

# One New Man – Ephesians 2

Episode 5

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**Pastor Alex Catarroja**

If you have your Bibles, your electronic device and turn to Ephesians chapter two, we last left off and we went through verse 10. And as I kind of think about, you know, how can I help try to frame our study in Ephesians kind of look at Ephesians this way, when Paul was writing this from prison, and we kind of went through that in our introduction, what Paul is going to do in this opportunity here when he writes to the Ephesian believers, is he wants to start unpacking the mysteries of God. And that's exactly what he's doing. And as we're going through Ephesians, the goal is to really unpack what Paul unpacked so that we can get the full message that was given to him by God, and now to us.

So when you kind of think of Ephesians, just think of it as Paul is unpacking the mysteries of God. And we see that in chapter one in our spiritual blessings, we see that Paul is unpacking the spiritual blessings that we have have in Christ. I'm not going to go through that because we just did but not withstanding, right? Our election, eternal security and things like that. And when we get to chapter two, what Paul is going to start doing is he's going to start unpacking mysteries concerning our former way of life.

And that's what we covered in our earlier study, or in our study last week, is that he was reminding them of their former state or condition. He was reminding them that they were once dead in trespasses and sins, that they once formerly walked and formerly lived and used to follow sin and Satan, that they were naturally as a result, children of wrath, and then he he unpacks the mysteries like but God did something. But God being rich in mercy because of his great love, he still decided to love us despite those things.

And in addition to that, he decided to raise us up and seat us up with Christ in the heavenly places. And what we learned last week was that God's golden salvation. You know, part of it is to really demonstrate to us who believe, of his loving kindness to us. And that he also wants us to know that the faith that we have as believers that that too, is a gift.

So what we learned last week is that all of our salvation, everything, every aspect of our salvation, from saving faith, to glorification, all of that is from God and as a gift from God. And we learn that God saved us unto good works. So that's what Paul did in the first 10 verses. And as we get into verse 11, which

we'll pick up, Paul is going to now remind them of something different. He's it's different, but it's also very significant.

So Paul is going to remind them of their former position or standing, and this is the Gentiles as it relates to the Abrahamic Covenant, and how at one time they were living apart from the covenant and without hope and without God. But again, he's going to unpack something, but God did something, and the Gentiles were included. So to help us kind of set our passage today, some, you know, some kind of key things that we need to keep in mind when we're going to start reading our text is this.

So we got to understand the culture and the climate at that time. You got to kind of understand how a Jew viewed things, because that's going to be very instructive for us. And it's going to become very clear to us, as Paul begins to address those things. So some things you need to know. The Jews hated Gentiles, and consider them utterly and desperately unclean.

And by the way, the Gentiles weren't too fond of the Jews, either because they knew who felt like who, you know, we or someone walked around kind of with their nose up. Well, that's how the Jews did. So the Jews, the Gentiles weren't too fond of them either. The Jews were prejudice the way the Jews observed the law and conducted their worship at the temple. It created hostility between them and the Gentiles. And we'll get into that a little later.

And as we'll also see that the Jews actually created a literal wall, a barrier in the temple that put boundaries and limits by which the Gentiles may enter. So Paul is going to start to address that. So if I were to take like a buzzword to kind of touch upon, you know, what was the, what was the culture at that time and to kind of relate to what it would be today, if you were to heard of the phrase or notion of white supremacy. It's this notion that because you're white, or the skin of your color is white, that you are somewhat dominant in society, especially over those of color. And that with that comes some privileges and rights in that society.

So if I were to kind of take that notion and bring it back to the time of Paul, when Paul penned this epistle, there was this notion of Jewish supremacy, that the Jews believed that they were superior to all races by virtue of their descendant tree or that or you know what I mean, their lineage. They believe that so much that they alienated the entire human race. They excluded all other races and receiving the covenant promises, and because of such views and beliefs, again that created and added to the hostility and enmity between both groups, Jews and Gentiles.

So as we kind of start to unpack, when you start reading in verse 11, Paul is going to start addressing those cultural and social issues. And he's going to get to the heart of it and the remedy of it and that's what we're going to learn about. Amen?

So let's, let's begin our reading. And we'll begin in verse 11. And we'll actually read through the entire chapter to therefore remember that formerly you the Gentiles in the flesh, who are called uncircumcision, by the so-called circumcision, which is performed in the flesh by human hands. Remember that you were at that time Separate from Christ excluded from the commonwealth of Israel and strangers to the covenants of promise, having no hope and without God in the world. But now in

Christ Jesus, you who are formerly you, who formerly were far off have been brought near by the blood of Christ. For he himself is our peace, who made both groups into one and broke down the barrier of the dividing wall by abolishing in his flesh, the enmity which is the law of commandments contained in ordinances, so that in himself he might make the two into one man, thus establishing peace, and might reconcile them both in one body to God through the cross by it having put to death, the enmity, and he came and preached peace to you who are faraway and peace to those who are near. For through him We both have our access in one spirit to the Father. So then you are no longer strangers in aliens, but you are fellow citizens, with the saints and are of God Household having been built on the foundation of the apostles and prophets, Christ Jesus himself being the cornerstone, in whom the whole building being fit together is growing into a holy temple in the Lord, in whom you are also being built together into a dwelling of God in the spirit.

So let's pause there. So in the beginning of verse 11, Paul starts off this, this verse with therefore. So that's a conclusive statement. And I mentioned what that was in our previous study last week, he's summing up and reminding them of their former standing or former position before God and what God did in love. And then when we get to this, verse 11, he is transitioning and he's reminding them of something else. And he said, he said to them, they said, remember that formerly you the Gentiles in the flesh. So when you see that phrase in the flesh, Paul is speaking about their, their race or their ethnicity he's saying remember you were non-Jews is essentially where Paul's getting at. He says therefore remember that at one time you Gentiles in the flesh as a race non Jews, called the uncircumcision by the so called circumcision, which is made in the flesh by hands.

And here we see kind of two phrases. You see the term, the uncircumcision, and the circumcision. And also depending on your translation of the Bible, you'll notice that those two terms are in quotes. So Paul is quoting these titles or this kind of designation. And these are actually quotes from the Jews themselves. And it's a it's a quote of how the Jews viewed Gentiles, the uncircumcision, and they would call themselves the circumcision.

And I want to speak a little bit on the term on circumcision. To kind of put it simple when that term the uncircumcision, that was probably the lowest thing you can call another human being. So if I were to try to take kind of what's today's example, another buzzword. It's if we were to call the N word to a black person. That is so degrading, that is so insulting, and that is so just not right. And to be called the uncircumcision is the same. Basically the same thing is you are considering them less than yourselves, right that they're pretty much worthless in your eyes.

And another thing to keep in mind and the rabbi's taught this and rabbinical thought, and teaching the Jews view Gentiles, you know why we exist if we're non-Jews. We exist because we need to keep the fires of hell going. So Gentiles are non-Jews by virtue of not being a Jew. We're just wood for the fire, if you will recall for the fire and that's what they viewed, and that's how they that was their outlook towards us. So that helps us understand why Paul remarks when he says, remember that formerly you the Gentiles in the flesh called the uncircumcision by the so-called circumcision, which is performed in the flesh by human hands.

So Paul is saying to them, he's saying, remember your detractors. Remember your race, verse 12, remember that because of your race, you are at that time separate from Christ, excluded from the commonwealth of Israel, and strangers to the covenants of promise, having no hope, and without God in the world.

And this actually makes sense that we kind of take a step back. So we know right, let's just kind of take a step back and kind of just look at God's plan of salvation. So God chose the Jewish people, and he began with Abraham. God made a covenant with Abraham. God gave Abraham and his descendants the sign of circumcision. God sent prophets to the Jewish people. Including Moses and God through Moses gave the law you know, gave the Jews the law. And then God brought other prophets who gave the Jews the remaining scriptures that made up the entire Old Testament. And God made the Jews custodians of the oracles of God contained within the entire Old Testament. So that would include everything from the sacrificial system, priesthood, temple worship fest festivals, you name that those were all given to a specific group of people.

So in contrast that we kind of think about it if we were not a Jew, the Gentiles, the Gentiles weren't chosen by God, the Gentiles, right? There is no other race or a nation that entered into a covenant with God. There was no other race or nation that was given the sign of circumcision, the law, the prophets, temple worship, etc. So by default, the Gentiles by virtue of our race right now, including me, were like on the outside looking in as it relates to the Abrahamic covenant.

You know, there was something that kind of struck me and this is where it gets it, you know, it can get really personal, he says, without hope, and without God in the world. And I think you know us as believers, we can take God for granted. We can take the relationship we have with God for granted. Because we know that we're his children. We know that he's our Heavenly Father. And we know that he's causing all things to work together for good for those who love God, who have been called according to His purpose, and we live in that peace, and rightfully so. And we should. But you know, sometimes we want to take a step back, and just remember how we were before God. And when I get there, I get scared.

I came to Christ in my mid 20s. I don't know how I lived up till that point, without God. I can tell you in my spirit, even when I stand before you today, I'm scared. I'm frightened. Or if I go and I have to do a certain thing, where I could fail. I'm a child, but I have God and he's the one who puts me through. So he just kind of reminds me like and I really, my heart goes out for those who are living a life without God. How can you do it? Are you telling me you're just living by chance you're living in this random, you're living this thing called life and it's just random and just, hopefully knock on wood, whatever you do, hopefully things kind of pan out. That really, I can't relate. But it's good to be reminded of those things. So my heart goes out that you not be in that situation, that you also come and embrace the Savior.

So let's look at verse 13. But now in Christ Jesus, you who are formally you who formerly were far off have been brought near by the blood of Christ and you see that phrase, but remember, last week's lesson, and I brought this up when you see but it negates what was just said it's a negating statement. So although the Gentiles work Cut off the things of God because of the exclusivity given to the Jews

who were selected by God to be his chosen people. Paul just negated that. He said, here's a here's where Paul, he's gonna start unpacking the mystery of God's plan of salvation as it relates to Gentiles.

And that's where he's really going to pick up steam in chapter three, and far off, it's best to be understood also from a Jewish frame of mind. Right? So because the Jews were custodians of the oracles of God, they were near and that's how the Jews thought, and because you Gentiles are on the outside looking in, you were far off.

So the mystery that Paul is revealing here is that as a result of Christ finished work on the cross Gentiles to share in God's promises and salvation, because of what Christ did. Just look at verse 14, and this is going to be the key verse for our study today. For he himself is our peace. Who made both groups into one and broke down the barrier of the dividing wall and should be no surprise that he himself is referring to the Lord Jesus Himself is saying he himself is our peace that Jesus, so he is speaking, our peace is speaking of the bond in unity and harmony between both groups, Jews and Gentiles.

And I just want you to know, I've resisted so much to touch the culture of our day and the social issues of our day. Because it's just there in reality, and there's a lot of things going on in our society. And the way God has at least wired me personally is I try to stay grounded in the scripture and not get too far off. But I say that to say, Jesus, He is the remedy for any issue, whether it's sin and that touches its way to whatever social issues that plagues our world today, whatever evil plagues our world today. And that's what we really need to be anchored in.

17:05

So I want to spend a little time and talking about this barrier dividing wall that Paul makes reference to, and depending on your translation, another translation calls it the dividing wall of hostility. And I'll just say this to you, some commentators, they'll try to - there's some commentators out there and they'll try to spiritualize this text and say that this is figurative that this barrier, this, this dividing wall, this barrier is, you know, representative of the law and or our sin before God and things like that. Well, in context, that's not true. Paul is referring to an actual physical wall, or a fence or a barrier in the temple in Jerusalem.

So I want to talk a little bit just really briefly about the temple in Jerusalem and kind of think of it this way. I mean, the temple is huge. Think about a football field. This It was a magnificent construction. Especially when Herod did his construction and renovation of the temple.

Well, a couple of things you need to know about the temple, there was primarily four courts in the temple, there was the Court of the Gentiles. And that's the outer court or the outer walls, the exterior of the temple. So Gentiles and non-Jews, they were permitted to walk around it. But they were forbidden to go any further. Only purified Jews were allowed to enter into the inner courts. And there was this other court called the court of women, and that's where the temple Treasury was. And as the name indicates, women were regulated to this specific section in the temple, but men were allowed to go in that section as well. So there was this area designated as the court of women. And then there was this other area in the temple that's called the court of Israel. And this is where only purified Jewish men

were allowed in that Section. And then as you descend, and you are right at the heart, or you know, towards the rear, that's where you'll get to the court of priests. And as the name indicates, it would be the court area for just the priests. So that's where you will find the hall.

And when I think about when you kind of see and you see some pictures and you know, there are some, there's some reputable, like images, where, where it's confirmed by scholarly people, what it actually looks like, but the way I kind of look at it, too, is you know, if we were to see City Hall like it's very unique and distinct, right, you know, when you're going to City Hall, it has its shape and things like that. Well, there is this there is the hall, and that's in within that Hall was the holy place. And this was huge.

It was about, let's say 200 feet high. And the doors itself is huge to get into the holy place. Historians tell us it took about 20 priests just to open the door. That's how magnificent this place was. And in in the Holy Place when you get in those double door walls, you would find you're in holy place, there's the altar of incense the table of showbread and the menorah. And then, like towards the rear of the holy place, you'll see this magnificent curtain embroidered. And behind that curtain or did that double curtain or veil was the most holy place or the Holy of Holies.

In order for us to understand verse 14, we need not confused the barrier of the dividing wall that Paul says in this verse. First of all, don't confuse it with the veil, or the curtain that separated the holy place from the Most Holy Place. When Paul saying that there's this dividing wall of hostility. He's not talking about that curtain. The barrier dividing wall it was there was an actual wall putting boundaries on how far the Gentiles may go into the temple. And it was a low wall, probably about four five feet. And in fact, on this wall, and again, this would go around the temple and there would be entrances, right there would be places where you can enter there were signs posted on the wall, and it was inscribed in Latin, Greek and Hebrew so that wherever you are pilgrimaging from, you would be able to read this inscription and this is what the inscription read. As you were, if you were to try to go further into the temple, it says, No outsider shall enter the protective enclosure around the sanctuary and whoever is caught will only have themselves to blame for the ensuing death. That sign was put there to let the Gentiles and if you were a non purified Jew, you were prohibited from going beyond the court of Gentiles. And if you were doing if you were caught, it was punishable by death.

One of the false allegations made against Paul was concerning that morning or that inscription and that's recorded for us in Acts 21:28. And Paul was in a temple there at that time, the Jews began crying out men of Israel come to our aid. This is the man who preaches to all men everywhere against our people and the law and this place. And besides, he has even brought Greeks into the temple and has defiled this holy place. So when Paul says this in verse 14, the Ephesian believers, it's going to really resonate with them. They know what Paul is talking about here. They knew that Paul was speaking about that dividing wall in the temple that was put there by the Jews. And they knew when Paul said that, that he was referring to the inscription on that wall and they put boundaries between them and the Jews and the sanctuary. And they knew that if they were to violate that, and go further beyond the court of Gentiles, that they would that they would seek the dead death penalty.

22:52

So here's the truth where Paul is getting at in verse 14, so Paul's saying this Jesus tore down the dividing wall of hostility that the Jews placed there that put boundaries between the Jews and Gentiles. But I also want to, you know, as I was kind of going through this study actually goes beyond that. Remember, I mentioned that there was these, you know, these other courts, there was a court of women in the court of Israel, and there was boundaries where the women can go, and then there was boundaries where the Jewish men can go, and then there was boundaries where only the priests can go, in reality, the truth of Christ right, and this is in the finished work of Christ, he tore down even the barriers within the Jews themselves.

And how did Christ do that? Verse 15, by abolishing in his flesh the enmity which is the law of commandments contained in ordinances, so that in himself he might make the two into one new man, thus establishing peace. So Jesus abolished. How did he do that these walls and barriers by abolishing them in his flesh? The enmity to Jesus brought peace to all men, Jews and Gentiles through his perfect obedience to the law and the sacrifice of his body.

So, if we were to ask, you know, what was God's intent all along, especially as he's working out his plan of salvation. First of all, he says his goal and plan all along, was to take both groups that encompasses the entire human race, the Jews and Gentiles, to reconcile the Jews and Gentiles among each other through his flesh, and thus having one you know, so to speak, creating one new humanity, and now that they've been reconciled through his flesh, that they would be presented as a new humanity before Almighty God the Father.

Verse 16, and might reconcile them both in one body to God through their cross by having put to death, the enmity and there's key terms in this specific verse. And we see the terms reconcile, and enemy and they're there for the most part. They are related. And we're familiar with the term reconcile, I would imagine, reconcile is literally two parties that were at odds, and then come together and harmony, united.

So another way to say it, and there is there is a hint of when you are apart, when there's an issue, when there is something that disrupted the harmony in that relationship. And oftentimes, that means you're both on opposite sides. And as a result, because you're on opposite sides, you're not in unity, there is hostility, there's opposition, there's even some hatred and there's the enmity, but the idea of being reconciled is that was your former state. And now that you've been reconciled, those are no longer the case and we're back to that harmony. So that's what Paul is getting at here and in a good illustration of that, and I'll say this really quick, and that would be in the matter of divorce. Right? If and when it gets there between a marriage see between a husband and a wife, and they're at their wit's end. So there, they've tried all they can. But now they feel, or one feels that the only option at this point to pursue is divorce. So in that state, you have the impending divorce, there is now you know, disunity, you know, there's enmity, there's strife. They're no longer your friend. I mean, you can be pleasant, but for the most part, you're the enemy. And then you start taking steps to, to separate that marriage. And let's say in the illustration of marriage, that we're ready to go separate ways, only to be brought back in unity, as if that didn't occur, so to speak.

26:57

Look at verse 17. And he came in preached to you who are faraway and peace to those who were near. And you'll notice in verse 17, and depending on your translation as well, and you see it in all caps, verse 17. And when you see that in the New Testament, that's an indication that that New Testament author writer is quoting from the Old Testament, and Paul here is quoting from Isaiah 57:19. As I mentioned, the Jews were in a sense faraway. And the Jews were near from the law and commit of commandments contained in ordinances by virtue that the law was given to the Jews and no other race. So the Jews took that a step further, by using these terms in their rabbinical teaching. So if you were to read some of the rabbinical teachings, the Gentiles were far off and we're in here.

And again, Paul is just addressing that. So though the Jews alienated the Gentiles, Paul says Jesus came and when Jesus came, he preached to the Gentiles who are far away, as well as to the Jews who are near and that was, at least his mission. That mission is being accomplished through his body, the church Verse 18, for through Him, we both have access in one spirit to the Father.

And a key term there in this verse is access. So if you were given access something, you were given special privileges or you know, especial honor, if you will, to have access to whatever it is that you give an access to. So if I were to keep in my illustration about the sign, protected by the Second Amendment, the opposite of that would be here's the keys to my house, you have now access to my house, you don't have to worry about the sign. I've given you access a policy saying that Jews and Gentiles have that same access that same privilege, as it relates to the Abrahamic covenant and salvation and things like that. The same permission to God the Father Himself and what is that access, class? Faith. We have all access, you know, to God the Father through faith. Jesus Christ, His son. That's the access that all humanity, it's available to us. It's offered to all of us. And it's a matter of us acknowledging that access, submitting in humility of that access, and receiving the gift that comes with that access.

Verse 19. So then you are no longer strangers and aliens, but you are fellow citizens with the saints and are of God's household. So, Paul's telling the effusion Gentile believers that they are no longer strangers and aliens and, you know, if I if I were to kind of use an example here, so we're in the United States. And, you know, your citizenship, probably for most of us are, we're citizens of the United States, meaning we are citizens. This is our country. And with that citizenship, we come the protections of the law or at least right we the free, how do you say, the privileges endowed upon a citizen of the of this nation, those would apply to us. But if you were from another country, you would get what's called what a visa. And they might call it other things, but you might be here on, you know, as a visitor, you in that in that regard, at least as it relates to the immigration laws, you are a stranger or an alien, you're not really part you're not really a citizen of this country.

So Paul is telling the Gentile believers that as far as the citizenship and heaven, that we are all citizens, we're not aliens, that really our citizenship. Yes, we could be a citizen here in the United States, for example, as well as citizens have citizenship in other countries. But in God's eyes, we are no longer strangers and aliens to the citizenship that is in heaven. So all of the privileges that come with being a citizen of heaven, all of the liberties, all of the joy bliss, Grace, you name it. It's all ours, because of our faith in Christ. And let's look at, we're getting towards the end here, verse 20, having been built on the



foundation of the apostles and prophets, Christ, Jesus himself being the cornerstone. And so when you see that phrase foundation of the apostles and prophets, and that equates to kind of put it in, in layman's terms, Paul is saying, the Old Testament writings and the New Testament writings.

So we have been built on the foundation of Scripture. And if we were to look at scripture kind of as a whole, and this is really oversimplified, really oversimplified, but the Old Testament pointed to Messiah in His Kingdom, and the New Testament provided complete revelation of God's Will concerning Messiah and his kingdom, including salvation and in through the person work of Christ. And Paul says their Christ Jesus himself being the cornerstone and and this is where we have any engineers here, architects, probably this will resonate with you a little more. But the cornerstone is the first stone laid in the foundation. S

o let's say there was just going to be this project. And you're going to build this hundred story building. Well, there there's going to be some planning and mapping. But what's most important, what's most critical is the foundation that was laid. And in that foundation, there's going to be this Cornerstone, that in that entire frame or structure is connected and tied to that Cornerstone, and thus, the integrity of the entire structure is really dependent upon the integrity of that corner stone. So verse 20, tells us that Jesus Himself right in all of Scripture, he is the cornerstone, and that all believers consisting of Jews and Gentiles are being built connected to that Cornerstone who is Christ. And this is just a way of a footnote. And you might read verse 20, and it might have completely went over you. But if you're looking for scripture to support the eternal security of our salvation, you can use verse 20, Ephesians 2:20 to support that doctrine. Believers are God's building and we are being built on the cornerstone. And to question our salvation is to question the cornerstone by which is holding us together. So if you think that you can lose your salvation, then you are doubting the power and work of Jesus Christ, which we know is folly. Amen?

33:41

But let's look at verse the last two verses. Verse 21, in whom the whole building being fit together is growing into a holy temple, in the Lord. And so on. Paul, in keeping with this imagery, he's using believers and he's describing us as the whole building being fit together. It's as if God is the architect who laid the foundations of Scripture with Jesus himself as the center. And the cornerstone of that foundation, right? Jesus is the center of the cornerstone of that without that foundation. And God is using kind of believers as materials, if you will, right. He's using this whole building analogy that's being built on that foundation. So every time a person is saved, that person is being added into that whole building that God is making.

Which brings us to our last verse, verse 22, in whom you also are being built together into a dwelling of God in the spirit. So Paul ends chapter two with this truth. Have you ever wondered why God chose you to be saved to begin with? Well, one reason is this is one reason God saved you. God saved me so that he can live in us. God living in people. That is a mystery, it was veiled in the Old Testament. But it was made clear in the new. In the Old Testament, God chose to dwell and manifest himself in Shekina Glory in the most holy place, the Holy of Holies. And that was a picture of a New Testament truth that in the New Testament truth is that God chooses to dwell and manage itself in the hearts of believers. And here's kind of one of the takeaways here. The reason why God had the Jews create the temple to

worship Him in the first place, was not so that the Jews can exclude an alien ate everyone else. The Gentiles.

The reason God had the Jews Create the temple was to show God's willing desire is to dwell among his people, consisting of all the nations. God's desire was fully realized in the death and sacrifice of Jesus Christ. And we'll kind of we'll end it there.

What are some takeaways? What can we take away from this message? What can we take here and kind of put it to the bank, if you will, and allow that to conform us and to shape us? And I kind of mentioned this before, and I'll say it again, whether you you go out, right. We all have jobs. And some of us have jobs, some of us interact with people of all walks of life. And there's going to be all of these different views and philosophies and issues, you name it.

And the reason why I mentioned kind of the whole white supremacy, social issues and things like that. And what I think about Think about Paul's warning to Timothy: do not engage, right? Do not involve yourself in civilian affairs. We are we know that any remedy to try to fix the problem, apart from the problem of sin, It's futile. It's futile. You can only go so far. Really the goal is to share Christ in that situation is by the knowledge that you know, by your understanding if God gives you an opportunity, and God brings someone along your way, and they're all caught up, oh Trump, this and or the pro this party that and you get into political and social issues, that you find an opportunity to point them to the real issue, which is sin, and the remedy to that issue, which is Jesus Christ.

So as we get into chapter three, Paul is really going to unpack Packed this mystery of salvation as it relates to the Gentiles and Paul is starting to build upon that. And he's going to pick up steam when we get to chapter three.

38:11

**Associate Pastor Jeremy Preece**

Thank you for listening to the Truth Matters Church podcast today. Recapping pastor Alex's message, God's plan of salvation began with the Jews. And he implemented restrictions and how he was to be worshipped to demonstrate His Holiness. That was his right as God. But the Jews missed a key calling in this plan, which was to evangelize the Gentiles, not build hatred toward them and put up even more barriers so they couldn't gain access to the Lord. But God tore down those barriers and adopted people from every nation into His kingdom through faith in Jesus Christ. If you enjoyed today's study, please consider subscribing to this podcast and share it with a friend as well. And if you feel led to support our ministry, you can give online at [truthmatterschurch.org](https://truthmatterschurch.org). Any donation amount is greatly appreciated. Contending for the faith, one verse at a time. This is Truth Matters Church.