

022 - Reconciled to God In One Body - Ephesians 2:14-16

Call to Worship: Psalm 65:1-2

Scripture Reading: Psalm 65:3-13

Sermon: "Reconciled to God in One Body" Ephesians 2:14-16

Benediction: Colossians 1:21

INTRODUCTION

See part way through v. 15 the purpose statement

-KJV: "for"

-NKJV: "so as"

-ESV: "that he might"

-NASB: "so that"

-NIV: "His purpose was"

This is the Greek word *hina* and it is a statement of purpose: why something was done.

Last week we delighted ourselves in the first part of the purpose statement. We learned from verses 14 and 15 that the Lord Jesus abolished in His own flesh the enmity between Jew and Gentile, the middle wall of separation, made of ordinances, for the purpose of creating in Himself one new man from the two, thus making peace.

Today we approach the other part of the purpose statement. See the first word of v. 16, which is "and." The Lord Jesus, in tearing down the wall made of ordinances, had a two-fold purpose, a double reason for doing so. Last time we considered the first part, which, although wonderful, actually was the lesser part. Today we take up the second part, which is the greater part.

Today we learn that:

When the Lord Jesus Christ abolished the old ordinances that put a wall between Jew and Gentile, making of the two one new man in Him, He did it so as to reconcile them both to God in one body through the cross.

TEXT

Ephesians 2:16 and that He might reconcile them both to God in one body through the cross, thereby putting to death the enmity.

BODY

When the Lord Jesus Christ abolished the old ordinances that put a wall between Jew and Gentile, making of the two one new man in Him, He did it so as to reconcile them both to God in one body through the cross.

- I. He, Our Lord and Savior, Jesus Christ, has done what has been done
 - A. It was passive rather than active, but He has done it
- II. What has been done is that we have been reconciled to God in one body!
 - A. the author has taken the normal word for reconcile and added a prefix to make it “completely reconciled”
 - B. we understand reconciliation because we have this in daily life (explain)
 - C. one necessary element in the reconciliation process is that the offended party, who is angry at the one who has wronged him, must somehow be made not to be angry; he must be made pleased again, with the one who has so badly displeased him; in the old way of speaking, he must be made propitious again; whatever it is that makes him cease to be angry, and be happy again with the offender, is called a propitiation
 - D. to see how this reconciliation has been accomplished, then, we look to the doctrine of propitiation; we have done some work together in the past understanding the doctrine of propitiation; it serve us well here; our word comes from the Latin *propitiatorium*; in the NT, this is the Greek word *hilasterion*
 1. Hebrews 2:17
 - a) He was made like His brethren, that He might be a merciful and faithful High Priest in things to God, to make propitiation for the sins of the people
 - (1) KJV: reconciliation
 - (2) NIV: atonement
 - (3) NIV footnote: that he might turn aside God’s wrath
 2. Romans 3
 - a) 9b we have previously charged both Jews and Greeks that they are all under sin
 - b) 10-18 shows this in numerous quotations from Psalms, Ecclesiastes, and Isaiah
 - c) this leaves us with at least three problems, three causes for us to be estranged from God, for His part
 - (1) we are enslaved to sin; under the dominion of the devil
 - (2) we are guilty, deserving His judgment and wrath
 - (3) we are filthy, detestable to Him
 - d) 19-24 he then talks about righteousness and justification, which is not exactly our subject this morning
 - e) 25 whom God set forth a propitiation by His blood
 - (1) NIV: a sacrifice of atonement
 - (2) NIV footnote: the one who would turn aside his wrath
 - (3) we don’t normally think about shed blood making us happy
 - (a) apology
 - (b) gifts as a gesture
 - (c) change to where you don’t do that anymore

- (4) that is because we live in such an enlightened culture, influenced so much by the Lord Jesus' teachings on forgiving others
- (5) but we do have this understanding in our minds, the idea of propitiation by shedding of blood
 - (a) person has done something criminal; we are not happy with the authorities until that person is caught
 - (b) govt official has done something negligent or unconstitutional; we are not happy with administration until that person is fired; preferably tried for crimes, convicted, and punished

3. Hebrews 9

- a) read verses 1-3, explain
 - b) read verse 4, explain
 - (1) jar of manna
 - (2) Aaron's staff that budded
 - (3) stone tablets of the covenant
 - c) 5 "mercy seat" NIV: "atonement cover"
 - (1) remember from our studies of the tabernacle, the OT Hebrew word was *kapporeth*, which means "covering"
 - (2) in the LXX, it was translated *hilasterion*, propitiation
 - (3) here in Hebrews the word is *hilasterion*, propitiation
 - (4) in the Latin Vulgate, the word was *propitiatorium*
 - (5) in Luther's Greek bible, he made it *gnadenstuhl* meaning "grace seat" or "mercy seat"
 - (6) Tyndale followed Luther, and so we got "mercy seat" in English
 - (7) but the bible does not really say, "mercy seat." it really says, *hilasterion*, meaning propitiation
 - d) 6-12
 - (1) Christ is the High Priest who makes the propitiation
 - (2) He is the covering of the ark, where the propitiation is made
 - (3) His own blood is the propitiation
4. So, then, the Lord Jesus Christ, in shedding His blood on the cross, has made propitiation for us; He Himself being the propitiation
- a) by His blood He has redeemed us out of bondage, so God no longer looks on us as servants of the enemy
 - b) by His blood He has taken the punishment for our sin, so God no longer looks on us as guilty sinner deserving wrath
 - c) by His blood He has cleansed us from the filth of sin, so God no longer finds us detestable

E. God, then, is propitious for us, so, for God's part, there is reconciliation

III. APPLICATION:

- A. Understand that reconciliation must go both ways; in this place the apostle is writing only of Christ reconciling us to God as to making God reconciled to us. Be reconciled to God!
 - 1. 2 Corinthians 5:17-21 Therefore, if anyone is in Christ, he is a new creation; old things have passed away; behold, all things have become new. (18) Now all things are of God, who has reconciled us to Himself through Jesus Christ, and has given us the ministry of reconciliation, (19) that is, that God was in Christ reconciling the world to Himself, not imputing their trespasses to them, and has committed to us the word of reconciliation. (20) Now then, we are ambassadors for Christ, as though God were pleading through us: we implore you on Christ's behalf, be reconciled to God. (21) For He made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him.
- B. Live understanding that for the believer in Jesus Christ, God is reconciled to you as you are in Jesus Christ; He loves you as He loves His own Son, the Lord Jesus; your sins are covered by the blood of the Lord Jesus Christ
- C. Let nothing succeed in making you be at enmity with your fellow believers in Jesus Christ; you are one new man, reconciled to God as one new man in Christ Jesus

CONCLUSION

When the Lord Jesus Christ abolished the old ordinances that put a wall between Jew and Gentile, making of the two one new man in Him, He did it so as to reconcile them both to God in one body through the cross.

Colossians 1:19-23 For it pleased the Father that in Him all the fullness should dwell, (20) and by Him to reconcile all things to Himself, by Him, whether things on earth or things in heaven, having made peace through the blood of His cross. (21) And you, who once were alienated and enemies in your mind by wicked works, yet now He has reconciled (22) in the body of His flesh through death, to present you holy, and blameless, and above reproach in His sight-- (23) if indeed you continue in the faith, grounded and steadfast, and are not moved away from the hope of the gospel which you heard

Hebrews 2:17 Therefore, in all things He had to be made like His brethren, that He might be a merciful and faithful High Priest in things pertaining to God, to make propitiation for the sins of the people.

consider what is is to be in need of reconciliation

that He might reconcile them both to God in one body through the cross

The Jewish sinner

He knows the word of God; it is read to him every sabbath day

Adam, Noah, Abraham, Moses, David, Solomon, Daniel

Rahab, Ruth, Deborah, Hannah, Abigail, Esther

History, Law, Psalms, Prophets

But He does not know the One who is both the author and the subject of all these sacred writings

He has the sign of circumcision

He has the temple worship
He observes the holy days God ordained for Israel
-He spreads the blood of the passover lamb over his door
He is of the nation of Israel
He knows the covenant God made with Abraham and his seed
Yet, for all these advantages, still he is an enemy of God

If this Jewish sinner is so estranged from God, then consider how much more the Gentile sinner
He thinks the gods are Zeus, Hermes, Artemis, and many others
He lives in a city filled with idols

Colossians 1:19-23 For it pleased the Father that in Him all the fullness should dwell, (20) and by Him to reconcile all things to Himself, by Him, whether things on earth or things in heaven, having made peace through the blood of His cross. (21) And you, who once were alienated and enemies in your mind by wicked works, yet now He has reconciled (22) in the body of His flesh through death, to present you holy, and blameless, and above reproach in His sight-- (23) if indeed you continue in the faith, grounded and steadfast, and are not moved away from the hope of the gospel which you heard, which was preached to every creature under heaven, of which I, Paul, became a minister.

reconcile

Zechariah 1:3

Calvin:

We have been brought back into favor with God.

Poole:

another end of Christ's abolishing the ceremonial law, viz. that he might reconcile both Jew and Gentile (all the elect together) unto God: and in this respect especially he is our peace.

Gill:

This is another end of the abrogation of the ceremonial law: the Jews had run up a long score against the ceremonial law, as well as against the moral law; and Christ by fulfilling it for them, and thereby abrogating it, reconciled them; and the Gentiles could not be reconciled together with them, without the abrogation of it: and this reconciliation of them is made to God, who was the person offended; and who yet first set on foot a reconciliation, in which his glory is greatly concerned; and reconciliation with others depends upon reconciliation with him:

Henry:

There is an enmity between God and sinners, whether Jews and Gentiles; and Christ came to slay that enmity, and to reconcile them both to God, Eph_2:16. Sin breeds a quarrel between God and men. Christ came to take up the quarrel, and to bring it to an end, by reconciling both Jew and Gentile, now collected and gathered into one body, to a provoked and an offended God

Hodge:

to effect peace and union between parties previously at variance

that he might reconcile the two, united in one body, unto God, by means of the cross, having thereby slain the enmity. The end effected was reconciliation with God; the subjects of this reconciliation are the church, the one body into which Jews and Gentiles are merged

When Christ is said to reconcile men to God, the meaning is that he propitiated God, satisfied the demands of his justice, and thus rendered it possible that he might be just and yet justify the ungodly. This is plain, because the reconciliation is always said to be effected by the death, the blood, the cross of Christ; and the proximate design of a sacrifice is to propitiate God, and not to convert the offerer or him for whom the offering is made. What in one place is expressed by saying Christ reconciled us to God, is in another place expressed by saying, he was a propitiation, or made propitiation for our sins.

Bayne:

Four things necessary; two on God's part, two on man's

1. the matter kindling God's anger must be slaked
 - 1.1. that which taketh away sin, and so anger against sin, is Christ crucified
2. God's favour must be procured in the offending person
 - 2.1. that for which God doth . . . become a Father to us, is the looking on his Son offered a savour of rest
3. The enmity of our nature must be abolished
 - 3.1. That Spirit which killeth our enmity, healeth our poisoned natures; all is given us through Christ crucified
4. Our love must be regained to him
 - 4.1. this Spirit which doth circumcise the heart to love God

JRY: Why, then, does 2 Cor 5:20 say, "be reconciled to God"

Poole:

he hath purchased a reconciliation for them. But yet, till they have received Christ as their Lord and Saviour, they are not actually recovered to God by him. God does by men, as great princes do by such as they are at enmity with; he sends his ministers to them, who are his ambassadors; and as all ambassadors

represent the person of him whose ambassadors they are, and speak in his name, and as in his stead, persuading to peace; so these speak as in Christ's name, and in God's stead; their business is to beseech men to be reconciled unto God, to lay down their arms, and to accept of the terms of the gospel for peace and reconciliation.

Barnes:

He is to be reconciled to God. He is to give up his opposition. He is to submit to the terms of mercy. All the change in the case is to be in him, for God cannot change. God has removed all the obstacles to reconciliation which existed on his part. He has done all that he will do, all that needed to be done, in order to render reconciliation easy as possible. And now it remains that man should lay aside his hostility, abandon his sins, embrace the terms of mercy, and become in fact reconciled to God.

Calvin:

It is to be observed, that Paul is here addressing himself to believers. He declares, that he brings to them every day this embassy. Christ therefore, did not suffer, merely that he might once expiate our sins, nor was the gospel appointed merely with a view to the pardon of those sins which we committed previously to baptism, but that, as we daily sin, so we might, also, by a daily remission, be received by God into his favor.

Gill:

you, who are new creatures, for whom Christ has died, and peace is made; you, the members of the church at Corinth, who upon a profession of faith have been taken into such a relation; be ye reconciled to all the dispensations of divine Providence towards you; let your wills bow, and be resigned to his, since he is the God of peace to you; and as you are reconciled by Christ as a priest, be reconciled to him as your King, and your God; to all his ordinances and appointments; to all the orders and laws of his house; conform in all things to his will and pleasure, which we, as his ambassadors, in his name and stead, have made known unto you. You ought to be all obedience to him, and never dispute anything he says or orders.

in one body

Hodge:

Christ created the two into one new man, and as thus united in one body, he reconciled both unto God.

Bayne:

Though some think that this body is to be understood of Christ his personal body, they are mistaken, for it hath reference to one man, and is the same with Eph 3:6, Eph 4:4, and Col 3:15.

Whosoever comes to salvation, and tastes the fruit of his favour, must first be in this body, Eph 5:23

For though we by nature are traitors, and the vengeance of God is in part on us, and hanging over us, yet when we come into union with Christ, the Son of his good pleasure, and with the multitudes of his beloved ones in Christ, all our defaults are covered, and anger ceasing, the good will of God is inclined to us, his righteous, the head, shining through every member, as the righteousness of it now in him.

Poole:

either both people united as one mystical body, or rather this one body here, is the body of Christ offered up to God as the means of reconciliation, Col_1:22.

Gill:

by which "body" is meant, the human body of Christ, which the Father prepared for him, and he assumed, and that in order to make reconciliation for his people; and is said to be "one" body, because it was in one and the same body, which he reconciled both Jews and Gentiles unto God, and in or by one sacrifice of that body; reconciliation being so effectually made by it that there is no need of a reiteration: or the sense is, he reconciled them into "one body"; into one mystical body, the church, of which he is head; and this he did "by the cross", that is, by his blood shed on the cross, or by his suffering the death of the cross; which shows that reconciliation is made in a way of satisfaction to the law and justice of God, by Christ's bearing the penalty of the law, and suffering the strokes of justice on the cross; and expresses the efficacy of his blood and sacrifice, and the greatness of his condescension and love:

through the cross

Bayne:

meaning Himself crucified

Calvin:

The word cross is added, to point out the propitiatory sacrifice. Sin is the cause of enmity between God and us; and, until it is removed, we shall not be restored to the Divine favor. It has been blotted out by the death of Christ, in which he offered himself to the Father as an expiatory victim.

thereby putting to death the enmity

Calvin:

There is another reason, indeed, why the cross is mentioned here, as it is through the cross that all ceremonies have been abolished. Accordingly, he adds, slaying the enmity thereby. These words, which unquestionably relate to the cross, may admit of two senses, — either that Christ, by his death, has turned away from us the Father's anger, or that, having redeemed both Jews and Gentiles, he has brought them back into one

flock. The latter appears to be the more probable interpretation, as it agrees with a former clause, abolishing in his flesh the enmity.

Trapp:

sin, that great makebate (mischief-maker), that sets God at odds with his own creature.

Poole:

the enmity between God and man, by the expiation of sin, the cause of it. Of this enmity the ceremonial law was a witness, Col_2:14, as well as a sign of that between Jew and Gentile.

Gill:

the ceremonial law, as before; and the slaying it is the same with abolishing it; unless the enmity between God and man is meant, which was slain by removing the cause of it, sin; and which laid a foundation for the slaying of it in the hearts of his people in regeneration, when sin is made odious to them, and they are reconciled to God's way of salvation; hence being slain in both senses, peace with God can never be broken.

Geneva:

For he destroyed death by death, and fastened it as it were to the cross.

Henry:

He, being slain or sacrificed, slew the enmity that there was between God and poor sinners.