

THE BOOK OF EPHESIANS

“We Are His Workmanship”

Date: 8-11-24 Lesson: 14

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THE TEXT - (Ephesians 2:11-22)

(11) Therefore remember that at one time you Gentiles in the flesh, called "the uncircumcision" by what is called the circumcision, which is made in the flesh by hands—

(12) remember that you were at that time separated from **Christ**, alienated from the commonwealth of Israel and strangers to the covenants of promise, having no hope and without **God in the world**.

Is 14:1; 65:1; Rom 2:28,29; 9:4; 1 Cor 8:5,6; 12:2; Gal 3:15-17; 4:8; 6:15; Col 1:21; 2:11; 3:17; 1 Thess 4:13

(13) But now in **Christ Jesus** you who once were far off have been brought near **by the blood of Christ**.

(14) **For he himself is our peace,**

who has made us both one and has broken down **in his flesh** the dividing wall of hostility

(15) by abolishing the law of commandments and ordinances,

that **he might create in himself** one new man in place of the two, so making peace,

(16) and might reconcile us both **to God** in one body through the cross, thereby killing the hostility.

(17) And **he came and preached peace** to you who were far off and peace to those who were near.

(18) **For through him we both have access in one Spirit to the Father.**

**Ps 72:7; 148:14; Is 9:6; 57:19; Mic 5:5; Zech 9:10;
Mt 5:17; 27:51; Lk 2:14; Jn 4:21-24; 10:7; 14:6,27; 20:19-21;
Ac 10:36; Rom 3:3,31; 5:2,12-21; 6:4; 7:4-6; 8:1,2;
1 Cor 12:13; 15:21,22; 2 Cor 5:17-20;
Gal 3:28; Col 1:12, 20-22; 2:14; 3:11; Heb 6:19**

(19) So then you are no longer strangers and aliens,

but you are fellow citizens with the saints and members of **the household of God**,

(20) built on the foundation of the apostles and prophets,

Christ Jesus himself being the cornerstone,

(21) in whom the whole structure, being joined together, grows into **a holy temple in the Lord**.

(22) In him you also are being built together into a dwelling place for God by the Spirit.

**Ps 11:22; Is 28:16;
Mt 16:18; Jn 2:19; Ac 4:11; Rom 15:20; 1 Cor 3:7-17; 6:19; 2 Cor 6:16;
Gal 6:10; Php 3:20; Col 2:19; 1 Tim 3:5;
Heb 11:13; 12:22,23; 13:14; 1 Pet 2:4-10; Rev 21:14**

STUDY HELPS- Apology of Augsburg Confession Article 12a (5)- Repentance

[32] In these terrors, conscience feels **God's wrath** against sin. This is unknown to secure people living according to the flesh. The conscience sees the corruption of sin and seriously grieves that it has sinned. Meanwhile, it also runs away from **God's dreadful anger**. Human nature, unless sustained by **God's Word**, cannot endure His anger. [33] So Paul says, "For through the law I died to the law" (Galatians 2: 19). [34] For the Law only accuses and terrifies consciences. In these terrors our adversaries say nothing about faith. They present only **the Word** that convicts of sin. When this is taught alone, it is the doctrine of the Law, not of the Gospel. By these griefs and terrors, they say, people merit grace, as long as they love **God**. But how will people love **God** in true terrors when they feel **God's horrible wrath**, which is beyond words? What besides despair do those people teach who, during these terrors, show forth only the Law?

[35] As the second part of repentance we add faith in **Christ. The Gospel**, in which the forgiveness of sins is freely promised concerning **Christ**, should be presented to consciences in these terrors. They should believe that, **for Christ's sake**, their sins are freely forgiven. [36] This faith cheers, sustains, and enlivens the contrite, according to Romans 5: 1, "**Since we have been justified by faith, we have peace with God.**" This faith obtains the forgiveness of sins. It justifies before **God**, as the same passage testifies, "since we have been justified by faith." This faith shows the distinction between the contrition of Judas and Peter, of Saul and David. The contrition of Judas or Saul [Matthew 27: 3- 5; 1 Samuel 31: 4- 6] is useless because faith is not added. Faith grasps the forgiveness of sins, given as a gift **for Christ's sake**. So the contrition of David or Peter [2 Samuel 12: 13; Matthew 26: 75] helps because faith, which takes hold of the forgiveness of sins granted **for Christ's sake**, is added to it. [37] Love is not present before reconciliation has been made through faith. For without **Christ**, the Law is not performed, according to Romans 5: 2, "**Through [Christ] we have also obtained access [to God].**" This faith grows gradually and throughout the entire life, struggles with sin, in order to overcome sin and death. Love follows faith, as we have said above. [38] So childlike fear can be clearly defined as anxiety that has been connected with faith, that is, where faith comforts and sustains the anxious heart. It is slavish fear when faith does not sustain the anxious heart.

[39] Furthermore, the Power of the Keys administers and **presents the Gospel** through Absolution, which is the **true voice of the Gospel**. We also include Absolution when we speak of faith, because "faith comes from hearing," as Paul says in Romans 10: 17. When **the Gospel is heard and the Absolution** is heard, the conscience is encouraged and receives comfort. [40] Because God truly brings a person to life through the Word, the Keys truly forgive sins **before God**. According to Luke 10: 16, "The one who hears you hears **Me**." Therefore, the voice of the one absolving must be believed no differently than we would believe a voice from heaven. [41] **Absolution** can properly be called a Sacrament of repentance, as even the more learned scholastic theologians say. [42] Meanwhile, in temptations this faith is nourished in a variety of ways: through the declarations of **the Gospel** and the use of the Sacraments. For these are signs of the New Testament, that is, signs of the forgiveness of sins. They offer the forgiveness of sins as **the words of the Lord's Supper** clearly testify, "This is My body, which is given for you. This is the cup of the New Testament," and so on. (See Matthew 26: 26, 28.) So faith is conceived and strengthened through Absolution, through the hearing **of the Gospel**, through the use of the Sacraments, so that it may not give in to the terrors of sin and death while it struggles. [43] This method of repentance is plain and clear. It increases the worth of the Power of the Keys and of the Sacraments. **It illumines Christ's benefit and teaches us to make use of Christ as Mediator and the Atoning Sacrifice.**