

Ephesians Chapter 2 Continued

Verses 11-12: Gentiles (the “uncircumcision”), experienced two types of alienation. The first was social, resulting from the animosity that had existed between Jews and Gentiles for thousands of years. Jews considered Gentiles to be outcasts, objects of derision, and reproach. The second and more significant type of alienation was spiritual, because Gentiles as a people were cut off from God in 5 different ways:

1. They were “separate from Christ” the Messiah, having no Savior and Deliverer and without divine purpose or destiny.
2. They were “excluded from the commonwealth of Israel”. God’s chosen people, the Jews, were a nation whose supreme King and Lord was God Himself, and from whose unique blessing and protection was God Himself, and from whose unique blessing and protection they benefitted.
3. Gentiles were “strangers to the covenants of promise,” not able to partake of God’s divine covenants in which He promised to give His people a land, a priesthood, a people, a nation, a kingdom and a king, and to those who believe in Him, eternal life and heaven.
4. They had “no hope” because they had been given no divine promise.
5. They were “without God in the world”.

While Gentiles had many gods, they did not recognize the true God because they did not want Him.

Converted Jews had difficulty breaking from the ceremonial laws such as Sabbath observance and the eating of unclean animals. Converted Gentiles had difficulty with such things as eating meat that had been offered as a sacrifice to a pagan deity. In many such ways, Jewish and Gentile believers stumbled over their former traditions and beliefs, and in doing so they also stumbled over each other.

What was of extreme importance to one group was inconsequential to the other. In (Ephesians 2:11-22), Paul confronts that problem from two sides. First, he describes the former social and spiritual alienation of Jews and Gentiles, and then he describes their new spiritual unity in Jesus Christ.

The first kind of alienation was social:

Ephesians 2:11 "Wherefore remember, that ye [being] in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands;"

Uncircumcision was a derogatory term used by the Jews regarding Gentiles because the latter were uncircumcised. Jews called themselves the Circumcision since they were circumcised. David had called Goliath an “uncircumcised Philistine” (1 Sam. 17:26).

The circumcision are the Jews who thought that they were God's only people. Many of the Jews thought that they would be saved, just because they were the descendants of Abraham. Pertaining to the law, they were circumcised in the flesh. They thought this would make them God's people.

It was not the circumcision of Abraham that put him in right standing with God, but his faith. Abraham, the father of the Jewish people, was saved before he was circumcised (4:9-12).

Circumcision had never been a mark of personal relationship to God, for Jews or anyone else. Paul makes much of that truth (in the book of Romans 2).

Romans 2:28-29 "For he is not a Jew, which is one outwardly; neither *is that* circumcision, which is outward in the flesh:" "But he *is* a Jew, which is one inwardly; and circumcision *is that* of the heart, in the spirit, *and* not in the letter; whose praise *is* not of men, but of God.

This is speaking of cutting away the earthly desires from the heart. In a man's heart, he believes unto salvation. What our heart is, is what we are.

Paul also takes exception for such Jewish hatred, as evidenced in his choice of words to describe Jews, the so called "Circumcision".

A much more important Gentile alienation was spiritual:

Ephesians 2:12 "That at that time ye 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:"

At that time refers to the readers' pre-Christian life. Commonwealth (or nation), of Israel recalls the concept of ancient Greek city-states, whereby a city or country provided numerous valuable advantages, benefits, and privileges for its citizens, but withheld them from foreigners.

Since the Gentile addressees used to be aliens from the Jewish nation, who were God's people, the Gentiles were without the spiritual blessings given them by God. Without God means not having His help and assistance. This was their spiritual plight before salvation.

Before Christ came, the Jews were the people of promise from God, but the Gentiles as a people were cut off from God in five different ways as is shown at the top of this chapter.

Had the Gentiles accepted the true God, they too could have been a part of that blessed nation. But because they rejected God, they forfeited His national blessing. They had no God blessed community or kingdom and no divine benefactor. They received no special blessing or protection, because they were outside the dominion of God.

The Gentiles were spiritually alienated because they were hopeless, “having no hope”. Those who have no Christ, no commonwealth, and no covenants of promise also have no hope. Living without hope of future joy and enrichment, reduces man to a piece of meaningless protoplasm.

Most Gentiles of Paul’s day either thought that death ended all existence, or that it released the spirit to wander aimlessly in some nether world throughout the rest of eternity. Death brought only nothingness or everlasting despair.

This describes the whole world, before Jesus came and gave them hope. It especially describes all who were not Jews. The covenant did not cover the non-Jews, until Jesus came. “Now, if ye be Christ's, then are ye Abraham's seed and heirs according to the promise” (Gal. 3:29).

We who have faith in Jesus are seed of Abraham, because he believed, also. It is our faith that makes us faithful Abraham's seed. There was no hope for the heathen world, until Jesus came and brought us hope.

The problem was not that the Gentiles had no god but that they did not have the true God. They were without God in the world because they did not want Him. The Gentiles rejected God by suppressing the truth about Himself that He had made abundantly evident.

The problem was that, “even though they knew God, they did not honor Him as God, or give thanks; but they became futile in their speculations, and their foolish heart was darkened” (verse 21).

There will never be an end to alienation until Christ returns and by His own power breaks down the barriers of separation. Apart from Christ there not only can be no harmony with God but no harmony among men.

Ephesians 2:13 "But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ."

“Far off”: A common term in rabbinical writings used to describe Gentiles, those who were far apart from the true God. Jews considered themselves and their converts to be brought near to God because of their covenant relation to Him and the presence of His Temple in Jerusalem.

“Made nigh or brought near”: Every person who trusts in Christ alone for salvation, Jew or Gentile, is brought into spiritual union and intimacy with God.

This is the reconciliation of (2 Cor. 5:18-21). The atoning work accomplished by Christ’s death on the cross washes away the penalty of sin and ultimately even its presence.

Because Jews had access to God through His temple in Jerusalem, they were said to be nigh. But Gentile nations, geographically removed from the temple, were said to be far off. These terms of space came to denote moral distance, so that to be “nigh”, was to have a proper relationship with God, and to be “far off”, was to have an improper relationship with Him.

The blood of Christ Jesus does not just do away with our sin, but literally saves us. It is the blood of Jesus (our Savior), that makes us acceptable to the Father. It was His blood being shed that removed the veil to the holy of holies.

Colossians 1:14 "In whom we have redemption through his blood, [even] the forgiveness of sins:"

1 Peter 1:18-19 "Forasmuch as ye know that ye were not redeemed with corruptible things, [as] silver and gold, from your vain conversation [received] by tradition from your fathers;" "But with the precious blood of Christ, as of a lamb without blemish and without spot:"

The cleansing value of the blood of Christ immediately washes away the penalty of sin and ultimately washes away even its presence. Because in Christ the great foundational barrier of sin has been removed, every other barrier has been removed as well. Those who are one in Christ are one in each other, whether they realize it, or act like it, or not (1 Cor. 6:17).

The purpose of the Lord's Table is to remind us of the sacrifice our Lord made not only to bring us to Himself but also to each other. By removing our sin, Christ gives us peace with each other and access to God.

In verse 14-15, "Who hath made both one:" Jesus has formed the two antagonistic groups of Jew and Gentile into a single new party, the Christian church. He did this by removing the middle wall of partition, that is, the Mosaic Law. The law was meant to protect Jews from pagan corruptions; but by misconstruing the purpose of the law, the Jews felt superior to Gentiles, who were incensed at this arrogance.

Jesus abolished this enmity (hatred), caused by an abuse of the law, by making the law invalid for His church. "Of twain one new man": As above, Christian Jews and Christian Gentiles now compose this "one new man" or Christian church.

Ephesians 2:14 "For he is our peace, who hath made both one, and hath broken down the middle wall of partition [between us];"

"He Himself": This emphatically indicates that Jesus alone is the believer's source of peace (Isaiah 9:6). Jesus alone is our peace.

Just as sin is the cause of all conflict and division, it is also the enemy of all peace and harmony. Built into wickedness is the impossibility of peace. Sin is basically selfishness, and selfishness is basically divisive and disruptive. We cannot always have what we want without infringing on what someone else wants or needs. We cannot always have our own way without interfering with someone else's way.

Jesus Christ is the King of Peace. He not only brings peace, but is Peace. When we receive Jesus Christ within us (whether Jew or Gentile), we have the peace of God which passes all understanding.

Peace comes only when self dies, and the only place self truly dies is at the foot of Calvary. "I have been crucified with Christ," Paul said; "and it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me, and delivered Himself up for me" (Gal. 2:20).

In Jesus Christ, a Jew is no longer distinct from a Gentile as far as religion is concerned. Since A.D. 70, when the Temple was destroyed, true religious Judaism ceased to exist. Not only was the place of sacrifice destroyed, but so were all the genealogical records on which priestly descent was based. Likewise, a Gentile in Christ is no longer distinct as far as his spiritual condition is concerned. His paganism is gone, his unbelief is gone, his hopelessness is gone, and his godlessness is gone.

"The barrier of the dividing wall": This alludes to a wall in the temple that portioned off the Court of the Gentiles from the areas accessible only to Jews. Paul referred to that wall as symbolic of the social, religious and spiritual separation that kept Jews and Gentiles apart. Jesus made both groups, Jew (those who were "near"), and Gentiles (those who were "far off"), into one, and broke down the barrier of the dividing wall.

God had originally separated Jews from Gentiles for the purpose of redeeming both groups. He placed the Court of the Gentiles in the Temple for the very purpose of winning Gentiles to Himself. It was meant to be a place for Jewish evangelism of Gentiles, a place for willing proselytes to Judaism and of thereby bringing them "near."

In this church of Ephesus, both Jew and Gentile had given their heart to Jesus. They were one in Him. Jesus is the focal point upon which all of us, whatever denomination, must center on. He is the hub of the wheel, and each of us are spokes. We all are connected to Him, if we are Christians.

We draw our strength and power from Him. Of course, we all know that Jesus tore the veil in the temple from the top to the bottom when He gave His body on the cross. The veil in the temple was symbolic of the flesh of Jesus. He opened the way for whosoever will into the very presence of the Father.

It matters not whether we are Jew or Gentile. We are one in Him. He is our Peace.

Ephesians 2:15 "Having abolished in his flesh the enmity, [even] the law of commandments [contained] in ordinances; for to make in himself of twain one new man, [so] making peace;"

Christ forever broke down (the Greek aorist tense signifies completed action), every dividing wall by; "abolished in His flesh the enmity, which is the Law of commandments contained in

ordinances". When Jesus died on the cross He abolished every barrier between man and God and between man and his fellow man.

The greatest barrier between Jew and Gentile was the ceremonial law, "The law of commandments contained in ordinances. The feasts, sacrifices, offerings, laws of cleanliness and purification, and all other such distinctive outward commandments for the unique separation of Israel from the nations were abolished.

"Abolishing in His flesh the enmity": Through His death, Christ abolished Old Testament ceremonial laws, feasts, and sacrifices which uniquely separated Jews from Gentiles. God's moral law, as summarized in the Ten Commandments and written on the hearts of all men (Romans 2:15), was not abolished but subsumed in the New Covenant. However, because it reflects His own holy nature (read Matthew 5:17-19).

"One New man": Christ does not exclude anyone who comes to Him, and those who are His are not spiritually distinct from one another. "New" translates a Greek word that refers to something completely unlike what it was before. It refers to being different in kind and quality. Spiritually, a new person in Christ is no longer Jew or Gentile, only Christian (Rom. 10:12-13; Gal. 3:28).

Jesus summarized God's moral law still further by declaring, "A new commandment I give to you, that you love one another, even as I have loved you" (John 13:34). The 10 commandments, like all of God's moral laws, are but the structured and particularized love that God still requires (James 2:8).

Jesus fulfilled the law of commandments in His body on the cross. He paid the debt of the ordinances in full for all of mankind in His body. He is our Sacrifice. He is our Way. He is our Truth. He is our Life. The way to heaven is in Jesus. It does not matter whether you are black or white, young or old, male or female. The only way is in Him.

The new person in Christ is not simply a Jew or Gentile who now happens to be a Christian. He is no longer a Jew or Gentile but only a Christian. Every other characteristic is "former" (see verse 11).

Paul summed it up when he said "For there is no distinction between Jew and Greek; for the same Lord is Lord of all, abounding in riches for all who call upon Him; for "Whoever will call upon the name of the Lord will be saved" (Romans 10:12-13)

When we receive Jesus, we are a new creature in Christ. Our old self has vanished away. Our prejudices vanished with self. Now we live by the grace of the Lord Jesus Christ.

Romans 8:3 "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:"

Ephesians 2:16 "And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby:"

“Reconcile them both ... to God”: As Jews and Gentiles are brought to God through Christ Jesus, they are brought together with each other. This was accomplished by the cross where Jesus became a curse (Gal 3:10-13), taking God’s wrath so that divine justice was satisfied and reconciliation with God became a reality.

There would be no longer special privileges to one race of people. God is the Father of them all. We all, Jew and Gentile, make up the family of God. When we become believers in Christ, we are brothers and sisters with all other believers no matter what the race. The separation is over, we are sons of God.

Romans 8:14 "For as many as are led by the Spirit of God, they are the sons of God."

The Spirit of the Risen Christ dwells within us if we are believers in Christ.

1 John 3:1 "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not."

The cross is God’s answer to Judaizing, racial discrimination, segregation, apartheid, anti-Semitism, bigotry, war, and every other cause and result of human strife. This is the great mystery of (Ephesians).

Eph. 3:6, “that the Gentiles are fellow heirs and fellow members of the body, and fellow partakers of the promise in Christ Jesus through the gospel.

Ephesians 2:17 "And came and preached peace to you which were afar off, and to them that were nigh."

“Preached peace”: The Greek word for “preached” literally means “to bring or announce good news.” And in the New Testament is almost always used of proclaiming the good news that sinners can be reconciled to God by the salvation which is through Jesus Christ. In this context, Christ, the One who “Himself is our peace” (verse 14), also announced the good news of peace.

“Far off, and ... nigh”: That is to Gentiles and Jews alike.

Jesus' main mission upon this earth was to reconcile man to God. He preached the good news of the Gospel to all who would hear. Only the love of God can bring peace to mankind then or now. Man had lived in terror of God. Jesus taught the love of God.

Romans 5:1 "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:"

Among His last words to His disciples were, “These things I have spoken to you, that in Me you may have peace” (John 16:33). The ministry of the apostles and others preachers of the early church was characterized by “preaching peace through Jesus Christ” (Acts 10:36).

Ephesians 2:18 "For through him we both have access by one Spirit unto the Father."

“Access in one Spirit to the Father”: No sinner has any right or worthiness in himself for access to God, but believers have been granted that right through faith in Christ’s sacrificial death (3:12; Romans 5:2). The resources of the Trinity belong to believers the moment they receive Christ, and the Holy Spirit presents them before the heavenly throne of God the Father, where they are welcome to come with boldness at any time.

"Him", in this verse is Jesus Christ. The Spirit is the Holy Spirit. The Father is, of course, Father God. We see the action of Father, Son (Word), and Holy Ghost here. The Gentile and the Jew had no way to reach the Father directly, before Jesus opened the way for us. Our Mediator is Jesus Christ and Him alone.

Matthew 28:19 "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:"

John 14:6 "Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me."

1 Corinthians 12:13 "For by one Spirit are we all baptized into one body, whether [we be] Jews or Gentiles, whether [we be] bond or free; and have been all made to drink into one Spirit."

When we have Jesus Christ (Him), we also have access by the Spirit to the Father. The resources of the entire Trinity are ours the moment we receive Christ. The only access into God’s presence, the only door into the sheepfold of His kingdom, is through His Son. We can always “draw near with confidence to the throne of grace, that we may receive mercy and may find grace to help in time of need” (Heb. 4:16).

Christians can now come to God as their own Father, knowing that He no longer judges or condemns but only forgives and blesses. Even His discipline is an act of love, given to cleanse and restore His precious children to purity and spiritual richness.

In verses 19-20, “Now therefore” draws a conclusion (for verses 14-18): Christian Gentiles are no longer alienated from God, but now enjoy the same intimate relationship with Him and the same spiritual blessings as do Christian Jews. Three figures express this unity and equality existing between believing Jews and Gentiles.

1. A city: This figure comes from the Greek city-state political concept whereby all inhabitants of a particular city-state were fellow-citizens enjoying the same privileges.
2. A family: Since Gentiles have been reconciled to God (verse 16), and to His people (verse 15), they are now members of the household of God, that is, children of the divine family.
3. A building: Believing Jews and Gentiles are part of the same divine structure, the church. The church’s foundation is composed of the apostles and prophets, its chief corner stone is Christ, and its superstructure is composed of Christians. Oriental architecture placed greater importance on the cornerstone than on the foundation, for it

connected the walls and concentrated the weight of the building on itself, thus bonding and holding together the whole structure.

Ephesians 2:19 "Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God;"

Paul closes his discussion of the marvelous unity of the Body of Christ by giving three metaphors to illustrate it.

“Fellow citizens with the saints”: God’s kingdom is made up of the people from all time who have trusted in Him. There are no strangers, foreigners or second class citizens there (Phil. 3:20). Both have become part of the same kingdom. Paul shows how all believers are one spiritual family in Christ.

“Of God’s household”: Redeemed sinners not only become heavenly citizens but also members of God’s own family. The Father bestows on believers the same infinite love He gives His Son. All believers are together a habitation for God.

The Gentiles had no opportunity to know God, until the crucifixion of Jesus Christ. The law was limited to just a very few people, but Christianity was offered to all who would believe. Look at the following Scripture and see who is in the family of God.

Mark 3:35 "For whosoever shall do the will of God, the same is my brother, and my sister, and mother."

Look, with me once more, who can receive the water of life freely.

Revelation 22:17 "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."

The next Scripture will show that the Gentiles were far off, but belief in Jesus brought them in, too.

Ephesians 2:13 "But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ."

As if being members of His divine kingdom were not enough, God’s gracious work in Christ draws us even closer and makes us members of God’s household. Because we have identified ourselves with His Son by faith, God now sees us and treats us exactly as He sees and treats His Son, with infinite love.

Heavenly citizenship and family membership are not distinct roles or positions but simply different views of the same reality, because every kingdom citizen is a family member and every family member is a kingdom citizen.

If believers have no distinctions before God, they should have no distinctions among themselves. We are fellow citizens and fellow family members, equal in every spiritual way before God. If God accepts each one of us, how can we not accept each other?

Ephesians 2:20 "And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner [stone];"

“The foundation of the apostles and prophets”: As important as they were, it was not them personally, but the divine revelation they taught, (which in its written form is the New Testament), as they authoritatively spoke the word of God to the church before the completion of the New Testament, that provided the foundation (Romans 15:20).

Because the Greek genitive case appears to be used in the subjective sense, signifying the originating agency, the meaning is not that the apostles and prophets were themselves the foundation, though in a certain sense they were, but that they laid the foundation. Paul spoke of himself as “a wise master builder” who “laid a foundation” and went on to say: “For no man can lay a foundation other than the one which is laid, which is Jesus Christ”.

The unique function of these New Testament prophets was to authoritatively speak the word of God to the church in the years before the New Testament canon was complete. The fact that they are identified with the foundation reveals that they were limited to that formative period. As (4:11) show, they completed their work and gave way to “evangelist, and ... pastors and teachers.”

“Corner stone”: This stone set the foundation and squared the building. The corner stone of the foundation is Christ Jesus Himself (see Isaiah 28:16; Psalms 118:22; Matthew 21:42 and Acts 4:11). A cornerstone was the major structural part of ancient buildings.

It had to be strong enough to support what was built on it, and it had to be precisely laid, because every other part of the structure was oriented to it. That is what Jesus Christ is to God’s kingdom, God’s family and God’s building.

The stone that the builders rejected was Jesus Christ. He became the Cornerstone, and we are the lively stones that build upon that cornerstone.

1 Peter 2:5 "Ye also, as lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ."

The apostles and prophets have laid the foundation for this building. Jesus is the cornerstone. We Christians are building this spiritual temple (house).

By Isaiah God declared, “Behold I am laying in Zion a stone, a tested stone, a costly cornerstone for the foundation, firmly placed. He who believes in it will not be disturbed” (Isa. 28:16).

After quoting that passage, Peter says, “This precious value then, is for you who believe ... you are a chosen race, a royal priesthood, a holy nation, a people for God’s own possession” (1 Peter 2:7, 9).

Ephesians 2:21 "In whom all the building fitly framed together groweth unto a holy temple in the Lord:"

This verse refers to the careful joining of every component of a piece of furniture, wall, building, or other structure. Every part is precisely cut to fit snugly, strongly and beautifully with every other part. Nothing is out of place, defective, misshapen or inappropriate. Because it is Christ’s building, the church is perfect, spotless, without defect or blemish. And that is how He will one day present the church, His own holy temple, to Himself (Eph. 5:27).

“A holy temple in the Lord”: Every new believer is a new stone in Christ’s temple, the church, Christ’s body of believers. Christ’s building of His church will not be complete until every person who will believe in Him has done so (2 Peter 3:9).

Paraphrased, this verse would read, “By whom the whole building, being carefully and harmoniously joined together, rises into a holy temple for the Lord.”

Christ’s body however, will not be complete until every person who will believe in Him has done so. Every new believer is a new stone in Christ’s building, His holy temple. Thus, Paul says the temple is growing because believers are continually being added.

“Fitly framed together is translated above as “being carefully and harmoniously joined together.” This implies the harmonious blending of the Jewish and Gentile believers in the church.

The "whom" here, of course, is Christ. The apostle Paul is trying to make these Ephesians understand that each Christian (whether Jew or Gentile), framed together make up the Church of the Lord Jesus Christ. Jesus is the cornerstone that brings the building together.

The church is made up of many members. Those members have one head (Jesus Christ). We are to grow into the temple holy, acceptable unto God. The church that Jesus is the head of is righteous, because we have taken on the righteousness of Christ. We are in Christ Jesus.

Ephesians 2:22 "In whom ye also are builded together for a habitation of God through the Spirit."

“A dwelling of God in the Spirit”: The term for “dwelling”, connotes a permanent home. God the Holy Spirit takes up permanent residence in His earthly sanctuary, the church, the vast spiritual body of all the redeemed (1 Cor. 6:19-20; 2 Cor. 6:16).

“Ye also” in Greek is emphatic. It stresses that Christian Gentiles, as well as their Jewish counterparts, are part of the church. Christians are viewed as a habitation or dwelling place in which God lives through His Holy Spirit.

The church of the Lord Jesus Christ is the habitation of God. We Christians are the church of God. We are the habitation of God on this earth.

Revelation 21:3 "And I heard a great voice out of heaven saying, Behold, the tabernacle of God [is] with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, [and be] their God."

John 14:17 "[Even] the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you."

Through the blood, the suffering flesh, the cross, and the death of the Lord Jesus Christ, aliens become citizens, strangers become family, idolaters become the temple of the true God, the hopeless inherit the promises of God. Those without Christ become one in Christ, those far off are brought near, and the godless are reconciled to God. Therein is the reconciliation of men to God and of men to men.

Ephesians Chapter 2 Continued Question

1. What was Paul telling them to remember in verse 11?
2. Who were the circumcision?
3. What were the Jews depending upon to save them?
4. What put Abraham in right standing with God?
5. What is a man really?
6. The Gentiles were aliens from the _____ of Israel.
7. Now, if ye be Christ's you are Abraham's _____ and _____ according to the promise.
8. Now, in Christ Jesus ye who sometimes were far off are made nigh by the _____ of _____.
9. What makes us acceptable to the Father?
10. We were redeemed with what?
11. Who is King of Peace?
12. Who is the focal point of all believers?
13. What did the torn veil in the temple symbolize?

14. What does verse 15 say, Jesus abolished?
15. Name several things that Jesus is for each Christian.
16. Who makes up the family of God?
17. Who are the sons of God?
18. Why does the world not know the believer?
19. Who did Jesus preach the good news of the gospel to?
20. We have peace with God through our _____.
21. Who is our Mediator?
22. Who built the foundation?
23. Who is the Chief Cornerstone?
24. What kind of stones are the Christians called?
25. All the building fitly framed together groweth unto an _____ in the Lord.
26. What is the habitation of God?