

# Notes on Ephesians 2:11-22

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**The main points** of this section can be summarized as follows

- the divisions that existed since sin entering our world is closed and no more
- we are the temple and tabernacle through Jesus Christ

The prior verses [Eph 2:1-10] was all about God's act in our creation of our inheritance by grace alone. While [Eph 2:11] starts the transition starkly with references to man-made and fleshly action that is in direct contrast to *sola gratia*

This is then exemplified further to illustrate the separation and division that existed. Separation from God and division amongst men. There are several references to *being far* and *being near*

This reference of *being far* can be positional, geographical as well as genealogical and cultural.

*Geographically* all of us gentiles (non-Jews) were far off in distance (at the time of Christ) across the world, far from Israel.

*Positionally* we had no claim to any of God's inheritance.

*Genealogically* we were separated from the chosen line following Seth -> Noah -> Abraham -> Moses -> David.

*Culturally* our practices were widely different from that of God's chosen people.

The breakdown of barriers in [Eph 2:14] can be seen as the various places where barriers existed before Christ, in OT.

[Gen 4:7] starts with how Cain was sad against the Lord, compared to Abel, which harkens the entering of sin in the world from [Gen 3]. This leads to Cain killing Abel. Through Cain's life, Seth's children were divided from Cains.

[Gen 9:25] where Noah curses Ham, which made Caanan hostile to the line of Shem. The entire line of Ham from Egyptians depict the ongoing slavery and division between Shem's descendants and Ham's.

[Gen 13:11] shows even Abraham and Lot split. With Lot eventually becoming the patriarch of Moabites and Ammonites, who were against the line of Abraham, the Isrealites.

[Gen 36:8] points to Jacob over Esau who were split and Esau was sent to Seir, through whom Edomites came about. They were also were against God's chosen people.

[Gen 16:12] is the epitomy where Isaac and Ishmael are divided. Ishmael, a wild donkey with his hand against everyone.

But inspite of these divisions, we see in [Isa 9:6-7] the prophecy for a Prince of Peace. The hebrew word Shalom (peace) means completeness in number, safety, soundness, health and prosperity, which points to our inheritance in Lord Jesus.

As we become complete, one body as fellow saints and are the household of God, where the foundation of that was laid by apostles and prophets. This points to [Rev 21:14] with the foundation stones of the City being laid by the apostles. Further [1Cor 3:9] calls us God's fellow workers, God's field, God's building, invoking the image of expansive space that is united, but also the very position that is integral part of the Kingdom of God.

How then are we united? Ofcourse, through the blood of Christ, which not only cleansed our sins of those who believe, but also adopted us into the family of God. We are not only His people, but became his sons. This then brought us **near**

*geographically* with the Word and the Gospel reaching all corners of the world by the missionaries

*positionally* we are the heirs of God's Kingdom, with the inheritance that is us *genealogically* we are sons and daughters of Lord, our Father, and have a new brother in Christ

*culturally* we share the same faith, belief and spirit making us closer than ever.

The very foundation we build is on Lord Jesus [1Cor 3:11] as we are the temple of God [1Cor 3:16] and the Holy Spirit, our *parakleet*, dwelling in us, who is the very person who unites us all removing all barriers and making us one in HIM.