

**Notes on the Greek New Testament**  
**Day 266 – September 23<sup>rd</sup> – Ephesians 2:1-22**

**Works frequently referenced in these notes on Ephesians**

Beare, F.W.	<i>The Epistle to the Ephesians</i> (Interpreter's Bible), Nashville, Abingdon, 1953
Eadie, John	<i>Commentary on the Epistle to the Ephesians</i> , Edinburgh, T&T Clark, 1883
O'Brian, Peter T.	<i>The Letter to the Ephesians</i> , Leicester, Apollos, 1999
Stott, John	<i>God's New Society</i> (Bible Speaks Today Series), Leicester, IVP, 1979

**Ephesians 2:1**

Καὶ ὑμᾶς ὄντας νεκροὺς τοῖς παραπτώμασιν  
καὶ ταῖς ἁμαρτίαις ὑμῶν,

"The contrast of *your* (vv.1-2) with *we all* (v.3) again refers to the distinction between Jews and Gentiles, only to nullify it. Both are shown to have been alike guilty and equally in need of God's mercy." Beare

νεκρος, α, ον dead

Their previous condition outside of Christ was one of spiritual death even as he alone is the source of spiritual life.

παραπτωμα, τος η sin, wrongdoing  
ἁμαρτια, ας f sin

**Verse 2**

ἐν αἷς ποτε περιπατήσατε κατὰ τὸν αἰῶνα τοῦ  
κόσμου τούτου, κατὰ τὸν ἄρχοντα τῆς  
ἐξουσίας τοῦ ἀέρος, τοῦ πνεύματος τοῦ νῦν  
ἐνεργούντος ἐν τοῖς υἱοῖς τῆς ἀπειθείας·

ποτέ once, formerly, at one time

Draws a contrast with what they are now.

περιπατεω walk, walk about, live

The ethical use of περιπατεω is a Hebrewism common to Paul and John.

αἰων, αἰωνος m age, world order

Paul is drawing a contrast between the marks of the old age ('the age of this world' cf. Gal 1:4 'the present evil age'), and those of the age to come which has broken into history in Christ.

ἄρχων, οντος m ruler, official, authority  
ἐξουσια, ας f authority, power  
ἄηρ, ερος m air, space

'Ruler of the power of the air' does not mean that Satan has special control of the atmosphere about our planet. Paul uses this metaphor to indicate the pervading influence or surroundings in which an individual breathes and moves.

ἐνεργεω see 1:20

"Although the ruler of this world has been defeated by Christ at the cross (Col 2:14-15; cf. Heb 2:14-15; Eph 1:20-22), he does not surrender without a struggle and he continues to make his powerful influence felt. He is effectively at work in those who have not personally benefitted from God's deliverance in Christ, while he still poses a threat to believers (Rom 8:38-39; Eph 4:27), who must steadfastly resist him by God's power (Eph 6:10-20; cf. 1 Pet 5:8-9)." O'Brian

ἀπειθεια, ας f disobedience

υἱοις τῆς ἀπειθείας is a Hebrewism. "That of which they are sons is the source and spring of their lives, not merely an accidental quality belonging to them." Alford.

"The readers' former lifestyle, which characterises all who are outside of Christ, was not true freedom but evidence of a fearful bondage to forces over which they had no control." O'Brian

**Verse 3**

ἐν οἷς καὶ ἡμεῖς πάντες ἀνεστράφημέν ποτε ἐν  
ταῖς ἐπιθυμίαις τῆς σαρκὸς ἡμῶν, ποιούντες τὰ  
θελήματα τῆς σαρκὸς καὶ τῶν διανοιῶν, καὶ  
ἡμεθα τέκνα φύσει ὀργῆς ὡς καὶ οἱ λοιποὶ·

πάντες Adjective, m nom pl πας

"Paul's point is similar to the argument of Romans 1:18-3:20, where it is clear that Jews were no better off than Gentiles. Both alike were 'under sin' (3:9)." O'Brian

ἀνεστράφημέν Verb, 2 aor pass indic, 1 pl  
ἀναστρεφω pass live, conduct oneself  
ποτέ see v.2

ἐπιθυμια, ας f desire, lust, passion

Not simply sexual, cf. Gal 5:20.

σαρξ, σαρκος f flesh, human nature

Used here and elsewhere in Paul of the whole moral temperament as predisposed to evil and hostile to the Spirit of God (cf. Gal 5:16-24; Rom 8:5-13) – fallen, self-centred human nature.

θέλημα, ατος n will, wish, desire  
διανοια mind, thought, understanding

Paul utterly rejects the Greek notion that evil is rooted only in the lower passions and that moral excellence flows from the exercise of reason.

τεκνον, ου n child; pl descendants  
φύσει Noun, dat s φυσικς, εως f nature,  
natural condition

As members of a fallen race.

ὀργη, ης f wrath, anger

"Paul and his fellow Jews were deserving of and liable to wrath just as much as the Gentiles were. This dreadful predicament has been inherited, according to Paul, from the one man through whom 'sin came into the world ... and so death spread to all because all sinned' (Rom 5:12)... *like the rest* signifies that the whole of humanity outside of Christ lies in this sinful condition with its consequences (cf. Rom 1:18-20)." O'Brian

λοιπος, η, ον rest, remaining, other

#### Verses 4-7

"What prompted God to act so freely and mercifully on our behalf? Using four groups of words, the apostle shows that the origins of God's saving initiative are to be found in his *mercy* (v.4), his *great love* (v.4), his *rich grace* (vv. 5,7, and 8), and his *kindness* to us in Christ Jesus (v.7). The whole paragraph emphasises that he acted on our behalf simply because of his own gracious and merciful character." O'Brian

#### Verse 4

ὁ δὲ θεὸς πλούσιος ὢν ἐν ἐλέει, διὰ τὴν πολλὴν ἀγάπην αὐτοῦ ἦν ἡγάπησεν ἡμᾶς,

πλουσιος, α, ον rich  
ἐλεος, ους n mercy, compassion

Cf. Ex 34:6; Ps 103:8; Jonah 4:2.

πολυς, πολλη, πολυ gen πολλου, ης, ου  
much, many

Just as Paul cannot speak of God's mercy without qualifying it ('rich in mercy') so he cannot speak of God's love without emphasising its greatness.

ἀγαπαω love, show love for

#### Verse 5

καὶ ὄντας ἡμᾶς νεκροὺς τοῖς παραπτώμασιν  
συνεζωοποίησεν τῷ Χριστῷ – χάριτί ἐστε  
σεσωσμένοι –

A second participial clause contrasting with the one concerning God in the previous verse.

νεκρος, α, ον see v.1

παραπτωμα, τος n see v.1

Paul picks us the thought of verse 1, but the subject now is 'we' not 'you'.

Compare Ezekiel's vision of the valley of dry bones. Only the Spirit of God is able to give life to the dead.

συνζωοποιεω make alive together with

"The first of three verbs compounded with the preposition 'with' which point to the union between Christ and his followers (cf. 1:20)... Paul's readers have come to life with Christ, who was dead and rose again; their new life then, is a sharing in the new life which he received when he rose from the dead." O'Brian

σεσωσμένοι Verb, perf pass ptc, m nom pl  
σωζω save

χάριτί ἐστε σεσωσμένοι "This joyful acclamation, in effect provides a summary of what God has already done in making them alive together with Christ, raising them up with him, and making them sit with him in heavenly places." O'Brian. Grace is a key theme in Ephesians.

σεσωσμένοι "In Paul's letters the 'salvation' word group is used only in connection with humankind's relations with God. The terms often have an eschatological orientation, so that negatively they refer to a deliverance from God's wrath at the final judgment (Rom 5:9-10; 1 Cor 3:15; 5:5; 1 Thess 1:10; 5:9) and positively to that reinstatement in that glory of God which was lost through sin (Rom 8:18-30; 2 Thess 2:13-14). Here in Ephesians 2:5 (cf. v.8), however, salvation has already been accomplished and experienced. The verb to 'save' includes God's acts of making us alive, raising us up, and seating us with Christ. It describes a rescue from death, wrath, bondage and a transfer into the new dominion with its manifold blessings. The periphrastic perfect construction draws attention to the resulting state of salvation... Elsewhere in Paul salvation has a present dimension to it as well as a past." O'Brian

**Verse 6**

καὶ συνήγειρεν καὶ συνεκάθισεν ἐν τοῖς  
ἐπουρανίοις ἐν Χριστῷ Ἰησοῦ,

συνήγειρεν Verb, aor act indic, 3 s  
συνεγειρω raise together with  
συγκαθίζω intrans sit together with; trans  
seat with

On the stream of verbs compounded with συν Simpson writes, "The apostle is not merely framing an analogy between the experiences of the heirs of salvation and their Redeemer, but asserting a sublime fellowship in process of consummation." O'Brian writes, "What God did for Christ he did at the same time for believers."

ἐπουρανιος, ον see 1:20

Cf. Colossians 3:1-3, where believers are said to share Christ's risen life in the heavenly realm and on [that] basis ... are expected to seek the things above." O'Brian. Since they share in Christ's victory and reign they do not have to succumb to the evil one's designs. Cf. also Is 57:15.

**Verse 7**

ἵνα ἐνδείξηται ἐν τοῖς αἰῶσιν τοῖς  
ἐπερχομένοις τὸ ὑπερβάλλον πλοῦτος τῆς  
χάριτος αὐτοῦ ἐν χρηστότητι ἐφ' ἡμᾶς ἐν  
Χριστῷ Ἰησοῦ.

ἐνδείξηται Verb, aor midd subj, 3 s  
ἐνδεικνυμαι show, give indication of  
αἰων, αιωνος m age, eternity  
ἐπερχομαι come, come about

Some understand this as a reference to the Christian centuries yet to come, but it is better to understand it of eternity (so Bruce, O'Brian).

ὑπερβαλλω see 1:19

πλοῦτος, ου m & n riches, wealth

Cf v.4.

χρηστοτης, ητος f kindness, goodness,  
mercy

**Verse 8**

τῇ γὰρ χάριτί ἐστε σεσωσμένοι διὰ πίστεως·  
καὶ τοῦτο οὐκ ἐξ ὑμῶν, θεοῦ τὸ δῶρον·

The definite article has the force, 'by *this* grace you are saved ...' It is the 'article of renewed mention,' pointing back to the grace spoken of in vv 5 and 7.

σεσωσμένοι see v.5

Note the force of the perfect tense – here a periphrastic perfect, cf. v.5.

πιστις, εως f faith, trust, belief

Faith saves "not by its own merit but by virtue of the peerless object it enclasp and holds." Simpson

τοῦτο "some have taken *this* to refer specifically to 'faith', which immediately precedes (Augustine, C. Hodge and E. K. Simpson). The point being made, then, is that the response of faith does not come from any human source but is God's gift. The interpretation is grammatically possible, assuming that the term denotes 'faith' and not Christ's 'faithfulness', and is consistent with Pauline teaching elsewhere (cf. Phil 1:29). However, the context demands that *this* be understood of salvation by grace as a whole, including the faith (or faithfulness) through which it is received." O'Brian

δωρον, ου n gift, offering

**Verse 9**

οὐκ ἐξ ἔργων, ἵνα μὴ τις καυχῆσθαι.

ἔργον, ου n work, deed

Paul uses the expression 'works' rather than 'works of the law' because he is writing to predominantly Gentile readers; "'works' now stand for human effort in general." O'Brian

καυχαομαι boast, boast about

Rather quaintly, Gurnall comments, "When thou hast thy best suit on, Christian, remember who paid for it."

**Verse 10**

αὐτοῦ γὰρ ἐσμεν ποιήμα, κτισθέντες ἐν  
Χριστῷ Ἰησοῦ ἐπὶ ἔργοις ἀγαθοῖς οἷς  
προητοιμάσεν ὁ θεὸς ἵνα ἐν αὐτοῖς  
περιπατήσωμεν.

"God's salvation has already been described in terms of a resurrection from the dead, a liberation from slavery, and a rescue from condemnation. Now it is spoken of as a new creation, and a further reason (*for*; cf. v.8) is given why this salvation is not of human origin and therefore cannot be the basis of human boasting. It is *God's* workmanship from first to last; believers *have been created* in Christ Jesus for good works. These 'good works' cannot be the ground of our salvation or the subject of our boasting since they are the *goal* of the new creation. They are the fruit of salvation, not its basis or cause." O'Brian

ποιημα, τος n what is created or made

A term often used in the LXX to denote creation as God's work, e.g., Ps 91:4; 142:5.

κτισθέντες Verb, aor pass ptc, m nom pl  
κτιζω create, make

"Christ Jesus is the 'sphere' of God's new creation, just as divine election (1:4) is in him." O'Brian

ἀγαθος, η, ον good, useful, fitting

Cf. Col 1:10; Titus 3:8. "It is God's will that those who belong to the new creation should be characterised by a lifestyle which ultimately reflects his own character and action." O'Brian

προετοιμαζω prepare beforehand  
περιπατεω walk, walk about, live

Cf. the previous *walk* in trespasses and sins (v.1).

### Verse 11-22

Salvation is described in terms of reconciliation – in both vertical and horizontal terms.

- vv. 11-13 describe the pre-Christian past of Paul's Gentile readers in relation to Israel and their privileged position now in Jesus *the Christ*.

vv 14-18 explain how this coming near was made possible through Christ's reconciling death.

vv. 19-22 apply the truths of vv 14-18 to the readers' new privileged position in Christ

### Verse 11

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

διὸ therefore, for this reason

μνημονεῦω remember, keep in mind  
ποτε enclitic particle once, formerly, at one time

ἔθνη Noun, nom & acc pl ἔθνος, οὐς n  
nation, people; τα ἔ. Gentiles

σαρξ, σαρκος f flesh, human nature  
ἀκροβυστία, ας f uncircumcision, non-Jews  
περιτομή, ης f circumcision, those  
circumcised, Jews

"For Jews circumcision, which had been given by God to Abraham (Gen 17), was the physical sign of their covenant with the Lord, the God of all the earth. It pointed to the particular and exclusive relationship which Israel had with the God of the covenant. The uncircumcision of Gentiles was evidence of their estrangement from God, which in Jewish eyes could only be dealt with if a Gentile became a proselyte to the Jewish faith." O'Brian

χειροποιητος, ον made by human hands

I.e. it was a human act, in contrast with salvation which is the work of God. Paul's phraseology here implies that real circumcision is a matter of the heart (cf Rom 2:29; Gal 5:6; Col 2:11; Phil 3:3 – see also Deut 10:16; 30:6 and Jer. 4:4).

### Verse 12

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

καιρος, ου m time

ἐκεῖνος, η, ο demonstrative adj. that  
χωρὶς without, apart from

Bearé considers that the remainder of the verse is an exposition of what it means to be χωρὶς Χριστοῦ. O'Brian, however, sees the main thrust of Paul's argument to be that the Gentiles were outside the bounds of God's covenant blessings which belonged to Israel. To be 'without Christ' in these terms means to have no part in the hope of the coming Messiah.

ἀπηλλοτριωμένοι Verb, perf pass dep ptc, m  
nom pl ἀπαλλοτριομαι be a stranger  
to, have no connection with  
πολιτεία, ας f citizenship, state, people

O'Brian thinks the term here signifies 'commonwealth.'

ξενος, η, ον strange, foreign

διαθηκη, ης covenant, will, testament

ἐπαγγελία, ας f promise, what is promised

"Here the plural covenants suggests a series of covenants with Abraham (Gen 15:7-21; 17:1-21), Isaac (Gen 26:2-5), Jacob (Gen 28:13-15), Israel (Exod 24:1-8), and David (2 Sam 7), while the genitive 'of the promise' probably refers to the foundation promise made by God to Abraham. The Gentiles' exclusion from the community of God's people meant that they had no share in the covenants which promised the messianic salvation (note especially Rom 9:4)." O'Brian

ἐλπις, ιδος f hope, ground of

'Hope' is used here in an objective sense – they were outside the sphere of God's promises, they did not share the hope of Israel.

ἄθεος, ον without God

This was a charge made against Christians because they did not have any idols and, so it seemed, had no gods. Paul turns the accusation back against the Greek and Roman world – they lacked the living God, the God of Abraham, Isaac and Jacob. They were God-forsaken.

### Verse 13

νῦν δὲ ἐν Χριστῷ Ἰησοῦ ὑμεῖς οἱ ποτε ὄντες μακρὰν ἐγενήθητε ἐγγὺς ἐν τῷ αἵματι τοῦ Χριστοῦ.

νῦνι (originally an emphatic form of νῦν)  
now

"The words *in Christ Jesus* are not to be interpreted predictively, meaning '[But now] you *are* in Christ Jesus'. Instead, they are connected with 'you have come near'. It was not that the readers were in Christ prior to their approach; rather, their being in Christ was the immediate consequence of this coming near. They were brought near to God in him, and the means by which this approach occurred is spelled out in the concluding phrase – it was through Christ's sacrificial death. And, as noted above, Gentiles who had no part in 'Christ', the Messiah through whom God's saving purposes were being worked out, had come to know Christ *Jesus*. The Christ in whom they had been incorporated was none other than the historic person, Jesus." O'Brian  
μακρὰν far, far off, at some distance

Cf. Is 57:19, also v.17 below.

ἐγγύς adv near

ἐγενήθητε ἐγγύς The aorist suggests the final decisive act of admission to the divine presence. "The ideal redemption ... once for all accomplished by Christ's victorious passion." Westcott

αἷμα, αὐτός f blood

O'Brian suggests that Paul deliberately echoes the language concerning the acceptance of proselytes into Judaism who were spoken of as being 'brought near.' But that with Paul "this language undergoes a transformation. First, it is applied to Gentiles, not simply to proselytes coming into Jerusalem. Secondly, they do not become members of the commonwealth of Israel, but of a newly created community which transcends Israel and its privileges and where Gentiles, along with Jews, are on an equal footing. They are 'in Christ Jesus' and members together of his one body (cf. 2:19-22; 3:6). Further, their coming near means access to God himself, and this reconciliation has been brought about through Christ's sacrificial death (see on 1:7). There are no prerequisites such as fulfilling the Torah for entry into this privileged relationship."

#### Verse 14

αὐτὸς γὰρ ἐστὶν ἡ εἰρήνη ἡμῶν, ὁ ποιήσας τὰ ἀμφοτέρα ἐν καὶ τὸ μεσότοιχον τοῦ φραγμοῦ λύσας, τὴν ἐχθρὰν ἐν τῇ σαρκὶ αὐτοῦ,

Note the emphatic αὐτός 'he himself'.

εἰρήνη, ἡς f peace

"The term 'peace' in both Old and New Testaments came to denote well-being in the widest sense, including salvation, the source and giver of which is God alone. 'Peace' was used for harmony among people (Acts 7:26; Gal 5:22; Eph 4:3; Jas 3:18) and especially for the messianic salvation (Luke 1:79; 2:14; 19:42). The term could describe the content and goal of all Christian preaching, the message itself being called 'the gospel of peace' (Eph 6:15; cf. Acts 10:36; Eph 2:17). The biblical concept of peace has to do with wholeness, particularly with reference to personal relationships. Peace describes an order established by the God of peace (1 Cor 14:33; cf. Rom 15:33; 16:20; Phil 4:9). Christ himself is the mediator of that peace (Rom 5:1; Col 1:20). He gives peace to believers (2 Thess 3:16); indeed, he himself is that peace." O'Brian.

He is more than the author of our peace, he is our peace.

The affirmation 'he is our peace' forms a title to the section. It is followed by a series of three participles describing what he has done: 'made', v.14; 'destroyed', v.14; 'abolished', v.15. This is followed by purpose clauses: 'to create', v.15; 'to reconcile', v. 16. Vv 18-19 describe the Gospel proceeding from Christ, effecting what he accomplished – making peace.

ἀμφοτέροι, αἱ, α both, all

εἰς, μίαν, ἐν γενέσει ἑνός, μίαν, ἑνός one

The primary focus here is not on peace with God but on the relation between Jew and Gentile.

μεσότοιχον, οὗ n dividing wall

Josephus uses the separate words ὁ μεσὸς τοίχος for the inner wall of the Temple. The allusion here seems to be to the barrier placed in the Temple which separated the court of the Gentiles from the inner courts. O'Brian, however, questions whether Gentiles in Asia Minor would have picked up this allusion. He considers the real barrier to have been the Mosaic law, of which the barrier in the Temple was a symbol.

φραγμός, οὗ m fence, wall, hedge

A genitive of apposition, 'dividing wall that constituted a fence.' The law was considered a fence around Judaism.

λυῶν loose, set aside

ἐχθρὰ, ἡς f enmity, hostility, hatred

σαρξ, σαρκὸς f see v.11

Cf. Gal 4:4; Heb 2:14. σαρξ is here shorthand for the human life of Jesus and for his death, cf. Col 1:22.

**Verse 15**

τὸν νόμον τῶν ἐντολῶν ἐν δόγμασιν  
καταργήσας, ἵνα τοὺς δύο κτίσῃ ἐν αὐτῷ εἰς  
ἓνα καινὸν ἄνθρωπον ποιῶν εἰρήνην,

νομος, ου m law  
ἐντολη, ης f command, order  
δογμα, τος n rule, law, decree

The Mosaic ordinances, viewed as statutory code. The source or cause of the ἐχθρα (vv. 14,16). "The 'law' that had been 'abolished' is the Mosaic law, the Torah. The genitive 'of the commandments' indicates the contents of the law, while the phrase 'in ordinances, decrees' suggests the essential form in which the commands are given. The three nouns convey 'a sense of the oppressiveness of all the law's commandments' (Lincoln)." O'Brian. O'Brian argues that it is the law *as such* which has been abolished, not just the ceremonial law.

Quoting D.J.Moo he writes "the text suggests that it is the law itself which Christ has nullified. It has been 'rendered powerless', and thus 'ceases to stand as an immediate authority for God's people.'" That is not to say it is of no relevance, O'Brian continues, "Perhaps it may help to say that what is abolished is the 'law-covenant', that is, the law as a whole conceived as a covenant. It is then replaced by a new covenant for Jews *and* Gentiles. The relationship between the stipulations of the old covenant and those of the new covenant still need to be worked out. But because the old *Torah* as such, that is, the law-covenant, has gone, it can no longer serve as the great barrier between Jew and Gentile."

καταργεω render ineffective, cancel, do  
away with

δύο gen & acc δύο dat δυοισιν two  
κτίσῃ Verb, aor act subj, 3 s κτιζω create,  
make

εἰς, μια, ἐν v.14  
καινος, η, ον new

ἓνα καινον ἄνθρωπον is first Christ himself in the newness of his resurrection life and then the church – Jew and Gentile – which is in him, his body (v.16, cf. Gal 6:15; 2 Cor 5:17; Col 3:10). This is the 'new creation' (cf. 2:10). "Nothing less than a new creation, an entirely new entity, was needed to transcend the deep rift between the two. It was effected through Christ's death, and the result is not an amalgam of the best elements of the two, but a 'new person' who transcends them both. The new humanity is not achieved by transforming Gentiles into Jews, or vice versa. And by this new creation Christ truly 'makes peace'." O'Brian

εἰρηνη, ης f v.14

**Verse 16**

καὶ ἀποκαταλλάξῃ τοὺς ἀμφοτέρους ἐν ἐνὶ  
σώματι τῷ θεῷ διὰ τοῦ σταυροῦ ἀποκτείνας  
τὴν ἔχθραν ἐν αὐτῷ·

"In the preceding verses Paul's focus has been on the horizontal dimension, namely, Christ's removal of the enmity between Jew and Gentile. Now the vertical dimension is explicitly coupled with this, as the issue of reconciliation with God is introduced. By his death Christ has done away with the law, in order not only to make Jew and Gentile into 'one new person' (v.15b), but also to reconcile them both in one body to God." O'Brian

ἀποκαταλλάξῃ Verb, aor act subj, 3 s  
ἀποκαταλλάσσω reconcile

Cf. Col 1:20,22 for this uniquely Pauline  
compound of the verb with ἀπο

ἀμφοτεροι, αι, α both, all  
σωμα, τος n body

The reference here is to the church as the new  
humanity, one body in Christ.

τοὺς ἀμφοτέρους ... τῷ θεῷ suggests that Jews  
also, along with Gentiles, were alienated from  
God (cf. the transition from *you* to *we* in vv.1-3  
of this chapter).

σταυρος, ου m cross  
ἀποκτείνας Verb, aor act ptc, m nom pl  
ἀποκτεινω and ἀποκτενω, -νω kill,  
put to death  
ἐχθρα, ας f v. 14

The enmity was not merely between Jew and Gentile, more seriously it was between God and man. O'Brian argues that the aorist participle here expresses coincidental action with the aorist subjunctive earlier. "It was *in his reconciliation* of Jew and Gentile in one body to God that Christ *killed* the enmity. The same event is described from two perspectives, first in positive terms (reconciliation), then in negative categories (removal of the enmity). Paul is speaking of a twofold alienation, the rift between Jews and Gentiles and the hostility between both of them and God, that has been removed... This does not mean, however, that the whole human race has been united and reconciled. There is a further stage in Christ's work which the apostle now mentions."

**Verse 17**

καὶ ἐλθὼν εὐηγγελίσατο εἰρήνην ὑμῖν τοῖς  
μακρὰν καὶ εἰρήνην τοῖς ἐγγύς·

Cf. Is 57:19; 52:7.

καὶ ἔλθων the reference would seem to be to the proclamation of the exalted Christ speaking by his Spirit in his messengers (cf. Acts 1:1). "Christ himself is the evangelist, the herald of good tidings from Isaiah, and his announcement, which is based on his death on the cross, is a royal proclamation that hostilities are at an end." O'Brian

εὐαγγελίζω act. and midd proclaim the good news

μακρὰν see v.13

ἐγγύς see v.13

I.e. Gentiles and Jews.

### Verse 18

ὅτι δι' αὐτοῦ ἔχομεν τὴν προσαγωγὴν οἱ ἄμφοτεροὶ ἐν ἑνὶ πνεύματι πρὸς τὸν πατέρα.

προσαγωγή, ης f freedom or right to enter

Cf. Rom 5:1-2. "The word with its cultic associations pointed to a free entry into the sanctuary as the place of God's presence [cf. Lev 1:3; 3:3; 4:14]." O'Brian

ἄμφοτεροί, αἰ, α v.16

Implies, 'we both *alike*' or 'we both *together*.'

ἐν ἑνὶ πνεύματι "The unity of the Body is a living unity, created and sustained by the one Spirit." Thornton

πατήρ, πατρός m father

Note the involvement of each member of the Trinity in salvation and in prayer.

### Verse 19

ἄρα οὖν οὐκέτι ἐστὲ ξένοι καὶ πάροικοι, ἀλλὰ ἐστὲ συμπολίται τῶν ἁγίων καὶ οἰκεῖοι τοῦ θεοῦ,

οὐκέτι adv no longer, no more

ξένος, η, ον v.12

παροικος, ου m stranger, exile

To the Jew, *παροικος* might suggest a proselyte from among the Gentiles. Paul's point is that Gentiles are made members *on equal terms*.

συμπολίτης, ου m fellow-citizen

ἅγιος, α, ον holy; οἱ ἅγιοι God's people

οἰκεῖος, ου m member of the household

A more intimate picture – children together in God's family. "The household terminology which appears in the Pauline corpus sheds light on the relations which God's people have with one another and with their heavenly Father. In the Pastorals the notion of the household is applied to the church in order to encourage appropriate and responsible behaviour (1 Tim 3:15; 2 Tim 2:20, 21). Here in Ephesians 2 Paul makes a slightly different point. In the Roman world of the day to be a 'member of a household meant refuge and protection, at least as much as the master was able to provide. It also meant identity and gave the security that comes with a sense of belonging' (Towner). It is this assurance that the apostle wishes to engender among Gentile readers here in v.19 when he tells them that they are members of God's household (cf. Gal 6:10)." O'Brian

### Verse 20

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

Paul now alters the imagery to that of a new temple. It is a natural transition from the picture of a household to a temple as the 'house of God.'

ἐποικοδομηθέντες Verb, aor pass ptc, m nom pl ἐποικοδομεῶ build on, build up  
θεμελίος, ου m (also θεμελίον, ου n) foundation, foundation stone  
προφήτης, ου m prophet

Cf 4:11; 1 Cor 12:28. These are New Testament prophets, not Old Testament prophets. "Together with the apostles, prophets were the first authoritative recipients and proclaimers of God's revelation in Christ. If the single article before the two nouns 'apostles' and 'prophets' does not indicate an identity, then it may focus on a certain unity. The apostles and Christian prophets are both seen as those to whom God made known the revelation of the gospel' (K.O.Sandnes) and who were the first proclaimers of it. To assert, then, that these Gentile believers are built upon the apostles and prophets is to state that their membership in God's people rests on the normative teaching that arises from divine revelation. They have the right foundation. None may question their membership in God's new community." O'Brian

ἀκρογωνιαίος, α, ον corner stone, keystone

Cf. 1 Pet 2:6 quoting Is 28:16, but also Ps 118:22. There is debate as to whether this is the cornerstone from which the whole building is marked out and built or the keystone placed at the summit of the edifice as its crown and completion. O'Brian says that much of the extra-biblical evidence for the idea of this as the crowning stone is quite late, "while the imagery of the *cornerstone* makes better sense in the immediate context, especially the relationship of Christ to the apostles, and the picture of a growing and unfinished building. The preeminence, both in dignity and in time, accorded to Christ in the letter is enhanced rather than diminished, by understanding this imagery of the cornerstone... Christ is the vital cornerstone on whom the whole building is constructed. The foundation and position of all the other stones in the superstructure were determined by him. He is 'the one from whom the rest of the foundation is built outwards along the line of the proposed walls'. Accordingly, the temple is built out and up from the revelation given in Christ, with the apostles and prophets elaborating and explaining the mystery, which has been made known to them by the Holy Spirit (3:4-11, esp. v.5). 'But all is built on Christ, supported by Christ, and the lie or shape of the continuing building is determined by Christ, the cornerstone (Turner)'." O'Brian

### Verse 21

ἐν ᾧ πᾶσα οἰκοδομὴ συναρμολογουμένη αὐξεῖ εἰς ναὸν ἅγιον ἐν κυρίῳ,

ἐν ᾧ both verses 21 and 22 begin with this phrase which obviously refers to Jesus Christ.

οἰκοδομεῶ build, build up, encourage

πᾶσα οἰκοδομὴ 'all the building' "is the entire construction – cornerstone, foundation and superstructure – which forms a complete whole." O'Brian

συναρμολογεῖσθαι be joined together, fit together

"The cornerstone unites the building 'because it is organically as well as structurally bound to it'. So to speak of the building being *joined together* refers not simply to the union of one stone with another, but also to the union of the whole structure with (and in) the cornerstone." O'Brian

αὐξάνω and αὐξῶ spread, increase, reach full growth

Cf. 4:15-16. The building is still under construction.

ναός, οὐ μ temple, sanctuary, inner part of Jewish Temple

"According to Old Testament prophecy the temple at Jerusalem was to be the place where all nations at the end of time would come to worship and pray to the living God (Isa 66:18-20; cf. Isa 2:1-5; Mic 4:1-5). The temple imagery here is to be understood in fulfilment of these promises. Now through Christ Gentiles have been brought near to God, and along with Jews they have become a new temple, the place where God's presence dwells." O'Brian

ἐν κυρίῳ echoes ἐν ᾧ at the beginning of the verse and is a reference again to Christ. "The building functions only in relation to him." O'Brian

### Verse 22

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

συναικοδομεῶ build together  
κατοικητήριον, οὐ μ house, home

"What a magnificent change has occurred in the readers' situation. In contrast to what they once were – separated from the Messiah, outside the covenant community, without God and without hope (vv. 11,12) – now they are being built into the dwelling place of God himself." O'Brian