

## **EXEGESIS INTEGRATIVE REVIEW OF SALVATION BECAUSE THE LOVE OF GOD IS THE BASIC OF THE CHURCH AS THE UNITY OF THE BODY OF CHRIST ( EPHESIANS 2: 11-22 )**

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### ***Abstract***

*The subject of the unity of the church has appeared several times during the period of church history as a major subject. Even in the 20th century, differences of opinion on the subject of unity led to divisions. This point cannot be ignored. That is why the researcher conducted an integrated exegessa study on the meaning of the Church as the unity of the body of Christ Ephesians 2: 11-22. Ephesians 2: 11-22 is not a separate passage, but integrative, with other passages in the book of Ephesians. (this would be integrative both with Ephesians 2: 1-10 and Ephesians 4: 1-6) The conjunction "therefore" in Ephesians 2.11, describes the preceding verses that speak of grace. The suffering of Jesus Christ and His sacrifice on the cross, and His shed blood, are manifestations of grace that saves sinners. A demonstration of grace, which is free gift. It is the grace that saves people from sin. Thus Ephesians 2: 11-22 must be seen as a context that comes from grace. The saving or salvation based on the grace of God, as a building body of Christ, which is a union, which was previously "distant", ie those who are without Christ, not belonging to the citizens of Israel, become one body of Christ as intended by God. Ephesians 2: 11-22 explains that the unification of the body of Christ is a reflection of the journey of a Christian individual who has been saved by the grace of Christ God, is united or united with other Christian individuals to move towards the unity of building the body of Christ, as the Temple of God. the church as the unified Body of Christ, is built on the teachings of the Apostles and Prophets. Thus, the church, which has a government, a doctrine that may not be the same as one another, but the church is a unity in the bonds of the Spirit of peace, one faith, one Baptism, one god, one GOD the FATHER of all God, as salt and The light of the world, brings transformation and restoration for the world, through the carrying out of the task of the grace of Christ, namely the preaching of the gospel of the kingdom of heaven, so that all knees will kneel and all tongues confess that Jesus Christ is Lord to the glory of the heavenly Father.*

***Keywords: Grace of God Church, Unity of the Body of Christ, Ephesians 2: 11-22***

## INTRODUCTION

The unity of the Church is an emphasis on the doctrine of the protestants. The unity of the Church is not just the unity of the external, but also internal and spiritual. Furthermore, Berkhof explains that the unity of external is something mystical of the Body of Christ, with its members believers. This body is governed by one head, namely Jesus Christ, who is also the King of the church, and quickened by one Spirit, namely the Spirit of Christ. Their members have the same faith, which was attached by the unity of the bond of Love, and have a view of the glory of the same in the future. Church at the same worship to the LORD in Christ, together also take part in the sacrament of Holy communion. The Bible strongly emphasizes the unity of the Church. Thus, the Church is a fellowship of believers called by God and sent to bring the Kingdom of Heaven in the world. The church is also an organism that should grow and develop. According to Theissen, the church is a communion at once as a organism at the moment which is a manifestation or outgrowth of a congregation of early

Christians (Acts. 2:41-47) and the birth of a social and religious movement which was pioneered by the Lord Jesus Christ. Erickson explains that “<sup>1</sup> the Apostle Paul describes the church as the people of God, body of Christ and temple of the Holy Spirit.”<sup>2</sup>

The picture of the church as the body of Christ is a picture of the most famous. According to Berkhof, “overview this is a complete definition of the new testament church.”<sup>3</sup> In chapter 2: 1-3: 13 the authors see the theme of unity in terms of oneness together. Everything is a people in his wrath (2: 3) and gentiles, who do not have all the ability to find God and find themselves as the object of the search of God, brought from death to life (2: 1-10). The basic needs of their introduce them to the hope together. This hope they share with their Jewish counterparts, who also have access to God the Father through the one spirit upon the foundation of the cross of Jesus

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<sup>1</sup> Gerd Theissen, *The Jesus Movement, An Understanding Of The Sociological Of Christian Congregations Prime*. pen. Robert Miesel (Mauere: Ledalero, 2005), pp. 1-2.

<sup>2</sup> Erickson, *Christian Theology*, pg. 291

<sup>3</sup> Berkhof *Louis theology Sitematika Church*

Christ, tear down all the walls of the separator (2: 11-22). The service of Apostolic and prophetic of the early Christian Church, and especially that of Paul, which remove his opinions from Jews to non-Jews, sustains the fact of the unity of the church in Christ. This service is part of God's plan (3: 1-13). Prayer so that the church can see the importance of common grace, which he enjoy in the Gospel together with paved the way (3: 14-22) for the consideration of the second main part of the letter, that the church as the way that the main (4: 1-6: 20)<sup>4</sup> The apostle Paul is the first apostle to doubt the perlarangan hard the known world at that time. Some times he do a mission trip outside of Palestine. The end of his life in jail, tried and sentenced to death is an anti-climax of the exploits. When in Rome, Paul stayed in the rented house of his own ,he received a who came and preached the Kingdom of heaven and teach about Jesus Christ continue to serve anyone who came to him (Acts. 28.30-31). Ia not allowed to travel though remain free to teach and write to the extent of the cell in his own house.

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<sup>4</sup> The International Standard Bible Encyclopedia  
Vol.2. Grand Rapids : Wm. B. Eerdmans Pub. Co.  
1982, pp. 109)

Tenney argues that in the period of the imprisonment of this the Apostle paul wrote four letters, namely : Philippians, Colossians, Ephesians and Philemon in which the Apostle paul had lived about three years in Ephesus (Acts. 20:31).<sup>5</sup>

The letter to the Ephesians was written when the church had been widely established. This letter was written after the apostle Paul had the opportunity to reflect on the nature of the new organization is formed it. In the city Efesuslah for the first time the word "church" means the church appears in the New Testament. But the meaning of the word "church" referred to is the universal church not a local group. Thus, the apostle Paul intends to tell to the nations Iain will call new for them, in which he also revealed the mystery of the Body of Christ.

### **RESEARCH METHOD**

The method in this research is descriptive-exegetical, in this method the researcher explores the use of the word Grace and other words that refer to these terms in the Bible, namely the Book of Ephesians 2: 8.

This letter is addressed to those who have reached a certain level of maturity,

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<sup>5</sup> Tenney, 2003:392.

especially in spiritual experience, and want to continue to grow in their Christian faith. In Tenney's commentary, Ephesians is said to be the "deliberation of the Bible" because

most of his views can be found in other epistles, while Barclay mentions Ephesians as "the letter of all letters. Apart from the special nature and content of his writings, Barclay also taking into account the opinion of several other figures such as John Knox, John Calvin, and Coleridge who assessed how special this letter is, Barclay agrees with Tenney, that the epistle of Ephesus is more aimed at the churches in general.

Meanwhile in the Complete Guide to Bible Understanding, the Epistle to the Ephesians is referred to as a circular addressed to groups of congregations in the area which is now the western part of Turkey, of which Ephesus itself is the most important city, it is even mentioned in "seven the church" (Rev. 1.11).

The church group referred to in the Epistle of Ephesians is dominated by Christians who are not Jews, and they even tend to look down on fellow Christians of Jewish descent.

Meanwhile, the city of Ephesus itself is a city that has a long history, as an important and busy port city. A flourishing commercial and prosperous city Ephesus was a city of political and security importance. Paul visited and lived here. At the end of his visit to Ephesus, the development of Christianity that rejected

syncretism continued to face resistance from the established religious side: the worship of the Greek gods. Meanwhile Boehlke provides an overview of the challenges of the church in the first century, especially the churches that were within the scope of Greek and Roman culture which had to face a culture that was polytheistic as well as having to face Greek philosophical ideas. Even Christians in the first century had to face various accusations and slander, for example being disloyal to the state, practicing rituals by drinking blood and flesh. Finally, the congregation was challenged to show their faith and clarify their confession of faith in the midst of the various challenges it faced.

Meanwhile, as a new congregation, they also faced various problems that originated from within the congregation itself, so it is not surprising that the Ephesians experienced such complex struggles.

When observing the existence of the churches in Ephesus at that time and comparing it with the existence of churches today, especially churches in big cities, we get the similarities in the struggles they experienced. Both churches and denominations have struggled because of differences between one another. One example, the emergence of the ecumenical movement in the twentieth century is a hope

and a dream of unity among different denominations.

In the end, however, the ecumenical movement was unsuccessful as it was considered a new form of denomination. Stedman stated in his writing entitled *Body Life*, thus:

"The hope and dream of house in the modern ecumenical movement we have today, and to bring about a truly ecumenical- that is, universal-church. Some have become so devoted to this ideal that have been labeled" ecumeniacs, "while other designfully suggest that the problem with the church is that is passing through is "ecumenopause"

One book on the struggle in a church is sufficient to show that struggles of an internal nature occur in churches as described by Halverstadt.

Study the book *Managing Church Conflict*, by Hugh F. Halverstadt. This book: written after 23 years of experience training church leaders in managing conflict in the church. In depth he discusses various problems in the church, and contributes various thoughts on how a church leader should respond to such situations.

The Apostle Paul as a missionary pioneer and church planter stated directly that friction among believers can occur. Because it is unrealistic to pretend that there is no difference between them. There is no

group in the world that has so many differences and is so heterogeneous as the church, which consists of various ethnicities and nations, social levels, education, economic issues and so on. Different perspectives, world views and personalities, as well as gifts occur in the church which is called the "Body of Christ".

In the Thomson Topical Chain Reference (English) the main theme is obtained, the unity of the church, especially between Jewish and Gentile believers is indicated by the repetition of certain words and phrases, such as:

(1) The word "together" (Eph. 1:10), means: a. Being made alive together (Et. 2: 5) b. Resurrected together, sit together (Eph. 2: 6) c. Built together (Et 2:22) (2) The word, "one", denotes unity. One new man (Eph. 2:15) b. One body (Eph. 2:18) c. One spirit (Eph. 2: 18) d. One hope (Eph. 4: 4) e. One Lord, One faith, One Baptism, One God and Father of all (Eph. 4: 5,6) According to Fritz Rieneker and Clean Rogers, the word means to unite together from different circumstances both physically, thought, character, worldview, spiritual, to be united in Christ Jesus, to be resurrected or to experience the resurrection with Christ and be put together because of Christ, to have one and the same kingdom in Christ. The book *Managing Gerela's Conflict*, by Hugh F. Halverstadt. This

book was written after 23 years of experience training church leaders in managing conflict in the church. In depth, he discussed various problems in the church, and contributed various thoughts on how a church leader should respond to such situations. Ephesians 2: 11-22 is entitled by the LAI 'United in Christ'. Ephesians 2:11 says, "Remember, therefore, that you - as Gentiles according to the flesh, whom they called uncircumcised people called themselves" circumcision, "that is, outward circumcision that was pursued by human hands." The verse which begins with the conjunction 'therefore' explains the connection with the background for the writing of verse 11 which is Ephesians 2:1-10. This

style of writing of the Apostle Paul is found in other letters. Ephesians 2: 1 -3 describes the life of the Ephesians at the time of Christ who "died" because of their sins. It means that they do not conform or fail to reach the standard of living according to God's righteous standards.

Paul has the intention of explaining the meaning of following the way of this world through verse 3a, which is living in the lust, flesh and obeying the will of the flesh and evil thoughts. Paul further explains this meaning in his letter to Galatians, namely Galatians 5: 19-21. Even Paul insists on his knowledge that he was counted among

them. To obey the ruler of the Sky Kingdom, that is, the Spirit who is now working among the disobedient with the meaning "people or children are those who do not believe and obey the Word of God (cf. Rom. 2: 6; 11:30) , 15.31; 1 pet 2: 8,3: 1, 4.17, lbr. 3:18; 4.6, 11 .31) "Ruler of the Sky Kingdom" here refers to the power of evil over which Satan is the ruler (1 Jn 5:19 , John 12: 31; 14: 30 and 16:11) Some interpreters understand that the meaning of "air" is an atmosphere above this world which is the governing authority of Satan. This only shows that they are not from the earth and do not have things of a nature. natural. (cf. Eph. 6:12, Col. 1:13, 1 Jn 5:19). Heath mentions that these three verses present three facts about the truth of the 'unbeliever', namely: death, being deceived by the devil and disobedient.

## RESULTS AND DISCUSSION

Chapters 1-3 (Eph. 1: 1-3: 21) begin with an opening paragraph which is one of the most profound passages in the Bible (Eph. 1: 3-14). This beautiful song of redemption is praising because the Father has chosen, appointed and adopted us as His children (Eph. 1: 3-6), because the Son who redeemed us with His blood (Eph. 1: 7-12), and because the Holy Spirit is the seal and guarantee of our inheritance (Eph. 1: 13-14). In this passage Paul emphasizes that in

redemption by grace by faith, God reconciles us to Himself (Eph. 2: 1-10) and to fellow redeemed people (Eph 2: 11-15), and is uniting us in Christ. in one body, which is the church (Eph. 2: 16-22). The purpose of redemption is "to unite in Christ as the Head of all things both in heaven and which on earth. This passage, in various versions of the English translation and the original language, is a part that is not separated or separated from verses 11-15 (unlike those contained in the translation of the LAI, where there is a separation). Where this passage seems to be a climax of the explanation of verses 16-22.

Scholars may look at the various structures and language studies used in chapter 2, although they do not say that this chapter is separated into two (11-15 and 16-22). However, they have the following opinion in viewing this article, namely:

Frank E. Gaebelein: 2: 11-15, Paul here stresses the importance of building up the inner life of believer unto the new living in Christ. Sound doctrine must lead to ethical conduct in the lives of all the groups in the congregational. 2: 16-22, christian conduct must be grounded in and motivated by christian truth. The vitality of doctrinal profession must be demonstrated by

transformed christian conduct.<sup>2</sup>

J.N.D. Kelly:

The previous verses (1-10) Delivering us from sin and death to new life in Christ accepts the main patterns of the Christian life. The explanation of the verses in the first section (1-10) seems mundane, and something common, but now in the following verses (11-15) it talks seriously about reconciling us with others who are being saved.<sup>3</sup>

Thomas D. Lea and Hayne P. Griffiin, Jr: Verses 1-10 are Paul's advice to the Ephesians so that they can live in the right pattern of behavior, based on the correct theological thinking that we are in Christ verses 11-15. That the points of right conduct with other people refer to the correct doctrine.<sup>4</sup>

So that it can be concluded that the context of Ephesians 2 in its existence has two themes, namely the first theme is about how to live righteously / because God has reconciled with us in Christ Jesus (1-10), and the second theme is about doctrine. that underlies us with other people who are

being saved (11-15) and the third theme is United Us in Christ in D in one body, which is the church.<sup>5</sup>

### *Exegesis and Exposition*

Paul begins verse 11 with the use of the conjunction *ga.r* (for), indicating that it has a logical connection with the preceding verses that speak of practical exhortations (1-10), which are then continued with theological statements (11- 15). Which is verses 11-15 which is the second affirmation in the book of Ephesians about theology, after 1: 1-2. Both grammatical structures and vocabulary from 1: 1-2 and 2; 11-15, it is estimated that Paul includes and combines the points of grace that reconcile us from the Lord Jesus Christ to become a new human being within Him by making peace, such as; confession, creed, prayers or hymns in it.<sup>6</sup>

(2: 8) By the grace of Allah / "For the grace of God", in the original language *χαρις* has the meaning: "a special manifestation of the divine presence, grace, good will, mercy."<sup>7</sup> Which in Ephesians 1:

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<sup>2</sup> Frank E. Gaebelein, *The Expositors Bible Comentary Vol 11*, (Grand Rapids: Zondervan Publishing House, 1978) 435, 439.

<sup>3</sup> J.N.D. Kelly, *A Commentary on the Pastoral Epistles*, (Bedford Row: A & C Black Publisher, reprint 1963) 244

<sup>4</sup> Hayne P. Griffiin , Jr.: *1,2 Timothy & Titus (NAC)*

*Vol 34* (Nashville: Broadman press, 1992) 309.

<sup>5</sup> John R.W. Stott P. 185.

<sup>6</sup> T. Taylor, *Exposition of Ephesians*, (Minneapolis: Klock & Klock, Reprint 1980) 276.

<sup>7</sup> Daniel Lukas Lukito kamus bahasa Inggris *Websters Ninth New Collegiate Dictionary*,

2, this word is used as a doxological expression to express a joy that is beyond the present state.<sup>8</sup> Who brings salvation **σωτηριοφ** : bringing salvation (this word in Ephesians 1: 2; 2:11, Luke 2:30; Isa 40: 4; Luke 3: 6; Act 28:28)<sup>9</sup> is used as adjective. Where this word has the nature of causing, making, proposing salvation by the grace of God.

That saves all mankind **πα/σιν** adjective dative masculine plural no degree from **πα/φ** whole; all,<sup>10</sup> already real (**Επεφα,νη** verb indicative aorist passive 3rd person singular **επιφαι,νω** give light; pass.appear, be revealed). "In either case, Paul stated that God's salvation (characterized by his grace)" appeared "at a given time in history (note the aorist tense) for all men indiscriminately: Jews, and Gentile, slave and free. And this word apart from Ephesians 2:11, also appears in two other books, namely in Luke 1; 79 and Acts 27:20, which are commonly used to express the goodness and good deeds of God that we are united in Christ."<sup>11</sup>

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definition Grace a *Veritas Vol 3 no 2*, (Malang: SAAT, 2002) 150-151.

<sup>8</sup> Colin Brown, (ed), *The New International Dictionary of New Testament Theology*, (Grand Rapids: Zondervan Publishing House, 1971) 122

<sup>9</sup> Geoffrey W. Bromiley, *Theological Dictionary of the New Testament: A Bridge in one Volume*, (Grand Rapids: William B. Eerdmans Publishing

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## CONCLUSION

The meaning of the unity of the body of Christ is very clearly God's intention for the churches in this world. And the basis of the unity of the body of Christ is the grace of salvation for all people, who have been saved from sin, not through human effort. And the same spirit is in everyone who has been saved by Jesus Christ. All churches that are founded on the teaching of the words spoken by the Apostles and Prophets and Jesus Christ are the cornerstones. In a united church there are no more differences, both ethnicity, nationality and social status, because all are one in Christ.

The church includes the church building and all its architectural elements are one unit because the whole is used to serve God and to meet Jesus. This unity does not come from the organization or from its worship services, but comes from Christ the Head of the Church. As Barclay said: "Ubi Christus, ibi ecclesia" which means where Christ is, there is the Church. The church will only live and realize its unity, if the Church is aware that its

Company, 1992) 1140.

<sup>10</sup> Termasuk di dalamnya memiliki pengertian *oneness, a totality*. Menurut Hayne P. Griffiths, Jr : the point is that salvation is universally offered to all without exception. *NAC*, 310.

<sup>11</sup> Donald Guthrie, *The Pastoral Epistles* (TNTC: Grand Rapids: Inter-varsity Press, 1998 ) 198.

existence is not to spread one's views, but to become the abode of Christ and the Holy Spirit, and a place where people who love Christ can meet one another in the Spirit. Holy."

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