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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

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 συνεζωοποίησεν, 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.

νεκρούς
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 περιεπατήσατε 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.

<p>ἐν in <i>preposition + dative (sphere)</i></p>	<p>αἷς which Dative <i>relative pronoun (antecedent: trespasses/sins)</i></p>	<p>ποτε once <i>adverb (former time)</i> ποτέ: 'formerly, at one time'; the recurring 'then/now' contrast (cf. vv.11–13).</p>	<p>περιεπατήσατε you walked Aor Act Indic 2 Pl · περιπατέω <i>main verb (rel. clause)</i> → 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).</p>
<p>κατὰ according to <i>preposition + accusative (standard/norm)</i></p>	<p>τὸν the Accusative <i>article</i></p>	<p>αἰῶνα age Accusative <i>object of κατὰ (norm of the walk)</i> αἰών: 'age, era'; the prevailing spirit of the present epoch — a personified course of the world.</p>	<p>τοῦ of the Genitive <i>article</i></p>

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 κατά (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 ἄρχοντα (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

υἱοῖς

sons

Dative

dat. of sphere (locus of the working)

υἱός: '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.

ἐν

among

preposition + dative (sphere)

οἷς

whom

Dative

relative pronoun (antecedent: sons of disobedience)

καὶ

also

adverbial/ascensive conjunction

ἡμεῖς

we

Nominative

subject (emphatic pronoun)

ἡμεῖς: emphatic 'we' — Paul shifts from Gentile 'you' to include Jewish believers.

πάντες

all

Nominative

adjective in apposition (totality)

πᾶς: 'all'; underlines that none were exempt — the deadness was universal.

ἀνεστράφημέν

we lived/conducted ourselves

Aor Pass Indic 1 Pl · ἀναστρέφω

main verb (rel. clause)

→ *constative aorist*

ἀναστρέφω: 'turn back and forth,' hence (pass.) 'conduct oneself, live'; near-synonym of περιπατέω in v.2.

ΠΟΤΕ

once

adverb (former time)

ποτέ: 'formerly'; again marking the decisive past.

ἐν

in

preposition + dative (sphere)

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

σαρκός

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

σαρκός

flesh

Genitive

subjective/possessive genitive

σάρξ: the fleshly nature as source of the wishes.

καὶ

and

coordinating conjunction

τῶν

of the

Genitive

article

<p>διανοιῶν thoughts/minds</p> <p>Genitive <i>subjective genitive (coordinate)</i></p> <p>διάνοια: 'understanding, thought'; the corrupted mind, not only the appetites — sin engulfs the whole person.</p>	<p>καὶ and</p> <p><i>coordinating conjunction</i></p>	<p>ἤμεθα we were</p> <p>Impf Mid Indic 1 Pl · εἰμί <i>main verb (second clause)</i></p> <p>→ imperfect (continuing past state)</p> <p>εἰμί: the imperfect ἤμεθα marks the abiding condition — 'we were continually!'</p>	<p>τέκνα children</p> <p>Nominative <i>predicate nominative</i></p> <p>τέκνον: 'child'; 'children of wrath' = those destined for / belonging to wrath (Semitic idiom).</p>
<p>φύσει by nature</p> <p>Dative <i>dat. of manner/respect</i></p> <p>φύσις: 'nature'; the condition is innate, not merely acquired — humanity's inherited standing.</p>	<p>ὀργῆς of wrath</p> <p>Genitive <i>descriptive/objective genitive</i></p> <p>ὀργή: 'wrath'; God's settled judicial opposition to sin — the just sentence resting on the old humanity.</p>	<p>ὥς as</p> <p><i>comparative conjunction</i></p>	<p>καὶ also</p> <p><i>adverbial conjunction</i></p>
<p>οἱ the</p> <p>Nominative <i>article (substantival)</i></p>	<p>λοιποῖ rest</p> <p>Nominative <i>substantival adjective (object of comparison)</i></p> <p>λοιπός: 'remaining, rest'; the rest of humanity outside Christ — all share one verdict.</p>		

4 ὁ δὲ θεὸς πλούσιος ὦν 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.

θεός

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).

ὢν

being

Pres Act Ptc · Nom Sg Masc · εἰμί

causal participle ('because he is')

→ stative present

εἰμί: 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 ἠεσέδ).

διὰ

because of

preposition + accusative (cause)

τὴν

the

Accusative

article

πολλήν

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.

<p>τοῖς in the Dative article</p>	<p>παραπτώμασιν trespasses Dative <i>dat. of cause/sphere</i> παράπτωμα: 'trespass'; echoing v.1 to close the loop of the long sentence.</p>	<p>συνεζωποίησεν he made alive together Aor Act Indic 3 Sg · συζωποιέω <i>main verb (long-delayed)</i> → <i>constative aorist (the decisive act)</i> συζωποιέω: 'make alive together with' (σύν + ζωή + ποιέω); resurrection life shared with Christ — the first of three σύν-compounds (vv.5–6).</p>	<p>τῷ with Dative article (<i>dat. of association</i>)</p>
<p>Χριστῷ Christ Dative <i>dat. of association (with the σύν- verb)</i> Χριστός: the believer's life is bound up with the risen Christ — what is true of him becomes true of us.</p>	<p>χάριτί by grace Dative <i>dat. of means (emphatic, fronted)</i> χάρις: 'grace'; the parenthetical thesis anticipating vv.8–9 — salvation's sole ground.</p>	<p>ἐστε you are Pres Act Indic 2 Pl · εἰμί <i>auxiliary (periphrastic perfect with σεσωσμένοι)</i> → <i>stative present</i></p>	<p>σεσωσμένοι saved Perf Pass Ptc · Nom Pl Masc · σῶζω <i>periphrastic perfect (with ἐστε)</i> → <i>intensive perfect (a settled, abiding state)</i> σῶζω: 'save, rescue'; the periphrastic perfect stresses a completed salvation with present results — already accomplished.</p>

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) **καί** 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 heavnlies (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.

ἐν
in

preposition + dative (place)

τοῖς
the

Dative
article

ἐπουρανίους
heavenly places

Dative

dat. of place (substantival adj.)

ἐπουράνιος: 'heavenly'; τὰ ἐπουράνια, the spiritual-heavenly realm — a signature Ephesian phrase (1:3, 20; 3:10; 6:12).

ἐν
in

preposition + dative (union)

Χριστῷ

Christ

Dative

dat. of union/sphere

Χριστός: union with Christ is the locus of all these blessings — they are ours only 'in him.'

Ἰησοῦ

Jesus

Dative

apposition to Χριστῷ

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.

ἐνδείξηται

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

<p>ὑπερβάλλον surpassing</p> <p>Pres Act Ptc · Acc Sg Neut · ὑπερβάλλω <i>attributive participle (modifies πλοῦτος)</i></p> <p>→ present (characteristic quality)</p> <p>ὑπερβάλλω: 'throw beyond, exceed'; the grace that outstrips all measure (cf. 1:19; 3:19).</p>	<p>πλοῦτος riches</p> <p>Accusative <i>direct object (of ἐνδείξεται)</i></p> <p>πλοῦτος: 'wealth, riches'; the lavishness of grace — what God displays.</p>	<p>τῆς of the</p> <p>Genitive <i>article</i></p>	<p>χάριτος grace</p> <p>Genitive <i>genitive of content/apposition</i></p> <p>χάρις: 'grace'; the riches consist in grace itself — God's unmerited favor.</p>
<p>αὐτοῦ his</p> <p>Genitive <i>genitive of possession</i></p>	<p>ἐν in</p> <p><i>preposition + dative (manner)</i></p>	<p>χρηστότητι kindness</p> <p>Dative <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>ἐφ' toward</p> <p><i>preposition + accusative (direction/recipient)</i></p>
<p>ἡμᾶς us</p> <p>Accusative <i>object of ἐπί (recipients)</i></p>	<p>ἐν in</p> <p><i>preposition + dative (union)</i></p>	<p>Χριστῷ Christ</p> <p>Dative <i>dat. of union/sphere</i></p> <p>Χριστός: the grace reaches us only in union with Christ — the recurring refrain.</p>	<p>Ἰησοῦ Jesus</p> <p>Dative <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 **γάρ** 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).

τῇ

the

Dative

article (the grace just named)

γάρ

for

explanatory conjunction

γάρ: explains and grounds the parenthesis of v.5.

χάριτί

by grace

Dative

dat. of means (emphatic, fronted)

χάρις: 'grace'; the articular 'the grace' points back to God's grace of v.7.

ἐστε

you are

Pres Act Indic 2 Pl · εἰμί

auxiliary (periphrastic perfect)

→ stative present

σῳσμένοι

saved

Perf Pass Ptc · Nom Pl Masc · σῳζω

periphrastic perfect (with ἐστε)

→ intensive perfect (completed, with abiding result)

σῳζω: '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.

καί

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 μή 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)

ἔργον: '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.

μή

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 · καυχάομαι

subjunctive (negative purpose clause)

→ *ingressive/constative aorist*

καυχάομαι: '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 ἅ as object of προητοίμασεν).

προητοίμασεν

he prepared beforehand

Aor Act Indic 3 Sg · προετοιμάζω

main verb (rel. clause)

→ constative aorist

προετοιμάζω: 'prepare beforehand' (προ- + ἔτοιμάζω); 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.)

λεγομένης

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 ὑπό (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.

ὅτι

that

conjunction (resumes content of v.11)

ἦτε

you were

Impf Act Indic 2 Pl · εἰμί

main verb (copula)

→ imperfect (continuing past state)

εἰμί: the imperfect frames the former, abiding condition.

τῷ

at the

Dative

article

καιρῷ

time

Dative

dat. of time (when)

καιρός: 'time, season'; the former era before their conversion.

ἐκείνῳ

that

Dative

demonstrative (attributive)

χωρὶς

without

preposition + genitive (separation)

χωρίς: 'apart from'; the first and gravest lack — separated from the Messiah himself.

Χριστοῦ

Christ

Genitive

object of χωρὶς

Χριστός: 'Christ'; for Gentiles, no share in Israel's messianic hope.

ἀπηλλοτριωμένοι

alienated

Perf Pass Ptc · Nom Pl Masc · ἀπαλλοτριῶ

predicate participle (periphrastic w/ ἦτε)

→ intensive perfect (a settled estrangement)

ἀπαλλοτριῶ: 'estrangle, alienate'; the perfect — a fixed condition of exclusion (cf. 4:18).

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 ἐγγύς 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 δὲ** 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)

νυνί: 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

ὑμεῖς

you

Nominative

subject (emphatic pronoun)

οἳ

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 · εἰμί

substantival/attributive participle ('those who were')

→ stative present

εἰμί: 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 ἀμφοτέρα ἔν 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.

Αὐτός

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 · εἰμί

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

ἀμφοτέρα

both

Accusative

direct object (neuter — the two groups)

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

ἓν

one

Accusative

double accusative (object complement)

εἷς: 'one'; the neuter ἓν — 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

σαρκί

flesh

Dative

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

σάρξ: 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.

τὸν

the

Accusative
article

νόμον

law

Accusative
direct object (of καταργήσας)

νόμος: 'law'; here the Mosaic law specifically in its dividing, regulatory function.

τῶν

of the

Genitive
article

ἐντολῶν

commandments

Genitive
attributive/content genitive

ἐντολή: 'commandment'; the law as consisting of particular precepts.

ἐν

in

preposition + dative (manner/form)

δόγμασιν

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).

καταργήσας

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.

ἵνα

that

conjunction (purpose)

ἵνα: the positive aim of the abolition.

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)

ἕνα

one

Accusative

attributive numeral

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

καινόν

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)

ἀμφοτέροι: '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 ἔλθων 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 **καί** 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 coordinating conjunction</p>	<p>ἔλθῶν coming Aor Act Ptc · Nom Sg Masc · ἔρχομαι adverbial ptc. (attendant circumstance) → 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 main verb → constative aorist εὐαγγελίζω: 'announce good news'; the verb echoes Isa 52:7; 61:1 — Christ as herald of peace.</p>	<p>εἰρήνην peace Accusative direct object (content of the proclamation) εἰρήνη: 'peace'; the message preached — reconciliation now announced.</p>
<p>ὑμῖν to you Dative indirect object (the Gentile readers)</p>	<p>τοῖς the Dative article (substantival)</p>	<p>μακρὰν far off adverb (substantized by article: 'those far off') μακρὰν: 'far'; the Gentiles (cf. v.13) — quoting Isa 57:19.</p>	<p>καὶ and coordinating conjunction</p>
<p>εἰρήνην peace Accusative direct object (repeated for emphasis) εἰρήνη: the deliberate repetition — peace to both, on equal footing.</p>	<p>τοῖς to those Dative article (substantival; indirect object)</p>	<p>ἐγγύς near adverb (substantized: 'those near') 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.

δι'

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 ἼΑρα 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 ἼΑρα 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>ἼΑρα so <i>inferential particle</i></p> <p>ἼΑρα: 'consequently'; with οὖν, an emphatic drawing of the conclusion.</p>	<p>οὖν then <i>inferential conjunction</i></p> <p>οὖν: 'therefore'; reinforces ἼΑρα — the result of all that precedes.</p>	<p>οὐκέτι 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>ἐστὲ you are Pres Act Indic 2 Pl · εἰμί <i>main verb (copula)</i> → stative present</p>
<p>ξένοι strangers Nominative <i>predicate nominative</i></p> <p>ξένος: 'stranger, foreigner'; directly reversing v.12's ξένοι — no longer outsiders.</p>	<p>καὶ and <i>coordinating conjunction</i></p>	<p>πάροικοι sojourners Nominative <i>predicate nominative (coordinate)</i></p> <p>πάροικος: 'resident alien, sojourner'; one dwelling among a people without citizen rights.</p>	<p>ἀλλὰ but <i>strong adversative conjunction</i></p> <p>ἀλλὰ: 'but!'; the sharp contrast introducing their new status.</p>
<p>ἐστὲ you are Pres Act Indic 2 Pl · εἰμί <i>main verb (copula, repeated for emphasis)</i> → stative present</p>	<p>συμπολίται 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>τῶν of the Genitive <i>article</i></p>	<p>ἁγίων 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>τῶν of the Genitive article</p>	<p>ἀποστόλων 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>καὶ and coordinating conjunction</p>	<p>προφητῶν 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>ὄντος being Pres Act Ptc · Gen Sg Masc · εἰμί <i>genitive absolute participle</i> → stative present εἰμί: the genitive absolute introduces a distinct clause — 'Christ himself being...'</p>	<p>ἀκρογωνιαίου cornerstone Genitive <i>predicate genitive (within the gen. absolute)</i> ἀκρογωνιαῖος: 'cornerstone' (or capstone); the chief stone setting the building's lines (cf. Isa 28:16; Ps 118:22).</p>	<p>αὐτοῦ himself Genitive <i>intensive pronoun (with Christ)</i> αὐτοῦ: 'himself'; emphatic — Christ in person is the cornerstone.</p>	<p>Χριστοῦ Christ Genitive <i>subject of the gen. absolute</i> Χριστός: 'Christ'; the cornerstone on which Jew and Gentile are jointly aligned.</p>
<p>Ἰησοῦ 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 · αὐξάνω <i>main verb</i> → present (continuing process) αὐξάνω: '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>ὧν whom Dative <i>relative pronoun (antecedent: Christ)</i> ὧν: '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 + οικοδομέω); 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. 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 καί 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.