

5/15/22

Christian, Jew And Gentile

Eph. 2:14-16

The wealth of the believer by the love of God is being declared by Paul. Eph. 1-3

1. The possession of the believer focuses on the transaction of redemption. Eph. 1
2. The position of the believer focuses on the transition of salvation, a beautiful picture of man's reconciliation to God and man! Eph. 2
 - a. Our new position in Christ, alive in the heavenlies, depicts the process of salvation. Eph. 2:1-10
 - 1) His old life. Eph. 2:1-3
 - 2) His new life. Eph. 2:4-10
 - b. Our new relation in Christ, a new man on earth, depicts the product of salvation. Eph. 2:11-22
 - 1) His old citizenship. Eph. 2:11-18
 - 2) His new citizenship. Eph. 2:19-22

The new relation of the Gentiles to God prompted Paul to ask them to never forget their natural position by remembering three things. Eph. 2:11-13

- I. Remember the Jews looked down on them Gentiles. vs. 11
- II. Remember the pitiful lost condition of the Gentiles. vs. 12
- III. Remember their new position as Gentiles. vs. 13

Paul now declared to the Ephesians the results of the new relation regarding Jew and Gentile, which is characterized by three things: Eph. 2:14-16

- I. The peaceful unity between Jew and Gentile. vs. 14
- II. The peaceful tranquility between Jew and Gentile. vs. 15
- III. The peaceful affinity between Jew and Gentile. vs. 16

I. The peaceful unity between Jew and Gentile. vs. 14

- A. The apostle Paul declared Jesus was the common source uniting both Jew and Gentile. vs. 14a-b
 - * "For He Himself is our peace, who has made both one."
1. Paul stated the efficiency of the blood of Jesus. vs. 14a
 - a. The word for "gar" explains, giving the reason for the Gentiles being drawn near to God, who were far off. vs. 13
 - b. The personal pronoun "He" is emphatic, He Himself accomplish the drawing near to God of the Gentiles, no other person.
 - b. The connection is with the "blood of Christ".
 - * The Greek has the article "the blood" and "the Christ", making them interchangeable. Lenski

2. Paul stated that for this reason Jesus Christ is our peace. vs. 14a
 - a. The blood of Jesus and His person are one and inseparable.
 - 1) Blood speaks of His death.
 - 2) The person of Jesus speaks of being alive, the word is, is the indicative present active.
 - b. He is the personification and embodiment of our peace.
 - 1) The root word is “eiro”, to join together, implying something previously broken or separated.
 - 2) The word peace “eirene”, is often used to indicate the tranquil state of a soul assured of salvation by Christ, but not in this context.
3. Paul stated the identity of this peace that unites them as one together by the phrase, “who has made both one.”
 - a. The word “both” refers to the Jews and Gentiles, just as the word “our”.
 - b. The tense is the aorist active, literally, “having made” indicating the accomplish fact.
 - c. Those who were far off from God, the Gentiles and those who were near God, the Jews, were united together in peace by Jesus by being saved. vs. 13

- 1) Having the same Savior that forgave their sins by His blood. Lev. 17:11; Eph. 1:7; Heb. 9:22
 - 2) Jesus was their common mediator!
 - 3) Jesus is called Prince of peace. Is. 9:6
- B.** Paul the apostle illustrated their unity as one by the literal wall in the temple that separated Jews from Gentiles. vs. 14c
- * “and has broken down the middle wall of separation.”
1. The Temple was considered to be the house of God.
 - a. Not in the sense that God lived in it, but that God honored it to be a place for His people to worship Him.
 - b. Solomon built the temple with costly stones, wood and precious metals.
 - c. Nebuchadnezzar destroyed the city and the temple, Ezra and Nehemiah restored the temple and the city walls.
 - d. Herod expanded it and beautified it to a greater height.
 2. The temple was divided into various courts.
 - a. The court of the Holy of Holies.
 - b. The court of the Holy place.
 - c. The court of the priest.
 - d. The court of the Jewish men.
 - e. The court of the Jewish women.
 - f. The court of the Gentiles.

3. A wall about four to five feet high ran through the temple area, separating the court of the Gentiles from the inner court permitted only to the Jews.
 - a. The middle wall of separation, “This wall was like a tremendous city wall that protected the citizens from invasion by outside enemies, a fence that keeps flock within safe from outside marauders.”
Lenski
 - b. An inscription read, “No foreigner may enter within the barricade which surrounds the sanctuary and enclosure Anyone who is caught doing so will have himself to blame for his ensuing death.”
 - c. The wall spoke of the contempt and hatred between the Jews and the Gentiles.
 - d. Paul the apostle was nearly beat to death, when some though he had brought in some Gentiles. Acts 21
4. This wall of prejudice and separation was removed by Jesus.
 - a. The phrase has broken down “lou” means to destroy, remove or annul.
 - b. The tense is the aorist active, having broken down, stating the accomplished fact.
 - c. Both Jew and Gentiles seeing themselves as dead in trespasses and sins and saved

by grace through faith, saw themselves standing on equal ground.

Illustration

Book “The Peace Child”, the child given to the other tribe to live with them to assure they would not attack them and became the source of peace.

Application

1. If you have been born again and are growing, developing and maturing spiritually becoming more like Jesus certain things will be true of you.
 - a. You will not be prejudice towards people for their race, color or nationality, you will see them all as sinners.
 - b. You at the same time understand there are good, ethical and moral unbeliever and those that are not.
 - c. Therefore when a sinner repents and is saved, they regardless of their race, color or nationality become one with you “in Christ”, Jesus being the source of peace between you.
 - * “Therefore, from now on, we regard no one according to the flesh. Even though we have known Christ according to the flesh, yet now we know *Him thus* no longer. Therefore, if anyone *is* in Christ, *he is* a new creation; old things have passed away; behold, all things have become new.” 2Cor. 5:16-17
2. When you are born again it is the objective truth of the word of God that brings about the same conviction

and standards for life, resulting in peace between Christians.

- a. That is not to say there is no room for opinion or choice in each person in areas of conscience, but these are not to deal with outright sin that is always sin.
- b. There will be difference of culture, family tradition or any other thing, but these do not the source of our unity “in Christ” nor the source of the peaceful relation with each other.
- c. The One that binds us united is Jesus, He is our source of peace and are we draw from Him!
 - 1) “and have put on the new *man* who is renewed in knowledge according to the image of Him who created him, where there is neither Greek nor Jew, circumcised nor uncircumcised, barbarian, Scythian, slave *nor* free, but Christ *is* all and in all.” Col. 3:10-11
 - 2) “There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus.” Gal. 3:28

The peaceful unity between Jew and Gentile is Jesus!

II. The peaceful tranquility between Jew and Gentile. vs. 15

- A. The apostle Paul indicated the manner Jesus removed this wall of separation that accomplished this united oneness of Jew and Gentile. vs. 15a-c
 1. Paul pointed out Jesus abolished this wall of separation by His human body. vs. 15a
 - * “having abolished in His flesh the enmity.”
 - a. The phrase having abolished “katargesas”, is in a chiastic arrangement with the previous participle “having broken down”. vs. 14c
 - 1) “Having broken down” balances “having abolished”.
 - 2) “The middle wall of separation” balances “His flesh the enmity”.
 - b. The phrase, having abolished “katargeo”, means to render inoperative, idle or useless, annulled, put out of commission or wiped out.
 - 1) The second gives re-enforcing emphasis to the fact of the first.
 - 2) The tense again is the aorist active, “having abolished” like “having broken down”, stating the accomplished fact.
 - c. The physical body of Jesus was essential for the effective transaction through death on the cross.
 - 1) God became man through the Incarnation.

- 2) Jesus had a literal physical body, like all human being yet without sin, being conceived by the Holy Spirit, Immanuel, God with us. Matt. 1:20-23
- d. This wall of separation was the source of enmity between the Jew and Gentile.
 - 1) This wall caused them to hate each other by the Jews exalting themselves and looking down on the Gentiles, considering them as dogs. Matt. 15:27
 - 2) The word enmity “echthes” means hostility and animosity, emphatic in the Greek, connected to His flesh or body.
- 2. Paul pointed out this wall of separation to be the Law of Moses. vs. 15b-c
 - * “*that is, the law of commandments contained in ordinances.*”
 - a. The two words used are distinct.
 - 1) The word commandments “entole” means an order or ordered rule.
 - 2) The word ordinance “dogma” means the doctrine or decree.
 - b. Some believe Paul is speaking only about the ceremonial law.
 - 1) The laws and statutes of washings, purification, the eating of foods and feasts and Sabbath day, etc
 - 2) Jews exalted the ceremonial law to establish their self-righteousness.

- 3) The Gentiles took great offense to all of these rituals and ceremony.
- c. But Paul has to be speaking also about the moral Law of Moses.
 - 1) This is not to say that the Ten Commandments are not in affect and required by God now.
 - 2) But rather that the law only accuse man of being guilty before God requiring perfection.
 - 3) Jesus came to fulfill the entire law, both ceremonial and moral, as our representative, the Last Adam, for no one can be save by their morality.
 - a) “Do not think that I came to destroy the Law or the Prophets. I did not come to destroy but to fulfill. Matt. 5:17
 - b) “For Christ *is* the end of the law for righteousness to everyone who believes.” Rom. 10:4
- B. The apostle Paul identified this united oneness of Jew and Gentile as something new. vs. 15d-e
 - * “so as to create in Himself one new man *from* the two, *thus* making peace.”
 - 1. Paul pointed out that Jesus brought about from the two races of Jews and Gentiles something distinct from either one. vs. 15d
 - a. Jesus did not make the Gentiles Jews.
 - b. Jesus did not make the Jews Gentiles.

- c. Jesus did not make a combination of Jewish Gentile.
- 2. Paul pointed out Jesus made a new creation, identifying it “one new man.”
 - a. The plan and accomplish goal of Jesus was to create of the two one new man, a Christian.
 - 1) The word created “ktizo”, means to bring into existence, for the purpose of inhabiting.
 - 2) The idea behind it is change and transformation by the new birth.
 - 3) The aorist tense implies the purpose was actually carried out.
- 2. Paul pointed out the irrefutable connection again “in Himself”. vs. 15d
 - a. He is our peace. vs. 14a
 - b. He abolished the enmity in His flesh. vs. 15a
 - c. He created one new man.
 - 1) The word new “kainos”, means new in kind and quality opposed to not just in time.
 - 2) Both Jew and Gentile having same common denominator, Jesus, their Redeemer and Savior.
- 3. Paul confirmed the result of their hostility to each other as cast aside, “thus making peace.” vs. 15e

- a. The word making “peieo”, is present active, it is still affective to affect the hostility of people to one another.
- b. The word peace “eirene” means to bring about a state of tranquility between Jew and Gentiles.
- c. He is our peace. vs. 14a

Illustration

Peter entered Cornelius’ house and Paul disputed circumcision. Acts 10; 15

Application

1. The New Testament is very clear that all men and women are guilty before God, deserve hell and are on the road to hell, unless they repent of their sins.
 - a. “Now we know that whatever the law says, it says to those who are under the law, that every mouth may be stopped, and all the world may become **guilty** before God.” Rom. 3:19
 - b. “for all have **sinned** and **fall** short of the glory of God.” Rom. 3:23
 - c. “For the **wages** of **sin** is death, but the gift of God is eternal life in Christ Jesus our Lord.” Rom. 6:23
2. The ceremonial law cannot make a person righteous nor empowers them to resist sin, it is self-deception.
 - a. “Receive one who is weak in the faith, *but* not to disputes over doubtful things. For one believes he may eat all things, but he who is weak eats *only* vegetables. Let not him who

eats despise him who does not eat, and let not him who does not eat judge him who eats; for God has received him. Who are you to judge another's servant? To his own master he stands or falls. Indeed, he will be made to stand, for God is able to make him stand. One person esteems *one* day above another; another esteems every day *alike*. Let each be fully convinced in his own mind. He who observes the day, observes *it* to the Lord; and he who does not observe the day, to the Lord he does not observe *it*. He who eats, eats to the Lord, for he gives God thanks; and he who does not eat, to the Lord he does not eat, and gives God thanks." Rom. 14:1-6

- b. "And you, being dead in your trespasses and the uncircumcision of your flesh, He has made alive together with Him, having forgiven you all trespasses, having wiped out the handwriting of requirements that was against us, which was contrary to us. And He has taken it out of the way, having nailed it to the cross. Having disarmed principalities and powers, He made a public spectacle of them, triumphing over them in it." Col. 2:13-15
- c. "So let no one judge you in food or in drink, or regarding a festival or a new moon or Sabbaths, which are a shadow of things to come, but the substance is of Christ. Let no one cheat you of your reward, taking delight in *false* humility and worship of angels, intruding into those

things which he has not seen, vainly puffed up by his fleshly mind, and not holding fast to the Head, from whom all the body, nourished and knit together by joints and ligaments, grows with the increase *that is* from God. Therefore, if you died with Christ from the basic principles of the world, why, as *though* living in the world, do you subject yourselves to regulations-- "Do not touch, do not taste, do not handle," which all concern things which perish with the using--according to the commandments and doctrines of men? These things indeed have an appearance of wisdom in self-imposed religion, *false* humility, and neglect of the body, *but are* of no value against the indulgence of the flesh." Col. 2:16-23

- 3. The Law was a prophetic to prepare all humanity for Christ Jesus.
 - a. "Then He said to them, "O foolish ones, and slow of heart to believe in all that the prophets have spoken! "Ought not the Christ to have suffered these things and to enter into His glory?" And beginning at Moses and all the Prophets, He expounded to them in all the Scriptures the things concerning Himself." Lk. 24:25-27
 - b. "Therefore the law was our **tutor** to bring us to Christ, that we might be justified by faith. But after faith has come, we are no longer under a **tutor**." Gal. 3:24-25

- c. Then I said, ‘Behold, I have come-- In the **volume** of the book it is written of Me-- To do Your will, O God.’” Heb. 10:7
- c. “And I fell at his feet to worship him. But he said to me, “See *that you do not do that!* I am your fellow servant, and of your brethren who have the testimony of Jesus. Worship God! For the testimony of Jesus is the **spirit** of **prophecy**.” Rev. 19:10

The peaceful tranquility between Jew and Gentile is by Jesus!

III. The peaceful affinity between Jew and Gentile. vs. 16

- A. The apostle Paul revealed both Jew and Gentile were made right with God in and by this new creation of Christians. vs. 16a
* “and that He might reconcile them both to God.”
- 1. Paul pointed out the effectiveness of the purpose of the Father and the Son.
 - a. The phrase, might reconcile, does not imply any doubt.
 - b. The tense is the aorist active, the fact of it being accomplished and still valid and in affect.
 - c. The word reconcile “apokatallasso”, means to bring back in harmony to and with God the Father.

- 2. Paul pointed out by this reconciliation of both Jew and Gentiles that they had been place back where they belonged.
 - a. In their right relationship with God.
 - b. Indicative of the first table of the law, the vertical relationship.
- B. The apostle Paul revealed both Jew and Gentile as this new creation of Christians were a new community. vs. 16a-b
 - 1. Paul pointed out they comprise one body.
 - * “in one body through the cross.”
 - a. The metaphor of the body “soma” communicated many things.
 - 1) That there are many parts, yet it is one body.
 - 2) That the many parts are different, but distinct.
 - 3) That the many parts complement and need and affect one another.
 - 5) That the individual part is there to serve the other parts of the body.
 - b. The implication being that there is but one head to this body, Christ.
 - 1) The One who is our peace. vs. 14a
 - 2) The One who made both one. vs. 14b
 - 3) The One who broke down the wall of separation. vs. 14c
 - 4) The One who abolished in His flesh the enmity of the Law. vs. 15a-b

- 5) The One who created in Himself one new man, making peace. vs. 15c
- 6) Indicative of the second table of the law, the horizontal relationships with man, the result of our vertical relationship to God.
- c. The body of Christ is His Church.
 - 1) The word is “ekklesia”, it means to call out.
 - 2) The Jews and Gentiles called out of darkness to the kingdom of light.
 - 3) The way is by repentance in the name and person of Jesus.
 - * Eph. 1:22-23; 3:6; 4:4; 5:23
- 2. Paul pointed out it was through the cross of reconciliation ended the hostility between Jews and Gentiles. vs. 16a-b
 - * “through the cross, thereby putting to death the enmity.”
 - a. The cross was and is a symbol of death and shame.
 - b. The cross was where the payment of sin was atoned for, under the wrath of the Father on His Son.
 - c. The cross is responsible for putting to death the hostility between Jew and Gentile and all who come to Christ.
 - * The word enmity is the same as in verse fifteen.

The example of the “Peace Child”, he not only became the source of peace, but broke down all the barriers between the two tribes.

Application

1. The greatest evidence the church can give to the world is the oneness of people that make up the church.
 - a. There being different races.
 - b. There being different economic levels.
 - c. There being different cultures.
 - d. There being children, teens, young and old.
 - * “And I also say to you that you are Peter, and on this rock **I will build My church**, and the gates of Hades shall not prevail against it.”
Matt. 16:18
2. The church body belong to Jesus, not man.
 - a. “Therefore take heed to yourselves and to all the flock, among which the Holy Spirit has made you overseers, to shepherd the **church** of God which He purchased with His own blood.”
Acts 20:28
 - b. “to the intent that now the manifold wisdom of God might be made known by the **church** to the principalities and powers in the heavenly places.” Eph. 3:10
 - c. “to Him *be* glory in the **church** by Christ Jesus to all generations, forever and ever. Amen.”
Eph. 3:21

Illustration

- d. “For the husband is head of the wife, as also Christ is head of the **church**; and He is the Savior of the body.” Eph. 5:23
 - e. “Husbands, love your wives, just as Christ also loved the **church** and gave Himself for her.” Eph. 5:25
 - f. “that He might present her to Himself a glorious **church**, not having spot or wrinkle or any such thing, but that she should be holy and without blemish.” Eph. 5:27
 - g. “This is a great mystery, but I speak concerning Christ and the **church**.” Eph. 5:32
3. All of us need to realize that the cross humbles each of us, knowing Jesus took our place.
- a. The cross is a stumbling block to the Jew and foolishness to the gentile. 1Cor. 1:23
 - b. We are the church, one bread and one body. 1Cor. 10:17
 - c. Jesus said, “other sheep I have which are not of this fold. . .” Jn. 10:16

The peaceful affinity between Jew and Gentile is through the cross of Jesus!

Conclusion

Paul declared to the Ephesians the results of the new relation regarding Jew and Gentile, characterized by three things.

- I. The peaceful unity between Jew and Gentile is Jesus!

- II. The peaceful tranquility between Jew and Gentile is by Jesus!
- III. The peaceful affinity between Jew and Gentile is through the cross of Jesus!