

210926-1 Eph 2, 11-22, Jew & Gentile United into One Body–CThurman

In chapter 1 Paul showed what God hath done for us to bless us in Christ.

He chose us to be holy and without blame before Him in love – He predestinated us unto the adoption of children – He accepted us – He redeemed and forgave us – He sealed us with the Holy Spirit until the redemption of the purchased possession.

In the first part of chapter 2 He shows what God hath done to us all, both Jews and Gentiles. The idea was, look at what God has done for us in light of the fact that *you were dead in trespasses and sins ...* And so we considered the first four thoughts of ch.2 in verses 1-10.

You were dead in trespasses and sins. (v.1) – But God hath quickened us [all]. (v.5) – Ye are saved. (v.8) – For we are [all] His created workmanship. (v.10)

To chapter 2 and verse 10 Paul has been careful to say that these things are so for both Jews and Gentiles. (cf. 1.12, 13; 2.2, 3) In the remainder of this chapter he shows that there was once a difference between the Jew and Gentile, as it respects the *commonwealth of Israel*, but by Christ's death this difference has been resolved *in this NT church era*. Now we look into the last four thoughts of this chapter, continuing the idea of what God hath done for us in verses 11-22 that were dead in trespasses and sins.

You remember, once you were without Christ ... aliens and strangers (of Israel's benefits) (vss.11-13) – He is our peace (vss. 14-17) – We both have access unto the Father (v.18) – Now ye are no more strangers & foreigners, but fellow citizens.

These remaining verses appear to define what it means in verse 10 when it reads that we are the Father's created workmanship. Here, what used to be two men, Jew and Gentile, now is one new man in Christ, the saint of God. (cf. Eph.1.11; 2.19) I want to stress this. The Gentile is not become a Jew any more than the Jew is become a Gentiles. They are become the saints of God in a NT church relationship.

11 ¶ Wherefore

On account of the fact that you were dead in sins, that God hath quickened, raised up, and made us to sit together in Christ; that we are His created workmanship in Christ Jesus ...

ποτὲ

remember, that ye being in time past Gentiles in the flesh,
adj. once, former

remember, μνημονεύετε, 2ppl. pres. imper. of the verb μνημονεύω, tss. to remember, to be mindful, to make mention of.

who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands;

11 Διὸ μνημονεύετε ὅτι ὑμεῖς ποτὲ τὰ ἔθνη ἐν σαρκί οἱ λεγόμενοι ἀκροβυστία ὑπὸ τῆς λεγομένης περιτομῆς ἐν σαρκὶ χειροποιήτου

12 That at that time ye were without Christ,
ἐν καιρῷ season adv. apart from Christ

without, χωρὶς, adv. tss. without, beside, by itself; the verb χωρίζω, tss. to put asunder, to depart, to separate.

Vss. 12, 13: Paul, by this statement shows that there was once a time when there was a division between Jew and Gentile as it relates to all of the things of God. And this division was particularly noted by the use of the term *uncircumcised*. They were excluded from all that the LORD had promised to do for Israel.

Gen.34.13 And the sons of Jacob answered Shechem and Hamor his father deceitfully, and said, because he had defiled Dinah their sister: 14 And they said unto them, We cannot do this thing, to give our sister to one that is uncircumcised; for that were a reproach unto us...

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(cf. Ex.12.48; Jud.14.3; 1Sa.14.6; 17.26; 2Sa.1.20; 1Chr.10.4; Is.52.1; Jer. 9.25; Ez.28.10, etc.)

These saved Gentiles of the church at Ephesus were to remember, in view of the fact that they are now saved by grace and the created workmanship of God in Christ Jesus, they were once without Christ. He wasn't promised to come to them as a people. Salvation is of the Jews.

In Jn.4.22, the Lord Jesus said as much to the Samaritan woman. Now we know that the Lord worked to bring life to this Samaritan woman, but He was not come to the Samaritans or to the Gentiles yet. He came to Jews of the nations of Israel. Yes, during Jesus' earthly ministry He dealt with a very few Gentiles. He delivered the Canaanite woman's child that was taken of a devil. (Mt.15.21-28; Mk.7.24-29)

Jesus said Himself, 'Mt.15.24 But he answered and said, I am not sent but unto the lost sheep of the house of Israel.'

The same can be said during the OT period. The Lord worked among a few of the Gentiles then. (Lk.4.26, 27, the Sidonian widow, the captain of the Syrian army, Naaman,]) Otherwise Gentiles were proselytes to Israel and became members of the nation through circumcision. (cf. Mt.23.15; Ac.2.10)

Mt 23:15 Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves.

Ac 2:10 (at Pentecost proselytes are mentioned) Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes,

It was the Jews, not Gentiles, to whom the LORD promised the coming of the Messiah, Prince, King, and Savior.

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Ge 49:10 The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be.

Deu.18.15 The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken ...

Mal 3:1 Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts.

Until the Lord Jesus commanded that the baptized believing, church-related disciples go out into the nations (Gentiles) they had no interest in anything concerning the true God, His worship, His word, His service, or any expectation of Christ the Savior.

Mt 24:14 And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.

Mt 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 ...

Mr 13:10 And the gospel must first be published among all nations.

*Lk.24.46 And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day:
47 And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.*

Christ coming to the Gentiles was prophesied, but it was not understood. It was a mystery for centuries. First He came to the Jews. (cf. Deu. 32.43; 2Sa.22.45, 50; Ps.18.49; 66.4; 117.1; Is.11.10; 52.15; 60.3, 5)

Deu.32.43 Rejoice, O ye nations, with his people: for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful unto his land, and to his people.

2Sa.22.45 Strangers shall submit themselves unto me: as soon as they hear, they shall be obedient unto me.

50 Therefore I will give thanks unto thee, O LORD, among the heathen, and I will sing praises unto thy name.

Ps.18.49 Therefore will I give thanks unto thee, O LORD, among the heathen, and sing praises unto thy name.

Is.11.10 ¶ And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious.

Is.60.3 And the Gentiles shall come to thy light, and kings to the brightness of thy rising.

4 Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side.

5 Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee.

being	aliens	from the	commonwealth	of Israel,
adj.	strangers		rights of citizens,	
	alienated Gentiles		citizenry	

being aliens, ἀπηλλοτριωμένοι, nom. pl. masc. part. perf. pass. of ἀπαλλοτριόω, ἀπό from, of, off, since + ἀλλότριος a stranger, another man, strange, other men; ἀπαλλοτριόω, tss. to be aliens, to be alienated.

commonwealth, πολιτείας, gen. sing. of the noun πολιτεία, only twice in the NT.: tss. freedom (Ac.22.28, acc. sing.), and commonwealth (Eph.2.12, gen. sing.).

LXX, as tss. by Sir Lancelot Brenton, πολιτεία:
government, 2Mac. 4.11; 8.17; 4Mac. 3.20; 8.6.
commonwealth, 2Mac. 13.14.
rights of citizens, 2Mac. 3.21.
rights, 3Mac.3.23.
polity, 4Mac.17.9.

Dictionary definition of the word ‘commonwealth’ is *a nation, state, or other political unity as founded on law and united by compact or tacit agreement of the people for the people.*

‘In the Hebrew *politeia* or “citizenship condition,” including country, constitution, economy, they had no part. The call of *one* nation made the others aliens.’ *An Interpretation of the English Bible*, B. H. Carroll, vol. 6, p.112.

and strangers from the covenants of promise,
adj. foreigners

strangers, ξένοι, nom. pl. masc. of the adj. ξένος, tss. *a stranger, an host, strange*; from which we have English words like *xenophile* (attracted to foreign things [manners, styles, people], *xenophobia* (fear of strangers or foreigners, or anything that is strange or foreign); **v.19, tss. *strangers*.**

‘Mark the plural [covenants, added], including all covenants made with Abraham or any of his descendants.’ *ibid*.

Verse 19 introduces another word for *foreigner*.

The point is, that the things which the LORD promised to Israel excluded the Gentiles. This is not to be construed to say that the Gentiles are made participants to everything of which the LORD promised to Israel . Paul is simply pointing out the exclusivity of Israel. I’m going to say something in moment that you may have heard before, but I think it is right.

having no hope, and without God in the world:

adj. hopeless

adj. Godless (ones)

without God, ἄθεοι, nom. pl. masc. of the adj. ἄθεος, Godless.

12 ὅτι ἦτε ἐν τῷ καιρῷ ἐκείνῳ χωρὶς Χριστοῦ ἀπηλλοτριωμένοι τῆς πολιτείας τοῦ Ἰσραὴλ καὶ ξένοι τῶν διαθηκῶν τῆς ἐπαγγελίας ἐλπίδα μὴ ἔχοντες καὶ ἄθεοι ἐν τῷ κόσμῳ

ΠΟΤΕ

13 But now in Christ Jesus ye who sometimes were far off

once

were, ὄντες, nom. pl. masc. part. pres. of the verb ὄν, from εἶμί, to be; ὄντες, is 22 times in the NT & tss. *being, that is, which were, that were, when ... were, that are, seeing, who were, who are, which are.*

are made nigh by the blood of Christ.

become

made, ἐγενήθητε, 2ppl. aor ind. pass. of γίνομαι, *to be.*

nigh, ἐγγύς, adv. tss. *nigh, near, nigh at hand, ready.*

13 νυνὶ δὲ ἐν Χριστῷ Ἰησοῦ ὑμεῖς οἱ ποτε ὄντες μακρὰν ἐγγύς ἐγενήθητε ἐν τῷ αἵματι τοῦ Χριστοῦ

14 ¶ For he is our peace,

The thought: For He is our peace. The peace for the Jew and the Gentile. There is a resolving of the stigma between the cirucumcision and the uncircumcision.

	who hath	made	both	one,	
[He]		caused	[Jew & Gentile]	[commonwealth]	
		brought forth		& covenant	

peace, εἰρήνη, a noun tss. *peace, one, rest, quietness.*

hath made, ποιήσας, nom. sing. masc. part. aor. act. of ποιέω, tss. *to do, to make, to bring forth, to cause, to ordain, to work.*

both, ἀμφοτέρους, dat. pl. masc. of the pronominal adj. ἀμφότερος, and always tss. *both* (14).

and *hath broken down the middle wall of partition between us;*
[who]

middle wall, μεσότοιχον, a noun, μέσος adj. middle + τῶνχος, wall; only this once in the NT.

partition, φραγμοῦ, gen. sing. of the noun φραγμός, tss. *hedge, partition.*

The middle wall of partition must be that thing which kept Israel distinct and separated from the Gentiles and the Gentiles separated from Israel, for so many centuries; particularly this wall is that portion of Scripture which contains the Law of Moses, speaks to the issues of circumcision (Timothy didn't have to be circumcised! [Ac.16.1-4; Gal.2.3, Titus was not compelled to be circumcised.]), the Levitical priesthood, the sacrificial rites, purification rites, the Festivals or Holy Days [Sabbaths], the dietary regulations, and various social and moral rules; or call this the religious, moral, and social directives. It was in this law that Christ was concealed from the general masses of the nation of Israel. (for example Is.53; or the tabernacle; or the seed of Abraham; or the sacrifices; or the priesthood; etc.; when would the Seed appear, which High Priest, Judge, which Prince, which King, which Messiah would be that Promised One. In all of this, even in Jesus' this was concealed even from that little flock, Christ's church until after His resurrection.

In the following Corinthian text Moses put a veil over his face, which showed that Israel could not understand the glory of the new

covenant's as compared to the old. Through means of the old covenant law they seek a means of personal merit before God.

2Co.3.12 ¶ Seeing then that we have such hope (being able ministers of the new covenant v.6), we use great plainness of speech:

13 And not as Moses, which put a vail over his face, that the children of Israel could not stedfastly look to the end of that which is abolished:

14 But their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the old testament; which vail is done away in Christ. (Israel, as a whole, could not understand by the OT Scriptures the abolishment of the external observance of the Law of Moses ... which said, 'do this and live.')

15 But even unto this day, when Moses is read, the vail is upon their heart.

16 Nevertheless when it shall turn to the Lord, the vail shall be taken away.

This middle wall of partition is like an hedge that the LORD placed around Israel to preserve the nation until the time of Christ.

The Lord Jesus concealed Himself in a type with Israel from Israel. He could not be clearly seen:

So.2.9 My beloved is like a roe or a young hart: behold, he standeth behind our wall, he looketh forth at the windows, shewing himself through the lattice.

Historically, this hedge the LORD removed as He judged Israel. When the hedge was removed Israel could not observe the Law of Moses. Then when Israel repented the LORD brought them back and put them back inside the hedge of the Law of Moses.

Isa 5:5 And now go to; I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up; and break down the wall thereof, and it shall be trodden down ...

Mr 12:1 And he (Jesus) began to speak unto them by parables. A certain man planted a vineyard, and set an hedge about it, and

even the law of commandments [contained] in ordinances;

ordinances, δόγμασιν, dat. pl. of the noun δόγμα, tss. decree, ordinances.

To the NT believer the ordinances would be the teachings of the NT Scriptures, judgments which were concluded by the apostles and elders at Jerusalem. These eventually become canonized and called the New Testament Scriptures.

Ac.16.4 And as they (Paul, Silas & Timothy) went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem.

5 And so (in this manner the decrees delivered &) were the churches established in the faith, and increased in number daily. (This especially contained the determination of the Jerusalem conference to abstain from pollutions of idols, from fornication, from things strangled, and from blood [Ac.15.20; Ac.6.4, we will give ourselves continually to prayer, and to the ministry of the word. ... 7 And the word of God increased ...)

There is no evidence suggesting that the Gentile churches were receiving copies of the Law of Moses or of the Old Testament. No, the churches were receiving instructions which would essentially come into written form in a few years that would be called the New Testament.

Well, in this Ephesian text it refers to the teachings or doctrine of Moses. Brethren, all of the the teachings of the OT come from the Law of Moses. This is the middle wall that is abolished.

Paul in his letter to the Colossians wrote virtually the same things, and by comparing it to this Ephesian text we should have a clearer understanding of what it means by saying that the law of commandments contained in ordinances were abolished.

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Col.2.13 ¶ And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses;

14 Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross;

15 And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it.

16 ¶ Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days:

17 Which are a shadow of things to come; but the body is of Christ.

Notice the words, this is ‘a shadow of things to come,’ and ‘but the body is of Christ.’

These things being abolished, the barrier between Jew and Gentile, they may both come into fellowship together in one body, the church of Jesus Christ. Neither the Jew nor the Gentile is subject to those things that concerns the Law of Moses. The body is not Israel. The body is the Lord’s NT church or churches. This is the time of the NT church era or age. There will be another era, when there will be both the church and the nation of Israel, but that is not now. In that day the Lord will turn again to the nation of Israel. Did you hear what I just said? He will turn again to the nation of Israel. When that happens necessarily, concerning how the worship of God will be conducted, there will be some changes. Brethren, what we have do in our services as a church will not necessarily be the same *format* when the LORD Jesus is worshipped in the millennial Temple of Israel. Then the service is likely to be quite a bit more extensive. It seems to me that regenerated, national Israel, will observe from the heart that which they had no will to do before.

De 5:29 O that there were such an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children for ever!

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But one day Israel will have the heart for it. And they shall have their land! The millennial Temple shall be built! The sacrifices will be offered! The holy days will be observed.

(Jer.32.36-41; 33.14-16; Ez.11.16-20; **20.33-44**; 36.24-32)

This is Israel under the fullest terms of the new covenant! It seems to me that at this present time, during this church era, the new covenant has only been partially effect. Obviously that is true just in view of the fact that the new covenant was made to the nation that has yet to be brought into it. Think about that for a moment. Like the prophecy of Joel was only partially fulfilled at Pentecost (cf. Ac.2.16-21) so the new covenant has only been effect at this time to a limited extent, to the Jews and Gentiles of the elect of God. And this covenant in this limited operation is not like it will be in the day of Israel's salvation. For this time Jews and Gentiles have no necessity to observe the law of Moses. It has been abolished or put away. Israel NEVER had a heart for that law. But one day that shall! And this is what the several texts above seem to indicate. Then the new covenant shall be applied to its fullest extent. Israel shall be saved. Israel shall keep those things which were commanded to them originally.

Someone objects by saying that there is no purpose for them to return to the sacrifices and to the observances of the Sabbaths, etc.; that these were types and figures of Jesus Christ. While it is true that these were types and figures of the true (cf. He.9.24), then, when Israel shall know the Lord these things might be memorial observances much like the Lord's Supper is a memorial ordinance to the churches of Jesus Christ. Whether or not we can explain this to the satisfaction of everyone we cannot ignore the plain texts of Scripture that the Lord will in that day, the millennial day, sacrifices and offerings, etc. This must form a part of our eschatology.

Having abolished in his flesh the enmity, even the law of commandments contained in ordinances;

ἵνα	εἰς	καὶ τὸν ἄνθρωπον
for	to make in himself of twain one	new man,
in order that he might	create	mankind

to make, κτίση, 3ps. aor. subj. act. of the verb κτίζω,,

created, κτισθέντες, nom. pl. masc. part. aor. pass. of the verb κτίζω, tss. *to create* (13), *to make* (1); **Eph.2.10** (nom. pl. masc. part. aor. pass.), **15** (3ps. aor. subj. act.); **3.9; 4.24**.

new, καινόν, nom. sing. neut. of the adj. καινός, always tss. *new* (42).

man, άνθρωπον, acc. sing. of the noun άνθρωπος, *man (oft)*, *certain* (1); in the Ephesian text it means one new mankind or humanity, rather than there being a division of Jew and Gentile.

[so] ***making peace***;

making, ποιῶν, nom. sing. masc. part. pres. act. of the verb ποιέω, to do.

15 τὴν ἔχθραν ἐν τῇ σαρκί αὐτοῦ τὸν νόμον τῶν ἐντολῶν ἐν δόγμασιν καταργήσας ἵνα τοὺς δύο κτίσῃ ἐν ἑαυτῷ εἰς ἓνα καινὸν ἄνθρωπον ποιῶν εἰρήνην

διὰ

16 And that he might reconcile both unto God in one body by the cross,

might reconcile, ἀποκαταλλάξῃ, 3ps. aor. subj. act. of the verb ἀποκαταλλάσσω, ἀπό of, from + κατά as, down + ἀλλάσσω a change; ἀποκαταλλάσσω, always tss. with the English *reconcile* (Eph.2.15, Col.1.21, 21).

both, ἀμφοτέρους, dat. pl. masc. of the pronominal adj. ἀμφότερος, and always tss. *both* (14).

having slain the enmity ἐν αὐτῷ
thereby;

by it, in it (that is, in or by the act of reconciliation.)

having slain, ἀποκτείνας, nom. sing. masc. part. aor. act. of the verb ἀποκτείνω, ἀπό of, forth + κτείνω LXX, *to slay*; ἀποκτείνω, tss. *to kill, to put to death, to slay.*

enmity, ἔχθραν, acc. sing. of the noun ἔχθρα, tss. *enmity, hatred.*

16 καὶ ἀποκαταλλάξη τοὺς ἀμφοτέρους ἐν ἐνὶ σώματι τῷ θεῷ διὰ τοῦ σταυροῦ ἀποκτείνας τὴν ἔχθραν ἐν αὐτῷ

Picks up with v.14, So, **He is our peace ...**

17 And came and preached peace to you which were afar off,

[He] [He]

came, ἐλθὼν, nom. sing. masc. part. aor. act. of the verb ἔρχομαι, tss. *to come or to go.*

preached, εὐηγγελίσατο, 3ps. aor. ind. mid. of the verb εὐαγγελίζω, εὖ well, good + ἄγγελος messenger, angel; εὐαγγελίζω, is tss. *to preach the gospel, to shew glad tidings, to preach, to declare glad tidings, to address, to declare.*

and to them that were nigh.

near

All men are sinners, Jew and Gentile. Both have need of peace with God through the sacrifice of Jesus Christ.

17 καὶ ἐλθὼν εὐηγγελίσατο εἰρήνην ὑμῖν τοῖς μακρὰν καὶ τοῖς ἐγγύς

ὅτι δι' ἔχομεν

18 For through him we both have access by one Spirit unto the Father.

closeness, nearness

access, προσαγωγή, acc. sing. of the noun προσαγωγή, πρὸς + ἄγω, to lead, to bring; προσαγωγή, is always tss. *access* (3, Ro.5.2; Eph.2.18; 3.12); the verb προσάγω, tss. *to bring, to draw near*.

18 ὅτι δι' αὐτοῦ ἔχομεν τὴν προσαγωγήν οἱ ἀμφοτέροι ἐν ἐνὶ πνεύματι πρὸς τὸν πατέρα

ξένοι

19 Now therefore ye are no more strangers and foreigners,

v.12 outsiders

foreigners, πάροικοι, nom. pl. masc. of the adj. πάροικος, παρά beside, near, at + οἶκος, *house, household, home, temple*; πάροικος, is tss. *a sojourn (1), a stranger (2), a foreigner (1)* (unfamiliar).

Verse 12 referred to the Gentiles as strangers and aliens. Here the term is foreigners, which is translated from a completely different Greek word, πάροικος. The idea is that of not being in the same house, but aside from it. Compared to the verbiage which immediately follows, *of the household of God*, the Gentiles are no longer *outsiders* concerning salvation, worship, and service of God.

Remember the context concerns the saints of the churches of Jesus Christ. This has no application to the believing outside of the churches.

ἀλλὰ συμπολιται

but fellowcitizens with the saints, and of the household of God;

societal fellows

[Not meaning that the Gentiles are added to the society of the Jews or Israel, anymore than it can mean that Jews are added to the society of the Gentiles or the nations.]

fellowcitizens, συμπολίται, nom. pl. of the noun συμπολίτης, σύν together, with + πολίτης *a citizen*; συμπολίτης, is this once in the NT., *fellowcitizens*.

saints, ἁγίων, gen. pl. of the adj. ἅγιος, tss. *holy, holy thing, saint, most holy*.

household, οἰκεῖοι, nom. pl. masc. of the adj. οἰκεῖος, tss. *household* (2 [Gal.6.10; Eph.2.19]), *those of the house* (1 [1Ti.5.8]).

Simple statement: Ye are fellowcitizens and of God's household.

The NT use of the word, *saint*, but for once, can be said to have special reference ONLY to the baptized, believing, church-related disciples of Jesus Christ. (but for Re.20.9)

Them that have come to faith in Christ, that have gone on to serve Christ in one of His churches are in the household of God regulated, not by the Law of Moses and that external constraint of the old covenant which was laid upon unregenerate Israel, but by the new covenant.

Gal.3.22 But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.
23 But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. (cf. Jn.15.15)
24 Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith.

schoolmaster, a noun παιδαγωγός, παῖς a child + ἄγωγός, ἄγω, to lead; παιδαγωγός, tss. *instruction* (1Co.4.15), *schoolmaster* (Gal.3.24, 25).

25 But after that faith is come, we are no longer under a schoolmaster.

26 For ye are all the children of God by faith in Christ Jesus.

27 *For as many of you as have been baptized into Christ have put on Christ.*

28 *There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: (Distinctions to which the Law of Moses gave certain stipulations.) for ye are all one in Christ Jesus.*

29 *And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.*

Under the Law of Moses gentiles were not allowed in the temple. (cf. Ez.44.6-9) The priesthood service was restricted to the tribe of Levi (cf. Ex.29.9; Nu.3.6; He.7.5), only males, not females could serve in it. (cf. Nu.4.45-47) Foreigners and hired servants, or uncircumcised servants were not allowed to eat of the Passover. (cf. Ex.12.44, 45) This Galatian text does not mean that there are no roles to be recognized in the NT churches. Not at all. As there was a *natural* order under the old covenant so there is in the new covenant. None in their right mind would deny that the NT doesn't give clear instructions given to men and women, father, mothers, sons or daughters, servants and masters that were applicable to both covenants. The main point is that we have all put on Christ and are of Abraham's seed, and recipients of an inheritance in Christ.

Listen, the members of the Lord's churches are not Jews or Gentiles, but a new man in Christ Jesus. It seems to me that the churches of Jesus Christ have a special function, particularly during the millennial reign of Christ, but I'm not sure it should be limited to only the millennium.

19 ἄρα οὖν οὐκέτι ἐστέ ξένοι καὶ πάροικοι ἀλλὰ συμπολίται τῶν ἁγίων καὶ οἰκεῖοι τοῦ θεοῦ

20 *And are built upon the foundation of the apostles and prophets,*
ground

are built, ἐποικοδομηθέντες, nom. pl. masc. part. aor. pass. of the verb ἐποικοδομέω, ἐπί upon + οἶκος house + δέμω to construct, to build; ἐποικοδομέω, tss. *to build, to build up, to build up on, to build thereon, to build thereupon*. Below, see *the building*, a Gr. word

without the prefixed preposition, ἐπί, οἰκοδομή, a noun. Verse 22 has the prefixed preposition σὺν.

foundation, θεμελίω, dat. sing. of the noun θεμέλιος, always tss. *a foundation* (13); the verb θεμελιόω, is tss. *to found, to ground, to settle*.

Jesus Christ himself being the chief corner [stone];
[of that foundation]

chief corner, ἀκρογωνιαίου, gen. sing. masc. of the adj. ἀκρογωνιαίος, ἄκρος adj., top, tip, foremost + γωνία noun, corner.

Simple statement: Ye are fellowcitizens and of God's household & you are built on the chief corner stone, Jesus Christ.

20 ἐποικοδομηθέντες ἐπὶ τῷ θεμελίῳ τῶν ἀποστόλων καὶ προφητῶν ὄντος ἀκρογωνιαίου αὐτοῦ Ἰησοῦ Χριστοῦ

21 In whom all the building ***fitly framed together***
edifice accurately framed together

building, οἰκοδομή, οἶκος an house + δέμω, to construct, to build; a noun, tss. *a building, an edification*; it is also tss. with participles, *edifying, building*; verb w/o the preposition σὺν in v.22.

fitly framed together, συναρμολογουμένη, nom. sing. fem. part. pres. pass. of the verb συναρμολογέω, σὺν together, with + ἄρμός noun, tss. *joint* (articulation) + λόγος or λέγω, sound, accurate, reason; so to *fit together accurately* (Liddell & Scott).,

groweth unto an holy temple in the Lord:

groweth, αὐξει, 3ps. pres. ind. of the verb αὐξω, tss. *to grow* (14), *to increase* (9).

temple, ναός, a noun tss. *temple* (oft), *shrine* (1).

Simple statement: Ye are fellowcitizens and of God's household & you are built on the chief corner stone, Jesus Christ. The building grows in Him.

21 ἐν ᾧ πᾶσα ἡ οἰκοδομὴ συναρμολογουμένη αὐξει εἰς ναὸν ἅγιον ἐν κυρίῳ

22 In whom ye also are builded together

[with the Jewish saints]

are builded together, συνοικοδομεῖσθε, 2ppl. pres. ind. pass. of the verb *συνοικοδομέω*, σύν together, with + οἶκος an house, a building + δέμω *to build, to construct*; *συνοικοδομέω*, only this once in the NT.

εἰς

ἐν

for an habitation of God through the Spirit.

unto

habitation, κατοικητήριον, κατά down, under + οἰκέω to dwell, a noun only twice in the NT and tss. *habitation* (Eph.2.22; Re. 18.2); the verb κατοικέω, is tss. *to dwell* (oft), *to inhabit* (1); as a noun a good word is residence; as a verb *to reside*.

Simple statement: Ye are fellowcitizens and of God's household & you are built on the chief corner stone, Jesus Christ. The building (of the household) grows in Him. Ye are building together in one church, one body in Him.

22 ἐν ᾧ καὶ ὑμεῖς συνοικοδομεῖσθε εἰς κατοικητήριον τοῦ θεοῦ ἐν πνεύματι