

Ephesians 2:11-22

1. 2:11-22 is parallel with 2:1-10
 - a. 2:1-10 begins by presenting all individuals as being objects of God’s wrath with a sin nature in the cosmos controlled by Satan
 - b. 2:11-22 presents the Gentiles as being outside the advantage (5x) of the Israelites. The Israelites had been given the promise of a historical opportunity for salvation through the Messiah (the anointed one, Christos, Christ).
2. 2:11-12 identifies the Gentiles as having FIVE disadvantages that were actually advantages for Israel:
 - a. “separated from Christ”
 - b. “alienated from the commonwealth of Israel”
 - c. “strangers to the covenants of promise” (notice COVENANTS, plural; not covenant, singular)
 - d. “having no hope”
 - e. “without God in the world”

Ephesians 2:11 – “Therefore remember that at one time you Gentiles in the flesh, called ‘the uncircumcision’ by what is called the circumcision, which is made in the flesh by hands—“

1352 [e]	3421 [e]	3754 [e]	4218 [e]	4771 [e]	3588 [e]	1484 [e]	1722 [e]	4561 [e]	3588 [e]	3004 [e]
Dio	mnēmoneuete	hoti	pote	hymeis	ta	ethnē	en	sarki	hoi	legomenoi
11 Διὸ	μνημονεύετε	ὅτι	ποτὲ	ὑμεῖς	τὰ	ἔθνη	ἐν	σαρκί	, οἱ	λεγόμενοι
Therefore	remember	that	formerly	you	the	Gentiles	in	[the] flesh	the ones	being called
Conj	V-PMA-2P	Conj	Adv	PPro-N2P	Art-NNP	N-NNP	Prep	N-DFS	Art-NMP	V-PPM/P-NMP

203 [e]	5259 [e]	3588 [e]	3004 [e]	4061 [e]	1722 [e]	4561 [e]	5499 [e]	
akrobystia	hypo	tēs	legomenēs	peritomēs	en	sarki	cheiropoiētou	
ἀκροβυστία	ὑπὸ	τῆς	λεγομένης	περιτομῆς	,	ἐν	σαρκί	χειροποιήτου --
[the] uncircumcision	by	that	being called	[the] circumcision	in	[the] flesh	made by hand	
N-NFS	Prep	Art-GFS	V-PPM/P-GFS	N-GFS	Prep	N-DFS	Adj-GFS	

1. “Therefore” refers back to 2:1-10 which is a single sentence in the Greek.
2. Notice Gentiles are referred to as *ta ethnē* or “the Gentiles” which highlights the fact that they were the notorious underprivileged group. This is not a derogatory insult, but a matter of spiritual and religious fact. To deny this information or to receive it as an insult is to minimize or ignore the Gentile’s problem.
3. But, notice Paul is quick to emphasize the Jews merely possess a physical sign of a covenant with the potential of the promise of salvation. The Jews had “circumcision in the flesh made by hand.” No real salvation, but a sign that they had received a promise of salvation.
 - a. Effectual circumcision is done in the heart as in Galatians 5:6.
 - b. Circumcision was a sign of the covenant of a coming promise. Once the promise has been fulfilled in Christ the issue is no longer circumcision, but the faith in Jesus being the Christ.

Ephesians 2:12 – “remember that you were at that time separated from Christ, alienated from the commonwealth of Israel and strangers to the covenants of promise, having no hope and without God in the world.”

3754 [e]	1510 [e]	3588 [e]	2540 [e]	1565 [e]	5565 [e]	5547 [e]	526 [e]	3588 [e]
hoti	ēte	tō	kairō	ekeinō	chōris	Christou	apēllotriōmenoi	tēs
12 ὅτι	ἦτε ,	τῷ	καιρῷ	ἐκείνῳ	χωρὶς	Χριστοῦ ,	ἀπηλλοτριωμένοι	τῆς
that	you were	at the	time	that	separate from	Christ	alienated from	the
Conj	V-IIA-2P	Art-DMS	N-DMS	DPro-DMS	Prep	N-GMS	V-RPM/P-NMP	Art-GFS

4174 [e]	3588 [e]	2474 [e]	2532 [e]	3581 [e]	3588 [e]	1242 [e]	3588 [e]	1860 [e]	1680 [e]
politeias	tou	Israēl	kai	xenoi	tōn	diathēkōn	τῆς	ἐπαγγελίας	ἐλπίδα
πολιτείας	τοῦ	Ἰσραὴλ ,	καὶ	ξένοι	τῶν	διαθηκῶν	τῆς	ἐπαγγελίας ,	ἐλπίδα
commonwealth	-	of Israel	and	strangers	to the	covenants	of the	promise	hope
N-GFS	Art-GMS	N-GMS	Conj	Adj-NMP	Art-GFP	N-GFP	Art-GFS	N-GFS	N-AFS

3361 [e]	2192 [e]	2532 [e]	112 [e]	1722 [e]	3588 [e]	2889 [e]
mē	echontes	kai	atheoi	en	tō	kosmō
μὴ	ἔχοντες ,	καὶ	ἄθεοι	ἐν	τῷ	κόσμῳ .
not	having	and	without God	in	the	world
Adv	V-PPA-NMP	Conj	Adj-NMP	Prep	Art-DMS	N-DMS

1. “separated from Christ” – The Gentiles had no promise, understanding or expectation of a coming Messiah to deliver them from the oppression of the world (sin, kosmos, Satan).
 - a. Unbelieving Jews were separated from Jesus, but not from the promise of the Messiah.
 - b. The Gentiles were separated from the promise of the Messiah, the Anointed One, the Christ.
 - c. Romans 3:2
2. “alienated from the commonwealth of Israel” –
 - a. “alienated” – *apellotriomenoi* – this signifies being alienated from God in the New Testament:
 - i. Col. 1:21 –
 - ii. Eph. 4:18
 - b. “commonwealth” – *politeias* – a body of citizens, a franchise, citizenship. It was used to refer to Roma citizenship. Here it refers to citizens of the franchise or body known as Israel.
 - i. There is a contrast of closeness and relationship with Israel being “citizens” here before the fulfilled promise and with 2:19 where Gentiles and Jews are “members of God’s household” after the work of the Messiah.
 - ii. In Exodus this nation of Israel was placed under legal contract to be “the people of God.”
3. “strangers to the covenants of promise” – (notice COVENANTS, plural; not covenant, singular)
 - a. “strangers” – *xenoi* – means “alien, new, novel; stranger, foreigner.”
 - b. Covenants:
 - i. Abraham – Gen. 15:7-21; 17:1-21
 - ii. Isaac – Gen. 26:2-5
 - iii. Jacob – Gen. 28:13-15
 - iv. Israel – Exod. 24:1-8
 - v. David – 2 Samuel 7

- c. “of promise” ties all the Covenants God established in to the original promise given to Abraham. The covenants where all part of God bringing about the fulfillment of his ultimate/original promise to Abraham.
4. “having no hope” – The Gentiles were outside the scope of Israel’s promises of deliverance and salvation.
5. “without God in the world” – The Gentiles had relationships with gods and they may have known there was a “God”, but God had not reached out to them as he had the Jews. The Gentiles could not go back into their history, their literature, their religions or their philosophy and figure out the way of salvation through Christ.
6. Jews advantage:
 - a. Romans 3:1-2 – “What advantage, then, is there in being a Jew, or what value is there in circumcision? Much in every way! First of all, the Jews have been entrusted with the very words of God.
 - b. Romans 9:4-5

Ephesians 2:13 – “But now in Christ Jesus you who once were far off have been brought near by the blood of Christ.”

3570 [e]	1161 [e]	1722 [e]	5547 [e]	2424 [e]	4771 [e]	3588 [e]	4218 [e]	1510 [e]	3112 [e]	1096 [e]
nyni	de	en	Christō	lēsou	hymeis	hoi	pote	ontes	makran	egenēthēte
13 νυνὶ	δὲ	ἐν	Χριστῷ	Ἰησοῦ	, ὑμεῖς	οἱ	ποτε	ὄντες	μακρὰν	, ἐγενήθητε
now	however	in	Christ	Jesus	you	-	once	being	far off	have become
Adv	Conj	Prep	N-DMS	N-DMS	PPro-N2P	Art-NMP	Prtcl	V-PPA-NMP	Adj-AFS	V-AIP-2P

1451 [e]	1722 [e]	3588 [e]	129 [e]	3588 [e]	5547 [e]
engys	en	tō	haimati	tou	Christou
ἐγγύς	ἐν	τῷ	αἵματι	τοῦ	Χριστοῦ .
near	by	the	blood	-	of Christ
Adv	Prep	Art-DNS	N-DNS	Art-GMS	N-GMS

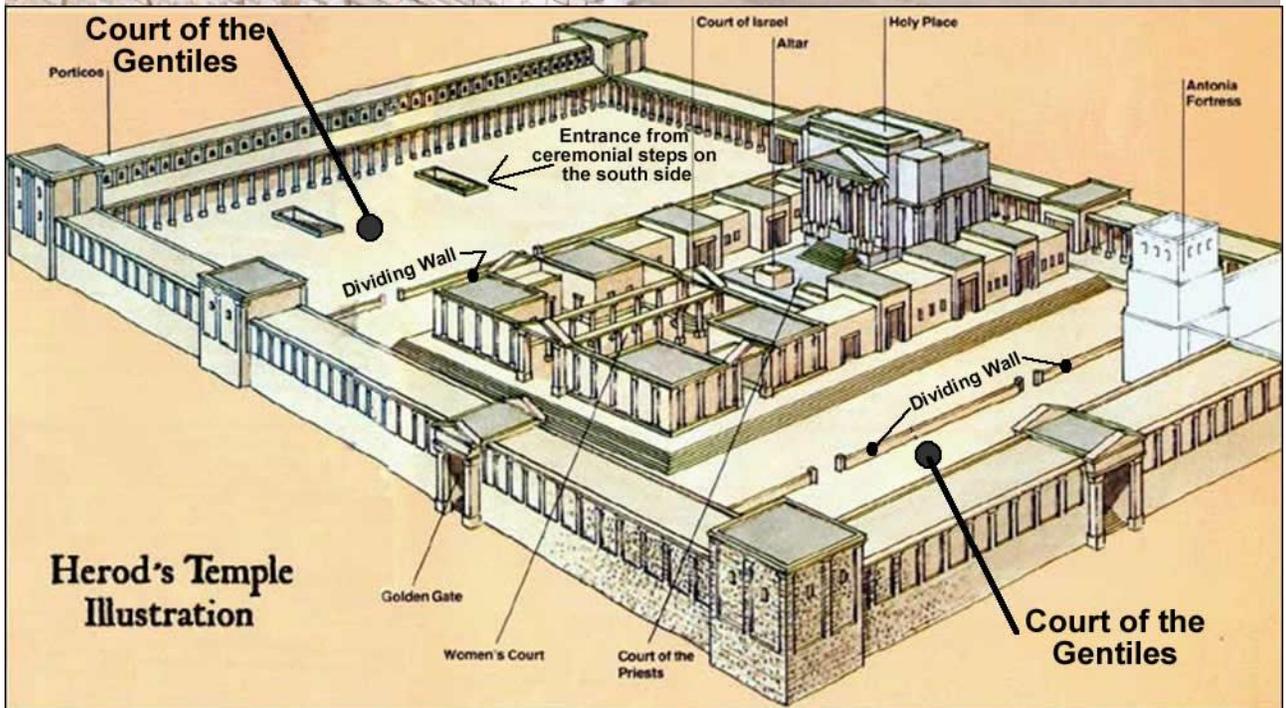
1. Isaiah 57:19 – “Peace, peace, to the far and to the near,” says the Lord,”
 - Isaiah 15, 18-21 – “For thus says the One who is high and lifted up,
 who inhabits eternity, whose name is Holy: “I dwell in the high and holy place,
 and also with him who is of a contrite and lowly spirit, to revive the 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.” ”

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	ἔστιν	ἡ	εἰρήνη	ἡμῶν	,	ὁ	ποιήσας	τὰ	ἀμφοτέρα	ἓν ,	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. “dividing wall of hostility” or “barrier of the fence” – the low wall separating the Gentile Court in the on the Temple Mount from the inner courts for the Jews was called “Soreq” in Hebrew. It had 13 openings in it to allow Jews to pass through the wall into the Jewish courts. Signs were posted on the wall in three different languages stating “NO ENTRY FOR GENTILES”. They basically said, “No foreigner is allowed past this point on penalty of death.”
 - a. The courts of the temple mount were enclosed with a double colonnade of pillars that stood 37 feet high. The perimeter measured about $\frac{3}{4}$ of a mile.
 - b. The area immediately inside this colonnade was the Court of the Gentiles.
 - c. Dividing the court of the Gentiles from the courts of the Jews was a 4.5 foot high barrier called the dividing wall.
 - d. Josephus says there were 13 stone slabs written in Greek and Latin placed along this wall warning the Gentiles NOT to enter the Jewish courts.
 - e. Acts 21:28-29 – Paul had just recently (24-36 months ago) had trouble with this very issue.

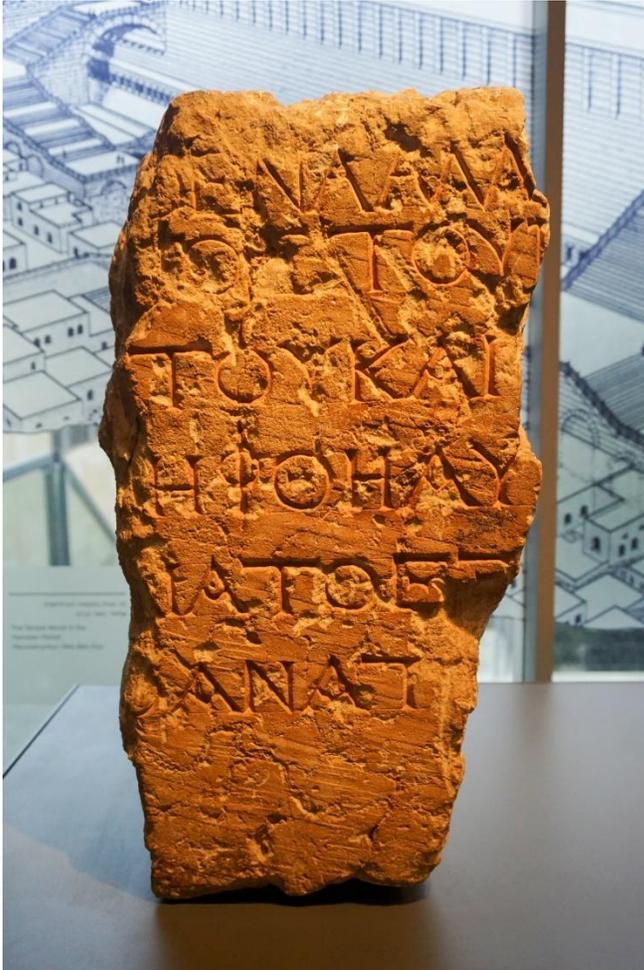


- f. A complete inscription was found in Jerusalem in 1871 and is now housed in the Archaeological Museum in Istanbul. The translation of the Greek (not Hebrew) says: "Foreigners must not enter inside the balustrade or into the forecourt around the sanctuary. Whoever is caught will have himself to blame for his ensuing death."



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- g. This inscription was found near the Lions Gate located in the NW wall of Jerusalem:



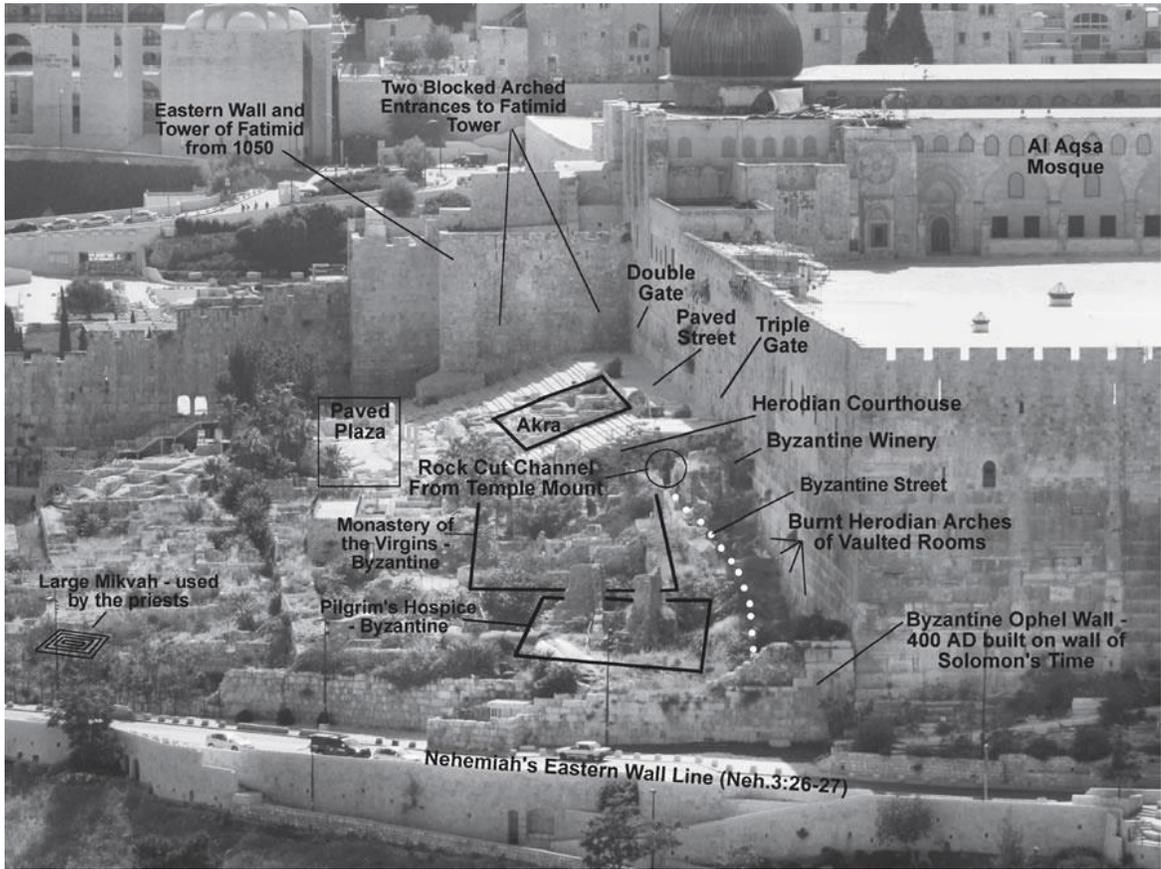
- h. Josephus mentions this barrier and the inscription twice:
- i. (193) When you go through these [first] cloisters, unto the second [court of the] temple, there was a **partition** made of stone all round, whose height was three cubits: its construction was very elegant; (194) upon it stood pillars, at equal

distances from one another, declaring the law of purity, **some in Greek, and some in Roman letters, that “no foreigner should go within that sanctuary;”** for that second [court of the] temple was called “the Sanctuary;”
(*Josephus Jewish War.5.5.1 [193–194]*)

- ii. (417) Thus was the first enclosure. In the midst of which, and not far from it, was the second, to be gone up to by a few steps; this was encompassed by a **stone wall for a partition, with an inscription, which forbade any foreigner to go in, under pain of death.** (*Josephus Jewish Antiquities 15.11.5 [417]*)

i. Southern Steps





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]	en	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	ἔχθραν	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	tou
16 καὶ	ἀποκατάλλαξι	τοὺς	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 καὶ	ἔλθων	εὐηγγελίσσατο	, εἰρήνην	ὑμῖν	τοῖς	μακρὰν	, καὶ	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	dí'	autou	echomen	tēn	prosaagōgēn	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	Πατέρα	.
Spirit	to	the	Father		
N-DNS	Prep	Art-AMS	N-AMS		

1. Note the Trinity:

- “through him” – Jesus Christ, the Son
- “by one Spirit” – the Holy Spirit, the third member
- “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	ἐστὲ	ξένοι	καὶ	πάροικοι	,	ἀλλὰ	ἐστὲ	συμπολίται*	τῶν
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:

- “strangers as in “strangers to the covenants of promise” – The promises are not in the covenants, but in Christ.
- “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*”

- “*sum*” from “sun” – a preposition meaning “with” or “joined close-together in tight identification”
- “*polites*” meaning “citizen”. IN the Greek texts and papyri *politeia* refers to a government, state or a commonwealth.
- 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.
 - 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	akrogoniaiou	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

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 ,	αὐξεῖ	εἰς	ναὸν ,
in	whom	the whole	building	being fitted together	is increasing	to	a temple
Prep	RelPro-DMS	Adj-NFS	N-NFS	V-PPMP-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

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	ᾧ	καὶ	ὑμεῖς ,	συνοικοδομεῖσθε	εἰς	κατοικητήριον	τοῦ	Θεοῦ ,
in	whom	also	you	are being built together	for	a habitation	-	of God
Prep	RelPro-DMS	Conj	Pro-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