

# The Epistle to the Ephesians, Chapter 2

## ΠΡΟΣ ΕΦΕΣΙΟΥΣ Β'

Each verse opens with the running Greek, an English translation, and a **discourse note** (its connective, relation, and role in the argument). Below follows the word-by-word breakdown in six tiers: gloss, case (color), parsing, *syntax*, **semantic force**, and a **lexical note**.

CASE   ■ Nominative   ■ Genitive   ■ Dative   ■ Accusative   ■ Vocative   ■ Verb (no case)   ■ Indeclinable

Discourse notes head each verse: **relation** · connective · clause-flow. Indentation marks prominence — flush-left = main line of argument; indented = supporting / subordinate material.

### Discourse structure of the chapter

A · 2:1–3

#### **The old life: dead in trespasses**

The readers were dead in their trespasses and sins (1), once walking according to the age of this world and the ruler of the air, the spirit now at work in the disobedient (2) — among whom we all once lived in the desires of the flesh, by nature children of wrath like the rest (3). The clause hangs unfinished, awaiting its main verb in v.5.

B · 2:4–7

#### **But God: made alive with Christ**

But God, rich in mercy, because of his great love (4), made us alive together with Christ even while we were dead — by grace you have been saved (5) — and raised us up and seated us with him in the heavenlies in Christ Jesus (6), so that in the coming ages he might display the surpassing riches of his grace in kindness toward us (7).

C · 2:8–10

#### **By grace through faith, for good works**

For by grace you have been saved through faith, and this not from yourselves — it is the gift of God (8), not from works, so that no one may boast (9). For we are his workmanship, created in Christ Jesus for good works that God prepared beforehand, that we should walk in them (10).

D • 2:11–13

### Once far off, now brought near

Remember that you Gentiles in the flesh, called 'uncircumcision' (11), were at that time without Christ, alienated from Israel's commonwealth, strangers to the covenants of promise, having no hope and without God in the world (12). But now in Christ Jesus you who once were far off have been brought near by the blood of Christ (13).

E • 2:14–18

### He is our peace: the two made one

For he himself is our peace, who made the two one and broke down the dividing wall of hostility (14), abolishing in his flesh the law of commandments in decrees, to create in himself one new man, making peace (15), and to reconcile both to God in one body through the cross, killing the hostility (16). He came and preached peace to far and near (17), for through him we both have access in one Spirit to the Father (18).

F • 2:19–22

### Fellow citizens: God's holy temple

So then you are no longer strangers but fellow citizens with the saints and members of God's household (19), built on the foundation of the apostles and prophets, Christ Jesus himself the cornerstone (20), in whom the whole structure, joined together, grows into a holy temple in the Lord (21), in whom you also are being built together into a dwelling place of God in the Spirit (22).

## 1 Καὶ ὑμᾶς ὄντας νεκροὺς τοῖς παραπτώμασιν καὶ ταῖς ἀμαρτίαις ὑμῶν,

And you, being dead in your trespasses and sins,

**RESUMPTION / NEW MOVEMENT** **Καί** The καί picks up from the prayer of 1:15–23 and launches a long sentence that will not reach its main verb until v.5 (συνεζωποίησεν). The accusative ὑμᾶς is left hanging — the readers' former deadness is held in suspense, awaiting God's saving act.

Καὶ

and

*connective conjunction (resumptive)*

καί: here a transitional connector tying the new section to the power-of-God theme of 1:19–23.

ὑμᾶς

you

Accusative

*object (anticipating συνεζωποίησεν, v.5)*

ὄντας

being

Pres Act Ptc · Acc Pl Masc · εἰμί

*concessive/temporal participle ('while you were')*

→ **stative present**

εἰμί: the participle frames the former condition — a settled state of death now to be reversed.

νεκροὺς

dead

Accusative

*predicate accusative (complement of ὄντας)*

νεκρός: 'dead'; here spiritual death — incapacity and separation from God, not mere mortality.

**τοῖς**

in the

Dative

article

**παραπτώμασιν**

trespasses

Dative

*dat. of cause/sphere ('dead by/in')*

παραπτῶμα: 'false step, trespass' (παρά + πίπτω, 'fall beside'); a lapse from the right path.

**καὶ**

and

*coordinating conjunction*

**ταῖς**

the

Dative

article

**ἁμαρτίαις**

sins

Dative

*dat. of cause/sphere (coordinate)*

ἁμαρτία: 'sin, missing the mark'; paired with παραπτῶμα for comprehensive guilt.

**ὑμῶν**

your

Genitive

*genitive of possession*

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

in which you once walked according to the age of this world, according to the ruler of the authority of the air, the spirit now at work in the sons of disobedience —

RELATIVE EXPANSION **ἐν αἷς** A relative clause unfolding that deadness as a former 'walk' — a whole way of life governed by three powers in escalating order: the age, its unseen ruler, and the spirit energizing the disobedient.

ἐν

in

*preposition + dative (sphere)*

αἷς

which

Dative

*relative pronoun (antecedent: trespasses/sins)*

ΠΟΤΕ

once

*adverb (former time)*

ποτέ: 'formerly, at one time'; the recurring 'then/now' contrast (cf. vv.11–13).

ΠΕΡΙΠΑΤΗΣΑΤΕ

you walked

Aor Act Indic 2 Pl · περιπατέω

*main verb (rel. clause)*

→ constative aorist (sums up the old way of life)

περιπατέω: 'walk about'; a Semitic-flavored metaphor for one's manner of life (cf. v.10).

κατὰ

according to

*preposition + accusative (standard/norm)*

τὸν

the

Accusative

*article*

αἰῶνα

age

Accusative

*object of κατὰ (norm of the walk)*

αἰών: 'age, era'; the prevailing spirit of the present epoch — a personified course of the world.

τοῦ

of the

Genitive

*article*

κόσμου

world

Genitive

*attributive genitive*

κόσμος: 'world'; here the ordered human society in rebellion against God.

τούτου

this

Genitive

*demonstrative (attributive)*

κατὰ

according to

*preposition + accusative (standard/norm)*

τὸν

the

Accusative

*article*

ἄρχοντα

ruler

Accusative

*object of κατὰ (second norm)*

ἄρχων: 'ruler, prince'; the malign personal power behind the age — Satan (cf. John 12:31).

τῆς

of the

Genitive

*article*

ἐξουσίας

authority

Genitive

*genitive (domain ruled)*

ἐξουσία: 'authority'; here perhaps the realm/dominion of which he is ἄρχων, or the collective of powers.

τοῦ

of the

Genitive

*article*

## ἀέρος

air

Genitive

*genitive of place/sphere (the lower heavens)*

ἀήρ: 'air'; the ancient view of the lower atmosphere as the haunt of evil spirits — the realm between earth and heaven.

## τοῦ

the

Genitive

*article (appositional)*

## πνεύματος

spirit

Genitive

*genitive in apposition to ἀρχοντα (loose concord)*

πνεῦμα: here the evil 'spirit' identified with that ruler — the energizing power in the disobedient.

## τοῦ

the (one)

Genitive

*article (substantizes ptc.)*

## νῦν

now

*adverb (present time)*

νῦν: 'now'; the power still operative — the readers' deliverance is recent and stark.

## ἐνεργούντος

working

Pres Act Ptc · Gen Sg Neut · ἐνεργέω

*attributive participle*

→ present (ongoing activity)

ἐνεργέω: 'be at work, operate'; the dark counterpart to God's mighty working in 1:19–20.

## ἐν

in

*preposition + dative (sphere)*

## τοῖς

the

Dative

*article*

## υἰοῖς

sons

Dative

*dat. of sphere (locus of the working)*

υἰός: 'son'; in the Semitic idiom 'sons of X' = those characterized by X — here disobedience.

## τῆς

of the

Genitive

*article*

## ἀπειθείας

disobedience

Genitive

*attributive/descriptive genitive*

ἀπειθεία: 'disobedience, refusal to be persuaded' (ἀ- + πείθω); willful unbelief, not mere ignorance.

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

among whom we also all once lived in the desires of our flesh, doing the wishes of the flesh and of the thoughts, and we were by nature children of wrath, like the rest as well.

WIDENING TO 'WE ALL' ἐν οἷς Paul folds himself and fellow Jews into the indictment: 'we also all.' The 'you' of v.1 becomes a universal 'we' — Jew and Gentile alike were by nature under wrath, leaving room only for grace.

<p>ἐν</p> <p>among</p> <p><i>preposition + dative (sphere)</i></p>	<p>οἷς</p> <p>whom</p> <p>Dative</p> <p><i>relative pronoun (antecedent: sons of disobedience)</i></p>	<p>καὶ</p> <p>also</p> <p><i>adverbial/ascensive conjunction</i></p>	<p>ἡμεῖς</p> <p>we</p> <p>Nominative</p> <p><i>subject (emphatic pronoun)</i></p> <p>ἡμεῖς: emphatic 'we' — Paul shifts from Gentile 'you' to include Jewish believers.</p>
<p>πάντες</p> <p>all</p> <p>Nominative</p> <p><i>adjective in apposition (totality)</i></p> <p>πᾶς: 'all'; underlines that none were exempt — the deadness was universal.</p>	<p>ἀνεστράφημέν</p> <p>we lived/conducted ourselves</p> <p>Aor Pass Indic 1 Pl · ἀναστρέφω</p> <p><i>main verb (rel. clause)</i></p> <p>→ constative aorist</p> <p>ἀναστρέφω: 'turn back and forth,' hence (pass.) 'conduct oneself, live'; near-synonym of περιπατέω in v.2.</p>	<p>ποτε</p> <p>once</p> <p><i>adverb (former time)</i></p> <p>ποτε: 'formerly'; again marking the decisive past.</p>	<p>ἐν</p> <p>in</p> <p><i>preposition + dative (sphere)</i></p>

ταῖς

the

Dative

article

ἐπιθυμίαις

desires

Dative

*dat. of sphere*

ἐπιθυμία: 'desire, craving'; here the disordered passions of fallen humanity.

τῆς

of the

Genitive

article

σαρκὸς

flesh

Genitive

*genitive of source/possession*

σάρξ: here the ethical 'flesh' — human nature as the seat of sin (cf. Rom 7–8), not merely the body.

ἡμῶν

our

Genitive

*genitive of possession*

ποιῶντες

doing

Pres Act Ptc · Nom Pl Masc · ποιέω

*adverbial ptc. of manner (concurrent)*

→ present (concurrent action)

ποιέω: 'do, make'; the participle spells out the conduct — enacting fleshly wishes.

τὰ

the

Accusative

article

Θελήματα

wishes

Accusative

*direct object (of ποιῶντες)*

θέλημα: 'will, wish'; the plural (rare) = the various impulses willed by the flesh.

τῆς

of the

Genitive

article

σαρκὸς

flesh

Genitive

*subjective/possessive genitive*

σάρξ: the fleshly nature as source of the wishes.

καὶ

and

*coordinating conjunction*

τῶν

of the

Genitive

article

διανοιῶν

thoughts/minds

Genitive

*subjective genitive (coordinate)*

διάνοια: 'understanding, thought'; the corrupted mind, not only the appetites — sin engulfs the whole person.

καὶ

and

*coordinating conjunction*

ἤμεθα

we were

Impf Mid Indic 1 Pl · εἰμι

*main verb (second clause)*

→ imperfect (continuing past state)

εἰμι: the imperfect ἤμεθα marks the abiding condition — 'we were continually.'

τέκνα

children

Nominative

*predicate nominative*

τέκνον: 'child'; 'children of wrath' = those destined for / belonging to wrath (Semitic idiom).

φύσει

by nature

Dative

*dat. of manner/respect*

φύσις: 'nature'; the condition is innate, not merely acquired — humanity's inherited standing.

ὀργῆς

of wrath

Genitive

*descriptive/objective genitive*

ὀργή: 'wrath'; God's settled judicial opposition to sin — the just sentence resting on the old humanity.

ὡς

as

*comparative conjunction*

καὶ

also

*adverbial conjunction*

οἱ

the

Nominative

*article (substantival)*

λοιποὶ

rest

Nominative

*substantival adjective (object of comparison)*

λοιπός: 'remaining, rest'; the rest of humanity outside Christ — all share one verdict.

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

But God, being rich in mercy, because of his great love with which he loved us,

ADVERSATIVE PIVOT — 'BUT GOD' **δέ** The hinge of the chapter. Against the unrelieved darkness of vv.1–3, the δέ swings to God as subject. His mercy and love, not human merit, are the ground of everything that follows — the long-delayed main verb finally arrives in v.5.

ὁ

the

Nominative

*article*

δὲ

but

*adversative conjunction*

δέ: the great adversative — the turn from death to life, from us to God.

θεὸς

God

Nominative

*subject (of συνεζωοποίησεν, v.5)*

θεός: God, emphatically fronted — he is the sole agent of salvation.

πλούσιος

rich

Nominative

*predicate adjective (with ὢν)*

πλούσιος: 'rich'; God's abundance in mercy — a favorite Ephesian motif (cf. 1:7; 3:8).

ὄν

being

Pres Act Ptc · Nom Sg Masc · εἰμι

*causal participle ('because he is')*

→ stative present

εἰμι: the participle grounds the action in God's character — he acts because of who he is.

ἐν

in

*preposition + dative (respect)*

ἐλέει

mercy

Dative

*dat. of respect ('rich in regard to mercy')*

ἔλεος: 'mercy, compassion'; covenant lovingkindness toward the wretched (LXX ἠεσed).

διὰ

because of

*preposition + accusative (cause)*

τὴν

the

Accusative

*article*

πολλὴν

great

Accusative

*attributive adjective*

πολύς: 'much, great'; the immensity of the love that moves God to act.

ἀγάπην

love

Accusative

*object of διὰ (cause)*

ἀγάπη: 'love'; self-giving love grounded in God's will, not in the worth of its object.

αὐτοῦ

his

Genitive

*genitive of possession (subjective)*

ἣν

with which

Accusative

*relative pronoun (cognate accusative)*

ἠγάπησεν

he loved

Aor Act Indic 3 Sg · ἀγαπάω

*main verb (rel. clause; cognate object ἣν...ἀγάπην)*

→ constative aorist

ἀγαπάω: 'love'; the Semitic cognate construction ('loved with the love') intensifies — a love that was actively shown.

ἡμᾶς

us

Accusative

*direct object*

## 5 καὶ ὄντας ἡμᾶς νεκροὺς τοῖς παραπτώμασιν συνεζωοποίησεν τῷ Χριστῷ — χάριτί ἐστε σεσωσμένοι —

even when we were dead in trespasses, made us alive together with Christ — by grace you have been saved —

MAIN CLAUSE / CLIMAX OF VV.1-7 **καί** The long sentence reaches its verb: συνεζωοποίησεν. Resuming the 'dead' of v.1, God's act is union with Christ in resurrection life. The parenthesis 'by grace you have been saved' breaks in — Paul cannot state the act without naming its sole basis.

καὶ

even

conjunction (resumptive/concessive)

καί: here resuming v.1 and conceding our deadness — 'even while dead.'

ὄντας

being

Pres Act Ptc · Acc Pl Masc · εἰμί

concessive participle ('though we were')

→ stative present

εἰμί: again the participle of the former state — grace meets us at the point of death.

ἡμᾶς

us

Accusative

object (of συνεζωοποίησεν)

νεκροὺς

dead

Accusative

predicate accusative (complement of ὄντας)

νεκρός: 'dead'; the repeated diagnosis (cf. v.1) — there was nothing in us to revive ourselves.

τοῖς

in the

Dative

article

παραπτώμασιν

trespasses

Dative

dat. of cause/sphere

πράπτωμα: 'trespass'; echoing v.1 to close the loop of the long sentence.

συνεζωοποίησεν

he made alive together

Aor Act Indic 3 Sg · συζωοποιέω

main verb (long-delayed)

→ constative aorist (the decisive act)

συζωοποιέω: 'make alive together with' (σύν + ζωή + ποιέω); resurrection life shared with Christ — the first of three σύν-compounds (vv.5-6).

τῷ

with

Dative

article (dat. of association)

## Χριστῷ

Christ

Dative

*dat. of association (with the σύν- verb)*

Χριστός: the believer's life is bound up with the risen Christ — what is true of him becomes true of us.

## χάριτί

by grace

Dative

*dat. of means (emphatic, fronted)*

χάρις: 'grace'; the parenthetical thesis anticipating vv.8–9 — salvation's sole ground.

## ἐστε

you are

Pres Act Indic 2 Pl · εἰμι

*auxiliary (periphrastic perfect with σεσωσμένοι)*

→ stative present

## σεσωσμένοι

saved

Perf Pass Ptc · Nom Pl Masc · σώζω

*periphrastic perfect (with ἐστε)*

→ intensive perfect (a settled, abiding state)

σώζω: 'save, rescue'; the periphrastic perfect stresses a completed salvation with present results — already accomplished.

## 6 καὶ συνήγειρεν καὶ συνεκάθισεν ἐν τοῖς ἐπουρανίοις ἐν Χριστῷ Ἰησοῦ,

and raised us up together and seated us together in the heavenly places in Christ Jesus,

**COORDINATE CLIMAX (CONTINUED)** καὶ Two more σύν-compounds complete the triad: made alive, raised, seated. The believer's destiny is already realized 'in Christ' — sharing his resurrection and enthronement in the heavenlies (cf. 1:20).

καὶ

and

*coordinating conjunction*

συνήγειρεν

he raised together

Aor Act Indic 3 Sg · συνεγείρω

*main verb (coordinate)*

→ constative aorist

συνεγείρω: 'raise together with' (σύν + ἐγείρω); our resurrection is co-resurrection with Christ (cf. Col 2:12; 3:1).

καὶ

and

*coordinating conjunction*

συνεκάθισεν

he seated together

Aor Act Indic 3 Sg · συγκαθίζω

*main verb (coordinate)*

→ constative aorist

συγκαθίζω: 'seat together with' (σύν + καθίζω); the believer shares Christ's enthronement — exaltation already, not only future.

<p>ἐν in <i>preposition + dative (place)</i></p>	<p>τοῖς the Dative <i>article</i></p>	<p>ἐπουρανίους heavenly places Dative <i>dat. of place (substantival adj.)</i> ἐπουράνιος: 'heavenly'; τὰ ἐπουράνια, the spiritual-heavenly realm — a signature Ephesian phrase (1:3, 20; 3:10; 6:12).</p>	<p>ἐν in <i>preposition + dative (union)</i></p>
<p>Χριστῷ Christ Dative <i>dat. of union/sphere</i> Χριστός: union with Christ is the locus of all these blessings — they are ours only 'in him.'</p>	<p>Ἰησοῦ Jesus Dative <i>apposition to Χριστῷ</i></p>		

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

so that in the coming ages he might display the surpassing riches of his grace in kindness toward us in Christ Jesus.

**PURPOSE** ἵνα The ultimate goal of God's saving act: an eternal exhibition of his grace. The saved community becomes the trophy of mercy that the ages to come will behold — God's glory is the final end.

ἵνα

so that

conjunction (purpose)

ἵνα: introduces purpose — why God raised and seated us.

ἐνδείξεται

he might display

Aor Mid Subj 3 Sg · ἐνδείκνυμι

subjunctive (ἵνα purpose clause)

→ constative aorist (the future demonstration viewed whole)

ἐνδείκνυμι: 'show forth, demonstrate'; the middle suggests God's own self-display of his grace.

ἐν

in

preposition + dative (time)

τοῖς

the

Dative

article

αἰῶσιν

ages

Dative

dat. of time (when)

αἰών: 'age'; here the future epochs — the unending display contrasts the 'age of this world' (v.2).

τοῖς

the

Dative

article (attributive)

ἐπερχομένοις

coming

Pres Mid Ptc · Dat Pl Masc · ἐπέρχομαι

attributive participle

→ futuristic present (the ages 'on their way')

ἐπέρχομαι: 'come upon, approach'; the ages that are advancing — an open-ended future.

τὸ

the

Accusative

article

ὑπερβάλλον

surpassing

Pres Act Ptc · Acc Sg Neut · ὑπερβάλλω

attributive participle (modifies πλοῦτος)

→ present (characteristic quality)

ὑπερβάλλω: 'throw beyond, exceed'; the grace that outstrips all measure (cf. 1:19; 3:19).

πλοῦτος

riches

Accusative

direct object (of ἐνδείξεται)

πλοῦτος: 'wealth, riches'; the lavishness of grace — what God displays.

τῆς

of the

Genitive

article

χάριτος

grace

Genitive

genitive of content/apposition

χάρις: 'grace'; the riches consist in grace itself — God's unmerited favor.

<p><b>αὐτοῦ</b></p> <p>his</p> <p>Genitive</p> <p><i>genitive of possession</i></p>	<p><b>ἐν</b></p> <p>in</p> <p><i>preposition + dative (manner)</i></p>	<p><b>χρηστότητι</b></p> <p>kindness</p> <p>Dative</p> <p><i>dat. of manner (how grace is shown)</i></p> <p>χρηστότης: 'kindness, goodness'; the gracious benevolence in which the riches are expressed.</p>	<p><b>ἐφ'</b></p> <p>toward</p> <p><i>preposition + accusative (direction/recipient)</i></p>
<p><b>ἡμᾶς</b></p> <p>us</p> <p>Accusative</p> <p><i>object of ἐπί (recipients)</i></p>	<p><b>ἐν</b></p> <p>in</p> <p><i>preposition + dative (union)</i></p>	<p><b>Χριστῷ</b></p> <p>Christ</p> <p>Dative</p> <p><i>dat. of union/sphere</i></p> <p>Χριστός: the grace reaches us only in union with Christ — the recurring refrain.</p>	<p><b>Ἰησοῦ</b></p> <p>Jesus</p> <p>Dative</p> <p><i>apposition to Χριστῷ</i></p>

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

For by grace you have been saved through faith; and this not from yourselves — it is the gift of God —

GROUND / EXPLANATION **γὰρ** Paul takes up the parenthetical thesis of v.5 and unfolds it fully. Grace is the basis, faith the channel; and even this whole salvation is no human contribution but God's gift, excluding all boasting (v.9).

<p><b>τῇ</b></p> <p>the</p> <p>Dative</p> <p><i>article (the grace just named)</i></p>	<p><b>γὰρ</b></p> <p>for</p> <p><i>explanatory conjunction</i></p> <p>γάρ: explains and grounds the parenthesis of v.5.</p>	<p><b>χάριτί</b></p> <p>by grace</p> <p>Dative</p> <p><i>dat. of means (emphatic, fronted)</i></p> <p>χάρις: 'grace'; the articular 'the grace' points back to God's grace of v.7.</p>	<p><b>ἐστε</b></p> <p>you are</p> <p>Pres Act Indic 2 Pl · εἰμι</p> <p><i>auxiliary (periphrastic perfect)</i></p> <p>→ stative present</p>
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## σεσωσμένοι

saved

Perf Pass Ptc · Nom Pl Masc · σώζω

*periphrastic perfect (with ἔστε)*

→ intensive perfect (completed, with abiding result)

σώζω: 'save'; the perfect again — a salvation accomplished and standing, not a process to complete.

## διὰ

through

*preposition + genitive (means/channel)*

## πίστεως

faith

Genitive

*genitive (instrumental channel)*

πίστις: 'faith, trust'; the receiving instrument — not the ground (which is grace) but the empty hand that takes.

## καὶ

and

*coordinating conjunction*

## τοῦτο

this

Nominative

*demonstrative (subject; refers to the whole salvation)*

τοῦτο: neuter 'this'; its neuter gender (not matching feminine πίστις or χάρις) points to the entire saved condition, not 'faith' alone.

## οὐκ

not

*negative particle*

## ἐξ

from

*preposition + genitive (source)*

## ὑμῶν

yourselves

Genitive

*object of ἐκ (source denied)*

## θεοῦ

of God

Genitive

*genitive of source (emphatic, fronted)*

θεός: God; fronted for emphasis — the source is wholly God.

## τὸ

the

Nominative

*article*

## δῶρον

gift

Nominative

*predicate nominative (verbless clause)*

δῶρον: 'gift'; a free, unearned present — the antonym of wages (cf. Rom 6:23).

## 9 οὐκ ἐξ ἔργων, ἵνα μὴ τις καυχῆσθαι.

not from works, so that no one may boast.

NEGATIVE COROLLARY + PURPOSE ASYNDETON The flip side of 'gift': salvation is not from works. The ἵνα states God's design — by grounding salvation in grace alone, he forecloses every basis for human boasting (cf. Rom 3:27).

οὐκ

not

*negative particle*

ἐξ

from

*preposition + genitive (source)*

ἔργων

works

Genitive

*object of ἐκ (source denied)*

ἔργων: 'work, deed'; here human achievement as a basis of salvation — excluded entirely (contrast v.10's good works).

ἵνα

so that

*conjunction (purpose)*

ἵνα: states the divine intent behind the exclusion of works.

μὴ

not

*negative particle (with subjunctive)*

τις

anyone

Nominative

*subject (indefinite pronoun)*

τις: 'someone, anyone'; the universal exclusion — no one whatever.

καυχῆσθαι

might boast

Aor Mid Subj 3 Sg · καυχόμαι

*subjunctive (negative purpose clause)*

→ *ingressive/constative aorist*

καυχόμαι: 'boast, glory in'; self-congratulation before God — the very impulse grace abolishes.

10 αὐτοῦ γάρ ἐσμεν ποίημα, κτισθέντες ἐν Χριστῷ Ἰησοῦ ἐπὶ ἔργοις ἀγαθοῖς οἷς προητοίμασεν ὁ θεὸς ἵνα ἐν αὐτοῖς περιπατήσωμεν.

For we are his workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them.

GROUND — WORKS AS FRUIT, NOT ROOT γάρ Lest 'not from works' seem to despise good works, Paul names their true place: they are the goal, not the ground. We are God's new creation, fashioned in Christ precisely for the good works he laid out in advance for us to walk in.

αὐτοῦ

his

Genitive

genitive of possession (emphatic, fronted)

αὐτοῦ: 'his'; fronted — we are God's handiwork, his and not our own.

γάρ

for

explanatory conjunction

γάρ: grounds vv.8–9 — why salvation cannot be from works.

ἐσμεν

we are

Pres Act Indic 1 Pl · εἰμί

main verb (copula)

→ stative present

ποίημα

workmanship

Nominative

predicate nominative

ποίημα: 'thing made, work of art' (whence 'poem'); we are God's masterwork — entirely his product.

κτισθέντες

created

Aor Pass Ptc · Nom Pl Masc · κτίζω

attributive/adverbial participle (explains ποίημα)

→ constative aorist

κτίζω: 'create'; the verb of divine creation — believers are a new creation (cf. 2 Cor 5:17; Eph 4:24).

ἐν

in

preposition + dative (union/sphere)

Χριστῷ

Christ

Dative

dat. of sphere (locus of new creation)

Χριστός: the new creation happens 'in Christ' — union with him is its sphere.

Ἰησοῦ

Jesus

Dative

apposition to Χριστῷ

ἐπὶ

for

*preposition + dative (purpose/goal)*

ἐπί + dat. here marks purpose/intended result — 'with a view to.'

ἔργοις

works

Dative

*object of ἐπί (purpose)*

ἔργον: 'work, deed'; good works as the aim of the new creation — fruit, not root.

ἀγαθοῖς

good

Dative

*attributive adjective*

ἀγαθός: 'good'; morally beneficial works that flow from grace.

οἷς

which

Dative

*relative pronoun (by attraction; antecedent ἔργοις)*

οἷς: dative by attraction to ἔργοις (expected accusative ἃ as object of προητοίμασεν).

προητοίμασεν

he prepared beforehand

Aor Act Indic 3 Sg · προετοιμάζω

*main verb (rel. clause)*

→ constative aorist

προετοιμάζω: 'prepare beforehand' (προ- + ἐτοιμάζω); God laid out our works in advance — they too are gift.

ὁ

the

Nominative

*article*

θεός

God

Nominative

*subject (of προητοίμασεν)*

ἵνα

that

*conjunction (purpose)*

ἵνα: the purpose of the prepared works — that we live them out.

ἐν

in

*preposition + dative (sphere)*

αὐτοῖς

them

Dative

*object of ἐν (the prepared works)*

περιπατήσωμεν

we should walk

Aor Act Subj 1 Pl · περιπατέω

*subjunctive (ἵνα purpose clause)*

→ constative aorist

περιπατέω: 'walk'; the new walk (contrast v.2) — a life lived within God's prepared works.

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

Therefore remember that you, once the Gentiles in the flesh — those called 'uncircumcision' by what is called 'circumcision,' made by hands in the flesh —

INFERENCE — SECOND MOVEMENT **Διὸ** An inferential 'therefore' opens the chapter's second half. From the vertical reconciliation (vv.1–10) Paul turns to the horizontal: the Gentile readers must remember their former exclusion to grasp the wonder of being brought near.

Διὸ

therefore

*inferential conjunction*

διό: 'wherefore'; draws an exhortation from the foregoing salvation.

μνημονεύετε

remember

Pres Act Impv 2 Pl • μνημονεύω

*main verb (imperative)*

→ customary present (keep on remembering)

μνημονεύω: 'remember, keep in mind'; recalling the past magnifies present grace.

ὅτι

that

*conjunction (content of remembering)*

ποτὲ

once

*adverb (former time)*

ποτέ: 'formerly'; resuming the 'then/now' structure (cf. v.13).

ὑμεῖς

you

Nominative

*subject (emphatic pronoun)*

τὰ

the

Nominative

*article*

ἔθνη

Gentiles

Nominative

*apposition to ὑμεῖς*

ἔθνος: 'nation'; τὰ ἔθνη = the Gentiles/nations, those outside Israel.

ἐν

in

*preposition + dative (respect)*

## σαρκί

flesh

Dative

*dat. of respect ('Gentiles as to the flesh')*

σάρξ: here neutral — physical/bodily descent, the realm of the circumcision distinction.

## οί

those

Nominative

*article (substantizes ptc.)*

## λεγόμενοι

called

Pres Pass Ptc · Nom Pl Masc · λέγω

*substantival participle (in apposition)*

→ present (customary designation)

λέγω: 'say, call'; the passive 'those called X' — a contemptuous Jewish label.

## ἀκροβυστία

uncircumcision

Nominative

*predicate nom. (the name given)*

ἀκροβυστία: 'foreskin, uncircumcision'; a dismissive term for Gentiles in Jewish usage.

## ὑπὸ

by

*preposition + genitive (agency)*

## τῆς

the

Genitive

*article (substantizes ptc.)*

## λεγόμενης

called

Pres Pass Ptc · Gen Sg Fem · λέγω

*attributive participle*

→ present (customary designation)

λέγω: the matching 'so-called' — Paul subtly relativizes a merely physical circumcision.

## περιτομῆς

circumcision

Genitive

*object of ὑπὸ (the agents who name)*

περιτομή: 'circumcision'; here a metonym for the Jews — and one qualified as merely 'hand-made.'

## ἐν

in

*preposition + dative (sphere)*

## σαρκί

flesh

Dative

*dat. of sphere (where the rite is)*

σάρξ: the physical body — the circumcision in question is outward and bodily only.

## χειροποιήτου

made by hands

Genitive

*attributive adjective (modifies περιτομῆς)*

χειροποίητος: 'hand-made' (χείρ + ποιέω); often pejorative (of idols/temples) — implying a deeper, true circumcision (cf. Col 2:11).

**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.

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

CONTENT OF REMEMBRANCE **ὅτι** A fivefold catalogue of Gentile lostness — without Christ, outside Israel, strangers to the covenants, hopeless, godless. The piling up of negatives measures the distance that grace will close in v.13.

<p><b>ὅτι</b> that <i>conjunction (resumes content of v.11)</i></p>	<p><b>ἦτε</b> you were Impf Act Indic 2 Pl · εἰμί <i>main verb (copula)</i> → imperfect (continuing past state) εἰμί: the imperfect frames the former, abiding condition.</p>	<p><b>τῷ</b> at the Dative <i>article</i></p>	<p><b>καιρῷ</b> time Dative <i>dat. of time (when)</i> καιρός: 'time, season'; the former era before their conversion.</p>
<p><b>ἐκείνῳ</b> that Dative <i>demonstrative (attributive)</i></p>	<p><b>χωρὶς</b> without <i>preposition + genitive (separation)</i> χωρίς: 'apart from'; the first and gravest lack — separated from the Messiah himself.</p>	<p><b>Χριστοῦ</b> Christ Genitive <i>object of χωρὶς</i> Χριστός: 'Christ'; for Gentiles, no share in Israel's messianic hope.</p>	<p><b>ἀπηλλοτριωμένοι</b> alienated Perf Pass Ptc · Nom Pl Masc · ἀπαλλοτριώω <i>predicate participle (periphrastic w/ ἦτε)</i> → intensive perfect (a settled estrangement) ἀπαλλοτριώω: 'estrangle, alienate'; the perfect — a fixed condition of exclusion (cf. 4:18).</p>

**τῆς**

from the

Genitive

*article*

**πολιτείας**

commonwealth

Genitive

*genitive of separation (with ἀπηλλοτριωμένοι)*

πολιτεία: 'citizenship, commonwealth, body politic'; the covenant community of Israel from which Gentiles were shut out.

**τοῦ**

of

Genitive

*article*

**Ἰσραήλ**

Israel

Genitive

*genitive of apposition/possession (indeclinable)*

Ἰσραήλ: Israel, God's covenant people — the sphere of the promises.

**καὶ**

and

*coordinating conjunction*

**ξένοι**

strangers

Nominative

*predicate nominative*

ξένος: 'stranger, foreigner, guest'; without claim on the covenants (contrast 'fellow citizens,' v.19).

**τῶν**

to the

Genitive

*article*

**διαθηκῶν**

covenants

Genitive

*genitive (with ξένοι — that to which strangers)*

διαθήκη: 'covenant'; the plural — the successive covenants with the patriarchs, all bearing the promise.

**τῆς**

of the

Genitive

*article*

**ἐπαγγελίας**

promise

Genitive

*attributive/descriptive genitive*

ἐπαγγελία: 'promise'; the covenants are characterized by the promise (chiefly of Christ and the Spirit).

**ἐλπίδα**

hope

Accusative

*direct object (of ἔχοντες)*

ἐλπίς: 'hope'; without the promise there was no sure hope — only pagan despair.

**μὴ**

not

*negative particle (with participle)*

## ἔχοντες

having

Pres Act Ptc · Nom Pl Masc · ἔχω

*adverbial/predicate participle*

→ present (the ongoing former state)

ἔχω: 'have, hold'; the participle describes the condition — utterly without hope.

## καὶ

and

*coordinating conjunction*

## ἄθεοι

without God

Nominative

*predicate nominative*

ἄθεος: 'without God, godless' (ἀ- + θεός); not atheism but lacking the true God — the only NT use.

## ἐν

in

*preposition + dative (sphere)*

## τῷ

the

Dative

*article*

## κόσμῳ

world

Dative

*dat. of sphere*

κόσμος: 'world'; alone in a vast world without God — the sum of their plight.

### 13 νυνὶ δὲ ἐν Χριστῷ Ἰησοῦ ὑμεῖς οἳ ποτε ὄντες μακρὰν ἐγενήθητε ἐγγὺς ἐν τῷ αἵματι τοῦ Χριστοῦ.

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

ADVERSATIVE PIVOT — 'BUT NOW' **νυνὶ δέ** The 'but now' that answers the 'once' of vv.11–12 — parallel to the 'But God' of v.4. The reversal is total: the far-off are brought near, and the means is named at the clause's emphatic end — the blood of Christ.

## νυνὶ

now

*adverb (present time, emphatic)*

νυνὶ: strengthened 'now'; the decisive present that overturns the former 'once.'

## δὲ

but

*adversative conjunction*

δέ: the turn from exclusion to nearness.

## ἐν

in

*preposition + dative (union/sphere)*

## Χριστῷ

Christ

Dative

*dat. of union (fronted, emphatic)*

Χριστός: the sphere of the new nearness — what they once lacked (v.12) is now their location.

## Ἰησοῦ

Jesus

Dative

apposition to Χριστῷ

## ὕμεις

you

Nominative

subject (*emphatic pronoun*)

## οἱ

who

Nominative

article (*substantizes ptc.*)

## ΠΟΤΕ

once

adverb (*former time*)

ποτέ: 'formerly'; the last echo of the old condition.

## ὄντες

being

Pres Act Ptc · Nom Pl Masc · εἰμι

substantival/attributive participle ('those who were')

→ stative present

εἰμι: the participle of the former state  
— once far off.

## μακρὰν

far off

adverb (*of place*)

μακρὰν: 'far away'; covenant-distance language (cf. Isa 57:19) — the Gentiles' estrangement.

## ἐγενήθητε

you have been made/become

Aor Pass Indic 2 Pl · γίνομαι

main verb

→ constative aorist (the accomplished change)

γίνομαι: 'become, come to be'; the passive points to God as the one who brought the change about.

## ἐγγύς

near

adverb (*of place; predicate*)

ἐγγύς: 'near'; the covenant nearness once Israel's alone (Isa 57:19) now extended to Gentiles.

## ἐν

by

preposition + dative (*means*)

## τῷ

the

Dative

article

## αἵματι

blood

Dative

dat. of means (*the price of nearness*)

αἷμα: 'blood'; the sacrificial death of Christ — the costly means of reconciliation (cf. 1:7).

## τοῦ

of the

Genitive

article

## Χριστοῦ

Christ

Genitive

genitive of possession/source

Χριστός: 'Christ'; the blood is his — the cross stands at the center of the reconciliation.

14 Αὐτὸς γάρ ἐστιν ἡ εἰρήνη ἡμῶν, ὁ ποιήσας τὰ ἀμφότερα ἐν καὶ τὸ μεσότοιχον τοῦ φραγμοῦ λύσας, τὴν ἔχθραν ἐν τῇ σαρκὶ αὐτοῦ,

For he himself is our peace, who made both one and broke down the dividing wall of the partition, the hostility, in his flesh,

GROUND — CHRIST OUR PEACE **γάρ** The γάρ explains how the far-off were brought near: Christ is not merely peace-maker but peace itself. The emphatic Αὐτός fronts him as the personal embodiment of reconciliation, who made two into one by tearing down the wall.

### Αὐτὸς

he himself

Nominative

*subject (intensive pronoun, emphatic)*

αὐτός: intensive 'he himself' — Christ in person is the peace, not just its broker.

### γάρ

for

*explanatory conjunction*

γάρ: grounds v.13 — explains the means of the nearness.

### ἐστιν

is

Pres Act Indic 3 Sg · εἶμι

*main verb (copula)*

→ stative present

### ἡ

the

Nominative

*article*

### εἰρήνη

peace

Nominative

*predicate nominative*

εἰρήνη: 'peace'; the Hebrew šālôm — reconciliation both between peoples and with God (cf. Isa 9:6; 57:19).

### ἡμῶν

our

Genitive

*genitive of possession*

### ὁ

the (one)

Nominative

*article (substantizes ptc.)*

### ποιήσας

who made

Aor Act Ptc · Nom Sg Masc · ποιέω

*substantival participle (in apposition to Αὐτός)*

→ constative aorist

ποιέω: 'make'; Christ is the maker of the new unity.

**τὰ**

the

Accusative

article

**ἀμφότερα**

both

Accusative

direct object (neuter — the two groups)

ἀμφότεροι: 'both (of two)'; the neuter plural treats Jew and Gentile as two entities now fused into one.

**ἐν**

one

Accusative

double accusative (object complement)

εἷς: 'one'; the neuter ἐν — a single new reality, not Gentiles absorbed into Jews.

**καὶ**

and

coordinating conjunction

**τὸ**

the

Accusative

article

**μεσότοιχον**

dividing wall

Accusative

direct object (of λύσας)

μεσότοιχον: 'middle wall' (μέσος + τοῖχος); perhaps evoking the temple barrier excluding Gentiles — the symbol of separation.

**τοῦ**

of the

Genitive

article

**φραγμοῦ**

partition/fence

Genitive

genitive of apposition ('the wall that is the fence')

φραγμός: 'fence, hedge, barrier'; the genitive defines the wall — the fence dividing the peoples.

**λύσας**

having broken down

Aor Act Ptc · Nom Sg Masc · λύω

substantival participle (coordinate w/ ποιήσας)

→ constative aorist

λύω: 'loose, destroy, dismantle'; Christ demolished the barrier.

**τὴν**

the

Accusative

article

**ἔχθραν**

hostility

Accusative

accusative in apposition (to μεσότοιχον / object of λύσας)

ἔχθρα: 'enmity, hostility'; the wall was the enmity itself — between the peoples, and toward God (cf. v.16).

**ἐν**

in

preposition + dative (means/sphere)

**τῇ**

the

Dative

article

**σαρκὶ**

flesh

Dative

dat. of means/sphere (the instrument of reconciliation)

σὰρξ: here Christ's physical body, given in death — the locus where the enmity was abolished (cf. v.15).

**αὐτοῦ**

his

Genitive

genitive of possession

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

having abolished the law of commandments in decrees, that he might create the two in himself into one new man, making peace,

MEANS AND PURPOSE (CONTINUED) **ASYNDETON** How the hostility was abolished: by setting aside the law as a system of separating decrees. The purpose (ἵνα) is constructive — not merely to remove a barrier but to create one new humanity in himself, making peace.

<p><b>τὸν</b> the Accusative article</p>	<p><b>νόμον</b> law Accusative direct object (of καταργήσας) νόμος: 'law'; here the Mosaic law specifically in its dividing, regulatory function.</p>	<p><b>τῶν</b> of the Genitive article</p>	<p><b>ἐντολῶν</b> commandments Genitive attributive/content genitive ἐντολή: 'commandment'; the law as consisting of particular precepts.</p>
<p><b>ἐν</b> in preposition + dative (manner/form)</p>	<p><b>δόγμασιν</b> decrees Dative dat. of manner (the form the law took) δόγμα: 'decree, ordinance'; the law expressed as binding regulations that fenced Israel off (cf. Col 2:14).</p>	<p><b>καταργήσας</b> having abolished Aor Act Ptc · Nom Sg Masc · καταργέω adverbial ptc. of means → constative aorist καταργέω: 'render inoperative, abolish, nullify'; Christ deactivated the law's divisive jurisdiction.</p>	<p><b>ἵνα</b> that conjunction (purpose) ἵνα: the positive aim of the abolition.</p>

## τούς

the

Accusative

article

## δύο

two

Accusative

direct object (the two groups; indeclinable)

δύο: 'two'; Jew and Gentile as the two parties now unified.

## κτίση

he might create

Aor Act Subj 3 Sg · κτίζω

subjunctive (ἵνα purpose clause)

→ constative aorist

κτίζω: 'create'; the unity is a new creation (cf. v.10) — something brought into being, not patched together.

## ἐν

in

preposition + dative (union)

## αὐτῷ

himself

Dative

dat. of union (in Christ)

αὐτῷ: 'himself'; the new humanity exists only in union with Christ.

## εἰς

into

preposition + accusative (result/goal)

## ἓνα

one

Accusative

attributive numeral

εἷς: 'one'; a single new entity — the goal of the creating.

## καινὸν

new

Accusative

attributive adjective

καινός: 'new' (qualitatively, fresh in kind); not a renovated old thing but a wholly new humanity.

## ἄνθρωπον

man

Accusative

object of εἰς (the new humanity)

ἄνθρωπος: 'human being'; corporate — 'one new man' = the unified people, the church (cf. 4:24).

## ποιῶν

making

Pres Act Ptc · Nom Sg Masc · ποιέω

adverbial ptc. of result/manner (concurrent)

→ present (concurrent action)

ποιέω: 'make'; in creating one man Christ thereby makes peace — the unity is the peace.

## εἰρήνην

peace

Accusative

direct object (of ποιῶν)

εἰρήνη: 'peace'; the result Christ effects in forming one new humanity — reconciliation embodied (cf. v.14).

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

and might reconcile both in one body to God through the cross, having killed the hostility in himself.

SECOND PURPOSE — VERTICAL RECONCILIATION **καί** The second ἵνα-goal (coordinate with v.15): horizontal peace serves a vertical end — reconciling both groups to God in one body through the cross. The hostility is not merely removed but 'killed' at Calvary.

καὶ

and

*coordinating conjunction (second ἵνα verb)*

ἀποκαταλλάξῃ

he might reconcile

Aor Act Subj 3 Sg · ἀποκαταλλάσσω

*subjunctive (continues ἵνα clause)*

→ *constative aorist*

ἀποκαταλλάσσω: 'reconcile fully' (double-compound, intensive); restore both parties to God (cf. Col 1:20).

τοὺς

the

Accusative

*article*

ἀμφοτέρους

both

Accusative

*direct object (now masc. — both peoples as persons)*

ἀμφότεροι: 'both'; the masculine (vs. neuter in v.14) views them as the two reconciled peoples.

ἐν

in

*preposition + dative (sphere/means)*

ἐνὶ

one

Dative

*attributive numeral*

εἷς: 'one'; the single body in which reconciliation occurs.

σώματι

body

Dative

*dat. of sphere (the one body)*

σῶμα: 'body'; likely both Christ's crucified body and the church as his one body — the locus of reconciliation.

τῷ

to

Dative

*article*

**θεῷ**

God

Dative

*dat. of relationship (the one reconciled to)*

θεός: God; the vertical dimension — both peoples brought home to God.

**διὰ**

through

*preposition + genitive (means)*

**τοῦ**

the

Genitive

*article*

**σταυροῦ**

cross

Genitive

*object of διὰ (means)*

σταυρός: 'cross'; the instrument of reconciliation — where the enmity was put to death.

**ἀποκτείνας**

having killed

Aor Act Ptc · Nom Sg Masc · ἀποκτείνω

*adverbial ptc. of means/manner*

→ *constative aorist*

ἀποκτείνω: 'kill, put to death'; vivid — the hostility was not eased but slain on the cross.

**τήν**

the

Accusative

*article*

**ἔχθραν**

hostility

Accusative

*direct object (of ἀποκτείνας)*

ἔχθρα: 'enmity'; the same hostility of v.14 — toward God and between peoples — definitively ended.

**ἐν**

in

*preposition + dative (means/sphere)*

**αὐτῷ**

himself/it

Dative

*dat. of means ('in himself' or 'by it,' the cross)*

αὐτῷ: 'in him(self)' — referring to Christ, or to the cross ('thereby'); the locus where enmity died.

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

And coming, he preached peace to you who were far off and peace to those who were near;

RESULT — PEACE PROCLAIMED **καὶ** Having made peace, Christ then proclaimed it. The double 'peace' to far and near echoes Isaiah 57:19, embracing both Gentile and Jew; the proclamation comes through his coming and (by his Spirit) his preachers.

<p>καὶ and <i>coordinating conjunction</i></p>	<p>ἐλθὼν coming Aor Act Ptc · Nom Sg Masc · ἔρχομαι <i>adverbial ptc. (attendant circumstance)</i> → constative aorist (antecedent)   ἔρχομαι: 'come'; perhaps of Christ's coming in the incarnation, or his coming in the gospel proclamation.</p>	<p>εὐηγγελίσατο he preached the good news of Aor Mid Indic 3 Sg · εὐαγγελίζω <i>main verb</i> → constative aorist   εὐαγγελίζω: 'announce good news'; the verb echoes Isa 52:7; 61:1 — Christ as herald of peace.</p>	<p>εἰρήνην peace Accusative <i>direct object (content of the proclamation)</i>   εἰρήνη: 'peace'; the message preached — reconciliation now announced.</p>
<p>ὑμῖν to you Dative <i>indirect object (the Gentile readers)</i></p>	<p>τοῖς the Dative <i>article (substantival)</i></p>	<p>μακρὰν far off <i>adverb (substantized by article: 'those far off')</i>   μακράν: 'far'; the Gentiles (cf. v.13) — quoting Isa 57:19.</p>	<p>καὶ and <i>coordinating conjunction</i></p>
<p>εἰρήνην peace Accusative <i>direct object (repeated for emphasis)</i>   εἰρήνη: the deliberate repetition — peace to both, on equal footing.</p>	<p>τοῖς to those Dative <i>article (substantival; indirect object)</i></p>	<p>ἐγγύς near <i>adverb (substantized: 'those near')</i>   ἐγγύς: 'near'; the Jews, who already had covenant nearness — Isa 57:19.</p>	

## 18 ὅτι δι' αὐτοῦ ἔχομεν τὴν προσαγωγὴν οἱ ἀμφοτέροι ἐν ἐνὶ πνεύματι πρὸς τὸν πατέρα.

for through him we both have our access in one Spirit to the Father.

GROUND / PROOF OF THE PEACE **ὅτι** The proof that peace is real: both groups now share one access to the Father. The verse is implicitly Trinitarian — through the Son, in one Spirit, to the Father — and the 'one Spirit' seals the unity of the 'one body' (v.16).

ὅτι

for

*causal conjunction*

ὅτι: 'because'; grounds the proclaimed peace in a present shared reality.

δί

through

*preposition + genitive (agency/mediation)*

αὐτοῦ

him

Genitive

*object of διὰ (Christ the mediator)*

αὐτοῦ: 'him'; Christ is the one through whom access comes.

ἔχομεν

we have

Pres Act Indic 1 Pl · ἔχω

*main verb*

→ stative present (a present possession)

ἔχω: 'have, hold'; ongoing present access — a standing privilege now enjoyed.

τὴν

the

Accusative

*article*

προσαγωγήν

access

Accusative

*direct object*

προσαγωγή: 'access, introduction' (into a royal presence); admission to God (cf. Rom 5:2; Eph 3:12).

οἱ

the

Nominative

*article*

ἀμφότεροι

both

Nominative

*subject in apposition ('we both')*

ἀμφότεροι: 'both'; Jew and Gentile alike — equal access, one privilege.

ἐν

in

*preposition + dative (sphere/means)*

ἐνὶ

one

Dative

*attributive numeral*

εἷς: 'one'; the single Spirit common to both — the bond of the new unity.

πνεύματι

Spirit

Dative

*dat. of means/sphere (the Holy Spirit)*

πνεῦμα: 'Spirit'; the Holy Spirit, in whom both have one access — completing the Trinitarian shape.

πρὸς

to

*preposition + accusative (direction toward)*

τὸν

the

Accusative

*article*

πατέρα

Father

Accusative

*object of πρὸς (the goal of access)*

πατήρ: 'Father'; the destination of access — into the presence of God as Father (cf. 3:14–15).

## 19 Ἄρα οὖν οὐκέτι ἐστὲ ξένοι καὶ πάροικοι, ἀλλὰ ἐστὲ συμπολίται τῶν ἁγίων καὶ οἰκεῖοι τοῦ θεοῦ,

So then you are no longer strangers and sojourners, but you are fellow citizens with the saints and members of the household of God,

**INFERENCEAL CONCLUSION** Ἄρα οὖν The strong double inferential 'so then' draws the conclusion of the whole movement (vv.11–18). Two negatives ('strangers,' 'sojourners') reverse v.12, answered by two positives — citizenship and family — that introduce the temple image to follow.

<p><b>Ἄρα</b> so <i>inferential particle</i></p> <p>ἄρα: 'consequently'; with οὖν, an emphatic drawing of the conclusion.</p>	<p><b>οὖν</b> then <i>inferential conjunction</i></p> <p>οὖν: 'therefore'; reinforces ἄρα — the result of all that precedes.</p>	<p><b>οὐκέτι</b> no longer <i>adverb (negation of former state)</i></p> <p>οὐκέτι: 'no longer'; the decisive end of the old alienation (cf. v.12).</p>	<p><b>ἐστὲ</b> you are Pres Act Indic 2 Pl · εἰμί <i>main verb (copula)</i></p> <p>→ stative present</p>
<p><b>ξένοι</b> strangers Nominative <i>predicate nominative</i></p> <p>ξένος: 'stranger, foreigner'; directly reversing v.12's ξένοι — no longer outsiders.</p>	<p><b>καὶ</b> and <i>coordinating conjunction</i></p>	<p><b>πάροικοι</b> sojourners Nominative <i>predicate nominative (coordinate)</i></p> <p>πάροικος: 'resident alien, sojourner'; one dwelling among a people without citizen rights.</p>	<p><b>ἀλλὰ</b> but <i>strong adversative conjunction</i></p> <p>ἀλλά: 'but'; the sharp contrast introducing their new status.</p>
<p><b>ἐστὲ</b> you are Pres Act Indic 2 Pl · εἰμί <i>main verb (copula, repeated for emphasis)</i></p> <p>→ stative present</p>	<p><b>συμπολίται</b> fellow citizens Nominative <i>predicate nominative</i></p> <p>συμπολίτης: 'fellow citizen' (σύν + πολίτης); full membership in the commonwealth they were once outside (v.12).</p>	<p><b>τῶν</b> of the Genitive <i>article</i></p>	<p><b>ἁγίων</b> saints Genitive <i>genitive of association (fellow citizens with)</i></p> <p>ἅγιος: 'holy one, saint'; the people of God — possibly including the OT faithful, the heavenly company.</p>

καὶ

and

*coordinating conjunction*

οἰκεῖοι

members of the household

Nominative

*predicate nominative (coordinate)*

οἰκεῖος: 'belonging to the house, family member'; from οἶκος — they are now God's own family, bridging to the building image.

τοῦ

of

Genitive

*article*

θεοῦ

God

Genitive

*genitive of possession (God's household)*

θεός: God; the household belongs to him — citizenship and family both center on God.

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

having been built upon the foundation of the apostles and prophets, Christ Jesus himself being the  
cornerstone,

EXPANSION — THE BUILDING **ASYNDETON** The household image shifts to a building. The participle describes the readers as a structure already raised on the apostolic-prophetic foundation, with Christ himself as the determinative cornerstone that aligns the whole.

ἐποικοδομηθέντες

having been built upon

Aor Pass Ptc · Nom Pl Masc · ἐποικοδομέω

*adverbial/predicate participle (modifies the 'you' of v.19)*

→ constative aorist (the completed building act)

ἐποικοδομέω: 'build upon' (ἐπί + οἰκοδομέω); the passive — God is the builder, they the structure.

ἐπὶ

upon

*preposition + dative (place/basis)*

τῷ

the

Dative

*article*

θεμελίῳ

foundation

Dative

*dat. of place (basis of the building)*

θεμέλιος: 'foundation'; the base on which the edifice rests.

<p><b>τῶν</b> of the Genitive <i>article</i></p>	<p><b>ἀποστόλων</b> apostles Genitive <i>genitive of apposition/source (the foundation that is...)</i> ἀπόστολος: 'apostle'; the foundation laid by/consisting of the apostles' gospel witness (cf. 3:5; 4:11).</p>	<p><b>καὶ</b> and <i>coordinating conjunction</i></p>	<p><b>προφητῶν</b> prophets Genitive <i>genitive (coordinate)</i> προφήτης: 'prophet'; most likely the NT prophets paired with apostles (cf. 3:5; 4:11), the era's foundational witnesses.</p>
<p><b>ὄντος</b> being Pres Act Ptc · Gen Sg Masc · εἰμι <i>genitive absolute participle</i> → <i>stative present</i> εἰμι: the genitive absolute introduces a distinct clause — 'Christ himself being...'</p>	<p><b>ἀκρογωνιαίου</b> cornerstone Genitive <i>predicate genitive (within the gen. absolute)</i> ἀκρογωνιάιος: 'cornerstone' (or capstone); the chief stone setting the building's lines (cf. Isa 28:16; Ps 118:22).</p>	<p><b>αὐτοῦ</b> himself Genitive <i>intensive pronoun (with Christ)</i> αὐτοῦ: 'himself'; emphatic — Christ in person is the cornerstone.</p>	<p><b>Χριστοῦ</b> Christ Genitive <i>subject of the gen. absolute</i> Χριστός: 'Christ'; the cornerstone on which Jew and Gentile are jointly aligned.</p>
<p><b>Ἰησοῦ</b> Jesus Genitive <i>apposition to Χριστοῦ</i></p>			

21 ἐν ᾧ πᾶσα οἰκοδομὴ συναρμολογουμένη αὖξει εἰς ναὸν ἅγιον ἐν κυρίῳ,

in whom the whole building, being joined together, grows into a holy temple in the Lord,

RELATIVE EXPANSION (THE BUILDING GROWS) **ἐν ᾧ** The building is not static but living; united in Christ, it is being fitted together and growing toward its goal — a holy temple. The architectural metaphor becomes organic ('grows'), anticipating the body imagery of ch. 4.

<p>ἐν in <i>preposition + dative (union)</i></p>	<p>ᾧ whom Dative <i>relative pronoun (antecedent: Christ)</i>   ᾧ: 'in whom' — Christ is the sphere within which the growth happens.</p>	<p>πᾶσα whole/every Nominative <i>attributive adjective</i>   πᾶς: anarthrous with οἰκοδομή — 'the whole building' (or 'every building'); the entire structure.</p>	<p>οἰκοδομή building Nominative <i>subject</i>   οἰκοδομή: 'building, structure'; the edifice being raised — the church under construction.</p>
<p>συναρμολογουμένη being joined together Pres Pass Ptc · Nom Sg Fem · συναρμολογέω <i>attributive/circumstantial participle</i> → present (ongoing process)   συναρμολογέω: 'fit/frame together' (σύν + ἄρμος, 'joint'); each stone precisely fitted — also of the body in 4:16.</p>	<p>αὕξει grows Pres Act Indic 3 Sg · αὕξάνω <i>main verb</i> → present (continuing process)   αὕξάνω: 'grow, increase'; an organic verb for a building — the temple is alive and expanding.</p>	<p>εἰς into <i>preposition + accusative (goal/result)</i></p>	<p>ναόν temple Accusative <i>object of εἰς (the goal of growth)</i>   ναός: 'temple, sanctuary' (the inner shrine, not the precincts ἱερόν); the dwelling of God's presence.</p>
<p>ἅγιον holy Accusative <i>attributive adjective</i>   ἅγιος: 'holy'; the temple is consecrated — set apart for God's dwelling.</p>	<p>ἐν in <i>preposition + dative (union/sphere)</i></p>	<p>κυρίῳ the Lord Dative <i>dat. of sphere (union with the Lord)</i>   κύριος: 'Lord'; the holiness and unity of the temple are 'in the Lord' — in Christ.</p>	

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

| in whom you also are being built together into a dwelling place of God in the Spirit.

| APPLICATION TO THE READERS — CLIMAX ἐν ᾧ The chapter's closing note brings the cosmic picture home: 'you also' are part of this rising temple. The far-off Gentiles are now stones in the very dwelling of God — by the Spirit, the climactic answer to the godlessness 'in the world' of v.12.

<p>ἐν in <i>preposition + dative (union)</i></p>	<p>ᾧ whom Dative <i>relative pronoun (antecedent: Christ)</i>   ᾧ: 'in whom'; again the locus is Christ.</p>	<p>καὶ also <i>adverbial/ascensive conjunction</i>   καί: 'also'; the Gentile readers are expressly included in the building.</p>	<p>ὕμεις you Nominative <i>subject (emphatic pronoun)</i>   ὕμεις: emphatic 'you' — the once-far-off Gentiles, now part of God's temple.</p>
<p>συνοικοδομεῖσθε you are being built together Pres Pass Indic 2 Pl • συνοικοδομέω <i>main verb</i> → present (ongoing process)   συνοικοδομέω: 'build together with' (σύν + οἰκοδομέω); built up jointly with Jewish believers into one structure.</p>	<p>εἰς into <i>preposition + accusative (goal/result)</i></p>	<p>κατοικητήριον dwelling place Accusative <i>object of εἰς (the goal)</i>   κατοικητήριον: 'dwelling, habitation'; a permanent residence — God's settled dwelling among his people.</p>	<p>τοῦ of Genitive <i>article</i></p>
<p>θεοῦ God Genitive <i>genitive of possession (whose dwelling)</i>   θεός: God; the church is the place God himself indwells — no longer 'without God' (v.12).</p>	<p>ἐν in/by <i>preposition + dative (means/sphere)</i></p>	<p>πνεύματι the Spirit Dative <i>dat. of means/sphere (the Holy Spirit)</i>   πνεῦμα: 'Spirit'; God dwells in this temple by the Spirit — the indwelling presence that constitutes the church his home.</p>	

**On the text.** The Greek follows the standard critical text of Ephesians 2, uniform in its main wording across the modern editions (NA28, SBLGNT, THGNT) and itself an ancient, public-domain text; NA28's distinctively copyrighted critical apparatus is not reproduced. Verse punctuation, paragraphing, and capitalization are editorial and conventional. The long sentence of vv.1–7 (with its resumptive 'made alive together' in v.5) is editorially broken for readability. Where readings legitimately differ (e.g. the place of καὶ at v.5, or whether αὐτοῦ in

v.10 is read), the more widely printed text is followed; the syntactic, semantic-force, and discourse tiers are interpretive.

**On the labels.** Parsing gives Tense·Voice·Mood·Person·Number (+ Case·Number·Gender for participles) and lemma. The *syntactic-function* and **semantic-force** tiers follow standard intermediate-grammar categories (e.g. Wallace, *Greek Grammar Beyond the Basics*); both involve interpretive judgment, and the majority reading has been chosen where opinions differ. Lexical notes condense commonly cited data (etymology, sense range, synonym contrasts, NT frequency, OT/LXX echoes) and are no substitute for a lexicon.

**On the discourse tier.** Discourse structure operates above the word, so it is shown at the clause/verse level (the connective, the relation it signals, and the role of the clause) and summarized in the chapter outline. Relation labels, any proposed chiasm, and the paragraph divisions reflect a common reading of the argument; other discourse analyses segment and label some relations differently.