

¹¹ Therefore remember that at one time you Gentiles in the flesh,
called "the uncircumcision"
by what is called the circumcision,
which is made in the flesh by hands—

¹² remember that you were at that time separated from Christ,
alienated from the commonwealth of Israel
and strangers to the covenants of promise,
having no hope and without God in the world.

¹³ **But now in Christ Jesus** you
who once were far off
have been brought near by the blood of Christ.

¹⁴ For he himself is *our peace*¹,
who has made us both one
and has broken down in his flesh the dividing wall² of hostility
¹⁵ by abolishing the law of commandments expressed in ordinances,
that he might create in himself one new man in place of the two,
so making *peace*,
¹⁶ and might reconcile us both to God
in one body through the cross,
thereby killing the hostility.

¹⁷ And he came and preached *peace* to you who were far off
and *peace* to those who were near.

¹⁸ For through him we both have access in one Spirit to the Father.

¹⁹ So then you are no longer strangers and aliens,
but you are fellow citizens with the saints
and members of the household of God,
²⁰ built on the foundation of the apostles and prophets,
Christ Jesus himself being the cornerstone,

²¹ in whom the whole structure,
being joined together,
grows into a holy temple in the Lord.

²² In him you³ also are being built together into a dwelling place for God by the Spirit.

¹ This is not merely about an absence of conflict, but it is that.

² Likely heard as an allusion to physical separations imposed between Jews and Gentiles such as happened in the Temple in Jerusalem itself, but also seen by various purity laws, the law of circumcision, etc.

³ The "you" here is plural (as it is throughout the entire epistle). Why do you think that's important?