

Bill Connors / General

Ephesians / Ephesians 2:14–16

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# Major Themes in Ephesians 1:3-14

**UNION WITH CHRIST** (3, 4, 5, 6, 7, 9, 10, 11, 12, 13)

**RICHES/INHERITANCE** (3, 6, 7, 8, 11, 14)

**GLORY** (3, 6, 12, 14)

**ELECTION** (4)

**LOVE** (4, 6)

**DIVINE WILL/PLAN** (4, 5, 9, 10, 11)

**ADOPTION** (5)

**PREDESTINATION** (5, 11)

**GRACE** (6, 7)

**REDEMPTION** (7, 14)

**RECONCILIATION** (7, 10)

**WISDOM** (8)

**UNDERSTANDING** (8)

**MYSTERY** (9)

**SALVATION** (13)

**FAITH/BELIEF** (13)

**HOLY SPIRIT** (13, 14)

## **Ephesians 2:11–22 CSB**

<sup>11</sup> So, then, remember that at one time you were Gentiles in the flesh—called “the uncircumcised” by those called “the circumcised,” which is done in the flesh by human hands. <sup>12</sup> At that time you were without Christ, excluded from the citizenship of Israel, and foreigners to the covenants of promise, without hope and without God in the world. <sup>13</sup> But now in Christ Jesus, you who were far away have been brought near by the blood of Christ. <sup>14</sup> For he is our peace, who made both groups one and tore down the dividing wall of hostility. In his flesh, <sup>15</sup> he made of no effect the law consisting of

commands and expressed in regulations, so that he might create in himself one new man from the two, resulting in peace.<sup>16</sup> He did this so that he might reconcile both to God in one body through the cross by which he put the hostility to death.<sup>17</sup> He came and proclaimed the good news of peace to you who were far away and peace to those who were near.<sup>18</sup> For through him we both have access in one Spirit to the Father.<sup>19</sup> So, then, you are no longer foreigners and strangers, but fellow citizens with the saints, and members of God's household,<sup>20</sup> built on the foundation of the apostles and prophets, with Christ Jesus himself as the cornerstone.<sup>21</sup> In him the whole building, being put together, grows into a holy temple in the Lord.<sup>22</sup> In him you are also being built together for God's dwelling in the Spirit.

## **v14-15**

### **Ephesians 2:14–15 CSB**

<sup>14</sup> For he is our peace, who made both groups one and tore down the dividing wall of hostility. In his flesh,<sup>15</sup> he made of no effect the law consisting of commands and expressed in regulations, so that he might create in himself one new man from the two, resulting in peace.

### **Matthew 5:17–20 CSB**

<sup>17</sup> "Don't think that I came to abolish the Law or the Prophets. I did not come to abolish but to fulfill.<sup>18</sup> For truly I tell you, until heaven and earth pass away, not the smallest letter or one stroke of a letter will pass away from the law until all things are accomplished.<sup>19</sup> Therefore, whoever breaks one of the least of these commands and teaches others to do the same will be called least in the kingdom of heaven. But whoever does and teaches these commands will be called great in the kingdom of heaven.<sup>20</sup> For I tell you, unless your righteousness surpasses that of the scribes and Pharisees, you will never get into the kingdom of heaven.

### **Hebrews 7:24–28 CSB**

<sup>24</sup> But because he remains forever, he holds his priesthood permanently.<sup>25</sup> Therefore, he is able to save completely those who come to God through him, since he always lives to intercede for them.<sup>26</sup> For this is the kind of high priest we need: holy, innocent, undefiled, separated from sinners, and exalted above the heavens.<sup>27</sup> He doesn't need to offer sacrifices every day, as high priests do—first for their own sins, then for those of the people. He did this once for all time when he offered himself.<sup>28</sup> For the law appoints as high priests men who are weak, but the promise of the oath, which came after the law, appoints a Son, who has been perfected forever.

### **Hebrews 9:11–15 CSB**

<sup>11</sup> But Christ has appeared as a high priest of the good things that have come. In the greater and more perfect tabernacle not made with hands (that is, not of this creation),<sup>12</sup> he entered the most holy place once for all time, not by the blood of goats and calves, but by his own blood, having obtained eternal redemption.<sup>13</sup> For if the blood of goats and bulls and the ashes of a young cow, sprinkling those who are defiled,

sanctify for the purification of the flesh, <sup>14</sup> how much more will the blood of Christ, who through the eternal Spirit offered himself without blemish to God, cleanse our consciences from dead works so that we can serve the living God? <sup>15</sup> Therefore, he is the mediator of a new covenant, so that those who are called might receive the promise of the eternal inheritance, because a death has taken place for redemption from the transgressions committed under the first covenant.

**Hebrews 9:23–28 CSB**

<sup>23</sup> Therefore, it was necessary for the copies of the things in the heavens to be purified with these sacrifices, but the heavenly things themselves to be purified with better sacrifices than these. <sup>24</sup> For Christ did not enter a sanctuary made with hands (only a model of the true one) but into heaven itself, so that he might now appear in the presence of God for us. <sup>25</sup> He did not do this to offer himself many times, as the high priest enters the sanctuary yearly with the blood of another. <sup>26</sup> Otherwise, he would have had to suffer many times since the foundation of the world. But now he has appeared one time, at the end of the ages, for the removal of sin by the sacrifice of himself. <sup>27</sup> And just as it is appointed for people to die once—and after this, judgment—<sup>28</sup> so also Christ, having been offered once to bear the sins of many, will appear a second time, not to bear sin, but to bring salvation to those who are waiting for him.

**Hebrews 10:10–14 CSB**

<sup>10</sup> By this will, we have been sanctified through the offering of the body of Jesus Christ once for all time. <sup>11</sup> Every priest stands day after day ministering and offering the same sacrifices time after time, which can never take away sins. <sup>12</sup> But this man, after offering one sacrifice for sins forever, sat down at the right hand of God. <sup>13</sup> He is now waiting until his enemies are made his footstool. <sup>14</sup> For by one offering he has perfected forever those who are sanctified.

A question for reflection... How might we be a part of allowing or promoting Jesus as the peace between other differing groups in our modern world (political, racial, national, economical, etc.)?