

Ephesians 2:20-3:5

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

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

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

1. “Cornerstone”

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

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

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

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

- Synarmologoumene* – the verb “joined together”
 - Meaning “fit together” or “compact”
 - From:
 - Syn – “joined closely with”

- ii. Harnos – “reason”, “a joint”, “properly, interconnected”, “fit together to efficiently and effectively function”, “hinged together”, “fittingly framed together into a harmonious, synergistic whole.”
- f. Also used in Ephesians 4:16 – “from whom the whole body, **joined** and held together by every joint with which it is equipped, when each part is working properly, makes the body grow so that it builds itself up in love.”
- g. It is the detailed process of masonry that fits the stones together. In masonry construction it meant the whole elaborate process of fitting stones together:
 - i. Cutting stone blocks
 - ii. Rubbing the surfaces
 - iii. Testing the fittings
 - iv. Preparation of the dowels and dowel holes
 - v. Fitting the dowels into the stone with molten lead.
- 2. “whole building” is on Christ, the Cornerstone, not individual stones.
 - a. Since the Greek says “*pasa oikodome*” or “whole building” the commentators indicate the article “the” is missing which makes the phrase actually say (as would be obvious) “whole building” which would mean the progress is still occurring in Paul’s day (and, yet in ours) so this means “all building that is being done”
- 3. “is increasing” – *auxei* – “grows”, “rises”, “increases”
 - a. The present tense of this verb again indicates the process is continuing.
 - b. The use of this verb which means “grows” indicates organic, natural growth as out of a seed.
- 4. “a temple” – *naon* – means the inner shrine or the Most Holy Place
 - a. This is not the word *hieron* which would include the all the precincts surrounding the holy place shrine.
 - b. Again, there were not church buildings or shrines for Christians in the first 300 years. This is talking about people coming to the faith and being built together in God’s spiritual kingdom on earth independent of buildings, location, borders, languages, culture, etc.

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

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

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

1. “in him” or “in whom” connects 2:22 with 2:21
2. “also you” or “you too” connects with 2:13

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

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

Ephesians 3:1 – “For this reason I, Paul, a prisoner of Christ Jesus on behalf of you Gentiles-“

3778 [e]	5484 [e]	1473 [e]	3972 [e]	3588 [e]	1198 [e]	3588 [e]	5547 [e]	2424 [e]	5228 [e]	4771 [e]	
Toutou	charin	egō	Paulos	ho	desmios	toū	Christou	Iēsou	hyper	hymōn	
1	Τούτου	χάριν	, ἐγὼ	Παῦλος	, ὁ	δέσμιος	τοῦ	Χριστοῦ	Ἰησοῦ	, ὑπὲρ	ὑμῶν
Of this	for reason	I	Paul	the	prisoner	-	of Christ	Jesus	for	you	
DPro-GNS	Prep	PPro-N1S	N-NMS	Art-NMS	N-NMS	Art-GMS	N-GMS	N-GMS	Prep	PPro-G2P	

3588 [e] 1484 [e]
 tōn ethnōn
 τῶν ἔθνῶν ...
 - Gentiles
 Art-GNP N-GNP

1. “For this reason” – *toutou charin* – begins a discourse that is quickly interrupted (3:1-13 when Paul begins to describe his own ministry and personal conditions as a Roman “prisoner of Christ”), but resumed in 3:14 where *toutou charin* is repeated to regain the direction.

- a. Actually, the verb that goes with the subject “I, Paul,…” is not found until 3:14 when he says, “I bow my knee before the Father…”
- b. Paul does not consider himself a victim, but sees his oppression as part of his ministry in the *kosmos*.
- c. Paul is a champion for the Gentiles. He was arrested because of his association with the Gentiles, particularly Trophimus of Ephesus in Acts 21:21, 28.

Ephesians 3:2 – “assuming that you have heard of the stewardship of God’s grace that was given to me for you,”

1487 [e]	1065 [e]	191 [e]	3588 [e]	3622 [e]	3588 [e]	5485 [e]	3588 [e]	2316 [e]	3588 [e]
Ei	ge	ēkousate	tēn	oikonomian	tēs	charitos	tou	Theou	tēs
2 Εἰ	γε	ἠκούσατε	τὴν	οἰκονομίαν	τῆς	χάριτος	τοῦ	Θεοῦ	, τῆς
If	indeed	you have heard of	the	administration	of the	grace	-	of God	-
Conj	Prtcl	V-A1A-2P	Art-AFS	N-AFS	Art-GFS	N-GFS	Art-GMS	N-GMS	Art-GFS

1325 [e]	1473 [e]	1519 [e]	4771 [e]
dotheisēs	moi	eis	hymas
δοθείσης	μοι	εἰς	ὑμᾶς ,
having been given	to me	toward	you
V-APP-GFS	PPro-D1S	Prep	PPro-A2P

1. “Administration” – *oikonomian* –

- d. Oikonomian refers to “stewardship” or “a task”. It usually refers to the management of household affairs or the oversight by a steward of an administration. A classic example is Joseph as a steward over all the affairs of Potiphar’s household.
- e. Colossians 1:25 – “Now I rejoice in my sufferings for your sake, and in my flesh I am filling up what is lacking in Christ’s afflictions for the sake of his body, that is, the church, of which I became a minister according to the **stewardship** from God that was given to me for you, to make the word of God fully known.”

2. “God’s grace that was given to me for you” is a reference to Paul being called and equipped as an apostle.

- a. Romans 12:3 – “For by the grace given me I say to every one of you…”
- b. 1 Peter 4:10 – “As each has received a gift, use it to serve one another, as good stewards of God’s varied grace”
- c. Ephesians 4:7 – “Grace was given to each one of us according to the measure of Christ’s gift.”

Ephesians 3:3 – “how the mystery was made known to me by revelation, as I have written briefly.”

3754 [e]	2596 [e]	602 [e]	1107 [e]	1473 [e]	3588 [e]	3466 [e]	2531 [e]	4270 [e]
hoti	kata	apokalypsin	egnōristhē	moi	to	mystērion	kathōs	proegrapsa
3 ὅτι	κατὰ	ἀποκάλυψιν	ἐγνώρισθη	μοι	τὸ	μυστήριον	, καθὼς	προέγραψα
that	by	revelation	He made known	to me	the	mystery	just as	I have written before
Conj	Prep	N-AFS	V-AIP-3S	PPro-D1S	Art-NNS	N-NNS	Adv	V-AIA-1S

1722 [e]	3641 [e]
en	oligō
ἐν	ὀλίγῳ
in	brief
Prep	Adj-DNS

1. “Mystery” – *mysterion* – “something hidden,” “a mystery”. This refers to information that is only accessible to those who have undergone initiation. It is a word used of ancient fraternities.
2. “made known” – *egnōristhe* – means “make known,” “declare,” “discover”. Here it is “made known” by way of direct revelation or spiritual enlightenment to an apostle.
3. “revelation” – *apokalypsin* – “an unveiling,” “uncovering,” “revealing”. This refers to something that was previously unknown because it was covered or concealed, but now it is revealed or made known.

Ephesians 3:4 – “When you read this, you can perceive my insight into the mystery of Christ,”

4314 [e]	3739 [e]	1410 [e]	314 [e]	3539 [e]	3588 [e]	4907 [e]	1473 [e]	1722 [e]	3588 [e]
pros	ho	dynasthe	anaginōskontes	noēsai	tēn	synesin	mou	en	tō
4 πρὸς ὁ		δύνασθε	, ἀναγινώσκοντες	, νοῆσαι	τὴν	σύνεσίν	μου	ἐν	τῷ
by	which	you are able	reading [it]	to understand	the	insight	of me	into	the
Prep	RelPro-ANS	V-PIM/P-2P	V-PPA-NMP	V-ANA	Art-AFS	N-AFS	PPro-G1S	Prep	Art-DNS

3466 [e]	3588 [e]	5547 [e]
mystēriō	tou	Christou
μυστηρίῳ	τοῦ	Χριστοῦ
mystery	-	of Christ
N-DNS	Art-GMS	N-GMS

1. Read this and understand the mystery
2. It was given to Paul for us to understand

Ephesians 3:5 – “which was not made known to the sons of men in other generations as it has now been revealed to his holy apostles and prophets by the Spirit.”

3739 [e]	2087 [e]	1074 [e]	3756 [e]	1107 [e]	3588 [e]	5207 [e]	3588 [e]	444 [e]	5613 [e]	3568 [e]
ho	heterais	geneais	ouk	egnōrīsthē	tois	huiōis	tōn	anthrōpōn	hōs	nyn
5 ὁ	ἑτέραις	γενεαῖς	οὐκ	ἐγνωρίσθη	τοῖς	υἱοῖς	τῶν	ἀνθρώπων	, ὡς	νῦν
which	in other	generations	not	was made known	to the	sons	-	of men	as	now
RelPro-NNS	Adj-DFP	N-DFP	Adv	V-AIP-3S	Art-DMP	N-DMP	Art-GMP	N-GMP	Adv	Adv

601 [e]	3588 [e]	40 [e]	652 [e]	846 [e]	2532 [e]	4396 [e]	1722 [e]	4151 [e]
apekalyphthē	tois	hagiois	apostolois	autou	kai	prophētais	en	Pneumatī
ἀπεκαλύφθη	τοῖς	ἁγίοις	ἀποστόλοις	αὐτοῦ	καὶ	προφήταις	ἐν	Πνεύματι
it has been revealed	to	holy	apostles	His	and	prophets	in	[the] Spirit
V-AIP-3S	Art-DMP	Adj-DMP	N-DMP	PPro-GM3S	Conj	N-DMP	Prep	N-DNS

1. OT prophets did not understand because it was not revealed to them.
2. “apostles...prophets” here is clearly the New Testament prophets because it has just referred to the OT prophets not having it revealed to them.
3. Prophets of the OT longed to understand these undisclosed revelations:
 - a. 1 Peter 1:10-12 – “Concerning this salvation, the prophets who prophesied about the grace that was to be yours searched and inquired carefully, inquiring what person or time the Spirit of Christ in them was indicating when he predicted the sufferings of Christ and the subsequent glories. It was revealed to them that they were serving not themselves but you, in the things that have now been announced to you through those who preached the good news to you by the Holy Spirit sent from heaven, things into which angels long to look.”
 - b. Matthew 13:17 (Luke 10:24) – “For truly, I say to you, many prophets and righteous people longed to see what you see, and did not see it, and to hear what you hear, and did not hear it.”