

Ephesians Series

Lesson #068

May 31, 2020

Dean Bible Ministries

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EPHESIANS

THE WEALTH, WALK
& WARFARE
OF THE BELIEVER

Gentiles: Once Far, Now Near
Ephesians 2:12

Eph. 2:11, “Therefore remember that you, once Gentiles in the flesh—who are called Uncircumcision by what is called the Circumcision made in the flesh by hands—

Eph. 2:12, “that at that time you were without Christ, being aliens from the commonwealth of Israel and strangers from the covenants of promise, having no hope and without God in the world.

Eph. 2:13, “But now in Christ Jesus you who once were far off have been brought near by the blood of Christ.”

Eph. 2:11, “Therefore remember that you, once Gentiles in the flesh

(—who are called Uncircumcision by what is called the Circumcision made in the flesh by hands—)

Eph 2:12, “that at that time you were without Christ, being aliens from the commonwealth of Israel and strangers from the covenants of promise, having no hope and without God in the world.”

“Remember that you once Gentiles in the flesh ... were without Christ ...”

Eph. 2:12, “that at that time you were without Christ, being aliens from the commonwealth of Israel and strangers from the covenants of promise, having no hope and without God in the world.”

Eph. 2:12, “that at that time you were

without Christ,

being aliens from the commonwealth of

Israel and

strangers from the covenants of promise,

having no hope and

without God in the world.”

Eph. 2:12, “that at that time you were without Christ, being aliens from the commonwealth of Israel and strangers from the covenants of promise, having no hope and without God in the world.”

**καιρός *kairōs* masc sing
dat “time, a period of
time,” which extended
from the time of the call
of Avram in Gen. 12:1–3
to the day of Pentecost,
AD 33**

The Ages of Civilization

Creation

Abraham

Christ's
1st Coming

Christ's
2nd Coming

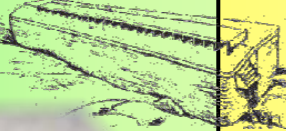
Eternity Past



Age of the
Gentiles



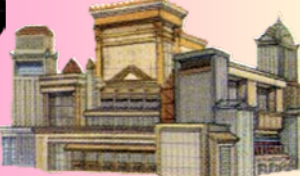
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Age of
Israel



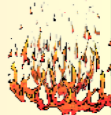
Church
Age



Millennium



Messianic
Age



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Eternity Future

Eph. 2:12, “that at that time you were without Christ, being aliens from the commonwealth of Israel and strangers from the covenants of promise, having no hope and without God in the world.”

**καιρός *kairōs* masc sing
dat “time, a period of
time,” which extended
from the time of the call
of Avram in Gen. 12:1–3
to the day of Pentecost,
AD 33**

**εἶμι *eimi* 2 plur
imperf indic “to be,
exist”, imperfect
tense indicates
continual action in
past time.**

Eph. 2:12, “that at that time you were without Christ, being aliens from the commonwealth of Israel and strangers from the covenants of promise, having no hope and without God in the world.”

***χωρίς choris* in this case as a preposition with the genitive to the absence or lack of something, without, apart from**

**מָשִׁיחַ *mashiach*
masc sing abs
anointed one**

Jewish Privileges in Romans

- 1. God granted them the privilege of being the custodians of the Scriptures.**

Rom. 3:1, “What advantage then has the Jew, or what is the profit of circumcision?”

Rom. 3:2, “Much in every way! Chiefly because to them were committed the oracles of God.”

Jewish Privileges in Romans

2. Jews were granted privilege of priority in the apostolic age, “to the Jew first.”

Rom. 1:16, “For I am not ashamed of the gospel of Christ, for it is the power of God to salvation for everyone who believes, for the Jew first and also for the Greek.”

Jewish Privileges in Romans

3. Jews had the adoption, the glory, the covenants, the promises, the Law, serving God in the Tabernacle/Temple and as a kingdom of priests.

Rom. 9:4, “who are Israelites, to whom pertain the adoption, the glory, the covenants, the giving of the law, the service of God, and the promises;”

Jewish Privileges in Romans

- 4. The Jews were granted to provide for the line of the humanity of the Messiah.**

Rom. 9:5, “of whom are the fathers and from whom, according to the flesh, Christ came, who is over all, the eternally blessed God. Amen.”

Eph. 2:12, “that at that time you were without Christ, being aliens from the commonwealth of Israel and strangers from the covenants of promise, having no hope and without God in the world.”

1. “being aliens from the commonwealth of Israel”

ἀπαλλοτριόω *apallotrioo* perf pass part
masc plur nom

“to estrange, alienate, to be excluded,
be a stranger;”

The perfect tense indicates a past completed action (as a result of the Abrahamic Covenant) with emphasis on the ongoing results.

2. “being aliens from the commonwealth of Israel”

πολιτεία *politeia*

fem sing gen

“citizenship; civic life in relation to a government or state; manner of life;”

used here figuratively for belonging to a group, i.e., Israel.

Eph. 2:19, “Now, therefore, you are no longer strangers and foreigners, but fellow citizens with the saints and members of the household of God,”

3. “Strangers from the covenants of promise”

Eph. 2:12, “that at that time you were without Christ, being aliens from the commonwealth of Israel and strangers from the covenants of promise, having no hope and without God in the world.”

3. “Strangers from the covenants of promise”

Eph. 2:12, “that at that time you were without Christ, being aliens from the commonwealth of Israel and strangers from the covenants of promise, having no hope and without God in the world.”

ξένος *xenos*

masc plur nom

**“stranger, strange;
foreigner”**

God's Covenant with Israel

Promises Made

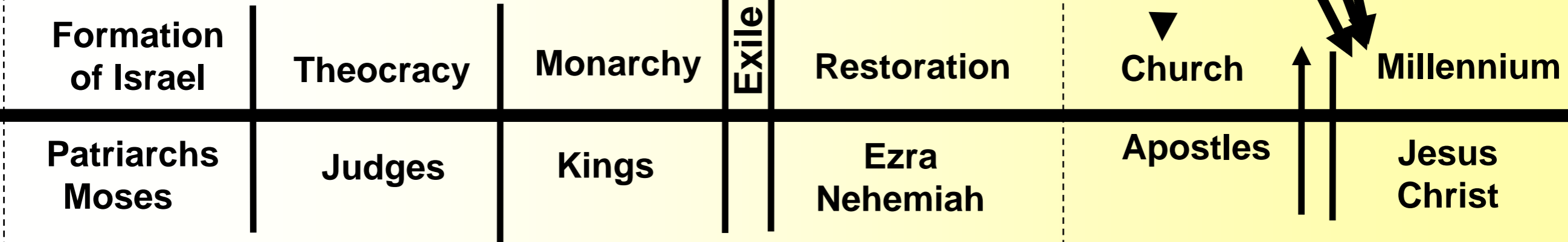
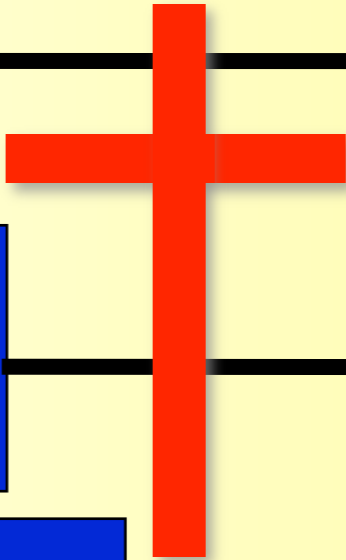
Promises Fulfilled

Real Estate Covenant

Davidic Covenant

New Covenant

Abrahamic Covenant



Abrahamic Covenant

Abrahamic Covenant

Genesis 12:1–13

“land”

“seed”

“blessing”

Israel Land Covenant

Gen. 12:7

Deut. 29:1

“land”

Davidic Covenant

2 Samuel 7

“seed”

New Covenant

Jeremiah 31

“blessing”

Jer. 23:3, “ ‘But I will gather the remnant of My flock out of all countries where I have driven them, and bring them back to their folds; and they shall be fruitful and increase.

Jer. 23:4, “ ‘I will set up shepherds over them who will feed them; and they shall fear no more, nor be dismayed, nor shall they be lacking,’ says the LORD.

Jer. 23:5, “ ‘Behold, the days are coming,’ says the LORD, ‘That I will raise to David a Branch of righteousness; A King shall reign and prosper, and execute judgment and righteousness in the earth.’ ”

Jer. 23:6, “ ‘In His days Judah will be saved, and Israel will dwell safely; Now this is His name by which He will be called: THE Lord OUR RIGHTEOUSNESS.

Jer. 23:7, “ ‘Therefore, behold, the days are coming,’ says the LORD, ‘that they shall no longer say, “As the LORD lives who brought up the children of Israel from the land of Egypt,”

Jer. 23:8, “ ‘but, “As the LORD lives who brought up and led the descendants of the house of Israel from the north country and from all the countries where I had driven them.” And they shall dwell in their own land.’ ”

Abrahamic Covenant:

Gen. 12:1–4; 13:14–18; 15:1–21; 17:1–21

The Land Covenant:

Gen. 12:7; Deut. 29:1; Jer. 23:3–8

The Davidic Covenant:

**2 Sam. 7:12–17; 23:5; Psa. 89:3, 27–37, 49;
132:11–12**

The New Covenant:

Jer. 31:31–34; 32:38–40; Ezek. 36:23–36

4. “Having no hope”

Eph. 2:12, “that at that time you were without Christ, being aliens from the commonwealth of Israel and strangers from the covenants of promise, having no hope and without God in the world.”

4. “Having no hope”

1. In the Old Testament (OT) HOPE is specifically attached to *Yhwh*.
Psalms uses the word 27 times out of 43 in the OT, mostly in reference to personal hope in God or in Psa. 119 hoping in God’s Word, but the most significant use is in Ezekiel.

יָחַל *yochil*
hif imperf 1 com sing
to wait, hope

מִקְוֶה *miqweh*
comm masc sing
constr hope (from a
root meaning to wait
or look for)

Jer. 14:8, “O the Hope of Israel, his Savior in time of trouble, why should You be like a stranger in the land, and like a traveler who turns aside to tarry for a night?”

Jer. 50:7 , “... The LORD, the hope of their fathers.”

Jer. 17:7, “Blessed is the man who trusts in the LORD, and whose hope is the LORD.”

Jer. 17:13, “O LORD, the hope of Israel, all who forsake You shall be ashamed. ‘Those who depart from Me shall be written in the earth, because they have forsaken the LORD, the fountain of living waters.’ ”

2. Hope in the Old Testament is also tied to the future fulfillment of God's promises to them.

Jer. 29:11, “For I know the thoughts that I think toward you, says the LORD, thoughts of peace and not of evil, to give you a future and a hope.”

Jer. 31:17, “There is hope in your future, says the LORD, that your children shall come back to their own border.”

3. Hope is connected to the promises in the Word of God. Again it is Jeremiah who uses the word in Lam. 3:21–26.

Lam. 3:21, “This I recall to my mind, therefore I have hope.

Lam. 3:22, “Through the LORD’S mercies we are not consumed, because His compassions fail not.

Lam. 3:23, “They are new every morning; Great is Your faithfulness.”

**Lam. 3:24, “ ‘The LORD is my portion,’
says my soul, ‘Therefore I hope in Him!’**

**Lam. 3:25, “The LORD is good to those
who wait for Him, to the soul who seeks
Him.**

**Lam. 3:26, “It is good that one should hope
and wait quietly for the salvation of the
LORD.”**

4. In light of Old Testament background, the word “hope” is used with reference to

a. God, and

b. the future promise of God.

Since the next statement means without God, it would be best to understand this as the second option, without a positive, future expectation.

5. “Without God in the world.”

Eph. 2:12, “that at that time you were without Christ, being aliens from the commonwealth of Israel and strangers from the covenants of promise, having no hope and without God in the world.”

Eph. 2:13, “But now in Christ Jesus you who once were far off have been brought near by the blood of Christ.”