Ephesians 2:14-22

Ephesians 2:14 – “For he himself is our peace, who has made us both one and has broken down in his flesh the dividing wall of hostility”

1. “He himself is our peace” – Isaiah 53:5 – “But he was pierced for our transgressions; he was crushed for our iniquities; upon him was the chastisement that brought us peace, and with his wounds we are healed.”

2. Isaiah 57:19 – “Peace, peace, to the far and to the near,” says the Lord,”

3. Isaiah 15, 18 –21 – “For thus says the One who is high and lifted up, who inhabits eternity, whose name is Holy: “I dwell in the high and holy place, and also with him who is of a contrite and lowly spirit, to revive the spirit of the lowly, and to revive the heart of the contrite...I have seen his ways, but I will heal him; I will lead him and restore comfort to him and his mourners, creating the fruit of the lips. Peace, peace, to the far and to the near,” says the Lord, “and I will heal him. But the wicked are like the tossing sea; for it cannot be quiet, and its waters toss up mire and dirt. There is no peace,” says my God, “for the wicked.” ”

4. Proverbs 1:20-33 – the offer rejected or accepted?

Ephesians 2:15 – “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,”
1. On the cross Jesus died to fulfill the Jewish law and forever put an end to the ceremonies and rituals. No longer would there be a need for the Jews to use rituals to enter the presence of God:
   a. No more blood sacrifices
   b. No more ritual for legalistic purity
   c. No longer was Jewish circumcision necessary
   d. Jewish dietary regulations where no longer needed

Ephesians 2:16 – “and might reconcile us both to God in one body through the cross, thereby killing the hostility.”

Ephesians 2:17 – “And he came and preached peace to you who were far off and peace to those who were near.”

1. “Reconciliation” a Greek word to describe restoration of a relationship after a period of hostility or personal conflict.
Ephesians 2:18 – “For through him we both have access in one Spirit to the Father.”

1. Note the Trinity:
   a. “through him” – Jesus Christ, the Son
   b. “by one Spirit” – the Holy Spirit, the third member
   c. “to the Father” – God, the Father

Ephesians 2:19 – “So then you are no longer strangers and aliens, but you are fellow citizens with the saints and members of the household of God.

1. From 2:12 a reversal:
   a. “strangers as in “strangers to the covenants of promise” – The promises are not in the covenants, but in Christ.
   b. “aliens” as in “alienated from the commonwealth of Israel” – Israel does not hold citizenship because citizenship is in Christ.

2. “Fellow citizens” from “sum-politai”
   a. “sum” from “sun” – a preposition meaning “with” or “joined close-together in tight identification”
   b. “polites” meaning “citizen”. IN the Greek texts and papyri politeia refers to a government, state or a commonwealth.
c. Same idea as in Philippians 3:20 where this kingdom or commonwealth is in Christ and is part of the kingdom of heaven coming to earth.
   i. Philippians 3:20 – “But our citizenship is in heaven, and from it we await a Savior, the Lord Jesus Christ”

**Ephesians 2:20** – “built on the foundation of the apostles and prophets, Christ Jesus himself being the cornerstone.”

1. “Cornerstone”
   a. *Akrogonaiou* – literally means the tip of the angle. It means “in the corner”. It means at the extreme angle or corner.
   b. It covered the right angle joining two walls
   c. Often the royal name could be found inscribed on this stone

**Ephesians 2:21** – “in whom the whole structure, being joined together, grows into a holy temple in the Lord.”

1. *Synarmologoumene* – the verb “joined together”
   d. Meaning “fit together” or “compact”
   e. From:
i. Syn – “joined closely with”
ii. Harmos – “reason”, “a joint”, “properly, interconnected”, “fit together to efficiently and effectively function”, “hinged together”, “fittingly framed together into a harmonious, synergistic whole.”
f. Also used in Ephesians 4:16 – “from whom the whole body, joined and held together by every joint with which it is equipped, when each part is working properly, makes the body grow so that it builds itself up in love.”
g. It is the detailed process of masonry that fits the stones together. In masonry construction it meant the whole elaborate process of fitting stones together:
   i. Cutting stone blocks
   ii. Rubbing the surfaces
   iii. Testing the fittings
   iv. Preparation of the dowels and dowel holes
   v. Fitting the dowels into the stone with molten lead.

2. “whole building” is on Christ, the Cornerstone, not individual stones.
   a. Since the Greek says “pasa oikodome” or “whole building” the commentators indicate the article “the” is missing which makes the phrase actually say (as would be obvious) “whole building” which would mean the progress is still occurring in Paul’s day (and, yet in ours) so this means “all building that is being done”

3. “is increasing” – auxei – “grows”, “rises”, “increases”
   a. The present tense of this verb again indicates the process is continuing.
   b. The use of this verb which means “grows” indicates organic, natural growth as out of a seed.

4. “a temple” – naon – means the inner shrine or the Most Holy Place
   a. This is not the word hieron which would include the all the precincts surrounding the holy place shrine.
   b. Again, there were not church buildings or shrines for Christians in the first 300 years. This is talking about people coming to the faith and being built together in God’s spiritual kingdom on earth independent of buildings, location, borders, languages, culture, etc.

Ephesians 2:22 – “In him you also are being built together into a dwelling place for God by the Spirit.”

1. “in him” or “in whom” connects 2:22 with 2:21
2. “also you” or “you too” connects with 2:13
3. “being built together” – sunoikodomeisthe – is in the present tense which emphasizes a continuation of building.
4. The purpose of the continuation of the process of “being built together” is to become “a habitation” (katoiketerion) for God. This word katoiketerion is only used here and in Revelation 18:2 – “And he called out with a mighty voice, ‘Fallen, fallen is Babylon the great! She has become a dwelling place for demons, a haunt for every unclean spirit, a haunt for every unclean bird, a haunt for every unclean and detestable beast.’ ”