

L67 | Ephesians | "The Abolished Law" | Eph. 2:11-18

I. Intro/Review:

- Time Past - dead in sins
- Time Past - far off from God
 1. Gentiles in the flesh
 2. Called Uncircumcision
 3. Without Christ (Aliens and Strangers)
 4. No hope
 5. Without God in the world

- But God - quickened
- But Now - in Christ Jesus made nigh by the blood of Christ
 1. He is our peace
 2. Made both one
 - i. Hath broken down the middle wall of partition
 - ii. Having abolished (enmity, law of commandments)
 - iii. Having slain the enmity
 3. For to make in Himself of twain one new man (so making peace)
 4. That He might reconcile both unto God in one body
 5. Came and preached peace
 - i. To you afar off
 - ii. To them that were nigh

- The Reconciling of the World & Reconciled World
 - All concluded in unbelief (have mercy upon all)
 - God in Christ not imputing trespasses against them

- Make peace to make peace

II. Preview:

1. He is Our Peace
 1. Christ Hath
 2. When Hath He?
 3. For to Make
 4. For We Have

III. Sermon:

- Outline
 - Our peace - the peace (no enmity) between Jew and Gentile (circumcision & uncircumcision)
 1. Christ hath
 - 1) Hath made both one - means of peace
 - 2) Hath broken down the middle wall of partition between us - means of making both one

3) Having abolished...the enmity, even the law of commandments contained in ordinances

2. When hath He?

- 1) "by the blood of Christ" (:13)
- 2) "in His flesh" (:15)
- 3) "by the cross" (:16)

3. For to make

- 1) In Himself of twain one new man (so making peace { :14})
- 2) He might reconcile both unto God in one body
- 3) He came and preached peace

4. For we have

- 1) Through Him we both have access by one Spirit unto the Father
- 2) Made in Himself of twain one new man (implication)
- 3) Reconciled both unto God in one body (implication)

**For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us;
{Eph 2:14}**

• **"For He is our peace"**

- Christ is our peace
 - "our" - Gentiles and Israel
 - "peace" - not enmity

• **"who hath made both one"**

- Christ means of being believing Jews and believing Gentiles peace
- "who hath made both one" (Christ hath)
 - Not simply the reconciling of the world - this is God not imputing trespasses
- How has He made both one?

• **"and hath broken down the middle wall of partition between us"**

- What is the middle wall of partition?
 - Between Israel and Gentiles
- "hath broken down the middle wall of partition" (Christ hath)
- When did He break it down?

**Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace;
{Eph 2:15}**

• **"having"** (Christ has)

- **"abolished"** - to render idle, inactivate; to cause a person or thing to have no further efficiency; to deprive of force, influence, power
 - To cause to cease, to pass away, be done away
 - Rom. 3:3 - "without effect"
 - Rom. 3:31 - "make void"
 - Rom. 4:14 - "none effect"
 - Rom. 6:6 - "destroyed"
 - Rom. 7:2 - "loosed"
 - Rom. 7:6 - "delivered"
 - 1 Cor. 1:28 - "nought"
 - 1 Cor. 13:8 - "fail, vanish away"
 - 1 Cor. 13:10 - "done away"
 - 1 Cor. 15:24 - "put down"
 - The Law
 - Rom. 7:2, 6
 - 2 Cor. 3:7, 11, 13, 14
 - **"the enmity"** - the attitude between both
 - **"even the law of commandments contained in ordinances"** - that which produced the enmity
 - Moral Law (decrees) - never destroys the righteousness (Rom. 8, 13)
 - Rom. 7 - holy, just, good
 - Rom. 8 - weak through the flesh
 - Civil Law - (Rom. 13)
 - Ceremonial - access, sacrifices, (Col. 2:16, 20-23)
 - Col. 2:13-15
- When did He abolish the enmity, the law of commandments, thus making both one, and becoming our peace?
 - **"in His flesh"**
 - Our flesh
 - no flesh justified (Rom. 3:20; Gal. 2:16)
 - Infirmity of our flesh (Rom. 6:19)
 - In our flesh dwells no good thing (Rom. 7:25)
 - Fulfilling desires of the flesh and of the mind (Eph. 2:3)
 - Christ Came in the flesh
 - Rom. 1:3 - "according to the flesh"
 - Rom. 9:5, Heb. 5:7
 - In His Flesh

- Rom. 8:3-4 - "likeness of sinful flesh"
 - 2 Cor. 5:16 - Christ after the flesh - know we Him know more (Gal. 5:24)
 - Col. 1:22 - in the body of His flesh through death
 - Heb. 2:14 - partakers of flesh and blood
 - Heb. 12:9 - through the veil, that is to say, his flesh
- Php. 3:3 - no confidence in the flesh
- **Summary** - the oracles that Israel had, the law that Israel had served as an advantage for those exercised by it and for those who did not it became a source of pride and contention with the Gentiles.
 - Whether Jew or Gentile it could not condemn sin in the flesh nor produce righteousness by the flesh.
 - Therefore, in Christ's flesh which in it dwelt everything good by His fulfillment of it and His death manifesting the fulfillment of the law is love Christ condemned sin and becomes the provision of righteousness before God and before one another and as the one man that He is His merit is able to be imputed to us.
 - Therefore, He becomes Lord of both Jew and Gentile and He is our peace

IV. Conclusion: