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MINISTRIES

“The following is a direct script of a teaching that is intended to be presented via video, incorporating relevant text, slides, media, and graphics to assist in illustration, thus facilitating the presentation of the material. In some places, this may cause the written material to not flow or sound rather awkward in some places. In addition, there may be grammatical errors that are often not acceptable in literary work. We encourage the viewing of the video teachings to complement the written teaching you see below.”

The Pauline Paradox Series – Part 5: Ephesians

Welcome to Part 5 of the Pauline Paradox series; in this teaching, we will be covering the book of Ephesians. We expect that there may be two types of persons interested in watching this teaching.

The first type might be one who does not understand or agree that those in the faith should be observing the Torah, or the whole Law of God. To those that fall in this group, we strongly recommend that you start at the beginning of the Pauline Paradox Series, as there is a lot of foundational material included in prior parts of this series that we will be using in this teaching on Ephesians.

The second type of person watching this teaching might be one who already understands that we are to be observing the Torah, but still wants to be able to better understand and explain the difficult words of Paul. To those in this group, we still recommend beginning at the start of the [Pauline Paradox Series](#), however, we do not consider it to be absolutely necessary.

At a minimum, it is also recommended that the teachings [The Lost Sheep](#) and [What is the Gospel](#) have been watched, as that material is critical in order to effectively understand Ephesians 2.

You may also find that we move rather quickly in this teaching as there is so much to cover. As a result, we will not be dwelling too long on any of the points or material. Because of that, you might find value in watching the teaching more than once to better absorb and test the presentation.

The goal of the Pauline Paradox Series is to call the whole Body of the Messiah back to the whole Word of God, this is what we believe the ministry of Yeshua (Jesus) was all about, apart from his death and resurrection.

To do this effectively, we feel that showing how Paul’s letters are consistent with the same message of the Messiah is very important.

Because we intend on only covering verses that appear to challenge Torah observance in the faith, we will be focused on covering Ephesians 2...specifically Ephesians 2, verses 14 and 15:

Ephesians 2:14-15

For he himself is our peace, who has made us both one and has broken down in his flesh the dividing wall of hostility by abolishing the law of commandments expressed in ordinances, that he might create in himself one new man in place of the two, so making peace

Some understandably argue that Paul is saying that God's Law was a dividing wall between Jews and Gentiles. Meaning this, since some of the commandments contained in God's Law set believers apart from the world, Yeshua abolished them so that Jews and Gentiles can be united. But does that interpretation make any sense? We offer three points to demonstrate that it does not.

First, aren't Christians—both Jews and Gentiles—supposed to be set apart (holy) and different from the world? Doesn't Peter instruct believers to "be holy in all your conduct," appealing to the Torah as the basis for this command (1 Peter 1:15-16)? Doesn't Paul say that God "chose us in him before the foundation of the world, that we should be holy and blameless" in Ephesians 1:4? God's Law is the standard for these calls to holiness throughout the New Testament. This isn't a division between Jewish and Gentile believers; it's division between believers and the world. Nevertheless, God's standard of holiness cannot be abolished if believers are to be holy. In other words, if you abolish the law, you abolish holiness as well. Big problem...

Second, if Ephesians 2:14-15 is saying that Yeshua abolished God's Law, then it contradicts Yeshua's own words: "Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them" (Matthew 5:17). So, if we accept the traditional interpretation, then we have Paul directly contradicting Yeshua. Everything we have covered in this teaching series shows that Paul agreed with the Messiah's teachings, so any interpretation that causes Paul to contradict Yeshua is unacceptable.

Third, God's Law contains nothing that creates a dividing wall between Jewish and Gentile believers. The promise of Abraham always contained the inclusion of Gentiles (Genesis 12:3). Israel's obedience to God's Laws was to show the Gentiles how good and wise the commandments are (Deuteronomy 4:6-8). Throughout all the Torah, the strangers who choose to follow the God of Israel are specifically called to obey the same commandments given to native Israelites (Exodus 12:19; 20:10; Leviticus 16:29; Numbers 9:14; 15:15; Deuteronomy 16:11, 14). With the same law for all, there can be no cause for division between the Jewish and Gentile believers.

While we will go into these points in more depth later in this teaching, it should be reasonably evident that what was abolished in Ephesians 2:14-15 cannot be referring to God's Law. What, then, was the "law of commandments expressed in ordinances" that presented a barrier between Jews and Gentiles? What exactly needed to be abolished?

We should first consider that Ephesians is a letter. Letters are never intended to focus on one sentence, or even two, but allow the context of the whole letter to bring understanding to each and every sentence.

As it is often said, context is everything.

So let's start in chapter 1.

Ephesians 1:1-10

Paul, an apostle of Christ Jesus [Messiah Yeshua], by the will of God,

To the saints who are in Ephesus, and are faithful in Christ Jesus [Messiah Yeshua]:

Grace to you and peace from God our Father and the Lord Jesus Christ [Messiah Yeshua].

Blessed be the God and Father of our Lord Jesus Christ [Messiah Yeshua], who has blessed us in Christ with every spiritual blessing in the heavenly places, even as he chose us in him before the foundation of the world, that we should be holy and blameless before him. In love he predestined us for adoption to himself as sons through Jesus Christ [Messiah Yeshua], according to the purpose of his will, to the praise of his glorious grace, with which he has blessed us in the Beloved. In him we have redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace, which he lavished upon us, in all wisdom and insight making known to us the mystery of his will, according to his purpose, which he set forth in Christ as a plan for the fullness of time, to unite all things in him, things in heaven and things on earth.

Here Paul speaks of God's plan from the beginning, to adopt us as sons through Messiah Yeshua. Through this plan, we have redemption and forgiveness according to YHWH's grace. In verses 9-10, Paul calls this the "*mystery of his will*" and it extends to all people in the faith, of all time.

Ephesians 1:11-14

In him we have obtained an inheritance, having been predestined according to the purpose of him who works all things according to the counsel of his will, so that we who were the first to hope in Christ might be to the praise of his glory. In him you also, when you heard the word of truth, the gospel of your salvation, and believed in him, were sealed with the promised Holy Spirit, who is the guarantee of our inheritance until we acquire possession of it, to the praise of his glory.

Through this adoption, we are promised an inheritance. This promise has not yet been fulfilled, and we are still eagerly waiting for it.

Ephesians 1:15-23

For this reason, because I have heard of your faith in the Lord Jesus [Yeshua] and your love toward all the saints, I do not cease to give thanks for you, remembering you in my prayers, that the God of our Lord Jesus Christ [Messiah Yeshua], the Father of glory, may give you the Spirit of wisdom and of revelation in the knowledge of him, having the eyes of your hearts enlightened, that you may know what is the hope to which he has called you, what are the riches of his glorious inheritance in the saints, and what is the immeasurable greatness of his power toward us who believe, according to the working of his great might that he worked in Christ when he raised him from the dead and seated him at his right hand in the heavenly places, far above all rule and authority and power and dominion, and above every name that is named, not only in this age but also in the one to come. And he put all things under his feet and gave him as head over all things to the church, which is his body, the fullness of him who fills all in all.

Continuing on to Ephesians 2.

Ephesians 2:1-3

And you were dead in the trespasses and sins in which you once walked, following the course of this world, following the prince of the power of the air, the spirit that is now at work in the sons of disobedience—among whom we all once lived in the passions of our flesh, carrying out the desires of the body and the mind, and were by nature children of wrath, like the rest of mankind.

Please note, Paul makes mention that the Ephesians were once dead in their sins. They walked and followed after the adversary like the rest of the world. He specifically calls those in such a condition the “sons of disobedience.”

Sin and disobedience are defined as breaking the law of God.

1 John 3:4

Everyone who makes a practice of sinning also practices lawlessness; sin is lawlessness.

So, here’s our point: if Paul is referencing sin and disobedience, which is the breaking of the law of God, it follows that there still must be a law of God to break.

Continuing on...

Ephesians 2:4-10

But God, being rich in mercy, because of the great love with which he loved us, even when we were dead in our trespasses, made us alive together with Christ—**by grace you have been saved**—and raised us up with him and seated us with him in the heavenly places in Christ Jesus [Messiah Yeshua], so that in the coming ages he might show the immeasurable riches of his grace in kindness toward us in Christ Jesus [Messiah Yeshua]. **For by grace you have been saved through faith.** And this is not your own doing; it is the gift of God, not a result of works, so that no one may boast. For we are his workmanship, created in Christ Jesus [Messiah Yeshua] for good works, which God prepared beforehand, that we should walk in them.

Paul states we are saved by grace, not by works. But, in verse 10, he makes mention that we were created for doing works. Thus, we do good works not for our salvation, but because of our salvation.

God prepared these good works beforehand, that we should walk in them. But, what are these good works that we are to walk in that were created so long ago?

Well, the Bible defines that for us.

Deuteronomy 8:6

So you shall **keep the commandments** of the LORD [YHWH] your God by walking in his ways and by fearing him.

Deuteronomy 13:4

You shall walk after the LORD [YHWH] your God and fear him and **keep his commandments** and obey his voice, and you shall serve him and hold fast to him.

Deuteronomy 28:9

The LORD [YHWH] will establish you as a people **holy to himself, as he has sworn to you**, if you keep the commandments of the LORD [YHWH] your God and walk in his ways.

“...holy to himself, as he has sworn to us...**if** we keep the commandments and walk in his ways.”

Do you recall Paul stating something similar in Ephesians chapter 1? Let’s look at verse 4.

Ephesians 1:4

...even as he **chose us in him before the foundation of the world**, that we should be **holy and blameless** before him.

Paul is referencing Deuteronomy 28:9 in Ephesians 1:4 and Ephesians 2:10.

Here are some other verses that define walking in the good works created long ago:

Deuteronomy 30:16; Joshua 22:5; Judges 2:17; 1 Kings 2:3; 1 Kings 3:14; 1 Kings 6:12; 1 Kings 8:58; 1 Kings 11:38; 2 Kings 23:3; 2 Chronicles 17:4; 2 Chronicles 34:31.

We encourage you to look at these verses and test them out for yourself.

This understanding is everywhere in the Bible.

In Ephesians 1:4, Paul states that we were chosen before the foundation of the world to be holy and blameless...meaning, this has been the plan all the way from the beginning of time. In chapter 2 verse 10, we learn that these good works were created for us beforehand.

Being holy and blameless, and walking in the good works established from the beginning are not just concepts from the Old Testament that Paul is referencing. Such has always been true, and always will be true.

Luke 1:6

And they were both righteous before God, **walking blamelessly in all the commandments and statutes of the Lord.**

2 John 1:6

And this is love, that **we walk according to his commandments**; this is the commandment, just **as you have heard from the beginning**, so that you should walk in it.

Let's summarize what we have read so far in Ephesians:

- 1) It is God's plan from the beginning that we were to be adopted as sons through Messiah Yeshua, called the "*mystery of His will.*"
- 2) Yeshua was also the mechanism used to extend redemption and forgiveness through YHWH's grace, which makes this adoption possible.
- 3) As adopted sons, we are promised an inheritance that is still due to us.
- 4) The Ephesians once followed the adversary which resulted in their disobedience, but now follow our Messiah, and have entered into this plan.
- 5) Like us, the Ephesians are saved by grace, not works.
- 6) As adopted sons because of this extended grace, we follow good works that were established from beginning. We are to walk in these ways which have always been defined as the commandments of God.

After Paul says all of that, verses 14-15 seem to state that the commandments of God are abolished, and to some, this is an absolute fact.

So, let's continue.

Ephesians 2:11-13

Therefore remember that at **one time** you Gentiles in the flesh, called “the uncircumcision” by what is called the circumcision, which is made in the flesh by hands—**remember that you were at that time separated from Christ, alienated from the commonwealth of Israel and strangers to the covenants of promise**, having no hope and without God in the world. **But now** in Christ Jesus [Messiah Yeshua] you who once were far off have been brought near by the blood of Christ.

This is where we really need to start asking questions to understand the first century Hebraic context.

Who were the “*circumcision*” and “*uncircumcision*” found in verse 11?

The “circumcision” was often referred to as the Jews in the first century. The unbelieving Gentiles were often called the “uncircumcision.”

Why is this important?

It helps to understand the first-century historical context when reading passages like this. In the first century, certain sects of Judaism taught that Gentiles could not be “saved” and made part of God’s people unless they “became Jewish” through ritual conversion. This was a long process that included getting circumcised. Thus, “circumcision” referred not only to the surgical removal of the foreskin, but also to having a “Jewish status” in the minds of many first-century Jews. Likewise, “uncircumcision” refers to having a “Gentile status.” With that in mind, we can understand Paul’s statement as such:

Ephesians 2:11

Therefore remember that at **one time** you Gentiles in the flesh, called “the uncircumcision [Gentile status]” by what is called the circumcision [Jewish status], which is made in the flesh by hands—

So, if a Gentile wanted to become part of the family of God, the false teachers taught that the Gentile believer must get circumcised as a Jewish proselyte in order to be saved and included among God’s people. We see this false doctrine also expressed in Acts 15:

Acts 15:1

But some men came down from Judea and were teaching the brothers, “Unless you are circumcised according to the custom of Moses, you cannot be saved.”

Essentially, the false teachers believed that the only way Gentiles could be “saved” was to “become Jewish” through ritual conversion. As Messianic theologian Tim Hegg explains:

[T]he term “circumcision” is used as a shorthand way of describing proselytism—that rabbinic ceremony by which a Gentile person would be given the status of being a Jew and therefore qualify to have a place in the world to come [m.Sanhedrin 10.1]. Given this understanding, one is in a far better position to understand why Paul speaks so strongly against circumcision (Gal 5:2-3). He is not arguing against the biblical commandments, as is seen by the fact that he has Timothy circumcised (Acts 16:1f). In Galatians, Paul is using “circumcision” to mean “to become a proselyte,” that is, to accept the idea that “becoming a Jew” would secure a place in the world to come.

-Tim Hegg, Why We Keep Torah: Ten Persistent Questions (Tacoma, WA: TorahResource,

2009), p. 129

This controversy sparked what has come to be called the Jerusalem Council, in which the apostles ruled that Gentiles and Jews are “saved” in the same way—by grace through faith in the Messiah (Acts 15:7-11).

False teachers had infiltrated the churches, such as Galatia, Ephesus, and Corinth, and were teaching that one’s salvation and inclusion among God’s people depended on whether or not they had a Jewish status. And the only way for a Gentile to “become Jewish” was to submit to the false teachers’ formula for ritual conversion—a process that involved circumcision, among other things.

Furthermore, in order to maintain one’s status as a member of the covenant community, one must abide by certain “works of the law” as defined by the false teachers. The false teachers essentially taught that one gains their salvation and acceptance from God, not on the basis of faith in Messiah, but on the basis of one’s “Jewish status,” which is defined by men and obtained and maintained by human effort.

This teaching is a complete distortion and abuse of God’s law that was never intended to justify anyone. It is also completely contrary to the gospel message, which declares that one is saved and accepted by God on the basis of grace through faith in Messiah. It’s the Messiah’s work on the cross, not our own work, which saves us.

This all relates to Ephesians 2:11-13 in a very important way.

Ephesians 2:11-13

Therefore remember that at **one time** you Gentiles in the flesh, called “the uncircumcision” by what is called the circumcision [the Jews], which is made in the flesh by hands—**remember that you were at that time separated from Christ, alienated from the commonwealth of Israel and strangers to the covenants of promise**, having no hope and without God in the world. **But now** in Christ Jesus [Messiah Yeshua] you who once were far off have been brought near by the blood of Christ.

Paul is saying that they as Gentiles were at one time separated from Christ and one of the big reasons for this separation was the alienating manmade expectation that they must become Jews. In the first century, a Gentile became a Jew through a certain false formula that ended with circumcision. Once they completed this manmade process, they were then welcomed as part of God’s people. That’s why Christ had to break down that dividing wall of hostility and abolish those manmade rules. We will discuss that more once we cover Ephesians 2:14-16 later in this teaching.

For now, as it relates to verses 11-13, Paul’s point is that the Gentiles have been received into the community of Israel DESPITE being “uncircumcised.” In other words, even though Judaism rejected the Gentiles because of their “uncircumcision,” God has not. They are received into the community of Israel by virtue of their faith in the Messiah. They do not need to get circumcised before being received into the community of Israel.

Circumcision as a matter of obedience to the command is not the concern here and presumably would come later as an expression of obedience. See our teaching “[Acts 15: Legalism or Obedience](#)” for more information.

But again, Paul's main point here is that the Gentiles have been received into the community of Israel DESPITE being "uncircumcised."

How do we know this?

Paul goes on to say that in verse 12 that at "*one time*," they were "*separated from Christ, alienated from the commonwealth of Israel and strangers to the covenants of promise.*"

So according to Paul, they were at one time not "*citizens of the commonwealth of Israel*" but now they are "*citizens of the commonwealth of Israel.*" More importantly, while the Ephesians were of the uncircumcision, they were strangers of the covenants (which is plural by the way) of promise. While the Ephesians were of the uncircumcision, they were not part of any of God's covenants!

Did that change?

Yes it did.

Ephesians 2:13

But now in Christ Jesus [Messiah Yeshua] you who once were far off have been brought near by the blood of Christ.

Now the believing Gentiles are brought "*near*," being "*citizens of the commonwealth of Israel.*"

This is far different than how much of Christianity understands this.

To state that the Gentiles became "*citizens of the commonwealth of Israel*" and part of the "*covenants of promise*" is a completely foreign concept to most modern doctrines in Christianity.

Most in mainstream Christianity would not consider themselves to be citizens of Israel.

Yet, Paul says it right here in Ephesians 2.

Also, pay particular note to the language of "*having once been far off, but now having been brought near.*"

That is prophetic language specific to the lost tribes of the House of Israel having become "*far off*," and were prophetically destined to someday become "*brought near.*" If you have watched our teachings "*The Lost Sheep*" and "*What is the Gospel*" as recommended in the beginning of this teaching, then you'll understand this powerful connection.

Many Christians will teach that Gentiles have replaced Israel, either forever, or temporarily. However, this is not what Paul just taught.

It is believed that Christ came to abolish something called Judaism, and start a new religion called Christianity.

Again, this is not what Paul just taught.

Read it again...the Gentiles were once "*alienated from the commonwealth of Israel, but are now fellow*

citizens.”

God’s people never changed.

It is those that are in covenant with God that are God’s people.

For more on that, we would recommend the teachings “[What Was the Mixed Multitude](#)” and “[What is New About the New Covenant?](#)”

Israel has always had a purpose.

Israel was always intended to be a light to the nations.

Isaiah 49:6

...I will make you as a **light for the nations**, that my salvation may reach to the end of the earth.

Isaiah 60:3

And **nations shall come to your light**, and kings to the brightness of your rising.

But, what is “*light?*” We need to define Biblical metaphors using the Bible.

Our Messiah also talked about light:

Matthew 5:14-16

You are the **light of the world**. A city set on a hill cannot be hidden. Nor do people light a lamp and put it under a basket, but on a stand, and it gives light to all in the house. In the same way, **let your light shine before others**, so that they may see your **good works** and give glory to your Father who is in heaven.

Again, what is “*light?*” Our Messiah stated that the light is metaphorically the “*good works.*”

More specifically, good works is obedience to the Law of God, and the law of God is light...at least, that is what the Bible says.

Proverbs 6:23 (NKJV)

For the commandment is a lamp, And the law a light; Reproofs of instruction are the way of life,

Isaiah 8:20 (NKJV)

To the law and to the testimony! If they do not speak according to this word, it is because there is no light in them.

So then, what does it mean that Israel is to be a light for the nations?

Israel is intended to send out the Law of God to the nations.

What is the word for “*nations*” in the Hebrew language?

It is *goyim*...Goyim means Gentiles in Hebrew.

The Greek word for Gentiles is *ethnos*. A few hundred years before our Messiah, when the Old Testament was translated into Greek from the Hebrew, the Hebrew word *goyim* was translated into the Greek word *ethnos*, which again, means *gentiles*.

The job of Israel was always to bring the Law of God to the Gentiles. Israel was to be a light to the nations.

Sadly though, that did not happen. Our Messiah had to show up and re-teach the Jews the purpose of Israel.

The first century leadership of the Jews messed up.

The Jews made the process for the Gentiles to come into the light (the Law of God) so difficult, that it was a barrier.

The Jews and Gentiles did not get along. The Jews were oppressive to the Gentiles.

The Jews created a wall, a wall of hostility. The law of God was rendered powerless through the doctrines of the first century Jewish leadership.

They were separated, alienated from the commonwealth of Israel because MEN said you aren't allowed in unless you had Jewish status first (become the circumcision via ritual conversion).

As mentioned earlier, in Acts 15:1 the false teachers taught that the Gentile believers must get circumcised in order to be saved and included among God's people.

Acts 15:1

But some men came down from Judea and were teaching the brothers, "Unless you are circumcised according to the custom of Moses, you cannot be saved."

The Pharisees had a bad habit of making traditions that violated the Word of God. For example, our Messiah said to the Pharisees:

Mark 7:8-9

"You leave the commandment of God and hold to the tradition of men." And he said to them, "You have a fine way of rejecting the commandment of God in order to establish your tradition!"

Because the Jews were so hostile to Gentiles, few Gentiles even wanted to understand the Law of God, or the Torah. And when Gentiles were so brave as to approach the mainstream leadership of the Jews in the first century, they made the process unnecessarily complicated.

This, in effect, rendered the law of God powerless with the Gentiles. Remember that as we continue in Ephesians.

Another example of this can be found in Acts chapter 10. In this chapter, Peter was shown a vision that he should not consider it unlawful to associate with Gentiles:

Acts 10:28

And he said to them, "You yourselves know how unlawful it is for a Jew to associate with or

to visit anyone of another nation, but God has shown me that I should not call any person common or unclean.

The reason that Peter thought it was unlawful was not because of the Law of God, but because the Pharisees taught such in their oral law and traditions. Peter mistakenly believed and followed the Pharisees teachings on this matter. For more on this, we would recommend our teaching [Acts 10: Peter's Vision](#).

The Jewish leadership effectively put up a spiritual wall between Jew and Gentile. Also remember that as we continue in Ephesians.

Not only did Jewish leadership put up a spiritual wall between Jew and Gentile, they actually put up a literal wall as well in the temple courts.

In the first century, there existed a wall, called the “middle wall of separation” that separated the Jews from converted Gentiles in the temple court.

It was a physical wall that literally separated Jew and Gentiles.

So, Jew and Gentile were literally and spiritually separated because of the actions of first-century Jewish leadership.

This leads us into the next section of verses, the two verses often quoted to show that the Law of God is supposedly abolished.

And here is where the mess happens.

Ephesians 2:14-15

For he himself is our peace, who has made us both one and has broken down in his flesh the dividing wall of hostility **by abolishing the law of commandments expressed in ordinances**, that he might create in himself one new man in place of the two, so making peace, and might reconcile us both to God in one body through the cross, thereby killing the hostility.

Perhaps you noticed verse 15. In the English, verse 15 appears to state very clearly that our Messiah came to abolish the law of commandments expressed in ordinances. Thus, the dividing wall of hostility is in effect the law of God, which is why the Messiah supposedly had a need to abolish the Law of God.

This is how many Christians typically understand this verse. We cannot fault them for that, because that is how the verse was translated in English.

We just went over several verses showing that the purpose of Israel was to bring the Law of God to the nations, meaning the Gentiles.

However, Paul, in Ephesians 2, seems to be suggesting that the Law of God was a wall of hostility between Jew and Gentiles, and thus our Messiah had to abolish the law of God to make peace, and bring Jew and Gentile together.

How in the world can it be the purpose of Israel to bring the Gentiles the Law of God, yet the Law of God be the problem between Jews and Gentiles?

That makes no sense whatsoever.

...and, it is also not true...

Our Messiah did not come to abolish the law of God even though Ephesians 2:15 seems to state that our Messiah did come to abolish the law of God.

How do we know?

Our Messiah told us:

Matthew 5:17 (NKJV)

Do not think that I came to destroy the Law or the Prophets...

That is rather clear, and apparently completely contradictory to Ephesians 2 where it says:

by abolishing the law of commandments expressed in the ordinances

Even Paul said that the law of God was not abolished:

Romans 3:31

Do we then overthrow the law by this faith? By no means! On the contrary, we uphold the law.

Romans 7:22

For I delight in the law of God, in my inner being

Romans 7:25

Thanks be to God through Jesus Christ [Messiah Yeshua] our Lord! So then, I myself serve the law of God with my mind, but with my flesh I serve the law of sin.

And John said the same:

1 John 5:2-3

By this we know that we love the children of God, when we love God and obey his commandments. For this is the love of God, that we keep his commandments. And his commandments are not burdensome.

1 John 2:3-6

And by this we know that we have come to **know him, if we keep his commandments.** Whoever says "**I know him**" **but does not keep his commandments is a liar**, and the **truth** is not in him, but whoever keeps his word, in him truly the love of God is perfected. By this we may know that we are in him: whoever says he abides in him ought to walk in the same way in which he walked.

As we just saw, the way in which we are to walk is defined as the commandments of God. So, we simply have to examine what commandments our Messiah kept.

What happens to those that our Messiah does not know?

Matthew 7:23

And then will I declare to them, 'I never knew you; depart from me, you workers of lawlessness.'

So how do we make sense of verse 15 then, since it seems to clearly state that the law of God is abolished?

Well, to be fair...verse 15 was a difficult verse to translate...especially if one is not applying the context of the first century culture.

Ephesians 2:14-16

For he himself is our peace, who has made us both one and has broken down in his flesh the dividing wall of hostility by **abolishing (katargeō) the law of commandments expressed in ordinances**, that he might create in himself one new man in place of the two, so making peace, and might reconcile us both to God in one body through the cross, thereby killing the hostility.

So as we covered earlier, if it was not the Law of God that was abolished, then what was the “law of commandments expressed in ordinances” that presented a barrier between Jews and Gentiles? What exactly needed to be abolished?

To find the answer, we need to dig deeper into the original language. Scholar Tim Hegg explains:

*What is most important for us to recognize is how Paul describes the realm or place in which “the law of commandments” existed. It is “in ordinances.” But what is important to recognize is the Greek word Paul uses here. It is the Greek word dogma, and here, in the plural. What is significant about this word is that **it is never used in the Septuagint to describe any of God’s commandments, judgments, statutes, or laws as revealed in the written Torah.** Rather, in the Lxx, dogma is always used to describe man-made laws, such as the edicts of a king or court (e.g. Esther 4:8; 9:1; Daniel 6:12)*

-Tim Hegg, Commentary on Ephesians (Tacoma, WA: TorahResource) p. 147

In the New Testament, the word *dogma* is used twice to refer to Caesar’s decrees (Luke 2:1, Acts 17:7) and once to refer to the apostolic decree established at the Jerusalem council (Acts 16:4). In Colossians 2:14, which we cover in another teaching, *dogmasin* (decrees) is used to refer to the punishment of the Law decreed upon sinners. Throughout both the Septuagint and New Testament, the word *dogma* is used almost every time “to denote man-made decrees.” The only exception is Colossians 2:14, where God decreed the punishment of the Law upon sinners. *Dogma* is “never used to describe the commandments of God in the Torah.”

Scholar J.K. McKee gives some additional insight:

*I would propose that a more correct translation of Ephesians 2:15b, *ton nomon tōn entolōn en dogmasin*, especially per the context of the dogmas of the dividing wall, would be: “the religious Law of commandments in dogmas.” *Nomos* is rendered as “law,” but clarified with an italic “religious,” as it would be more akin to man-made religious law than Biblical law [...] This law would be more akin to what is described in the opening words of Mishnah tractate Pirkei Avot: “make a fence around the Torah” (m.Avot 1:1).*

J.K. McKee, *The New Testament Validates Torah: Does the New Testament Really Do Away With the Law?* (Richardson, TX: Messianic Apologetics, 2012. Kindle Edition.), p. 162

Based on Paul's usage of the word *dogma*, we can conclude that the dividing wall was not God's Law but man-made laws. These man-made laws were established by Jewish religious leaders specifically to exclude Gentiles, like we see in Acts 10. Peter was shown a vision that was intended to teach him that he must not consider it unlawful to associate with Gentiles: "[And he said to them, 'You yourselves know how unlawful it is for a Jew to associate with or to visit anyone of another nation, but God has shown me that I should not call any person common or unclean.'](#)" (Acts 10:28) But nothing in God's Law forbids Jews from associating with Gentiles. This was a first-century man-made law that divided Jewish and Gentile believers. Man-made laws such as this were against the very intention of the Gospel message and the Torah. These man-made laws that excluded Gentile believers from the covenants of promise are what Yeshua abolished (Colossians 2:15). He broke down this dividing wall "[in his flesh](#)," meaning that it is in his death that the promise made to Abraham to bless all nations is realized and the hostility between Jew and Gentile is overcome, creating one new man.

Messiah brought Jew and Gentile together. This was the promise of the Gospel ever since the call of Abraham. In order to fully accomplish this goal, man-made laws that excluded Gentiles from full fellowship with the covenant community needed to be abolished. Messiah Yeshua did abolish those man-made laws and empowered his disciples to "[make disciples of all the nations](#)" (Matthew 28:19-20), welcoming Gentiles as full members of the household of God (Ephesians 2:19). That is the message of Ephesians 2:14-15.

The law of God was not hostile to the Gentiles. That would be absurd, would it not? The Law of God is not hostile to those who come into the faith. Read Psalm 119 for example.

The "[law of commandments expressed in ordinances](#)" were these man-made standards of imposing ritual conversion onto the Gentiles to "[turn them into Jews](#)" before receiving them as members of Israel. That is why it's called a dividing wall of hostility. Yeshua's resurrection proved who he was and proved what he taught, contrary to the prevailing doctrines and opinions of the Jews in the first century. This also proved that circumcision, while still an important commandment, was not required for salvation. In this way, Christ abolished the manmade regulations that incorrectly used commandments in the Law of God, such as circumcision.

Also, as we saw evidenced in Acts 15, the Gentiles were filled with the Spirit despite not having gone through the typical ritualistic conversion often prescribed in the first century. The Gentiles could then be received into the family of God without having them submit to manmade ritual conversion. The Gentiles do not need to become Jews to be received into the community of Israel. Jews and Gentiles coexist together as one new man in Christ.

The Messiah came to bring Jew and Gentile together. That was an established purpose of our Messiah's coming. Not the only purpose mind you, but a purpose in his coming nonetheless. Again, please consider the teachings "[The Lost Sheep](#)" and "[What is the Gospel?](#)" related to this particular purpose of our Messiah's coming.

Our Messiah abolished the hostility between Jew and Gentile, he did not abolish the Law of God.

The hostility between Jew and Gentile was rendering powerless the law of God for the Gentiles, defeating the purpose of Israel, which was to bring the law as a light to the Gentiles.

The Gentiles were to not be strangers or aliens and subject to the hostility of the Jews, but citizens of the commonwealth of Israel. They were to be made one together.

Ephesians 2:17-22

And he came and preached peace to you who were far off and peace to those who were near. For through him we both have access in one Spirit to the Father. So then you are no longer strangers and aliens, but you are fellow citizens with the saints and members of the household of God, built on the foundation of the apostles and prophets, Christ Jesus [Messiah Yeshua] himself being the cornerstone, in whom the whole structure, being joined together, grows into a holy temple in the Lord. In him you also are being built together into a dwelling place for God by the Spirit.

So in conclusion, Ephesians 2:14-15 does not state that the Messiah abolished the law of God. It simply states that man-made laws created by Jewish leadership for the Gentiles were abolished. Through this, our Messiah came, bringing Jew and Gentile together, abolishing the hostility, and enabling Israel to finally fulfill her purpose in being a light to the nations by sending out the Law of God, or Torah, to the Gentiles.

We hope that this teaching has blessed you, and remember, continue to test everything.

Shalom

For more on this and other teachings, please visit us at www.testeverything.net

Shalom, and may Yahweh bless you in walking in the whole Word of God.

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