



Date: 2-10-2019

Scripture: Ephesians 2:11-22

Ephesians 2:11-22 {JL Translation}

11. Therefore, (since you were dead and are now alive, [2:1-10]), you Gentiles ought to really think about your former position. Remember? You were called non-circumcision by the supposed circumcision, (The counterfeit! Done by the work of humans and not by God.) **12.** Remember that back then you were in the worst of all possible positions – without Christ. You were without Christ for two reasons. Number one, you were ostracized from the community of Israel. Number two; you were not part of the covenants God promised to Israel. The result of which *was horrible*...you had no hope of salvation. And you did not have the only true god in your lives.

13. Oh, but what a *wonderful* change *has now occurred* in Christ Jesus! You Gentiles who were at one time far from God, are now brought near into a relationship with God by means of the blood of Christ. **14.** For Christ himself, (no one else), is our peace. He made both the Gentiles and the Jews one group by obliterating the hostility—the dividing wall, which separated you all. (Christ did this vicariously through His sacrificial death on the cross). **15-16.** His death fulfilled and thus nullified or destroyed the written code—which was the law that threatened death instead of imparting life. Christ nullified that law for the purpose of making Gentiles and Jews one and for the purpose of reconciling both groups together with God. He made the two groups one new person in His body with the result of making a two-fold peace – the Gentiles to the Jews, and both groups to Him. Christ reconciled the two groups into one newly united body to God through his vicarious sacrifice on the cross. He did this in his body by means of consumatively obliterating the hostility. **17.** Also, Christ came and preached peace to you Gentiles who were far away from God and to us Jews, the ones who were near to God. **18.** The glorious result is that we both have access into the Father’s presence, in one unified spirit, through the personal working of the Son.

19. Consequently, you Gentiles are no longer ostracized from the covenants of promise nor are you living in a land that is not your home. But instead, you are fellow family members of God’s household and fellow citizens with the saints. **20.** You are now kin because you were built upon the foundation of the apostles and the New Testament prophets. Please notice *however*, that Jesus Christ is the primary constituent of this foundation. **21.** It is in Jesus that you all, the building, grow and are being joined together to form a Holy Tabernacle in the Lord. **22.** It is in Jesus that all of you are being built together for the purpose of becoming a dwelling place of God the Spirit.



“Grace not only connects us to God and Christ, it connects us to each other.”¹

Context: “Within the context of Ephesians as a whole, 2:11–22 stands parallel to the preceding paragraph. In 2:1–10 Paul has reminded his Gentile Christian readers of the dramatic change that God had effected in raising them from death to new life in Christ. Here in the latter passage the once now schema appears again (vv. 11–13, 19), this time, however, providing a contrast in more specific terms: the reader’s past is expressed in relation to Israel’s previous privileged position in the saving plan of God, while the present is cast in terms of their being brought near to God through the blood of Christ and to one another (Gentile and Jewish believers) in him. Both vv. 1–10 and 11–22 follow directly from 1:15–23, where Paul prayed that his readers might have a greater appreciation of the power of God that had been exercised on their behalf.”²

Why would God prohibit certain things?

What does sin do that is so bad? - (vs. 14)

How does sin affect both our vertical and horizontal relationships?³

Please read Hebrews 10, then answer the following two questions:

- How did God deal with sin in the Old Testament?
- How does God deal with sin now?

What are some of the special privileges that God gave to the descendants of Abraham (the nation of Israel)?ⁱ

What are some of God’s gifts to us (Hint...they look very familiar, yet differ slightly).ⁱⁱ

¹ Klyne Snodgrass, *Ephesians, The NIV Application Commentary* (Grand Rapids, MI: Zondervan, 1996), 134.

² Peter Thomas O'Brien, *The Letter to the Ephesians, The Pillar New Testament Commentary* (Grand Rapids, MI: W.B. Eerdmans Publishing Co., 1999), 183.

³ Isaiah 59:1–2 (ESV)

¹Behold, the LORD’s hand is not shortened, that it cannot save, or his ear dull, that it cannot hear; ²but your iniquities have made a separation between you and your God, and your sins have hidden his face from you so that he does not hear.

Romans 6:23 (ESV)

²³For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.



When God gave the descendants of Abraham the sign/seal of circumcision – what was the point? ([Deut. 10:16](#) [Deut. 30:6](#) | [Jer. 4:4](#))

How does the Bible’s concept of Peace (Shalom) differ from our view of Peace? (vs 14)

What did God do to achieve Shalom-Peace?

What does it mean that Jesus “Abolished the law”? (see further - [Matt. 5:17, 20](#); [Rom. 3:21, 22, 31](#))ⁱⁱⁱ

How do we the gift of apply God’s peace to our relationship with Him?

How do we apply the gift of God’s peace to our relationship with others?

How do we apply the gift of God’s peace to ourselves and the way we think of ourselves?

In verses 20-22 Paul describes the church in terms of a metaphor or analogy – what is it?

What makes a good temple?

What would you consider a poor temple?

Please apply that to us as a group of people. If we (the church) are the temple, what does it take to maintain a good temple?

How can your Life Group contribute to the building up of our local “Temple”?

ⁱ God’s gift to the Nation of Israel

1. Promises (“Covenants”),
2. A Sign and seal of the Covenant (Circumcision),
3. A provision to help them maintain the stipulations of the Covenant (the Law),
4. A Place to experience the Presence of God (the Temple).

ⁱⁱ We also – though not physical have

1. Promises (“Covenants”),
2. A Sign and seal of the Covenant (The Holy Spirit),
3. A provision to help them maintain the stipulations of the Covenant (the New Testament),
4. A Place (We ARE the Temple, and we will walk with Him in the New Creation).



iii **Abolished the Law?**

Paul was not saying that God had rejected the righteous standards of the law. Rather, in Christ the righteous standards that people could never reach have been accomplished. He is our righteousness; in Him, believers fulfill the law ([Matt. 5:17, 20](#); [Rom. 3:21, 22, 31](#)). Radmacher, E. D., Allen, R. B., & House, H. W. (1999). Nelson's new illustrated Bible commentary ([Eph 2:15-16](#)). Nashville: T. Nelson Publishers.

“Abolished the law” is strong language and can easily mislead. But note the qualifiers to this text: “the law with its commandments and regulations.” Paul does not abolish the law as the Word of God or as a moral guide (cf. his quoting one of the ten commandments in 6:2). What is abolished is the law as a set of regulations that excludes Gentiles. The moral instruction of the law continues, but Paul will tolerate no practice of the law that excludes Gentiles or forces them to become Jews. One of the main messages of Ephesians is that Gentiles are accepted by God in Christ on an equal footing with Jews. Klyne Snodgrass, Ephesians, The NIV Application Commentary (Grand Rapids, MI: Zondervan, 1996), 133.