

Ephesians: Blessed Beyond Belief to Build up the Body

Lesson 4: God's Plan Applied Corporately Ephesians 2:11-22

Small Group Questions

1. When you hear us describe/define Calvary as intergenerational—what do you think of?
Form the Vision Statement 2005-2015

Diverse and United

We will strive to be a multigenerational, multiethnic, intergenerational, inter-cultural Body in which a variety of ages and races joyfully experience our diversities and our oneness in Christ. We will be sensitive to varying cultures in order to capture our world for Christ and reflect the supernatural oneness that shows we are followers of Christ.

2. What is the difference between multi-generational and inter-generational?

Outline

- I. Circular letter to those who are "in Christ" 1:1-2
- II. Praise to God: The believer's position in Christ to the Praise of His Glory 1:3-14
 - A. The Father's Past Plan: His eternal plan to choose individuals to be blameless and holy, to be adopted as sons—to the praise of the glory of His grace
 - B. The Son's Present Provision of salvation: redeemed and forgiven, based on the superabounding riches of His grace, having made known the mystery of His will—to subject everything to Christ, providing an inheritance for those who believe—to the praise of His glory
 - C. The Spirit's Present Protection of Future salvation: Sealing those who believe as a pledge of His ownership and their assurance of an inheritance—to the praise of His glory
- III. Thanksgiving and Prayer
 - A. Thanksgiving 1:15-16a
 - B. Prayer 1:16b-23
 1. Content 1:16b-18a
 2. Purpose 1:18b-19
 - To realize
 - The hope of His calling
 - The riches of His inheritance in the saints
 - The extent of His power on their behalf
 3. Creedal confession: Praise to God 1:20-23
 - The power to raise and seat Christ
 - To subject all things to Him
 - To give Him to the Church as Sufficient Head
- IV. God's Plan applied individually 2:1-10
 - A. Our condition apart from Christ 2:1-3
 1. Dead in sin 2:1
 2. Explanation 2:2-3
 - B. Our current position in Christ 2:4-10
 1. God's action described 2:4-7
 - a. Character: Mercy
 - b. Cause/motivation: Love
 - c. Action
 - 1) Made us alive together with Christ

- 2) Raised us with Christ
- 3) Seated us with Christ in the heavenly places
- d. Purpose—to show His immeasurable riches of His grace in kindness toward us in Christ
- 2. God’s action explained 2:8-10
 - a. Explanation—grace through faith saves
 - b. Comparison—a gift not works (removing boasting)
 - c. Reason/result—to do good works
- V. God’s Plan Applied Corporately 2:11-22
 - A. The Problem: Separation 2:11-12
 - 1. Call to Remember 2:11
 - 2. Former State 2:12
 - B. The Provision: Christ 2:13-18
 - 1. Separation removed—Union declared 2:13
 - 2. Explanation of union of believing Jews and Gentiles into a “new man” 2:14-18
 - a. Assertion of Peace 2:14-16
 - 1) Demolition process—removal of barrier 2:14-15a
 - 2) Construction process—One from two 2:15b-16
 - b. Announcement of peace—access to the Father 2:17-18
 - C. The Product: New Entity 2:19-22
 - 1. New Relationship 2:19
 - 2. New Establishment 2:20-22
 - a. Foundation 2:20
 - b. Formation 2:21
 - c. Function 2:22

Review

I:1-3:21 Positional Unity of the Church

I:1-23 God’s (life insurance) plan and benefits

I:1-2 A circular letter to those “in Christ”

Paul writes to those “in Christ—that they might experience God’s grace and peace.

God’s plan and benefits 1:1-23

- Paul writes to those in Christ 1:1-2
- Who have Every Spiritual Blessing to the praise of His glory 1:3-14
- Praying for greater insight into God’s plan 1:15-23

I:3-14 Believers have: **Every spiritual blessing—to the praise of His glory**

The plan, provision and protection of Salvation

God is blessed, because He has blessed those “in Christ” with every spiritual blessing

“God has enriched believers with every spiritual benefit for their spiritual well-being.”¹

The Father’s Past **Plan**: His eternal plan to choose individuals to be blameless and holy, to be adopted as sons—to the praise of the glory of His grace

The Son’s Present **Provision** of salvation: redeemed and forgiven, based on the superabounding riches of His grace, having made known the mystery of His will—to subject everything to Christ ∴ provide an inheritance for those who believe—to the praise of His glory

The Spirit’s Present **Protection** of Future salvation: Sealing those who believe as a pledge of His

Every Spiritual Blessing to the praise of His glory 1:3-14

- Plan: Father elected us in eternity past 1:3-6
 - To be holy and blameless adopted sons
- Provision: Son redeemed us in the historical present 1:7-12
 - Superabounding grace
 - Redeemed, Forgiven, Informed and Inheritance
- Protection: Spirit sealed us individually in the past for the future 1:13-14
 - Promised Inheritance

¹ Harold W. Hoehner, *Ephesians: An Exegetical Commentary*, (Grand Rapids: Baker Book House, 2002) p. 301.

ownership and their assurance of an inheritance—to the praise of His glory

A reminder of the great things God has done for the individual believer

WOW—it is all about God

All we have in salvation is for His praise and glory.

1:15-23 Prayer for insight to truly know God

The prayer for those who have everything—know God better

Prayer for personal insight to their relationship with God for the purpose of deeper experiential appreciation of their riches benefits

To realizing the hope, riches and power on their behalf—which is evidenced by Christ current exalted position

Paul prays that believer's know God personally and intimately—so that they would realize the hope of their calling (past), the riches of His inheritance in the saints (value) (future) and the extent of His power on their behalf (present)—which is evidenced by the power to raise and seat Christ and to subject all things to Him and to give Him to the Church as sufficient head (make Him head of the Church).

Prayer for insight to truly know God 1:15-23

- To realizing
 - The hope of their calling
 - The riches of His inheritance in the saints (value)
 - The extent of His power on their behalf
- Which is evidenced by
 - The power to raise and seat Christ
 - To subject all things to Him
 - To give him to the Church as sufficient head

Chapter 1—emphasizes our relationship to the three members of the Trinity—Chapter 2 emphasizes God's activity toward us

Why did He do this?

“In chapters 2 and 3 Paul explains the execution of the eternal plan by showing how God makes sinners into saints and builds them into the church, the body of Christ. In 2:1-10 Paul states how sinners, who deserve nothing but God's wrath, become trophies of his grace.”²

2:1–3:21 Steps towards fulfilling God's plan

2:1-10 God's plan (1:3-14) applied to individuals

Man's condition 2:1-3

Apart from God man is hopeless because they are dead in trespasses and sin

Condition apart from God (2:1-3)

- though dead in trespasses and sin resulting from
- nature/life—walk according to the values of the world
- devil—are controlled by the ruler of the world
- and actions of the will (enjoyment of sin)

God's plan applied to individuals

- Who's condition, apart from God is hopeless because they are dead in trespasses and sin
- But God
 - Who is rich in mercy (character), motivated by His great love (cause)
 - Based on His grace provided a gift
 - Obtained through faith
 - For the purpose of doing good works
 - » to reveal God's grace through actions

“But God” (God's provision) 2:4-10

Man's condition, apart from God is hopeless because they are dead in trespasses and sin as a result of their walking according to the values of the world, are controlled by the ruler of the world, and by actions in keeping with their desires.

But God

Who is rich in mercy (character), motivated by His great love (cause)

² Harold W. Hoehner, *Ephesians: An Exegetical Commentary*, (Grand Rapids: Baker Book House, 2002) p. 305.

Applied His power to make believers alive, raised, and seated with Christ, so that they would be a revelation of God's grace

Based on His grace provided a gift

—a relationship with Him—no longer separated (dead) but unified (alive) as an expression of the surpassing rich of His grace

Obtained through faith

—not works

For the purpose of doing good works

—to reveal God's grace through actions

- Character—Who is rich in mercy
- Motivated—By His great love
- Based on—His grace
- Provided a gift
- Obtained—through faith
- Purpose—to do good works, which reveal God's grace in action

—But God (2:4—7)

Character—rich in mercy

Cause—full of great love (motivation)

to apply his power to makes us

Alive with Christ

Raise with Christ

Seat with Christ

So that we would be a revelation of God's grace

Based—by grace (2:8-10)

Provided a gift

A relationship with Him

No longer dead (separated) but alive (with Him)

How is it obtained—by faith

Not by works

Why—to do works of grace

To reveal God's grace through actions

God's plan applied to individuals

Who's condition, apart from God is hopeless because they are dead in trespasses and sin

as a result of their walking according to the values of the world, are controlled by the ruler of the world, and by actions in keeping with their desires.

But God

Who is rich in mercy (character), motivated by His great love (cause)

Applied His power to make believers alive, raised, and seated with Christ, so that they would be a revelation of God's grace

Based on His grace provided a gift

—a relationship with Him—no longer separated (dead) but unified (alive) as an expression of the surpassing rich of His grace

Obtained through faith

—not works

For the purpose of doing good works

—to reveal God's grace through actions

Introduction

“Individual sinners have obtained the gracious gift of salvation on the basis of God’s grace by faith. That is not the end. They are not left alone but are united with other believers into a corporate unity. IN 2:11-22 Paul discusses this union of redeemed Jews and Gentiles in the church, Christ’s body (cf. 1:22-23). This forms the basis of the discussion of the rest of the epistle. As stated in the introduction, the dominate theme of this epistle is love, and certainly no union can be truly successful unless is its basis and mode of operation.”³

Context of Ephesians 2–3

The historical setting is the Day of Pentecost—the day that the Spirit was poured out to create the Church—to make many one—one in unity because of one God, One Lord, One Gospel, and one hope.

Questions

Do you remember where you were when...

You heard Kennedy's was assassinated

When man landing on the moon

Reagan was shot

9/11

Civil rights movement—Freedom riders bus was burned

Do you remember what your life was like before you trusted in Christ?

Do you ever remember a significant paradigm shift in your thinking?

Doctrinal truth corrected

World view clarification

Change in your view on

Separation (legalism)

I remember sitting across the table from a friend who was Presbyterian, and I attended a school that was not—and realizing that on the major areas of belief, we were in agreement. He was not liberal or the caricature was not accurate.

Overview

2:11–3:13 God’s plan applied corporately

2:11-22 Our new position corporately

Now have been brought near to God and have been made into a new man—entity

2:11-12 Formerly

Those who were hopeless

Separated from God’s promises

and Messiah—given to Israel

2:13-22 Now have been brought near to God

And have been made into a new man—entity

Structure

Hoerhner⁴

Statement of Union 2:11-13

Explanation of the Union of believing Jews and Gentiles into one “new humanity” 2:14-18

Consequences of that Union 2:19-22

Snodgrass⁵

³ Harold W. Hoehner, *Ephesians: An Exegetical Commentary*, (Grand Rapids: Baker Book House, 2002) p. 351

⁴ Harold W. Hoehner, *Ephesians: An Exegetical Commentary*, (Grand Rapids: Baker Book House, 2002) p 351

- A. Distance from God and his purposes, privileges, and people until made near in Christ (2:11 – 13)
- B. Peace with God and his people because Christ has brought peace (2:14 – 18)
- C. The people of God as the dwelling of God (2:19 – 22)

Exposition

I. The Problem: Separation 2:11-12

A. Call to Remember 2:11

Statement of Union 2:11-13

Just as Paul started the previous section (2:1-3) reminding his Gentile readers of the former moral condition before God, he now reminds them of their former religious condition as viewed by the Jews (and by God?).

2:11—Gentiles position for the Jewish perspective

Therefore remember that at one time (formerly) Past

Why so much focus on reminder?

We easily forget.

These may have been second generation Gentile Christians, either because their families had come to trust in Christ or they may have been lead to Christ by those Paul lead to Christ—and may not remember the difficulties.

This remembering covers all the material in [verses 11 – 13](#), not merely the former life. Continual awareness of what they were and what they have now become will enrich both their thanks to God and their obedience.⁶

Leaving one religion to join another—particularly when the religion is cultural not just ideology—is very difficult.

the Gentiles in the flesh,

Gentiles=ethnos, nations –Physical relationship

called “the uncircumcision” by what {the so-called} “the circumcision,” which is made {performed} in the flesh by hands—

The rest of the verse elaborates on the distinction by citing the contemptuous nickname attached to them by the Jews: "uncircumcised" (*akrobustia*, "foreskin"). Paul does not himself use it in a derogatory manner: he simply reports its currency. As a Jew, however, he is quick to point out that the self-styled circumcisionists have nothing to boast about, since an external man-made mark in itself holds no spiritual significance. The real circumcision is of the heart ([Gal 5:6](#)). Circumcision used to be a token of the covenant, but its function ceased when redemption was finally accomplished in Christ.⁷

The labels “the uncircumcision” and “the circumcision” were common *Jewish* ways of referring to Gentiles and Jews respectively. The former expressed disdain for the nonelect and disobedient, while the latter was a title of honor and privilege for those belonging to God’s covenant. In [Philippians 3:2 – 3](#) Paul even co-opts “the circumcision” as a title of honor for his *Gentile Christian*

⁵ Snodgrass, Klyne. “Original Meaning” In NIV Application Commentary, New Testament: Ephesians. By Klyne Snodgrass, 125. Grand Rapids: Zondervan, © 1996.

⁶ Snodgrass, Klyne. “Distance From God Until Made Near in Christ (2:11 - 13)” In NIV Application Commentary, New Testament: Ephesians. By Klyne Snodgrass, 126. Grand Rapids: Zondervan, © 1996.

⁷ Expositor’s Bible Commentary, The, Pradis CD-ROM:Ephesians/Exposition of Ephesians/II. Doctrine: The Implications of Christian Faith (1:3-3:21)/D. Jews and Gentiles Reconciled (2:11-22), Book Version: 4.0.2

friends, and via a wordplay, refers to the Jews as “the mutilation.” The disdain of Jews for Gentiles and the corresponding disdain of Gentiles for Jews is well attested in the ancient world.⁸

B. Former State 2:12

Gentiles position from the Old Testament Perspective—Deprived, Disconnected and Distant

Much of this is drawn from Hoehner⁹

❶ separate from Christ,

Christ—remember means Messiah, Anointed One—to the Jew it was their hope—a savior who would lead them out of oppression

❷ alienated {excluded} from the commonwealth of Israel,

Alienated from the group of people who had a relationship with God

They had no part in God’s promises to Israel

Without citizenship in the kingdom -- see 2:19

❸ and strangers / foreigners to the covenants of promise,

Foreigners who were allowed to be in a country but with no right, except that agreed to in a treat

“covenants” of the 33 uses in the NT, only three are plural (Rom 9:4; Gal 4:24; Eph 2:12)

Not the Mosaic—because it was a conditional covenant not a covenant of promise

Most likely a reference to the unconditional covenants in which God promises

The primary covenant of promise: Abrahamic (Gen 12:1-4 13:14-18; 15:1-21; 17:1-21) which promises land, seed, and blessing

This is developed further by the Davidic Covenant (2 Sam 7:12-17; 23:5; Ps 89:3, 27-37, 49; 132:11-12)

New Covenant (Jer 31:31-34; 32:38-40; Ezek 36:23-36; Deut 30:6)

The Ephesian Gentiles were strangers to these covenants because they were made with national Israel—Israel would have a land, a continued seed (nation would continue to exist) and particularly that the seed of David would bring forth Messiah to lead the nation, and finally they would truly know God and He would write the Law on their hearts.

❹ having no hope

Natural outflow of not having a Messiah or a covenant of promise

❺ and without God in the world.

ἄθεος— where we get our English word “atheist” from. Gentiles often accused the Jews of be “atheist” because they did not believe in the gods. But here it is used of the Gentiles, because they did not believe in the One true God.

See Romans 1:18-23

Verse 12 describes five elements in which the Gentiles were deprived, disconnected, and distant:

(1) They had no relation to Christ; this contrasts with their present position in Christ.

⁸ Snodgrass, Klyne. “Distance From God Until Made Near in Christ (2:11 - 13)” In NIV Application Commentary, New Testament: Ephesians. By Klyne Snodgrass, 126. Grand Rapids: Zondervan, © 1996.

⁹Harold W. Hoehner, *Ephesians: An Exegetical Commentary*, (Grand Rapids: Baker Book House, 2002) p. 359

(2) They were “excluded from citizenship in Israel.” Does “Israel” refer to historic Israel, spiritual Israel, or Jewish Christians? Probably Paul thought generally of exclusion from God’s people; that is, the Gentiles had no part in God’s purposes with Israel.

(3) They were “foreigners to the covenants of the promise.” This phrase emphasizes the same distance and disconnection as “excluded.” Precisely which covenants Paul has in mind is not clear. Surely the covenants with Abraham and David are included, and likely also the promise of the new covenant in [Jeremiah 31:31 – 34](#). No doubt for Paul the “covenants of promise” focused primarily on the Messiah and the Holy Spirit, the means by which the covenants with Abraham, David, and Jeremiah were fulfilled (see [2 Cor. 3:3 – 18](#); [Gal. 3:14](#)).

(4) They were “without hope.” They had no hope of escaping the human plight and could not anticipate any relief (cf. [1 Thess. 4:13](#)).

(5) They were “without God.” This does not mean they were atheists (although the word can be used this way), nor that they did not have gods (ancient Gentiles had plenty of gods). Rather, they did not have *God* (cf. [Acts 17:23](#)). In addition to being in the flesh, these Gentiles were “in the world” (a pejorative term that picks up the meaning of “world” in [2:2](#)). The sphere in which they lived was isolated from God and what he was doing.¹⁰

II. The Provision: Christ 2:13-18

A. Separation removed—Union declared 2:13

2:13 Present Union

But now

Strong contrast

in Christ Jesus

Paul continues to use “sphere” language

“Jesus” has historical clarity to “Messiah”

you who formerly were far off

have been brought near

by the blood of Christ.

It is no afterthought that Gentiles are now included in God’s purposes. This theme may be secondary in the Old Testament, but it is there. God’s covenant with Abraham had in view the blessing of the Gentiles ([Gen. 12:2 – 3](#)), the prophets anticipate the day when Gentiles will stream to worship God in Jerusalem (esp. [Isa. 2:2 – 4](#); [56:6 – 7](#); [Jer. 3:17](#)), and the Psalms assume all the nations should worship God ([Pss. 22:27](#); [86:9](#); [117:1](#); [148:11](#)). In Paul’s understanding of the gospel, what had been secondary — the inclusion of the Gentiles — has now become primary.¹¹

So What? What is the point to us?

We are (for the most part) Gentiles—this is our condition

We were separated

Now we are reconciled and blessed

B. Explanation of union of believing Jews and Gentiles into a “new man” 2:14-18

having put to death the hostility

Answers the question: How was the union accomplished, what are the means?

¹⁰Snodgrass, Klyne. “Distance From God Until Made Near in Christ (2:11 - 13)” In NIV Application Commentary, New Testament: Ephesians. By Klyne Snodgrass, 127-128. Grand Rapids: Zondervan, © 1996.

¹¹ Snodgrass, Klyne. “Distance From God Until Made Near in Christ (2:11 - 13)” In NIV Application Commentary, New Testament: Ephesians. By Klyne Snodgrass, 128. Grand Rapids: Zondervan, © 1996.

¹²Verses 14 – 18 provide commentary on verse 13, with “he himself is our peace” being the primary statement in this section. The rest is an explanation of Christ’s work of peace or its consequence. The structure of verses 14 – 16 is fairly elaborate in that “he is our peace” is followed by three participles (“made,” “destroyed,” and “abolishing”) and two purpose clauses (“to create” and “to reconcile”), each ending with a participle (“making” and “put to death”). This yields the following pattern:

He himself is our peace
 who *made* both one
 ... *destroyed* the barrier, the dividing wall of hostility
 and *abolished* the law
 to create one new being
 making peace
 to reconcile both to God

1. Assertion of Peace 2:14-16

Notice repetition: Peace

What is Peace?

Not just the absence of hostility

Peace is not merely the cessation of hostility; it is a comprehensive term for salvation and life with God. The background to this use is the Old Testament concept of *shalom*, which covers wholeness, physical well-being, prosperity, security, good relations, and integrity. David even asks about the *shalom* of his war (2 Sam. 11:7; NIV, “how the war was going”)! *Shalom* is much more positive than merely the absence of conflict. It refers to the way life should be and is a gift of God that is received only in his presence. In various texts *shalom* is equated with righteousness, justice, salvation, and the reign of God. Yahweh *is* peace (Judg. 6:24), makes a covenant of peace with his people, and promises one who will bring peace. Peace is what God wills for his people, as can be seen in the great prophecies about the future.¹³

Peace is key to Paul’s theology¹⁴

God is a God of peace (Rom. 15:33; 16:20; 1 Cor. 14:33; 2 Cor. 13:11; 1 Thess. 5:23).

Christ is the Lord of peace who gives peace (2 Thess. 3:16).

The gospel is a gospel of peace (Eph. 6:15).

The mindset of the Spirit is life and peace (Rom. 8:6),

Peace is an eschatological reward (Rom. 2:10),

Peace is equivalent to salvation and describes relation to God (Rom. 5:1),

The kingdom is righteousness, peace, and joy in the Holy Spirit (Rom. 14:17),

Peace is the goal for human relations (Rom. 14:19; Eph. 4:3; 2 Tim. 2:22).

Peace is the foundation for problem solving (1 Cor. 7:15; 14:33).

The fruit of the Spirit is peace (Gal. 5:17).

Peace guards our hearts (Phil. 4:7) and rules in them (Col. 3:15).

a. Demolition process—removal of barrier 2:14-15a

Where there was a great rift—an one still exists in many parts of the world—God provides for ultimate peace.

With the Law in place—the rift would remain

¹² Snodgrass, Klyne. “Original Meaning” In NIV Application Commentary, New Testament: Ephesians. By Klyne Snodgrass, 125. Grand Rapids: Zondervan, © 1996.

¹³ Snodgrass, Klyne. “Peace with God and His People Through Christ (2:14 - 18)” In NIV Application Commentary, New Testament: Ephesians. By Klyne Snodgrass, 130. Grand Rapids: Zondervan, © 1996.

¹⁴ Snodgrass, Klyne. “Peace with God and His People Through Christ (2:14 - 18)” In NIV Application Commentary, New Testament: Ephesians. By Klyne Snodgrass, 130. Grand Rapids: Zondervan, © 1996.

“Wall”¹⁵ –some think this is the short (4’) wall that separated the court of the Gentiles from the court of the Jews in the Jerusalem Temple

But this is unlikely because it was never called that, it was still standing as Paul wrote, and the Ephesians many not have even known about it.

More likely metaphorical for the separation that the Law required of the Jews

This “separation” often led the Jews to feel they were superior leading to hostility.

Which is the next point.

The Law caused hostility because of the prideful way the Jews focus on the law and their additional rituals.

“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.¹⁶

Paul explains elsewhere that in itself the law is right and good, but that unregenerate man is incapable of complying with its demands (Rom 3:19-31; 7:7-12; 8:2-4). A somewhat cumbersome phrase (literally, “the law of the commandments in decrees”) covers the Mosaic ordinances regarded as a statutory legal code. “Regulations” (*dogmata*) was applied to imperial edicts.¹⁷

b. Construction process—One from two 2:15b-16

Create a new person

A whole new person, entirely new

Gentiles do not become Jews nor do Jews become Gentiles—but a new “man”

Reconcile both Jews and Gentiles to God

Galatians 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. (ESV)

Galatians 6:15 For neither circumcision counts for anything, nor uncircumcision, but a new creation. (ESV)

2 Corinthians 5:17 Therefore, if anyone is in Christ, he is a new creation. The old has passed away; behold, the new has come. (ESV)

Ephesians 4:24 and to put on the new self, created after the likeness of God in true righteousness and holiness. (ESV)

2. Announcement of peace—access to the Father 2:17-18

III. The Product: New Entity 2:19-22

Consequences of that Union 2:19-22

Verses 19 – 22 provide the summary conclusion of the whole passage and show how the plight of alienation is overcome by the privilege of life with God.¹⁸

¹⁵ See full discussion by Hoehner pp. 370-371.

¹⁶ Snodgrass, Klyne. “Peace with God and His People Through Christ (2:14 - 18)” In NIV Application Commentary, New Testament: Ephesians. By Klyne Snodgrass, 133. Grand Rapids: Zondervan, © 1996.

¹⁷ Expositor's Bible Commentary, The, Pradis CD-ROM:Ephesians/Exposition of Ephesians/II. Doctrine: The Implications of Christian Faith (1:3-3:21)/D. Jews and Gentiles Reconciled (2:11-22), Book Version: 4.0.2

¹⁸ Snodgrass, Klyne. “Original Meaning” In NIV Application Commentary, New Testament: Ephesians. By Klyne Snodgrass, 125. Grand Rapids: Zondervan, © 1996.

In 2:5 – 6 we noted three “with” (*syn*) words associating Christ and believers. Here in 2:19 – 22 three more “with” words appear: “fellow citizens” (*sym politai*), “joined together” (*syn armologeō*), and “built together” (*syn oikodomeō*). The focus is not on being joined to Christ, however, but on being joined to God’s people.¹⁹

A. New Relationship 2:19

Strangers—short term transients

Aliens—long term, foreigners settled in another country

The *paroikos* was “a licensed sojourner in a town whose protection and status were secured by the payment of a small tax” (MM, p. 496; cf. TDNT, 5:583). He had no intrinsic rights, however. Such had been the position of the Gentiles in relation to the kingdom of God before the coming of Christ.²⁰

Citizenship

Ephesians were citizens of Rome without being Romans—all the legal rights

Eph 2:19 συμπολίται a fellow citizen

Eph 2:21 συναρμολογουμένη to fit together

Eph 2:22 συνοικοδομείσθε to build together, fig. to build up together
build together with, in NT literature only symbolically and exclusively pass, of the various parts of a structure, from which the latter is *built up* (together)

B. New Establishment 2:20-22

A holy temple in which God dwells

1. Foundation 2:20

Change in metaphor

From belonging to the household of God

To being a Building in which the Spirit of God dwells

Question: Since there is only one article governing “apostles” and “prophets” does Paul have one group in mind? If so, are they one and the same person, or does he use the single article to treat the two as one for the purpose of his argument?

Paul’s readers are, he says, **even now** being built on the foundation of *the apostles and prophets*. The Greek syntax here, with one article governing both nouns (as at 3:5), suggests one foundational group, **apostles functioning as prophets** (*i.e.* bringing revelation), rather than two, though a separate group of prophets are also known at 4:11. Jesus himself is identified as the *chief cornerstone*, the one from which the rest of the foundation is built outwards along the line of the proposed walls. **The point would then seem to be that the temple is built out and up from the revelation given in Christ, through the revelatory elaboration and implementation of the mystery through the prophetic-apostolic figures (see 3:4–11, esp. v 5). But all is built on Christ, supported by Christ, and the lie or shape of the continuing building is determined by Christ, the cornerstone.**²¹

¹⁹ Snodgrass, Klyne. “The People of God as the Dwelling of God (2:19 - 22)” In NIV Application Commentary, New Testament: Ephesians. By Klyne Snodgrass, 136. Grand Rapids: Zondervan, © 1996.

²⁰ Expositor’s Bible Commentary, The, Pradis CD-ROM:Ephesians/Exposition of Ephesians/II. Doctrine: The Implications of Christian Faith (1:3-3:21)/D. Jews and Gentiles Reconciled (2:11-22), Book Version: 4.0.2

²¹ Carson, D. A. New Bible Commentary: 21st Century Edition. Rev. ed., Eph 2:11; Downers Grove, Ill., USA: Inter-Varsity Press, 1994.

Two types of Apostles—“official delegate of Jesus Christ, commissioned for the specific task of proclaiming authoritatively the message in oral and written form and establishing and building up churches.”²²

Office—Those who add witnessed Jesus ministry and resurrection (Acts 1:21-22) and Paul (1 Corinthians 15:8-9)

Gift—Those who had the gift of apostleship (Ephesians 4:11)

Prophets—“is one who is endowed by the Holy Spirit with the gift of prophecy for the purpose of edification, comfort, and encouragement (1 Cor 14:3, 31) as well as for the purpose of understanding and communicating the mysteries and revelation of God to the Church (1 Cor 12:10; 13:2; 14:6, 22, 30-31). As was true with OT prophets, the NT prophetic gift also included a predictive element (1 Thess 3:4; 4:6, 14-18; Gal 5:20) that was not a part of the other gifts such as teaching.”²³

This group (Apostles and Prophets) are singled out because they were recipients of revelation.

Hebrews 2

Ephesians 4:11-16

This verse shows in personified terms the respect Paul and others had for the Christian tradition (cf. 1 Cor. 15:3 – 4; Col. 2:6 – 7). **The teaching of the apostles and prophets is the basis on which the church rests.** All Christians, as part of the building, are founded on the revelation and instruction conveyed by these people.²⁴

Christ as the cornerstone

Cornerstone was most important—all other stones were lined up with the cornerstone to produce a straight wall.

Or perhaps “capstone” (NAB). The meaning of ἀκρογωνιαίος (*akrogōniaios*) is greatly debated. The meaning “capstone” is proposed by J. Jeremias (*TDNT* 1:792), but the most important text for this meaning (*T. Sol.* 22:7–23:4) is late and possibly not even an appropriate parallel. The only place ἀκρογωνιαίος is used in the LXX is Isa 28:16, and there it clearly refers to a cornerstone that is part of a foundation. Furthermore, the imagery in this context has the building growing off the cornerstone upward, whereas if Christ were the capstone, he would not assume his position until the building was finished, which vv. 21–22 argue against.²⁵

2. Formation 2:21

Not only is the building built on Christ Jesus the cornerstone, the whole building exists *in him* as well. Both 2:21 and 2:22 begin and end with “in” (*en*) prepositional phrases: *In him* the building is bound together and grows into a temple *in the Lord*; *in him* the Gentiles are built together with the Jews to be a dwelling of God *in the Spirit* (NIV, “by his Spirit”). The **repetition with “in” underscores that all this** union with God and other people takes place *in Christ*. He is the one who unites and in whose being God is encountered. Life in Christ means unity with

²² Harold W. Hoehner, *Ephesians: An Exegetical Commentary*, (Grand Rapids: Baker Book House, 2002) pp. 399-400.

²³ Harold W. Hoehner, *Ephesians: An Exegetical Commentary*, (Grand Rapids: Baker Book House, 2002) p. 400.

²⁴ Snodgrass, Klyne. “The People of God as the Dwelling of God (2:19 - 22)” In NIV Application Commentary, New Testament: Ephesians. By Klyne Snodgrass, 137. Grand Rapids: Zondervan, © 1996.

NAB The New American Bible

TDNT Theological Dictionary of the New Testament.

LXX Septuagint (the Greek Old Testament, translated between 250-100 BC)

²⁵ Biblical Studies Press, *The NET Bible First Edition Notes* (Biblical Studies Press, 2006; 2006). Eph 2:19–20.

God and the other people in Christ, and the resultant union is the place where God chooses to reside.²⁶

Does Paul have the temple in Jerusalem the corollary image or the temple of Artemas?

3. Function 2:22
Dwelling place for God

Review

So what?

Notice the strong focus on the corporate.

2:1-10 focuses on the individual

2:11-22 focuses on the corporate

Salvation is not just a personal issue

We belong to something much bigger than us

We are one!

No—“if’s” “and’s” or “but’s”

Who are one?

Every

Race

Nation, Tribe and Language

Age

Gender

Why is this important?

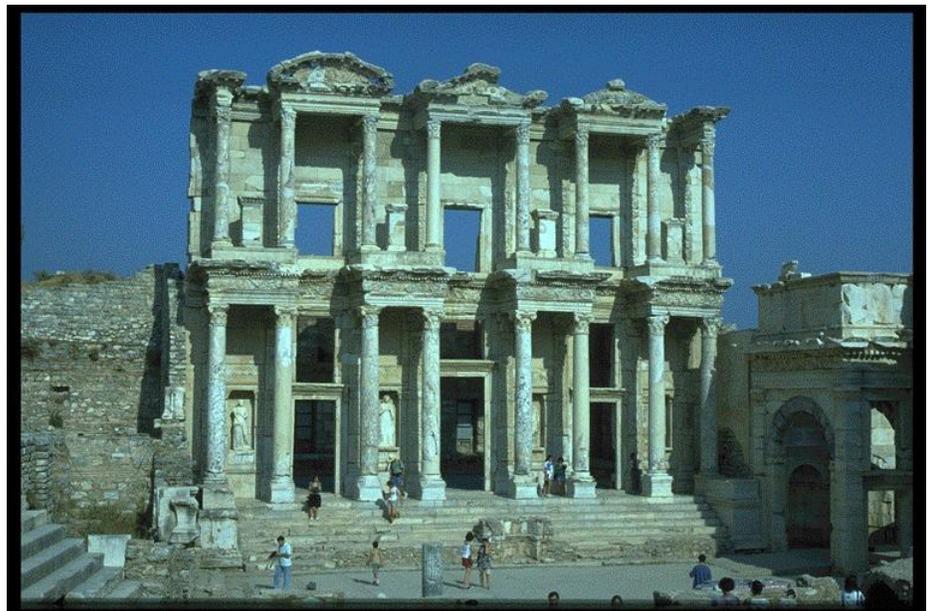
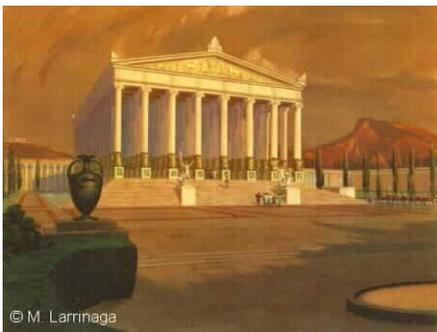
Because in Christ, God accomplished what no

—peace process

—or moment (civil rights)

could do.

Peace and unity are what were required to create the church—and to maintain it!!!



²⁶ Snodgrass, Klyne. “The People of God as the Dwelling of God (2:19 - 22)” In NIV Application Commentary, New Testament: Ephesians. By Klyne Snodgrass, 138. Grand Rapids: Zondervan, © 1996.