

I. The Creation of the New Man (2:1-10)

II. The Creation of the New Humanity (2:11-22)

- > Individual sinners have obtained the gracious gift of salvation on the basis of God's grace through faith:
- > But they are not left alone, they are united with others into a corporate unity – the church, Christ's body (1:22-23):

I. The Creation of the New Man (2:1-10)

The Old Walk (2:2) (περιπατήσατε)

We were Dead (2:1)
 We were Enslaved (2:2-3a)
 We were Condemned (2:3b)

God Made Alive (2:4-5)
 God Raised (2:6a)
 God Seated (2:6b)

The New Walk (2:10)(περιπατήσωμεν)

▪ The origins of God's saving initiative –

- 1) God's 'Mercy' (v.4),
 ἔλεος "mercy" – is His compassion for the helpless issuing in action for their relief:
- Mercy then is not mere emotion, but affection creating actual assistance:

▪ The origins of God's saving initiative –

- 1) God's 'Mercy' (v.4),
- 2) God's 'Great Love' (v.4),

διὰ – gives greater insight as to the motivation behind how God has acted:

"great (τὴν πολλὴν) love with which HE (αὐτοῦ) loved us (ἦν ἠγάπησεν ἡμᾶς)":

"His love" marks more distinctly that it is from Him alone and His attitude of love that this mercy proceeds:

▪ The origins of God's saving initiative –

- 1) God's 'Mercy' (v.4),
- 2) God's 'Great Love' (v.4),
- 3) God's 'Rich Grace' (vv.5, 7, 8), and

This term clearly expresses a key theme in this letter (1:6, 7-8; 3:2, 7-8; 4:7):

▪ The origins of God's saving initiative –

- 1) God's 'Mercy' (v.4),
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By way of emphatic parenthesis (v. 5 χάριτί ἐστε σεσωσμένοι):

This perfect periphrastic construction (present finite verb and the perfect passive participle):

"By grace you have been saved in past time completely, with the result that you are in a state of salvation which persists":

1:15 Διὰ τοῦτο κἀγὼ ἀκούσας τὴν καθ' ὑμᾶς πίστιν ἐν τῷ κυρίῳ Ἰησοῦ καὶ τὴν ἀγάπην τὴν εἰς πάντας τοὺς ἀγίους

3:1 Τοῦτου χάριν ἐγὼ Παῦλος ὁ δέσμιος τοῦ Χριστοῦ [Ἰησοῦ] ὑπὲρ ὑμῶν τῶν ἐθνῶν —

3:14 Τοῦτου χάριν κάμπτω τὰ γόνατά μου πρὸς τὸν πατέρα,

2:8 τῇ γὰρ χάριτί ἐστε σεσωσμένοι διὰ πίστεως· καὶ τοῦτο οὐκ ἐξ ὑμῶν, θεοῦ τὸ δῶρον·

▪ The origins of God's saving initiative –

- 1) God's 'Mercy' (v.4),
- 2) God's 'Great Love' (v.4),
- 3) God's 'Rich Grace' (vv.5, 7, 8), and
- 4) God's 'Kindness toward us in Christ Jesus' (v.7)

I. The Creation of the New Man (2:1-10)

Alienation to Reconciliation

God has Reached Far to Bring Us Near

In NT times:

- **Between slaves and owners:**
One of the greatest problems facing the church during this time was the relationship between Christian slaves and Christian owners:
- **Between husbands and wives:**
Often women were looked down upon as inferior beings, treated a little better than slaves:
- **Between Greeks and everyone else:**
So proud of their culture and their supposed racial superiority they considered everyone else to be barbarians:

Cicero (a Roman statesman) wrote: "As the Greeks say, 'All men are divided into two classes, Greeks and Barbarians.'"

Livy (Roman) wrote that Greeks continuously waged a truceless war against all other peoples holding them to be barbarians:

So the early church had to deal with barriers not only between Jew and Gentile but also between Greeks and other Gentiles:

In NT times:

- **Between slaves and owners:**
- **Between husbands and wives:**
- **Between Greeks and everyone else:**
- **Between Jew and Gentile:**
This was a burning issue in the time of Paul: F.F. Bruce states: "no iron curtain, color bar, class distinction or national frontier of today is more absolute than the cleavage between Jew and Gentile was in antiquity":
He further states that the transformation that enabled Jew and Gentile to become truly one in Christ was "the greatest triumph of the gospel in the apostolic age":

- **2:11-15 – 'Horizontal reconciliation'** – in Christ the great barrier between Jews and Gentiles was removed, and the Gentiles united with believing Israel:
- **2:16-22 – 'Vertical reconciliation'** – both Jew and Gentile are brought to God (16-17), given access to him (18), and made into the heavenly temple indwelt by him (19-22):

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II. The Creation of the New Humanity (2:11-22)

A. *The Revelation of the Union* (2:11-13)

1. The remembrance of alienation (vv. 11-12)

a) *The call to remember* (μνημονεύετε) (v. 11a)

b) *The condition to remember* (ὅτι ποτὲ ὤμεις... ὄτι ἦτε) (v. 12)

b) *The condition to remember* (v. 12)

- (1) We were without Christ (χωρὶς Χριστοῦ) (v. 12a; cf. v. 13 Χριστῷ Ἰησοῦ)
Without any Messianic hope for the future:
- (2) We were alienated from the commonwealth of Israel (ἀπηλλοτριωμένοι τῆς πολιτείας τοῦ Ἰσραὴλ) (v. 12b)

b) *The condition to remember* (v. 12)

- (1) We were without Christ (χωρὶς Χριστοῦ) (v. 12a; cf. v. 13 Χριστῷ Ἰησοῦ)
- (2) We were alienated from the commonwealth of Israel (ἀπηλλοτριωμένοι τῆς πολιτείας τοῦ Ἰσραὴλ) (v. 12b)
- (3) We were aliens to the covenants of promise (ξένοι τῶν διαθηκῶν τῆς ἐπαγγελίας) (v. 12c; cf. 3:6)

In the OT God is never said to have made a covenant with the Gentiles as such:

His covenants were all made with Israel, and His promises were all made to Israel:

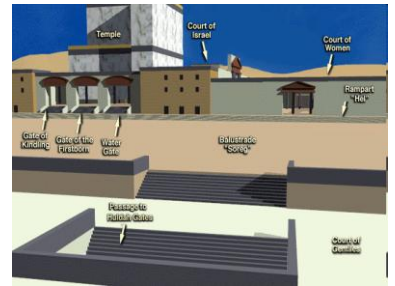
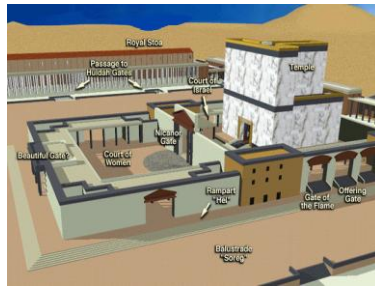
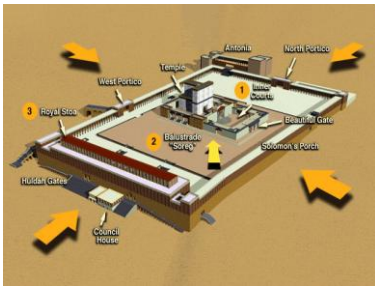
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- (3) We were aliens to the covenants of promise (ξένοι τῶν διαθηκῶν τῆς ἐπαγγελίας) (v. 12c; cf. 3:6)
- (4) We were without hope (ἐλπίδα μὴ ἔχοντες) (v. 12d) and
"We were without the very 'quality' of hope for the future:
- (5) We were without God (θεοὶ) (v. 12d)

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 A. *The Revelation of the Union* (2:11-13)
 1. The remembrance of alienation (vv. 11-12)
 2. *The reality of reconciliation* (v. 13)
 a) "In Christ Jesus" (ἐν Χριστῷ Ἰησοῦ)
 b) "In the blood of Christ" (ἐν τῷ αἵματι τοῦ Χριστοῦ)

I. The Creation of the New Man (2:1-10)
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 A. *The Revelation of the Union* (2:11-13)
 B. *The Exposition of the Union* (2:14-18)
 2:14 Αὐτὸς γὰρ ἐστὶν ἡ εἰρήνη ἡμῶν, ἡ ποιήσας τὰ ἀμφοτέρωθεν ἐν καὶ τὸ μεσότοιχον τοῦ φραγμοῦ λύσας, τὴν ἐχθρὰν ἐν τῇ σαρκὶ αὐτοῦ, 15 τὸν νόμον τῶν ἐντολῶν ἐν δόγμασιν καταργήσας, ἵνα τοὺς δύο κτίσῃ ἐν αὐτῷ εἰς ἓνα καινὸν ἄνθρωπον ποιῶν εἰρήνην
 > 4x in the next 4 verses we have 'peace':
 > Christ is our peace not merely achieved our peace, it is Christ in His own person who embodies our peace:

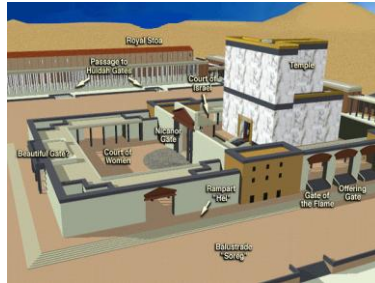
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 A. *The Revelation of the Union* (2:11-13)
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 1. He broke down the barrier (τὸ μεσότοιχον τοῦ φραγμοῦ λύσας) (v. 14)



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 2. He abolished the law of commands (τὸν νόμον τῶν ἐντολῶν ἐν δόγμασιν καταργήσας) (v. 15a)
 The fasts, feasts, foods, offerings, circumcision, sacrifices, and penalties:
 These the basis of a bitter exclusiveness to the Jew and a despised and ridiculed thing to Gentiles:

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 2. He abolished the law of commands (τὸν νόμον τῶν ἐντολῶν ἐν δόγμασιν καταργήσας) (v. 15a)
 3. He created a single new humanity (ἵνα τοὺς δύο κτίσῃ ἐν αὐτῷ εἰς ἓνα καινὸν ἄνθρωπον) (v. 15b)
 4. He reconciled Jew and Gentile to God (ἀποκαταλλάξῃ τοὺς ἀμφοτέρους ἐν ἐνὶ σώματι τῷ θεῷ) (v. 16)
 5. He achieved and announced (καὶ ἔλθων εὐηγγελίαστο) (vv. 17-18)

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 - A. *The Revelation of the Union* (2:11-13)
 - B. *The Exposition of the Union* (2:14-18)
 - C. *The Consequences of the Union* (2:19-22)
 - 1. God's kingdom (ἀλλὰ ἐστὶ συμπολιτεία) (v. 19a)
 - 2. God's family (καὶ οἰκεῖται τοῦ θεοῦ) (v. 19b)
 - 3. God's temple (εἰς ναὸν ἄγιον) (vv. 20-22)
 - a) *The Foundation* (v. 20)
 - b) *The Formation* (v. 21)



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 - b) *The Formation* (v. 21)
 - c) *The Function* (v. 22)

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