

Vs.14- “peace”-(eirene) a state of national tranquility or a harmony between individuals

-“both one”- Paul has just given the idea of how it used to be both nationally and personally (vs.12-13)
(now, in Christ, there is neither Jew nor Gentile- only the redeemed)

-“middle wall”- this alludes to a wall in the Temple courts that partitioned off a section for Gentiles from areas only accessible to Jews (it was between the outer courts and inner courts)

*this was what Paul was accused of in Acts 21:23

Vs.15- “abolished”- (katargeo) to render idle or deprive of power, to cease

-“in His flesh”- meaning from His sacrifice

-“enmity”- this was the personal and national prejudices between Jew and Gentile

-“ordinances”- this refers to all the ceremonial laws, feasts, and sacrifices that separated Jew and Gentile

Truth- God’s moral law (summarized in the 10 Commandments) is now written in hearts (Rom.2:14-15)

*the “abolishing” of it was the keeping of it for righteousness as it is still subsumed in the New Covenant because it still reflects God’s holy nature

*the difference- when it was written on tablets, it was something demanded by God

(now that they are written in our hearts, it’s simply who we are)

-“one new man”- Christ abolished this division and made a unified body of believers

Vs.16- “reconcile”- to bring back to a state of harmony

*as Jew and Gentile are both brought to God through Christ, they are brought together with each other

- when Jesus became a curse (Gal.3:10-13), He took God’s wrath so that divine justice was satisfied and reconciliation with God became a reality

Vs.17- “preached peace”- this is the same word used in vs.14

*to preach means to bring or announce good news

- even though it was Paul that brought them the good news, it was the Lord Jesus that called him to be an apostle (Paul gives Jesus the credit and glory because Jesus is the message of peace)

-“afar off”- meaning the Gentiles / -“nigh”- meaning the Jews (both were equally in need and dead in sins)

Vs.18- “access”- (prosagoge) the ability to approach because of acceptance

Truth- when the veil in the Temple ripped, this made direct access to God possible

-“Spirit”- our access is through the Son and by the Spirit as all 3 persons of the Trinity share in the total work of salvation

*it is the Holy Spirit that presents us before the Throne of God where we can come anytime- Heb.4:16

Vs.19- “strangers”-(xenos) an alien or one who doesn’t have a share of something

-“foreigners”-(paroikos) one who has no citizenship, a sojourner

-“saints”- these are those under the Old Covenant that remained obedient and faithful to God before Calvary

-“household of God”- the redeemed sinners that not only received citizenship, but become of God’s family

Truth- God bestows the same infinite love on believers as He does His only begotten Son

Vs.20- Paul changes the figure of speech here from family to a spiritual temple

(this sets forth the unifying character of the church)

-the prophets were the ones chosen to announce God’s plan and the coming of the Messiah

- the apostles were chosen to announce the fact that Jesus is the Messiah and Savior

(God used the apostles to proclaim this before the completion of the New Testament)

*if you look at this verse carefully, Paul makes no claim that the prophets or apostles were the foundation

(his claim is that Christ is the Chief Cornerstone, and so, He is the foundation)

Vs.21- each believer is a new stone in Christ’s temple

(this temple will not be complete until every person who will believe has done so- II Peter 3:9)

Truth- since God Himself is building it, He places each stone exactly where He wants it

Vs.22- “habitation”- an abode or permanent dwelling

*in the Old Testament, God dwelled with His people- now, He dwells in them- I Cor.3:16

*God always has and always will dwell in His holy temple (we are His temple and therefore, He abides in us)

*Notice the Trinity- in Christ, we are all fitted and formed into one building by the Holy Spirit

(it is the Holy Spirit who regenerates and indwells in us so that we are the dwelling place of God)

