



Sermon – January 13, 2019  
Chris Osborne

**Verses Covered**

*Ephesians 2:11 - 18*

So we have a young guy, Grant Pickens in our church. He is 8 years old. He's sitting right down here. I have a deal I do with him every Wednesday night. I walk up to him and I go, "So tell me. What did you learn in school today?" His parents swear they didn't put him up to this, but I walked up to him this past Wednesday and I said, "So Grant, what'd you learn in school today?" And he looked up at me and he said, "Brother Chris, was Monday night bad for you?" Well, not everybody can go to heaven. So I had a deacon give me this today. Actually, as of today he's a former deacon. Little, then he had this, Jeremiah 44:16. Let me read that to you. I borrowed a college student's Bible. I don't know if I can read this. Here's what 44:16 says.

<sup>16</sup>"As for the word that you have spoken to us in the name of the Lord, we will not listen to you!"

So there you go. Where's Justin? Thank you. I only have the Greek. Thank you. So I hope Lester Ben Banks enjoys his new church. Because that is ungodly.

Alright! Now that I've gathered you back. Let's go to Ephesians 2. I wanted y'all to enjoy the moment as I certainly did last Monday night. So the guys in the Bible are just like us. They get all messed up. We see that in 1 Corinthians. Um. So when Paul started his ministry, it always seems odd that Paul would have sent, I mean that God would have sent the greatest, one of the greatest Rabbis of his day to the Gentiles and a guy that knew almost nothing about the Bible to the Jews. But that's what He did. But when you see what happens, you understand that. Paul wound up, great, well-known Rabbi, I guess the best phrase would be he was the Joel Osteen with content. So he's well-known in his day. And so he would go into a city, like Ephesus, he would go straight to the synagogue on Saturday. The synagogue was composed primarily of Jews, but there would be a number of Gentiles in there. Now the Gentiles would be called, and you'll see this phrase in the Bible, God-fearers. Now they were people that embraced Judaism completely. The idea of one God, instead of a bunch of gods. That His name was Jehovah. That the Jews were His people. And that they could maybe be a part of it. But they were called God-fearers because they didn't want to be circumcised. So these guys were kind of on the outside, but they went to the synagogue and believed in Jehovah.

So Paul would go to these synagogues and preach. And what would happen is, obviously a bunch of people would hate him, but he'd walk through Isaiah 53, Isaiah 7:14, Psalm 22. He'd walk through all these Messianic passages. And when he would finish, obviously a number of the Jews would say, "Oh. So Jesus is the Messiah." They would leave with him and a number of the Gentiles probably, most of them would leave with him. And so they would go out from the synagogue and they would begin to meet on Sundays. And so they would start a church composed of both Jew and Gentile. Now when the Gentiles were in the synagogue, they didn't have a lot of say. Jews ran the show. But now the church is beginning to form and its really no sect in control, so to speak. Now it's in control by the people in the building, in the church. So you've got this issue of Jews and Gentiles now inside the same building. And these guys are not the same. I mean if you're a Jew, you grow up in church. You dressed up in the synagogue, you wore a three-piece, Joseph A. Banks. I learned this word from my son-in-law, an Allen Edmonds shoe. They don't do hunting boots. If they don't do hunting boots, I don't put them on. So at any rate, that's the way they were. The Gentiles; fishing shirts, skinny jeans. They didn't like the same music. The Jews, if you're really, really, really old, Fanny Crosby. If you're kind of old, Bill Gaither/Sandy Patty. Go to the Gentiles; Lady Gaga. So they don't like the same music. We know from 1 Corinthians 3 they don't like the same preaching. Jews want didactic, hard-core, lot of power point, lot of scripture. The Gentiles grew up with these really cool, trendy, hip, nice speakers who practiced rhetoric, knew how to employ it, went to the schools, and and were just gifted speakers. So when you start this church, got some issues. They're going to be upset about each other's dress. They're going to be upset about the style of the music. They're going to be upset over the style of the preaching. And it's going to be a mess. And that's exactly, for example, what we see in 1 Corinthians. It is why, I think, that Paul wrote what he wrote here. Now we're going to start in Ephesians 2, verse 11. But to understand this passage, you've got to walk with me one more place. OK.

Three Jewish temples: Solomon's, Zerubbabel's, and now the one they're in, Herod's. Now Herod's temple was like the others. Here's how it worked. You walked first through an opening into a big room. This room was for the Gentiles and the women. Women generally actually up in an alcove, but Gentiles, women, Jewish men, you were here. You could be in here. But then there was another wall with another opening and a sign right here on both sides of the wall that said, "If you are a Gentile, and you come into this room, you will die." And the Romans had no problem with that. They let the Jews kill them. Not a problem. So now if you're a Gentile, this is your room. You can't go any further. If you're a Jewish male, you can step inside this room with the priests and the high priest. But then you walk to a third opening with another wall. You walk only in here if you were a priest. If you're just a Jewish male, not a priest, you don't go in this area. In this open area, there's kind of a little, I don't know what to call it, a little shed. Not that big. It's got steps. So it's up on a little dais. Now if you're a priest, you're in here. But only the high priest ever walked up those steps. And when he did, he walked in, there's a veil and a little room. Now in the old days, ark of the covenant, right, that's lost in Jeremiah's day. So they don't have that now. But he still would walk in, rope around his waist in case he made a horrible mistake and God took his life. He would pull the curtain back, he would kill a lamb, and pour it out. And he would get out of there as quickly as he could because this is where God came. And so he'd get out. So he's in there for just the amount of time to pour the blood out and then he's, he's out of there. So there's the temple.

Now I want you to listen to what he writes here so that we understand how we need to be.

<sup>11</sup>Remember that when you were Gentiles in the flesh, the ones called uncircumcision by the ones that were circumcised with hands, <sup>12</sup>that at that time, you were apart from Christ,

He says, you're in this realm, you don't have Jesus, alienated from the citizenship of Israel, yeah you are, because you can go in this room, but you can't go in this room. You're alienated. And God is a God of, in your mind, Israel.

strangers from the covenants of promise,

The promise is there's a Messiah coming. You are estranged from that.

not having hope and without God in the world.

So he says, "You Gentiles that are in this, this little room, you've got nothing. You don't have any hope. You don't have Christ. You're not a Jew. You don't have the promises. You are finished. Now listen to this.

<sup>13</sup>But He, but now in Christ Jesus you who were once far away, have become near in what? The blood of Christ.

He says, "You used to be here. But now you're all the way up the steps in this little room. You've become near because of the blood of Jesus." Now he keeps going.

<sup>14</sup>For He is our peace,

Who's He? Jesus. Our peace. He says, you Gentiles and the Jews are at peace now. Because they have to come through the blood too.

the one who makes both one,

You walk in, you and the Jews are one. Now watch this.

and the dividing wall of the barrier, he's destroyed the hostility in his flesh.

Now listen to what he just said, OK. You're a Gentile. Blood of Jesus has made you and the Jew same people. No difference. And now when you step into this temple, you look at the body of Christ, and you look up and all the walls are gone. There's no wall here. There's no wall here. There's no wall here. And the curtain's ripped. It's all gone because He destroyed it, that hostility, in His flesh. So it's gone. You look now, if you're a Gentile, you're looking straight through to where the priest only could go. And you're looking at the opening where the high priest alone could go. But you still have a problem. Because even though the walls are down, you're not going in here because this is where God is. You still got to make a sacrifice and look at this.

<sup>15</sup>the law of the commandments and decrees He has nullified.

So not only when I look now are the walls down, so now I can walk straight up to the curtain, but now the curtain's been ripped and I don't need a sacrifice because the law about the decree of the sacrifices has been nullified by the blood and the body of Jesus Christ. And now I come right in here. I can walk in, stand, read a book, stay in the room that only one man once a year went in and he didn't stay any longer than he had to. Now look at this.

That the two, Jew and Gentile, might be created in Him, now listen, into one new man making peace, <sup>16</sup>and He reconciled both in one body to God through the cross by killing the enmity in himself. <sup>17</sup>And in coming, He preached peace that were far away and peace to those who were near.

When I get in here and I'm a Gentile and I'm a Jew and we both come through the blood of Christ from the cross through His body and we're walking in, I look up, we're walking together. We're both coming. The veil's open for both of us. We can both go into the room. He doesn't go in first. I don't go in first. He doesn't stand in a better place in there than I do. We stand in the same place. We are one. Now listen. Please listen.

<sup>18</sup>Because through Him we both have access in one spirit to the Father.

Remember first chapter? Father, Son, Holy Spirit, our redemption. Now you listen to what he just said. I'm a Gentile. I'm in this part where I've got nothing. But He dies on the cross. His blood is shed. His body is broken. And I look up and all the walls are gone. I walk into the priests' court, I look up, the veil's gone. It's ripped. I walk up the stairs. I love this Greek word, *prosagōgē*, it's a Greek word that's used for somebody that introduces someone to someone else. He says, when that blood is active on me, and it's active on the Jew, then we both walk into this building, walls are gone, we both walk up the steps. And as we're walking up the steps, the Holy Spirit indwells us, and we pull the veil back, He introduces us to the Father who's in the room waiting for us to come. What a tremendous picture that Jew and Gentile, you can't be any more different than Jew and Gentile. But we're one man now because we're both in the blood of Jesus. We're both in His broken body. We both have the Holy Spirit and we come into this room and the Holy Spirit says, "Hey Chris, this is the Father. Father, this is Chris." Thus making peace. At that moment, I'm going to be so caught up in the Father that two things will be true. I'll be enamored by Him and I'll want somebody with me to share that with. But I don't care how they're dressed. I don't care what music they like. I don't care what they look like. I don't care how much money they make. I don't care where they live. I don't care what they drive. I just want somebody to enjoy the presence of this Father, the King, with me. Can you imagine somebody over in the corner going, "Hey! Let's do this. Let's split this place up. Let's put the Gentiles over here and let's put the Jews over here and we can worship this great King in the way we want to." Can you honestly imagine anybody doing that? Because if they did, the bulk of the people would look at him and go, "Are you crazy? We're one." And I'm so enraptured by the King that I don't care who's here or who's not here. I just want somebody to enjoy the King I'm enjoying.

But you fast-forward 2,000 years. Bryan/College Station, 2019, and every other city in this country. And there are a ton of churches that have a contemporary and a traditional worship. Not

because we're Jew and Gentile, we're just old and young. We don't like praise choruses. We don't like hymns. We don't like this and we don't like that. We're broken in our churches because we've forgotten what we're in the building about. We're down here. We've gone through the walls. They're gone. We're down here. But we're down here and we haven't gone up into the Holy of Holies. We're so caught up, we're looking at each other going, "I don't like that." I wore this today for a purpose. Nothing says fashion like Chris Osborne. So I wore this for a, you shouldn't laugh, it makes me feel bad. But a couple weeks ago when I wore this, oh my. All sorts of people. "Ah! Brother Chris, look so good there. Love those glasses. Coat looks great." Had the same thing today. Had a bunch of people come in here and go, "Look good." That's OK. Nothing wrong with that. I do. Nothing wrong with that. That's not the spiritual part. So nothing wrong with that. Right? It's fine. But I got one e-mail after a couple weeks go by, wore this, somebody did say I looked like a priest. But at any rate. I got one e-mail. It was really nice. It added one statement. He said, "You might know that your dress might be a stumbling block to other people." Now let me explain stumbling block first of all. That's when I make someone sin. If this makes you sin, I can't help you. OK. You can go root for Clemson. I can't do anything for you. But if it does keep or make you come, you've forgotten and you're in the wrong room. It doesn't matter what I wear. It doesn't matter how you sing. It doesn't matter anything about you. It doesn't matter your skin color. We are all one in this room. And we won't care about each other in a wrong way if we're enraptured by the King.

There was a pilot flying commercial craft across to California. They were passing over the Grand Canyon. So the pilot came on the intercom and he said, "Those of you on the right side of the plane, if you'll look out the window, you can get a stunning visual of the Grand Canyon." And then he said, "Those of you on the left side of the plane, if you'll look to the right, you can get a stunning visual of the people enjoying the stunning visual of the Grand Canyon." We don't want to be a church that focuses on people who focus on the King. We want to all focus on the King.

Father, thank You for the clarity, the greatness, and the beauty of Your word. Thank You for making us one. Thank You for dying for us. Thank You for bringing us back to the King. So Father, alter us in the way You want us to be. Let us not miss that everything is about You. In Jesus Christ name.