**The Implications of Being in Christ for the Individual and for the Church (2:1-22)**

A. From Death to Life in Christ (2:1-10)

In one long, weighty sentence (vv. 1-7 = 124 words), Paul demonstrated God's great

power, which resulted in the resurrection and exaltation of Christ as Lord over all.

Although all people are dead because of sins and destined/deserving of God's wrath

(2:1-3), God in grace has made us alive with Christ and seated us in the heavenly

realms (2:4-9), a new creation destined for good works (2:10).

1. The Human Predicament: We Were Children of Wrath (2:1-3)

Paul elaborates on the terrible plight by identifying three evil influences that

controlled their/our lives and resulted in spiritual death and alienation.

2. God's Work of Grace: God Raised Us Up & Seated Us with Christ (2:4-7)

3. The Consequence of New Life: Do Good Works (2:8-10)

B. From Two to One in Christ (2:11-22)

In another long, weighty sentence, Paul moves from the peace God made between

human beings and God to the peace God has made between Jew and Gentile. Thus,

the focus of 2:1-10 is vertically oriented (God and people) while 2:11-22 is

horizontally oriented (Jew and Gentile). The structure parallels 2:1-10 very closely.

1. The Gentile Predicament: Separated from Christ & w/o Hope (2:11-13)

Following the same format of 2:1-10, Paul begins by reminding his audience

of their plight before Christ and the great blessings they now experience as a

result of God's work of grace. The practice of remembering the past is a

powerful instrument for living faithfully in the present and appreciating

God's faithfulness in the past. The specific memory Paul recalls involves the

ethnic tensions that dominated that world (and ours).

2. God's Work of Grace: God Brought You Near & Included You in His People

(2:14-18)

o He made the two one (14)

o He destroyed the dividing wall of partition (14)

o He canceled/voided the law of commandments with reference to

the decrees (15)

We must ask ourselves, what are the walls that divide, and are we

allowing the Gospel to tear them down or do we find ways, in the

name of some other ideology, to support such walls? Do "Good fences

make good neighbors?"

3. The Consequence of the New Community: A Multiethnic Temple of

God (2:19-22)