

The Meaning of the Clause “Abolishing the Torah Law” According to Ephesians 2:15

Siaswil Zalukhu ⁽¹⁾ Yunita Stella ⁽²⁾ Agustinus Faot ⁽³⁾
Sekolah Tinggi Teologi Injili Indonesia Surabaya ^{(1) (2) (3)}
E-mail: siaswilzalukhu@gmail.com

Digital Object Identifier (DOI): <https://doi.org/10.33856/kerugma.v8i1.160>

Article history

Received	Revised	Accepted	Published
27 September 2024	16 September 2024	125 April 2025	16 June 2025

ABSTRACT

Matters relating to Torah law are discussed a lot in the Bible and often give rise to different interpretations. One verse that raises questions is Ephesians 2:15 about “abolishing the torah law”. The purpose of this research was to find out the true meaning of the clause “abolishing the torah law” in Ephesians 2:15. The author uses the exegesis method in analysing the text. The results of this research found that the Torah law which was annulled in Ephesians 2:15 refers to the entire Mosaic Torah law which is considered to function as a way of salvation. The word cancel means to make all the laws and regulations contained therein no longer effective. One of them is the law of circumcision which separates Jews and non-Jews. The act of cancellation here does not have a negative meaning, but a positive one. This is not a detrimental action, but rather a great achievement in God's plan of salvation. Christ's work is not to abolish the law but to fulfil it.

Keywords: abolishing; torah; ephesus

Citation Style (APA): Zalukhu , S., Stella , Y., & Faot , A. (2025). The Meaning of the Clause “Abolishing the Torah Law” According to Ephesians 2:15. *Theological Journal Kerugma*, 8(1), 101–120. <https://doi.org/10.33856/kerugma.v8i1.160>

INTRODUCTION

Matters concerning the law are widely discussed in the Bible and often raise questions. Jones (2013) states that the role of the law in the lives of Christians has historically been one of the most difficult and controversial points. Lassar, Hubbard and Bush (2013) also say that the meaning and role of the law are highly debated and understood in different ways. The matter of the law has become something urgent to discuss. This is because the increasingly modern era makes people want to live according to their own will so that they do not want to be bound by certain rules, including believers who see the law as no longer relevant in today's life. A biblical understanding is important to have so that believers can have the right basis for understanding how they should understand the law. Because the law is the foundation that makes humans orderly, peaceful, and can see the true character of God which is love (Diets & Kasingku, 2023).

In this regard, one of the verses that talks about the law is Ephesians 2:15. The meaning of the clause “abolishing the law” in this verse is important to find. Here are some reasons why this text needs to be studied.

First, Paul's statement about “abolishing the torah law” (Eph. 2:15) seems to contradict the role of the law for the Jews. Because for the Israelites, the law was a rule of life given by God himself, which contained

commandments that they must do in their lives (Feinberg, 2003). This law must be obeyed by the Israelites because God has redeemed His people for free from the slavery they experienced in Egypt (Payuk, 2020). The giving of the law occurred after Israel's salvation, so the call to obey His law was a loving and grateful response to God's grace (Schreiner, 2010). That is why the Jews used the law as a rule or order of life. But ironically, Paul said that the law had been canceled.

Second, the clause “abolishing the torah law” (Eph. 2:15) does not agree with Jesus’ statement that “one jot or one tittle will by no means pass from the law” (Matt. 5:18). Thus, both verses can raise questions. Because if not one jot is taken from the law, then no law should be abolished.

Third, the existence of antinomianism teachings that are against the law. Como (2004) notes that there is a tendency for antinomians to argue that the law of Moses, including the Decalogue, has in some ways been abolished, revoked, or replaced for Christians. Eaton (2010) states that believers who truly understand their free justification will walk in the footsteps of Abraham, where like Abraham without the law of the ten commandments of God, believers can also walk holy, wise, and righteous in all of God's commandments that are declaratively addressed to humans, zealous in doing good works. Jones (2013) observes, Eaton does not deny that Christians will live “righteously,” but he opposes the orthodox view when he claims that the commandments are not necessary for holy living.

Fourth, There are several interpretations of the meaning of the clause “cancel the law of the Torah”, which results in differences in understanding and applying the verse. Several interpretations will be explained as follows.

The first interpretation, Canceling the law of the Torah means that the Mosaic covenant is no longer valid. Schreiner (2010) argues that the Mosaic covenant is identified as the “old covenant” which is different from the “new covenant.” Therefore, if the Mosaic covenant is no longer valid because it has been replaced by the “new covenant,” then the laws included in the covenant are also no longer binding. In the Mosaic covenant, inheritance is obtained by obeying the law, and in the Abrahamic covenant, inheritance is obtained through promise. The Abrahamic covenant is permanent, while the Mosaic covenant was added by God for a limited period of time. The Mosaic covenant has not been valid since the coming of Christ. Schreiner (2010) emphasizes that Jews and non-Jews in Christ are now one new human being because the Mosaic covenant that separated them is no longer valid.

The second interpretation, Abolishing the Torah means that the law of Moses is no longer God's standard for regulating the lives of the Jews. Constable (2023) said that when Jesus Christ died, He fulfilled all the demands of the law of Moses. With the death of Christ, God ended the law of Moses as His rule of life for the Jews. The word "abolished" (Gk. *kataresas*) means "made invalid". Thus, the law of Moses is no longer God's standard in the lives of His people. Jesus Christ broke down the spiritual barrier and the hostility it caused by ending the law of Moses (Harless, 2003).

The third interpretation, Abolishing the Torah law means that the ceremonial law is no longer valid. According to Henry (2015), the ceremonial law created a great conflict between Jews and Gentiles. The law became a dividing wall, a metaphor for the wall in the temple that separated the courts for the two groups, Jews and Gentiles. Through the death of Christ, all the ceremonies of the law have been canceled, because they have been fulfilled in Him. Chapell (2009) also argues that "all its commandments and ordinances" (v. 15) referred to here are not the moral law (the Ten Commandments) but rather the ceremonial and sacrificial procedures. When Christ sacrificed Himself on the cross, He made all the ceremonies and fleshly distinctions that separated Jews and Gentiles irrelevant to religious distinctions, which made some people holy and some unclean. The barrier that separated the races and

became the basis for hostility has been destroyed by Christ's sacrifice. Calvin (2004) emphasizes that the moral law is not a dividing wall. Thus what Paul describes is a ceremonial law, which was enjoined upon the Jews as a simple rule of life, but which also bound them with various statutes.

The fourth interpretation, Abolishing the law of the Torah means that the law of Moses has been considered no longer valid for those who believe in Christ. Hoehner (2002) observes, the term law in question must refer to the entire law of Moses, and not just the ceremonial law. By distinguishing between the moral law and the ceremonial law, so that only the ceremonial law cannot be carried out, is a false dichotomy. Christ is the end of all law for believers (Rom. 10:4). Believers have died to the law of the Torah (Rom. 7:1-6) and are no longer under its control (Gal. 3:25). Hoehner (2002) continues by saying that believers are under the New Covenant, and the Old Covenant has been abolished. Christ has fulfilled it and it no longer applies, both to Jewish and Gentile believers who are in Christ. Certainly, Paul opposed antinomianism because he stated that he was under the law of Christ (1 Cor. 9:21) and must fulfill the law of Christ.

From the data that has been described above, it can be seen several references and differences of opinion in understanding the meaning of the clause "abolishing the torah law" in Ephesians 2:15. Given that each interpretation will affect how Christians apply the verse, the author will examine the meaning of the clause "abolishing the torah law" in Ephesians 2:15 to find the true meaning of the text.

RESEARCH METHOD

This study uses a qualitative approach with the exegesis method. Exegesis is the process of 'pulling out' the meaning of a text, which is different from eisegesis which means 'putting' a certain meaning into the text according to the interpreter's wishes (Osborne, 2006). In this case, exegesis focuses on efforts to interpret the text by understanding the original intent of the author contained in the text. This approach aims to reveal the meaning of the text as intended by the original author so that it can be understood correctly by the interpreter (Porter, 2002).

RESULTS AND DISCUSSION

Text excavation requires a careful and structured approach to obtain accurate and accountable interpretations. Therefore, this study applies the following steps: contextual analysis, structural analysis, grammatical analysis, lexical analysis, historical analysis, theological analysis, and exegetical analysis.

Contextual Analysis

Based on the immediate context, it can be observed that in the Ephesian congregation there was a dispute between Jews and non-Jews regarding the law of circumcision in the Torah which was considered the way to salvation, therefore Jews and non-Jews became two separate groups. But in this case, Paul tells us that Christ's death on the cross has canceled the law of the Torah with all the commands and provisions contained therein. The act of canceling the law of the Torah was carried out with the most perfect sacrifice of Christ on the cross and this happened once and for all, so that now there is no difference between Jews who are circumcised and non-Jews who are not circumcised, now both can receive salvation in Jesus Christ not because of circumcision or the law of the Torah.

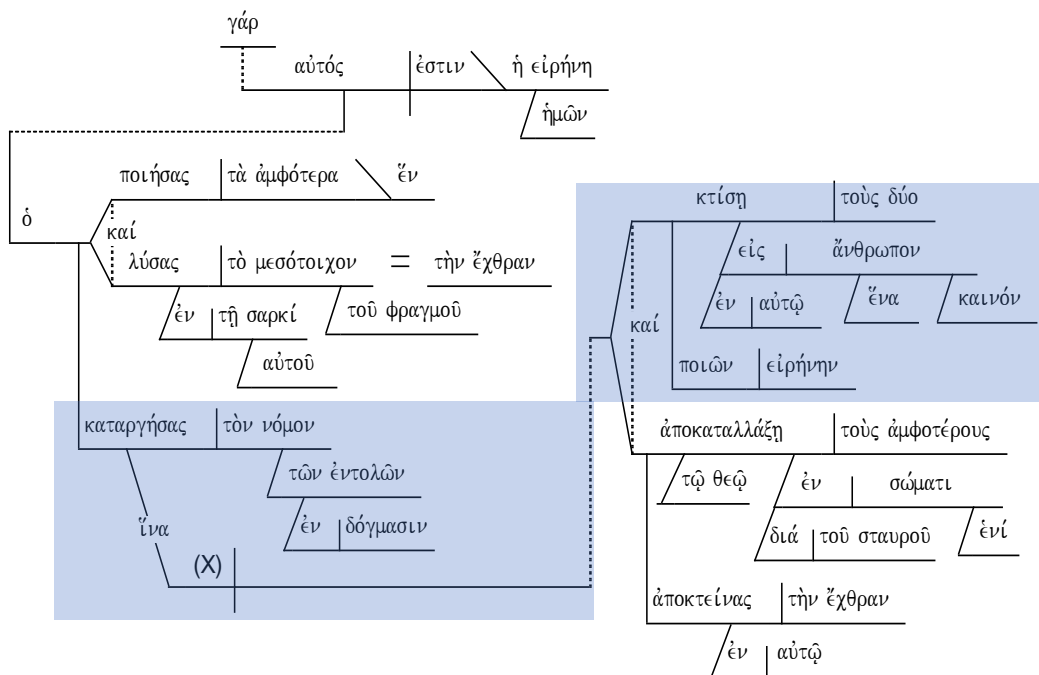
The solution to this conflict is unity in Christ. Paul emphasizes that Christ is the peace for both parties. Christ acts as the person who ends the validity of the entire Mosaic Law, by dying as a human being, thus overcoming the division between Jews and Gentiles, and bringing unity and peace. With His death and resurrection, Christ has broken

down the dividing wall between Jews and Gentiles, and renewed the relationship between humans and God and also the relationship between Jews and Gentiles. Therefore, it is clear that what Jesus canceled in the Law with all its commandments and provisions refers to the function of the law which is considered as a way of salvation.

After the entire Mosaic Law was annulled by the death of Jesus Christ on the cross, Jews and Gentiles are now united in one body as new humans. This highlights the importance of God's gift of salvation without regard to background, the foundation of the unity of the church that is no longer dependent on tradition, and the concept of Christ's unity in eliminating the separation between Jews and Gentiles. Thus, the church is called to live in unity as one body, cherishing the gift of salvation given by Christ, and eliminating all forms of separation that once existed between them.

Structural Analysis

In this section, the author will explain the relationship between phrases, words, and sentences contained in the text using the Ephesians 2:15 diagram, so that readers can understand the complex grammatical and meaning relationships in the verse.



Based on the explanation of the diagram above, the author concludes several points, namely:

First, in the diagrammatic structure of τὸν νόμον τῶν ἐντολῶν ἐν δόγμασιν καταργήσας it can be seen that ἐν δόγμασιν is an explanation for τῶν ἐντολῶν, and τῶν ἐντολῶν are explanations for τὸν νόμον. This means that the commandments and provisions that are abrogated in the text being studied refer to the entire law of Moses, where the use of the word τὸν νόμον is a general masculine singular which indicates that the law in question is not specific to one thing, but rather general, thus making it clear that the law in question refers to the entire law of the Torah.

Second, in the diagram structure τοὺς δύο κτίση ἐν αὐτῷ εἰς ἕνα καινόν it can be seen that κτίση is an explanation of the act of creation carried out by Christ and τοὺς δύο refers to two different groups, namely Jews and

non-Jews, so that it is continued with ἐν αὐτῷ which emphasizes that creation was carried out in Him, so that the word εἰς ἕνα καινὸν emphasizes their status as one new human being.

Third, in the diagrammatic structure ποῶν εἰρήνην which is the act of Christ who created peace between two separate groups, namely Jews and Gentiles, but through His sacrifice on the cross they were united and this is part of the work of Christ who brought reconciliation and peace to mankind to live in fellowship with God.

Thus the author concludes that the death of Jesus Christ on the cross has fulfilled the entire law of Moses and eliminated the conflict between Jews and non-Jews, especially regarding the law of circumcision which separated them, now they are one in Christ and created both of them into new humans in Him.

Grammatical Analysis

In this section, the author will translate word by word from Greek into Indonesian according to the original text being studied, to find important points in terms of grammar. Determining the function of words uses sources from Daniel B. Wallace (1996).

Kata	Bentuk	Fungsi	Terjemahan
τὸν	<i>definite article accusative masculine singular from ὁ</i>	<i>accusative direct object</i>	that
νόμον	<i>noun accusative masculine singular common from νόμος</i>	<i>accusative direct object</i>	law
τῶν	<i>definite article genitive feminine plural from ὁ</i>	<i>plural noun</i>	the
ἐντολῶν	<i>noun genitive feminine plural common from ἐντολή</i>	<i>plural noun</i>	commandments
ἐν	<i>preposition dative from ἐν</i>	<i>spatial/sphere</i>	in
δόγμασιν	<i>noun dative neuter plural common from δόγμα</i>	<i>dative of place/sphere</i>	ordinances
καταργήσας	<i>verb participle aorist active nominative masculine singular from καταργέω</i>	<i>participial verb</i>	He has abolished (made ineffective)
ἵνα	<i>conjunction subordinating from ἵνα</i>	<i>purpose/result conjunctions</i>	So that
τούς	<i>definite article accusative masculine plural from ὁ</i>	<i>accusative subject of the infinitive</i>	they
δύο	<i>adjective cardinal accusative masculine plural no degree from δύο</i>	<i>normal usage</i>	two
κτίση	<i>verb subjunctive aorist active 3rd person singular from κτίζω</i>	<i>purpose-result</i>	create
ἐν	<i>preposition dative from ἐν</i>	<i>spatial/sphere</i>	in
αὐτῷ	<i>pronoun personal dative masculine singular from αὐτός</i>	<i>personal pronoun</i>	Himself
εἰς	<i>preposition accusative from εἰς</i>	<i>spatial</i>	in
ἕνα	<i>adjective cardinal accusative masculine singular no degree from εἷς</i>	<i>normal usage</i>	one
καινὸν	<i>adjective normal accusative masculine singular no degree from καινός</i>	<i>normal usage</i>	new

ἄνθρωπον	<i>noun accusative masculine singular common from ἄνθρωπος</i>	<i>accusative direct object</i>	man
ποιῶν	<i>verb participle present active nominative masculine singular from ποιέω</i>	<i>extending-from-past present</i>	making
εἰρήνην	<i>noun accusative feminine singular common from εἰρήνη</i>	<i>accusative direct object</i>	peace

The word τὸν in terms of status functions as an article, which has an accusative case and a singular masculine gender derived from the root word ὁ. Thus, the use of the word τὸν in this text functions to emphasize the status of the target or object being addressed (direct object), namely νόμον. Therefore, the word τὸν can be interpreted as the word “that”.

The word νόμον in terms of status functions as a masculine singular general accusative noun, which in terms of status comes from the article form of the root word νόμος which means law. In addition, before the word νόμος appears, the article τὸν appears first in the text being discussed to help determine the word law which functions as a direct object in its entirety.

The word τῶν in terms of status functions as an article that has a genitive case which means ownership and is feminine plural. Viewed from the position of the word τῶν, it comes from the root word ὁ. This word is interpreted as: the. The word ἐντολῶν in terms of its status functions as a noun form that has a genitive case meaning ownership and is feminine plural. The word ἐντολῶν comes from the basic article ἐντολή which means command. Thus the word ἐντολῶν has the meaning: commandments, which are in “the law”.

The use of the word ἐν in status functions as a dative preposition. This word has a spatial/sphere function, which means: in. The word ἐν is related to the next word, namely δόγμασιν. The word δόγμασιν which has the form of a noun in the dative case, neutral, in the plural. The word δόγμασιν comes from the root word δόγμα which can be interpreted as “determination”. Thus the word δόγμασιν has a series of indirect objects that directly emphasize the article ἐν from the previous word. So the words δόγμασιν and ἐν when combined will show the meaning: in determination.

The word καταργήσας in terms of status can function as a participle verb, active aorist, nominative, singular. Thus the word καταργήσας is an action that occurs once and for all and has finished in the past. In addition, there is also a participle verb which is a verb that does not recognize the type of person but emphasizes the time of action. From the word καταργήσας has the basic word form καταργέω which means "ended". The word καταργήσας emphasizes that the action functions to end a job that has been done in the past and once and for all. This word means: He has canceled. The word ἵνα functions as a purpose/result conjunction, which has an important purpose to combine two clauses. This usage gives the result or consequence of an action. The word ἵνα can be interpreted as: so that.

The word τοὺς which has the form of an accusative article and is masculine plural from the root word ὁ. The use of the word τοὺς can be classified into the category of accusative subject of the infinitive which functions as the subject of the infinitive, namely the word ἵνα. Thus, the use of the word τοὺς can be interpreted as the word “they”. This is based on the use of the accusative substantive which aims to explain the noun, namely them. The word δύο is the one that functions as a cardinal adjective form that has an accusative case and is masculine plural. The word δύο indicates the number of paired words and has the meaning: two.

The word κτίση in terms of status has a function in the form of a verb in the subjunctive case, active aorist with a third person singular gender from the simple basic form of the word κτίζω. This word has a purpose-result function, where this verb is the goal or result of the previous clause. The word κτίση means: to create. The word ἐν is a dative preposition with a spatial/sphere function. This word means: inside, indicating position. This word will string together the following words regarding its position as a preposition. The word αὐτῷ is the reflexive, accusative, feminine singular pronoun of the simple root ἐαυτοῦ, or a reflexive pronoun that refers the action in the verb back to its own subject, in the sense that the verb is performed by the subject in itself. The word αὐτῷ here means: Himself. The word εἰς is an accusative preposition, spatially, indicating movement towards a place, which means: into.

The word ἓνα is a masculine accusative adjective, singular, its function is as a pointer to the indirect object found in the next sentence in the text. This word is interpreted as: one. The word καινὸν is a masculine singular accusative adjective, from the root form καινός. This word can be classified as an attributive adjective, where the adjective is intended to characterize and explain the status of the noun in the following sentence. This adjective emphasizes the characteristic of the noun that follows it. This word speaks of quality, and means: new. The word ἄνθρωπον is an accusative noun, masculine singular from the simple root form ἄνθρωπος, which means: man. This word has the function of accusative direct object, indicating the direct object of the action of the verb κτίση. As an accusative form followed by an adjective in the previous sentence, καινὸν ἄνθρωπον can be translated: new man.

The word ποιῶν is the present active participle of the masculine singular nominative verb, from the root form ποιέω, which means: to make. This word has an extending-from-past present function, where the present tense is used to describe an action that began in the past and continues to the present. The emphasis is on the present. The word εἰρήνην is a feminine singular accusative noun form of the root word εἰρήνη which means peace.

Grammatical Translation: He has abolished the law with its commandments in its ordinances, so as to create in himself two into one new man, thus making peace. (EYD: He has abolished the law with its commandments in its ordinances, so as to create in himself two into one new man, thus making peace.)

Conclusion of Grammatical Analysis

Based on the grammatical analysis above, the author found several important points in terms of grammar, namely:

First, the word τὸν attached to the word νόμον, is a word that emphasizes the status of the target or object being addressed, which is proven by the use of the accusative case as a direct object. The use of common in the word νόμον shows that the law being addressed is not specific to one thing but general. Therefore the word τὸν νόμον can be translated as "that law" which refers to the entire law of the Torah of Moses.

Second, the word κτίση has a purpose-result function, where this verb is the purpose or result of the previous clause explained by the verb καταργήσας. This is also emphasized by the word ἵνα which functions as a purpose/result conjunction, which has an important purpose to combine the word κτίση and the word καταργήσας. The use of the word ἵνα provides the result or consequence of an act of Christ to sacrifice Himself on the cross so that the two communities of Jews and Gentiles who were previously at odds are now one body in Him.

Third, the word ποιῶν has an extending-from-past present function, used to describe an action of God in Christ Jesus that began in the past and continues to the present. The emphasis is on the present. Specifically, the action in question refers to Jews and Gentiles becoming one new man in Him, so that the effects of this action continue and are experienced by the church to the present.

Lexical Analysis

In this section, the author chooses several words that are considered to have broad and important meanings to analyze, namely: καταργέω, νόμος, ἐντολή and δόγμα, the following is an explanation of each word:

Meaning of the Word καταργέω

The word καταργήσας in terms of status functions as a participle verb, active aorist, nominative, singular which comes from the root word καταργέω which means "to make ineffective". Thus the word καταργήσας is an action that occurs once and for all and has finished in the past. The following are opinions from several figures about the meaning of the word καταργήσας:

Vine (1997) said that the word καταργήσας means to eliminate something completely, similar to the meaning of the word abolish. When something has been completely eliminated, it means that it no longer exists or has no significant impact. This reflects the act of removing or ending something in a comprehensive and permanent manner. For example, in the context of law or policy, the removal or abolishment of a law or policy can be compared to the use of the word "katargeo." It indicates that something has been officially and permanently removed or ended.

Friberg (2005) says that the word καταργήσας has the basic meaning of "to cause to be inactive or useless," and always indicates non-physical destruction with greater force to replace the previous force. Friberg groups several ways of using the word καταργήσας, namely regarding land, meaning to use it up and make it infertile. Used for liberation from previous control, either actively or passively. Refers to destruction by replacing, removing, annihilating, causing to stop, or ending something (Friberg, 2005).

Gingrich (1983) explains the meaning of the word καταργήσας in various contexts, namely: First, the verb καταργήσας can mean to make something ineffective or powerless, both literally and generally, such as canceling or invalidating. Second, the word καταργήσας can also refer to the act of eliminating, setting aside, or ending something. In the passive form, it can mean to stop or disappear. Third, there is also a specific meaning "καταργοῦμαι ἀπό τινος" which indicates liberation from or alienation from something. Danker (2009) said that the meaning of the word καταργήσας is: (1) Making unproductive, as explained in Luke 13:7. (2) Making ineffective, canceling, or ending, as seen in Romans 3:3, 31; 4:14; 6:6; 1 Corinthians 1:28; 2:6; Galatians 3:17; Ephesians 2:15; 2 Thessalonians 2:8; 2 Timothy 1:10; Hebrews 2:14. Sometimes used together with "ἀπό" to indicate liberation from or alienation from, as in Romans 7:2, 6; and Galatians 5:4. (3) Removing, eliminating, as seen in 1 Corinthians 6:13; 13:8, 10f; 15:26; and 2 Corinthians 3:7.

Thus the word καταργέω can be interpreted as making something ineffective. This word also means making unproductive, or powerless because there is a greater power that replaces the previous power. This action is done for liberation from previous control, either actively or passively.

Meaning of the Word νόμος

The word νόμον in terms of status functions as a masculine singular accusative noun derived from the root word νόμος which means "law". The following are the opinions of several figures about the meaning of the word νόμον:

Vine (1997) said that νόμον was originally "something that is established" and then interpreted as "law or rule enforced by custom or statute". In the New Testament νόμος is used to refer to law in general, the force that drives

action that refers to various types of laws and principles such as the law of Christ and the law of freedom which show diversity in the texts of the New Testament.

Friberg (2005) said that νόμον which means law refers to what is established, such as (1) referring to every law in the judicial system. (2) as a rule that regulates individual behavior, principles, or laws. (3) specifically in the New Testament, it refers to the Mosaic legislative system that expresses the divine will (Torah); more broadly, it refers to the Jewish religious law that developed from the Mosaic law. (4) as a collection of writings considered sacred by the Jews in a narrower sense, it refers to the Pentateuch, the first five books of the Bible, as part of the law and in a broader sense, it refers to the entire Old Testament Bible. (5) figuratively, in the context of the Christian gospel, it refers to the new covenant, as the source of new principles for governing spiritual life.

Gingrich (1983) says that νόμον which means law has several meanings, namely: (1) rules, principles, norms. (2) refers to all kinds of laws. (3) refers to the Mosaic law in the New Testament. (4) refers to the Pentateuch or the Old Testament Bible as a whole. (5) refers to the “new law” or new Christian teaching.

Danker (2009) said that νόμον which means law refers to (1) Generally accepted standards of behavior, customs, norms, or principles (2) codified legislative law, first in general as law in general, second specifically as the law of Moses in the New Testament which refers to the holy book of Israel (Old Testament) which is generally accepted as authoritative. Thus the use of the word νόμον refers to something that has been established in various legal concepts that include various rules that regulate individual behavior, customs, norms, or principles. The word νόμον also refers to the legislative system of Moses which expresses the divine will (Torah) more broadly, it refers to Jewish religious law which developed from the law of Moses.

Meaning of the Word ἐντολή

The word ἐντολῶν in terms of status functions as a noun form that has a Genitive case meaning "ownership" and is a feminine plural gender derived from the root word ἐντολή. The following are the opinions of several figures about the meaning of the word ἐντολῶν:

Vine (1997) said that the word ἐντολῶν refers to an order, mandate, or preceptor. This term is often used for moral and religious commands.

Friberg (2005) said that the word ἐντολῶν can be interpreted as an order or rule in Old Testament law, an official order in an announcement or decision and an authoritative but unofficial instruction.

Gingrich (1983) said that ἐντολῶν can be interpreted as an order, a letter of command, and a decree. In this context, the word ἐντολῶν refers to the law.

Danker (2009) said that ἐντολῶν can be interpreted as a guide to action, command, and instruction. The word ἐντολῶν often refers to the law of Moses, but it can also refer to a special authority, such as that given to John by the Father or to an individual by Jesus himself or for a special situation.

Thus, the word ἐντολῶν refers to an authoritative command, mandate, or instruction in various contexts of moral and religious commands. The use of the word ἐντολῶν can be interpreted as an official order in an announcement, or an authoritative but unofficial decision and instruction.

Meaning of the Word δόγμα

The word δόγμασιν has a noun form in the Dative case, Neuter, in the Plural form derived from the root word δόγμα which can be interpreted as "to those decrees". Here are the opinions of several figures about the meaning of the word δόγμασιν:

Vine (1997) said that the word δόγμασιν is a term used in the New Testament that refers to commands or decisions especially in the context of rules and regulations.

Friberg (2005) said that δόγμασιν has the meaning of a decision or requirement that remains authoritative, such as orders and decrees or can refer to a series of fixed rules such as laws or regulations.

Gingrich (1983) said that δόγμασιν means a decree or order referring to a regulation or a requirement, which specifically indicates a provision that has been officially established or regulated, often in the context of law or religious authority.

Danker (2009) said that δόγμασιν means a requirement or declaration that has binding force, such as an imperial decree or legal regulation. The meaning of δόγμασιν can also refer to legal details or details and administrative decisions or resolutions.

Thus the word δόγμασιν refers to an order or decision especially in the context of rules and regulations. This word also means a decision or requirement that remains authoritative, such as an order and decree referring to a regulation or a requirement. Specifically indicates a provision that has been officially established or regulated, in the context of law or religious authority that has binding force, such as an imperial decree or legal regulation.

Conclusion of Lexical Analysis

Based on the lexical analysis above and the opinions of several figures about the meaning of the words καταργήσας, νόμον, ἐντολῶν and δόγμασιν the author found several important points, namely as follows:

First, the word καταργέω has the meaning of making something ineffective, unproductive, or powerless because there is a greater power that replaces the previous power. The word καταργέω is also interpreted as an act of liberation from previous control, either actively or passively.

Second, the word νόμον does not only refer to the law of the Torah or the law of Moses but more broadly, it refers to the Jewish religious law that developed from the law of Moses. The use of the word νόμον also refers to something that has been established in various legal concepts that include various rules that regulate individual behavior, customs, norms, or principles.

Third, the word ἐντολῶν refers to an authoritative command, mandate, or instruction, usually in a moral and religious context. The use of the word ἐντολῶν can also be interpreted as an official order in an announcement, or an authoritative but unofficial decision and instruction.

Fourth, the word δόγμασιν refers to an order or decision especially in the context of rules and regulations. This word means an authoritative decision, such as an order and decree that refers to a regulation or a requirement. Specifically indicating a provision that has been officially established or regulated, in the context of law or religious authority that has binding force, such as an imperial decree or legal regulation.

Historical Analysis

In this historical analysis, the writer of the letter, the recipient of the letter, the time of writing the letter, the place of writing, the theme of the book and the purpose of writing will be discussed. The explanation of this historical analysis will be described as follows:

The Author of the Letter to the Ephesians

Ephesus was a significant city in the Roman province of Asia, known as a center of commerce and religion, and was famous for its magnificent temple to Artemis. Paul is reported to have visited Ephesus on his second and third missionary journeys, and he spent about three years there (Carson, 2005). The letter to the Ephesians is one of Paul's four "prison letters," along with Philippians, Colossians, and Philemon (O'Brien, 1999). It was written at a time when the early church was growing and facing many challenges, including the integration of Jews and Gentiles into one faith community.

The author of the letter to the Ephesians is Paul (Eph. 1:1 and 3:1). This can be concluded from Paul's habit of always mentioning the authors in succession at the beginning of his letter (Eph. 1:1-2), and this is also found in other letters written by Paul. Thus, this shows that the letter is not just a personal letter, but an official letter from an apostle of Jesus Christ (Abineno, 2003). The traditional view that recognizes Paul as the author remains relevant, supported by references to these chapters (Malau, 2019). Paul wrote to deepen the theological understanding of the congregation regarding their identity in Christ and to encourage them to live according to their calling as Christians.

In this letter to the Ephesians, the apostle Paul presents a comparison between the initial condition of the Ephesians and their new condition after receiving salvation in Christ. Salvation is seen from two perspectives, namely: as a transformation of God's love that changes spiritual death into new life and as the relationship of the Ephesians with the nation of Israel within the framework of salvation (Fowl, 2012).

Penerima Surat Efesus

The recipients of the letter to the Ephesians are the saints who have believed in Jesus Christ Ephesians 1:1 (Abineno, 2003). Although some ancient manuscripts do not explicitly mention Ephesus as the recipient of the letter, some scholars suspect that this letter was written as an open letter to several congregations throughout the province of Asia. This is reinforced by the absence of references to internal problems of the congregation, but the Letter to the Ephesians contains in-depth teaching about God's work towards His church (Santo, 2018). The recipients of this letter are referred to as "the saints in Ephesus, believers in Christ Jesus" (Eph. 1:1). If this point is true, then clearly the recipients of this letter are the community of believers in Christ in Ephesus (Duyverman, 1996). However, this view is not always accepted by all scholars. Many argue that the name Ephesus is actually just an addition and not original, not found in more ancient manuscripts (Hankh, 2019). Therefore, it is possible that the Letter to the Ephesians was a general letter to congregations with different religious backgrounds (Eph. 3:1), and was a letter sent or distributed to congregations in the Province of Asia, including the congregation in Ephesus. Thus, many interpreters agree that this letter was addressed to more than one congregation. The largest congregation in the region was the congregation in Ephesus (Malau, 2019).

In Jewish teachings, circumcision has a deep meaning as a sign of the covenant between God and Abraham and his descendants, as stated in Genesis 17:9-14. In this chapter, God commands Abraham to circumcise all the males in his family as a sign of the eternal covenant between them and God. Circumcision here is not just a physical

procedure, but as a symbol of obedience and commitment to God and identity as His chosen people. For Jews, circumcision is a very important obligation (Henry, 2015).

The Jews claim that circumcision is not the only requirement for salvation or gaining God's love. The concept of salvation involves keeping the law in its entirety and living according to the moral teachings of the Torah. This includes obeying all of God's laws, not just circumcision. In the Old Testament, salvation was seen as faithfulness to God's laws, including circumcision, but not dependent on just one deed. The Christian view is different, where salvation is obtained through faith in Jesus Christ, not from fulfilling the law or certain deeds, including circumcision, indicating a fundamental difference in the concept of salvation and relationship with God (Abineno, 2017).

Thus, circumcision in Jewish teachings is an important part of the covenant with God and is one of the symbols of their religious identity. However, salvation in the Jewish view does not depend only on circumcision, but rather on complete obedience to God's laws as taught in the Torah.

Time of Writing of Ephesians

The letter to the Ephesians was written around 60-62 AD while Paul was in prison in Rome. The writing of the letter to the Ephesians is often associated with Paul's imprisonment in Rome, so this letter is included in Paul's four letters from prison, along with Philippians, Colossians, and Philemon. The time span of writing this letter is estimated to be between 56 or 57 to 60 or 61 AD (Malau, 2019). However, the exact date of writing is around 62 AD, at the same time as the writing of the Book of Philemon (Tenney, 2017).

Place of Writing

As one of four letters written while Paul was in prison, it is clear that this letter was written by Paul while he was incarcerated in Rome. In fact, in the letter, Paul mentions his imprisonment, as seen in Ephesians 3:1; 4:1; 6:20 (Tenney, 2017). The period of writing this letter occurred during the reign of Nero in Rome, which took place around AD 64 (Hankh, 2019).

Book Theme

One of the things that the author emphasizes greatly in this book is the concept of unity in Christ among the congregation, where the church is often described as a means of unification according to God's plan, as the Body of Christ. In general, the idea that Paul wants to emphasize about the church is first, that Christ is the means of atonement for human sins that has been provided by God, and second, that the church is the means of Christ's atonement that must introduce Christ to the world, so that all boundaries and separations between people must be eliminated in the church (Barclay, 2017).

Writing purpose

Paul's purpose in writing the letter to the church at Ephesus, namely: First, so that the church at Ephesus would be more diligent in praying (Ephesians 1:15-17), Paul longs for his readers to grow in faith, love, wisdom, and knowledge of the glorious Father. Second, he sincerely desires that their lives be worthy before the Lord Jesus Christ, as seen in Ephesians 4:1-3; 5:1-2. Third, Paul seeks to strengthen their faith and spiritual foundation by affirming God's eternal purpose in redemption "in Christ," both for the church and for each individual. In this section, Paul also strengthens the spiritual foundation of his readers, especially in the practice of Christian household life (Malau, 2019).

However, the core of his writing purpose is the unification of all things in Christ Jesus, which is God's secret and part of His plan and will. In Christ, all become one harmonious unity. Based on this idea, Paul seeks to resolve the tension between Jews and Gentiles, and unite all in fellowship with Christ Jesus, who is the center of all things (Barclay, 2017). Paul also forms an understanding that the congregation is a universal church, not just a local group, so that the congregation understands the mystery of the secret of the body of Christ where there is no longer a difference between Jews and Gentiles (Tenney, 2017).

Conclusion of Historical Analysis

Based on historical analysis, the author found several important points, as follows: First, the Letter to the Ephesians is addressed to the saints who have believed in Jesus Christ. Because the apostle Paul emphasized to the congregation in Ephesus that Christ Jesus is the center and essence of all things.

Second, God has provided atonement for human sins, namely through the death of Christ on the cross which has eliminated the enmity between humans and God, so that believers have a new status. Therefore, believers have a new status as members of the body of Christ, while Christ himself is the head of that body.

Third, the cancellation of the Torah law with all its commandments and provisions was carried out through the death of Christ on the cross so that it ended the enmity between Jews and Gentiles, namely the traditional law that made them disagree and unable to unite.

Thus in this noble calling, both Jews and Gentiles have been united in Christ Jesus. They form a new people who are able to live together in love, without being limited by previous cultural or background differences. Christ becomes the center of unity and love among them, thus creating a brotherhood that transcends all differences.

Theological Analysis

In this theological analysis, the author will conduct a comprehensive observation of the entire Bible, namely: the Old Testament and the New Testament, to find harmonious information and build theology. Based on observations of the book of Ephesians 2:15, the author found that the theology of the text is related to soteriology, namely about salvation.

In this understanding, the author focuses on the word *καταργήσας*, which means "to end" and is used in the aorist form, indicating an action that occurred in the past. This shows that this act of canceling only happens once and for all. With this, the author will see several words that are the same and contain related meanings used in the Old Testament and New Testament, as follows:

Old Testament

Exodus 20:1-17 talks about the contents of God's ten commandments to the people of Israel. The ten commandments of God or these laws are talking about the Torah not only being a special characteristic of the people who have been freed from slavery and chosen by God, but also at the same time emphasizing their responsibility to always be a holy nation before God, the Torah not only emphasizes human norms but also highlights God's will for the lives of His people. So, the relationship between Exodus 20:1-17 and Ephesians 2:15 about the Torah shows the transformation from the old covenant centered on the written law to the new covenant centered on Christ, where moral commands are maintained, but lived in the context of love and unity in Christ.

Deuteronomy 11:8-32 Blessings & Curses. The Torah is the law & statutes of God therefore it is binding & regulates the entire order of the entire life of the nation as the people of God. Disobedience will bring curses, but obedience will bring blessings. So, Deuteronomy 11:8-32 and Ephesians 2:15 show the difference between the two covenant eras, one based on law and the other on grace through Christ. Christ came to fulfill the law and to bring God's people into a new relationship with Him based on faith and grace, uniting all people regardless of their background.

Deuteronomy 27:26 explains that disobedience to the law brings serious consequences in the form of curses. So, Deuteronomy 27:26 and Ephesians 2:15 describe the transition from a strict legal system that brought curses for disobedience to a system of grace brought by Jesus Christ, who fulfilled the law and brought peace and unity to all who believe in Him. In Christ, the curse of the law was removed, and it was replaced with grace and forgiveness.

Deuteronomy 31:16 God told Moses that after His death the covenant between Israel and their God that Moses had worked so hard to establish would be broken. So if the covenant between God and humans is violated, the fault must be on the human side because it is impossible for God to leave humans without humans themselves moving away from Allah first. Thus, Deuteronomy 31:16 and Ephesians 2:15 show the contrast between man's unfaithfulness and God's faithfulness. Although humans often break their covenant with God, through Jesus Christ, God provided a way for the restoration of that relationship. Christ abolished the law that brought curses and provided grace and peace that enable all people to unite in faith in Him.

New Testament

Matthew 5:17-18 Jesus explains that He did not come to abolish the Law or the teachings of the previous prophets but to fulfill them. He emphasizes that the Law will remain in effect until the end of time, without anything being lost or changed. Continuing with Matthew 5:19-20 Jesus states that anyone who breaks or teaches others to break God's commandments, even the least, will be considered the least in the kingdom of heaven. On the other hand, those who do and teach God's commandments will be considered great in the kingdom of heaven. Here Jesus emphasizes the importance of true obedience to God's will. Thus, Matthew 5:17-20 and Ephesians 2:15 complement each other in understanding the role of the Law in light of Christ's coming. Matthew emphasizes that Jesus came to fulfill the Law, showing that the Law remains important and relevant. Ephesians shows that this fulfillment brings about a transformation that removes the aspects of the Law that divide people, especially between Jews and Gentiles, and creates unity in faith in Christ. These two texts together illustrate how the law attains its purpose in Christ and how obedience is now focused on love and unity in Him.

Matthew 22:37-40 Jesus explains that the most important commandment in the Law is to love God with all your heart, soul, and mind. While the second commandment is to love your fellow human beings as yourself. Thus Jesus conveys how important love and compassion are in practicing religious teachings. So, Matthew 22:37-40 and Ephesians 2:15 complement each other in understanding the essence and purpose of the Law. Jesus taught that all laws depend on love for God and others, and in Ephesians 2:15, this love is manifested in Christ's action of abolishing the rules that separate and creating unity. Thus, these two passages show that the core of Jesus' teaching is love that brings peace and unity among humans, fulfilling the purpose of the Law and creating a right relationship with God and others.

Romans 4:10 in this case Paul explains how a person is declared righteous before God. He explains that salvation is not obtained through the observance of the law, such as circumcision, but through faith in Christ. Where

in the previous verse it is explained that Abraham was declared righteous by God because of his faith, not because of his circumcision. Therefore, Paul emphasizes in this verse that salvation is not the result of human efforts but is the gift of God received through faith. So, Romans 4:10 and Ephesians 2:15 emphasize that salvation and righteousness before God are not obtained through the observance of the law, but through faith in Jesus Christ. Paul in Romans 4:10 uses the example of Abraham to show that righteousness is always based on faith, not the works of the law. Ephesians 2:15 shows that through the work of Christ's redemption, the law of separation has been abolished, and salvation and unity are given to all who believe in Him. Both of these passages teach that salvation is the gift of God received through faith, and not the result of human efforts in obeying the law.

Galatians 3:13 Paul explains that Christ has redeemed His people from the curse of the law because of their sins. By dying on the cross, Christ bore the penalty for humanity's sins so that they could receive forgiveness and salvation through faith in Him. So, Galatians 3:13 and Ephesians 2:15 together affirm Christ's role in abolishing the law and its consequences, and providing the opportunity for salvation and peace through faith in Him. Christ as the substitute for humanity's sins has made possible a paradigm shift from dependence on the law to the grace and mercy found in faith in Him.

Galatians 3:24-25 In this passage, Paul explains the role of the law in leading people to Christ. The law exposed sin and the need for redemption, so that people understood the need for Christ as Savior. However, once a person came to faith in Christ, the law was no longer their schoolmaster. They were justified by faith, not by keeping the law. This shows the importance of faith in Christian salvation and the role of the law in preparing God's people for the coming of Christ. Thus, Galatians 3:24-25 and Ephesians 2:15 both emphasize the important role of the law in preparing God's people for the coming of Christ, by exposing sin and the need for redemption. However, once a person came to faith in Christ, the law was no longer their schoolmaster, because they were justified by faith, not by keeping the law. This shows a paradigm shift from dependence on the law to faith in Christ as the basis for Christian salvation.

Conclusion of Theological Analysis

So, based on the theological analysis above, the author found several important points, as follows: First, the presence of Jesus Christ in the world and his work is not showing that Jesus came to abolish the law but to fulfill the law. Christ's presence in the world actually shows that outwardly He is a true human being who is completely subject to the law and authority.

Second, Jesus changed people's perspective in understanding the law, so that its meaning becomes full, and also fulfills various prophecies about Him.

Third, Paul stated that no human being can fulfill the demands of the law so perfectly except in the person of Jesus. Jesus Christ Himself is the one who carries out the law perfectly, while also fulfilling it.

Thus, through His death as a human being, the law with all its commandments and provisions has been canceled so that it no longer has power over humans in Christ Jesus, because Jesus is the fulfillment of the Old Testament and the beginning of a New Testament, namely the Covenant of love which includes the law of love. Clearly what was canceled was the demands of the law and not the law itself. Thus, the legal basis in the New Testament in its implementation is the law of love, starting with Jesus Christ who showed His love through His life and ministry while on earth, up to His sacrifice on the cross.

Exegetical Analysis

In this section, the development of ideas from the findings of previous analyses will be carried out to become an idea. The author found several important points, namely:

The Law as the Way of Salvation has been Abolished

From the context, it can be observed that in the Ephesian congregation there was a feud between Jews and Gentiles because of the Torah law (Eph. 2:14). Circumcised Jews considered themselves special before God and entitled to be saved because they were circumcised, while uncircumcised Gentiles were considered not to receive salvation like them (Eph. 2:11-12). Paul emphasized that Christ is peace for both parties so that with His death and resurrection, Christ broke down the dividing wall between Jews and Gentiles, renewing the relationship between humans and God and also the relationship between the two groups.

This act of cancellation was aimed at the entire Torah law with all its commandments and provisions, which had been considered the way to salvation. Cancellation refers to the entire Torah law because it uses the word νόμον which is a general masculine singular that does not specifically refer to one thing. In the context being studied, one of the laws that was canceled was the law of circumcision, which was the cause of the feud between Jews and Gentiles, regarding the matter of salvation. Therefore, Christ acts as the person who ends the validity of the entire law of the Torah, including the law of circumcision, so that the impact of the annulment of the Torah law overcomes the division between Jews and non-Jews, and brings unity and peace.

This is also confirmed through the structure diagram τὸν νόμον τῶν ἐντολῶν ἐν δόγμασιν καταργήσας it can be observed that ἐν δόγμασιν as an explanation for τῶν ἐντολῶν, and τῶν ἐντολῶν as an explanation for τὸν νόμον. That means, the commandments and ordinances that were canceled refer to the law in general and this can be seen from the affirmation of the word τὸν νόμον which refers to the law. Specifically, the law that was ended refers to the entire law of the Torah. Thus Jews and Gentiles are now one new man in Christ.

The cancellation of the Torah with all its commandments and provisions refers to the entire Torah of Moses. In the context being studied, one of the laws that was ended was the law of circumcision and this can be proven in grammatical analysis. The article τὸν is a definite article that definitely identifies the noun νόμον. This article explains that the law in question is “that law” and the use of the word νόμον refers to the law in general so that it is clear that the law that was ended was the entire Torah law. In this case, one of the laws that was ended in the text being studied is the law of circumcision which is explained in the contextual analysis. In addition, the article τῶν attached to the word ἐντολῶν is also a definite article that definitely identifies the noun ἐντολῶν. Structurally, the phrase τῶν ἐντολῶν is under τὸν νόμον, so that the commandments that were canceled were the entire Torah law including the law of circumcision so that it has eliminated the barrier between Jews and non-Jews that was previously created by the Torah law.

Lexically, it is known that the word νόμον does not only refer to the Torah law or the law of Moses, but also refers to something that has been established in various legal concepts that include various rules that regulate individual behavior, customs, norms, or principles. In addition, the word ἐντολῶν refers to commands, which are usually in a moral and religious context. And the word δόγμασιν refers to commands or decisions especially in the context of rules and regulations. The word δόγμασιν also means an authoritative decision, such as an order and decree referring to a regulation or a requirement. Specifically indicating a provision that has been officially established or

regulated. Therefore, in contextual analysis, one of the functions of law that is terminated is the law of circumcision with all its orders and provisions.

Cancel Means Make Ineffective

In Ephesians 2:15 it is stated, “having abolished in His flesh the law of commandments and ordinances.” The word “abolish” in Greek is καταργήσας from the root word καταργέω. The word καταργέω means to make something ineffective, or unproductive. In addition, this word can also be interpreted as making something powerless because there is a greater power that replaces the previous power. The word καταργέω is understood as an act of liberation from previous control, either actively or passively. The meaning of the word καταργέω emphasizes the idea that to abolish means to make ineffective. This can also be observed in contextual analysis, where the death of Christ makes the law, one of which is circumcision, ineffective and unproductive. The law of circumcision becomes powerless because salvation no longer depends on the law, but there is a greater power that replaces it, namely the work of Christ on the cross. Because of His death, believers, both Jews and Gentiles, have access to the Father (Eph. 2:18).

Grammatically, the word κτίση has a purpose-result function, where this verb is the purpose or result of the previous clause explained by the verb καταργήσας. This is also emphasized by the word ἵνα which functions as a purpose/result conjunction, which has an important purpose to combine the word κτίση and the word καταργήσας. The use of the word ἵνα provides the result or consequence of an action. So, the function of the word κτίση and the word ἵνα shows that the purpose and result of the act of “canceling” is to create both (Jew and Gentile) into one new man in Christ.

Theological analysis states that Christ's abrogation of the law shows that salvation is no longer based on obedience to the law, but through faith in Christ. This is the core of Paul's theology which emphasizes faith and grace over obedience to the law. So in this context, to abrogate means to end because believers no longer live under the law, but under grace. Paul explains that salvation is not obtained through keeping the law, such as circumcision, but through faith in Christ (Rom. 4:9-13).

The Action of Canceling Has a Positive Meaning

The abolition of the Torah in Ephesians 2:15 is a very significant event in the context of Christian theology. The word “abolish” here is not a negative or bad word, but has a positive meaning. In context, the abolition of the law in question is not an act of harm, but rather a great achievement in God's plan of salvation. The abolition of the Torah by Christ symbolizes a drastic change for Jews and Gentiles who were once separated but are now united. The word καταργέω in this text means that the law with all its commandments in its statutes (τὸν νόμον τῶν ἐντολῶν ἐν δόγμασιν) has been ended because of a greater power that replaces the previous power. The meaning of the word καταργέω also emphasizes the act of liberating believers from the control of the law, because of the work of Christ. Observations in contextual analysis show that the death of Christ ended the law and was no longer productive. The law, which includes various commands regarding rituals, morals, and traditions in its provisions, has been fulfilled and declared no longer valid for believers because the blood of Christ has brought those who were previously “far away” to “near” (Eph. 2:13). The cancellation by Christ does not mean the destruction and elimination of the law, but the fulfillment and transformation of the function of the law in God's plan of salvation.

The Apostle Paul tells us that the one who fulfills the law is the one who is the source of peace for all people αὐτοῦ ἐστὶν ἡ εἰρήνη (Eph. 2:14). So the clause Αὐτὸς ἐστὶν ἡ εἰρήνη explains that only the source of peace can unite

people from all nations to the fullness of the blessing of His peace. There is only one person who can be the source of peace where people can feel peace vertically towards God and horizontally towards each other, so that the peace of believers becomes complete and whole, people who have been reconciled by God must also be at peace with each other.

The diagrammatic structure of τοὺς δύο κτίση ἐν αὐτῷ εἰς ἓνα καινὸν shows that κτίση is an explanation of the act of creation carried out by Christ and τοὺς δύο refers to the two different groups, namely Jews and non-Jews, so that it is continued with ἐν αὐτῷ which emphasizes that creation is carried out in Him, so that the word εἰς ἓνα καινὸν emphasizes their status as one new one. Thus, the abolition of the law has a positive meaning because it opens the door to peace and unity in the body of Christ, where the distinction between Jews and Gentiles is no longer a barrier.

Historically, the Torah was the basis of religious and social life for the Jewish people. Christ's abolition of the Torah occurred in a historical context where that legal system was highly respected. However, through his death and resurrection, Christ changed the way the law was viewed, showing that the law had achieved its purpose in him. This was a radical change from living under the law to living under grace.

CONCLUSION

The abolition of the Torah with all its commandments and provisions in Ephesians 2:15 refers to the abolition of the entire Torah which is considered to function as a way of salvation. One of the laws that is ended in the text being studied is the law of circumcision which is the separator between Jews and non-Jews. Christ's death on the cross has ended and at the same time fulfilled the entire Torah with all its commandments and provisions. The fulfillment of the Torah carried out by Christ actually has a positive impact on Jews and non-Jews, as well as all nations because the result of the fulfillment of the law has opened the way for the creation of a new unity in Christ. The death of Jesus changed the paradigm regarding the relationship between humans and the Torah, so that there is no longer a separation between Jews and non-Jews. They are united in Christ and live under His authority.

Ephesians 2:15 implies that through Jesus' death as a man, He has made ineffective all the demands of the Torah along with all its commandments and regulations. This opens up the opportunity for Jews and Gentiles to gain access to God. This understanding emphasizes that the abrogation of the Torah does not mean a total abandonment of the values contained therein, but rather a change in its status in a spiritual context. In other words, the death of Jesus brings about a transformation in the understanding and implementation of the Torah. Christ's work does not abolish the Torah but fulfills it. The abrogation of the Torah through the death of Jesus implies not only an end, but also a new beginning in the relationship between humans and the Torah, and more broadly, with God. However, the consequences of Jesus' death are not limited to the abolition of the Torah, but also lead to liberation from the burdensome shackles of the Torah. This illustrates an understanding that Jesus' death provides a way for salvation that is not based on the fulfillment of the Torah, but on the gift of God's grace. Thus, the understanding of "abolishing the law" in Ephesians 2:15 offers a profound theological insight into the significance of the work of Jesus Christ in building unity in the people of God, melting the differences between Jews and Gentiles in Him, and providing access to a guaranteed salvation on the basis of faith and God's gift of grace.

REFERENCES

- Abineno, J.L. Ch. (2003). *Tafsiran Alkitab Surat Efesus*. Jakarta BPK Gunung Mulia.
- Abineno, J.L.Ch. (2017). *Surat Efesus*. Jakarta: BPK Gunung Mulia.
- Barclay, William. (2017). *Surat Galatia dan Efesus*. Jakarta: BPK Gunung Mulia.
- Calvin, John. (2004). *Commentary on Galatians and Ephesians*. Christian Classics Ethereal Library.
- Carson, D. A. dan Douglas J. Moo. (2005). *An Introduction to the New Testament*. Grand Rapids Zondervan.
- Chapell, Bryan. (2009). *Ephesians: Reformed Expository Commentary*. P&R Publishing.
- Como, David. (2004). *Blown by the Spirit: Puritanism and the Emergence of an Antinomian Underground in Pre-Civil-War*. Stanford University Press.
- Constable Thomas. (2023). Expository Notes, Bible Commentary Ephesians 2. <https://www.studydrive.net/commentaries/eng/dcc/ephesians-2.html>.
- Danker, Frederick William. (2009). *The Concise Greek-English Lexicon of the New Testament*. Chicago: The University of Chicago Press.
- Diets, Joshua & Juwinner Dedy Kasingku. (2023). Hubungan Antara Hukum Upacara, Hukum Taurat Tuhan, dan Kasih Karunia. *Jurnal Ilmu Pendidikan dan Sosial (JIPSI)*, 2(1), 36-41.
- Duyverman. (2012). *Pembimbing Ke Dalam Perjanjian Baru*. Jakarta: BPK Gunung Mulia.
- Eaton, John. (2010). *The Discovery of the most dangerous dead faith*. Gale ECCO.
- Feinberg, John S. (2003). *Masih Relevankah Perjanjian Lama Di Era Perjanjian Baru*. Gandum Mas.
- Fowl, Stephen E. (2012). *Ephesians A Commentary*. Westminster John Knox Press Louisville, Kentucky.
- Friberg, Barb, Neva Mille, and Timothy Friberg. (2005). *Analytical Lexicon of The Greek New Testament*. Bloomington: Tafford.
- Gingrich, F. Wilbur. (1983). *Shorter Analytical Lexicon of The Greek New Testament*. Chicago: The University of Chicago Press.
- Hanry, Matthew. (2023). Diakses melalui https://p2k.stekom.ac.id/ensiklopedia/Matthew_Henry.
- Harless, Hal. (2003). *The Cessation of the Mosaic Covenant*. *Bibliotheca Sacra* 160:639, 349-66.
- Henry, Mattew. (2015). *Tafsiran Mattew Hanery: Surat Galatia, Efesus. Filipi, Kolose, 1 & 2 Tesalonika, 1 & 2 Timotius, Titus, Filemon*. Momentum.
- Hoehner, Harold W. (2002). *Ephesians: An Exegetical Commentary*. Baker Academic.
- Jones, Mark (2013). *Antinomianism*. P&R Publishing.
- Lassor, W. S., D.A. Hubbard, & F.W. Bush. (2013). *Pengantar Perjanjian Lama 1: Taurat & Sejarah*. BPK Gunung Mulia.
- Malau, Yohana Christiani Oktavia. (2019). Ekposisi Efesus 5:22-6:4 Tentang Nilai-Nilai Kehidupan Dalam Keluarga Kristen. *Penabiblos: Pendidikan Agama Kristen, Musik Gerejawi, Teologi-Konseling Kristen*. No: 79-105.
- O'Brien, Peter T. (2013). *Surat Efesus*. Surabaya: Momentum.
- Osborne, G. R. (2006). *The hermeneutical spiral: A comprehensive introduction to Biblical interpretation*. InterVarsity Press.
- Payuk, Tinggi Tandi. (2022). Meniadakan atau Menyempurnakan: Analisis Konflik Teologi Paulus dan Yesus Tentang Pemaknaan Hukum Taurat di Jemaat Mula-mula. <https://doi.org/10.31219/osf.io/uz7ma>

- Porter, S. E. (2002). *Handbook to exegesis of the New Testament*. Brill.
- Schreiner, Thomas R. (2010). *40 Questions About Christians and Biblical Law*. Kregel Publications.
- Tenney, Merrill. C. (2017). *Survei Perjanjian Baru*. Malang: Gandung Mas.
- Vine, W. E Vine. (1997). *Vine's Expository Dictionary of Old and New Testament Words*. Nasville: Thomas Nelson Publishers.