

Ephesians 2:11-12 The Purpose of God's Reconciliation

(Ephesians 2:11-22) "Therefore remember, that formerly you, the Gentiles in the flesh, who are called "Uncircumcision" by the so-called "Circumcision," which is performed in the flesh by human hands-- {12} remember that you were at that time separate from Christ, excluded from the commonwealth of Israel, and strangers to the covenants of promise, having no hope and without God in the world. {13} But now in Christ Jesus you who formerly were far off have been brought near by the blood of Christ. {14} For He Himself is our peace, who made both groups into one, and broke down the barrier of the dividing wall, {15} by abolishing in His flesh the enmity, which is the Law of commandments contained in ordinances, that in Himself He might make the two into one new man, thus establishing peace, {16} and might reconcile them both in one body to God through the cross, by it having put to death the enmity. {17} AND HE CAME AND PREACHED PEACE TO YOU WHO WERE FAR AWAY, AND PEACE TO THOSE WHO WERE NEAR; {18} for through Him we both have our access in one Spirit to the Father. {19} So then you are no longer strangers and aliens, but you are fellow citizens with the saints, and are of God's household, {20} having been built upon the foundation of the apostles and prophets, Christ Jesus Himself being the corner stone, {21} in whom the whole building, being fitted together is growing into a holy temple in the Lord; {22} in whom you also are being built together into a dwelling of God in the Spirit."

The purpose of God's reconciliation?

1. Introduction and reconciliation with God
2. Reconciliation of Jews and Gentiles
3. Purpose of reconciliation

1. **Introduction and Reconciliation with God**

When I successfully qualified for the PGA Tour in 1978, I became a Monday qualifier or rabbit. The top sixty players at that time were exempt players and could play in any and every event. It was up to them to set their own schedules. The rest of the players on the tour had to qualify each week for the tournament. We were given the left over spots each week to try to earn in a one day tournament held each Monday. I remember at the Phoenix open my first year there were 5 spots for the tournament and 160 players. I shot a 67 and then won the 5th spot in a playoff.

Once in the tournament, you were paired with people in your own caste. Tournament winners were only paired with other tournament winners. The remaining top sixty exempt players were paired with other top sixty players. Other consistent money winners were paired together. Finally, the successful Monday qualifiers were paired together. The Monday qualifiers got the last tee times in the field, which meant that the greens were hard, bumpy and spiked up from all the other players. The deck was stacked against the rabbits. On the week-end, after the cut, players were paired by scores. There was no caste system on the week-ends. The playing field was leveled.

In 2006, my father and I spent a month in Saudi Arabia, doing some training for Aramco. We give homework every night for the participants to do. At the bottom of the answer sheet we have a place for people to put their name. There is also a place for the teachers to mark the grade that they have earned on the exercise.

I was surprised after the first day of homework was turned in. All of the participants put their company grade on the spot for the exercise grade. One had a 13; one had a 18, and the rest were

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somewhere in between. A person's grade or rank was very significant to them. The housing that was assigned or given to an employee was determined by his grade level. If someone like me, who had ten children was working there, I would be given a house based on my grade, not my needs. I may be given a small three bedroom house, because that is what my grade qualified for. A manager with an 18 grade, with one child, may be given a seven bedroom mansion because of his grade. Your company car, and many other things were all determined by rank.

In our text today, Paul speaks about the reconciliation of the Jews and Gentiles. In a similar way to the PGA Tour or working in Saudi Arabia, there were different classes. The Jews and Gentiles were not paired together. The Jews and Gentiles lived in different housing areas. They were not allowed to mix and mingle. There was a religious and cultural chasm that separated the two.

Paul begins by saying, "therefore remember..." Therefore refers to what we looked at last week. All of us were dead in our sins. All of us were separated from God. All of us lived according to the lusts of the eyes and the lusts of the flesh. All of us lived according to the power of the prince of the air. All of us were disobedient and were children of wrath. But, God being rich in mercy, saved us by grace. He made us alive in Christ. He raised us up and seated us at the right hand of God. He who knew no sin was made sin on our behalf so that we might become the righteousness of God in Him.

(2 Cor 5:21) "He made Him who knew no sin to be sin on our behalf, that we might become the righteousness of God in Him."

Paul went on to say that we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them. God has a plan for each of us. Before we could participate in His plan for us, we needed to be reconciled to Himself. We needed to qualify on Monday for the tournament so that we could participate in the tournament that week. He has a plan of good works every week that He wants you and I to participate in. Therefore, He made us an exempt player. The exemption that we were given was not based on our stellar play. My best golf was not going to earn my way into heaven. It was by grace, not by works, so that no man should boast. By His grace, all of us who have believed and received Christ into our lives have been given an exemption by grace.

(Eph 2:10) "For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them."

2. Reconciliation of Jews and Gentiles

Paul is speaking to the Ephesians. It was made up of Gentiles. Ephesus was known for its worship of Artemis and Diana. There were some other oriental gods that some followed. The Ephesians were called Gentiles. They were considered unclean by the Jews. They were called the "Uncircumcision" by the so-called "Circumcision." Anytime there are names and classifications of people, there are some chasms.

In our country, we have Democrats and Republicans. The last few years these two groups have become increasingly polarized. They have different political and moral agendas.

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We have Protestants and Catholics. We have charismatics and non-charismatics or fundamentalists. We have Calvinists and Armenians. We have blacks and whites. We have American citizens and we have illegal immigrants. We have all kinds of cultural chasms.

Paul is addressing the chasm between the Jews and Gentiles, the circumcised and uncircumcised. He says that the Gentiles were separate from Christ. They were excluded from the commonwealth of Israel. The word commonwealth in Greek is *politeia*, which means citizenship. Paul is saying that the Gentiles were not citizens of Israel.

(Ephesians 2:12) "remember that you were at that time separate from Christ, excluded from the commonwealth (*politeia*) of Israel, and strangers to the covenants of promise, having no hope and without God in the world."

G4174. *politeia*, pol-ee-ti'-ah; from G4177 ("polity"); citizenship; concr. a community:--commonwealth, freedom.

In Paul's day, citizenship was extremely important. There were tremendous benefits from being a Roman citizen. Paul often, but not always, used his rights as a citizen to keep from being unfairly beaten. Non-citizens had no rights. They could be beaten, raped, killed with no consequences to the perpetrator. Roman citizens had the right to a trial. The Romans developed a set of laws, known as the Twelve Tables. In these tables, the rights of citizens were clearly spelled out. There were laws about courts, trials, debt, marriage, land rights, inheritance, and many other things.

Twelve Tables of Roman Law	
TABLE I	Procedure: for courts and trials
TABLE II	Trials, continued.
TABLE III	Debt
TABLE IV	Rights of fathers (<i>paterfamilias</i>) over the family
TABLE V	Legal guardianship and inheritance laws
TABLE VI	Acquisition and possession
TABLE VII	Land rights
TABLE VIII	Torts and delicts (Laws of injury)
TABLE IX	Public law
TABLE X	Sacred law
TABLE XI	Supplement I
TABLE XII	Supplement II

One privilege that I found interesting was that non-citizens were not allowed to legally marry. They were also not allowed to marry non-citizens. They could only marry citizens. Another privilege that a Roman citizen had was to wear a toga. When a person wore a toga, it signified to others that they were to honor and respect this man.

The Ephesians understood the concept of citizenship. When Paul tells them that they were not citizens of Israel, they knew that they had no privileges. They had no status. They were low down in the caste system. Paul also tells them that they are strangers to the covenants of promise and that they had no hope, and were without God. The Greek word for without God is *atheos*. A is a negative

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prefix meaning not or without, and theos means God. We get our English word atheist from this Greek word. The Gentiles were without God. It does not mean that they did not believe in a God, like our current word is used; it just means that they were without God.

G112. atheos, ath'-eh-os; from G1 (as a neg. particle) and G2316; godless:--without God. The covenants had been given by God to Israel. The Gentiles knew of no atonement for sin. They had no assurance of pardon. They had no well-founded hope of eternal life. They were in a state of darkness and condemnation, from which nothing but a knowledge of Christ could deliver them.

The Jews on the other hand were the exempt players. They had God's law, His temple, His sabbaths, and the ordinances of His religion. The Jews had all of God's promises and covenants. They were the apple of God's eye. They were the chosen people of God. There were two distinct classes and groups.

After reminding the Gentiles of their deplorable standing before God, Paul tells them that Christ Jesus has brought them, those who were far off, near by the blood of Christ. In the Jewish circles, those who lived near the temple were special. Those who lived far away, the Gentiles, were far from God. Paul says that though the Gentiles had been far from the temple, they have been brought near by the blood of Christ. The blood sacrifices that were offered in the temple for the Jews had now been offered by Christ's blood for them. They were now cleansed by Christ's blood. They were protected by Christ's blood. They had access to the inner courts by the blood of Christ.

(Ephesians 2:13) "But now in Christ Jesus you who formerly were far off have been brought near by the blood of Christ."

Next, Paul says that God is our peace. He made both groups into one. He reconciled the Jews and Gentiles through His blood. We saw last week how God reconciled us to Himself. Now, He is reconciling us to one another. He is made us into one and broke down the barrier of the dividing wall.

(Ephesians 2:14) "For He Himself is our peace, who made both groups into one, and broke down the barrier of the dividing wall,"

To give a better understanding of this wall in the temple, I am going to read to you a description from Albert Barnes's commentary.

"When a person entered any of the gates (of the temple) he saw the temple rising before him with great magnificence; but the space was not clear all the way up to it. Going forward, he came to another wall, enclosing considerable ground, considered more holy than the rest of the hill. The space between this first and second wall was called "the court of the Gentiles." It was so called because Gentiles might come into it, but they could proceed no further. On the second wall and on the gates were inscriptions in Hebrew, Greek, and Latin, forbidding any Gentile or unclean person from proceeding further on pain of death. This "court" was not of equal dimensions all the way round the temple. On the east, north, and west it was quite narrow. On the south it was wide, occupying nearly half of the whole surface of the hill. In this court the Gentiles might come. Here was the place where much secular business was

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transacted. This was the place occupied by the buyers and sellers, and by the money-changers, and which Jesus purified by casting them out.

The enclosure within the second wall was nearly twice as long from east to west as from north to south. This enclosure was also divided. The eastern part of it was called "the court of the women;" so called because women might advance thus far, but no farther. This court was square. It was entered by three gates; one on the north, one on the east directly opposite to the Beautiful gate, and one on the south. In passing from the court of the Gentiles to that of the women, it was necessary to ascend about 9 feet by steps. This court of the women was enclosed with a double wall, with a space between the walls about 15 feet in width, paved with marble. The inner of these two walls was much higher than the one outside. The court of the women was paved with marble. In the corners of that court were different structures for the various uses of the temple. It was in this court that the Jews commonly worshipped. Here, probably, Peter and John, with others, went up to pray."

"A high wall on the west side of the court of the women divided it from the court of the Israelites, so called because all the males of the Jews might advance there. To this court there was an ascent of fifteen steps. These steps were in the form of a half circle. The great gate to which these steps led was called the gate "Nicanor." Besides this, there were three gates on each side, leading from the court of the women to the court of the Israelites. Within the court of the "Israelites" was the court of the "priests," separated by a wall about 1 1/2 foot in height. Within that court was the altar of burnt-offering and the laver standing in front of it. Here the priests performed the daily service of the temple. In this place, also, were accommodations for the "priests" when not engaged in conducting the service of the temple, and for the Levites who conducted the music of the sanctuary."

Paul says that Christ broke down the barrier wall. This is an allusion to the wall of partition in the temple by which the court of the Gentiles was separated from that of the Jews. The wall is now broken down, and the Gentiles have the same access to the temple as the Jews. Because of the sacrifice of Christ, they now have the same privileges and hopes.

It is not mentioned in this passage, but the barrier wall that separated women was also broken down. In Galatians, Paul says that there is neither Jew nor Greek, there is neither slave nor free man, there is neither male nor female; for you are all one in Christ Jesus. All of us that belong to Christ are heirs according to promise.

(Galatians 3:28-29) "There is neither Jew nor Greek, there is neither slave nor free man, there is neither male nor female; for you are all one in Christ Jesus. {29} And if you belong to Christ, then you are Abraham's offspring, heirs according to promise."

All of this is speaking in the spiritual realm. In the physical realm, in the Jewish temple, they continued with their same traditions and walls. The physical temple was a foreshadow of what was to come. As we saw a number of weeks ago, God is building a spiritual temple for His Spirit to dwell in. In this spiritual temple, there is neither Jew nor Greek, male nor female. All of us have access to the inner courts. All of us have access to the promises of God. This is what is meant by Christ breaking down the wall.

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Next, Paul says that Christ abolished the enmity or hostility, which was in the Law of commandments contained in ordinances. The Jews religiously followed the ordinances and the Gentiles did not follow them. The Gentiles were free to eat pork; the Jews were not. There were many cultural and religious practices that separated the two groups. Paul says that Christ abolished the Law of commandments and established peace. He removed all the obstacles that stood in the way of the Jews and Gentiles being reconciled.

(Eph 2:15-16) "by abolishing in His flesh the enmity, which is the Law of commandments contained in ordinances, that in Himself He might make the two into one new man, thus establishing peace, and might reconcile them both in one body to God through the cross, by it having put to death the enmity."

Paul says that Christ removed this obstacle so that "He might make the two into one new man." When I think of marriage, I think of two becoming one new entity. Both the man and woman have the responsibility to *dabaq*, or cleave, or to pursue one another so that they can become one flesh. When Paul quotes this passage in Ephesians 5:31-32, he explains that he is really speaking about Christ and the church. Marriage is a picture of what the church is to be. The Jews and Gentiles are to cleave to one another and become one.

(Gen 2:24) "For this cause a man shall leave his father and his mother, and shall cleave to his wife; and they shall become one flesh."

(Eph 5:31-32) "For this cause a man shall leave his father and mother, and shall cleave to his wife; and the two shall become one flesh. This mystery is great; but I am speaking with reference to Christ and the church."

As a side note, what are the obstacles that keep us from being reconciled to one another? What obstacles keep your marriage from being one? Paul identified the issues and showed how Christ abolished them. Have you identified the issues? What steps have you taken to abolish and eliminate the enmities in your marriage? A third party, Jesus, removed the enmity and source of enmity between the Jews and Gentiles. Sometimes a third party can be helpful in abolishing the walls in your marriage. Sometimes a preacher of peace is necessary to bring unity.

(Eph 2:17-18) "And he came and preached peace to you who were far away, and peace to those who were near; for through Him we both have our access in one Spirit to the Father."

One obstacle that I have seen in poor marriages is the reciting of old offenses. Even though the husband has asked for forgiveness, the wife continues to bring up the old offenses. Even though the wife has asked for forgiveness, the husband carries this memory with him as a sword that he can bring out in the heat of battle to thrust into the heart of his opponent. Proverbs says that he who repeats a matter separates intimate friends. There is nothing more intimate than a marriage, and bringing up old matters brings division. Covering a transgression tears down the walls in our marriage.

(Proverbs 17:9) "He who covers a transgression seeks love, But he who repeats a matter separates intimate friends."

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Proverbs also tells us that the tongue of the wise brings healing. Our words need to be carefully considered. We can't use old offenses like a sword to thrust with. We need to speak words that bring healing. We must share words that build up and honor one another. We should not say anything about our spouse or to our spouse that dishonors in any way. We need to speak truth to one another, but that can be done in love without dishonoring the other person.

(Proverbs 12:18) "There is one who speaks rashly like the thrusts of a sword, But the tongue of the wise brings healing."

One other thought about marriages... Paul says that we both have our access in one Spirit to the Father. Let me encourage you to access the Father in one Spirit. Begin to pray together in one Spirit. Pray with one another. Pray for one another. Bless one another in prayer. Agree with one another in prayer. It is amazing what can happen when a man and wife begin to access the Father in one Spirit.

3. Purpose of reconciliation (Eph 2:19-22)

Paul finally gets to the main point. He says "so..." Here is the reason that I have told you all these things. This is the purpose of what I have shared about reconciliation. God is wanting a people for His own possession. God is building His church. God is bringing together for himself the household of God. He is building a holy temple of the Lord. He is building a dwelling place of God in the Spirit. And, that is you and I.

(Ephesians 2:19-22) "So then you are no longer strangers and aliens, but you are fellow citizens with the saints, and are of God's household, {20} having been built upon the foundation of the apostles and prophets, Christ Jesus Himself being the corner stone, {21} in whom the whole building, being fitted together is growing into a holy temple in the Lord; {22} in whom you also are being built together into a dwelling of God in the Spirit."

The first thing that he says is that we are no longer aliens or strangers, but we are fellow citizens. Remember earlier, that Paul said that the Gentiles were not citizens. Now, they are citizens. Paul uses the Greek word *sumpolitites*. *Sum* means to join together or to unite. He has joined together the Jews and the Gentiles into joint citizens. Through the reconciliation of Christ's blood, we have all been made joint citizens. There is no class distinction. As citizens of heaven, we have all the rights and privileges of heaven. All the promises and provisions of heaven are ours.

I mentioned earlier that Roman citizens had certain rights and privileges. They also had responsibilities. First, they were expected to live by the Roman laws. They could lose their citizenship by disobedience to the law. This was a rare thing. However, if they did not live fiscally responsible and did not pay their debts within 30 days, they could lose their citizenship.

A second requirement that Roman citizens were expected to live by were taxes. There were several different types of taxes and they ranged from 1% to 5%. There was an inheritance tax, sales tax, and an *ad valorem* tax.

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A third requirement was to serve in the military. Non-citizens were not allowed to serve in the military. It was a right and an expectation for them to serve.

Just as the Roman citizens had responsibilities, you and I have responsibilities. Some scholars have entitled the book of Philippians as the citizen's handbook. Paul writes in Philippians 1:27, "only conduct yourselves in a manner worthy of the gospel of Christ." The word conduct is *politeuomai*, which means to behave or live as a citizen. As citizens of heaven, we are to live above reproach so that our lives do not hinder the gospel message. If there was ever a message for the church in America in 2011, it is to start living like citizens of heaven. Poll after poll shows that those who call themselves Christians live no differently than those who do not know Christ. If we want the gospel to go forth, we must begin to live like citizens.

(Philippians 1:27) "Only conduct (*politeuomai*) yourselves in a manner worthy of the gospel of Christ; so that whether I come and see you or remain absent, I may hear of you that you are standing firm in one spirit, with one mind striving together for the faith of the gospel;"

G4176. *politeuomai*, pol-it-yoo'-om-ah-ee; mid. of a der. of G4177; to behave as a citizen (fig.):--let conversation be, live.

What are some of the responsibilities that you and I have as citizens of heaven? Jesus said that all the laws can be summed up into two. We are to love the Lord our God with all our heart, soul, and mind; and we are to love our neighbor as ourselves. We have the law of love.

(Matthew 22:37-40) "And He said to him, "'YOU SHALL LOVE THE LORD YOUR GOD WITH ALL YOUR HEART, AND WITH ALL YOUR SOUL, AND WITH ALL YOUR MIND.' {38} "This is the great and foremost commandment. {39} "The second is like it, 'YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF.' {40} "On these two commandments depend the whole Law and the Prophets.""

We must also live fiscally responsible. We are to honor the Lord with our wealth, the first of all our produce. We are to give tithes and offerings to the Lord. In the book of Malachi, he says, will a man rob God? The people were bringing in the lame and blemished. They were not honoring God with their offerings. My encouragement to all of us is to live like a citizen of heaven and honor God with our wealth.

We have a responsibility to serve in God's army. Every one of us has received unique gifts and abilities. Every one of us is to employ our gifts in serving one another. Every one of us is to take his/her place in the platoon. The Greek word for submission is *hupotasso*, which means under proper order and arrangement. All of us are to submit our lives to God and get into formation. He wants to use you and I.

Next, Paul says that we have been built on the foundation of the apostles and prophets, Jesus Christ being the cornerstone. We know from our earlier study that Christ is the foundation. Apostles and prophets lay foundations, and that foundation is Christ. Christ is the cornerstone. The cornerstone is important because all the walls are centered and measured from it. If the cornerstone is not right, the building will be out of square. It is the key starting point of the building. In the church, that

cornerstone has been set, and it is perfectly squared.

What is God building? He is building a temple of the Holy Spirit. We saw earlier that the temple is the naos or dwelling place of the Holy Spirit. In 1 Corinthians 2 the church was having division and strife. Paul addressed all the divisions and tried to reconcile the two groups. He tells them that he and Apollos were just servants of the Lord. They were not to be the focus. The church needed to get their eyes on Jesus, not His servants.

We also took a look at 1 Corinthians 5-6 where Paul addressed the immorality in the church. Again, he states that they were a temple or dwelling place of the Holy Spirit. Just as the Holy Spirit does not dwell in strife, He is the HOLY Spirit and does not dwell in immorality. If we want our temple to be full of the presence of God, we must live uprightly.

Here in Ephesus, Paul is singing the same song to a different audience. In order for people to become the temple of God, they had to be first reconciled to God. That is the starting point for all of us. Next, the people of Ephesus had to be reconciled to one another. The dividing walls were not who Paul and Apollos were, but were cultural walls. There was a division based on Jews and Gentiles. The Jewish believers and the Gentile believers in Ephesus needed to be reconciled into one new body so that the temple could be built. God was not going to indwell a divided church. They needed to become one in heart; they needed unity.

Paul has prayed that they would know the surpassing greatness of His power toward us who believe. He gave us four evidences of that power that worked in Jesus. In order for us to see and experience this surpassing greatness of His power toward and in us, we must come to a place of unity. We cannot have walls between us. We cannot have walls in our marriages. We cannot have walls in our family. We cannot have walls in the church. We must be a reconciled people.

(Ephesians 1:18-19) "I pray that the eyes of your heart may be enlightened, so that you may know what is the hope of His calling, what are the riches of the glory of His inheritance in the saints, {19} and what is the surpassing greatness of His power toward us who believe. These are in accordance with the working of the strength of His might"

Conclusion

From the very beginning of this church plant, God has been speaking the same message over and over to us. He keeps giving more and more understanding to the message. He keeps expanding and adding new insights into it, but it is the same message. God is wanting a people, a body in the East Mountains, that are united in spirit, and who are a dwelling place for His Spirit. He wants to do exceedingly abundantly beyond all that we ask or think, according to the power that works within us, so that He will receive glory in the church and in Christ Jesus. He wants to do that in our generation, in our life.

(Ephesians 3:20-21) "Now to Him who is able to do exceeding abundantly beyond all that we ask or think, according to the power that works within us, {21} to Him be the glory in the church and in Christ Jesus to all generations forever and ever. Amen."

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The question for all of us is: are we going to be that people? Are we going to work hard at reconciling with one another? Are we going to work hard at reconciling the people in the East Mountains to God? Are we going to help reconcile our neighbors and coworkers to God? Are we going to abolish the walls that separate and divide us?

I mentioned earlier that on the PGA Tour, we had to Monday qualify to get into the tournament. That is a picture of us being reconciled to Christ. He reconciled us to Himself. He has good works for us to walk in. But, the players were still divided and separated into different castes. The next step for us was to make the cut. Then, the dividing walls came down. Players were then paired only by their current standing. Church, we have made the cut. God has reconciled you and I to one another. Our current standing is in Christ. In Christ there is neither male nor female, Jew or Gentile. We are on level playing ground. Tournaments are not won on Monday. Tournaments are not won on Thursday or Friday. Tournaments are won on the week-end. We are in the week-end pairing. Look what Paul has to say about playing on the week-ends.

(1 Corinthians 9:19-24) "For though I am free from all men, I have made myself a slave to all, that I might win the more. {20} And to the Jews I became as a Jew, that I might win Jews; to those who are under the Law, as under the Law, though not being myself under the Law, that I might win those who are under the Law; {21} to those who are without law, as without law, though not being without the law of God but under the law of Christ, that I might win those who are without law. {22} To the weak I became weak, that I might win the weak; I have become all things to all men, that I may by all means save some. {23} And I do all things for the sake of the gospel, that I may become a fellow partaker of it. {24} Do you not know that those who run in a race all run, but only one receives the prize? Run in such a way that you may win."

If you would like someone to pray with you about any need that you may have, come forward. There are fellow citizens that will be more than willing to pray with you and for you. Father, thank You for reconciling us to Yourself. Thank You for abolishing the walls that separate us. Help us to become peacemakers. Help us to be reconciled to one another. Help us to become one people. Make us into Your dwelling place. Holy Spirit, come and fill this temple. Amen.

1. Introduction and Reconciliation with God (2 Cor 5:21)

All of us were _____ in our sins. (Eph 2:1-3)
We have saved by His _____. (Eph 2:4-9)
We are His _____, created in Christ Jesus for good _____.
(Eph 2:10)

2. Reconciliation of Jews and Gentiles

The Gentiles were _____ from Christ and excluded from _____. (Eph 2:12)
The Gentiles were not _____ of Israel. They had no hope.
Christ brought both Jews and Gentiles near by the _____ of _____.
(Eph 2:13)
Christ made both groups into _____. (Eph 2:14, Gal 3:28-29, Gen 2:24, Eph 5:31-32)
Christ abolished the _____ between them. (Eph 2:15-16, 17-18, Pr 17:9, 12:18)

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The Gentiles were made fellow or joint _____. (Eph 2:19-22)
Citizens also had _____. (Matt 22:37-40, Mal 1:6-8, 13-14, 3:8-12)
As citizens of heaven, we must live like _____. (Phi 1:27)
God reconciled the Jews and Gentiles so that He could _____ His temple. (1 Cor 3:16, 6:19-20, Eph 1:18-19, 3:20-21)

Conclusion (1 Cor 9:19-24)

Are we going to be that people?
Are we going to work hard at reconciling with one another?
Are we going to work hard at reconciling the people in the East Mountains to God?
Are we going to help reconcile our neighbors and coworkers to God?
Are we going to abolish the walls that separate and divide us?

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Citizens also had _____. (Matt 22:37-40, Mal 1:6-8, 13-14, 3:8-12)
As citizens of heaven, we must live like _____. (Phi 1:27)
God reconciled the Jews and Gentiles so that He could _____ His temple. (1 Cor 3:16, 6:19-20, Eph 1:18-19, 3:20-21)

Conclusion (1 Cor 9:19-24)

Are we going to be that people?
Are we going to work hard at reconciling with one another?
Are we going to work hard at reconciling the people in the East Mountains to God?
Are we going to help reconcile our neighbors and coworkers to God?
Are we going to abolish the walls that separate and divide us?