
a *Grace Notes* course

Ephesians

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Grace Notes

Lesson 7

Ephesians 2:15-22

Law of Moses

Reconciliation

Fellowship

Grace Notes

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Ephesians

Lesson 7: Ephesians 2:15-22

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Instructions for Completing the Lessons

Begin each study session with prayer. It is the Holy Spirit who makes spiritual things discernable to Christians, so it is essential to be in fellowship with the Lord during Bible study.

Read the whole book of Ephesians often. It is a short book, and reading it many times will help you understand the story much better.

Instructions

1. Read the introduction to the study of Ephesians
 2. Study the Ephesians passage for this lesson, by reading the verses and studying the notes. Be sure to read any other Bible passages that are called out in the notes.
 3. **Review** all of the notes in the Ephesians lesson.
 4. Go to the Quiz page and follow the instructions to complete all the questions on the quiz. The quiz is "open book". You may refer to all the notes and to the Bible when you take the test. But you should not get help from another person.
 5. When you have completed the Quiz, be sure to *SAVE* your file. If your quiz file is lost, and that can happen at *Grace Notes* as well, you will want to be able to reproduce your work.
 6. To send the Quiz back to *Grace Notes*, follow the instructions on the Quiz page.
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Ephesians 2:15

Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of two one new man, so making peace:

having abolished in his flesh: from (**katargeo**): "to render useless"

The thing being abolished was "the enmity". And it was Jesus Christ's own work, in His own body, on the Cross, that accomplished this. He abolished the barrier between God and man, and between man and man (Jew and Gentile). The Cross cancels the barrier. Therefore, the Cross is the only way to have peace with God.

the enmity: (ton ekhthran). This is the opposite of love (**philia**). To have enmity means to live in hostility to someone, to think of someone as an enemy.

Gal. 5:20; Prov. 6:19, compared with Prov. 1:23.

Between Jew and Gentile there was a "middle wall of partition", a separation set up by Jewish law but now broken down by the work of Christ.

Topic: LAW OF MOSES

Moral people are often legalistic, arrogant, and self-righteous. The first part of Romans 2 deals with this type of judgmental self-righteousness on the part of the one who points the finger of blame at an immoral person, yet "does the same things".

Self-righteousness is a product of pride and produces enmity. This is seen in the disdain and indignation that is often characteristic of this type of sinful mental attitude. The self-righteous man judges another as if he, himself, was free of sin.

However, there was an even more formidable barrier broken down at the Cross, the enmity between God and man caused by man's sin. Christ died for us when we were His enemies.

READ James 4:4; Romans 8:7

The antidote to arrogance, legalism, self-righteousness, and enmity is the Word of God. When a Christian learns the Word of God, and is controlled by the Holy Spirit, there is a rapid growth in the qualities of consideration and love which are the opposite of enmity. The "fruit of the

Spirit ... love, joy, peace ..." is the result of growing in Christ.

so making peace: (eireinei).

Peace is one of the most wonderful results of the work of Christ and Christian growth. To "make peace" is to "bring about or establish the condition of peace." There is both a figurative or spiritual peace and basic human harmony as results of God's work of peace-making.

even the law of commandments contained in ordinances

This is a reference to the law of Moses. Jews were grievously offended by Gentiles who "had no law". There has never been a social division as sharp as that between Jews and Gentiles. Yet God found a way, through Jesus Christ, to make "both one" in Christ, to form unity out of diversity.

to make in himself of two one new man

We are "created in Christ Jesus unto good works" (Eph. 2:10). We have become the "new man, who is renewed in knowledge according to the image of his creator" (Col. 3:10). This is also a reference to "the new man, created in the likeness of God in righteousness." (Eph. 4:24).

A paraphrase of Ephesians 2:8-15

"No one can pride himself upon earning the love of God. The fact is that what we are we owe to the hand of God upon us. For we are his workmanship, created in Christ Jesus to do those good deed which God has planned for us to do.

"Do not lose sight of the fact that you were born "gentiles", known as "the uncircumcised" by those who were circumcised. You were without Christ; you were utter strangers to God's chosen community, Israel; and you had no knowledge of, or right to, the promised agreements. You had nothing to look forward to and no God to whom you could turn.

"But now, through the blood of Christ, you who were once outside the Pale are with us inside the circle of God's love in Christ Jesus. For Christ is our living peace. He has made a unity of the conflicting elements of Jew and Gentile by breaking down the barrier which lay between us. By his sacrifice he removed

the hostility of the Law, with all its commandments and rules, and made in Himself out of the two, Jew and Gentile, one new man, thus producing peace."

Ephesians 2:16

And that he might reconcile both unto God in one body by the Cross, having slain the enmity thereby.

And that he might reconcile: (apokatallasw). "to reconcile; to change mutually"

Dictionary: "to restore to friendship; to restore to a previous condition."

Compare Ephesians 1:10 with Colossians 1:20.

The whole universe is to form a unity which has its goal and foundation in Jesus Christ.

Reconciliation restores those who are at extreme odds. "For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life." (Romans 5:10)

READ 2 Cor. 5:17-21 for the process by which reconciliation takes place.

Topic: RECONCILIATION

both: in this context, one of the most important word in New Testament theology.

BOTH Jew and Gentile need reconciliation to God!

There is no room here for arrogance, class pride or envy, or any other distinction. READ Romans 3. "What then, are we better than they? God forbid, for we have before proved that they are ALL under sin."

unto God: that is, "with God".

Jew and Gentile are changed to a standard which God has set up, namely, his own perfect righteousness.

Here is the process of Reconciliation:

2 Cor. 5:18-21: And all things are of God, who has reconciled the world unto himself by Jesus Christ, and has given to us the ministry of reconciliation;

That is, that God was in Christ, reconciling the world unto himself, not imputing their

trespasses unto them; and has committed unto us the word of reconciliation.

Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God.

For he has made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him."

in one body

READ 1 Cor. 12:1-14.

by the Cross

The work of Christ for redemption made these things possible.

having slain the enmity thereby.

(See discussion of verse 15)

Ephesians 2:17

And came and preached peace to you who were afar off, and to them that were near.

The coming of Christ meant that peace could be preached to them which were far off, the Gentiles, those who had previously had "no hope" and were "without God." And peace could be preached to those "that were near", the Jews, who had the "covenants of promise" and were the people of God.

For both, this was peace with God, which both groups needed alike. And the result is that there was the opportunity for concord between the two groups as well. Through the Cross of Christ peace was made, and Christ, through His church, brings out the message of reconciliation and peace to the world.

READ Acts 20:32; 2 Cor. 5:18-20

Ephesians 2:18

For through him we both have access by one spirit unto the Father.

For through Him: through Jesus Christ.

By means of Christ, unity is achieved between Jew and Gentile.

we both have access: (prosagwgei), "the way in; the approach; the landing place".

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John 10:9, "I am the door; by me if any man enter in (prosagwgei)..."

Rom. 5:1,2, "Therefore, being justified by faith, we have peace with God through out Lord Jesus Christ, by whom also we have access (prosagwgei) by faith into this grace in which we stand, and rejoice in hope of the glory of God."

READ Heb. 10:19-22.

by one Spirit unto the Father.

Entrance into union with Christ is by means of the Baptism of the Holy Spirit, 1 Cor. 12:13. When we are saved, we are placed into Christ permanently by the Holy Spirit. The Holy Spirit is the seal, the pledge, or our inheritance, Eph. 1:13,14.

Ephesians 2:19

Now, therefore, you are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God;

Now, therefore: Greek is "so then", or "consequently".

Those who are in Christ have experienced a profound transition from a state of enmity and strangeness to the condition of being members of the same family.

Here Paul speaks further of the change in the believer's status and position.

you are no longer: (este ouketi), literally, speaking of time, "no longer; never again".

The emphasis here is that there is no way to revert to a former state of being or condition.

strangers: (zenoi), "alien".

Jesus Christ does away with xenophobia, the fear of strangers. Strangers become family members, fellow citizens. Those who are outside are admitted to fellowship.

foreigners: (paroikoi), "outsiders".

In a Greek inscription, this word was used to refer to a licensed practitioner who, although he was a foreigner, was permitted to stay in the community to practice his trade.

Here, the word is used figuratively for Christians (Jews and Gentiles) who are now citizens of heaven.

but fellowcitizens with the saints: (sumpolitai), "members together of the same city", along with all believers in Christ.

Describing believers as citizens was an effective way to describe the position in God's kingdom that Jews and Gentiles now share equally.

and of the household of God: (oikeioi), from (**oikos**) = "house"

This phrase "of the household" was used literally in Greek literature to refer to family members, blood relatives. Here it speaks figuratively of members of the household of faith in Jesus Christ.

Galatians 5:10 uses the same word (oikeioi) speaking of the "household of faith".

Topic: FELLOWSHIP, CHRISTIAN

Ephesians 2:20

And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone,

What follows is another view of the great doctrine of Edification. Those whose faith is in Christ are like an edifice that is being built, the cornerstone and foundation having already been laid in place.

and are built: (epakodomeithentes), "built on something"

The verb is aorist passive participle, indicating that the subject, "you" of verse 19, receives the action of the built. That is, we do not build ourselves; rather, we are built by God.

The building process is described in Ephesians 4:11-16.

READ Ephesians 4:11-16.

Note the process:

1. The Lord Jesus Christ provided spiritual gifts of communication to the church, 4:11
2. The purpose of communication is (a) to "perfect" the saints so that the "work of the ministry" can be accomplished; (b) to edify the body of Christ; (c) to bring all believers into "unity of the faith"; and (d) to bring believers

into maturity, a maturity which is measured by "the stature of the fullness of Christ."

3. The result of the edification of verse 12 is that Christians, who are becoming wise with godly wisdom, are no longer easily deceived by false doctrine, but
4. Mature Christians know and speak the truth from a spiritual framework of love, and continue to grow in Christ, who is the Head of the body.
5. The end result is a mature church, a body that functions together in concert and harmony, because every part is mature and working, and makes "increase of the body, edifying itself in the sphere of love."

There will never be a mature church without edified believers. And a believer cannot be edified apart from learning the word of God under the teaching and control of the Holy Spirit.

There are many Christian dabblers, religious buffs who like to hang around the edges of the Christian scene, or perhaps even "participate" to the full, but who are not daily involved in this edification process.

An understanding of the doctrines of the Word of God, and how they apply to every problem that comes up, or any decision that has to be made, is a prerequisite to real progress in the Christian life.

Topic: EDIFICATION

on the foundation: (themekiw), "a foundation"

A foundation is indispensable for any building.

apostles and prophets: the communicators who did the teaching.

Jesus Christ himself being the chief cornerstone: (akrogwniaiou), "the high stone"

Jesus Christ is simply the "cornerstone". There is only one cornerstone, or capstone, in a building.

Ephesians 2:21

In whom all the building fitly framed together grows unto a holy temple in the Lord;

In whom all the building

Another reference to Union with Christ, positional truth. All activity in the Christian life is "in Christ".

All the building" refers to the edifice, the result of God's construction.

1 Cor. 3:9, "For we are laborers together with God; you are God's vineyard, you are God's building."

fitly framed together: (sunarmologoumenei):
"joined together"

This word is also used in Eph. 4:16.

It is absolutely vital that you understand how the Lord brings Christians along in the Christian life and causes them to grow in "the knowledge of our Lord and Savior Jesus Christ". You can't grow in Christ by osmosis, or by putting your Bible under your pillow and learning in your sleep. There is a building process by which God uses His word to change us from naive babes in Christ into mature, productive witnesses and warriors for the faith.

grows into a holy temple in the Lord: "increases".

Notice in Eph. 4:11-16 how the Body of Christ grows.

John the Baptist said "He must increase; I must decrease." (John 3:30). First, Christ increases, then He causes us to increase.

What is being built here is a Church, a "holy temple", the temple of temples, the body of Christ. Of Christ and "in Christ".

Ephesians 2:22

In whom also you are built together for an habitation of God through the Spirit.

In whom also you are built together

We are being edified, built, for a great purpose: to be a habitation of God through the Spirit. This phrase refers to various parts of a structure being brought together in a building. We are "built together" and we continue to be "built together".

What is our purpose in life?

Eph. 5:25-27, "...Christ also loved the church, and gave himself for it. That he might sanctify and cleanse it with the washing of water by the word; that he might present it to himself a

glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish."

It is God's plan for every Christian to be part of this process.

for an habitation of God: a dwelling place.

What do you make of the idea that you are God's dwelling place? Does that change your attitude toward your daily activities? Does this concept change your life goals?

If you think of yourself as God's dwelling place, does that help you make decision when you are tempted to sin, to dishonor God?

Remember from Titus 2, we are to live so as (1) not to cause the Word of God to be slandered; (2) not to give the enemies of the gospel any evil thing to say about us; and (3) to "adorn", decorate, the gospel of our Lord and Savior.

Law of Moses

Introduction

The Law of Moses is divided into three parts, or codes, as follows.

Code I, **The Commandments**, Exodus 20:1-17, contains the laws of divine institution and establishment, including the moral law. This is the Magna Carta or Bill of Rights of human freedom.

Code II, **The Ordinances**, or the spiritual code, included a complete Christology (doctrine of Christ), and was designed to present Christ as the only Savior. Included in the ordinances is a "shadow" Christology and a 'shadow' Soteriology (doctrine of salvation). These ideas are presented in the descriptions of the Tabernacle, the Holy Days, the Levitical Offerings, and the daily activity of the priesthood.

Code III, **The Judgments**, was the social code - the divine laws of establishment applied to social living. Questions of diet, sanitation, quarantine, soil conservation, taxation, military service, how to spend a honeymoon, what to do about divorce, slavery, inheritances, etc., were all covered. It was a complete set of laws.

The Law of Moses is called the Book of the Covenant: Ex. 24:7,8; 34:27,28; Deut. 4:13-16,23,31; 8:18; 9:9,11,15. There is a written addendum to the Law in Deut. 29.

The prophecy regarding the breaking of the Covenant is found in Deut. 31:16,20; Jer. 22:9. The Book of the Covenant is the subject of Jeremiah 11; but it is not to be confused with the new covenant with Israel discussed in Jeremiah 31 to 33.

In the teaching of world history in universities, Hammurabi's Code is set forth as the shining example of law-giving in human history. But the Law of Moses is far more comprehensive and far reaching.

Recipients of the Law of Moses

The Law was given to Israel: Ex. 19:3; Lev. 26:46; Rom. 3:19; 9:4.

The Law was specifically *not* given to Gentiles: Deut. 4:8; Rom. 2:12-14.

Born-again believers of the church age are not under the Law. Therefore, the Mosaic Law was never given to the church: Acts 15:5, 24; Rom. 6:14; Gal. 2:19.

Jesus Christ fulfilled the Law: Matt. 5:17, "...I am not come to destroy the Law, but to fulfill..." He fulfilled the Commandments by living perfectly under the Law. His impeccability and perfect life fulfilled Code I. The Ordinances, Code II, were fulfilled by Christ's death, burial, resurrection, ascension, and session. The Judgments, Code III, were fulfilled by Christ as He observed the law of the land; he lived under divine institutions and establishment.

Jesus Christ is the "end of the Law" for believers: Rom. 10:4.

Believers in the church age are under a higher law of spirituality: Rom. 8:2-4; Gal. 5:18,22,23; I Cor. 13. The believer who functions under the filling of the Holy Spirit takes up where Christ left off and fulfills the Law.

Limitations of the Mosaic Law

The Law cannot provide justification either for individuals or for groups: Gal. 2:16; Rom. 3:20; Rom. 3:28; Acts 13:39; Phil. 3:9.

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The Law cannot give life: Gal. 3:21.

The Law cannot give God the Holy Spirit nor the divine power and energy from the Holy spirit: Gal. 3:2.

The Law cannot solve the problem of the Sin Nature: Rom. 8:3. While there were laws of punishment in varying degrees, and fear of punishment helps keep people in line, the Law does nothing to provide victory over sin.

Present Purpose of Mosaic Law

The Commandments provide laws of human freedom and provide a divine standard to which the sinner can compare himself and his actions and recognize that he is a sinner and needs a Savior: Rom. 3:20,28; 1 Tim. 1:8,9.

The Ordinances are designed to communicate God's Grace in both salvation and restoration to fellowship.

The Social Code is designed to provide a true concept of a national function and freedom under the laws of divine establishment.

Salvation in the Old Testament

Salvation is the adjustment a person makes to the Justice of God when he believes on the Lord Jesus Christ as Savior. The justice of God was satisfied when Christ bore our sins in His body on the cross. This makes it possible for God to reconcile the believer to Himself and to impute righteousness to the believer. Gen. 15:6

The Gospel is the information provided in the Bible to give us the facts about God's provision for us.

The death of Christ on the cross was predetermined by the decisions of the Divine Decrees so that, from the standpoint of the OT times, Jesus Christ's substitutionary atonement was certain to take place, even though the actual efficacious sacrifice had not yet occurred. The justice of God was satisfied.

OT believers received Jesus Christ as Savior as He was revealed in OT times. Sometimes He was called Elohim, Jehovah-Elohim, or Jehovah plus a noun (God our Righteousness, etc.). Whenever there was positive volition at the point of God

consciousness, God provided Gospel information to the individual.

The first statement of the Gospel is recorded in Genesis 3, at the time of original sin, Man's fall. When Adam and Eve fell, they only had one count against them - negative volition to the command regarding good and evil. Good and Evil is the plan of Satan; so knowledge of good and evil is knowledge of Satan's plan. Adam and Eve, in their innocence in the garden of Eden did not need to be introduced to Satan's plan or to be inculcated with it. Therefore, this one tree was forbidden.

Eve partook of the tree in innocence, Adam partook in cognizance. He had seen the first sinner, Eve, disobey God, but he took part anyway. Remember, there was no immorality involved here, because at the time they were neither moral or immoral. Their sin was merely rejection of what God had commanded. This brought instant spiritual death.

At this instant, man no longer ruled the world; Satan became the ruler of this kosmos. The coup d'etat was complete; and man was now subject to Satan as far as this world is concerned. Mankind immediately became marked with the "mark of Adam", the Sin Nature.

To the question "Which came first, personal sin or the Sin Nature?" the answer is that personal sin came first and caused the existence of the Sin Nature. The human spirit was cancelled out in the sense of spiritual death.

For the rest of the human race, the Sin Nature is inherited at birth, so the Sin Nature is present before there is any opportunity for personal sin. Also, Adam's sin is imputed to us, so that we are born with two strikes against us. "For as in Adam all die ..." Note : we are not called sinners because we sin; we are sinners because we are born, with a Sin Nature, and having Adam's sin imputed to us.

This is the reason that God, with His character of absolute Justice and Righteousness, is not free to enter into a relationship with us unless it can be done without compromising his integrity. And that is only possible if all the sins of the world are judged.

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But the Lord has found a way to save mankind. Gen. 3:15, "I will put enmity (hostility) between you and the woman, and between your seed and her seed; it shall bruise (crush) thy head, and thou shalt bruise his heel."

The "seed of the woman" is the title for the Lord Jesus Christ in virgin birth. The Sin Nature and Adam's imputed sin is passed down through the male; and Christ was not born of a male-female relationship. He was able to avoid that result of the curse. The Lamb of God had to be without spot or blemish.

At the Second Advent of Christ, the head of Satan will be crushed, and he will no longer rule the world -- Christ will rule the world and Satan will be imprisoned for 1,000 years.

The pattern of salvation in the Old Testament is exactly the same as the pattern of New Testament salvation. Gen. 15:6, "Abraham believed God, and God imputed it to him for righteousness." Imputed righteousness means that God's Justice has been satisfied. This verse is found in the context of Rom. 4:1-4.

Comments:

- There never was a time, and there never will be a time when God is not saving mankind. Rom. 10:13; 2 Pet. 3:9
- The Gospel was clearly declared in Old Testament times. Rom. 1:1-4; I Cor. 15:3-4; Acts 3:18. The passage in Isa. 53:5,6 has exactly the same boundaries as are found in I Cor. 15:3. Dan. 12:2,3 has the boundary of the resurrection.
- Regardless of age or dispensation, man is always saved in the same manner - positive volition to the Gospel expressed in a non-meritorious way, faith in the Lord Jesus Christ. Acts 4:12; Gal. 3:6-8
- Positive volition existed in Old Testament times, both at the point of God consciousness and the point of Gospel hearing. Ex. 33:7; Gen. 15:6
- While revelation from God is progressive, reaching its peak with the New Testament scriptures, it has always been, nevertheless,

sufficient for salvation of souls at all periods of time.

- The object of faith in salvation is the Lord Jesus Christ, Gal. 3:26. However, the revelation concerning Christ varies in different ages.
- Jesus Christ was first revealed as Savior at the time of man's fall, Gen. 3:15. He is represented as the "seed of the woman".
- Jesus Christ is usually revealed in the Old Testament by "shadows". For example, in the Tabernacle, in the feasts, in the modus operandi of the Levitical priests.

Another means of revealing Christ was through "inanimate revelation", that is, through things in nature like the burning bush, the Rock, the Shekinah Glory, or through the typology of the furniture in the Tabernacle (Num. 17:7). The Mercy Seat, the hilasterion, was the place of propitiation in the Holy of Holies.

The Levitical offerings were "witnessing by ritual". The burnt offerings taught propitiation, with emphasis on the word of Christ, the Lamb of God. The meal and fruit offerings revealed the Person of Christ on the cross. The peace offering taught about the barrier between God and man being removed.

The gospel was presented in the Old Testament directly in theological teaching. Isa. 53 was straight doctrinal teaching which showed that Christ carried our guilt as well as our sins.

- Once the reality is come, we have the New Testament, which is historical Christology.
- According to Isa. 55:6, salvation in the person of Jesus Christ, is always available. Acts. 4:12.
- Many conversions are recorded in the Old Testament, including:

Noah was declared "just" in Gen. 6:8,9, and was said to have righteousness in Heb. 11:7. Heb. 11 shows the spiritual life of OT believers. The OT imputation of righteousness is seen in Psalm 24:5 and Isa. 61:10.

For Abraham, compare Gen. 15:6 with Rom. 4:1-4

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Job gave perfect testimony to salvation in Gospel form -- death, burial, and resurrection. Job. 19:23-27.

Many Gentiles were saved in the Old Testament. The citizens of Nineveh responded to the Gospel when Jonah preached to them. Matt. 12:41; Luke 11:32. See also Rom. 9:24,25; 9:30-33. See Daniel regarding the salvation of Nebuchadnezzar.

Reconciliation

The word *reconciliation* refers to the process of changing something thoroughly and adjusting it to something else that is a standard. For example, when you adjust your watch to a time signal, you are reconciling the watch to a time standard. Or when you reconcile your checkbook, the standard to which you match it is the bank's record of your account. On rare occasions the bank must reconcile its accounts to yours.

In the Bible, reconciliation is the word used to refer to the process by which God changes human beings and adjusts them to the standard of His perfect character. Rom. 11:15 refers to the "reconciling of the world". The Greek word used here is the noun *καταλλαγή* (**katallagei**). This word is also used in Rom. 5:11, "...but we also joy in God through our Lord Jesus Christ, by whom we have now received the *reconciliation*." Note that man is not active in reconciliation and provides nothing toward reconciliation. Read also 2 Cor. 5:17-21.

Reconciliation also appears in the verb form *καταλλάσσω* (**katallasso**), meaning "to reconcile". It is used in the active voice in 2 Cor. 5:18 with the meaning of "reconciling someone to someone else." In this case, God reconciles us to Himself, through the Lord Jesus Christ. This verb in the passive voice means "to be reconciled" or "to become reconciled", and it is used in the case of man's relationship to God in Rom. 5:10 and 2 Cor. 5:20. The passive voice is also used in cases of reconciliation between people, as in 1 Cor. 7:11 and Matt. 5:24.

Another Greek word translated "to reconcile" is *ἰλασκομαι* (**hilaskomai**), meaning "to reconcile" in the sense of providing propitiation, as in Luke 18:13. It is used of the activity of the Lord Jesus

Christ as High Priest in making reconciliation for His people, Heb. 2:17.

Rom. 5:6-11 points out that the whole world needs to be reconciled to God. Note the adjectives in this passage which stress this need: "ungodly", "without strength", "sinners", "enemies".

Reconciliation is an important consideration in the study of the doctrine of The Barrier. By the death of Christ on the Cross, the world is thoroughly changed in its relationship to God, Eph. 2:14-18 and Col. 1:20-22. That is, through the Cross of Christ the world is so altered in its position respecting the character and judgment of God that God does not now impute sin to human beings. The world is therefore rendered savable!

Because the position of the world before God is completely changed through the substitutionary atonement of Christ, God's attitude toward man can no longer be the same. God can now deal with souls in the light of Christ's work.

Notice that God is never said to be reconciled to man. God is immutable, so He does not change. Reconciliation is only possible in one direction. What sometimes seems to be a change in God is actually an unchanged attitude of God viewing a reconciled man. God, having now accepted Christ's work, is able to continue to be just toward man. He can now offer salvation.

A person profits from reconciliation by faith in the Gospel. Once he becomes a believer, a person can partake in all of the blessings which accompany his position in Christ, including the privileges accruing from reconciliation.

The believer, in turn, has the responsibility of becoming a minister of reconciliation, 2 Cor. 5:18-19. The truth of reconciliation is one of the key salvation doctrines to be used in witnessing to those without Christ.

Related doctrines to study: Propitiation, The Barrier, Furniture of the Tabernacle

Fellowship

THE "KOINONIA" OF THE CHURCH

This material was originally published by Chester McCalley, the pastor of Bethhaven Church in North Kansas City, Missouri. For a list of

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Chester's other printed and taped studies write to Word of Truth, P. O. Box 10514, Kansas City, MO 64118.

In Acts 2, the church is born having an initial membership of something more than 3,000 men and women. The life of this group developed in four specific areas, described in ACTS 2:42. These areas were: (1) Doctrine; (2) Fellowship; (3) Breaking of Bread; and (4) Prayer.

These four areas of fellowship are described in two couplets, that is, doctrine and fellowship are linked together, and breaking of bread and prayer are linked together.

The Greek term for *fellowship* is *κοινωνία* (**koinonia**). The following is a brief word study on the meaning of **koinonia** as it relates to man. Fellowship with God, as described in 1 JOHN 1 is not included in this study.

Definition

The word **koinonia** carries the basic idea of having something in common. The word is related to *κοινή* (**koine**), meaning "common", which we use to refer to **koine** Greek, the original language of the New Testament, which was common to many people at a certain time in history. JUDE 3 speaks of our "common (**koine**) salvation", referring to a salvation known and shared by all believers. The best way to bring the meaning of **koinonia** into English is to speak of joint participation in something.

Areas of Joint Participation (Fellowship) in the Early Church

Koinonia in Material Things

ROMANS 15:26,27. The word "contribution" is **koinonia**.

2 COR. 8:4, "fellowship"

2 COR. 9:1, "distribution"

GAL. 6:6, "communicate with"

PHIL. 4:15, "communicated"

Note that in each passage there is joint participation in something material - money.

Koinonia in Suffering

PHIL. 3:10, "fellowship"

1 PETER 4:13, "partakers". Here there is a God-believer participation in the suffering area.

Koinonia in Evil

2 JOHN 11, "partaker"

1 COR. 10:20, "fellowship"

In these two passages joint participation may be had in evil by expressing cordiality toward doctrinal error or by association with idolatry. MATT. 23:30 speaks of **koinonia** in murder.

Koinonia in the Incarnation of Christ

HEBREWS 2:14 shows that Christ became a joint participant with us when He took on a human body.

Koinonia at the Lord's Table

1 COR. 10:16 says that we have "communion" (**koinonia**) with the blood and body of Christ.

Koinonia in Spreading the Gospel

GAL. 2:6-9 tells how Peter, Paul and other apostles were given the "right hands of fellowship" indicating joint participation in the spread of the Gospel.

Koinonia in Salvation

2 PETER 1:4 says that by the Word of God we become "partakers" of the divine nature.

Koinonia in the Holy Spirit

2 Cor. 13:14 and Phil. 2:1 both indicate a joint participation of the believer and the Holy Spirit.

Koinonia in a Common Effort

Luke 5:10 expresses this where James, John, and Simon are called "partners" (**koinonia**). The joint participation was in the fishing business which they all shared.

Summary

Fellowship in the New Testament means joint participation in some area, defined by context. **In no passage is fellowship presented as a goal or end in itself** - it is merely the by-product of common goals or possessions. The more the believer discovers the salvation common to all other believers, the more fellowship occurs.

Ephesians Lesson 7 Quiz

Instructions

The following questions relate to your study of this lesson.

To answer a question, type your response in the space provided after the word "Answer:". A question may be True/False, multiple choice, fill in the blank, or short answer type.

The last question requires you to write one or two paragraphs in "essay" form. Use the space provided; it will expand to accommodate your response.

You have choices about sending the quiz back to Grace Notes.

- If you received an email file containing the quiz, you can use the REPLY feature of your e-mail application to open the quiz. Enter your answers in the reply message. Then SEND the message to Grace Notes.
- You can enter your answers on these pages, then send the whole file back to Grace Notes as a file attachment. This is handy, but these lessons will average 100K to 200K in size. As an alternative,
- After you answer the questions here, copy and paste the whole list of questions into a new MS Word document; then, send the new file to Grace Notes as an attachment. The new file will, of course, be much smaller than this main file.
- Finally, you can print the Quiz pages on your printer and send your response back to Grace Notes in the regular mail. If you do this, send the mail to:

Grace Notes

% Warren Doud

1705 Aggie Lane

Austin, Texas 78757 USA

Whichever transmission method you use, when Grace Notes receives your completed Quiz, the next lesson will be sent to you, by the same means you received this one. EXCEPT: when you have sent in the FINAL QUIZ, we will send your certificate to you, by regular mail.

Ephesians Lesson 7

Questions on Ephesians Lesson 7

1. Whose work "abolished the enmity" between Jew and Gentile?

Answer:

2. Self-righteousness is a product of _____ and produces _____.

Answer:

3. A Christian can take pride in the fact that he has earned the love of God. [True/False]

Answer:

4. The word "reconcile" means _____.

Answer:

5. A Christian can reconcile himself to God. [True/False]

Answer:

6. A Jew is one of the chosen people and has the Law, but he needs to be reconciled to God. [True/False]

Answer:

7. Who are the ones who are "far off", to whom Christ preached?

Answer:

8. If Jesus Christ is the chief cornerstone of the Christian life, what is the foundation?

Answer:

9. What is the great purpose for our edification?

Answer:

10. What are the three parts of the Law of Moses?

Answer:

11. Believers in the church age are under a higher law of _____.

Answer:

12. The Law of Moses cannot provide _____.

Answer:

13. How was a person saved in the Old Testament times?

Answer:

Ephesians Lesson 7

14. When God reconciles a person, to what standard does he adjust the individual?

Answer:

15. What are the four areas in which the early church had fellowship?

Answer:

16. KOINONIA (fellowship) means _____.

Answer:

17. Essay: In two or three paragraphs, describe how a modern local church can have true fellowship.

Answer:

End of Quiz