

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”

846 [e]	1063 [e]	1510 [e]	3588 [e]	1515 [e]	1473 [e]	3588 [e]	4160 [e]	3588 [e]	297 [e]	1520 [e]	2532 [e]	
Autos	gar	estin	hē	eirēnē	hēmōn	ho	poiēsas	ta	amphotera	hen	kai	
14 Αὐτὸς	γάρ	ἐστὶν	ἡ	εἰρήνη	ἡμῶν	,	ὁ	ποιήσας	τὰ	ἀμφότερα	ἐν	, καὶ
he himself	indeed	is	the	peace	of us	-	having made	-	both	one	and	
PPro-NM3S	Conj	V-PIA-3S	Art-NFS	N-NFS	PPro-G1P	Art-NMS	V-APA-NMS	Art-ANP	Adj-ANP	Adj-ANS	Conj	

3588 [e]	3320 [e]	3588 [e]	5418 [e]	3089 [e]
to	mesotoichon	tou	phragmou	lysas
τὸ	μεσότοιχον	τοῦ	φραγμοῦ	λύσας
the	barrier	of the	fence	having broken down
Art-ANS	N-ANS	Art-GMS	N-GMS	V-APA-NMS

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,”

3588 [e]	2189 [e]	1722 [e]	3588 [e]	4561 [e]	846 [e]	3588 [e]	3551 [e]	3588 [e]	1785 [e]	1722 [e]	
tēn	echthran	en	tē	sarki	autou	ton	nomon	tōn	entolōn	en	
15 τὴν	ἐχθρὰν	ἐν	τῇ	σαρκὶ	αὐτοῦ	,	τὸν	νόμον	τῶν	ἐντολῶν	ἐν
the	hostility	in	the	flesh	of him	the	law	-	of commandments	in	
Art-AFS	N-AFS	Prep	Art-DFS	N-DFS	PPro-GM3S	Art-AMS	N-AMS	Art-GFP	N-GFP	Prep	

1378 [e]	2673 [e]	2443 [e]	3588 [e]	1417 [e]	2936 [e]	1722 [e]	848 [e]	1519 [e]	1520 [e]	2537 [e]
dogmasin	katargēsas	hina	tous	dyo	ktisē	en	hautō	eis	hena	kainon
δόγμασιν	καταργήσας	, ἵνα	τοὺς	δύο	, κτίσῃ	ἐν	αὐτῷ	, εἰς	ένα	καινὸν
ordinances	having annulled	that	the	two	he might create	in	himself	into	one	new
N-DNP	V-APA-NMS	Conj	Art-AMP	Adj-AMP	V-ASA-3S	Prep	PPro-DM3S	Prep	Adj-AMS	Adj-AMS

444 [e]	4160 [e]	1515 [e]
anthrōpon	poiōn	eirēnēn
ἄνθρωπον	, ποιῶν	εἰρήνην
man	making	peace
N-AMS	V-PPA-NMS	N-AFS

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 were no longer needed

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

2532 [e]	604 [e]	3588 [e]	297 [e]	1722 [e]	1520 [e]	4983 [e]	3588 [e]	2316 [e]	1223 [e]	3588 [e]
kai	apokatallaxē	tous	amphoterous	en	heni	sōmati	tō	Theō	diā	toū
16 και	ἀποκατάλλαξη	τούς	ἀμφοτέρους	ἐν	ἐνὶ	σώματι	τῷ	Θεῷ	, διὰ	τοῦ
and	he might reconcile	-	both	in	one	body	-	to God	through	the
Conj	V-ASA-3S	Art-AMP	Adj-AMP	Prep	Adj-DNS	N-DNS	Art-DMS	N-DMS	Prep	Art-GMS

4716 [e]	615 [e]	3588 [e]	2189 [e]	1722 [e]	846 [e]
staurou	apokteinas	tēn	echthran	en	autō
σταυροῦ	, ἀποκτείνας	τὴν	ἐχθρὰν	ἐν	αὐτῷ ;
cross	having slain	the	hostility	by	it
N-GMS	V-APA-NMS	Art-AFS	N-AFS	Prep	PPro-DM3S

1. “Reconciliation” a Greek word to describe restoration of a relationship after a period of hostility or personal conflict.

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

2532 [e]	2064 [e]	2097 [e]	1515 [e]	4771 [e]	3588 [e]	3112 [e]	2532 [e]	1515 [e]
kai	elthōn	euēngelisato	eirēnēn	hymīn	tois	makran	kai	eirēnēn
17 και	ἔλθων	εὐηγγελίσατο	, εἰρήνην	ὑμῖν	τοῖς	μακρὰν	, και	εἰρήνην
and	having come	he proclaimed the gospel	peace	to you	who [were]	afar off	and	peace
Conj	V-APA-NMS	V-AIM-3S	N-AFS	PPro-D2P	Art-DMP	Adj-AFS	Conj	N-AFS

3588 [e]	1451 [e]
tois	engys
τοῖς	ἐγγύς .
to those	near
Art-DMP	Adv

1. Jesus work made possible the message of peace to both the Gentiles (“far off”) and the Jews (“near”)

Ephesians 2:18 – “For through him we both have access in one Spirit to the Father.”

3754 [e]	1223 [e]	846 [e]	2192 [e]	3588 [e]	4318 [e]	3588 [e]	297 [e]	1722 [e]	1520 [e]	
hoti	di'	autou	echomen	tēn	prosagōgēn	hoi	amphoterōi	en	heni	
18 ὅτι	δι'	αὐτοῦ	ἔχομεν	τὴν	προσαγωγὴν	οἱ	ἀμφότεροι	,	ἐν	ἐνὶ
for	through	him	we have	the	access	-	both	by	one	
Conj	Prep	PPro-GM3S	V-PIA-1P	Art-AFS	N-AFS	Art-NMP	Adj-NMP	Prep	Adj-DNS	

4151 [e]	4314 [e]	3588 [e]	3962 [e]
Pneumati	pros	ton	Patera
Πνεύματι	,	πρὸς	τὸν
Spirit		τὸν	Πατέρα
N-DNS	Prep	Art-AMS	N-AMS

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,

686 [e]	3767 [e]	3765 [e]	1510 [e]	3581 [e]	2532 [e]	3941 [e]	235 [e]	1510 [e]	4847 [e]	3588 [e]
ara	oun	ouketi	este	xenoi	kai	paroikoi	alla	este	sympolitai	tōn
19 ἄρα	οὖν	οὐκέτι	ἐστέ	ξένοι	καὶ	πάροικοι	,	ἀλλὰ	ἐστέ	συμπολίται*
So	then	no longer	are you	strangers	and	aliens	but	are	fellow-citizens	of the
Conj	Conj	Adv	V-PIA-2P	Adj-NMP	Conj	Adj-NMP	Conj	V-PIA-2P	N-NMP	Art-GMP

40 [e]	2532 [e]	3609 [e]	3588 [e]	2316 [e]
hagiōn	kai	oikeioi	tou	Theou
ἁγίων	καὶ	οἰκεῖοι	τοῦ	Θεοῦ
saints	and	of the household	-	of God
Adj-GMP	Conj	Adj-NMP	Art-GMS	N-GMS

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,”

2026 [e]	1909 [e]	3588 [e]	2310 [e]	3588 [e]	652 [e]	2532 [e]	4396 [e]
epoikodomēthentes	epi	tō	themeliō	tōn	apostolōn	kai	prophētōn
20 ἔποικοδομηθέντες	ἐπὶ	τῷ	θεμελίῳ	τῶν	ἀποστόλων	καὶ	προφητῶν ,
having been built up	on	the	foundation	of the	apostles	and	prophets
V-APP-NMP	Prep	Art-DNS	N-DNS	Art-GMP	N-GMP	Conj	N-GMP

1510 [e]	204 [e]	846 [e]	5547 [e]	2424 [e]
ontos	akrogōniou	autou	Christou	Iēsou
ὄντος	ἀκρογωνιαίου	αὐτοῦ	Χριστοῦ	Ἰησοῦ ,
being	[the] cornerstone	himself	Christ	Jesus
V-PPA-GMS	Adj-GMS	PPro-GM3S	N-GMS	N-GMS

1. “Cornerstone”

- a. *Akrogoniāiou* – 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.”

1722 [e]	3739 [e]	3956 [e]	3619 [e]	4883 [e]	837 [e]	1519 [e]	3485 [e]
en	hō	pasa	oikodomē	synarmologoumenē	auxei	eis	naon
21 ἐν	ᾧ	πᾶσα	οἰκοδομῇ ,	συναρμολογουμένη ,	αὐξει	εἰς	ναὸν ,
in	whom	the whole	building	being fitted together	is increasing	to	a temple
Prep	RelPro-DMS	Adj-NFS	N-NFS	V-PPM/P-NFS	V-PIA-3S	Prep	N-AMS

40 [e]	1722 [e]	2962 [e]
hagion	en	Kyriō
ἅγιον	ἐν	Κυρίῳ ,
holy	in	[the] Lord
Adj-AMS	Prep	N-DMS

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.”

1722 [e]	3739 [e]	2532 [e]	4771 [e]	4925 [e]	1519 [e]	2732 [e]	3588 [e]	2316 [e]
en	hō	kai	hymeis	synoikodomeisthe	eis	katoikētērion	tou	Theou
22 ἐν	ὧ	καὶ	ὑμεῖς ,	συνοικοδομεῖσθε	εἰς	κατοικητήριον	τοῦ	Θεοῦ ,
in	whom	also	you	are being built together	for	a habitation	-	of God
Prep	RelPro-DMS	Conj	PPro-N2P	V-PIM/P-2P	Prep	N-ANS	Art-GMS	N-GMS

1722 [e]	4151 [e]
en	Pneumati
ἐν	Πνεύματι .
in	[the] Spirit
Prep	N-DNS

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” – *sunokodomeisthe* – 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.’ ”

2532 [e]	2896 [e]	1722 [e]	2478 [e]	5456 [e]	3004 [e]	4098 [e]	4098 [e]	897 [e]	3588 [e]
kai	ekraxen	en	ischyra	phōnē	legōn	Epesen	epesen	Babylōn	hē
2 καὶ	ἔκραξεν	ἐν	ἰσχυρᾶ	φωνῇ	, λέγων :	Ἔπεσεν ,	ἔπεσεν	Βαβυλῶν	ἡ
And	he cried out	in	a mighty	voice	saying	Fallen	Fallen is	Babylon	the
Conj	V-AIA-3S	Prep	Adj-DFS	N-DFS	V-PPA-NMS	V-AIA-3S	V-AIA-3S	N-NFS	Art-NFS
3173 [e]	2532 [e]	1096 [e]	2732 [e]	1140 [e]	2532 [e]	5438 [e]	3956 [e]		
megalē	kai	egeneto	katoikētērion	daimoniōn	kai	phylakē	pantos		
μεγάλη !	καὶ	ἐγένετο	κατοικητήριον	δαιμονίων ,	καὶ	φυλακὴ	παντὸς		
great	And	she has become	a habitation	of demons	and	<u>a prison</u>	of every		
Adj-NFS	Conj	V-AIM-3S	N-NNS	N-GNP	Conj	N-NFS	Adj-GNS		
4151 [e]	169 [e]	2532 [e]	5438 [e]	3956 [e]	3732 [e]	169 [e]	2532 [e]	5438 [e]	
pneumatōs	akathartou	kai	phylakē	pantos	orneou	akathartou	kai	phylakē	
πνεύματος	ἀκαθάρτου ,	καὶ	φυλακὴ	παντὸς	ὀρνέου	ἀκαθάρτου ,	καὶ	φυλακὴ	
spirit	unclean	and	<u>a prison</u>	of every	bird	unclean	and	<u>a prison</u>	
N-GNS	Adj-GNS	Conj	N-NFS	Adj-GNS	N-GNS	Adj-GNS	Conj	N-NFS	