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closer relations with Himself, and so establishing peace. This cannot be done on the ground of either the Jew or the Gentile. The Gentiles were not to become Jews and adopt their laws and ceremonies; nor were the Jews to go over to the position of the Gentiles. He rather establishes a new position for both. He sets up a new standard. *He is our peace who hath made both one, and hath broken down the middle wall of partition.* He gathers Jews out from their Judaism, and Gentiles out from their heathenism, joining both to Himself, so to make *Himself of twain, one new Man, so making peace.* This new position is outside of both Jews and Gentiles. It forms a third great division of mankind, and now we have "the Jew, the Gentile and the Church of God." The last is the new Man.

In order that in this new Man there might be perfect harmony and peace, and *that He might reconcile both unto God in one body*, it was necessary that all existing barriers should be destroyed; and so Christ first of all dealt with these. *Having abolished in His flesh, the enmity, even the law of commandments contained in ordinances, that He might reconcile both unto God in one body by the cross, having slain the enmity thereby.* Thus in the new Man all causes of estrangement and bitterness between Jew and Gentile, and between both and God, are forever done away. Thus we have God's way of making peace.

The mission of Christ was not to revive and restore Judaism, nor was it to reform and save the nations on their own ground. He will do that for both when He comes again to set up His visible kingdom on the earth. He will then deal with Israel and the Gentiles as such.