we actually share his resurrection, ascension, and session. Jesus has already won, and in him, so have we!
  - (2) Because we are seated with Jesus in the heavenly places, we’re now in a position superior to that of Satan, who is only the prince of the power of the air (v. 2). We are seated with Jesus in the third heaven, on his throne of supremacy.
    - (a) **Eph 1:20-22** 20 ... When [the Father] raised [Jesus] from the dead and seated him at his right hand in the heavenly places, 21 far above all rule, authority, power, and dominion, and above every name that is named, not only in this age but also in the one to come. 22 And he put all things under his feet....
  - (3) Satan is limited to the first and second heaven. One day he will be demoted to only the first heaven. He descends lower and lower, finally entering the lake of fire for all eternity. Meanwhile, we are seated with Jesus in the third heaven, at the right hand of the Father, and will inhabit the new heavens and new earth. We’re all of a sudden in a position superior to Adam and Eve in the garden of Eden.
  - (4) The Christian life does not begin with walking (Eph 4:1). It begins with sitting (Eph 2:6).<sup>62</sup>
  - (5) Men and women who trust in Jesus equally sit with him at the Father’s right hand. There is no glass ceiling when it comes to the Father elevating us to sit with Jesus at his right hand.
  - (6) How can we simultaneously walk on earth and be seated with Jesus in heaven? The answer is we are multidimensional beings. Our position is with God in heaven, but our practice is with one another on earth. Positionally, we are seated in heaven. Operationally, we are living, walking, and producing good works on earth, by the power of the Holy Spirit.
- e. “In the coming ages he might show.”
  - (1) We are living in a specific time period, called the Church age. There are ages to come, specifically, the tribulation, the millennium, and the new heavens and new earth. How many ages will be included in eternity future? We don’t know. But in all of these successive ages, God will be showing us the immeasurable riches of his grace!
  - (2) Are you, unbeliever, ready to go from death to life, from wrath to riches?
- f. “By grace you have been saved through faith.”
  - (1) This phrase is the heart of the gospel. Learn it, memorise it, speak it constantly. “Preach the gospel to yourself every day.” Grace alone, faith alone, Jesus alone.
  - (2) What is the relationship between grace and faith? It’s always “by grace through faith.” Extend it to “by means of grace through the mechanism of faith.” Grace is the playing field; faith is the winning play. Grace is the basis; faith is the instrument.
  - (3) Faith is not a gift. The by-grace-through-faith way of salvation is the gift.

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<sup>62</sup> Watchman Nee, *Sit, Walk, Stand*, 1

- (4) Faith is also not a work. It is putting one's hand out to accept a gift. The giver gets the credit for giving the gift, not the recipient.
- (5) Faith is something we do, once the Spirit opens our eyes. See *Order of Salvation*.
- g. "Not a result of works."
  - (1) Our human good, works done in the flesh, don't impress God. We can't produce the kind of works that God approves of.
  - (2) "Since we have not been saved by our good works, we cannot be lost by our bad works."<sup>63</sup>
  - (3) See *Gospel Diagram*.
- h. "We are his workmanship."
  - (1) We are God's creation, his work of art, his poem, his masterpiece.
- i. "Created for good works."
  - (1) There are two types of walk. Our new walk (v. 10) differs greatly from our old walk (v. 2). There are also two types of works. "Works" done before salvation are totally different than "good works" done after salvation. The first is human good; the second is divine good. One is done by the power of the flesh; the other is done by the power of the Holy Spirit.
  - (2) God has preprepared good works for us to complete, works unique to each one of us. If we walk in those works, we will hear from Jesus at his judgment seat, "Well done, good and faithful servant." Don't do someone else's good works. do the ones God has preprepared especially for you.
  - (3) In Jesus, we are to act like the heroes we already are. Because we have been "co-enlivened" (v. 5), "co-raised" (v. 6) and "co-seated" (v. 6) with Jesus, we are able by the Spirit to execute the good works God has prepared for us to do (v. 10). We are saved not through fleshly works, but we are saved for good works.

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<sup>63</sup> Warren Wiersbe, 2:19.

## Ephesians 2:11-23: A New Community

### 1. Introduction.

- a. Image: Have you ever felt lonely, isolated, and distant? Like you were on the outside looking in? Have you felt excluded? Have you longed for a close knit community where you are loved for you who you are and where you share the same love in return? Do you long for conflict between ethnicities and nations to end? Have you ever wanted to be part of something bigger than yourself? To be part of a team, brotherhood or sisterhood, that is actually going somewhere and that makes a real difference?
- b. Need: We long to be part of a community that experiences close personal relationships with one another and with God, and that is accomplishing an important purpose.
- c. Subject: As born again Christians, we are part of such a community.
- d. Text: Ephesians 2:11-23
- e. Outline: (1) Distance and Conflict; (2) Closeness and Peace; and (3) Togetherness and Growth.

### 2. Review.

- a. Eph 2:1-10, God creates new individuals.
- b. In Eph 2:11-22, God creates with those new individuals a new community.

Segments	Chapter	Theme
Wealth of the Church	1	Blessings in Christ
	2	Grace, Unity in Christ
	3	Revealing the Mystery of Christ
Walk of the Church	4	Walk in a Manner/Worthy of Your Calling
	5	Be Imitators of God
	6	The Whole Armour of God
Book Theme	Praise of God's Grace	
Author	Paul (chained up, called to minister to the Gentiles, entrusted with the mystery)	
Date	AD 60-62	
Purpose	Reveal the mystery, remind the saints of their identity and walk	
Key Words	In Christ, grace, heavenly places, faith, riches, love, inheritance, walk, peace	
Historical Context	Roman empire, Emperor Nero, Antioch, hostility to Christians, Jew-Gentile relations	

### 3. Read Ephesians 2:11-23 and Pray.

### 4. Distance and Hostility (Eph 2:11-12).

- a. Historical background: Israel and Gentile nations.
  - (1) After Noah's flood and the tower of Babel, God chose one man, Abraham, through whom he would raise up a special nation and through whom the promised seed of the woman, the Messiah, would come.
    - (a) **Ge 12:1-3** 1 ... Yahweh said to Abram, Go from your country, your kindred, and your father's house to the land that I will show you, 2 and I will make of you a great nation. And I will bless you and make your name great, so that you will be a blessing. 3 I will bless those who bless you, and him who dishonours you I will curse, and in you all the families of the earth shall be blessed.

- (2) Israel is the nation that came from Abraham, Isaac, and Jacob. She is God's "firstborn son."
  - (a) **Ex 4:22-23** 22 Then you shall say to Pharaoh, Thus says Yahweh, Israel is my firstborn son, 23 and I say to you, Let my son go that he may serve me. If you refuse to let him go, behold, I will kill your firstborn son.
- (3) God set his heart in love on Abraham, Isaac, and Jacob and chose Israel above all peoples.
  - (a) **Dt 10:14-15** 14 Behold, to Yahweh your God belong heaven and the heaven of heavens, the earth with all that is in it. 15 Yet Yahweh set his heart in love on your fathers and chose their seed after them, you [Israel] above all peoples, as you are this day.
- (4) God rescued Israel from slavery in Egypt to bring her to the land of Canaan. He intended for Israel to be a kingdom of priests and a holy nation.
  - (a) **Ex 19:4-6** 4 You yourselves have seen what I did to the Egyptians, and how I bore you [Israel] on eagles' wings and brought you to myself. 5 Now therefore, if you will indeed obey my voice and keep my covenant, you shall be my treasured possession among all peoples, for all the earth is mine. 6 And you shall be to me a kingdom of priests and a holy nation.
- (5) God set apart the nation of Israel for a special purpose.
  - (a) **Lev 20:26** 26 You [Israel] are to be holy to me, for I, Yahweh, am holy, and I have set you apart from the peoples to be mine.
- (6) God was near to Israel and gave them the Torah to bless them and keep them distinct from the surrounding nations.
  - (a) **Dt 4:7-8** 7 ...What great nation is there that has a god so near to it as Yahweh our God is to us [Israel], whenever we call upon him? 8 And what great nation is there, that has statutes and rules so righteous as all this Torah that I set before you today?
- (7) If Israel kept God's commandments, he would set them in honour high above all nations.
  - (a) **Dt 26:18-19** 18 ...Yahweh has declared today that you [Israel] are a people for his treasured possession, as he has promised you, that you are to keep all his commandments, 19 that he will set you in praise, in fame, and in honour high above all nations that he has made, and that you shall be a people holy to Yahweh your God, as he promised.
- (8) William Barclay:
  - (a) "The Jew had an immense contempt for the Gentile. The Gentiles, said the Jews, were created by God to be fuel for the fires of hell. God, they said, loves only Israel of all the nations that he had made. The best of the serpents crush, they said, the best of the Gentiles kill. It was not even lawful to render help to a Gentile mother in her hour of sorest need, for that would simply be to bring another Gentile into the world. Until Christ came, the Gentiles were an object of contempt to the Jews. The barrier between them was absolute. If a Jewish boy married a Gentile girl, or if a Jewish girl married a Gentile boy, the



funeral of that Jewish boy or girl was carried out. Such contact with a Gentile was the equivalent of death.”<sup>64</sup>

- (9) But God’s plan was always to bless humanity through Israel, not just to bless Israel. For the most part, Israel forgot this.
  - (a) **Is 49:6** 6 ...It is too light a thing that you [Jesus] should be my servant to raise up the tribes of Jacob and to bring back the preserved of Israel. I will make you as a light for the nations, that my salvation may reach to the end of the earth.
- (10) From the side of Gentile nations, anti-Semitism against Israel has been the norm.
  - (a) The Roman Catholic Church.
  - (b) The Russian pogroms.
  - (c) The Holocaust perpetrated by the Nazis in WWII.
  - (d) Anti-Semitism continues alive and well today.
- b. “...Remember that at one time... (v. 11).”
  - (1) As Gentile believers, we are to remember seven things about our past (vv. 11-12).
    - (a) These seven things can be summed up in two words: distance and conflict. We were distant from God and hostile toward God’s people.
    - (b) Recalling our past distance and conflict brings our radically new position of closeness and peace into sharp relief.
  - (2) We were not and are not Jewish (v. 11).
    - (a) **Ro 9:4-5** 4 They are Israelites, and to them belong the adoption, the glory, the covenants, the giving of the Torah, the worship, and the promises. 5 To them belong the patriarchs, and from their race, according to the flesh, is the Messiah, who is God over all, blessed forever. Amen.
  - (3) We were called “foreskins” by Jews (v. 11).
    - (a) The term “uncircumcision” (ἀκροβυστία) literally means “foreskin.” This was a Jewish derogatory expression for all non-Jews (*BDAG*, 39).
    - (b) The Jews emphasised their racial-religious superiority over non-Jews, which was summed up in the fact they were circumcised and non-Jews were not (see *Ge 17:1-14*; *Php 3:5*).
    - (c) Jews were zealous to have Gentile proselytes circumcised (*Ga 6:12-13*). On the other hand circumcision was abhorrent to Greco-Roman culture, as pointed out by Josephus (*Ant.* 2.137).
  - (4) We were without the Jewish Messiah (v. 12).
  - (5) We were excluded from the political and social community of Israel (v. 12).
    - (a) In the OT, individual Gentiles could join Israel through circumcision. But as a whole, Gentiles had no part in what God was doing in the world. Gentiles trickled into Israel, but for the most part Gentile nations were totally lost.
  - (6) We were estranged from the Abrahamic, Davidic, and New covenants (v. 12).
  - (7) We lacked a definite, certain hope for the future (v. 12).
    - (a) Israel always had the Messianic hope. Gentiles nations did not.
  - (8) We lacked a relationship with the true, living God (v. 12).
- c. In sum, we Gentiles were on the outside looking in. Distance and hostility.
- d. Move to relevance.

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<sup>64</sup> William Barclay, 125.

- (1) If we've been a Christian for a long time, it is difficult for us to put ourselves in the shoes of non-Christians who are scared to death to walk through the doors of a church on Sunday morning. There's a feeling of distance and even hostility. People feel judged. They don't feel good enough. Maybe they've had a horrible experience with church.
- (2) Let's do our best as a church to welcome and invite these pre-Christians to come near to God. They may come just as they are. May we place no barriers between them and God except the cross. May we seek to share widely the blessings we have in Jesus. May we be the ones who boldly proclaim that the distance and hostility has been overcome in Christ.

## 5. Closeness and Peace (Eph 2:13-18).

- a. "But now in Christ Jesus" (v. 13).
  - (1) Based on salvation by grace through faith (vv. 8-9), the distance and hostility has been swapped for closeness and peace. We now enjoy a radically new position with respect to God and God's people.
  - (2) Up to now in *Ephesians*, the Father has been the primary actor. Now Jesus takes centre stage.
  - (3) The phrase ἐν Χριστῷ Ἰησοῦ is absolutely crucial to Paul's argument. This "in Christ" follows three other "in Christs" in vv. 6-7 and 10. It is our "in Christ" position causes everything to change for us.
- b. "...By the blood of Christ..." (v. 13).
  - (1) The only means by which humanity can experience closeness and peace with God and each other is blood. By blood we mean the substitutionary death of Messiah Jesus, the Son of God, the God-man, on the cross 2000 years ago. No blood, no peace.
  - (2) The distance and hostility we experience as human beings cannot be overcome outside of Jesus. All recognise the distance and hostility problem. Deep down, all people crave closeness and peace. Secular humanism, Marxism, and New Spirituality attempt to provide it. But it is an utter failure. No philosophy, conquest, or treaty can provide world peace. This is because only through blood is real closeness and peace with God and each other possible (cf. the "Peace" statue at Caroline Bay in Timaru). The cross is absolutely necessary for closeness and peace.
  - (3) Jesus is our peace (v. 14), he makes peace (v. 15), and he preaches peace (v. 17). Don't pursue peace outside of Jesus. Evangelism is how we best contribute to peace on earth. "Blessed are the peacemakers" (Mt 5:9).
- c. "...Broken down the dividing wall of hostility..." (v. 14).
  - (1) This refers to the metaphorical wall that existed between Jews and Gentiles. It was a wall of ethnocentrism and religious elitism.
  - (2) In the temple court in Jerusalem, there was an actual wall separating the court of the Jews from the court of the Gentiles. It meant that Jews could come very close to the temple proper, but that Gentiles had to keep their distance.
    - (a) When Paul wrote *Ephesians*, the wall was still standing. It would stand for another 8 years until AD 70. But spiritually speaking, the wall had been

broken down in 32 years earlier in AD 30, when Jesus died on the cross and rose again.

- (3) At the cross, Jesus dismantled this wall of hostility between Jew and Gentile. He did so by fulfilling and then setting aside (καταργέω) the provisions of the Mosaic law that caused division between Jew and Gentile.
  - (a) The Mosaic law served several important purposes in God's plan. Three are:
    - 1) It displayed God's holiness.
    - 2) It displayed man's lack of holiness.
    - 3) It kept Israel distinct from other nations so that she could fulfil her purpose.
  - (b) The Mosaic law was holy, righteous, and good in itself. But through sin it produced death, distance, and hostility.
    - 1) **Ro 7:12-16** 12 So the Torah is holy, and the commandment is holy, righteous, and good. 13 Did that which is good, then, bring death to me? By no means! It was sin, producing death in me through what is good, in order that sin might be shown to be sin, and through the commandment might become sinful beyond measure. 14 For we know that the Torah is spiritual, but I am of the flesh, sold under sin.
- (4) Jesus set aside the Torah by fulfilling its demands, and he inaugurated a new way of life by the Spirit through his death and resurrection.
  - (a) **Mt 5:17-18** 17 Do not think that I [Jesus] have come to abolish (καταλύω) the Torah or the Prophets. I have not come to abolish them but to fulfil them. 18 For truly, I say to you, until heaven and earth pass away, not an iota, not a dot, will pass from the Torah until all is accomplished.
  - (b) **Ga 3:23-26** 23 Now before faith came, we were held captive under the Torah, imprisoned until the coming [object of] faith would be revealed. 24 So then, the Torah was our guardian until Messiah came, in order that we might be justified by faith. 25 But now that faith has come, we are no longer under a guardian, 26 for in Messiah Jesus you are all sons of God, through faith.
- (5) "...Create in himself one new man..." (v. 15).
  - (a) Jesus broke down the dividing wall for the purpose of creating one new man, one new community. This community is the Church!
  - (b) The Church is a worldwide community of Jews and Gentiles in Christ. It is a new multiethnic community of closeness and peace with God and one another. Jesus literally killed the hostility through the cross (v. 16).
  - (c) Here is how Paul describes this community in other letters:
    - 1) **Ga 3:28** 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 Messiah Jesus.
    - 2) **Col 3:11** 11 Here there is not Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, slave, free, but Messiah is all and in all.
  - (d) In this new community, we do not cease to be what we are.
    - 1) Jews do not become Gentiles, nor do Gentiles become Jews.
    - 2) Men remain men, and women remain women.
    - 3) God does not obliterate diversity.

- (e) God does, however, treat us all equally—as Christian saints. We all equally sit with Jesus at the Father’s right hand in the heavenly places (v. 6). We are all members of the same body (v. 16). In the one body, there is tremendous diversity, but all in Christ Jesus.
- (f) Very importantly, this new community, the Church, is not a continuation of spiritual Israel nor a replacement of Israel, but a totally new creation. The Church was not predicted in the Old Testament. No one saw it coming. That’s why Paul describes the Church as a mystery. We’ll discuss this more next week.
- (g) View the Church as one new true community in Christ, blossoming from out of the old, dead, sinful community led by Satan and always operating the flesh. We are a living community scattered throughout what is dead community. Evangelism is inviting one to leave the dead community and join the living community.

## 6. Togetherness and Growth (Eph 2:19-22).

- a. “...Fellow citizens...and members of the household of God...” (v. 19).
  - (1) Paul employs seven metaphors to describe the one Church.
    - (a) One new man (v. 15).
    - (b) One body (v. 16).
    - (c) One citizenry (v. 19).
    - (d) One household (v. 19).
    - (e) One structure (v. 21).
    - (f) One holy temple (v. 21).
    - (g) One dwelling place (v. 22).
  - (2) Over and over Paul uses words with the syllable οἰκ, which derives from the word οἶκος, “house” (*BDAG* 698). The syllable οἰκ is used six times in vv. 19-22 (v. 19 (x2); v. 20 (x1); v. 21 (x1); v. 22 (x2)). Paul is emphasising the metaphors of family and house-building. We are now members of God’s household (οἰκεῖοι)!
  - (a) **Ga 6:10** 10 So then, as we have opportunity, let us do good to everyone, and especially to those who are of the household (οἰκεῖος) of faith.
  - (3) His point is clear. In Christ Jesus, we are one. We are together forever. From all sorts of different backgrounds, we are one living, integrated, interconnected organism. The true closeness and togetherness we long for is a reality.



- b. “Built on the foundation of the apostles and prophets” (v. 20).

- (1) This is the huge caveat. Our togetherness as the Church is bounded. It has a foundation in truth, in doctrine, in theology. We are unified in what we believe. Otherwise our togetherness is a sham.
- (2) The cornerstone of the Church is Jesus. The foundation of the church is the teaching of the apostles and New Testament prophets. Where is that teaching to be accessed today? The Bible. The Bible is the foundation of our unity.
- (3) If you don't know what the Bible says, how can you experience unity with God's people? People can use Christian terminology to teach things that are absolutely contrary to everything Jesus and the apostles stood for and died for. This is not unity. We must know what Jesus and the apostles taught and agree with them on every matter of faith and practice. If we disagree with parts of the Bible, we will not enjoy experiential unity within the Church.
- (4) Togetherness has necessary boundaries. The Bible is foundation of our unity.
  - (a) **1 Co 3:10-11** 10 According to the grace of God given to me, like a skilled master builder I laid a foundation, and someone else is building upon it. Let each one take care how he builds upon it. 11 For no one can lay a foundation other than that which is laid, which is Jesus Christ.
- c. "...Being built together for a dwelling place for God..." (v. 22).
  - (1) In vv. 1-10, the focus is our togetherness with Jesus ("co-enlivened" (v. 5); "co-raised" (v. 6); and "co-seated" (v. 6)). In vv. 11-22, the focus is our togetherness with each other ("co-citizens" (v. 19); "co-fitted" (v. 21); and "co-built" (v. 22)).
  - (2) The whole building—the one new community—is developing into a holy temple by means of individual Jewish and Gentile believers being fitted together. God is doing the work of construction, and the development is ongoing.
    - (a) New believers are new stones.
    - (b) Each stone is being shaped by the master workman so it will fit perfectly in the finished structure.
    - (c) The Church is an unfinished temple, though the Father already dwells in it.
    - (d) One day the last stone will be set in place. The temple will be completed, and God will dwell in it forever.
    - (e) From distance and hostility to closeness and peace, togetherness and growth.

## 5. Summary.

- a. When we become a Christian through faith in Jesus, we are saved individually from sin and death. But we also join a new community. It is a community of closeness and peace, togetherness and growth, built on the cornerstone of Jesus and the foundation of the teaching of the apostles, as recorded and preserved in the Bible. As the Church, we are one new man, one new household, one new temple.
- b. Application for non-Christians:
  - (1) Decide to be a part of this new community. Trust in Jesus. Be born again. Be saved from sin, death, the world, Satan, and God's coming wrath. Come alive and be seated with Christ in the heavenly places. Join the new family of God instituted by Jesus' death and resurrection. Build your life on a firm foundation.
- c. Application for Christians:
  - (1) Be more devoted to the Church than any other institution. Love the Church. Further the Church's mission. Spend quality time on building the Church. That is

best done by working hard in our local church, which is a local, visible expression and representation of the worldwide Church. “Think globally. Act locally.”

- (2) Pursue ethnic diversity within the Church. The Church should be leading the way in terms of ethnic diversity. Diversity is God’s idea. We need more colour around this place.
- d. “I wonder if anything is more urgent today, for the honour of Christ and for the spread of the gospel, than that the church should be, and should be seen to be, what by God’s purpose and Christ’s achievement it already is—a single new humanity, a model of human community, a family of reconciled brothers and sisters who love their Father and love each other, the evident dwelling place of God by his Spirit. Only then will the world believe in Christ as Peacemaker. Only then will God receive the glory due to his name.”<sup>65</sup>

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<sup>65</sup> John Stott, 111-12.



## *Biblical Worldview*

- 1. Jesus' death established horizontal and vertical peace for us.**
  - a. We are not at peace with unbelievers outside the church. That is not what Paul is talking about. As much as we'd like peace with everyone, it simply cannot happen in our fallen world.
  
- 2. In Jesus, Jewish and Gentiles believers are one new community.**
  - a. As Christians, we are in union not just with Christ but with every other Christian.
  
- 3. Jewish and Gentile believers together enjoy access in one Spirit to the Father.**