

"One New Man"
(Ephesians 2:13-15)

Though you were alienated from God's covenant people and the promises, through Christ's atoning death, you have been joined to God's covenant community.

I. Christ Has Brought You Into The Covenant Community By Abolishing the Law.

A. You Were Far Off From God.

1. You were excluded from the Church.
 - a. The Temple service.
 - b. The divine worship.
2. Which excluded you from the covenants of the promise.
3. Which excluded you from the sign and the thing signified.
4. You had neither fellowship with Christ nor God.
5. Which left you hopeless in the world.

B. But Christ Brought You Near by the Blood of His Cross. (***But now in Christ Jesus you who formerly were far off have been brought near by the blood of Christ***)

1. Gentiles are "far off", Jews are "near" (cf. 2:17).
 - a. When the Jews received a proselyte they called it "making him nigh".
 - b. Being far from God included separation from the people of God and God Himself.
 - c. Bringing near includes introduction into the Church and reconciliation with God.
2. Christ's atonement was necessary to bring us near. But why?

C. He Needed to Destroy That Which Separated You From God's People (v. 14). (***For He is our peace, who made both one and destroyed the dividing wall of the fence, that is, the enmity***)

1. It is the enmity which separated them.
 - a. It was the middle wall which was the partition.
 - b. This is graphically illustrated by the temple.
 - (i) There was a partitioning wall in the Temple.
 - (ii) It separated the court of the Gentiles from the inner courts, into which only the Jews might enter.
 - (iii) On it there was an inscription in Greek and Latin 'which forbade any foreigner to go in, under pain of death''.
 - (iv) Paul was accused of bringing a Gentile into that court and was nearly killed.
 - c. The enmity which separated them was their mutual hatred.
 - (i) God desired to separate His people <Deu. 32:8, 9>.

- (ii) To do this, the Lord gave them the ceremonial law.
- (iii) The law was not the enmity, but the cause of it.
- (iv) When they failed to obey it, they were judged.

2. Christ, to destroy the enmity, had to abolish the Law (**v. 15**
"by having nullified the law of the commandments in ordinances
in His flesh)

- a. The Law must be seen in a two-fold sense.
 - (i) First, it is the original covenant of works.
 - (a) Revealed to Adam; essentially positive.
 - (b) Required perfect obedience.
 - (b) Later codified in the **10** commandments; essentially negative because of sin.
 - (ii) Second, the Mosaic law, with its ceremonies, rituals and sacrifices.
 - (a) These foreshadow the Christ to come and His work of redemption.
 - (b) These laws also kept the Gentiles outside, and the Jews pure.
- b. So you see, it is the Law in the broadest sense.
 - (i) Redemption is more than a release from Judaism.
 - (ii) It is reconciliation to God.
- c. This He abolished **in His flesh**, in His mortal body.
 - (i) He abolished the law as a covenant of works.
 - (a) Christ, made under the law [Gal. 4:4], fulfilled all righteousness, and has redeemed you from being under the law.
 - (b) He bore its penalty <2:13, 15, 16; Gal. 3:13>.
 - (c) He did not abolish it by setting it aside.
 - (d) But He satisfied its demands.
 - (e) We are judicially free from it, by the sentence of the Judge.
 - (f) Not by mere pardon, but by justification.
 - (g) Therefore, we are released from the requirements of the moral law to be justified.
 - (h) **He delivered you from its obligation of fulfilling its demands personally as the condition of your justification.**
 - (i) In this sense the regenerate are not under the law <Rom. 6:14>.
 - (j) Salvation is not by works of any kind.
 - (k) Christ has done it all.
 - (l) The abolition of the law as a covenant of works reconciles you to God.
 - (m) You are not under its curse, but it is your code of conduct. It engenders love for Christ.
 - (n) It condemns the unbeliever, and points him to Christ.
 - (ii) And He abolished the Mosaic Ceremonial Law

- (a) By fulfilling the types.
- (b) Once fulfilled, they were no longer necessary.
- (c) This effectively separated Jew and Gentile.
- (d) The abolition of this law removes the wall.

11. In Order that He Might Make Both Into One New Man.
*(In order that in Himself He might make the two into one new man,
 thus establishing peace)*

A. He Made the Two into One New Creation.

1. It is a work of recreation.
 - a. Again it is effected by union with Christ, "in Christ".
 - b. In Christ, you are made a new creation.
 - c. You need no longer become a Jew, for both become something new and greater, a new kind of thing.
 - d. In Christ 'neither is circumcision anything, nor uncircumcision, but a new creation" [Gal. 6:15].
2. You are grafted into the olive tree <Rom. 11:16-18>.
 - a. The Church is the continuation of the OT covenant community with the addition of the Gentiles.
 - b. You partake of the rich root of the tree with them.
 - c. We are one body with Christ as the Head.
3. You were strangers and aliens, but no longer (2:19)
4. This was God's intention all along.
 - a. God had intended to bring Gentiles into the Church.
 - (i) It is the fulfillment of the prophesy in Gen 9:27
 - (ii) James sees it as fulfillment in Acts 15:16-18.
 - b. There are not two peoples of God, but one.
 - (i) God does not have a separate future for the Jew.
 - (ii) They are included in His present plan.
 - (a) Romans 11:1-2 He has not rejected His people
 - (b) The elect obtained it 11:7.
 - (c) The faithful Jews remain in the tree, the Gentiles are added to them.

B. In Order to Establish Peace.

1. In Christ there is neither Jew nor Gentile.
 - a. The long feud is over.
 - b. There is probably nothing today which approximates the absolute barrier that existed between them.
 - c. Yet now it is abolished in Christ.
2. The Jew's exclusive privileges are abrogated.
 - a. The wall which shut out the nations is broken down.
 - b. There is now one fold and one Shepherd.
 - c. *"For all of you who were baptized into Christ have clothed yourselves with Christ. There is neither Jew nor Greek,*

there is neither slave nor free man, there is neither male nor female; for you are all one in Christ Jesus. And if you belong to Christ, then you are Abraham's offspring, heirs according to promise" (Gal. 3:27-29).

d. Amen. Let us pray.