

Eph 2.11-13 Gentile Inclusion in the Unified New Creation

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[0 : 00] Please take your copies of the Word of God and turn to the book of Ephesians. Continuing in our series in the book of Ephesians, we are on chapter 2.

Have you ever been in conversation with somebody and explaining the gospel to them and they respond in a way saying something along the lines of that they're too sinful for God to save them.

That they're too far off. They're too far from God in order to be saved. What exactly is God's way of reconciliation? And furthermore, can somebody be too far off from God to be brought near?

In chapter 2 of the book of Ephesians, we see God's way of reconciliation in the covenant of grace. Verses 1 to 10, which we've already looked at, shows us a before and after picture of a spiritual renovation.

It's a before and after picture of deliverance from the old life and death to new life in Christ. And this is indicative of the saving grace of God. Towards those who have been purposed, purchased, and claimed by God.

[1 : 27] Which is what we saw in Ephesians chapter 1. So it's the covenant of grace according to the covenant of redemption. Now in chapter 2, verses 1 to 3, it speaks of human failure and the misery of sin.

And then in verses 4 to 6, it speaks of divine intervention illustrating God's almighty power. And then in 8 to 10, it speaks of the saving grace of God in new creation.

And now we're moving on to the second larger section, which is verses 11 to 22. And in verses 11 to 22, it speaks about transforming unity. About God's ultimate cosmic purpose being realized through the blood of Christ.

So we'll read Ephesians chapter 2. We'll read the whole chapter. And you he made alive, who were dead in trespasses and sins, in which you once walked according to the chorus of this world, according to the prince of the power of the air, the spirit who now works in the sons of disobedience, among whom also we all once conducted ourselves in the lusts of our flesh, fulfilling the desires of the flesh and of the mind.

And were by nature children of wrath, just as the others. But God, who is rich in mercy, because of his great love with which he loved us, even when we were dead in trespasses, made us alive together with Christ.

[3 : 05] By grace you have been saved. And raised us up together and made us sit together in the heavenly places in Christ Jesus. That in the ages to come, he might show the exceeding riches of his grace and his kindness toward us in Christ Jesus.

For by grace you have been saved through faith. And that is not of yourselves. It is the gift of God, not of works, lest anyone should boast. For we are his workmanship, created in Christ Jesus for good works, which God prepared beforehand that we should walk in them.

Therefore, remember that you, once Gentiles in the flesh, who are called uncircumcision by what is called the circumcision made in the flesh by hands, that at that time you were without Christ, being aliens from the commonwealth of Israel and strangers from the covenants of promise, having no hope and without God in the world.

But now, in Christ Jesus, you who once were far off have been brought near by the blood of Christ. For he himself is our peace, who has made both one and has broken down the middle wall of separation, having abolished in his flesh the enmity, that is, the law of commandments contained in ordinances, so as to create in himself one new man from the two, thus making peace, and that he might reconcile them both to God in one body through the cross, thereby putting to death the enmity.

And he came and preached peace to you who were far off and to those who were near. For through him we both have access, by one Spirit, to the Father.

[4 : 59] Now, therefore, you are no longer strangers and foreigners, but fellow citizens with the saints and members of the household of God, having been built on the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone, in whom the whole building, being fitted together, grows into a holy temple of the Lord, in whom you also are being built together for a dwelling place of God in the Spirit.

Lord, we thank you for your word. We thank you for the time we have this morning to sit under your word. Pray and ask that you would bless the preaching of your word. I pray that you would attend the proclamation of your word by your Spirit, and that you would be at work through it.

We pray this in Jesus' name. Amen. So in Ephesians, chapter 2, our text for today will be verses 11 to 13.

It's on Gentile inclusion and the unified new creation. So again, the verses in 11 to 13, we see that the covenant of grace blessings enjoyed by Gentile believers are more fully appreciated when pronounced against their former condition.

So in the text, we will examine three things in particular. First is who you were. Second, who you were not. The third is who you are now.

[6 : 34] Who you were, who you were not, and who you are now. So the before and after picture of new life in Christ is further pronounced by contrasting their present condition in the covenant of grace against their former condition as foreigners to the church and being far off from God.

So first, who you were. Our text tells us Gentiles in the flesh. And we start off, you'll notice, by saying remember. Therefore, remember that you once Gentiles in the flesh.

He says to remember, to call to mind, to recall their former conditions. Being once Gentiles in the flesh, that is, pagan. And therein lies both the evils and the deprivations of being Gentiles in the flesh.

So first of all, the evils of being Gentiles in the flesh. That is, pagan and not worshipping God. Now, all people, all mankind, are created by God and are God's creatures.

So therefore, by very fact of the creature to create a relationship, all men ought to worship God. Furthermore, the first commandment tells us that we are to worship God and to worship God alone.

[7 : 51] Gentiles in the flesh, being pagans, do not worship God. However, we were created by God and we were created to worship God.

And so God created us to worship Him. So we were created to worship. So we were created with a need or a desire to worship. And when God is not the object of our worship, then mankind seeks what He is to worship.

So mankind is seeking something in order to be the object of His worship. We are created to worship. And if you are not worshipping God, then you are worshipping something else.

In Augustine's book, Confessions, if you're unfamiliar with it, Confessions is really an autobiography, and it's written in the form of a prayer. So it's worded, addressing God in the form of a prayer, but it's his autobiography, and it's rich with undertones of the theology behind what is going on in his life as he explains his autobiography.

In the first portion of his Confessions, he wrote, Yet man, as part of thy creation, desires to praise thee, thou movest us to delight in praising thee.

[9 : 11] For thou hast formed us for thyself, and our hearts are restless till they find rest in thee. Gentiles in the flesh, not worshipping God.

Gentiles in the flesh also, having a carnal way of flesh, in the flesh, following the desires of the flesh, following lustful living.

So Gentiles in the flesh, not worshipping God, carnal way of life, and it also uses the word uncircumcision. You might think, well, what does that mean? What did it mean to the text?

What does it mean today? What's the significance of it? So, when the reference is used in our text to the uncircumcision, it was a term of scorn and reproach.

So when we hear that today, that the term uncircumcision being a term of scorn and reproach, we might not necessarily understand, well, why? Why was that a term of scorn? Why was that a term of reproach?

[10 : 14] Now, in the old covenant, circumcision was the sign of the covenant made with Abraham. So, uncircumcision meant estrangement from the covenant people and from God.

So there's greater meaning behind it. Gentiles in the flesh, evils of not worshipping God, carnal way of life, and the scorn and reproach of being estranged from the covenant people and from God, and also Gentiles in the flesh being their deprivations.

Our text says, you were at that time, and there's some things that are listed, without Christ. Without Christ means having no union with Christ.

It also says, you were at that time, alienated from the commonwealth of Israel. We'll unpack that further later on. But essentially, no society with the saints.

Also, strangers from the covenants of promise. No citizenship. Also, and the greatest injury, is without God.

[11 : 26] No saving knowledge of God. God, not being estranged from the covenant people of God. They had no saving knowledge of God. They had no faith. They were unsaved, so they had no hope.

So the deprivations of Gentiles in the flesh, is that you were at that time, they had no union, no society with saints, no citizenship, no faith, and no hope.

Now, believers, remember, recollect, call to mind, you yourselves, were once Gentiles in the flesh, and far off from God by your sin.

Now, calling this to mind, directs our focus, to the exceeding greatness of God's almighty power, to us who believe. The marvelous grace of God, in making dead sinners, alive in Christ.

The amazing grace, that saved a wretch like me. all men, all of mankind, all men, in the state of nature, or in the state of sin, asserts autonomy from divine lordship.

[12 : 35] They're not worshipping God, they are worshipping their own wills, instead of God, and are dead in sin, are without Christ, and suffer the misery of sin. Now, if you remember, from chapter 2, verses 1 to 3, the misery of sin, involves original sin, or sin nature, being descendants of Adam, as our federal head.

We inherit, by very birth, a sin nature. We are born sinners. Why do we sin? Because we're sinners. Also, the multitude of sin, not just, one sin, is enough to condemn, but we don't just commit one sin.

We commit actual sin, upon sin, upon sin. Sons of disobedience. And then, the gravity of sin. The wages of sin is death. Death, condemnation, and the wrath.

By nature, children of wrath. Suffering the misery of sin. Now, back to the Ephesians. The Ephesians, were primarily, Gentiles.

Okay? Now, the Jews, dismissed Gentiles, as, the uncircumcised, being excluded, or alienated, from God's covenant people.

[13 : 51] Now, if you remember, our text is on Gentile inclusion. And the Jews, dismissed the Gentiles, as, being excluded, from God's covenant people.

Now, this is just not a matter, of who they were. It's not just that they were, Gentiles. But it is also a matter of, who they, were not. So second, who you were not, by being aliens, and strangers.

Now, if any of you are familiar, with, vinyl cafe, this might be familiar, but there's a vinyl cafe story, of Dave and Morley, where their, their seven year old, son, Sam, starts to think, that he's able to, predict the future.

So he tells all of his friends, that he thinks he's psycho. And as, he believes that he can, predict the future, he makes a list of things, that is going to happen, in that day.

And the, the last thing on that list, is aliens. And, he, he rushes out to the store, and grabs a copy, of the local newspaper, to see what, what's occurring.

[14 : 56] And the, the headline of that paper, says that the, the US campaign, ends to stop, all illegal aliens. So he thought, his prediction, had come true. Now, what I'm, what I'm getting at, is sometimes, there's a different meaning, or there's, there's greater depth, to the meaning, of a word that's used.

Now, he had a completely, different understanding, of the word. And I'm sure, that when we see, aliens, from the commonwealth, of Israel, nobody's thinking, extraterrestrials. However, we don't want to miss, the meaning of the word.

We don't want to miss, the significance, behind the word. So in verse 12, it says, and again, of who you were not, says, being aliens, from the commonwealth, of Israel.

So, what is the meaning, behind aliens, and what is the significance, of being aliens, from the commonwealth, of Israel? So, what is Israel?

That's a big question. That's a big question, that different people, will answer, in different ways. But to ask, a number of rhetorical questions, which, we should answer, as we proceed.

[16 : 05] But, what is Israel? Has Israel, been dissolved? Has Israel, been paused, waiting to be reinstated? Has Israel, been replaced?

Who is Israel? Is the church, separate from Israel? Has the church, replaced Israel? Or is, the church, Israel? Now, it's important, to understand, the specific context, of the text, where it's being read, for example, any reference, to Israel, in the Old Testament, or a reference, to Israel, in the New Testament.

But, the question remains the same, what is Israel? The word Israel, is used in our text. What does it mean? What is Israel? So, verse 12, continues, it says, being aliens, from the commonwealth, of Israel, and continues, by saying, strangers, from the covenants, of promise.

Again, the context, of who you were not. Strangers, of the covenants, of promise. Covenant, it's another big word. What does that word mean? What are covenants, and how do they work?

Now, I'm sure, all of us here, have been let down, in some way, or another, by somebody, who has committed, to be somewhere, and doesn't show up, or they've committed, to help with something, but when the time, comes closer, they renege, on their commitment.

[17 : 24] There are, there are different, levels, of commitment, that can be made. There's an old story, about a chicken, and a pig, that got together, and committed, to providing breakfast, and the chicken said, well, I'll provide the eggs, and you can provide the bacon.

The pig said, wait a minute, these are different, levels of commitment. Yours is commitment, mine is, is an actual sacrifice. So there are different, levels of commitment. Where does covenant, fall into it?

The different ways, of articulating, what a covenant is, there's saying yes, saying yes, to do something, and letting your yes, be yes, following through, with saying yes. There's giving your word, I give my word, that I will do this.

Or there's, making a promise, I promise, to do this, and that can perhaps, even be subdivided, into pinky promises, and scouts honor. There's also, making a guarantee.

The most solemn form, of a commitment, is a covenant. And what exactly, is a covenant? A covenant, is a guaranteed commitment, with promises, and sanctions.

[18 : 34] There's a relationship, defined by an oath, bound commitment. Examples of this, are marriage, and church membership. Now there is, a movement, in scripture, a movement, or flow, of the covenants.

And a covenant, in scripture, a covenant relationship, with God, is a divinely, sanctioned, guaranteed commitment.

So let's quickly, look at the flow, of covenants, and understanding, who the Gentiles, were not, as strangers, from the covenants, of promise, being aliens, from the commonwealth, of Israel.

First, and this is not, chronological order, as you work, through scripture, but the collective, whole, of what scripture says, to understand, covenant keeping God.

First we have, the covenant of redemption. This is the stuff, of what we see, in chapter one, of Ephesians. The covenant of redemption, is a pre-temporal, which that word means, before the foundation, of the world, and eternity.

[19 : 48] Is it, is an eternal, or pre-temporal, commitment, between the father, and the son, and the work, of the triune God, with the father, purposing redemption, the son, is the mediator, between God, and man, accomplishing redemption, and the spirit of God, applying the work, of redemption.

This was determined, agreed upon, guaranteed, committed to, before the foundation, of the world, and eternity. Next, you have the covenant, of works. This is something, that is beyond, Adam's condition, by nature.

Adam was created, Adam was alive, and then, covenant of works. Adam, was called, to dominion, and to, do this and live.

Now that phrase, do this and live, you see it continually, progressing, through scripture. We'll come back, to that in a second. But in terms of, calling this, God, making this agreement, with Adam, to, with dominion, and, do this and live, why do we call this, a covenant?

Because when we look, in Genesis, it doesn't say, the word covenant. So there's, there's really two aspects, to this. First of them, is the, just because a specific word, isn't in a text, doesn't mean the concept, isn't contained within it.

[21 : 04] For example, the trinity. You will not find, the word trinity, but the concept, is there, within it. Second of all, the analogy of scripture. Sacred scripture, interprets scripture.

So using, all of scripture, to be able to, better understand, a certain aspect of it. Now, Genesis 1 to 3, when was it written? Was it written, when Adam was alive?

Was it written for Adam? No, it was written after Adam. So it wasn't written for Adam, for his understanding, of what was going on. It was written for us, and for our understanding, in harmony, with the whole of scripture.

Now, as you read through scripture, when you come to Hosea 6, 7, this is interesting, you notice, that in Hosea 6, 7, it refers to that, which what Adam, transgressed, against God, was a covenant.

It's called a covenant, that Adam transgressed, the covenant, in Hosea 6, 7. So, this covenant of works, we see it, this do this and live, we see it echoed, throughout scripture, do this and live, do this and live, do this and live, and then, in the New Testament, we see it, as a means of, righteousness, do this and live, and then, we also see, Christ is questioned, how must I, inherit, eternal life, is do this and live, so do this and live, is law, believing, is gospel, we'll come back to that, but this, do this and live, this inheriting, eternal life, this was not fulfilled, by Adam, so Adam, is not the fulfillment, of God's, promises, promises, so we see this echo, throughout scripture, and Eden, as we see this echo, from Eden, throughout scripture, we see, we could use a term, eschatological, which means, last things, so Eden, as an eschatological, glimpse, means that Eden, gives us a glimpse, of last things, and Eden, is a garden, sanctuary, as a garden, sanctuary, is temporal,

[23 : 10] Eden, Eden is earthly, and Eden, is unstable, however, Eden has a glimpse, of last things, revelations 22, we see the, last things, sanctuary, and in revelation 22, the last things, sanctuary, is eternal, it is heavenly, and it is unshakable, so then, next, we see in Genesis, 3:16, the first promise, of the covenant, of grace, this first promise, this covenant, of grace, are the things, of Ephesians 2, Ephesians 1, we see the covenant, of redemption, Ephesians 2, we see the covenant, of grace, so, Genesis 3, 15, is the first promise, of the covenant, of grace, and the components, of that promise, we see echoed, through scripture, and as it's echoed, it gathers, greater detail, or it is revealed, by farther steps, one of those components, which I'll draw, your specific attention to, is the seed, the seed, of the woman, so remember, in Genesis 3, 15, a part of that gospel promise, is when he said, the seed of the woman, will crush, the head of the serpent, so remember that seed, just as one example, but all those components, you'll see echo, through scripture, being revealed, by farther steps, that word seed, tuck that away, in your memory, that's gonna, it's gonna come back shortly, so next, we have, the Noahic covenant, you remember, the flood, the ark, and Noah, and through that,

God stabilized, and preserved, creation, through judgment of sin, into a new creation account, now when I say, new creation account, I'm not referring to, the new creation, but it is a, a new creation account, in that there was creation, and then, it was a renewed, or a new creation account, or a type of, a new creation, okay, so a new creation account, with dominion over creation, and it being preserved, for the fulfillment, of God's promises, but, there, in that moment of time, that was, not fulfilled, by Noah, Noah, it was still, a cursed creation, it was not, the new creation, so it was not, fulfilled by Noah, it was still, a cursed creation, more specifically, Noah, was not the Genesis 3, 15, promise fulfillment, then, shortly after, in Genesis 9, verse 24, we read this, so,

Noah, awoke from his wine, and knew, what his younger son, had done to him, then he said, cursed be Canaan, a servant of servants, he shall be, to his brethren, and he said, blessed be the Lord, the God of Shem, and may Canaan, be his servant, may God enlarge Japheth, and may he dwell, in the tents of Shem, now, when we read this, kids, I'm sure, when you're reading the Bible, you come across, portions of genealogy, and you're reading these words, and you don't even know, how to pronounce the names, let alone the relation, of the names, and you think, this is hard to get through, and let alone hard to remember, let alone hard to know, the big picture of it all, and it can be hard, to get through, but it's a point like this, where it's exciting, to see, the genealogy, and how it plays, into God's greater plan, of redemption, notice some words, or some, some genealogy, that's mentioned, and when we understand, Noah's sons, and the genealogy, that comes from him, we start to see, some of this progression, or revealing, by farther steps,

God's covenant of grace, as was promised, in Genesis 3.15, notice, it said, his younger son, what he had done to him, his younger son, Ham, had sinned against him, he said, cursed be Canaan, that's something, you see again, is it not, cursed be Canaan, a servant of servants, he shall be, to his brethren, the descendants, of Ham, descendants, particularly of Canaan, Canaan being a descendant, of Ham, who sinned against Noah, will be a servant, of servants, to his brethren, who are his brethren, well, and he said, blessed be the Lord, the God of Shem, and may Canaan, be his servant, who are the descendants, of Shem, it is through Shem, that comes Abraham, and Isaac, and Jacob, thus the Israelites, so the Israelites, are descendants, of Shem, and may Canaan, be his servant, and he further says, may God enlarge Japheth, and may he dwell, in the tents of Shem, that's interesting, may Japheth, dwell, in the tents of Shem, remembering the Israelites, descendants, from Shem, so who's the descendants, of Japheth,

Genesis 10, 2, it says, remember, our text, being about, Gentile inclusion, and the unified, new creation, right, Gentile inclusion, Genesis 10, 2, says, the sons of Japheth, so those, who may dwell, in the tents of Shem, the sons of Japheth, were, it lists some names, and then in verse 5, it says, from these, the coastland people, of the Gentiles, were separated, into their lands, everyone, according to his language, according to their families, into their nations, the nations, the Gentiles, the descendants of Japheth, were told, Genesis 9, will dwell, in the tents of Shem, the descendants of Shem, being the Israelites, and, the descendants of Canaan, will be cursed, and will be a servant of servants, to his brother, it's interesting, suddenly, reading through, those portions, those tough portions, of genealogy, is starting to bring, some new light, next, then we have, the covenant God made, with Abraham, or the Abrahamic covenant, where God will give, the land of Canaan, to his offspring, this is a covenant, by circumcision, and a promised, seed, the promised seed of Abraham, it's a familiar word, isn't it?

[29 : 45] Seed, a promised seed, but a singular, seed, is singular, through which, all the nations of the earth, will be blessed, now the fulfillment of this, was not fulfilled by Abraham, more importantly, Abraham was not, the Genesis 3, 15 promise, Genesis, or Abraham, was not the seed of the woman, who crushed the head, of the serpent, but, it is through Abraham, we see a movement, of covenant, so, we have from Noah, the descendants of Noah, from Shem, we have Abraham, God made a covenant, with Abraham, from Abraham, comes Jacob, or Isaac, Abraham, Isaac, and Jacob, from Jacob, comes the Israelites, the Israelites, are in Egypt, they become enslaved, to the Egyptians, Moses, Moses leads, God uses Moses, to lead, the Israelites, out of Egypt, through the wilderness, into the promised land, of Canaan, here, we have the Mosaic covenant, where God makes a covenant, with ethnic Israel, the descendants, of Abraham, ethnic Israel, and the Mosaic covenant, is how to live, in the promised land, the land of Canaan, and this covenant, governs, an ethnic people, as a geopolitical, theocratic nation, now you might think, what on earth, do those words mean, let alone, individually, together, a geopolitical, theocratic nation, means in other words, an earthly kingdom, living under God, in the land of Canaan, so that's important to notice, is that this covenant, is for an earthly kingdom, of ethnic Israel, living under God, in the land of Canaan, and it involves, temporal, and geographical blessings, for obedience, temporal, national blessings, of I will be your God, and you will be my people, that demonstrate blessings, for righteousness, and remission, of sins, exclusively, by the shedding of blood, by high priests, sacrifice, so in this covenant, we see, greater details, by farther steps, the Genesis 3, 15 promise, however, Moses, or Israel, was not, the fulfillment, Israel, or Moses, or either, is not, the Genesis 3, 15 promise, we know this, because in Hebrews 10, 4 it says, for it is not possible, that the blood of bulls, and goats, could take away sins, but yet, through this, earthly kingdom, this covenant, with an ethnic people, and an earthly kingdom, we see, greater details, as we're seeing, echoes, of the Genesis 3, 15 promise, of the covenant of grace, being revealed, by farther steps, next, we have, David, the king, and we see, the Davidic covenant, covenant, and what this does, is that the focus, is singularized, into one person, promises of blessing, and sanctions, of curse, promises of blessings, for obedience, and sanctions, or threats, of curses, for disobedience, is singularized, into one person, as the king, over the people of Israel, so it's singularized, into one person, a king, and promises, a king, who will reign, forever, but yet, this was not fulfilled, and David wasn't,

David was not, the Genesis 3, 15 promise, now, we've seen a progression, through the Israelites, the divinic monarchy, and then, Israel, is taken captive, exiled, the city is destroyed, and after the exile, people of Israel, Israel, the ethnic Israel, returns, to the land of Canaan, however, their return, to the land of Canaan, is not, the promises, or the fulfillment, of all of God's promises, so although, return to the land, after exile, has occurred, it is not glorious, and the fulfillment, of prophecies, and promises, has not, reached its climax, a king, of the Davidic covenant, must, still, obey, the Mosaic covenant, to receive the blessings, of the Abrahamic covenant, and enjoy God's, everlasting, rest, and blessings, so basically,

Israel, is still waiting, for promise, fulfillment, fulfillment, and you think about this, we've gone through this, very quickly, but when you think of the time, that this has occurred, and, they're waiting, and they're waiting, and they're waiting, 400 years of silence, they're waiting, and then, we see in Luke, chapter 2, and 25, now, there was a man, in Jerusalem, whose name, was Simeon, and this man, was righteous, and devout, waiting for the, consolation, of Israel, and the Holy Spirit, was upon him, and it had been, revealed to him, by the Holy Spirit, that he would not, see death, before he had seen, the Lord's Christ, and he came, in the spirit, into the temple, and when the parents, brought in, the child, Jesus, to do for him, according to the custom, of the law, he took him, up in his arms, and blessed God, and said, Lord, now you are letting, your servant, depart in peace, according to your word, for my eyes, have seen, your salvation, that you have, prepared in the presence, of all people, a light, for revelation, to the Gentiles, and for glory, to your people,

Israel, there is much, greater significance, to the people, of Israel, at this time, and they're waiting, waiting, waiting for promise, fulfillment, the Genesis 3, 15 promise, of the covenant, of grace, is further, revealed, by further steps, in the Old Testament, but it is always, in shadow form, light, needs to be turned on, I'm going to reread, 30 to 32, for my eyes, have seen, your salvation, that you have, prepared in the presence, of all people, a light, for revelation, to the Gentiles, and for glory, to your people, Israel, Christ's incarnation, his life, his ministry, his suffering, his dying, his burial, his resurrection, his appearing, his meeting with his disciples, his ascension, and Pentecost, and the apostolic, finalizing of scripture, the light has shone, and God shines light, through his word, even today, the covenant of grace, has been fulfilled, in Christ, and it is applied, retroactively, to the Old Testament saints, the covenant of works, is fulfilled, in Christ,

[36 : 52] Christ merited, eternal life, where Adam failed, Christ succeeded, he eternal, he merited, eternal life, and eternal dominion, as federal head, of his people, what about Genesis 3, 15 promise, fulfilled, in Christ, what about, with Noah, what about safe passage, through judgment, fulfilled, in Christ, what about, the nations of the earth, will be blessed, fulfilled, in Christ, what about God dwelling, and communing, with his people, fulfilled, in Christ, what about the messianic, Davidic, monarchy, ruling forever, fulfilled, in Christ, so what was concealed, in shadow form, in the Old Testament, is a triumphant, messianic king, from Davidic monarchy, from the line of Judah, being the seed of Abraham, he is the seed of the woman, having crushed, the head of the serpent, a divine, messianic, king, ruling, a glorious, eternal kingdom, a kingdom better, than Canaan, better than temples, and tabernacles, better than the post flood, renewed creation, better than the,

Garden of Eden, it is an eternal, heavenly, unshakable, kingdom of righteousness, where God's people, will dwell, with a covenant, keeping God, praise God, Christ, and his kingdom, are the realization, of the promises, of salvation, concealed, in the Old Testament, revealed, in the new, in Christ's, suffering, and subsequent glories, believers, now, against the backdrop, of the exclusion, as aliens, and strangers, Gentile believers, now enjoy, the blessings, of a unified, new creation, so, who you are, now, and that is, near, by the blood of Christ, Christ, says, but now, who you are now, present condition, converted condition, as regenerate believers, but now, in Christ, first of all, present condition, and second of all, the blessings that follow, so, who you are now, in Christ, near, by the blood of Christ, present condition, remember, putting it, against the backdrop, of the former condition, who you were, and who you were not, but now, present condition, those who were Gentiles, in the flesh, those who were Christless, churchless, godless, and hopeless, have been spiritually renovated, united to Christ, and his kingdom, united to Christ, and his body, the church, first Corinthians 12, says, for as the body is one, and has many members, but all the members, of that one body, being many, are one body, so also, is Christ, for by one spirit, we were all baptized, into one body, whether Jews, or Greeks, present condition, is citizenship, with the saints, and members, of the household, of God, which we see further, in verse 19, of our text, in Ephesians 2, now, like an embassy, for its citizens, in a foreign country, so also, is the church, on earth, for the saints, who you are now, near by the blood of Christ, the present condition, as well as, the blessings, from their present conditions, but now, having been, having the transformation, the spiritual renovation, conversion, now, in Christ,

Galatians 6, 15, says, for in Christ, Jesus, neither, sorry, for now, in Christ Jesus, neither circumcision, nor uncircumcision, avails anything, but, a new creation, a unified, new creation, for the blessings, is a spiritual, renovation, were, without Christ, now, in Christ, were far off, now, made near, Acts 2, 39, says, the promise, is to all, that are far off, Acts 22, 21, says, I will send you, far off, to the Gentiles, now, made near, by the blood of Christ, at the cross, redemption, has been purchased, once far off, now, made near, Hebrews 10, says, therefore, brethren, having boldness, to enter, the holiest, by the blood of Jesus, by a new, and living way, which he consecrated, for us, through the veil, that is his flesh, and having, a high priest, over the house of God, let us draw near, and then, in drawing near, drawn near, by the virtue, of the blood of Christ, poured out, in redemption, purchased, the current condition, of the redeemed, includes, justification declared, pardon of sins, procured, reconciliation made, garments washed, access opened, in communion, with God the Father, the Son, and the Holy Spirit, who they once were, who they once were not, being contrasted against, from their former condition, to the current condition, salvation, now, it is not just, that the blood of Jesus, gives access to God, it is the only, way to God,

Hebrews 10, also says, therefore, brethren, having boldness, to enter, the holiest, by the blood of Jesus, by a new, and living way, which he consecrated, for us, through the veil, that is his flesh, and having a high priest, over the house of God, let us draw near, with a true heart, and full assurance, of faith, Hebrews 4, says, let us therefore, come boldly, to the throne of grace, that we may obtain mercy, and find grace, to help us, in time of need, is there any time of need, in this life, where we, do not need, mercy and grace, so believers, on earth, are citizens, of a heavenly kingdom, remembering the difference, between an earthly kingdom, and a heavenly kingdom, the people of Israel, were a part of, an earthly kingdom, believers on earth, are citizens, of a heavenly kingdom, we are not at home, in this world, we are on our way, like in the book, Pilgrim's Progress, where Christian, is on a pilgrimage, he is on his way, to the celestial city, we are on our way, and the church, while we are on our way, the church, is a visible representation, here on earth, like an embassy, in a foreign land, citizenship, citizenship, is not by ethnic, or geographic inclusion, such as, an earthly kingdom, but in this heavenly kingdom, citizenship, is not by ethnic, or geographic inclusion, but, by being united, to Christ's death, burial, and resurrection, resurrection, now regarding, the uncircumcised, being brought near, the uncircumcised, being brought near, and included, in a unified, new creation covenant, a new, covenant of grace, a circumcision, remembering, in the old covenant, circumcision, so just putting the pieces together, of the uncircumcised, being brought near, and included, circumcision, was a sign, of old covenant, inclusion, in an earthly kingdom, whereas baptism, is the sign, of new covenant, inclusion, in a spiritual kingdom, and it is the sign, of being united, to Christ's death, burial, and resurrection, picturing God's promises, fulfilled, in Christ, and his kingdom, it is publicly, embracing, and professing Christ, and it identifies, to the church, and the world, as belonging, to the triune God, as citizens, of Christ's heavenly kingdom, the church, is the visible representation, of the body of Christ, it is like an embassy, for citizens, in a foreign land, the local church, is a body, of professing believers, covenanting together, over a constituted, doctrine, and practice, so, in conclusion, if you remember, in the book of Jeremiah, it says, behold, the days are coming, says the Lord, when I will make, a new covenant, with the house, of Israel, and with the house, of Judah, not according, to the covenant, that I made, with their fathers, in the days, that I took them, by the hand, to lead them, out of the land, of Egypt, my covenant, which they broke, the new covenant,

Jeremiah refers to, a new covenant, not like the old covenant, the new covenant, is the covenant, of grace, that's the stuff, of Ephesians, chapter 2, it is founded, in the covenant, of redemption, Ephesians, chapter 1, and it is established, in the blood, of Christ, which, which reverses, the curse, and condemnation, from the breaking, of the covenant, of works, and provides, eternal rest, in an unshakable, kingdom, dwelling with God, in an incorruptible, sanctuary, where the nations, will be blessed, to the glory of God, has Israel, been paused, waiting to be reinstated, is there a new covenant, distinction, between Israel, and the church, is the church, separate from Israel, has the church, replaced Israel, no, the church, is Israel, Romans 10, tells us, for there is no distinction, between Jew, and Greek, for the same Lord, for the same Lord, over all, is rich to all, who call upon him, for whoever calls, on the name of the Lord, shall be saved, and also, if you see, if you notice in our text, our text today, in chapter 2, was verses 11 to 13, what does it continue to say, it says, for he himself, is our peace, who has made both one, and has broken down, the middle wall, of separation, having abolished, in his flesh, the enmity, that is the law, of commandment, contained in ordinances, so as to create, in himself, one new man, from the two, thus making peace, and that he might reconcile, them both, to God, in one body, through the cross, thereby putting to death, the enmity, but, that's the next sermon, so we're not going to get, into detail about that today, oh come on, so the initial question, can someone be too sinful, to be saved, can somebody be too far off, from God, can somebody be too dead, in their sin, remember the greater context, of our text, by the almighty, by the exceeding greatness, of the almighty power, of God, dead sinners, are made alive, in Christ, so again, therefore, remember, that you, once,

[48 : 16] Gentiles in the flesh, who are called, uncircumcision, by what is called, the circumcision, made in the flesh, by hands, at that time, you were, without Christ, being aliens, from the commonwealth, of Israel, and strangers, from the covenants, of promise, having no hope, and without, God, in the world, but now, in Christ Jesus, you, who once, were far off, have been brought near, by the blood of Christ, give praise to God, a covenant, keeping God, who saves, sinful foreigners, and strangers, such as you and I, let's pray, our great God, Lord, we praise you, you are a gracious God, you are an almighty God, Lord, we thank you, for your purposes, for your plan, of redemption, where you, who are eternal, and almighty, are carrying out, your eternal purpose, of salvation, being purposed, in the Father, being accomplished, in the Son, and being applied, in the Spirit,

Lord, as saints, gather together, on this Lord's Day, we praise you, and thank you, for making dead sinners, alive, in Christ, by virtue, of the blood of Christ, that Christ's suffering, and death, and burial, satisfied the wrath of God, for our sins, for our debt, which we could not pay, to purchase us, we do not belong to ourselves, we have been purchased, bought at a price, that is the precious blood, of Christ, Christ, our mediator, between God and man, Christ, our perfect, and final prophet, priest, and king, and Christ's, eternal kingdom, of righteousness, which is incorruptible, cannot be shaken, is eternal, and heavenly, I thank you, for Gentile inclusion, that the free, offer of the gospel, extends to all types, of people, regardless of ethnicity, regardless of, geographical location, Lord, if there are any here today, who are not saved, I pray that you would, shine light in darkness, and I pray that you would, call us sinners, out of sin, and death, and darkness in this world, into marvelous light, we thank you also, for the inheritance, of the saints, which we long for, and look forward to,

I pray that you would, give us much courage, and hope, and refresh us, that this world, is not our home, this is, we're not citizens, of this world, we're citizens, of Christ's kingdom, and we are on our way, we thank you also, for the church, for the church, which acts, as an emesse, in this world, to citizens, of the kingdom of Christ, and that as such, Lord, we can find, nourishment, and refreshment, through, at the church, in this, in this earth, on this earth, as we are, on our way, we praise you, you are a covenant, keeping God, who saves, sinful people, pray this in Jesus name, amen, amen, now, as we work through, orthodox catechism, we're going to read, two questions today, they're both short, questions 139, and questions 140, why does Christ, teach us, to call God our father, at the beginning, of this prayer, so again, the Lord's prayer, answer, that he might, stir up in us, such a reverence, and confidence, in God, as is proper, for the sons of God, this must be the ground, and foundation, of our prayer, that is, that God, through Christ, is made our father, and will much less, deny us these things, which we ask of him, with the true faith, that our earthly parents, deny us earthly things, and next, why are the words, who is in heaven, added, that we conceive, not basely, nor mundanely, of God's heavenly majesty, but also, that we look for, and expect, from his omniscience, whatever things, are necessary, for our soul, and body.

Let's stand, and sing, the doxology.