



Ephesians 2:16-18

Reconciled With Access to God

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Key Concepts to Be Addressed

- The Jews were previously separated because of God's purpose
- Saved Jews and Gentiles are reconciled to God as "one new man"
- Hostility between God and man is killed by the cross
- Christ is the promised Seed of Abraham
- Abraham's blessing is for all who believe
- All believers have true and continual access to God

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A New Man Reconciled to God

Ephesians 2:16a (LEB)

and might reconcile both in one body to God

- "Both" are Jewish and Gentile believers
- The "one body" is a corporate idea, a "collective singular"
- The individual Christian is still important as people are added one by one (Acts 2:47; see 1 Cor. 6:19)
- "Reconcile" is intensive in the Greek

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The Cross Killed the Hostility

Ephesians 2:16b (LEB)

to God through the cross, killing the enmity in himself

- The cross is an instrument of death
- In this case what the cross "kills" is the hostility between God and sinners
- "Enmity" and "hostility" are both valid translations of the Greek 'ekthra'
- "In Christ" is thematic in Ephesians

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The Gospel Preached to Both

Ephesians 2:17 (LEB)

And coming, he proclaimed the good news of peace to you who were far away and peace to the ones who were near

- Christ “evangelizes” through His apostles whose message is “Christ crucified”
- Paul cites parts of Isa. 52:7 and Isa. 57:19
- Christ brought the gospel, is the gospel, and commissioned its proclamation

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True Access to God

Ephesians 2:18 (LEB)

because through him we both have access in one Spirit to the Father.

- Faith in Christ is the single criterion for Jews and Gentiles to have access to God
- This verse is Trinitarian, mentioning the Son, the Spirit and the Father
- There is equal access for anyone who is in Christ
- There is no “secret” to finding access

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Implications and Applications

- The purpose of abolishing the Law was to reconcile both Jew and Gentile to God.
- The means of reconciliation is the blood atonement.
- Access to God is through the gospel and is not a secret discovered by mystics.

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One Means of Justification

Galatians 2:15, 16a (NASB)

We are Jews by nature and not sinners from among the Gentiles; nevertheless knowing that a man is not justified by the works of the Law but through faith in Christ Jesus...

- Peter had refused to eat with Gentiles
- Both Jewish and Gentile believers are justified by the same means
- Those of the “one new man” have the same status and same access to God

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Not Law-Works But Faith

Galatians 2:16b (NASB)

...even we have believed in Christ Jesus, so that we may be justified by faith in Christ and not by the works of the Law; since by the works of the Law no flesh will be justified.

- See Psalm 143:2 = no one is righteous
- The law created separation that carried forward the seed promise to Abraham
- Christ is the “seed” and those in Him have true fellowship with God and one another

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Justified and Reconciled

Romans 5:9-10 (NASB)

Much more than, having now been justified by His blood, we shall be saved from the wrath of God through Him. For if while we were enemies we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life.

- Believers are saved from God’s wrath, not saved from an unhappy life!

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Access to God

Romans 5:2 (LEB)

through whom also we have obtained access by faith into this grace in which we stand, and we boast in the hope of the glory of God.

Ephesians 3:11, 12 (LEB)

according to the purpose of the ages which he carried out in Christ Jesus our Lord, in whom we have boldness and access in confidence through faith in him.

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