

Background consists of the salient points of the Ephesians teaching Dr. Wierwille did in the previous Corps years. Research department put it all together.

"In the first century Ephesus was a major sea-port on the west coast of Asia Minor and that corresponds to our northern Turkey. It was on the one end of a major caravan land route that linked inland Asia with the coast. It was also a major sea-port linking Greece and Europe with the East. Hence the established 300,000 inhabitants in N.T. times participated in much commerce and trade with travellers...The waters of the Aegean sea used to wash up to the temple of Diana. However, by N.T. times Ephesus was 1½ miles inland, yet still located on a natural harbour along the Cayster River. It was a silting problem that made access to the port more and more difficult. In the mid second century B.C., a king tried to alleviate the problem by making the harbour's entrance narrower. This failed and caused the sediment to build up more... Today the coastline is seven miles inland!

However, during N.T. times, the harbour on the Cayster River was still accessible by ship and Ephesus was described as the largest emporium in Asia... At that time it had a magnificent super highway road 70 ft wide. And the whole road was lined with statues and columns and it ran from the center of the city of Ephesus where the theatre was 1½ miles to the west on both sides.

In N.T. times, Ephesus was the capital city of the Roman province of Asia. (The term "Asia" in the N.T. does not correspond to the term Asia Minor which encompasses all of Turkey. Rather it refers to the Roman province which corresponds to the Western half of the now Turkey.) Asia was a senatorial province. A senatorial province did not require the presence of Roman military troops. Asia was governed by a proconsul which is translated "deputies" in KJV Acts 19:28. (The Ar. more accurate in the singular.) The proconsul was directly responsible to the consul in Rome who was responsible to the Senate in Rome. It is very important to remember that it was a senatorial province. If it had been an imperial province, like Palestine was (because Palestine was more antagonistic toward Rome); an imperial province fell under the direct military rule of the Roman Emperor. And serving directly under the emperor in this capacity was the praetor in Rome.

Each of the imperial provinces was in turn ruled by a propraeor who reported to the praetor in Rome who was immediately responsible to the Emperor. The proconsul in Ephesus governed the province and the most important official of the city itself was the town clerk (Acts 19:35). It was he who had the "clout." He's the one who had the political influence... He was technically the secretary of the city. He was the executive officer who published the decrees of the civic assembly. He acted as a liaison officer between the local and provincial administrators. The provincial government would hold him responsible for any riots or any actions that endangered the Roman citizens (Acts 19:23-24).

The chiefs of Asia, called Asiarchs of Acts 19:31, were the foremost men of the cities of the provinces from whose ranks were elected the high priests of Asia. These high priests were, they were the heads of the imperial, political, and religious organization of the province in the worship of Roman and of the Emperors.

The first known settlers in the Ephesian area were known as Carians or Legeles and they worshipped a fertility goddess. In 1200 B.C., the Ionians from Athens colonized and settled there in Ephesus and they brought with them their version of the fertility goddess called Artemis--that's Greek. The Greek goddess Artemis is the Latin goddess Diana. This, of course (Diana) became a dominant factor in the cultural life of Ephesus. A temple would be erected to her which had to be rebuilt several times as a result of war, burning and destruction.

In 500 B.C., Ephesus was conquered by Croesus, king of Lydia, which was an area near to Ephesus. Only 3 years later in 557 B.C., the Persians captured the city. The temple to Diana was burned in the 4th century B.C. In 334 B.C., Alexander the Great captured Ephesus and by the end of the 4th century, the rebuilding of the temple to Diana was completed. This was the temple that was standing in N.T. times (rebuilt by Alexander the Great).

In 281 B.C., Ephesus came under the control of the Seleucid kings. In 190 B.C. the kingdom of Pergamon began to reign over the city. In 133 B.C. this kingdom was bequeathed to Rome. So Rome had it from the year 133 B.C. In Paul's day, Ephesus was under Roman rule and it was the capitol of the province of Asia.

In 286 A.D. the Goths destroyed the temple and the city. Although the city revived, it never recovered any of its great splendor or influence. It was at a meeting of the church's council in 431 A.D. that Mary was given the formalized status of the Mother of God. And the deterioration of Ephesus and Asia continued rapidly after that under the Byzantine Empire.

In the 6th, 7th, 8th centuries A.D. the Moslem religion, Islam, expanded from Arabia into Palestine, then on into Syria, Egypt, Spain and Persia. By the mid 8th century, this initial expansion of Islam was somewhat halted. However, by 1054 A.D., Islam had gained control of much of the eastern part of Turkey. But this did not include Ephesus, Constantinople, and most of western Turkey. These areas continued under the Byzantine rule although they were consistently molested by the hordes of Islam and troubled by them from the east.

In 1071 A.D. a group of Moslems, Seljukid Turks, gained control of much of western Turkey. This defeat of the Byzantine armies was instrumental in influencing Christians in Rome and other parts of the west to initiate the original Crusades. Constantinople was not yet subjected by the Moslems, by it continued under the constant threat of the military might of Islam.

In 1090 A.D., Seljuk Turks took Ephesus which by then was only a very small town. While the Moslems controlled Ephesus, and its surroundings, the practice of Christianity in the area continued, but it was not a dynamic Christianity. It was mostly infertile. In the 12th century A.D., a visitor to Ephesus reported that the church of St. John was in such a dilapidated state that squares from a mosaic fell upon the heads of the church leaders during the celebration of the liturgy."

(From here, not word for word unless in " ")

12th century--Ephesus described as "a city in ruins." Today it is only ruins.

"It almost makes me cry, Corps, to think that this city of Ephesus had handed to them on a silver platter, the greatest knowledge of God's Word the world had ever heard. And today--nothing."

Language--In N.T. times the dominating language was Greek.

Latin in governmental or official use.

However, a large population of Judeans of the "diaspora" (i.e., dispersed--those that had been dispersed, separated out.) who were living in Ephesus. The types of Judeans--linguistically:

- 1) Hellenists--those who utilized Greek as their primary tongue; used Septuagint.
- 2) Hebrews--used Aramaic as primary tongue.

The rivalry between these two constantly intense--always fighting, recorded in Acts 6:1.

"Both groups lived in Ephesus and Asia. Most scholars assume that Hellenists were dominant. It is noteworthy that numerous dispersed Judeans were transported by Antiochus, a Seleucid king, from Mesopotamia in Asia and the nearby provinces well before the time of Paul (like the Babylonians took Samaritans to Babylon and put Babylonians into Samaria). These all spoke Aramaic as their mother tongue.

"Since Paul was 'an Hebrew of the Hebrews'--Phil 3:5, it is absolutely certain that Ar was Paul's mother tongue. Recognizing this and the fact that the reading audience of the epistle to the Ephesians would include a notable portion of Aramiac speaking Judeans, the epistle would first have been written in Aramaic. However, since a majority of the rest of the reading audience spoke Greek, the epistle would have been put into Greek quite quickly.

"Since the original Ar. and Gr. documents no longer exist and changed have been copied into the later mss., it is our absolute responsibility before God that we must examine every existing ms in both languages...and diligently compare them to ascertain what the original said. And that is the year of the Corps."

Cultural influences from other eastern and western cultures, but Greek dominant.

Religion of Ephesus--"The whole dominant aspect of the culture in Ephesus was religiously oriented and controlled."

--primarily worship was to Diana (depicted w/"oodles of breasts.")

--temple was magnificent--one of the 7 wonders of the earth at that time.

--temple 4x the size of the Parthenon in Athens, completely adorned w/works of art. Contained an image of Dian which by legend had fallen from heaven from Jupiter (Acts 19:35).

--Diana revered throughout the ancient world. Acts 19 includes an accurate description of the worship of Diana. The proudest title Ephesians boasted was "neokoros"--"servants of the goddess." Translated "worshippers" in Acts 19:35.

--other noteworthy religions were:

- 1) Judean worship in the synagogues.
- 2) worship of Caesar, the emperor.

Athletics

Hellenistic world--in which athletic games popular. Games popular in Ephesus also. It had the largest theatre in Asia as well as the largest in all of the ancient Greek world--50 K spectators.

--also a theatre/gymnasium where athletic games took place. Neor (54-68 A.D.) large stadium built, races run and wild beasts fought each other or men. Stadium 750 ft x 90 ft.

--residents would be familiar w/all the athletic events.

--games called the Olympics included:

- 1) the foot races
- 2) panthelon--wrestling, long jump, discus, javelin, foot race
- 3) panerathesion (sp?)--wrestling, boxing, chariot races and the hoplite race which was a foot race w/armour on.

Ephesus also had the less popular gladiator contest.

Christianity in Ephesus

Acts 18--first mentioned Ephesus.

However, Asia is mentioned long before (of which it ws the capitol). Acts 2:9--they saw the Pentecost witness.

Acts 6:9--Stephen. 16:6-9--Paul, Silas, Timothy pass through Mycenae, the northern part, but revelation instructed them not to preach the Word in Asia. 18:19-21--Paul stopped briefly on his way by ship from Greece. He was travelling with Aquila and Priscilla. He held forth the Word and left Aquila and Priscilla while he went to Caesarea. 18:24-28--Apolllos. 19:1-20:ff--entire province heard the Word. Paul wrote I Cor. (I Cor 15:32, 16:8; 16:19).

"The next major occurrence, perhaps the greatest of it all in regard to Ephesus, was the writing of the epistle that bears the title "Ephesians."

Ephesians, Phil, Col, Philemon written while Paul was in prison at Rome (Acts 28).

Final mention of Eph and Asia is in II Tim, which was written shortly before Paul's death. II Tim 1:16-18--Paul fondly recalls w/thanksgiving one Eph. believer who had come to comfort him during his imprisonment. 4:12, 1:15--sad demise of Ephesus and Asia whereas earlier, all Asia had heard the Word under Paul's ministry.

Peter wrote two epistles addressed to the dispersed Judeans in Asia (I Peter 1:1; II Peter 3:1; Rev 1:11, 2:1-3:22) The time of these epistles is not specified in history or TWOG.

According to church tradition, the apostle John lived in Ephesus during the later years of his life. The Biblical evidence in this regard is in Rev., which was written by John from an island near Ephesus called Patmos. In this

treatise, he addressed believers who would live in Asia in a future administration (Rev. 1:9-11).

In the late 1st and 2nd century, the church of Ephesus also received a letter from Ignatius, a bishop of Antioch, who was being taken to Rome for execution. Ignatius lived 35-107 A.D. At this time Polycarp (69-155 A.D.) was a leading Asian church figure in Smyrna, a few miles north of Ephesus. He died as a martyr.

"By the time of Ignatius and Polycarp, the truth of the doctrine of the mystery had changed so considerably that there was very little great truth left--because they had introduced trinitarian ideas, the sacraments, life after death."

431 A.D.--Council of Ephesus. Called the "Third General Council of the Church." At this council is where Nestorius was condemned and the virgin Mary was established as the Mother of God. Nestorius' chief opponent was Cyril of Alexandria. Cyril got the support of the Bishop of Ephesus to start the council before the Syrian (of the Eastern school) bishops arrived. The Eastern Church would probably have supported Nestorius, but Mary was proclaimed as the mother of God.

11th century-Arab conquest. Ephesus declined even further. Islam replaced Christianity. Today, not a token of Christianity at Ephesus.

"Ephesus is in absolute ruins. After reaching the spiritual heights of Acts 19, and the great epistle (or treatise) bearing its name, Ephesus rejected the Word of God and today it has disappeared among the sands of Turkey."

Paul's Life

- born at Tarsus, a major city of influence in the Roman province of Cilicia.
- son of a Pharisee, raised as a Hebrew of Hebrews.
- spoke Aramaic.
- born a free Roman citizen, his family having acquired full citizenship at Tarsus.
- given Hebrew name Saul, after Israel's first king who was an ancestor of his own tribe Benjamin.
- Saul="asked of God."
- Paul--Greek name related to Greek word "rest or pause." Church had rest (so did Paul) after his conversion. They used this name more and more.
- Paul's family moved from Tarsus to Jerusalem when he was a youth.
- Paul was educated at the feet of Gamaliel, the greatest of the greats, there.
- Paul's training and position with the Judean leaders indicated that he was a member of the Sanhedrin after he was 30 years old. This means he had to have been married and the father of one child.
- He was the leader in the Judean persecution of the early church, but in a dynamic confrontation w/Jesus Christ on the road to Damascus, he was converted to Christianity and became, not only its greatest spokesman, but the man who received the abundance and the greatness of all revelations regarding the church of the mystery which had been kept secret in God since before the overthrow!
- wrote Ephesians from prison in Rome.

What's the purpose of the epistle?

"It's the apex of all Christian revelation. Doctrinally, Eph. begins where Romans 8 terminates. Corps to understand Ephesians, you must first master the

doctrine of Romans. Ephesians is much more like a treatise, an expansion, than an epistle.

"The first three chapters of Ephesians deal with believer's standing, the last three w/the believer's state. This clearly indicates that you have to have a strong standing of doctrine in order to have a right practice or state as a believer. If your doctrine is screwed up, your state will be screwed up. The key to the whole treatise of Eph. is stated in Eph 1:3. The location is the heavenlies in Christ. God's purpose in Christ Jesus was what God made Christ to be for the believers and what God made the believers to be in Christ. The foundation of all blessing is in the purpose of God in calling us before the overthrow of the world, solely by God's grace and mercy. The will of God is the primary and only source of all blessing. It's the work of Christ that is the media whereby God made all spiritual blessings available to us and it's the holy spirit power in us to live the will of God with Christ in us dynamically, to be more than conquerors and to have more than an abundant life. God willed it because God intensely desired to the end that God could almost taste it. To have sons and daughters who would love him, not because they were coerced or forced to, but in reciprocation or response to the great love wherewith He loved in Christ Jesus, that by the freedom of their will they would accept him as their lord and saviour and walk w/the power of God into the freedom of Christ Jesus to be a credit to God who so loved that He gave. May God in his mercy and grace grant that the Corps may be in that category.

Having an understanding of God's desire, purpose and blessings given in Ephesians, you should more fully appreciate the hope as given in the third and final doctrinal treatise to the church, namely the book of Thessalonians."

I Cor 15:8-11--I believe I can understand why Paul wrote what he was inspired to write in I Cor 15.

Eph 3:7--Dr. said that "standing today where Paul stood, in the original declaration of that revelation of the mystery is an awesome responsibility and privilege and that to me, the least of all saints in this time is this grace given also, is not explainable."

*Eph 1:3--the key to this treatise.

"blessed"--eulogon transliterated "eulogy." No one can give you the great impact of that Word. You have to feel it spiritually in your soul--nobody can teach it." venerate, love, respect

"Lord"--is master, party of the 1st, 2nd, 3rd part of your life, etc. He's the one you serve, take orders from. You don't question, you just obey. "You cannot obey until you are taught and know how to obey."

"blessed us"--put your own name here. He has blessed us. "People, then as a believer, it is no longer a question of prayer of request, it's always a prayer of thanksgiving."

"all"--every.

"in the heavenlies and from it" Dr. thinks the preposition "in" should be "from", but isn't sure. If it's in the heavenlies, what good does it do down here?

Ephesians mainly addressed to those walking in Christ. That's why so many born again Christians have never made it to Ephesians--they are not in fellowship.

*"God's purpose in Christ Jesus is manifested in what God made Jesus Christ to be for every believer. God's purpose in every believer is what God made the believer to be in Christ."

"The intense desire of God is his plan of calling every believer before the foundation of the world by his grace is the source of all blessings. The work of Christ is the way, it is the method, it is the media whereby God made every spiritual blessing available to everyone. The holy spirit is the gift, the power of God in Christ in us, to live the will of God."

Dr. believes that the understanding of the h.s. field was lost before the death of the apostle Paul, but it is living again because God has given us an understanding of his Word.

God is many things in the Word--love, peace, etc. But..."I believe the Word sets God in the greatness of all the greatness of God in the two words 'Holy' and 'Spirit.'"

John 16:13--Eph. is the apex of "all truth."

"To understand the greatest revelation of all times, God's consummate wisdom, which was kept secret from before the foundation of the world, the pinnacle of the all truth of John 16:13, the apex of all right believing of the spiritual revelation from God, there are certain key words that depict and center our focus on God's blessing to the believer in Christ."

"all truth"--has nothing lacking!

"The all truth of the greatness of what God wrought in Christ Jesus to and for every believer in Christ is finished in the Book of Ephesians."

Luke 1:79--all light removes shadow, especially if it's perpendicular. Jesus Christ is not only above us, he's in us! spirit would guide into all truth.

"guide"--not a compulsion, you have the freedom to go your own way.

We have lived so far below par.

"When I look at the Word--and in light of the truth of the greatness of the Word, one of the great big wonderful sins is not to believe Ephesians, to live below par, to allow yourself to be inundated with all the negatives of the world and everything the Adversary can throw at you. We need to take a stand and declare again and say what the Word says in Ephesians. We need to walk in the light of the greatness of that Word and not be discouraged every moment of every day or every second moment or every other day or every week."

Key Words:

grace-12x. Eph 1:2,6,7; 2:5,7,8; 3:2,7,8; 4:7,29; 6:24. translated "highly favoured"-Luke 1:28.

love-10x agape; 10x agapao; 2x to be loved 5:1, 6:21.

peace-8x 1:2, 2:14,15,17 (2x), 4:3, 6:15,23.

spirit-14x

spiritual-3x 1:3; 5:19; 6:12

in the heavenlies-5x (when an adj is used as a noun, the necessary noun may be supplied. That's why the word "places" is supplied. 1:3, 20; 2:6; 3:10; 6:12

heaven-4x

glory-8x 1:6,14,17,18; 3:13,16,21. There's a reason why certain words are used frequently in one section and so infrequently in others. You just have to work it out.

riches-5x 1:7,8,18; 2:7; 3:8,16.

filled to capacity-pleroo (4x) 1:23; 3:19; 4:10; 5:18. Pleroma (4x)
1:10, 23 (2x); 3:19; 4:13.

mystery-6x 1:9; 3:3,4,9; 5:32; 6:19.

will-7x thelema 1:1,5,9,11; 2:3; 5:17; 6:6.

in-122x, most used preposition

Father-11x

give-12x

unity-2x 4:3,13.

4 great words that will keep coming up in the heart and life of those
of use who truly want to be in Christ and walk the walk of greatness.
"In my own heart and life and from the knowledge of the Word, the
first and greatest of all the words I would use is love."

2nd-grace

3-mercy

4th-peace "that personal inner thing that you have, that quiet
serenity, that knowledgable knowledge of the love of God, the grace of
God and the mercy of God."

"No man, no matter how he looks to you in the senses world--and
whenever you see men in the senses world, remember you are seeing them
outside of the privacy of their own living--they may represent how
wonderful they are and how terrific and how peaceful they are, but it
will always be a lie if they do not know the love of God, or God's
grace or his mercy. For no man will ever have true peace, that peace
of God which passeth all understanding unless he has the love of God,
the grace of God and the mercy of God in his life."

In Eph 3 Greek words that indicate "will"--must be rightly divided and
understood:

- 1) thelema-desire (2:3); will (1:1,5,9,11; 5:17; 6:6)
- 2) boule-counsel (1:11)
- 3) prothesis-(is the word protithemi)--purpose (1:9,11; 3:11)

Meanings:

1)--is that intense, red hot, white hot, heart desire. It's God's
intensively, intensively, intense desire--used
figuratively--condescend--that is the figure that marks the "oomph",
the dynamic of the reality of the greatness of how much God wanted
sons and daughters, how much he wanted a household of believers who
loved him, who served him, who said what he said unashamedly and
boldly.

2)--the plan of God, it is God's determination of the ages, the plan
that God had from before the foundation of the world until the return,
etc.

3)--the working out of the plan, his purpose in working it out.

"Here is a phrase very important: God's purpose, prothesis, the working out of the plan, is his setting forth in himself a plan (boule) which is the result of his intense, heart's desire (thelema)."

"By usage of these words, God's heart's desire was Paul's apostleship (1:1), your sonship (1:5), the one body (1:9), man's inheritance and praise of God's glory (1:11). And every believer in Christ is to walk in accordance with God's desire--5:17, 6:6. The desire of every unbeliever is summed up in the will of the flesh (2:3), which is just the opposite of the will of God.

"From God's heart's desire, God formed a plan, boule, around which he has worked everything, ch. 1:11. The purpose of his plan is always in accordance with his pleasure, doing and work--1:9,11; 3:11. And Corps, finally, God's purpose concerning Christ is one of the twofold plans that are set forth in Ephesians. You see God's will, God's plan, God's purpose is twofold in Ephesians--one is his purpose concerning Christ and the other is God's purpose in Christ concerning the church."

Every word in the Word of God is important, but every word is not a key word. A key word--we mean specifically unique to Ephesians, or words that are used more times in Ephesians than the other Church epistles. e.g., Unity--no any other place in the Bible except Ephesians!

- A. Salutation and opening ch. 1:1,2
- B. All spiritual blessings ch 1:3,14
- C. Prayer to God by Paul ch 1:15-23
- D. Seated in the heavenlies ch. 2:1-7
- E. God's works ch. 2:8-10
- F. New man, not Judean or Gentile ch. 2:19-22
- G. The Temple fitly framed together ch. 2:19-22
- H. The Mystery, the One Body ch. 3:1-13
- I. Prayer to the Father ch. 3:14-21
- H. The Unity of the One Body ch. 4:1-6
- G. The Body fitly joined together ch. 4:7-16
- F. Putting on the New Man ch. 4:17-32
- E. Man's works ch. 5:1-6:9
- D. Standing in the heavenlies ch. 6:10-128
- C. Prayer to God for Paul ch. 6:19, 20
- B. Making known the Spiritual Blessings ch. 6:21,22
- A. Blessing and closing ch. 6:23,24

"apostle" in Ar. means a doulos who carries a communication from his master or ruler. "I love that because I understand the word doulos, a marked out slave..." There has never been an apostle who has not been a doulos. God would never give you this ministry unless you were sold out to the hilt.

(The verb stello--means to make ready or prepare yourself to compete in the Olympic games.)

An apostle is one who brings new lgith, but it's new light to the generation to whom he speaks.

- 1) I Cor 15:8--seen the lord
- 2) Gal 1:1--called by God in Christ, Luke 6:13
- 3) Gal 1:1--has special revelation, I Th 2:13
- 4) II Cor 12:12--signs, miracles and wonders. Heb 2:3--descriptive of Paul an apostle.
- 5) II Cor 11:28--care of all the churches--more remarkable than you're ever

thought about. An apostle is not just concerned about the church in Gunnison or Emporia--he's concerned about ALL the churches.

6) Acts 16:4--establishes decrees and settles disputes.

7) II Cor 10:8--build the church up to where they are edified and exercise discipline in the Body. II Cor 13:10, I Cor 5:3-5.

"of Jesus Christ."--could say "Paul, Jesus Christ's apostle"--indicates humility.

"by"--dia--commissioned by--indicates the cause or how it came about that Paul was an apostle.

"will"--thelema--intensive desire of God

"saints"--in Ar. kadisha--sanctified ones.

in Greek, hagios--holy ones, those set apart--from. verb "hazo" means the purified one. The noun is used 9x (Eph: 1:1,15,18; 2:19; 3:8,18; 4:12; 5:3; 6:18). The adj. form (holy) is used 6x (Eph 1:4,13; 2:21; 3:5; 4:30; 5:27).

"which are at Ephesus"--I believe those words have to be omitted. They are omitted in some mss. The epistle was circulated. This was the first place to receive the epistle.

"faithful"--adj. form of pistis--used in relationship to "believingly" or "faithfully", serving God with good works, doing the will of the Lord, being faithful or believing, acting in the light of God's Word in your walk, in your action, in your believing. Trustworthy in walk, action and believing--check for yourself in Eph 6:21; Col 1:2,7; 4:7,9; II Tim 2:2,11,13.

"in Christ Jesus"--we are never in Jesus, we are in Christ Jesus. We are ambassadors for Jesus Christ on an horizontal level because we are in Christ Jesus. To be in C.J. indicates a steadfastness on your part, a commitment, a sold out doulos thing. You are in fellowship with him, you are in alignment and harmony with him. You're just not talkin' man, you're walkin'!

Eph 1:2

--opening of the doctrinal section.

Peace should precede grace because you're dealing with what God by his mercy and grace gave to you and the think which God gave to you first and foremost is peace--no enmity between God and you.

Grace is divine favour, perpendicular. But peace is something you've got, okay.

"Don't you see it? The word grace cannot come first, peace has to come first to open the great doctrinal truth of that section..." It isn't grace you get first. The first thing you got when you got born again is Christ in you, the hope of glory, his peace, because of God's grace...

"Through my years I've seen thousands of people born again and the first great thing I always saw about them was that when they got born again, they had peace for once in their life. They were no longer at loggerheads, they weren't fighting, they weren't struggling; they had an inner serenity, a rest. It's like coming home...and kids, when you're at home, what's the first thing that happens in a wonderful home? There's peace!...It's a quiet rest, a serenity...The first thing you got was peace and ladies and gentlemen, what greater thing can you have than peace? to be at home, to be at rest, not to struggle, not to fight, not to have to be concerned 'I wonder if I'll still be

to walk for him tomorrow?" You have peace. That word is "absolute rest, a state of perfect ease." When you come home to a loving family are you at perfect ease? Definitely!...

"The reason grace is the second word is because grace is divine favour from God to man, unmerited...and that is the absolute end of all of man's works."

"God our Father"--"When will we again believe the greatness of it? Men and women believe in their father. You know if he's a prominent man, they get their buttons blown off. Here you and I are sons of God. God who created the heavens and the earth, set the stars in their courses is our Father. And sometimes we knuckle under, Corps, and don't ever stand up for him...People, why can't we jsut speak the Word and say what the Word says? God is my Father!

"Lord"--master. He's our lord. I don't ask, I do. "Until you make him that kind of lord, you're just screwing up, that's all."

Dr. read some translations of v. 1,2.

In Ar. translations, the Word "peace" comes before "grace."

(literals)

Dr. used the words "continued peace and grace to you..." for literal of v. 2. He used the word "continued" because they were already believers. They already had peace and grace...It has to be continued peace and continued grace if you walk in the light as he is the light. It isn't a one time deal.

Ephesians 1:3-5

Eph 1:3

"blessed"--aorist tense--means a one time deal. Once you were born again he blessed you. It's always there. He blessed us so we could bless Him (by true worship--SIT. Just like he loved us first.

v. 6 God blessed to the praise of his glory. v. 12,14 (to the praise of his glory). To bless is to speak beautifully, wonderfully, well.

"blessed"--used 3x in various forms--like a triple conjunction to an astronomer.

2 FOS: polyptoton-same root repeated. benedico-blessing. anaphora-successive phrases, claused or sentences begin w/the same word. All this intensified the magnitude of the blessing.

"If you don't know that you're blessed, you're hopeless..." All spiritual blessings--emphasizes the magnitude of the blessings! "You see why this verse alone would remake the average Christian's prayer life if he ever believed it!"

"heavenly"--epouranios= ouranos (heaven) + epi used (emphatically, renders the definition as "thoroughly heavenly." This sets it in opposition to anything that's earthly.

"in"--en--could also be translated "by" cause if you got all the blessings in the heavenlies and none down here, you're in the soup. If you translated it "by" it nears the means, "in" means location, therefore "in heavenly places" should be translated "by heavenly things." This fits with the immediate context which deals entirely with HOW God blessed us. It does not deal w/the location of the believer.

same word "heavenly" is in Eph 1:20--also should be "by heavenly things"--set in contrast to the adversary's use of earthly power to disrupt our lives (Eph 2:2,3)

v. 4-6 discuss God's use of heavenly power to deliver us.

Eph 3:10 again "by heavenly things"--the church is the agent which is to make known the variegated wisdom of God.

Eph 6:12 again "by heavenly things"--v. 12 clarifies v. 11--our armour is heavenly (Ar. has "under heavens" which would also fit.)

Ephesians 1--v.1,5,9,11--thelema, intense desire.

v. 3-14--4 uses of this pattern in this section where it sets the blessing first, the standard second, and the purpose third. Of these 4, the three uses of will tie into this pattern except for the first one where it's implied (v. 3,4):

blessing--blessed us w/spiritual blessings
standard--according as he hath chosen us
purpose--that we should be holy and w/o blame

The will of God is carried over from v. 1.

	v. 5	v. 9,10	v. 11,12
BLESSING	having predestinated us	made known to us the mystery of his will	whom we have... inheritance
STANDARD	good pleasure of his will	good pleasure, purposed in himself	purpose of him... own will
PURPOSE	to the praise of glory of his grace	in the administration of the fulness...	to the praise of his glory

(literal)

Eph 1:4

according--sets the standard for God's blessing

--his choosing, implies his will from v. 1. He didn't have to choose us, but he did. "God's ability to choose us is latent within his foreknowledge."

"chosen"--middle voice, means "He chose us for himself."

"before the overthrow"--true only of J.C. and the church of grace. Everything else is 'from'.

"world"--cosmos--used of the order of the world.

"foundation"--katabole--is the overthrow or description of the orderliness of the order of the world.

"that we should be"--(purpose)--indicates that it's future from the time of God's choosing us., i.e. You couldn't believe until you were born and got old enough to hear the word.

"before"--two Greek words translated before

1) katenanti--before in the essence of "down in front of" or directly across from. It denotes locality--used twice in Mark and Luke of a village directly in front of the people, once of directly in front of the treasury, once of directly in front of the temple. In Romans, it's used of Abraham directly in front of God. All emphasis put on locality.

2) katenopion--down w/in the eyesight, directly in the face. Used of presence, it's visibility rather than its location. It denotes eyesight, presence. This word is used 5x--twice of Christ directly in the sight or presence of God; 3x--w/o blame, directly in front of God (Eph 1:4 is one of them).

"Now, Corps, hold your seats...if you're been thinking, this will be electrifying you. All these usages, all five deal with directly in the presence of God. Abraham was in the vicinity of, you are directly in the face of God. That's what Ephesians says!!

"We are holy and w/o blame, directly in the face, in the presence of God. That's why we can come boldly to the throne of grace... People, what did Abraham do for Lot in that city? He finally got it down to ten people didn't he.... He wheeled and dealt w/God. Hey, you're directly in the presence of God. Do you think maybe you can wheel and deal? Oh people, we've lived so below par."

"holy and w/o blame"--a FOS pleonasm--redundant phrases and clauses are used: If you're holy, you're going to w/o blame. This puts the double emphasis on it, so to speak.

"In love"--begin the next verse.

(literal)

(literal of v. 5)--will handle it next week.

"Kids, this revelation that God gave to the church, the Body, how we've all been talked out of it, and how even the best of us, when we started getting talked into it, find it difficult to really align ourselves up with it. But when you're hones, we are what the WOG says we are, we have what the WOG says we have--directly in his presence."

Ephesians 1:5

Darby translates it: Having marked us out beforehand for adoption through JC to Himself according to the good pleasure of His will.

Lamsa--and He marked us w/His love to be His from the beginning, and adopted us to be sons through JC is it pleased His will.

Knox--marking us out beforehand to be His adopted children through JC.

Amplified--For He foreordained us to be adopted as His own children through JC in accordance w/the purpose of His will because it pleased Him and was His kind intent.

New English--And He destined us; such was His will and pleasure to be accepted as His sons through Jesus Christ.

Good News to Modern Man--God has already decided that through JC He would bring us to Himself as His sons. This was His pleasure and purpose.

New International Version--He predestined us to be adopted as sons through JC in accordance w/His pleasure and will.

Revised Version--having foreordained us unto adoption as sons through JC unto Himself according to the good pleasure of His will.

Murdock--And adopted us for sons in Jesus the Messiah as was agreeable to His pleasure.

adoption--a kind of will, the adopted son became owner of the property. The property could pass to a person that was by natural birth outside the family on by his being adopted. The adoption was irrevocable and made in public. Their term son and heir are interchangeable. The will of an adopter was irrevocable when duly executed. A man could never--an adopter could never put away an adopted son. He may put away a real son on good grounds, but the adopted son has a stronger position than a son by birth, according to Greek and Roman law. There is the truth of the teaching in Church Epistles that shows that sons may be adopted but children can only be born. The 2--adopted sons and children by birth are complimentary, but must be understood separately before the full force of the whole truth which they combine to give can be comprehended. The adopted son became as much a member of the family as if he'd been born of the blood of the adopter. He was invested w/all the privileges of that family, and it was by their means of adoption that the succession was continued among the Caesars. In no case among them did the throne pass from father to son. Augustus was the great nephew of Julius Caesar, and was adopted from the Octavian to the Julian gene (?). household. Tiberius was no relation at all to his predecessor. He was merely the son of Augustus' wife, Livia, by Tiberius Claudius Nero. Nero was the great nephew of his predecessor Claudius, who adopted him in the year AD 50.

Adoption was of 2 kinds: 1) adoption proper 2) adrogation.

1) Adoption proper: according to Roman law, the father having absolute control over his family, having the same rights over his children as over his slaves.

By this, the child was deprived of the right to own property, and the father could inflict any punishment he thought fit, even to the extent of death penalty. He could sell his child into slavery or do w/him as he liked. In the case of the adoption of a son, a legal ceremony took place in which a father went through the process of selling his child as a son to the protestate of the adopter. Child not of legal age. This is what the scripture talks about when it says "bought w/a price"

2) Another kind of adoption, adrogation--having child of legal age. Adopted by form called adrogation. Law demanded that adopter should be at least 18 years older than adopted. The effect of adoption was 4 fold:

1) change of family--the adopted person transferred from one genes to another.

2) change of name--adopted person acquired name of his adopter and modified his own name by the termination "ianus"--thus when Casius Octavius of Octavian genes was adopted by Julius Caesar, became Casius Julius Caesar Octavianus.

3) change of home

4) new responsibilities & privileges. While the adopted son may have suffered many losses, these were far more than counterbalanced by his gains, for he received anew capacity to inherit. In the case of the adopter dying intestate (w/o will), the adopted son acquired the right of succession, the right of dominion, lawful authority, the absolute power of authoirty in the family. In Galatians, Paul writes of the child differeing nothing from a slave and goes on to say "thou art no longer a slave, but a son." Paul also alludes to tutelage in Galatians--"kept in ward," "tutored to bring us to Christ," "under guardians & stewards," "children held in bondage." So far as the ceremony was concerned, the difference between transferring a son into slavery and his becoming a member of a family were very slight. In one case the adoptor says "I claim this man as my slave." In the other "I claim this man as my son." The form was almost the same--the spirit differed.

The apostle here in Ephesians uses as an illustration the Roman practice of legally adopting a child, and thus not only bequeathing to him the material possessions of the one adopting, but also give him his civil status. Thus God takes a believing sinner, regenerates him, and by means of this, makes him His child, a born one. Then he takes this child and places him in a legal position as an adult son. We thus become joint heirs w/Christ, having been raised to a civil status as adult sons in which we become heirs of God inheriting jointly w/Christ all that he possesses as an heir of God by virtue of His sonship and work on the cross.

When a slave was appointed heir, although expressly emancipated by the will, which gave him the inheritance, his freedom commenced not upon the making of the will, nor even immediately upon the death of the testor, but from the moment when he, the officially adopted son, took certain legal steps which were described as "entering upon the inheritance."

Eph 1:14--to the praise of his glory--these words are an allusion to a Roman custom also. The emancipated slaves who attended the funeral of their emancipator, were the praise of His glory. Testamentary emancipation was so

fashionable as so in vogue as a form of posthumous vanity & pretention, the desire to be followed to the grave by a crowd of free men wearing the cap of liberty was so strong that shortly before the time when Paul wrote, the legislature had expressly limited the number of slaves that an owner might manumit by will. Sonship by adoption in O.T. was used in the present day sense of our word adoption--no according to Greek & Roman laws of adoption. In N.T., the Greek word huisthesia issued, meaning the place of a son, and is translated "adopting a son." The context determines whether the Greek & Roman laws of adoption apply. For instance--the Greek laws of adoption are in Romans 8:15,23, Eph 1:5, Gal 4:5, but referring to Israel in present day sense of adoption is Rom 9:4. In both cases the translation is "adoption of sons."

good pleasure of his will--Dr. thought these words must be considered a FOS. The entire research dept. concurs w/this. In one way, when 1st look at it, it appears that those words make sense literally, but in another way they don't. Whenever the Word makes sense literally, it's never a FOS. These words are formed from an unusual construction, which is the exact opposite of the normal wording. Because of this, it's a FOS. It's called hypallage--an interchange of construction or an underchange of it. Have 2 nouns, one's the governing and one's in regimin or genitive construction. You switch their position. good pleasure is governing n; of will is genitive. Ordinary construction would be "the will of His good pleasure."

thelema occurs 64x in O.T., 37x is associated w/another noun in a genitive relation. However, the word thelema is itself used in gen. case 13x. In 9 of these, the prepositions dia and ek precede the word. In all but 4 remaining instances, thelema is the governing word in the genitive relation--will of...plus the noun. The 4 instances where thelema is being governed by a noun are: good pleasure of his will (Eph 1:5); mystery of his will (Eph 1:9); counsel of his will (Eph 1:11); knowledge of his will (Col 1:9). This wording is exactly opposite of the normal wording which would be "the will of his good pleasure." Same w/the above 4. They're figures. It marks the emphasis of that which is important in His Word. It emphasizes what His will concerns in each usage. (Knowledge, mystery, etc.)

Now we go to the text proper in Eph 1:5:

having predestinated--Ar: lit. meaning "mark before" in sense of being branded or stamped. The words in open up v. 5. In Ar. are in the 5th verse. In love, branded or stamped us to Himself. That's the Aramaic. The Greek word in proorizo--foreordained from. Pro--meaning before and orizo--to define, to make a border. The participle "predestined" is subordinate to the verb--"he chose" or "he elected" in v. 4. It's not temporal, indicating time. It indicates means, not time. Meaning, he chose us by predestinating us. The question isn't "who's predestinated," but to what are they predestinated.

3 Greek Words:

- 1) proginosko--foreknow 2x, Rom 8:29, 11:2
foreordain 1x, I Peter 1:20
know 1x, Acts 26:5
know before 1x, II Peter 3:17
- 2) prognosis--foreknowledge 2x, Acts 2:23, I Peter 1:2
- 3) progonos--transliterated into progeny
forefathers 1x, II Tim 1:3
parents 1x, I Tim 5:4

You must really work this till you have a full understanding of predestination. The Calvinistic teaching is totally devilish. Has ruined many, many lives. Say God picks one person & sends to heaven, another and sends him to hell because He has freedom to do as He pleases. That is not predestination.

The reason God is able to predestinate, and chose us by predestinating us was because He foreknew that we would believe because of His omniscience (all wise). Foreknowledge is the key to predestination. Dr. loves the association w/the word "progeny." Predestination deals basically w/the family.

adoption--He placed us
children--direct object of the adoption. It's adopted sonship.

As you work this, some interesting things manifest themselves. The WOG says

5 things given to every born again believer:

- 1) We're children of Abraham by adoption.
- 2) JC paid the price for our adoption.
- 3) We are freed slaves, emancipated slaves.
- 4) We, as sons of God, are accepted by God by irrevocable adoption.
- 5) We're born of seed.

Wait till this hits you someday. Then you'll ever wonder why you're down in the mouth about anything. Then you'll see that the only reason we could ever be is that we don't know the Word or at the moment we're not believing what the Word says. In the midst of all the opportunities of which we could be confronted, we still are what the Word of God says we are and still have what the WOG says we have. He put us into 5 major relationships w/us--predestinated us. He did this by JC and He did it to Himself.

According to--sets the standard for our predestination to sonship.
of his will--that which pleased Him. His will, His intense desire.

literal, expanded

Could either be translated "in CJ" or "by JC". Dr. chose JC because "placed us through somebody's work--whose--by JC. God's intense will was JC, the coming of His only begotten son. In CJ is fellowship; by JC is by what he wrought so we could be, finally, in him.

Ephesians 1:6-9

Ephesians 1:6

"to the praise of the glory of his grace"

"to"=eis, expresses the purpose, to the end of

"glory"=doxa, brilliance or brightness. key word. usually associated with grace because it indicates that in which grace resplendently (brightness) displays itself.

The word doxa directs the greatest of all recognition, not only of the predestinated son himself, but the appearance of that which attracts attention, and that's the manifestes power in a believer's life.

It's like looking at the sun--you can't look at it for long, only squint at it. God's grace is brighter and a more brilliant glory.

Slaves who were set free wore what was called the cap of liberty. They were referred to as "the praise of his glory" (i.e., the man who set them free)

The liberty cap worn by Columbia.

"the praise of the glory of his grace" is a FOS, dual genitive--two nouns in regimen (genitive case). The middle noun glory serves as a sort of fulcrum. The figure emphasizes the greatness of God's gracious glory which God accomplished in his choosing us for the purpose of such praise.

"Wherein he hath made us accepted" =Ar. "That which is given abundantly or that which is poured upon us." Only other occurrence, Luke 1:28, Mary, highly favoured of God. =Greek, of his grace which he graced us. Ar. reads that "the glory of his grace will be glorified."

"in the beloved"--by the means of his beloved. Ar. idiom is literally "by the hand of"

(literal)

"only the heart can understand the verse." "How we live below par, how we let the world tell us how unlovely we are..."

Ephesians 1:7

--that one verse has in it our complete redemption, our complete everything in one verse of scripture.

"I've worked this Word and I've worked this verse and I stand in utter amazement of it--still can't believe it, but it's true so I believe it."

--5 FOS--Dr. doesn't know of any other verse of scripture that has that many FOS. God's marking of what's important!

"redemption...blood, forgiveness of sins"--FOS, metalepsis, a double metonymy! One is contained in the other, but only one expresses the fulness of it. A metonymy is a change of nouns where a noun stands in relation to another noun. The second noun (simplified noun) does not literally express the full truth of the situation, rather the noun stands in the relation of a metonymy to a third noun which is implied from the subject or context, but nevertheless is the implied literal statement of fact.

We have "redemption [noun] through his blood [noun], the remission [noun] of sins [noun]."

"blood"--used instead of the resulting act, shedding of blood, which is used instead of the result, death.

"riches of his grace"--FOS antiptosis--literal would read "his rich grace" where grace would be a noun in the subjective case, but in the figure, grace is put in the objective case. Antiptosis always involves changing the adjective (here rich) + that which equals the noun (riches), i.e. changing adjective "rich" to noun "riches."

Also have the figure heterosis, exchange of accident.

Dr. stopped to comment that sometimes we make research too difficult. He encouraged the Corps to enjoy the teaching and let him and some of the others do research. he said that 2/3 of you don't understand this stuff, but not to worry. Just enjoy it and live it like Uncle Harry. "You just get turned on with it."

"It blows my mind that God would put five FOS in such a little verse--which means we ought to breathe, throw one's shoulders back and pay attention, 'cause it means what it says and says what it means.... Man's complete redemption, everything else, wound up in onve verse of scripture and it has bypassed everybody for centuries! There it sits like a jewel, like a diamond, so don't worry about making research too difficult.

"It's possible in research, even that, and this is a tendency that, I trust, our ministry will guard against even in the future with the great ability our men have in research--don't get to squeezing the Word. Just never get around in research to where you 'squeeeeeeeze' the dumb thing so that there's no life left in it. Just let the greatness of the beauty of that Word life in the hearts and lives of people....

"Just enjoy my working the Word with you. You get the Word in your heart, kids, get it in your soul. Have a respect, oh my God, a fantastic heartthrob about the integrity and the accuracy of the Word and the beauty of it and enjoy it."

"riches" occurs with a definite article. Riches is masculine, but "the" is neuter, therefore it's a FOS. It "socks it to 'em." "THE riches."

Fourthly, it's an idiom. An idiom is a peculiar or a common manner of speaking. It's an idiom when an expression in common use has a literal meaning which is different from the actual words used.

"riches" does not denote merely money, but an abundance of that to which it is applied. Other egs.: Rom 2:4; Col 1:27.

5th figure is anthropopatheia (sp?.), condescensio--God is spoken of as having the attributes of man because of the "riches of his grace."

"redemption"--comes from the word meaning "to save"--contains two things frequently missed. It means being saved "from" something (wrath, death, etc.). The second meaning which is included in redemption is to be saved for something. What good is it to be saved from something. What good is it to be saved from something if you aren't saved for something?

This redemption--buying back--lines up with the adoption. Our redemption was through Christ's blood (Rom 3:24) which gave us sonship. Yet the full manifestation of the completion of the adoption is the redemption of the body which is the return! (Rom 8:23)

This redemption is a buying bck, it's a release effected by payment or ransom. J.C. Died for us--That's why "through his blood" is through his death. His blood shed is the cost for our redemption. The shed blood is the cause, but the cost is he died for us.

"foregiveness"--depends on context if it's forgiveness or remission. Here it deals with redemption, so must be remission.

"of sins"--whenever the Word remission is used, it should always be 'sin'! W/forgiveness it'll be 'sins.' The root is 'sin.' Forgiveness deals w/the fruit of 'sin'--'sins.'

2 Greek words:

1) paraptoma--falling aside, dead.

2) hamartia--missing the mark.

Both "missing the mark" and "dead" are covered by J.C.'s blood. Both are used of sin and sins. They do not differ in force, but in usage. Paraptoma treats it as a full falling aside as into the ditch. 'Breaking you stupid neck--dead.' Hamartia--treats sin as a failure, just missing the mark. In Eph 2:1, we'll see that both terms are used to describe the one whole idea of sin.

"riches" again indicates that works have nothing to do with our remission of sins.

Ephesians 1:8

Ar. reads "That which is made to superabound in us." Greek literal "That which he caused to abound abundantly."

Dr. believes that v. 7,8,9 have to be read as a unit.

"prudence"--have good sense--an attribute that's the result of wisdom--concerned w/practical application.

(literal)=expanded.

Ephesians 1:9

mystery--revealed to those who were highly trusted. This mystery is not perplexing to the end that we do not know it, [like the perversions such as trinity, eucharist in R.C. church.] it's only perplexing to the end that no one can fully explain it--from being dead to eternal life.

"which he hath purposed"--Ar. "he will perform"--it is to work out a plan. It's in middle voice, indicating that God works it and that it's not all over. He will continue to work it out until it's performed.

"in himself"--in him, refers to God, not Christ.

(literal)

--we know it (ginosko) experientially because we SIT, etc.

Ephesians 1:10-23

Dr. encouraged highly to listen to last year's Ephesians.

Eph 1:10

"dispensation"--oikonomia; oikos-house, nomia-a rule or the order conducted w/in that house.

Here it refers to the way in which God will administer a period called "the fulness of times administration."

"fulness"--pleroo-filled to capacity

"times"--puts it in the framework of a limited period of time. (In opposition to kronos-general time). It's an administration that will fit into one period of time.

The greatness of this verse is just significantly important.

(literal)

This administration is tremendous, but in the next administration everything shall be made new!

Eph 1:11

"inheritance"--two ways this has been looked at by Bible students.

- 1) we were given and inheritance (AV)
- 2) made an inheritance (RSV)

Dr. believes that this does not refer to us obtaining an inheritance primarily, but that we were taken by God, called by God for his inheritance. We were made God's inheritance--because in him were chosen.

"inheritance"=ekleroothemien--a form of the word kleroo which means to assign by lot. It basically means to fence off or to encircle. We were circled around by God, made his inheritance.

"will"=thelema

(literal)

Eph 1:12

"that"-purpose for our inheritance

"to the praise of his glory"--literally means to honor God for what he did for us so gloriously.

"trusted"--hoped, to expect w/genuine probability--only Israel had hope.

(literal)

Eph 1:13

"salvation"--complete wholeness--doesn't mention spiritual wholeness because it's already in Romans. This is not just spiritual wholeness, but it's a wholeness that is completely, completely whole. Spiritual new body, mind, everything.

The word "salvation" used 5 ways in N.T.

- 1) used regarding material or temporal wholeness
- 2) spiritual wholeness

- 3) future wholeness at the Return of Christ
- 4) renewed mind wholeness
- 5) wholeness as a sum of all of God's blessings

Word is used 50x--points towards deliverance and rest. Year of Jubilee was 50. The word soter meaning saviour is used 24x in N.T. The # 12 is always related to government and worship. The 12 tribes, the 12 apostles.

"In whom ye also trusted"--Ar.--that also you are in him
 "ye"--2nd person now used because he is specifically referring to Gentiles.
 Hearing the Word is prerequisite to believing.

"sealed"--used 4 ways in the Word. From history, sealed is usually done by a signet ring. It's like

- 1) a vault is sealed.
- 2) a letter is sealed.
- 3) a will or a covenant is sealed.
- 4) mark of ownership.

All four of these involved in this verse.

(literal)

Eph 1:14

parenthesis "which" to "possession".

"purchased possession"--is the literal off of a property, literally means to encircle (like God put a hedge around Job). This word carries the idea of an acquired possession which is fenced around. This is the word "peculiar" in Titus 2:14. We are a peculiar, marked off people. We are set apart, marked off with a line as God's property. He has put a hedge about us. That's why the Adversary has absolutely no legal rights to intrude on any believer's life. We are a marked off, special treasure to God.

"earnest"-- a token, a pledge.

"redemption"-- 3 fold usage.

- 1) redemption from the world
- 2) our physical redemption for deliverance today
- 3) the redemption of our lives in the future.

All of this is unto the praise of his glory.

(literal)

Eph 1:15

"wherefore"--shows cause and effect. Literally shows the result of what's stated before in verse 13 and 14.

"after I heard"--Ar. from the very time or the very beginning I first heard.

"faith"--believing (according to you)

"in"--which is in

add "Christ"

(literal)

Eph 1:16

"cease not"--FOS=subject expressed in a negative way in order to increase its importance and arrest your attention. Cease not implies a tremendous diligence in continuing action.

"prayers"--4 major aspects always wrapped up in prayer.

- 1) supplication
- 2) intercessions
- 3) "prayer"--a commitment to God giving pre-eminence to God by your personal life commitment to Him
- 4) giving of thanks

(literal)

Eph 1:17

"Father of glory"--FOS hypallage, interchange of case--usual expression would be "glory of the Father"--emphasis on the word Father. the Father is to be glorified, he is to be praised. Here we are dealing with spiritual wisdom and spiritual revelation and these are received by the operation of the manifestations.

"knowledge"--full, precise, complete knowledge--dealing with God's knowledge, not knowledge pertaining to God.

(literal)

"I wonder how long it'll take us to believe that" (referring to expanded)

Eph 1:18

v. 17 says taht God would absolutely give us spiritual wisdom and revelation out of his full knowledgel--fits w/the advanced class. You don't know everything God knows, but God out of the fulness of His knowledge gives you that which you need. Why does God do that? That's verse 18!

"eyes"--here plural--all other places singular in gospels--why? Nobody else pays attention to details like this! Jesus Christ talked about "eye" being single. Why plural here? First of all the eyes do not produce light. They simply pass light from the outside in. The brain is also utilized. W/o the brain ("We're going to end up w/the renewed mind as sure as shootin'."), what good is the light to the eye? They eye is a gateway. It indicates undivided loyalty. If you saw one thing out of one eye and another out of the other, your brain would go nuts. You have to see the same thing. That's why in the singular, gospel period it said if the eye is single then the body is full of light. God is light. Remember that we are filled with all the fulness of God, light. You just cannot receive conflicting information via the five senses and via the spirit at the same time. The eye expresses the concept of concentration--single eye concentrating on one thing. an active mind focused on the light of God's Word is required for the believer's eyes to be enlightened. W/o the word you can stay in darkness. In other words, for the yes to be enlightened, it takes renewed mind effort upon the already written Word and God's revelation to faithful believers. The reason it's in the plural in the Ephesians record is because, spiritually, you were designed with the new birth, with Christ in you, the hope of glory, to spiritually see twice as much as the single eye could see in the gospels. You're not just a conqueror, you're more than a conqueror. And with the eyes you can see all dimensions of God's Word, sir. Its length, its breadth, its depth, its height which you cannot do with one. Having both of your eyes enlightened with the spirit within a singular focus on God and His Word--that's this verse.

"understanding"--seat of your personal life or the center of your mind.

"enlightened"--also includes to be "enlivened." If you're enlightened, you'll

be enlivened.

"that ye may know"--you and I cannot know all the fulness of inheritance by experience until the return, but we can know that which has already been revealed now. Then come the "what's." The "what's" are a FOS anaphora--successive phrases or clauses that start w/the same word. Three here.

(literal)

Eph 1:19

(literal)

Superabundant greatness--more than abundant life--that's the same deal here.

"We have never majored, the inherent spiritual potential power in the believer, 'cause we keep getting talked out of it by the world, by society and by our own continued unbelief. And that spritual inherent potential power is according to the energizing of God's strength, of his powerful ability in every born again believer."

In v. 19, the word huper is used. The usage of that word marks the struggle in the usage of language to communicate the immensity of God's Word--exceeding greatness.

"greatness of his power"--FOS that shifts it from 'power' to the governing noun 'greatness.' The emphasis is on the greatness. Every person has power, including a little baby, but an adult has more. That's why this word shifts it to the greatness of it. The GREATNESS of God's power, the super-abundant greatness of that power which is in you with Christ in you the hope of glory.

Eph 1:20

"raised"--significant. Dr. said that it was a great day in his life when he found out the difference between the Word "resurrection" and "raised" or rise. "resurrection"--never used of the Church of the Body.

"raised"=anthistemi--used of raising people who have been given the ability to get up. The alarm clock gives you that occasionally. And of people rising up of their own will or volition because now they have the ability.

The form here means "having raise"--God did the raising. If God hadn't done it Christ would not have risen.

"dead"--literally means "house of the dead."

"set him"--'caused him to be seated'. root=kathizo, get the word cathedral. FOS condescensio, own right hand, puts oomph to it.

(literal)

Eph 1:21

What's in a name?--lots. A great orientalism regarding names. I could plead for deliverance or blessing if I would plead it in the name of of someone greater authority than myself. Then if that individual stands for me, I have the privilege and blessing of seeing his name covering for me. So what's in a name? Depends upon th quality of that name--and the name of Jesus Christ is unequalled, sir.

Principalities, power, dominion, might--deal w/two basic words: ruleiship and lordship. FOS polysyndeton, synonymia (synonyms)

"world"=age.

(literal)

Eph 1:22

Ar. "He subjected all things to Jesus Christ."--accurate. God put all in subjection under Christ's dominion. Under his rulership and under his lordship as they were in Adam in the beginning. Adam had both rulership and lordship with all power and might over everything. All things are in subjection under his feet--so it's Christ in you, the hope of glory. All that original rulership w/power, lordship w/might--all in subjection under your feet in his name which is above all names.

(literal)

Eph 1:23

Theologians have argued for years whether it's active or passive. Dr. said that he has no problem because until the return of Christ the body is not completely filled so it cannot be passive; it has to be active--it's still being filled!

Ar. puts the verb (fill) in the extra-extensive form which means he is absolutely guaranteed filling, filling, filling. He's just doing it all the time. God does the filling. He fills the body in two ways:

1) w/every spiritual blessing at the time of the new birth--just like your first birth--you were filled physically w/every genetic physical ability that you'll ever have. So in the new birth, he fills you w/every spiritual blessing. How much you use is your decision. But you could not make a decision if you did not know. And Christians haven't known for centuries.

2) God fills the entire body of Christ w/his members. The body will only be completely full w/the return of Christ.

(literal)

Ephesians 2:1-3

Ephesians 2:1,5

2:1 "dead in trespasses and sin"

2:5 "when we were dead in sins"

Ar. "transgression"=scloth' = paraptoma Greek
"sin" =kth' = hamartia

Eph 1:7

"sins"=kth' = paraptoma = 2:1 "sin"

Aramaic more accurate than the Greek here. It should be Aramaic which is "sin" rather than Greek-"transgression."

Rom 4:25

"offenses"=paraptoma (Greek) = kth' (Ar.)
this shouldn't be right

II Cor 5:19

"trespass"= kth' (Ar.) = paraptoma
should be this, sins again wrong

Col 2:13

There are many places in the N.. that the Ar. and Greek agree, but these are some of the difficult ones where Ar. more accurate and must be right.

sins = kth' (right) = paraptoma (wrong)
trespass = kth' (sins)

Eph 2:1

"who were dead in trespasses and sins." Walter reads Greek phrase.

ontas=being

Therefore the phrase should be "being dead..."

ontas-this Greek word translated "being" most of the time does not by itself determine whether this state of being is in the pst or in the present. Can only tell from context. Most translations have said "were dead."

Walter reads various translations. Quite a variate in word "being" and "in" as "in." A couple have it "to."

Dative case here and can be translated "dead in sins" or "dead to sins."

Either translation is acceptable. To find out how it should be translated, you must consider similar translations in Romans and I Peter.

Rom 6:2-here dative case alos and same usage.

6:10-unto=to==same dative case

:11-same case

I Peter 2:24-same case

Dr. believes that you're doctrinally wrong to translate Eph 2:1 as dead in sins. These references that we have looked make it clear that when we are born again, we are dead TO the root of sin. Sin is always root. Sins is the fruit of the root.

[Dr. comments on the stupidity of people to use this as an excuse to sin because they are saved anyway.

Rom 6:2

I Jn 1:7--why? --because being dead to the root of "sin" and fruit, "sins" is not man's works, but of God's grace. We do not do good works to get saved or stay saved. We do good works because we ARE saved. God so loved us that we love him by doing good works. The Corps must understand in all depth what we're teaching here tonight. If you don't, you'll be confused a lifetime.

No man goes to hell because of sin. Men make the decision to continue down that road because they do not accept the saviour from sin.

Dr. goes over PFAL principles of confession of sin and saviour from sin.

Rom 8:1--no condemnation. If you sin like crazy there is still no condemnation because that condemnation of Rom 8:1 is the eternal life gift. If you stay out of fellowship, they thing is you lose the rewards. You still have eternal life, but you lose the rewards that you could have accumulated here on earth in your lifetime for which God would repay you, respect you, give you in great abundance throughout all eternity.

Most people who believe what I have just taught you again now, still don't fully believe in the greatness of rewards. We are still too much concerned about the 40, 50, 60 years upon earth--much more so than being concerned about eternity. You see, eternity doesn't register w/us 'cause none of us has been there. Just words. The only eternity you understand is today. ... We stay in fellowship w/God for the rewards throughout all eternity and it ought to get you so that you talk the walk and walk the talk.

Too many Corps people enjoy being out of fellowship because they do not believe in the rewards throughout all eternity.

Where there is no law, there can be no transgression or trespassing...Until the law was given to Moses there could be no trespassing for there was no law. That's why the words trespasses and sins become so important as we get deeper into this.

Since Israel was called in Jacob, everyone until then (Adam, Eve...Abraham, Isaac) were Gentiles.

Judah (Dr. mentions 12 tribes)--Matt. 2:6--the significance of Judah was that it had the city of Bethlehem in which our saviour was born.,

Micah 5:2--O.T.

prophecy of it.

Israel was called in Jacob, but the church of the Body was called before the foundations of the world, much earlier than even Adam or Eve. That's why it was such a great mystery!

The law was given to Israel. Moses received it. Moses had a brother named Aaron and out of Aaron came the priestly line. The high priest and those that served in a priestly capacity. All the people who served in the temple were Levites. They came out of the tribe of Levi--Keep it straight. The Levites were not Aaronites or the priestly line. They were servants to the priests. Also a priest had to marry a woman out of the Aaron bloodline. That's why it

says Elizabeth was of the priestly line. If J.C. had been of the order of Aaron, he could not have been of the order of Melchizedek who had neither father or mother. Then he would have been in the high priest's position from an Aaron point of view, but the scripture says he did not come that way. He came out of a whole new set up--like the order of Melchizedek. It's real simple, but real beautiful--and that's why he was not only the saviour for Israel, but the saviour for all Gentiles. The law was never given to the Gentiles, to law was given to Israel.

We talked about trespassing. Over here at the end of Wierwille Road and Hwy 29 is a stop sign. Stop sign is a law. If the state patrol sit out there and you run it tomorrow morning, they'll catch you for you're broken a law. If you don't have a law, you can't break it, but you can kill yourself trying. You know why? You don't have to have a stop sign over there. But if there's a big old semi coming down Hwy 29 and they remove the law, the STOP sign and you're coming along in your car and you go right up on Route 29 from Wierwille Road and the semi hits you we'll call Digger O'Dell. Even if the law is removed you mess up like that, you still kill yourself.

I'll show it to you in another sense. The 10 Commandments. Thou shalt not steal--that's a law. Israel had it. Gentiles didn't have one, but let's say you and I are Gentiles. I haven't any law, so I steal from you. When I steal from you, you know there's something wrong. That's why the Gentiles w/o the law did the law or "were a law unto themselves." Romans says that Rom 2:14. The Gentiles which have not the law they do by nature the things--thou shalt not steal--contained in the law. I steal from you, you know it's stealing, you steal from me, I know it's stealing so we Gentiles do not steal.

Rom 2:12--You go up on Hwy 29 and get killed, you're just as dead if there'd been a law there! ...

You've got to keep the Gentiles and Israel straight. Now I'll take you a step further. That they were called the children of Judah or the children of Judea. As the years went by, Israel was divided into the southern and northern tribes. In the northern tribes there were 10. In the southern tribes only 2--Judah, Benjamin (Jerusalem in this area). The children of Judah were never called Jews at any time--not until the 16th century or something A.D.

Those that call themselves Jews today and have a form of religion called Judaism, in the days of the Lord J.C. and subsequently, they practiced at that time what is called the religion of the Pharisees. This religion became called the religion of the Judeans. It became Judaism and was referred to as being believed in by the Jews.

The religion of the Pharisees was the believing in and obedience to the Talmud. The Talmud is made up of two divisions. First part is called the Mishra--it gives rules and regulations and traditions that the Pharisees set down. The second part is called Gamara--it's a commentary or interpretation of the 1st part. This is what the Pharisees were practicing at the time of J.C. here on Earth. It was basically not written down like you have it today in the Talmud until about 200 A.D. It was orally known and committed -- memorized until 200 A.D.

This religion of the Pharisees, later on called Judaism (still called that today)--J.C. had some tremendous things to say about those men.

John 8:44 (Josephus first to call it Judaism). That's what he said of the religion of Phariseeism.

Matt 15:6--thy went by tradition and made the commandment of God of none effect.

The religion of Phariseeism made the commandments of God of none effect. The Talmud is the book of Judaism today. The first part rules and regs and the second part the interpretation and it's all tradition.

In the Roman Catholic tradition, at the top of the authority is the Pope because he is the vicar of Christ upon earth, he is J.C. upon earth now according to R.C. tradition. The second great principle is the history of the church called tradition. When the Pope speaks everything stops. When he doesn't, the second great authority is tradition--what have we believed through the years--tradition. Thirdly, it's scripture--that's the order.

For those of us in The Way Ministry and in the Corps, we have no Pope and we have no tradition. We have only one thing, and that's the Word. The word is our only rule of faith and practice for our action, our believing and our walk.

The book, "Was Jesus a Jew?" p. 8

"That Jesus was a Jew in the sense that during his lifetime Jesus professed and practiced the form of religious worship known and practiced under the modern name of Judaism is false and blasphemous. Jesus abhorred and denounced the form of religious worship practiced today under its new name Judaism. That religious belief we know as Phariseeism in Jesus' day.

"The eminent Rabbi, Louis Finkelstein, the head of the Jewish Theological seminary of America, often referred to as the Vatican of Judaism, in his foreward to his 1st edition of The Pharisees: The Sociological Background of Their Faith on p. 21 states:

'Judaism, Phariseeism, became Talmudism. Talmudism became Medieval Rabbinism, Medieval Rabbinism became Modern Rabbinism, but throughout these changes in name, the spirit of the ancient Pharisees survives unaltered.'

"Rabbi Louis Finkelstein in his classic quoted from above traces the origin of the form of religious worship practiced today under the present name of Judaism to its origin of Phariseeism in Judea in the time of Jesus. Rabbi Finkelstein confirms what Rabbi Adolf Moses stated in Yawehism and other discourses. In collaboration w/Rabbi H.G. Anilow...Rabbi Moses states on p. 1:

'Among the innumerable misfortunes which have befallen in its consequences in the name of Judaism, worse still the Jews who have gradually come to call their religion Judaism, yet neither Biblical or post-Biblical, neither Talmudic or much later times is the term Judaism ever heard. It was Flavius Josephus writing for the institutions of Greeks and Romans who coined the term Judaism in order to pit it against Hellenism. By Hellenism was understood the civilization comprising language, poetry, religion, art, science, manners and customs, institutions which had spread from Greece, its original home over vast regions of Europe, Asia and Africa. The

Christians eagerly seized upon the name. The Jews who themselves intensely detested the traitor Josephus refrained from reading his works--hence the term Judaism coined by Josephus remained absolutely unknown to them. It was only in comparatively recent times, after the Jews became familiar with modern Christian literature that they began to name their religion Judaism.'

"The form of religious worship known as Phariseeism in Judea in the time of Jesus was a religious practice based exclusively upon the Talmud. The Talmud in the time of Jesus was the Magna Carta, the Declaration of Independence, the Constitution and the Bill of Rights all rolled into one for those who practiced Phariseeism."

Eph 2:1

The Ar. has the words for trespasses and sins inverted and it's right. Should read "dead to sins and trespasses."

Sins and trespasses"--FOS synonymia-usage of words that are different, but the sense is very similar.

Rom 8:1--no condemnation is not only dead to the root, 'sin', but dead to the fruits, 'sins'--dead to all condemnation. For if you were loaded to the holt with sins tonight and you died, you still go to heaven for there is no condemnation--eternal life. All you gonna lose, and that's plenty, is rewards.

That's why the word 'sins' comes first in Eph 2:1.

The word 'trespasses' is the second word and you cannot trespass if there is no law.

Gal 5:1--if they take the stop sign down at Wierwille road and Hwy 29, you still could put yourself under the law by stopping every time you get there.

Walter Cummins: "The sins is overall, covers everybody and everything, but the trespasses would mean that you wouldn't ever go back under the law that Israel had. You start with the general overall covering everybody, but then pick up on the more specific term trespasses--the law. So there's no condemnation, as well as there is no law that we need to go back under."

Dr. asked to write the following down:

Wphesians 1:19--And what is the superabundant greatness of God's potential power to you, the believers;

(Eph 2:1--Even you who are dead to sins and trespasses);

(Eph 2:5--Whom God quickened together w/Christ);

(Eph 2:10--For we are his workmanship.)

In Eph 1:19, the word 'usward,' the us is the word 'you'. It fits with all the 2nd persons in the context (ch 1:13-18)

Eph 2:1 (literal)

Ephesians 2:2

FOS idiom--every language has many expressions which are not literally possible o you to subject to analysis. Yet they are characteristically inherent within that language. These are called idioms. The word idiom comes from the Greek word idoma--means that it has a peculiar property all of its own. In turn idoma

comes from idios--one's own!

An idiom has a literal meaning which is never grammatically or logically derived from the literal words that make up the expression. The term idiom may be applied

- 1) to language peculiar to the common to what is classical.
- 2) to language peculiar to one nation or tribe as opposed to other languages and dialects.
- 3) to language peculiar to a particular author or speaker (eg., baloney, hand in a glove)--The apostle Paul had some, Moses had some.

Any literal translation made of God's Word that does not recognize the FOS known as idioms or other FOS, it's going to be fantastically erroneous.

An accurate translation gives the thought and meaning of a phrase, not the exact meaning of each Word in this FOS called idiom.

In Eph 2:2, 'walk' is an idiom
'children of' is an idiom.

Used to show some relation between the person to whom it is applied and certain qualities existing in that person or certain circumstances connect w/him. These qualities or circumstances being the result of that relation. Thus people brought together on the occasion of a marriage feast are called the children of the bride chamber in the Word. When a person of influence, good or bad, gets control of influences men, they're said to be the 'children of passion' or the 'children of influence.' Other eg: II Samuel 7:10, Job 41:34, Matt 13:28, Luke 16:8, Eph 2:2,3.

'walked'-to conduct oneself, to order one's behavior. Before they were born again or saved, their lives were regulated or ordered w/in the sphere of sins and trespasses. Their acts never got out of that circle of trespasses. They didn't literally 'walk'--that's why it's a FOS.

'according to'-sets two standards of our former walk:

1) the "course of this world"--meaning the ages of this world-FOS
hypallage-interchange of two nouns related to each other. course=age. This is the only occurrence where this word order is interchanged in the scriptures.

2) the "prince of the power of the air"--a unique dual genitive. It puts the emphasis not on the prince or the chief or the head, and it's not on the location-air. The emphasis is on the power he has. 'of the air'--shows Satan's Adversary kingdom of devil spirits as inhabiting the atmosphere not only above us, but everywhere around us to prey and to dominate mankind. In eastern culture, 'air' had an interesting connotation representing that of gloom and darkness.

'worketh'-energized

'children of disobedience'-sons of disobedience (refers to born of the Adversary)--not the same as 'children of wrath'-v. 3.--'children of wrath' are natural men of body and soul.

(literal)

Walter comments on how Dr. translated this. The word "air" as "gloom and darkness," for example. If this was a literal it would be just 'air', but that would not communicate that the thoughts and meanings of the original as a literal according to useage. In other owrds, you're not after a word by word translation, but something that communicates the heart of the original.

Dr. said that you could do these literals in various ways and still be accurate.

Walter reads other translations.

If you are born of the seed of the Adversary, you still have fereedom toooperate, but he can put a spirit in you at any time to use you because you are his child.

The true God never possesses, never controls. The true God gives you as a gift, eternal life--the Christ in you the hope of glory. And whenever he wants you to have information, he can never possess you or control becuase he never takes over the will of a man. He is not just born w/in the mind of a man, lives in the mind of a man. He is Christ in you, the hope of glory. He is the inner man, eyes behind your eyes, ears behind your ears, toes behind your toes.

So when God wants his children, whom he cannot possess becaue he has given us freedom of will, the ony way then that God can reach us is first through his Word: "Hear ye the Word", secondly, revelation: Word of knowledge, Word of Wisdom, Disc. of spirits--which we by the freedom of our will have to reach up into Daddy's cookie jar to get it. That's a great difference!

That's why, sir, men who are born again of the seed of the Adversary are sometimes the finest guys and gals you've ever seen--as sweet as honey, never cross, do wonderful things, smart as all get out, but they're still born of the wrong seed...

They have confused the Adversary as their God and so they walk around and look jsut like other human beings. But whenever the Adversary wants to--because he always works by control, or by other devil spirits who are mediums, familiar spirits, other words that are in the Word--so he can take you at anytime, if you're born again of the wrong see--he can take that individual any time and put anything into him, use him any which way he likes. That's why many, many times, some of the greatest things you see happen by men are done by those who are born of the wrong see; because Satan will not possess them to the end that they cannot make a favourable impression, look beautiful, make everything rosy and gorgeous looking to the other people who observe. That's why he does his bset all the time for his children to make them profitable, give 'em lots of wonderful things in this world, but turns right around and tries to keep the Christian, which he's done such an admirable job of, awary from the integrity and accuracy of God's Word that the Christian always looks like a second rate human being.

Sickness, defeat, misery, fear, poverty--yet our God says III John 2. Ladies and gentlemen, this record in Ephesians is mind-blowing, mind-staggering, but it's the truth of God's Word and it's so simple.

I want to handle verse 3 before midnight.

Dr. had given everyone a copy on thier study of "The works of the flesh." (a total of 17 of them from Galatians 5)

Eph 2:3

"Among whom"--confront w/'in which' of v. 2.

"conversation"--could also be translated 'citizenship' because until we were born again we really were citizens of the Adversary's kingdom. "behaviour" is a better translation. Ar. "were behaving like they do." Were occupied w/them. They were made to behave this way--circumstance conditioned and not word conditioned. --Conversation also related to conduct--not just exchange of speech. We were corrupted.

"lusts"--combination of two words: epithumos--intensified passion, a craving. It can be used in both a negative or a positive sense. You could have a passion for the Word of God or you could have a passion which the WOG forbids. It's used in a good sense in the words "earnestly desiring", passionately desiring.

"mind"=nous--mental organ of perception--the total context of the mind can only be fed by the five senses. That's why it's called the word flesh.

"by nature"--by natural birth we were children, body and soul, of wrath. i.e., we were destined for wrath. No eternal life until we got born again.

(literal)

Walter reads other translations. Some that Dr. considered good for this verse:
RV--pretty good
Goodspeed--good
New English--pretty good

(expanded)

We've set before you the great pivotal truths of the WOG again...These things have been here in the Word and the truth of this has been ours for two thousand years almost. But we were never taught that we were dead to sin--the root as well as sins, the fruit--as far as eternal life is concerned, it's all covered, but walking today when we do not walk in the light as he is the light we break fellowship. That's why every individual, like I taught you I think in the first foundation class, every night--you clear the slate. Then you'll always be in fellowship.

There's no reason for any son of God staying out of fellowship on anything loner than the time he goes to sleep at night. It's that big.

And people, I even taught you this--that there are many sins that I do not commit, you do not commit, yet we're in as far as God is concerned. It's still sin. I pay taxes--they use those taxes in a certain wrong way to hurt people--then my taxes helped to hurt those people--that is sin. So I clear the slate at night, every night. That's why it's a walk of power, that's why the new birth, what we are, the Body of the Church, that's why we're a habitation...We are his habitation. Man, they've never seen God's people, they've never seen men and women who have a knowledge of the Word and walk it!

They've seen so called Christians born again, epitomizing failure, living in condemnation all their life, making statements like "well, I think I'm a Christian, but I'm not sure if I'm going to make it." Now ladies and gentlemen, that's living far below the par of the revelation given in Ephesians. And again it's so simple to me. If this isn't the Word of God, then pray--tell where can

we find God's Word? This people is the will of God for this is the Word of God. So that's Corps! If you don't make it live, it'll never live until the return. It's going totake you-the Corps-to do it as far as I understand the ministry today.

I've taught you what I know it says, Walter knows it says this, everybody in the Research Dept. knows it, tonight you know it. So let's see you put it in practice and made it live!

Ephesians 2:4-10

Ephesians 2:4

"But"--sets in contrast to preceding parenthesis of v. 2,3 and resumes a thought presented in v. 1.

"rich"--condescensio

"mercy"--only occ. in Eph (grace occurs 12x); Ar. it's plural.

"love w/which he loved us"--FOS polyptoton--repetitive use of words in different inflections or parts of speech and emphasizes "love" and "loved" here.²
(literal)

Ephesians 2:5

(Walter handles background studies on v. 5 & 6, and FOS in them):

In v. 5 & 6 three phrases

- 1) made alive together
- 2) raised together
- 3) seated together

In the Greek, all three verbs start w/sun prefixed to the word. That's why it's translated together in each case.

FOS--homeopropheron--successive words begin w/the same letter or syllable. In this case an entire syllable.

In Ar. you don't have that figure. Instead you have another figure called epistrophe--successive sentences or clauses or phrases end w/the same word, phrase or clause. " 'm "--those 2 letters in Ar. follow each of the three verbs.

The emphasis in both cases is on what God did for the believers WITH CHRIST.

Also in v. 5, Greek uses a form for emphasis that doesn't belong here, but belongs in v. 8. In Ar, no emphasis in v. 5, but there is emphasis in v. 6.

This construction in Greek is called "a periphrastic perfect participle"--"este seosmenoi"--means "you are saved" in Greek. The normal way to say this in Greek would be the word "sozete." That's one word that means "You are saved." However, what they've done is take the perfect participle sesomenoi meaning "saved" and then put an extra word este which means "you are." So it's a more complex way of saying it. It's almost like "You are one who has been saved."--puts much more emphasis on that form.

But in Ar. it's a very simple phrase like sozete. However, in Ar. v. 8 has more emphasis than phrase in v. 5. Therefore, in Greek, this FOS should have been employed in v.8 so that "by grace you are one who has been saved" would have the proper emphasis.

In Ar. v. 5 is just a parenthetical construction, not emphasized. So you don't want emphasis in v. 5.

Dr. again:

7 things that Christ accomplished for the body of the church:

- 1) we are crucified w/Christ.
- 2) we died w/Christ
- 3) we are buried w/Christ.
- 4) we are quickened w/Christ.
- 5) we are raised w/Christ.
- 6) we are seated w/Christ.
- 7) we are manifested in glory w/Christ.

(literal)

"quickened"--Dr. translated "made us alive together." The only translation that gets close to that is the Phillips translation.

Ephesians 2:6

"hath raised us up together"--has to be "and were awakened together," not resurrected.

"made us sit together"--Ar. "he seated us with him"--He seated us. In oriental culture where the guest of honor or the host will have the people seated--there's something like this in the gospels where somebody took a seat he wasn't supposed to take--it's in light of that I worked this section--He seated us... God this in Christ Jesus--he seated us--who's going to complain about it?! This is all part of our identification with Christ. Corps.
"in heavenly places"--"by heavenly things" (lit)

(literal)

Ephesians 2:7

"kindness"--chrestotes 10x in NT. 10x in NT--2x goodness, 4x kindness, 1x good, 1x gentleness. Rom 2:4; 3:12; 11:22; II Cor 6:6; Gal 5:22; Eph 1:7; Col 3:12.

Biblical scholars have defined this word in various ways. Bullinger--"sweetness of disposition" which fits. The greatest definition of it that I believe fits the whole situation is "active beneficence inspite of ingratitude." Dr. said that Craig Martindale demonstrated this tonight as he shared about some meeting where he "absorbed their venom."

II Cor 6:6 is a great one that we as Corps really need to drive in our mind that workers together with God we approve or commend ourselves as diakonios--as ministers or servants by our chrestotes--beneficence inspite of ingratitude.

That expression of active beneficence by our inspite of ingratitude by people--it is that wins by encouraging to do likewise. Here in Eph 2:7, gentleness or sweetness of disposition would be the best translation you could give it--meaning you're not hard or calloused so that you are not touched by the hurt in any body else's life. You're not severe. That's by this verse shows God in his active beneficence to man inspite of man's ingratitude to him.

The riches of his grace" is used when the redemption of man is in view. The words "riches of his grace" is used when the redemption of man is in view.

The words "riches of his glory" are used when man's inheritance.

(literal)

"shew"--in Greek and Ar. literally mean "exhibit":--when you have an exhibit, artists bring in the best they've got.

Man someday this thing is really gonna hit you, really hit yo and when it does you'll throw your shoulders back and you'll walk spiritually big and tall for Him and you don't cop out because in the ages to come, throughout all the ages to come God is going to exhibit you. He's going to make an exhibit and I'll bet you when he does and exhibit, it'll be better than any artist here on earth ever did one. He's going to exhibit the exceeding riches of his grace.

(expanded) "In order that"--we just finished v. 6 where things God did things in and by Jesus Christ--then v. 7 "In order that..."

Ephesians 1:8

Dr. confers w/Walter. He things that we could honestly put v.8 & 9 into a parenthesis. There is continuity of thought from v. 7 to 10.

"that"--scholars have argued and argued about this word. Tonight we'll settle all the arguments.

The problem is that the Greek word "faith" is pisteos and it's feminine. "That" is neuter. In Greek, pronoun has to agree w/antecedant in genger and #...However, it agrees w/"gift" doron in the last part of the verse...i.e...."this gift is not of yourselves." "That" is an adjective modifying "gift" and has no antecedant.... It's a demonstrative pronoun used as an adj. This gift of God's grace is Jesus Christ. Boy kids, to me there's no argument left! That's why this offering or this gift is out from God and not our from any other individual.

"For"--it's God's grace that explains to us His benevolence inspite of our ingratitude.

"We were saved" is Ar. Greek is "you are." literally it's you are absolutely and absolutely and completely, completely saved."

Ephesians 2:9

"should boast"--extra extensive form, meaning it's absolutely, absolutely impossible to boast.

(literal v. 8 & 9)

I don't do this very often but tonight, I'm going to give you or "expanded expanded" translation of v. 8.

"Therefore it is by, in and through God's grace that we were saved, rescued, ransomed, made absolutely whole and complete by means of the believing J.C. And this gift of God's grace who is J.C. was not out of or from you, but in contrast the gift of God was the offering of His son J.C."

Ephesians 2:10

Foundational class teaching--in my first birth, I was the workmanship of my Daddy and Mommy, but in my second birth, I am the workmanship of God.

"workmanship"=poiema

The result of the action was me--first birth--you got it? The second birth was the result of God's action. That's why this word is so tremendous. It means "that which God makes or does." God's work. The first work of my Dad and mother was not perfect, but they like it. People, this work of God, would he like it? My golly, how many times haven't people slapped God in the face who have been born again by saying how unworthy they are and no-gooders. God is

perfect. Therefore this workmanship could be translated "masterpiece." We are God's workmanship, God's perfection, God's masterpiece. This word is used in Acts 17:28 and translated 'poet.'

"For we are his workmanship"=Ar. "For we are His own creation."

"Created"-used instead of 'formed.' If formed used, it wouldn't fit.

created and workmanship-FOS-polyptoton, words that are repeated having the same root. In Ar., it's "creation...created." The whole emphasis is on God's work and the result of His work.

"ordained"=prepared or made ready ahead of time, beforehand.

(literal)

Ephesians 2:11, 12

Eph 2:11

"wherefore"=Ar.="because of this" (v. 10)-a connective showing cause and effect.

"uncircumcision"-a name that was introduced and brought into these texts because of the contempt that certain people had for certain other people. "by that which is called"-lit.-"the so-called." Should be "who are called uncircumcision by the so-called circumcision" Literally and truthfully, some of the uncircumcision bodys were as uncircumcised as the uncircumcised boys and some of the uncircumcised boys were more circumcised than the circumcised boys.

"circumcision...made by hands"-FOS periphrasis-a description of a thing instead of the thing itself. Here the word "Judean" was the word intended, but the entire phrase is used instead.

Circumcision was the sign, the seal, the token of the covenant which was to be the indication of the covenant to Abraham. Gen. 17. Everybody that was circumcised was to be a believer. It was to represent that believer's separation from all the other nations, the Gentiles.

(literal)

Eph 2:12

aliens, strangers and commonwealth--Dr. had research department do a background study ont hese three words. It blessed Dr. to a degree, "but in other manners it really disturbed my thinking for the research department of all the Way International is basically responsible to all of God's people around the world when it comes to working the integrity and accuracy of the Word to check and recheck. Then to check and re-recheck and if necessary to check and re-re-check! Then furthermore to confront each other with the entire work until everyone in the research of the integrity of God's Word are assured of being in agreement with one spirit and one mind. The final paragraph on p. 3 that the research department submitted to me under the category of "strangers" really triggered my mind along the line that I want to now teach again to the Corps. The concluding paragraph on p. 3 states:

"The reference here in 2:12 is to strangers 'from the covenants of promise.' These covenant were between God and Abraham, Isaac, Jacob and their descendants, the children of Israel. These strangers from the covenants were Gentiles."

There is something not sufficiently understood and comprehended regarding covenants of God. Really the children of Israel or in actuality did not exist until Jacob.

Gen. 32:28, 35:10-God called him Israel, not Isaac. The children of Israel did not really exist until Jacob according to the Word. You could go back and say they were in the loins of Abraham, but then if you follow that logic, they were already in the loins of Adam!

Dr. emphasizes again that the children of Israel did not exist until Jacob and that was after he had his first son and so on. That's why the word "Gentile" or "Gentiles" also has a far deeper meaning than has been understood or admitted by Bible scholars through the centuries.

Furthermore, the research department in their summary on p. 4 wrote the following:

"In Eph 2:12, the status of believing Gentiles before they were born again is described. The Gentiles were

- 1) w/o Christ where as Israel had had the hope of Christ throughout the Old Testament and then had Christ himself during the gospels. The Gentiles were also secondly
- 2) alienated from the governing rules of the law of Moses which God had given to Israel and thus they did not enjoy the rights and privileges that went with those rules. Further they were
- 3) strangers from the covenants of promise, not having been given and not having observed the covenants that God had made w/Abraham, Isaac and Jacob. The great promise of these covenants was that of a coming Messiah, a savior. Not having this promise, the Gentiles were well described as having been
- 4) w/o hope. For they were, by and large ignorant.

Now listen to those words carefully "by and large" ignorant of the 1st and 2nd comings of Israel's Messiah, Jesus Christ. By sheer logic, if they were "by and large" then there were some who were not in the "by and large." If it's "by and large," it's not all inclusive.

"Finally the Gentiles were

- 5) w/o God being in the world w/no spiritual connection w/God and w/o the great revelation of God's written Word. Thus Eph 2:12 vividly describes the plight of the Gentiles, total separation from God and God's people, Israel."

Now, that cannot be right. If it's "by and large" then there are some and if it's "total separation" then there are none. "By and large" means "not all." The "total separation" does not agree w/"by and large."

Now let's put all this stuff together and get a very simple, clear, comprehensive understanding of what's really going on. Corps, the entire WOG is simply either you are a believer or an unbeliever. So call 'em Israel, call 'em Gentiles, call 'em natins, call 'em strangers, call 'em whatever you want--makes no difference. In the least common denominator people are either believers or unbelievers--as simple as that.

God makes covenants. The word "covenant" means "will." Like a parent makes a covenant, a last will and testament. That's what it's called legally, last will and testament. What it really is 'last will and will' 'cause the word testament means will.

That's why "covenant" means "will." We talk about an old and new testament in the Bible. It's the "will." That's why the word "covenant" means "will," Corps. Will of which God was and is the sole guarantee. He is the party of the 1st part taking the responsibility for the party of the 2nd part as well--an that by complete grace, Corps, not of works to every believer including Abraham which God re-established w/Isaac and then w/Jacob after, he Jacob, the supplanter was renamed Israel. The one who strove w/God and God won. And thus Israel became one favoured of grace by God's grace--by the one who wrestled and fought against God until God won. Just like he does today w/every born again believer. Remember how hard you fought and how mean you really were to try to get away from God. You did everything in the book. We all fought with him until he finally prevailed and saved us. That's why we need to do a simple clear and brief definition for the believers of the Way Ministry around the world so they get an understanding of the words nations, Israel, Gentiles, Judeans, Greeks and perhaps a few more. And the word Jew need to be kicked in the you know where because it has no place in the scriptures.

"The promise" is to believers.

Covenants are at times broken down into smaller units under the canopy of the overall covenant. It's just like the Kingdom of God over all and then the kingdom of heaven underneath, the church underneath that. That's how covenants are like the covenant of the law was given to Moses. It was part of the covenant given to Israel. Basically covenants have nothing to do w/physical birth or bloodline, but w/ 1) God's foreknowledge and 2) man's believing. Abraham had other children besides Isaac. No child by physical birth requires of God that God be a "respector of persons." You cannot live on your father's believing. You have to believe yourself. That's why Israel who carried out the circumcision according to the flesh, yet were not all Israel which are of Israel. Romans 9:6,7. Just because you're born of Israel's blood line, so to speak, genetically, doesn't really make you a believer. Just like if you're born of Abraham's blood line does not make you automatically favoured that God has to be a respector of persons because you're born of that blood line. You can't live on your father's believing, you have to believe yourself. Rom 9:6b.

Now just think for a moment. Even the unbelievers of Israel lived under the believing banner of the believers. Just like in an earthly household. They're still part of getting the blessing of the household even though a son or a daughter is copped out under that family. If you're daddy and mommy are wonderful, then every child is blessed under that family even though one or other of the children may be copped out. It goes so far in an earthly family that you have the seed of your father in you. Anyone and everyone is a stranger, a foreigner, an alien, a pilgrim, a Gentile or a member of the nations.

II Cor 3:6--testament=covenant. The new covenant, Corps, or the new will of II Cor 3:6 is between God himself and his son J.C. And this new covenant is to be born again--a new covenant that cannot be broken. That's why it's called a covenant, Corps. That's why it's called a will. It's a new covenant, a new will, that cannot be broken for it's Christ in you, the hope of glory. It is God's new will which occurred for the first time at Pentecost. And as such it's a new covenant, and that covenant is a covenant of rewards. It's the rewards that are in view for those born again. That's why for the born again, rewards can be only lost. Judgement is past. There is no judgement for the believer of the new covenant for when you believed, you passed from death unto life and shall never more come into condemnation having escaped the wrath of God. Only rewards are in view and you will be rewarded according to the standard of his word addressed to the born again believers.

Israel, on the other hand, by God's grace also had an old covenant which included works to be done because of God's grace else they would be judged and lose it all. In the old covenant, Corps, it was works to be done. In the new one of Christ in you, the hope of glory, it's words to be believed. Works done--old covenant; words to be believed--new covenant, after the day of Pentecost.

God in his foreknowledge knew that the old covenant w/Israel would not work. But God, being just, even w/the devil, God to be just from the very foundations of the world having given man freedom of will and God, the true God never possessing, the true God never controlling, man never being a medium or a sensitive for the true God--that's why God in his foreknowledge, knowing all of this was able to prepare for us and did something that could make it possible for us to pass from death unto life--to escape the wrath of God and never to

come into condemnation or judgement, but only to come before the bema of rewards.

Israel, meaning those who believed, who were born under that flag, they could not technically be referred to as Gentiles, foreigners, strangers, pilgrims or nations, for Israel was not reckoned among the nations. Numbers 23:9.

"so the people shall dwell alone," literally--the people shall be peculiar, separated out. Israel=the believers favoured of God. The Aramaic has only one word for aliens, strangers, foreigners and pilgrims. It is the Aramaic word spelled nwnwkryyn. The Hebrew use the word goi for "Gentiles" or "nations." The Greek word is ethne from which we get "ethics." It's also this word that is translated "nations," Gentiles, foreigners, strangers. Greek also used the word hellenes for the Gentiles and nations. If they'd just taken the 4 first letters it would have been easier! The Greek is a mess, yet it does contribute a little in the variations in shades of meaning in the words used.

You see, Corps, if one is a stranger, he must also be a foreigner. He has to be an alien and he has to be a pilgrim for his is w/o civil rights to travel across their property. That's why he's called a sojourner, a pilgrim and a trespasser. Strangers lived in a different city, but allied w/others for mutual benefits in travel. So you can see that the confession has been and is voluminous yet it's very simple in the least common denominator when accurately viewed and understood from the total working of the word. They're either believers or unbelievers. That's how simple it really is--so easy.

Like today, Corps. there are those of us who are body, soul and spirit, but there are also body and soul men still living among us. They're sort of trespassing on our property, but they're still living among us. But they're not living with us because they're not born again. That's why the scripture says we're not to have fellowship w/unbelievers. II Cor 6:14.

"aliens"-Greek-apallotrioo=apo (away from) + allotrioo (allos-another). aliens are those who are unbelievers, not born again in our day and time. literally "belonging to another." This has to be true because in the context of Eph 2:3--later part "were by nature the children of wrath." They belong to another because they're just body and soul. You have become body, soul, and spirit.

"stranger"-allogene= allos + gene (genetic, generation)=away from genetically.

(not used here) "pilgrim"--parepidemos=para (along side of) + pidemos (pedestrian) one along side of a pedestrian. He's not you, but along side of you.

Gen. 15:1--vision, color TV. :2-6-why every believer today is a child of Abraham. It's the believing that makes the difference.

v. 17, 18 "in the same day"--oh, my, oh, my--that had to be on a Wednesday, the first day of Tishri, the first day of all this stuff, the first day on which Jesus Christ breathed, the first day on which Adam breathed, that's the very day this happened. Some time you research men have to find a text that says "very same day or very selfsame day." That's what the essence and context is here.

It doesn't say the Lord made a covenant w/Adam. It doesn't have to say the word "covenant" because the word of God is the will of God and a will is a covenant. And God said to Adam in Genesis 1--so and so I've given you all this, authority,

power. You can do everything except so and so. There is again the will of God. It's a covenant.

Adam had freedom of will. He screwed up. God did not control or possess. God in order to redeem man had to make it available. But God in his foreknowledge knew that Abraham would "jump the traces." He made a covenant, a will on the very self same day of the original Adam when he breathed, God made a covenant w/Abraham. (Gen)v.18.

Romans 4--all through Romans you have to really be able to understand and at least apprehend and the many places you must comprehend Romans to understand and comprehend Ephesians.

v. 3,2,9--so people it didn't make any difference if you were circumcised or uncircumcised if you did one thing--believe.

It was reckoned unto Abraham when he was still uncircumcised--it says that people v. 11--man oh man, you've gotta understand these things.

v. 20,21--How many of us are fully persuaded about what God has promised to the church of the born again, that He's able to perform.

5:1,2

Dr. believes that the scripture (Prov 22:6) should read that "he may not depart from it" instead of "he shall not depart from it." Abraham offered the same teaching and truth to his other children that he did to Isaac. Isaac offered the same truth to Esau as he did to Jacob, sat around the same breakfast table eating Post Toasties. Then, sir, why is it, one child kicks the traces, the other one stays put? Interesting, isn't it. Because every child has his freedom of will. One just decides to believe, the other one says, "the hell with it." Freedom of will. And many times the other one who does not believe sells out to the Adversary for possession. That's why Jesus said a prophet is w/o honor in his own town or country. The main enemies are those of his own household. There's something like that in the Word.

Romans 9:8

children of flesh--unbelievers

" " God--believers=children of promise

v. 23 "afore prepared unto glory"--because of his foreknowledge.

v. 24 "...not of the believers only, but also of the unbelievers who would become believers.

v. 33 whosoever--means whosoever--doesn't make any difference what bloodline you're of.

I Cor 1:23 Greeks=hellenes, unbelievers. v. 24, 10:32, Gal 3:28,29.

Col 3:11--because they are believers.

That's why, people, in our research ministry and research departments we must share our material, check it, recheck it and re-recheck it until everyone is fully persuaded for the Word of God distinctly declares in Rom 15:6...If we do not have the one mind on the great accuracy and integrity of the Word, we cannot w/one mouth glorify the true God.

I Cor 1:10

II Cor 13:11--even though when you begin in research sometimes you don't see eye

to eye w/the next person. In the midst of that you still live in peace w/that person and you just keep working and researching, checking and rechecking until you have one mind. And then the God of love and peace is gonna be w/you.

Phil 1:17--"conversation"--life as a believer, a citizen. "...see you"--today I would say if I sit in a research session or.."be absent."--am not in the research session, I may hear...

"striving"--working together, working together in checking, rechecking, reworking, confronting one another, working together for the faith of the gospel.

ch 2:2 to be like minded is to be of one mind.

3:16 "we have already attained"--that which we have already rightly divided, fully understand to comprehend, let us walk by the same rule--it's an active present tense verb--walking now, continue walking by the same rules.

4:2 Two wonderful men. Onle leading a twig here teaching something different that the twig leader over here taught. And the WOG which is the Will of God says, "look, I want both twig leaders to be of the same mind in the Lord." Taht's why we all teach the same thing, else we haven't got the same mind. And if we don't have the same mind, the way you get the same mind is to check and re-check, work and re-word, dig the word. Now I'm spaeking of men w/ministries of apostles, prophets, evangelists, teachers and pastors who are responsible to God for the rulership of the church of the body. That they all speak the same thing. Then if the leaders speak the same thing, then the hearers that become the twig leaders, they'll all speak the same thing and there'll be no division in the body.

I Peter 3:8--Kids, I wouldn't expect a twig leader who's only been in the ministry two years, three years--I wouldn't expect that twig leader to have the knowledge of the Word that I have, for instance. So it's God's requirement upon my life that I have compassion, that I lvoe, that I have an understanding--not to bite the fellow's head off, but to keep bringing him up in the nurture and admonition of the Lord, to love him, to teach him, to open the Word to him.

have compassion--I think compassion must be a very spiritual sympathetic identification with. You've got to feel in your heart what that other person feels. You've got to put yourself in their shoes--see how their shoes feel.

"love as brethren"

"pitiful"--kind-hearted

"courteous"--is the practical application of love. You know if you grab the food across the table from everybody else, that's not courteous. Dorothey Owens wouldn't like that--taught us better--it's not the application of love. The application of love is always courteous.

The greatness of Ephesians 2 and an expanded, expanded greatness is as follows:

"That at taht time when you were called aliens by those of the so-called circumcision of the flesh made by hands, you were w/o a Messiah, because the Messiah came primarily to and specifically for Israel, to be Christ's bride that the blessings of the bride and bridegroom might be upon all believers everywhere. And that is why you were aliens from the commonwealth of Israel, strangers from the covenants of promise to Israel w/no hope in a Messiah and thus no God who could give you hope."

Corps, there is no hope for a life beyond the grave w/o the true God. That's why the unbeliever, the purely senses man says all there is to life is the now for when you're dead, you're dead. There is no more. Because the unbeliever has no hope. And hope deals w/the return of Christ and lfie w/his coming where the dead in Christ shall rise and those believers living at that time shall be changed. Then afterwards, the resurrections #1 of the just, #2 of the unjust. Then the judgements and the rewards. There is no hope for a life beyond the grave w/o the true God.

That I believe, Corps, is the greatness of Ephesians 2:11,12.

Ephesians 2:12-14

(literal of 2:12)--Dr. didn't have it the week before.

Eph 2:13

"But"--sets in contrast w/ v. 11, 12

"made nigh"--lit "near of kin"

"blood"--FOS metalepsis, emphasizes the means whereby the Gentiles are brought near, made next of kin.

(literal) (the "next of kin" is to God, not Israel)

Eph 2:14

--Research Dept. did a fantastic piece of work on the background study of the word "peace" in v. 14, 15, 17 or Eph. 2.

In the Ar. two diff't words used for "peace": 1) slm 2) syn

The latter word literally means a peace treaty or a treaty of peace. Syn, the peace treaty in v. 14, 15 is between Judeans and Gentiles which Christ the Messiah effected by breaking down the middle wall. v. 17 uses slm for the peace which was preached to both Judeans and Gentiles, that is between them and God. That's why v. 18 further corroborates this saying, "we both (Judeans and Gentiles) have access to the Father."

"middle wall of partition"--Ar. lit. "the fence or barrier that was standing in the middle." There was an actual wall that stood in the temple area that separated between the court of the Gentiles and the inner court of the Judeans. In Eph 2, the WOG shows that God in Christ did away with the separation between Himself and both groups. First, the Judeans and Gentiles fight each other. Secondly, the Judeans were at enmity w/God, the Gentiles were at enmity w/God.

v. 14, 15 tell us that the separation between Judean and Gentile was taken away. Then the latter part of v. 15 and v. 16 tell us, w/the separation gone, God could reconcile both Judean and Gentiles to Himself in one body making one new man.

There are two great illustrations related to this separation--deal w/ the Temple. The first illustration is that of the rending of the veil of the temple from top to bottom when Jesus died--Matt. 27:51, Mark 15:38, Luke 23:45. This veil represented the separation between Israel and the innermost sanctuary of God. The best Israel could do was to send a representative, the high priest behind the veil once a year to make atonement for the sins of the nation. When the veil was torn from top to bottom at Jesus' death, it showed that God had done away w/any separation between himself and Israel. Now any Israelite could enter fully into the presence of God. The Gentiles were still separated from Israel and Israel's God for they were still outside of the middle wall of partition. And this is the great importance of the second illustration here in Eph 2:14 for in this epistle which reveals the fulness of the great mystery we are taught that w/J.C.'s death the middle wall of partition has been broken down. However, this truth was not made known in writing until many years later when the mystery was revealed. Now Gentiles can enter spiritually into the inner precincts of the temple since the veil is rent unto the holy place. Both Israel and Gentiles now have free and complete access to the glorious presence of the True God as their Father. (v. 18)

Paul refers to the wall in the temple area. In doing this he is using the wall as an illustration of the law which Israel had, the law which separated them from the Gentiles and the Gentiles from them. When the wall was broken down there was no longer any wall of legalism to separate Gentiles from Israel and the presence of God.

(literal)

Ephesians 2:15-18

Eph 2:15

"ordinances"--Greek dogma--used 5x in N.T. The question arise as to whether ordinances refers to God's law in the O.T. or if it refers to legal precepts which were added to the law. And, of course, hose legal precepts were contained in what is known as the Talmud, but I do not believe that this is true in this section. It was the O.T. law that J.C. dealth with on the cross.

"enmity"--"enmity by his flesh" are the firts words in the verse according to the Greek and Ar. and they're set in opposition w/the "middle wall of partition" of v. 14. Christ broke down the middle wall which made Judean and Gentile enemies. That middle wall was what made them enemies. Christ broke it down. Similarly the vewil in the temple separted both groups, both Gentiles and Judeans from God, but very specifically, Israel. By his flesh Christ abolished that which made them enemies. In v. 16, the idea is going to be repeated "by the cross"...J.C. slew the enmity be the cross, and the cross stands for the death of Christ. It's a FOS metalepsis. It accentuates the accomplishments and atoning merits of Christ's death. Col. 2:14 "ordinances"=dogma.

Our sins were doubled according to oriental custom and the ordinance nailed to the city gate publicized all of man's debts until the benefactor paid the debts. Thus the benefactor could fold or double the decree or ordinance, marking it "PAID IN FULL." That's why the use of the word dogma in Col 2:14 clarifies its usage in Eph 2:15 and adds just real solidarity to it.

The law of commandments in decrees or ordinances, dogma, made the O.T. law a personal debt for each individual. But Christ doubled it, blotting it out, nailing it to his cross. We no longer have the law of commandments posted against us. They've been abolished by Christ our benefactor. The law of Moses was the constitution for Israel as the federal constitution is to us. The specific commandments contained in the law of Moses compare with special phrases in the constituion. The personal ordinances posted against individuals for violation of these ~~commandments~~ compare with indictments handed against individuals in our legal system.

"enmity"--FOS metonymy of effect in which a noun is replaced by a second noun which has some relation to the replaced noun. The separation between Gentiles and Israel was more than just a legality of uncircumcision. It worked an enmity, a hostility between the groups. The law which is the stated context of this section is replaced by the word "enmity;" which is the emotional barrier of the law between Gentile and Israel. The temple wall replaced the legal barrier of the law between them.

So this whole sectin here is really interesting. That's why it's commandments referring to the law. As one translation of this passage could be:

"And he ended the law of commademtns and its commandments" I think that is absolutely accurate. He, J.C., ended the law of commandments and its commandements.

"having abolished"--Ar. lit.--brought to an end, unproductive, no effect.

'for to make"--is to create. Greek hina that precedes "create." It makes it a purpose clause, result clause. "that he would create"--that's the intent, the purpose of it. This ist he first clause that opens w/the word hina. It comes

up again in v. 16.

The remarkable thing in here again that strikes me so forcefully all the time is the absolute accuracy of the usage of words.

To create is to bring into existence that which never has been before and the accuracy here is just fantastic.

"twain"=Gentile and Jew.

"one new man" is easily understood because we know about body, soul, spirit and formed, made, created. And the natural man of body and soul has no spirit until he is born again. And to be born again not having ever had it before, there's only one thing that could occur and that is the word "create." The new birth has to be a creation of God in Christ in you, the hope of glory. The words "new man" is a FOS because man's already been there, but he's going to be a new man, and that newness of course is the new birth. Hyptocatastasis is the figure. You see, the Gentiles were the same men as they were before. So w/Israel, but they're brought into the Body of Christ and that gives you the new man, the great theme of Ephesians.

(literal)

How few of us have really ever seen the in-depth greatness of the accomplishments of the Lord J.C. for us or for man. And thus we've allowed ourselves just to be enticed by the Adversary to live below par and to live in condemnation. You see J.C. made a peace treaty that he established between God and man and man and man. He killed the emotional stuff, so to speak, or carried the emotional stuff, the enmity that was between Israel and Gentiles. He carried the legal separation which is the wall of partition. And he carried the law or the fulfillment of the veil in the temple that was rent in twain where even Israel couldn't go beyond a certain point--only the high priest and that once a year on the day of atonement. J.C. did all that. And then not only for Israel, but after that the veil was torn in twain, the Gentiles could go too. There's only one mediator between God and man, that man Christ Jesus. That's why you and I have direct access to the Father by what J.C. did. How few really believe this and fewer yet understand it.

Eph 2:16

"reconciles"--to bring back together that which has been separated. And it is reconciling from something and that something to be reconciled from is enmity. That is why it emphasizes the peace between both Israel, the Gentiles and God--not just between Israel and Gentiles or Israel and God.

"that he might reconcile"--those words take you back to the original unity of man as God formed, made and created Adam in the Genesis record. This reconciliation of v. 16 restores man to the original unity that man had w/God. Man again is re-instated w/God by being reconciled to God by the cross, by J.C.

You see the Adversary has never really allowed people to see this in the Word because as long as he can keep people away from the integrity and truth of the Word, they will never really know they've been reconciled. They'll talk about getting saved and once saved always saved--but they're just words. This is talking reconciliation to the point of original re-instatement where any born again believer has the same right before the Father as any other believer--and completely reconciled in unity.

This year it's God's call to love.

Next year it'll be God's call to unity--of course, basic scriptures will come from Ephesians.

You can never have any unity w/o love--not true unity. That's why this year had to be the call of love. We couldn't call it unity this year and love next year. It couldn't have worked in my mind Biblically or spiritually....

Thieves can have unity to steal. They have to be unified to rob, to steal. That's not true unity. It's counterfeit because true unity has to have love at the basis of it.

"one body"--the Body of Christ. Lordy Pete, if my physical body acted like most Christian bodies act, you know my arm would be braggin someplace, my leg would be over across the ocean, my head would be some place else. Christian bodies are pulling in all directions. That's not the one body. The once body is the one body--and the thumb can't say to the little finger, "I have no need of you." It's the one body. We've never been shown it. We've never dared to believe it, because everything else has been taught just to the contrary. We've just been taught the opposite stuff. But this is the Word. This is the greatness of all the revelation that God ever gave to mankind--The Book of Ephesians! And we really are what the Word of God says we are and we have what the Word of God says we have. We're reconciled. Why don't you act like it? One body means we all function together. Somebody's got to be a little finger. Somebody's got to be all thumbs. It's the one body. So you never compare yourself to any other individual. You compare yourself to the calling of God.

"having slain the enmity" implies that the enmity is a living thing 'cause only a living thing can be slain. That's why it's a FOS.

(literal)

Eph 2:17

"preached"--euangelia, evangelize comes from it.

"peace"--Ar. slm

"them that were nigh"--Israel.

(literal)

Eph 2:18

"access"--prosagoge--Eph 5:2, 2:18, 3:12. My understanding of the word "access" and its usage in the dictionary, as I looked it up and understood it at least, is not adequate to meet the greatness of the truth of this verse. Because it leaves out the great truth that on one comes into this or unto this w/his own strength, but he needs someone to introduce him. And the one who introduces us to God is J.C. We have access.

"for"--introduces the reason for this announcement of peace through Christ.

"both"--Israel and Gentile.

"An introduction of access by one spirit."

The trinitarians like this verse because of "him," "spirit" and "Father."

You have the three great truths here of God as the source of all life, He's the source of His son, He's the source of His gift, holy spirit.

"Father"=Jehovah, in relationship to His children.

Ephesians 2:19-22

Again, as I open this session of teaching these verses, I sit in utter amazement of the great truths of those verses and how far below par, many times, we as Christians have lived. Of course, the world never even thinks about it, they never even get close to it, but these verses again, as I was putting the finishing touches to them today to be able to share it with the Corps tonight, I just had chills running up and down my spine wondering when or if ever again we will see in our lifetime the greatness of the Word to live in the fullness of what is ours in Christ Jesus.

Eph 2:19

...the family is composed of all born again believers. The household is composed of those born again believers who faithfully continue to walk according to the Word... to me it's so easy to understand; I don't see why you have any difficulty with it or the people in the world who are Christian never seem to get it straight on family or household. But it's real simple. I am VPW--that means I am of the household of the family of Wierwille. I belong to the Wierwille family. Now as long as I stay with that family of Wierwille's and bless them and happy them and participate with them, join with them, I'm in the household. Let's say that I would decide by the freedom of my will I don't want to have anything to do w/ the Wierwille household, so I run off... Am I still of the Wierwille family? Yes! But I have just left the household. That's how simple it is people, in the WOG.

When it talks about the family of God or whenever it talks about the household of God, it's exactly along the lines I've just shared with you. Understand? So keep it straight and drive it in your mind and then teach it to people and show them how simple it really is...

"fellowcitizens"--citizens together. It's like you have a country and you are a citizen of that country. God has a family, a household and we are fellowcitizens of that family, and as long as we walk on the integrity and accuracy of that Word, of the household.

Phil 3:20--a wonderful verse that fits right in here.

"conversation"--citizenship

While we are here, down upon earth, born again of God's spirit, putting us into the family, staying faithful in the household of the family of God here upon earth; at the same time we are already citizens in heavens. We are already there as far as God is concerned. That's why we have all the privileges that appertain thereto. And this is set in distinction with resident aliens and slaves--"strangers and foreigners." We already have all the privileges pertaining to our citizenship in heaven. All we do is look for the savior, and that's the return. And with the return those who have stood faithful in the household, as well as family of course, are all rewarded. But the rewards are of merit, not of grace. Salvation is of grace, Corps. And those who stay faithful in the household will have many more rewards than those who just belong to the family and cop out.

Most of the Christians today just do not envision or see the hope in the greatness of which it is written in the Word--the return of Christ. They do not see it as the greatness of the rewards for the faithfulness with which you stand. And that is why, I believe, many times the Corps even gets talked out of the greatness of the Corps after you graduate and you go back to living a life which is far below the principles of the Corps.

You're still in the family, but you've left the great household of the Corps because you do not really believe in the return of Christ and the rewards. It's a mental thing--you say, "Yes, he's coming back, we will be rewarded, BUT..." The rewards are very important because as you stay faithful as stewards of God on the WOG in this life in which you live, you will be rewarded throughout all eternity for your faithfulness of your stand. And people, I wanna tell you, eternity's a lot longer than 50, 60, 70 years you're going to have here upon earth. The Corps needs to see this. The Corps needs to first believe it and the Corps needs to teach it because Christianity, even the best of them as I know them, do not really believe and understand the rewards throughout all eternity."

"with the saints"--those words are just so tremendous. It means, literally, "heaven's holiest of all"--you get those words?! The angels are pretty holy, but this is beyond angels--the saints are the holiest of all--beyond the angels! Who's ever dared to teach this? Who's ever dared to believe it before? That you, the born again believers, sons of God, saints are heaven's holiest of all!

"of the household"--Ar.--sons of the house. "of the household" is a mistranslation. It literally says, "you are the household." You are not simply of it, you are it, kids. You are it! You are the household.

The structure of this verse is neat:

- A. Now therefore
 - B. You are no longer
 - C. strangers
 - D. outside of the household
- A. But
 - B. You are
 - C. fellowcitizens w/the saints
 - D. and of the household of God.

(literal)

Eph 2:20

"are built"--literally means "are being built" or "being built up"--Greek word is from oikos (house) demo (to construct). It's like a house that's being constructed; that's why the household is continuously, not continually, being built up upon the foundation of the apostles.

All of these words in the early part of this verse like, "are being built up", "upon a foundation"--they're a figure of speech--hypocatastasis. The believers are being compared to a building.

Every figure in Ephesians 2:19 and 22, in this chapter we're covering tonight, illuminates the truth and puts the oomph into it that our position in the household of God is compared to a building of which each one is an integral part. You see why God's heart gets so hurt and mine does when somebody splits fout from the household? Because every member of the household is an integral part of the whole building. If I would be God, I'd give up on us, but thank God, he's God. Evidently, he's got a few people that'll love him through the years they live and throughout eternity they'll be blessed. But boy!--you just never walk away from the household. If it doesn't suit you, you still stay in the household. It didn't always suit me when my Daddy called the shots in our family, but you know I never packed my bags and ran off from the Wierwilles,

never left the household--felt like it at times, but I never did.

Likewise with God, people--look at the greatness of this. The household of God--everybody's an integral part of it, even if you don't feel like it, you are. It has nothing to do with your feelings, it has everything to do with your faithfulness. Just stay put. And as you stay put, God begins to reveal to you and make known things to you, how you fit, where it'll work for you and how it'll work.

"Jesus Christ"--reversed in many of the texts and mss--and they ought to be. It should read "Christ Jesus." Because J.C. deals basically with his humanity side, C.J. w/his glorified side. In this verse, you're not dealing with his humanity side, you're dealing w/his glorified side. That's why I know it should go C.J.

"the chief corner stone"--been a lot of confusion about that one. Tonight I'll try to get all the confusion out if I can. To me it's real simple

I Peter 2:6--only other occurrence. Just having it in two places makes it unique in so many ways. As far as I'm concerned, it establishes it. But you have nothing else to fall back on. The Greek literature is blank on this stuff--you know profane literature, secular stuff.

"confounded"--flabbergasted or put to shame.

"chief corner"--("stone" not Ephesians, but in I Peter)

Greek=akrogoraios; two words in Ar.=rys qtm'n, head, chief or correct angle.

The reason the people who do not understand Aramaic or don't put their hearts and souls into it or believe in the great integrity of God's Word have really had problems with this is because there's nothing in Greek that equals the eastern culture to understand the cornerstone. That's why the Greeks haven't understood it, because many times, kids, in Greek and Roman architecture it's been a keystone that ties the building together or the Roman arches together. This is not a keystone, this is a corner. It is what I told you about the angle, it's the correct angle stone.

In eastern culture--and the Bible was originally written in Aramaic, that's why again this is a great proof that the Bible was written in Aramaic--because in eastern culture, Corps, the cornerstone was considered of greater importance than even the foundation!

If you would just sit and think for a moment--get a picture in your mind of something underground--let's say a big hole in the ground and then in that ground is a foundation and it's built up solid underneath, solid all the way up to the top of the ground--that's the word foundation.

Now the chief corner or the correct angle stone is the one that's above ground, sitting on top of that foundation that I've just described to you. And that particular chief corner, that correct angle stone, does four things among others, maybe, (but I know it does four things):

- 1) It connects and concentrates on itself the whole building
- 2) It fixes a standard for the bearing of the walls and the cross walls throughout the whole building.

3) The visible construction for the entire building begins at this corner. You see why the Aramaic is so tremendous. Head or chief or corner angle. Architecturally, these words are just phenomenal. Because here's a foundation and then there is the chief corner--there is that stone that's the correct angle which fixes the standard for the bearing of all the walls inside as well as outside--all those stones take off from that correct angle. Everything starts from that corner in the building of the building.

4) the corner is visible above ground and is prominent. You have seen buildings in our day and time where the essence of these truths are somewhat similar, but not nearly as great as the greatness of the Word is here. But they lay a foundation and then they'll put a corner stone there and in the corner stone they do some writing on the outside--you can read it--sometimes they even put things of importance in the corner stone. That is still a carry-over from the greatness of eastern culture. But Ephesians 2:12 is far beyond it. They don't take the angle off of that corner stone. Here it's the angle stone--every other stone in the whole building, inside and outside, lines up with that corner stone. That's why architecturally, kids, this thing is just phenomenal--for you architects in the Corps and in the ministry this must be electrifying for you. It must turn you on.

The research department handed this information to me which I wanna read to you which I think is tremendous:

In Ephesians, the foundation is the O.T. prophets and gospel apostles and J.C. is the corner stone. The first stone laid above ground. So one of the great characteristics of J.C. in the body of the church is that he is visible and prominent.

The construction of the entire building begins at this corner because the angle fixed by this stone sets the angle for the rest of the stones. That's why, Corps, the scripture says, J.C. is our brother, 'cause it sets the angle. That Greek word akrogoniaios is the primary foundation stone at the angle of the structure by which the architect fixes a standard for the bearings of the walls and the cross walls throughout."

It is thrilling to each believer to see the part that he has in the mighty spiritual edifice that far surpasses in splendor any building constructed of the temporal, physical materials of the world. That's the household. Every believer, in this spiritual edifice, as God placed him, every person has been placed and all according to the angle of the corner stone. That spiritual perfection kids, of the household of God, has not been taught for centuries, nor understood, nor believed.

While I'm teaching you the greatness of this corner stone, chief corner, right angle, perfect angle stone, there is a place in Corinthians we gotta look at.

I Cor 3:6,

v. 7--that's not quite true. It is important to plant and to water, but a greater importance is God who has to give the increase.

v. 8--there are rewards and rewards are not given out until the bema, w/the return of Christ.

v. 9--we are labourers together w/God--not when we split out of the household and start doing our own thing. You have the freedom to do it, but you are no longer a labourer together w/God no matter how you rationalize and everything else. You are God's field, God's building, and God's building has to be keyed in right.

v. 10--he laid the foundation by teaching people the integrity and accuracy

of the Word. And others who follow build upon the integrity and accuracy of that Word. See, this isn't quite the same usage here as the one in Ephesians. This deals with a laying of a foundation by the teaching of the Word. The one in Ephesians deals with a foundation that was laid from the beginning of time, throughout the O.T., the prophets even including John the Baptist, then the N.T. apostles--that's the foundation w/J.C. the corner stone, the right angle, the perfect angle stone. Here we're talking about the greatness of the Word. "how he builds"--to get the right angle, don't you see?

v. 11 J.C.=C.J.--Christ Jesus is that corner stone, Corps, and all the take-off for that building has to line up with that corner stone. All the teaching of the Word has to line up w/that chief cornerstone. And it's the foundation of the Word that's laid here. And the foundation of the Word must be in alignment and harmony with the chief cornerstone, Corps.

v. 12 "now if any man build upon this foundation"--not upon this foundation of J.C., but upon this foundation of gold, silver, precious stones, all that stuff--it won't stand.

v. 14 If any man's work abide, built upon this chief corner stone, that man is going to receive a reward. The rest of them is all just gonna be duck-soup, burned up, no profit.

And all of this brings you to v. 16 where it talks about we being the temple of God.

Eph 2:10
(literal)

Eph 2:21

"In whom all the building"--right then you immediately know it has to be a figure of speech--hypocatastasis is the figure, where the main idea is not stated. The main idea is the church of the body which is being compared to a building. That's why it's the figure.

"fitly framed together"--Ar. metakb--is very accurate--translated "is being fit together."

Greek--sun (together) + armo (harmo--which means joints) + logoumene (from lego--to lay). Therefore, it all means, "lay joints together"

Now if you got the picture of that corner stone I described to you and this Greek word here where they are laid together. In my mind I get a picture of jigsaw puzzle or something where everything is just laid together perfectly--more accurate in the Word than a jigsaw puzzle--but that's it in my mind.

"Being fit together"--here's the chief corner stone, the perfect angle--the chief corner stone and everything laid right in there and fit all the way through--that's the household.

In Ephesians 4, take a look at this now because I'll put this together for you--talking about the body here, the church

Eph 4:16--From whom the whole body--the head is Christ (v. 15)--got it?--chief cornerstone. "From whom"--from--in the direction of--from him, the

whole body fitly joined together and compacted.

"fitly joined together"--in this verse is the Word I just gave you.

sunarmologoumene--but the word "compacted" is the Greek word sumbibazo--so it's fitly framed together according to the chief corner stone, everything put in and compacted. Compacted is the joining together of the parts. Perhaps a word that would communicate to you is "cemented together," glued together. These two words together here show that the framing is still in progress. A beautiful understanding of the translation would be "harmoniously fitted." Another word is one that is used in music for the word "symphony" comes from the word "symphonized." All of these stones are "symphonized"--"harmoniously fitted"--it's a great musical term. They're all in symphony, perfect harmony.

So get a picture in yoy mind Corps, of the chief corner stone, J.C., and every individual laid out, fitted or framed harmoniously and then joined together, joined together that there is to be no separation, no pulling apart--cemented, glued, whatever puts it in your head. That's Ephesians 4.

So here in Eph 2:21, we're talking about the building from the point of view that it's fitly framed together, everything is placed right in line w/the chief angle, the chief corner stone. And then it keeps growing.

"groweth"-Ar.-"and is growing"-wrb. In Ar., used of plants as they grow, children as they grow, used of believing as it grows in believers, used of the Wrod as it grows in a believer and of all things that are growing. It's different from the word multiply.

And from this word comes that Greek word that Craig handled so beautifully in his teaching in Acts, auxano, growing.

"groweth unto an holy temple"--see, the body of Christ the church is here compared to a temple. The temple, Corps, is never used of an individual believer in the Bible. The temple is always used of the body of believers. That's why, O.T., when all the body of believers met, it was at the temple in Jerusalem. But in their own communities, they would have synagogues, not temples. The people would go to the synagogues, but when the whole body of Israel, the whole so-called believers met, all of Israel met, it was at the temple. That's why J.C. called the temple, the house of prayer.

The word tabernacle or the word tent is always used of the individual believer. The individual believer is a tabernacle, but all the believers put together are the temple.

This "groweth unto a holy temple," this whole truth indicates for the body of the church, the body of Christ, that this temple is the dwelling place of God. So people, honestly, from God's Word, when you split out from God's Word, when you split out from the household, you have just walked away from the dwelling place of God. When they split out from the temple, they had walked away fromt he place of the O.T. where the "shekinah" glory was, God.

Again, the word "temple" is a FOS, hypocatastasis. The idea is the church of the body, the body of Christ, the church--and that's replaced by the picture of the temple. And people, that to me is electrifying understanding O.T., why God allowed the temple to be built, why he was in the holy of holies above the

altar, the "shekinah" glory, the cherubims that stood there, all of that I see in my mind when I see the church called the temple. And whenever men walked away from the dwelling place of God for God had said, "I will be there."

"in the Lord"--indicate sold-out commitment, a doulos as opposed to "in Christ" means fellowship, "Christ-in-you" is the new birth. "In the Lord" means he is your Lord, he is your master, he is party of the 1st part, 2nd part, 3rd part and every part that you take the orders from. He is your Lord. You see the chief cornerstone, J.C., is our Lord. God was the Lord to J.C.

(literal)

And now we come to the great wrap-up of this second chapter.

Eph 2:22

"ye are builded together"--Ar. are being built--same as I taught you previously--couldn't be any other way. It isn't already built, it's being built everyday as people are born again of God's spirit, they're in the family, then they become a part of the household. It is being built.

And this is being built up by God--one may plant, another water, but God has to give the increase. Because everytime somebody plants and waters, there has to be the miracle of the new birth which takes God to create life within you, spirit life, Christ in you, the hope of glory.

Comes from the Greek word oikos and demo. Oikos means house, demo means to construct. Builded together--a house temple. That's the oomph in the verse, the figure again.

"for an habitation God"--Ar.-for a dwelling for God.

Boy! when you see that in the light of oikos, house--well what's a house really all about? It's a dwelling and in the bigness of the usage of the words here in the text, it is a place where you settle down. A house is where you take your shoes off, put you nighties on, your P.J.'s, where you settle down... You're not condensed, you're not worried, you're not nervous, you're not biting your fingernails up to the second knuckle, you're settled down, you're at rest, you're at peace. God settles down in the temple, the body of Christ. It is God settling down in the temple and we being that temple, we are with him in his habitation! Don't you understand?! Boy!

We are God's dwelling place when we're in the household. God is in that household like in the O.T. he was present at the temple. Before they had that, He was the cloud by day and the pillar of fire by night. Wherever his people were, that's where he was. And as they were travelling along, He was the ark of the covenant. Wherever that was, God was there. Boy, kids, somebody someday has got to see this! That the household is so important. Man, if you break your leg, you don't leave the household. If somebody isn't quite what you think they ought to be in the household, you don't leave the household. If you do, you cut yourself off from the dwelling place of the truth of God and his presence, people. Somebody's just got to stay in the household! For it's the household where the truth will continue to go and grow, and grow and go. It's the household--that's the temple, that's the habitation where God dwells according to the revelation of God's Word. And ladies and gentlemen, if you know more than what the Word says, God have mercy on you, you'll need it.

(literal) Dr. reads expanded of v. 18-22 to close.

Ephesians 3:1-6

There are two records in God's Word that blow him away every time he reads them:

- 1) Acts 2:1-4--God put the whole new birth into four verses!
- 2) Ephesians 3:--the mystery in just a couple of verses!

Eph 3

v. 1 this chapter 3 is a take-off (yet complete in itself) regarding the habitation of God in v. 22 of chapter 22.

Whole chapter is a parembole--the difference between a parenthesis and a parembole is that a parenthesis is only inserted by way of explanation. A parembole is a parenthetical insertion which is totally independent of the context previous or following and it is completely complete within itself.

Within this parembole of Chapter 3 is a second parembole. V. 1 starts the 1st parembole; v. 2-13 is a parembole w/in a parembole.

v. 1--"for this cause..." repeated in
v. 14--"for this cause..."

Chapter 3 depicts the greatness of that which is made available to the church.
v. 2-13--the whole doctrine of the WOG regarding the mystery.
v. 14-21--chose with the greatest prayer in WOG.

v. 1

"For this cause..." of what? --because of the Christ dwelling w/in you, God's habitation.

"prisoner"--doesn't refer to Paul's physical imprisonment. It refers to Paul being sold out--a doulos of doulos's to J.C. "Prisoner" used because a prisoner was handcuffed to the guard. J.C. and Paul were handcuffed to one another.

"Baby, someday when you get that figure in your mind and you and I walk handcuffed to J.C., God's only begotten son, we too will be doulos's, serving God's Word to the people of the world. And you won't be copping out all the time--you won't be going out and getting drunk--you won't be doping it up--nver touch the damn stuff. If you do, you are not a doulos. You have never been handcuffed to J.C. You're just a bunch of hot air."

"of Jesus Christ"--many have it reversed, but this is accurate. It's here upon earth--that's why Jesus has to come first. He served it on a horizontal level."

"for you Gentiles"--some ms add "ambassador"--It shouhld be there. Paul spoke what God through J.C. wanted him to speak. Not what he wanted to speak. That's an ambassador. An ambassador speaks what the greater authorities in the country want him to speak. Even if he doesn't understand it or agree with it, he still speaks it.

(literal)

verse 2

"since ye heard..." heard-akouo--(you can hear w/o understanding) whenever this Word is followed by an object in the genetive case, it simple means to hear it. There is no implication or indication that you understood. However, when it used w/an object in the accusative case, as it is here, it always means to hear to the end of understanding. (eg. road to Damascus, Paul didn't understand)

"dispensation"-admnisitration.

two genetives:

"of the grace"

"of God"

that's why this is the "oomph" section in here, emphasized by the dual genetive.

FOS hypallage--two nouns in a genetive relation exchange places. It is the reverse order; it doesn't say "God's grace" or "the God of all grace." Here it is the "of the grace of God"--that puts the dynamic double emphasis on the Word "grace"--as it came from God.

There are only three dual genetives in the Book of Ephesians: 1:6, 3:2, 3:7--grace is emphasized.

"It is the grace of God, Corps, that describes and puts the dynamic emphasis upon the present administration in which you and I live."

"which is given me"--refers to the grace God gave to Paul. It does not refer to the administration of grace, but the grace God extended to Paul. Every individual in this administration is saved by grace.

LOOSE LIPS SINK GOD'S CARGO

"Maybe later on you'll understand it a little better."

(literal)

verse 3

"revelation"--by Word of Wisdom, Word of Knowledge, Discerning of Spirits.--Holy men of God spoke.

"as I wrote afore"="even as I wrote before" (Ar.) The only things written before this time concerning the mystery are in Rom 9:25,26; 16:25,26; I Cor 2:1-16. called very carefully and I Cor 4:1. However, it is only here in Ephesians 3 that reveals the whole fulness of the mystery.

(literal)

verse 4

"mystery"--in the Greek religion was a secret ceremony in which certain sacred symbols were revealed, certain rites performed and only the initiates were the worshippers. There were lesser mysteries in the Greek religions and every year at Athens they would participate in these lesser mysteries which was basically just a purification ceremony and a great procession.

Then there were the greater mysteries in which only those selected from the lesser mysteries were invited to attend and they would take them into the hall of initiation. There the secret ceremony (mystery) was performed. That's the highest they could go in the Greek religion. They had to fast before going inot this hall. The initiates would always end their fast by participating in a holy communion service where they would drink a mixture of meal and water and eat sacred cakes dedicated to the god. They mystical ritual is not even known to this day. It has not appeared in any history or any text. This ceremony was so great that the secret was kept by everyone under the penalty of death.

The heathen mysteries available to a small circle, but the great mystery is freely available to all. The idea of secrecy and that it's only reserved for a few disappears when musterion is adopted into the Christian vocabulary.

musterion--a truth once hidden, but now known.

"whereby"--refers back to "in a few words" of v. 3. "w/a view towards"--indicates a goal further along which is the declaration of mystery here in Eph 3.

"when ye read"--as you read

"understand"--grasp. (related to nous)--to grasp, understand, to know with the mind through logical reasoning processes. It is not a perception just an experiential knowledge. It's an actual grasp or fully understanding the whole knowledge of that mystery. my "knowledge"--sunesis--two verses flow together.

[The word mystery probably came from the word muein--to close the mouth, the lips. God had closed lips until He decided to make it known.]

Back to: LOOSE LIPS SINK GOD'S CARGO--because they don't speak the Word, they have running off of the mouth, they don't speak it accurately.

(literal)

verse 5

"other ages"--other generations, or any other age.

"as it is now revealed"--"as that now was revealed"--puts it in the present tense although the past tense of the verb puts it in the past tense. It was revealed before the present moment in the present now administration.

"revealed"--same root as "revelation"

verse 6

Verse 6 contains 3 Greek words which all begin w/the prefix sun--together with.

"It is real significant and interesting to me that in Ephesians this is just one of the places, where in one verse or so this prefix precedes certain words." There are two other places: Eph 2:5,6 and 2:19-22 where sun prefixes a set of 3 words. "Tonight I want to give you all nine of these because when I finish with this now there is nothing greater that I know that the Word can teach you than this."

- | | |
|-------------|---|
| Eph 2:5,6 | 1) <u>suzoopoieo</u> =made alive together with |
| | 2) <u>sunegeiro</u> =raised together with |
| | 3) <u>sunkathizo</u> =seated together with |
| Eph 2:19-22 | 4) <u>sumpolites</u> =fellow citizens together with |
| | 5) <u>sunarmologeomai</u> =fitly framed together with |
| | 6) <u>sunoi kodomeo</u> =build together with |
| Eph 3:6 | 7) <u>sunkleronomos</u> =heirs together with |
| | 8) <u>sussoma</u> =same body together with |
| | 9) <u>summetochos</u> =partners together with |

When you put all 9 of these together in this great opening section of Ephesians 1-3, the great doctrinal section of Ephesians, you come up with these 9 great truths:

- 1) made alive together with Christ
- 2) raised together with Christ
- 3) seated together in the heavenlies with Christ
- 4) fellowcitizens together with the Judeans
- 5) fitly framed as a temple together with the Judeans
- 6) builded as a habitation of God together with the Judeans
- 7) fellowheirs together with the Judeans
- 8) a body together with the Judeans
- 9) partakers of the promises together with the Judeans

"fellowheirs"--literally "sons of inheritance"

"of the same body"--is an equality of membership with Christ the head. Not one member is any more important than another. All are equally important.

"partakers"--a reading from an old papyrus spoke of it in the sense of "a joint ownership, a joint possession of a habitation."

(this relates to 2:21,22)

(literal)

Ephesians 3:17-13

verse 7

"minister"--a servant, used of service rendered to another, a beloved, a faithful, a committed servant. The servant would keep his eyes constantly on the master waiting for a slight nod, etc., to do something. We need to keep our eyes on the master. The servant stood at a peculiar place where the master wanted him. That's like the body of Christ where we're placed according to what God wants. Servant always had shoes on his feet so he was ready to go at the spur of the moment.

You've got to be ready to go at a moment's notice. Dr. said that he would lay out his clothes the night before as to what he would wear next day. He could get up and go in 2 minutes in an emergency. We need to be like that.

"the gift of the grace of God"--most other texts have "given" in genitive case and modifies "grace" whereas in KJV it is in accusative modifying "gift." What's the truth? Was it the gift or the grace that was given to Paul?

(literal)

Dr. believes with all his heart that it's grace. He didn't put it in the literal because "he didn't like the fight anymore." From the text you could go either way, but the context is grace.

Eph 3:8

--again grace is the word picked up on.

"less than the least"--how can you be less than the least?--2 FOS.

1) Meiosis--lessen one thing in order by contrast to really blow something else up big, magnify something. Here Paul is lessened in order to magnify grace!

2) oxymoron--wise folly. The great impact here is that this revelation to the apostle Paul came entirely by grace because Paul had no credentials in any way shape or form to earn it.

"unsearchable"--cannot be tracked. Even though something cannot be tracked, doesn't mean it cannot be enjoyed. Grace of God is so fantastic that it cannot be traced. You see it in evidence, you can enjoy it, you can be blessed with it, but it cannot be tracked (Rom 11:33)

In the WOG you can track truths from Gen. to Rev., but the ways of God, the grace of God, or the riches of God in Christ cannot be tracked, you can enjoy 'em.

"riches"--fits into 3 different FOS in this one verse--does every place here in Ephesians. It is a heterosis, an idiom, and an antropatheia.

(literal)

Eph 3:9

"hid"--concealed, closed in

"from the beginning"--from the ages.

"by J.C."--deliberate forgery, not in Ar. text

(literal)

Eph 3:10

"principalities and powers"--include both good and evil, says so in I Peter 1:12.

"in heavenly places"--in the heavens.

"manifold wisdom"--really an extraordinary wisdom. The wisdom of God is chromatic with the rainbow colors. God is light--his wisdom is variegated, multicolored, spectacularly radiant. "The church is the mirror of God's wisdom, chromatic, so they separate with the rainbow colors of that light which in itself is one and undivided." Alford.

(literal)

Eph 3:11

"according to"--always sets the standard--don't forget that. The standard was the purpose of the ages.

"eternal purpose"--Ar. which was prepared from the ages.

"which he purposed"--God carried it out. It's a relationship clause.

"In God's foreknowledge, all the ages were structured around J.C. who was God's plan for man's redemption. This is why the Christ Administration stands fourth in the 7 administrations. It stands right in the middle of the seven administrations. Everything revolves around J.C., God's only begotten Son."

(literal)

Jesus should precede Christ.--plan carried out on earth.

Eph 3:12

"access"--Christ introduces us to the Father. "I am the Way..."

"with confidence"--a confident obedience or certainty or assurance, absolute assurance. It's related to the Word "obey."

"faith"=pistis, believing of J.C.

(literal)

"boldness"--freedom of speech. I could talk to my earthly daddy anytime. How much greater the heavenly Father. Nothing insignificant to God.

"You know, I don't go to my heavenly Father and ask him him I can go to the bathroom...but when things come up like came up today, everyday, everyday, honey...everyday, many times, I go to my Father in freedom of speech, to talk things over with him because I have direct access."

Eph. 3:13

"desire"--same word used in gospels of "ask and ye shall receive"

"I desire that ye faint not"--can mean 3 things

- 1) I ask that I may not lose heart.
- 2) I ask that you may not lose heart.
- 3) I ask you not to lose heart. (word used here)

God is requesting an effort on the part of the believers that they don't lose heart because of what he's already done for them.

"tribulations"--pressures of life

(literal)

Ephesians 3:14-21

We start w/ v. 14 of this chapter which will be taking us into the second great prayer in the Book of Ephesians.

Eph 3:14

"For this cause"--FOS anachoresis--return from a digression. The first three words in chapter 3 are the same. Then we went off on something else and now we are returning from the digression in v. 14. This tells you that the original subject begun in v. 1 is being started all over again--it's being resumed.

You know we are a temple, a habitation of God, believers, fellowcitizens w/the saints, having access to the Father because of what God has done through Christ Jesus. So here we begin "for this cause, I bow my knees..." The bowing of the knee is a FOS, euche. It's an expression of feeling by prayer, and this opens the prayer all the way through v. 19. It's not only that figure, but it is also the figure known as idiom. The idiom indicates it's prayer, not posture, not position--because both standing and kneeling in prayer and falling on your face are all read in the Bible.

The idiom is a figure derived from the Eastern custom where not only in prayer, but if someone of great rank passes by, the eastern people would fall prostrate on their face before reaching out. They just fell full length on the ground, sometimes just bend the knee, other times they touch their head all the way to the earth. They would even kiss the feet of that man of renown. From that comes the modern day culture that we have in R.C. church of kissing the ring of the pope, the head of the pope or kissing the bishop's ring.

I remember in India when I spoke at the Jain convention where Ashariya Shiri Tulsī was the top man. Whenever he would descend and walk through an aisle--the people of course were all standing--everybody would fall flat on their face just hoping and believing they could touch his feet... That's eastern culture. That's involved in the figure "bow the knee."³

This is a lot bigger than the pope or the ashariya or any other bishop or any other man!

"Father"--Jehovah--In Eph 1 in the first prayer was addressed to God--Elohim. This prayer is not addressed to Elohim, God, the creator, this prayer is addressed to the Father. And the reason it is--when you have a Father, you have a family, kids. A husband is not a father until he has a baby.

This prayer is so wonderful because it puts the Father at the center--that means he's got some children, some kids, offspring. It's addressed to Him, the Father--the family is involved here.

"of our Lord J.C."--do not appear in numerous of the old mss, although the Ar. shows no variation, so in my literal I could go either way.

(literal)

I will tell you why I made that decision and did not include "of our Lord J.C." Not only from a ms point of view, but because of context, Corps--he's Father and w're coming to the family and therefore I do not believe that our Lord J.C. who is God's only begotten son is really what Ephesians is after, although we know that you and I could not belong to God's family w/o the Word of our Lord and

Saviour J.C.--but context, kids--It seems to me that the weight is simply to translate it (literal).

The expanded translation of this verse has to be understood in the light of the expanded one I gave you of v. 1 of chapter 3. The expanded one I gave you of v. 1 of chapter 3. I will read it to you and then I'll give you the expanded of v. 14 and you will see how beautifully and logically and spiritually this whole thing fits.

(Expanded ch 3:1)

(Expanded ch 3:14)

Eph 3:15

--is a parenthesis--you could go directly from v. 14 & 16. It is an explanation thrown in. It's relatively short. It's really inserted as an exclamatory remark.

"family"--shows the common origin, the Father (as opposed to the Creator in Eph 1)

(literal)

Eph 3:16

"That he would grant you"--is a purpose clause--the purpose for the prayer.

"According to"--the standard

"riches"--this word is really dynamite. The Word "riches" appears here in 3 diff't FOS, can you imagine that?

1) heterosis--an exchange of inflection.

2) anthropopatheir--God is spoken of as having riches, the attributes of a man.

3) hypallage--interchange of nouns, "riches of his glory"--usually the word glory is the controlling noun, but here it isn't. The positions of the nouns are reversed. This places the emphasis on the riches. So you take riches and raise it to the 3rd power or something, mathematically, I don't know. You do it w/a ton of dynamite spiritually.

"according to the riches, RICHES, RICHES!! of his glory."

"to be strengthened"--I love the Ar. of that "to be established." To be strengthened is one thing, but baby, when you get it established, you get your feet in concrete and it's solid. It can't get out. It's established by his spirit in the inner man. That "inner man," of course, is Christ in you, the hope of glory.

(literal)

Eph 3:17

Boy, isn't that v. 16 a beauty? Man, oh man, how far the church has lived below par, how we've been all talked out of what we really have in Christ Jesus.

v. 17

"Christ may dwell in your heart" is the purpose of the strengthening by the spirit, Corps.

"may dwell"--can be translated and should be "live in."

You know that the heart's the seat of your personal life.

"faith"--through or by believing.

"being rooted and grounded"--I believe the Ar. is fantastically solid--"When your root and your foundation." The verby for this compoun subject, "root and foundation" follows in Aramaic, "when your root and your foundation will become solid and firm." The Greek has only two participles. I think the Aramaic is much better.

(literal)

(expanded) "continuous believing"--get that word "continuous"--I didn't say continually--bleive once in a while--I said believe all the time.

It's not something Corps that's completely complete, but by your continuous believing you are being a firm foundation.

So if you'se blow it, split out, just do it continually instead of continuously you blow hot and cold--sometimes you're firm, sometimes you're not, sometimes you're solid on the Word, other times you're not.

That's quite a verse!

Eph 3:18

--carries right on from v. 17

To apprehend is to know in part, understand in part. To comprehend is to fully know, to fully understand. It means to lay hold very effectively and efficaciously. It means to really grasp it, kids, to get in you head, your mind.

Then is KJV you have "breadth, length, depth, height." In Aramiac, and I want you to write this down because this is the order in which the words appear in Ar. and I believe this is the order in which they ought to appear:

"The height, depth, length, breadth."

Among all the Bible scholars, there is a lot of difference of opinion as to what these 4 words refer to.

Robertson says they refer to the measure of love. Bengal says they refer to God's spiritual temple. Many of the writers say they describe the vastness of the mystery so they gotta lotta of diff't opinions.

Welch had an interesting comment that was given to me by the Research Dept. that triggered thoughts in my mind. He said that the earthly inheritance promised to Abraham is defined by two measurements: breadth and length. The heavenly city, the new Jerusalem, which is the heavenly side of Abraham's inheritance is defined by three: breadth, length and height. The inheritance of the mystery appears to have been in the apostle's mind when he spoke of breadth, length, depth and height, four dimensional.

In the Companion Bible, it notes that God's love in Christ is in breadth, boundless; in length, endless; in depth, fathomless and exhaustless; in height, measureless.

When I go back in working this, I pick it up way in verse 22 of the 2nd chapter, the habitation of God that I explained in such detail and greatness to the Corps. That's why the parenthesis that starts in chapter 3 shows to me that this prayer here in ch 3 ties directly into the temple of the habitation of God which is Christ in you the hope of glory and the body of believers. And I believe this is further substantiated by the words "rooted" and "grounded" and both of these of course are used in Greek literature of buildings.

I had an interesting note from Randy Zelov which I have saved since April 1, 1981. I've saved to whatever date it is, 10th of March, 1982 because I knew sometime we'd get to this verse. So it's not in too good a shape because I've had it around in my notes a lot, but Randy Zelov gave me this note along time ago and I've saved it just for tonight--I love it!--Of course, you know Randy is the architect who's working on the WOW Auditorium. He wrote this to me:

"I thought it would interest you to know [and it does], the following information. The word "depth" of Eph 3:18 is often used in building and construction terminology. It is used in relationship to foundations for buildings. I thought this was interesting from the point of view of Eph 3:20 being able to comprehend the entire depth of the foundation, the rock is fathomless because the thing is so deep."

I think that's a very beautiful thing you gave me, Randy...

See, the word "depth" is often used in the scriptures of the sea. It's used in the scriptures of the depth of a man's heart. It's sort of neat Corps, that in the gospels the word "depth" relates to the eye. And in the gospels, the word "eye" is singular; but in the "eyes of your understanding" it's plural which is introduced in the church epistles addressed to the body of believers. That gives you depth perception. It's not possible w/ the single eye--depth perception of understanding is only possible w/the eyes, plural.

(literal)

Eph 3:19

KJV--that already ought to send chills running up and down your spines.

This is the second purpose clause of Christ living in your hearts.

"know"--by experience. You can know by experience, love, but you can't know by experience, hop. It hasn't come yet.

"know...passeth knowledge"--FOS, oxymoron. It's a figure that appears screwy, foolish, but in a deep sense it is very wise and very discriminating. It says "to know" a thing, they it says that you can't know because it passes knowledge.

And really when I work this--the reason it passes knowledge is because you cannot know it by your senses. The love of Christ, the 4 dimensions, you cannot know by the senses. But there is a way you can know it, it passes knowledge, but it does not exceed knowledge of the spirit which the Christ in you, the hope of glory. It can be known via the spirit.

"might be filled"--to capacity, plumb full. This introduces the third purpose of Christ living in your heart. "Filled w/all the fulness"--this emphasizes the completeness of God's filling, God doing it. All the fulness of the Godhead

bodily dwells in Christ, Corps. And when Christ dwells in you, in your heart, the fulness of God in Christ is dwelling in you.

(literal)

Eph 3:20

v. 20 and 21 are a FOS called benedictio--it's a benediction. It's a prayer of blessing or thanksgiving. Vs 20 & 21 close out this great prayer in Eph 3.

"now unto him that is able"--Ar. lit--"but to him who is able w/power more excellent than all"

"to do exceeding abundantly"--here again you have one of these places like you have at another of others in the Word where the superlatives are used and they really show the weakness of a language to communicate the greatness of God and His Word.

It literally is "super abundantly beyond, over and above everything."

"we ask"--we demand for ourselves

"according to"--is the standard for doing superabundantly above.

"power"--potential power

"worketh"--energized

(literal)

Eph 3:21

"throughout all ages"--in all generations

"world w/o end"--Ar. "of the worlds of all ages," literally "of the ages of the ages."

"Amen"--thus shall it surely and truly be.

(literal)

Dr. reads the expanded of v. 14-21--just get the feel of this in your heart.
Dr. closes w/a teary voice.

v. 9&10 are a parenthesis. They explain further the led captivity of v. 8. The Parenthesis indicates the greatness of the gift of Christ which then was also given as gifts to men.

What is it?--FOS erotesis--a question that does not require an answer, but it's asked for effect.

descended--has caused a lot of people through the centuries to have a problem with it, but Dr. Bullinger had the handle on it--"It's the genitive of the earth" that's a genitive of opposition.

the lower parts--that is to say, the earth. He descended to the lower parts, Bullinger

first--omitted in most critical Greek texts and should be.

v. 10 far above--not just above, it means far above. It's not defined any further in the Word.

fill all things--to fill to capacity with the gift. the gift is dorea. the purpose of the ascension was that he might fill. That's why Eph. 1:20-23 fit right in here. the ascension was a fulfilling of all things.--the fulfilling of the dorea, of Christ, which in turn will include gift ministries.

v. 11 and he gave--need to remember that He gave the gift of specific believers with ministries to the Church, the body. He didn't give the gifts to believers in the church. You're a believer in the Church. Anybody born again is a believer. That's why the gift ministries of specific believers with ministries to the church.

apostle--a specific called forth believer by God who carries new light to his generation. It may be old light, or previous light, but it's new to the generation he speaks to.

prophet--a specifically called forth believer by God who speaks for God in the very essence of the O.T. prophets who said "thus saith the Lord." Foretelling was totally incidental to the ministry of a prophet, mainly forthtelling.

evangelist--specifically called forth believer by God whose ministry for the body is the outreach of that body. The growth and the building of it. An evangelist is the outreach to those whom God, by His foreknowledge knew that when they'd hear the Word, they'd believe and be in the temple by the new birth. The growth of the temple, the new birth, the building of the body of Christ, those already born again. The holy temple grows, but the saints are built. Evangelism is not only to win the unsaved, but to get the people who are already saved. Sure need some evangelists according to the WOG today.

pastors--a pastor is a specifically, believer called of God. He is one who ties up the wounds, bandages the wounds, puts the oil in. The ointment of hurt believers and takes care of people like a shepherd takes care of the sheep. The ministry of a pastor is just so needed and so tremendous. For the most part, the born-again Christians have had nothing but sin, unworthiness and weakness preached at them instead of hugging them close, tenderizing the, and pouring the oil of God's love into their wounds and hurts, letting the past be past. That's what a pastor is. We sure need a lot of pastors 'cause even a lot of Way people still have a bitter, sour, hateful tongue--and I often wonder what puts any Way believer in a position to judge anyone else and be hard on them. In understand doctrine, reproof, correction and instruction in righteousness, but this is one of the 5 great ministries that blesses the body.

teachers--one who teaches the great accuracy of the Word they are the foundation of all gift ministries. Time and time again in the gospels, it talks about Jesus taking the people and teaching them. (doesn't talk so much about him being any other gift ministry as much.).

The "ands" in this verse are FOS polysyndeton.

literal

F.F. Bruce and Marcus Barth believe pastors & teachers tie together. F. F. Bruce translates it "teaching pastors"; Barth "teaching shepherds."

Dr. believes any man called of God will at times in his life have to operate all five, but he believed that the greatest of the 5 is the teaching ministry, and then the love of the pastor, who takes care of the people. He could see why Bruce & Barth wanted to put it together, but there are still 5 gift ministries.

v. 11 expanded.

v. 12 & 13

perfect-- gmar. Ar. to be finished, completely done, made whole, or made a perfect seer.

4:12 lagmara--for the perfecting. The gift ministries are for the perfecting of the saints, plus the work of the ministry and plus the edifying or building up of the body. That's why, with the gift ministries in operation, the saints, then can be perfected, made whole, completely done, completely finished. We all know that spiritually, when any man or woman is born again, they're perfect spiritually because of Christ w/in, but the mind has to be renewed, principles of God's Word have to be put on in the mind in operation in the life of the believer.

II Tim 2:15 perfect-gmirayth--same root. 3:17 perfect-gmir. Rom 12:2--renewed mind. I Cor 1:10 declares necessity of speaking the same things, having no division, perfectly joined together gmir in same mind, same judgment must be by the accuracy of the Word.

Eph 4:13 refers to the perfect man--the man at the gathering together. Gmira--passive participle. The only 2 uses of Gmar in Ephesians. Research Dept. v. 12 for--means w/ a view to or a view toward, denoting an ultimate purpose the primary purpose is for the Church, because one of these ministries has to rightly divide WOG and make salvation available to all who hear. So the great purpose of the ministries is more than getting people saved. Time and time again people say the most important thing in life is to get saved. That is not Biblically accurate. The ministries, not only to get people saved, but to get them to grow up. Renewed mins.

perfecting--Greek katertismon--kata (down); artios--perfect. The related verb=katertizo is the word in the gospel when mending nets. Also used in Greek lit. when people restored to right mind, or when they'd mend garments, and referred to full grown horses who'd lost their foals' teeth. In the medical field, it's used of mending a rupture, or when you have a dislocated limb, to put it back together. Perfectly joined, perfectly restored.

for the work--indicates the immediate purpose, that they work for the ministry.

for the edifying--w/a further view for the building up, oikodomen (sp.).

for the edifying of the Body of Christ--FOS hypocatastasis--a comparison in which an object is given that is being compared to the main idea which is only implied from the context. These words are also a dual genitive. That's why the emphasis falls on the obj. of the work of the gift ministries. The highest goal--the edifying of the body of Christ. All of these ministries are given for the perfecting, the healing, the mending of all the ruptures, dislocations, w/a view to the work of the ministry, w/a further view it will edify the Body of Christ. You have to 1st belong to the temple in order to get built up. So the building up the body is in practical section of Eph. and the responsibility of the ministries in the Church for the body is edifying--the building up of that body, that there's no rupture, no dislocation, that it is mended. That thing is put back together. Wish to God the Church of the Body'd apply it.

literal.

expanded.

You can't work better in service if the saints are ruptured. If we're not of the same mind, opinion, judgment--if you're ruptured, you're hurt, you couldn't work w/ me very well. If I'm ruptured, I cant...

v. 12. Wo we really need a parenthesis--Dr. thought no, but wanted to wait for the research dept. to study it.

till--specifies the time, duration, that gift ministries will last. Had the purpose & goal of gift ministries in v. 12. Here in v. 13 you have the duration. This duration is 3 fold:

1) unity of the faith 2) perfect man 3) measure of the stature of the fullness of Christ... That's how long the perfecting, the purpose continues, till we all come in the unity of the faith.

unity--in Ar. is lit., "one thing."

faith--family faith

and--even

knowledge--epignosis. full, precise, complete knowledge. In the Eng. it's real neat: of the knowledge of the Son of God: triple genitive. Very unique to the Greek. The Ar. only have dual genitive, it reads: in faith and in knowledge of the Son of God unto a perfect (Ar has--and one perfected) The Greek has it from the root of telos, which indicates the perfect end product. Dr. thinks Greek real terrific here in his understanding.

of the stature--Greek full age or maturity. W/ the return of Christ, it's full maturity, full man, w/o lacking, new body, spiritual body, completely perfected mind.

fulness--filled to capacity.

measure of the stature of the fullness of Christ--triple genitive.

the stature of the fullness--FOS hypallage, emphasizes the stature of fullness.

Not only do believers have the fullness of Christ, but they have the stature of that fullness. Taht's why I said to you the word maturity and full age. Whey you put the context all together, we not only have the fullness of Christ, but the stature that fullness brings w/it. That is so magnificent and the quality of hat is unparalleled in any man's life here on earth. If we have the stature of hat fullness, we have the same seating w/ J.C. as he has. To put us int he same seating as J.C. What is J.C. doing today? He is our advocate, he intercedes

for the saints, he is constantly there at God's side. God's constantly available to him. Imagine the Body of the Church, seated.

literal, expanded.

v. 14 children-infants, babies, unlearned. Believer no longer to be unstable in their thoughts or emotions, like children.

tossed to and fro-Ar. lit., who are shaken. Greek (Dr. likes)-it's a word means tossed like the wave of the sea, up and down. Opinions, buffeted, swept by heavy seas. This is a real vivid picture of instability.

carried about-changing, whirled about, borne about.

wind-FOS hypocatastasis, main idean is doctrine. It's replaced by the word "wind" which is identified as doctrine in the following 2 words (later). It's the doctrinal gusts of wind blowing the unstable believer in a different direction. systematic deception which is their method.

expanded.

The primary purpose of that is that you'll have no rewards at the Gathering Together. The Adversary knows that he can't stop you from going to heaven when born again, but he can sure ruin you in route, and ruin things for your rewards. Goofing up in the here and now, and no rewards in the future. That is the deceitful design of the Adversary.

Ephesians 4:1-8

v. 1 Therefore--shows a transition--here from doctrinal to practical.

prisoner-sold out, bound to the Lord.

worthy-axios-balance

The practical has to balance the doctrinal.

Your walk and talk have to balance out. "The Christians life-style, the way you live, has to weigh as much as your Christian confession."

"Vocation"=calling

"calling wherewith you are called"--the emphasis is that the calling is the standard by which the believer has to walk. That's the counterbalance. Life-style must counterbalance the calling.

v. 2 sandwiched between v. 1 and v. 3 "this gives us four vital ingredients which are absolutely necessary for accomplishing this walk which will maintain the unity of the Body." The unity of v. 3 is like the beam of the balances.

"lowliness"-humility of mind--connotes an attitude of three things:

1) respect to the calling 2) obedience in the walk or life-style. 3) service to others--else you won't have unity in the Body.

"meekness"--one who doesn't fight against God or the truth of God's Word and the Body of Christ or the fellow saints. Interesting that this follows "lowliness." "A position has absolutely no rights or privileges when men's lives are at stake. It's only the function that's important."

"longsuffering"--implies a lengthy period of patience, tolerance, "have a long fuse"--used of having patience w/ people.

"forbearing"--to hold up, to sustain, to undergird. It's like undershepherding. "The basis of walking worthy is humbleness of mind--and that is willingness to follow God's Word. Humility is a state of mind and that arises from the acknowledgement of God's true estimate of the believer. And meekness is the corresponding action that follows such believing, such a frame of mind."

"The standard required of all called saints is to walk according to the calling willfully being respectful, obedient, in serving God's Word with a humble mind which requires and necessitates patience with other believers, undershepherding and undergirding them with love in the renewed mind in manifestation until they can stand, walk and run on their own."

That's the only reason you're going to get to v. 3.

v. 3

unity-spiritually--"oneness of spirit"

peace is the bond that holds us together. Like the ligaments which hld together the diff't members of the physical body.

"These 3 verses, if you never learned any more in the Corps and you really understood those and you practiced those, you will be a successful believer all the days of your life."

v. 4 all items relate to the church.

v. 5 all items relate to Jesus Christ. baptism of J.C. (spiritual baptism)

v. 6 God is the 7th, 8th is the FATHER--always a new beginning. Can't be a father without at least one child. God is the fundamental ground of all unity. With more than one God--no unity.

v. 7 "measure of the gift"--holy spirit. That's the same as v. 13. "measure of the stature of Christ." In v. 16 it's called the "measure of every part" of the Body.

v.8 begins another "heavy section"

Ps 68:18 gnome--quotes from the OT, but adapts it to new circumstances yet with some similarities. Very notable use.

1) Ps 68:18--refers to the ascent of the ark of the covenant to Jerusalem where it could dwell in the sanctuary among God's people. Ark represented the presence of God.

2) Ps 68:18--associated in the synagogue calendar w/Pentecost. Pentecost in Judaism regarded as the anniversary of the law-giving. Moses ascended Mt. Sinai 7x--parallels Christ's ascension. Both ascents preparatory to great revelation that God would give his people: LAW and PENTECOST.

Moses 3rd ascent-God appeared in a cloud. J.C. on the day of ascension, J.C. received up in a cloud.

"captivity"--FOS, put for those who do the capturing. double figure--puts the "oomph" telling us that when Christ was raised, the enemy was absolutely captured... Then the enemy has no power over you. "We gotta renew our minds and get into the greatness of the Word on the significance of the name of Jesus Christ...The enemy still afflicts our people too much, the Way people, the Corps. He hits you too damn hard, knocks you around, he has absolutely no right at all to do this, because when Jesus Christ was raised the enemy was absolutely captured. The enemy has no right in any way, shape or form on any believer.

Ephesians 4:15-16

Eph 4:15

"speaking the truth"--"we were strengthened" (Ar.)

--Greek word has many different meanings; "speaking the truth, maintaining the truth, holding the truth, living the truth, teaching the truth, being truthfully sincere.

"love"=agapao

"may grow up"--to develop, to mature, auxano

This is the second purpose that's give here in v. 15. The first purpose-v. 14--"that we be no more children"

"head, even Christ."=FOS metaphor

"The head is a part of the body, but it's the head that guides the motion, it controls, it sends all the information to the rest of the Body."

"I don't know if I'm right about this, but I sometimes feel that this v. 15 and 16 are perhaps two of the greatest verses in the book of Ephesians. There's so much in here, but htis stuff is just unbelievable in here and that's why I believe it's just so great."

"And kids, you'll never develop and grow up in Christ without the love of God in the renewed mind--you'll always stay like infants spiritually. You'll never really grow up until you put on the mind of Christ w/the love of God in it."

"Now the great sixteenth verse."

Eph 4:16

"Perhaps the most prominent FOS throughout the entire epistle of Ephesians--by prominent I mean the one that stands right at the top in my mind--is the Body."

"body refers to the entire household of the faith."

"Eph 4:16 uses the human body as a figure to illustrate the numerical growth, the spiritual growth and the unity that ensues among the body of believers as they exercise the gift, holy spirit (small "h", small "s") in each and every part. So you see, each and every word used in Eph 4:16 must refer to a physiological part of the Body if it's going to follow the imagery that is utilized here.

"Body is a FOS--hypocatastasis--where the main idea, the church, is substituted and compared with the image of the human body."

See page 2 (for reference to letters below)

"Many, many times when I work the Word, ths is exactly how I work it."

Eph 2:21

A. All of Go's building is being fitted together, it's being joined.

B. Bones broken join stronger than before. "Boy when you think about all of this and you really run it through your head--we were dead in trespasses and sins, without God, broken-born again of God's spirit, being fused together in the building, God's holy temple--someday when this stuff really hits you, you wake up on cloud 999 and you walk with one commitment..."

Col 2:2 translated "being knit together in." "in" should be "by." 2:19 also used here.

It's not like we think of knitting today. When something is fused together, nothing can get between.

C. Grip--from the idea of grip came the idea of "binding and holding." As the years went by the terms "ligament" and "tendon" came to be used with heptomai--include contact, point of contact and sensation... The ligaments and tendons of the body are designed as the points of contact by the bones, organs and muscles that grip and bind them together. And they're all fused together! They take their sensation or their orders from the head, the brain, through the nervous system. Col 2:19

"by joints"=haphon--the grip of ligaments and tendons.

"bands"=sundesmon--means the binding stuff...the cohesive substance.

"having nourishment ministered"=epichoregoumenon--supplies completely all the way through to every part of the body."

"knit together"="compacted" of Eph 4:16 (fused together)

increase=auxi, mature, develops; increase=auxin, continuing growth, it not only develops and grows, it is a continuing growth. Increases with the increase, with a continuing growth until the body is completely complete at the return.

"of God"--"I don't (know) if it should be "by," but we know it depends on the way you want to translate it, because God does it."

From this verse of Col 2:19 the teaching is clear that the joints, ligaments and bands, tendons--the binding stuff, the cohesive substance, 'bands' should be translated "tendons."

Without ligaments and tendons the body would flop all over the place. It would not be held together. Without direction from the nervous system to the tendons which it gets from the head, the body could not be coordinated nor would it be coordinated in its movements. In this sense "joints" of Col 2:19 and Eph 4:16, in this sense joints, ligaments and tendons are the supply for the cohesiveness, the stability and the motion of the body.

The Ar. word for "joint" in Eph 4:16 is sharyan, masculine.

"I'm only going to give you this once. If you don't take your notes tonight, you can spend the next 20 years working this scripture out...I don't know when I've taken this much time with the Corps to teach you one verse of scripture, giving you all the Greek and AR., but if I don't, you won't get it for the next 10 or 15 years 'cause there aren't many of you smart enough to work it, so why don't you do it easy, just write it down and put it in your head, then you've got it and you don't have to work it--I did it for you."

In Col 2:19, it's the same root work, but it's a feminine word--sheryane. Another occ. in N.T. is sharyatha used in Heb 4:12. Greek in Heb 4:12 is harmos different from Eph 4:16 which means "a joining together."

Heb 4:12 "joints"

Spiritually, the marrow is associated with soul because the marrow is the source where the red corpuscles in blood are developed. (Lev. 17:11) Anatomically the tissues of the marrow, ligaments and tendons are so closely intermingled and intertwined and yet distinctly separate. Marrow is surgically impossible to separate--it's that tightly fused, tightly put together. That's why the word is so sharp!

Eph 4:16

D. "in my heart and mind singularly significant" that "supplieth" not in Ar. Greek word used in Phil 1:19--"supply"--the supply is the spirit, which is God in Christ in you. Eph 4 in verse 15--"may grow up"--you could not grow up if you were not already delivered. That's why we don't need the word supply, 'cause you're already born again. But we can understand it. "It would simply mean as the ligaments and the tendons in the physical human body manifest the cohesiveness and gracefulness of the physical body, so the spirit supplies the stability, mobility and beauty to the body of Christ, the church."

F. "the effectual working" is the gift that is God in Christ in you, the hope of glory, the gift that is given (called) h.s. to and thus in every believer that ability within the believers according to the believer's believing. Same as Eph 1:19--"working."

G. to the full degree of--literally spiritually and truthfully it means "the full measure"--J.C. had spirit w/o measure--he had all that was available. He could not SIT or interpret.

For us it's the full measure of all nine all the time.

H. every part is every believer--every born again believer has the full measure. My God, how we've lived below par.

The member could not operate w/o the head. As that member operates, it "maketh increase" as that believer operates all 9. It grows and matures, all being fused together in that body.

K. for what purpose?--unto the edifying of itself.

L. This is done in love.

Eph 4:16 (literal)

"From whom (J.C.) all the body fitly joined together and being knit together through every joint (ligament, tendon) according to the working energy in the measure of each part makes grow the body unto the building up of itself in love."

FROM WHOM THE WHOLE BODY

- A. Fitly joined together.
methrakau (Ar)=is being fitted together (a continuous action until the return)
sunarmologomenon (Greek)=being fitted or joined together (Eph 2:21)
- B. And compacted
wmethqetar (Ar)=being tied, banded
sumbibazomenon (Greek)=being fused together like the weld joint, stronger there
- C. By that which every joint
hathe (Greek) from root haptomaí--to teach, usage ranges from a touch as light as fingers on a harp to the solid grip of a wrestler.
- D. Supplieth
not in Ar.
epichoregia (Greek)
- E. According to -sets the standard-"to the degree of, to the extent of"
- F. The effectual working
- G. In the measure of
- H. Every part
- I. Maketh increase
- J. Of the Body
- K. Unto the edifying of itself
- L. In love

Ephesians 4:17-32

Eph 4:17

9 states of the Gentiles:

- 1) vain in mind
- 2) darkened in understanding
- 3) alienated from God's life
- 4) ignorant of God
- 5) blind in heart
- 6) past feeling
- 7) lustful
- 8) homosexual
- 9) greed

"vanity"--any thought or action not directed towards pleasing God or building the truth of his Word. Great definition of vanity.

The way out of this state is Eph 4:25-32, but is also beautifully set forth in Ecclesiastes:

Ecc. 12:13--"wholeness of man"

14

(literal of v. 17 given by Dr.)

Eph 4:18

"having the understanding darkened" is a FOS where the physical illustration points up a spiritual reality with a greater clarity than if you just said it plainly.

"through the ignorance" in Ar. is "where there is no knowledge"

"blindness"--like a hardness of the heart--again a FOS

(literal)

Eph 4:19

"being past feeling"= (in Ar.) "who cut off their hope" literally

"given themselves over"= "have surrendered themselves"

"lasciviousness"--unrestrained in their action because minds have become calloused.

"uncleanness"--covers unclean spirits and unclean living in a moral sense, i.e. homosexuality

"greediness"--a desire for more than you need (here more uncleanness)

"to work"--imply soliciting customers, includes soliciting for idol worshipping, homosexuality, lesbianism, etc.

(literal)

Eph 4:20

literal ("but you learned differently...etc.)

Eph 4:21

"heard"--to hear to the end of understanding. They understood through Paul's teaching.

"as"--sets the standard. The standard of the teaching was according to the truth exemplified by Jesus, the humiliated one. That's why v. 20 showed Christ the exalted one before the humiliated one.

(literal)

Eph 4:22

Ar. "But that you should rest." The old man actions have to be put off like you put off your clothes. You do it, you put it off...it doesn't say pray about it, do it."

"old man"-FOS hypocatastasis, could say "the corrupted old man"
"deceitful lusts"-FOS metonymy of effect in which "deceit", the effect is put for the cause, the "deceiver" (i.e., the devil). Literally, "the passionate desires of the deceivers"

(literal)

--good verse for the Advanced Class.

Eph 4:23

Ar. says "you will become new"
"in the spirit"--you yourself
literally, "the life, that is to say, your mind."
The mind is in control of your body!

(literal)

"that ought to make a lot of sense to ya."

Eph 4:24

"to put on"--is to clothe yourself (hypocatastasis)--main idea is implied from the context.

"created"-God had to create-to bring into existence that which has never been before--because man is dead in trespasses and sins. If he's dead and now he's going to have to get life, God has to use the Word create.

"true holiness"-holiness of truth, or pure truth, this really emphasizes the quality of that new man and that it's absolutely based on truth.

"a remarkable verse"

"clothe yourself"-is works

(literal)

Eph 4:25

"putting away"--same root as v. 22 where it was talking about rest. Same as putting off the old man.

"speak every man truth with his neighbor" gnome from Zech 8:16.

First figure that highlights things to do in putting off the old man. Other things highlighted:

- 1) be angry and sin not
- 2) steal no more
- 3) no corrupt communication
- 4) grieve not the h.s.
- 5) get rid of all bitterness, wrath, anger, etc.
- 6) be kind...

"members"--hypocatastasis where imagery of the body is used.

"neighbors"--a believer who's a neighbor.

(literal)

"lay to rest the lie you have been living."--picture a body being buried.

"speak the truth using a quotation from the Word." If you're talking to a believer, trying to help that believer, the only way the Word of God says you can really help him is to give him the Word.

"for we are members one of another in the body of the church."

"I wish you'd work that down to a fine point in your head and heart and living."

Eph 4:24

"angry"-orge, probably got the words orgasm, orgies, etc. A very vivid mind picture to me, very vivid quotation from Ps 4:4--that's why it's a FOS. Being all lathered up-all excited. It has to be righteous! The big key is don't sin. Nobody makes you angry, you allow yourself to be angry. We're dealing with being angry with sin, but not with the sinner.

(literal)

Eph 4:27

"place"-any portion or space that's marked off.

(literal)

Eph 4:28

becoming increasingly true that people don't consider it a sin or a shame to steal.

"labour"--work which results in fatigue.

(literal)

Eph 4:29

"corrupt"-hateful (Ar.)--associates itself w/corrupted fruit.

"communication"-logos; saying, in Ar. Therefore, hateful word or words.

"that which is good"-that which is pleasing (Ar.)

"to the use"-"fitting for" (Ar.)

(literal)

[While giving the expanded literal, Dr. said "Gosh, I wish I were the man I know to be" after he said not a single putrid word should come out of the mouth.]

"Boy, don't you see how the renewed mind fits in here. Man, when you really renew your mind, you have a heart of grace towards others."

Eph 4:30

Ar.-"you should not be grieving"

"grieve"-FOS anthropopatheia

Whenever we grieve the holy spirit of God, we break the unity of the spirit.

"are sealed"-Ar. "were sealed."

Eph 4:31

"wrath"-Ar. "passion"-passion in the sense of being like venom, like the poison of a snake. Some people's tongues are just like that. They have a real passion just to hurt people.

"clamour"-tumult or controversy

evil speaking"-like blasphemy

All of these words are the FOS synonymia, repetition of words w/diff't roots w/similar meanings.

It's sort of neat that the text starts w/ that inner thought of bitterness and manifests itself in the last one, evil speaking.

FOS polysyndeton

"with all malice"-with no intention to hurt.

Eph 4:32

Anytime I met an individual (believer) that had trouble forgiving anybody else, it was that they forgot what God forgave them for.

I never saw a man or woman wearing a halo before they got saved--we ought, therefore, to forgive also.

Forgiving is the sense that you treat that individual graciously.

God's love covers a multitude of sins. The least I can do is forgive others.

Ephesians 5:1-8

Much of the material I will cover tonight will fit right in with the Advanced Class. One of the reasons it does is because, I think I told you in the opening part of the Advanced Class, that of all the revelation that's ever been given, nothing has ever exceeded the abundance of the revelation that's given in the book of Ephesians. And that's why Ephesians fits so beautifully into the Advanced Class.

Eph 5:1

"followers"=imitators

"children"=a son

The "dear" and the walking in love of the second verse, when you put all this together, what you end up with is that the nature of the walk of a believer has to be in response to Christ's love.

(literal)

Eph 5:2

This a beautifully unique verse in here.

"And walk" =is one of the imperative moods that's used so frequently in Ephesians here. It's a command. The imperative mood is a command. There are three types of walk in Ephesians. You might call it, "The Walk of Believers in Ephesians."

- 1) The Walk of Love-Eph 5:2
- 2) The Walk as Children of Light-Eph 5:8
- 3) Walk Circumspectly-walking the line, walking the chalk-Eph 5:15

On the negative side, the walk of unbelievers is a sixfold walk here in Ephesians. And they're all found in Eph. 5:3,4. Three of those are uncleanness in action 1) fornication 2) uncleanness 3) covetousness. Then there are three of uncleanness in Word of the sixfold walk in the flesh: 1) filthiness 2) foolish talking 3) jesting.

1st-"us"="you"--from many of the key mss and the truth that's taught, I think it ought to be "you" which will personalize God's love to you as the receiver of this knowledge that's in the Word.

"hath given himself"-is a surrender, honey. Surrendered himself and hath loved us and given for us or for you--ant that is literally it could be rendered "how ye ought to pleasingly walk."

2nd-"us"="you". Also, personalizing it for the reader.

"an offering and a sacrifice"=FOS hendiadys--the difference is that the word "offering" is a general term; "sacrifice" is a more technical term for like OT ritual. Literally, it's an act of submission, usually involving the death of a sacrificial substitute. But it doesn't require your death. It requires you as a doulos, a servant. It applies figuratively to the Christian's walk. It's a sacrificial offering as the lamb was sacrificed under the administration of the law, so Christ was the sacrifice in his administration. And I am literally sacrificing myself for him as a doulos. That's the key to it. By the freedom of my will, I'm sold out, sacrificing my life in his behalf as a doulos.

"sweet smelling savour"-is Chanel #19. The thing that makes you smell good before God is your walk. And that's a walk that has to be done in love. Anything outside of love is not walking in the light as He is the Light. So the thing that makes you smell so good--a sweet smelling savour, is that you walk in love w/the love of God in the renewed mind in manifestation.

This again is a FOS anthropopatheia that attributes to God human characteristics. But Jesus Christ, people, was like the burning incense that God truly desired. It's the savour of a sweet smell and it indicates the great pleasure that God has in this sacrifice of His son J.C. and of you as a doulos.

(literal)

Eph 5:3

"you"-see why "us" should be "you" in v. 2. It flows w/v. 1 & 3.

"fornication"-is not only associated w/pagan idolatry, but it describes all kinds of sexual behaviour including adultery, incest, homosexuality and so forth. This word "fornication" does not have the narrow meaning that the usage carries today in our culture, because fornication today is defined as pre-marital sexual relations; adultery defined as post-marital. That's not its meaning Biblically. It includes all that stuff--pagan idolatry and all those wrong sexual behaviours.

"uncleanness"-is used of physical, cultic and moral impurity.

"covetousness"-is again greed w/a passion.

"let it not once be named"-the verb here is doubled to increase the intensity of it. The double allowing translating the 1st verb as "surely" which indicates the intensity of it.

The Aramaic literal is unique here. It literally reads, "to be named, will be named." Really what you have here is the emphasis here is how far away things must be rejected by you that would interfere with your walk in love. If you truly love God, people, that is to love God in the renewed mind in manifestation, they you will not do the rest of these things.

(literal)

Eph 5:4

"filthiness"-basically the word "profanity"--using the name of God in vain.

"neither...nor"-separates out certain other actions that are not even to be named.

"foolish talking"--is words of senselessness. In other words, stupid talk.

"jesting"-Ar.--non-sense, but when you work it down, it means "to make fun of"--saying anything to do that which provokes laughter like you hear people ridiculing and provoking jokes that make laughter about God. That's this word jesting. It also includes sly questions, smart answers and numerous other types of speech w/pretense. Aristotle said it was "cultured insolence." That's pretty neat.

"not convenient"--not befitting, not suited at all to one's purposes or needs.

(literal)

Eph 5:5

In the last # of weeks that began with our time in Indiana when we had all of our Greek and Aramaic people together 'till this week here w/you, questions always keep coming up about rewards, about crowns, other stuff. All I know is what the Word says. If you don't like it, it's your problem, not mine. And all I know is what the Word says. It's like people have said to me at times, "what about those poor heathens that never have a chance to hear it?" The Word says there's only one way to get saved and that's the Lord J.C.--no other name given under heaven whereby we must be saved. That's what the Word says, that's where I stand. If it needs an explanation, let somebody else explain it.

Likewise w/the rewards. One of the reasons people are so ? about rewards and crowns and all the rest is because you're trying to figure out how little you can really do for God and still make it--get all the niceties. Why don't you quit stewing about the rewards and all the rest of them and just walk the Word? When the Lord returns, he'll do the crowning, he'll do the handing out. Why don't you just do your utmost for His Highest and quit stewing about it?--And you won't have to be concerned about the rewards. You'll have plenty of them if you'll live the Word. And here's one of the verses.

"know"--puts the emphasis on the knowing of it.

"whoremongers"=fornicators--it's not only spiritual, but it also includes those who prostitute their bodies to another because of lust and for hire--get paid for it. It's a male prostitute, female--one who indulges in unlawful sexual intercourse--that is a fornicator.

"unclean"-impure

"covetous"-passionately desirous

The inheritance of a reward can be forfeited, lost, but not the inheritance of eternal life. You cannot lose the birth; you can only lose the fellowship with God and that's the loss of rewards.

Even a born again believer, who manifests bad qualities, does not sacrifice his inheritance. He sacrifices the rewards, the inheritance of rewards.

"of Christ"--omitted in mss because Christ does not have a kingdom. We're part of the kingdom of God.

(literal)

"For you KNOW"...now I don't know how you're going to put the emphasis on it in writing. K-N-O-W...How do you know? The way you know it is from the Word. ...That's how you know when something is off the wall--the Word. The WOG is the WOG. That's the only way you ever know anything. You can't know the will of God w/o knowing the Word of God.

Now I did something else for the Advanced Class tonight. That verse--at the foundation, at the bottom, way at the bottom is the word idolators. So

everything above it all is idolatry. And I wrote out the following which is not only an expanded oen, but it's a, I don't know, something I just had in my head. You can write it down if you want to.

"To be an idolator--I started backwards here, laid the basis first--To be an idolator is to be a worshipper of more than one True God, spiritually and/or worshipping the body as a homo, a lesbian, a prostitute (money, prestige, social position) defiled by a devil controlled desire. There is no reward in God's kingdom."

Now what I did here is to put together for you what I think is the great meaning of this 5th verse. To be an idolator is the worshipping of more than one True God spiritually and/or worshipping the body as a homo does or as a lesbian does or as a prostitute does--she loves her own body and says, "look man, come get it, I've got it to give to ya, I'll thrill ya, I'll turn you on"--worshipping the creature more than the creator--remember Romans? See all this stuff will fit, I think it's a tremendous verse--real teaching, real illuminating. Contradicts what our general culture says, but can't help that, the Word's the Will of God. It's their problem that they aren't lined up w/the Word, not ours.

And then I threw in anything like the creature--sure we talk about the homos, lesbians, prostitutes, but you worship, love money, what's the difference? You love your social position, you love the prestige you have because you're a great athlete or a great something else--that's the same thing as it would be to be a lesbian or a homo. It's worshipping yourself or the body, the creature more than the creator. And that is to be "defiled by a devil controlled desire." And the Word of God says there's no rewards for those in the kingdom.

Eph 5:6

"vain words"--words that are plausible, sound good to the senses ears, but they are not true.

"wrath"--orge--passionately angry, sanguinary revenge. And that according to Bullinger is etymologically related to the word orge.

"children of disobedience"--children of the devil--they've heard, but refuse to believe, they chose another god.

Eph 5:7

"partakers" v. 7--joint partakers (of his promise in Christ by the gospel).

(literal)

Eph 5:8

I think you're beginning to see how all this will fit into your Advanced Class--operating Word of Knowledge, Word of Wisdom, and specifically when you get into discerning of spirits.

"ye were darkness"--FOS metaphor

"light"--does not mean simply that you were enlightened, but it literally means that you are the light-phos. You are the light itself. You're just not a lamp. You're the light itself, kids.

"walk"--Ar. lit--"therefore, walk in like manner." Since you're light, therefore, walk in like manner. That's Aramaic.

"children of light"--this phrase precedes "walk". FOS idioma--the words "children of" then express a relationship between the children and the quality, the light--and that light is God.

(literal)

Kids, I think that's tremendous--formerly in spiritual darkness, but now you, children of light, literally children of God and God is light. If you don't walk that walk and talk that walk, God is never going to be made know. You are literally children of light. You're not just enlightened, you are the light. Someday it's gonna hit you, and when it does, you'll take a deep breath and you'll walk. Walk because you are, you are the light--twice in the same verse God tell you're light...so you walk. If they're ever going to see God, they have to see you...You've gotta get some holy boldness in your life to minister to people and you have to be honest enough when you minister to them to get their believing up, not just screw around thinking that it's you, it's God in Christ in you, but they gotta believe too.

You are God's light. You're His hand, His mouth, His feet, you're everything God is. Because it's God in Christ in you.

And that's why, I believe we're going to see in our day and in our time yet, John 14:12 a living reality. And I thank you very much for the night. God bless!

v. 9 not really a parenthesis--it's another FOS, it's a short parenthesis, not a complete parenthesis, a baby parenthesis. Epitrechon, a very brief explanatory remark.

fruit--FOS hypocatastasis--the main idea is replaced by an imported image. spirit--should be the word "light", not spirit. It's the word for light in Ar. & most cr. Greek texts. It's the fruit of light. The usage of the word fruit in that figure is real significant because the fruit of light has goodness, righteousness & truth. In order to have fruit, you have to start w/a bud. If you're going to have fruit of light, have to stay right on. You've got to have a bud. Suppose it freezes and the buds are out--if it freezes, no fruit. Suppose the worms get in the apples, you still don't have fruit. Suppose the fruit is distorted or deformed. Still don't have good fruit. So when you look at this v. in light of context, we're dealing w/, one true God and all these other whoremongers and everything else, the fruit of light is goodness, righteousness, truth. In order to have that fruit of light, you've got to develop it. The manifestations of the spirit produce fruit, but if you don't operate the manifestations, and it freezes, the buds gone, you have no fruit, or if worms, or deformed, still don't have good fruit. This will all deal w/the walk of the believer.

righteousness--God-given justification whereby you stand in the presence of God w/o any sense of fear, guilt, condemnation, or frustration. The text is plural on fruit.

Literal

It's a carry on, a little FOS in little () following on v. 8. v. 8 closed w/ children of light.

extensive expanded: for the fruits of the sons of God are goodness (which serves to guard others from the Adversary) and righteousness (the God-given justification to a believer whereby that believer stands in the presence of God w/o any sense of sin, guilt or condemnation) and truth (which will keep you from being deceived by the Adversary and not to fall into the error of having more than one God.)

As I look at this whole section of Eph., I believe we are still dealing w/ people who had more than one God & each thing that came out of it. This will show up more and more as I get into these verses.

v. 10

proving--demonstrating. As we walk in the fruits of the light of goodness, righteousness and truth we will demonstrate, make manifest, it will be declared, made evident.

acceptable--may be well pleasing. Greek word implies establishment of a positive relationship between 2 factions: establishing a working, positive relationship between 2 factions which then is to make peace or reconciles the 2 factions.

literal, expanded,

2nd expanded: And thus by your walk you continue to demonstrate taht you are reconciled to God and at peace w/God through our Lord Jesus Christ.

The reason I like this 2nd one so much is because of the positive relationship that's established between 2 factions: making peace & reconciling. That's from Greek, Aristos.

v. 11 have no fellowship--have no partnership w/. You can't have a partnership and a voluntary association, so don't get voluntarily associated w/these dudes.

unfruitful-FOS unprofitable works

works--FOS.

reprove--indicate to someone where he's off so that he may correct himself if he wants to.

literal

What's it mean to reprove? Reprove what? That's why myu expanded makes more sense.

Expanded.

But, prefer to expose and bring them to the light of the truth, that they may believe rightly. That to me makes a lot more sense. It's a little expanded, but what you're getting is truth. If you have to expand it, expand it.

v. 12 shame-Ar: abominable. Greek. Closely akin tot he word fitly. W/their many gods and each thing that issued from it, the mystery relitions, it was so shameful, so abominable, that even the Roman Senate closed it! Then it had to be pretty bad!

literal, expanded.

v. 13 Always got to remember 3 things: 1) God is light. I John 1:5. 2) JC is light. John 8:12, 12:46. 3) The Word is light. John 1:1,4.

light-has to be represented by God, JC & the Word.

Lamsa Translation: "in any thing that is made manifested is light." That's not true. It's the light that makes it manifest, but anything that is manifest is not light.

Revised: for every thing that's made manifest is light.

Literal, expanded.

v. 14 wherefore he saith--it is said.

awake--used of raising or arousing people who for one reason or another aren't awake.

thou that sleepest--the sleeper Greek lit, you who are sleeping.

arise--raising people up or getting them up who have the ability to get up--can get up by own volition.

from the dead--Ar: out from the house of the dead. Have a whole house, like a worship center, temple, house of the dead, and they're worshipping all kinds of gods in there. Greek-out from among the dead.

shall give thee light--Ar:and will be light to you.

literal,

In the house of the dead, there's still some that aren't dead. Others are never going to get out, they're gonna stay. Nothing from the truth of God's Word ever gonna get them out. They're dead. Some of us were in that house. When you heard the truth, the alarm went off, you came up and out on your own ability.

expanded.

v. 15 Apparently, those in the house of the dead aren't very smart, but one of the reasons they aren't is because no one's given them the light.

walk--how you should walk, how you should conduct yourself, conduct one's life. FOS idiom, the walk actually is used for the conduct of life, one's general behavior.

circumspectly--Ar. honorably. Greek accurately, in the sense of preciseness. It's used in the climbing to the summit of a peak. It's the precise step, movement, just doing it just right, that takes you to the tip of the summit. (He makes my feet like hind's feet, etc.) walking accurately w/precision, w/a view to the very top. YOU don't cop out when half way up. It's more difficult to walk for the Lord than to ride a bull. We're athletes of the spirit, and it's more difficult to win than doing other things. Takes more commitment, dedication and knowledge than any other athletic sport I know. And you are Corps, you're supposed to be playing in that top league. Well, welcome aboard!

literal, expanded.

v. 16 redeeming--buying or buying out. Used in buying the stuff before it gets to the public market. If you could buy 12 oranges from someone before it gets to the market, that's redeeming the time--buying up.

redeeming the time--refers to believers who are to walk circumspectly, taking advantage of time by seeing it as an opportunity for profit, not as time to idly pass by sleeping.

days are evil--FOS metonymy. Puts emphasis on the brevity of time available to get them out of the house of the dead.

literal, expanded.

v. 17 unwise--Ar: empty of mind, signifies w/o any reason.

understanding--thoughts flowing together.

will--thelema-intense desire.

of the Lord--Ar: God.

literal, expanded

v. 18 excess--lack of self control. Greek literally means "one who by his manner of life destroys himself."

literal, expanded.

v. 19 psalms, hymns, spiritual songs--FOS, synonymia, synonymous terms used to emphasize tone of the thoughts that are flowing, different words w/ similar meaning. Different roots but similar meaning.

singing and making melody--emphasizes the importance of doing this by the thoughtful believer. See, if you do this w/in, it will be manifested without. This is one of the great verses of scripture in Eph that has constantly carried the dynamic in my soul for Way Prod. This verse basically is one of the key v. for my guidance, the light that I have and my reason for Way Prod. and putting up w/them all these years, because they are filled w/the spirit, and they do this w/in, so it's got to be made manifest in the senses world, in the hymns we write, in the songs we write. I don't think Way Prod understands 1/2 of what's in my soul. If it's in here, why not get it out there? That's Way Prod.

literal, expanded.

Doing that spiritually translated into the senses realm into manifestation and it becomes Way Prod. That's my heart.

v. 20 for all things--on behalf of all believers.
to God the Father--one God, He is also Father, like Jehovah, lord, these words.

literal, expanded.

v. 21 submitting yourselves--Ar: be subject. That's extensive form of that verb and when we work it down, it means to absolutely serve, to be a doulos to, not as a slave w/o a will, but by the freedom of the will to make that commitment. It means to make the proper arrangement. literally, loving obedience under proper arrangement by deliberate decision.

fear--Ar: in love. Greek, respect or awe. Always used in Greek of respect, awe for God as a doulos would respect his master.

God--has to be changed to Christ. Ar has Christ, and most cr. Greek mss. WE closed out v. 20 w/our lord JC. He's our lord & I willingly, properly decided he was my lord. So I take my orders from him, not in a dictatorial way, but because of love.

literal, expanded.

v. 22 submit--to set in proper order. The comparison here is between husband and wife becoming one flesh as believers are to become one in Christ. The reason this whole section is set in here is to make the teaching of one God so simple that you have to be stupider than stupid to miss it. It's still all dealing with one God. That's why immediately when you read vs. 22 it says submit to your own husband, not 16 others. That'd be idolatry--too many gods! Like the husband and wife becoming one flesh, so the believer who submits self to JC becomes one in unity & purpose w/him. The illustration of submission ties into the context of walking in love vs. serving many other gods. If you're really walking in love, you'll only serve one God and only one wife or husband. Sometimes you'll see wives or husbands sweet on everyone else but their own. That's a bunch of stupidity. You ought to be sweet on the one who deserves your sweetness.

submit yourself--the wife knows her place in the order of life like a believer knows his place in relationship to Christ his lord. JC is my lord, I know my place. That's the word "submit." It's like a doulos; I'm marked as a son of God. But how did I get marked? By the freedom of my will. Rom 10:9&10. I chose, made a free will decision. SIT & believing what the Word says makes him my lord, so I submit myself to the Word. I submit in proper order to the Word as a son of God.

literal, expanded.

v. 23 This is a real great learning on the word "husband." It's different from vs. 22. It means--the strong man. He is to be a man of strength--not a copped out weakling. How could he lead his wife? The man has to prepare himself and be the strong man, the man w/strength.

husband the head of the wife--FOS, metaphor--the husband is compared to the head of the wife as Christ is compared to the head of the church.

as--compares relationship between husband & wife w/relationship between Christ & the church. It is literal--not a FOS. The wife is never used figuratively of the church of the Body, so we just have to keep these things straight. And he is the savior of the body--savior lit. is life-giver. How could a weak man as a husband be a life-giver to family? It's impossible.

and, is--not in text.

The comparison is beautiful.

literal, expanded.

v. 24 therefore--sets the headship of vs 23 in contrast w/subjection in this vs. I love the AR, because there it's a participle indicating a continuous action. This comparison here, is in respect to care, wholeness, protection. If you are divorced, someplace along the line, the husband didn't have the care for you as his wife. He didn't make you feel and be all whole & wholeness. He didn't give you that loving protection that a wife deserves to have. There is never a divorce unless there's a breaking of the WOG, but the reason you have so many is no one knows the WOG or don't want to renew their mind.

literal, expanded.

v. 25-27 is a parenthesis--it's a beautiful () for our learning because it deals not w/the church of the body, but w/the church of the bride. j

v. 25 it--her.

love the church & gave himself for her--lit., he lovingly gave himself for the church.

literal, expanded.

v. 26 it--her

sanctify--to set apart

cleanse--to make it so pure that there is not one iota of a foreign mixture of any kind.

literal, expanded.

v. 27 it--the feminine present here.

that he might present--these words were used in the sacrificial offerings and in the sacrificial sense, means to offer or present a sacrifice that you stand beside of. Words I understand are: "raise up to stand beside."

glorious--honored, notable, splendid. Sort of like the word "gorgeous."

not having spot or wrinkle or any such thing--orientalism. If a certain son in a family was going to be betrothed to a girl, they had to find a girl by the females in his house had run looking around the vicinity, knowing bloodlines, etc. So they zero in on a young girl. Then they pay a morning visit at home or parents of this young lady. When they call at her door, they call her by name, and ask for something to be brought to them by hands of daughter of that house. That immediately signals to parents that this is really official. Someone's looking for a wife. So the eldest unmarried daughter is required to wait on the visitors, and while she brings these things to them, they look her over good. When they got married, they went on a honeymoon for 1 year. It all started w/o spot or wrinkle. If she has furrows in her forehead, they won't go any further. They know she's a worrier. That's the saying w/o spot and w/o wrinkle.

Wrinkles considered very undesirable because it indicated that she worried, did not trust God and if she didn't trust God, wouldn't trust her husband, who is her lord. Text says God. That's why JC wanted the bride to be w/o spot or wrinkle.

literal, expanded.

That's the end of the (). That's why you can go directly from vs. 24 to vs. 28. v. 24 the literal wives, but subj to your own husbands in everything then you have the illustration of the church of the bride and goes back in v. 28 to husband, wife & church of the body.

v. 28 3 loves--FOS. Ar. for he who to his wife is loving, he himself is loving. literal.

v. 29 We're back to the original again of the church of the body, comparing it w/husband & wife. If a husband has 3-4 wives, it's like 3-4 gods. That's why this section of the Word is still dealing w/idolatry, and using the relationship of a husband & wife to show it, and the relationship of Christ to the bride, to begin w/, because, in the bride, the church of the bride, you have 2--the bride and the bridegroom. In the Body of the Church, you have only one, w/ Christ the head. v. 28 doesn't say wives obey. They put that in the old marriage ceremony, from paganism and R.C. There is not one command in the Word that wives have to obey. Command to submit, but no command to obey. Obeying is for children. Husbands are to love their wives. The wives are to be set in proper order to their husbands--submit. Husbands are to love their wives as Christ loved the church. That just does not mean to bring the check home & she blows it. That's part of it, but not all of it. I think it's basically been on the

material, but 1st should come the spiritual end. Christ loved the church spiritually. He even loved the church to where he laid down his life for it. That is love. And men, if you want to get the maximum out of your wife, love her. She'll never get too much of that. A wife can get enough hell in one minute. You cannot give her enough love in 12 yrs. She'll always take more, because that is the one thing that makes her all woman. That is the one thing that will take the wife and make her the most beautiful wife she can be, if the husband loves her. Now that includes a lot more than sex. It includes, in our culture, perhaps, kiss her when you're headed for the breakfast table, pinch her a little on the rear when you're headed for the breakfast table, cause that will get you around to the front at night, or something! Marriage has become so degraded in our culture, it's unbelievable! Where is the tenderness, the kindness, the beauty? And a woman is so made by God in the beginning, and fella, you're not going to change it. God said He made it & formed it & when He looked at it, He said "Man, is that ever very good." And how husbands have mistreated their wives is almost unbelievable. I'm also talking about Way Corps. Sometimes, I think you men are afraid of the Way women. They're too darn good for you or something and you're afraid you can't keep up w/them. Well, if you've got that problem, why don't you improve yourself? If I was a Way Corps man looking for a woman, I'd get me a strong one. One that was a kita (?) woman. Anyone can get a wet wash rag. Men, this is tremendous for us. Look, men ought to love their wives.

3x love used in the verse.

literal

For no one ever disliked his body...This is true for the natural man. When you see a man who does not like his own body, he'll be spirit possessed. The nature of man is to like his own body. How can you expect anyone to like you if you don't like yourself?

but nourishes it--bringing it to full maturity, full glow, effervescence. Be a man's man, God's man.

and cares for it--cherishes. It doesn't hurt to brush your teeth, etc. It comes from the root word meaning caring for your body like the mother cares for the baby she nurses. A mother nursing her baby is very tender, beautiful, exciting. Care for your body because you're a husband. You're supposed to smell good to your wife. What wife wants to crawl in bed at night w/a man who's all stinky? Look, I didn't write the Word, and you're supposed to be Corps. Cares for it! And I love the Way Ministry because our men care for their body, take care of it.

expanded

v. 30 members of the body--FOS metaphor

literal, expanded.

v. 31 Quote from Genesis. Entire verse is FOS gnome, quotation, citation. Husband and wife become one flesh. So believers by submitting themselves one to another in the reverence of Christ, become one in Christ.

joined--cleave to each other (glued)

literal, expanded.

In the walk of believers as well as the walk of husbands and wives, I don't care how sweet you are on her or she on you, the day you get married, you're not glued yet. The moment you got born again, you haven't glued your life into the Lord JC. It's Christ in you, that I know, but you haven't renewed your mind yet. That's why this vs. really has, in the translation I gave you, has some real in-depth truth in it. I can back all this up w/the text. When you marry that woman, you leave all those other girl friends. When you get born again, you leave all those other gods. That's the idea behind it all. 2000 years and the church still has 3 gods. That's why I translate as follows: Be ultimately glued together and cleave to his wife & and 2 will become one flesh.

v. 32 flesh in vs. 31 put for whole man--heart, emotions, etc. Then in this vs., this is a great mystery.

what's the great mystery--how a husband & wife can get it together & become one flesh--and how when you've been out in the world, get born again, getting it together w/one God and His son JC--great mystery. He's speaking re: Christ & the church. The church is the body--Christ as head. Husband head of wife--getting it together.

literal, expanded.

v. 33 see that she reverence. Ar lit. should be "reverencing." A wife should have a profound respect to her husband, be very affectionate toward him, ought to awe him, be proud of him. Gr: an exhortation meaning she should reverence, have awe, respect.

literal, expanded.

I don't know why people have problems w/this section except we refuse to want to hear it & believe it. I think the fault has been on both sides, if there's been any I think husbands & wives haven't been properly instructed. Enter into marriage ignorant because have not been taught the Word, & til people know the word, there's no use crying about it. It's our privilege and responsibility as Corps, before God to set the beauty of this section for God's people that they get an understanding. The Word has to permeate the heart of our people.

v. 1 Obey--lit. means to hear it to the end of obedience.
in the Lord--omitted by a # or the cr. Greek mss, yet majority of texts & mss keep it. I think it ought to be there. When it talks about obedience in the Lord, I think the answer resides in Col 3:20. It believe that is the truth of Eph 6:1.

literal, expanded.

It's Christian parents I believe we're talking about, and it's Christian parents who've renewed their minds on the WOG, who know the WOG and are obedient to the WOG, that's why parents are to listen to them & be obedient, for they represent the lord.

v. 2 Ex 20:1-17--you have the 10 commandments. v. 12--honor thy father and mother--FOS gnome--a citation of a profitable saying which has to be generally accepted. Here children are admonished to obey their parents & it's reinforced by the citation in the O.T. Eph 6:1 You reinforce what you say by the WOG (Ephesians 4:25).

thou mayest live long--Ar. prolong your life. According to Biblical culture, the children were trained to regard their father's will as the WOG and the thought was & still is in the Bible, if the child will not obey his father whom he can see, how's he gonna obey God who he can't see? How's he going to be subjected to God. Then he wouldn't be subjected to any othe authorities in the church, or the king, priests. Elders and priests--they were considered the guardians, insuring the possession of the land & the nation. This vs. also refers to sons's obligation to take care of parents as long as they live. In our culture, this has been pretty well kicked in the head. They've all told us liet the gov't take care of them. That's not the truth and accuracy of God's Word. The Word teaches that you are accountable to take care of them in their old age and watch over them as they watched over you in your young age.

literal, expanded.

v. 3 literal, expanded.

v. 4 provoke not to anger--meaning, don't irritate them until they are exasperated.

wrath--part of the v. provoke in both Ar. & Greek.

to bring them up--to educate them, nourish them, train them.

in the nurture--Ar: in the discipline. It really means to educate your children by cultivating their minds which will be manifested in their lives, morals & action.

admonition--doctrine in Ar. means "right teaching." lit means "a putting in their mind."

of the Lord--the lord is to be the guiding principle of the parent as he trains the child's mind--gives the child the education. And the guiding principle has to come from the WOG.

literal, expanded.

v. 5-9 I;'m going to set something before the Corps that I feel I'm right on, out nobody else in the world agrees w/it. So, I'm giving it back to the research dept. for tonight for tomorrow morning, to go to work on it. I hit this thing last year when I taught Ephesians, but it never did a take off

because nobody got excited about it, cause I don't know if the Corps ever thought it through or jsut didn't think it was important enough to get hooked on & move w/. But I'm gonna share it w/the Corps tonight and I trust that Walter will take it up in the research dept. to see if possible to got the route that I believe this section goes. According to all the commentaries & Bible scholars, we jump here from parents & children to servants and then to their masters. But as I look at this whole sectin that we've been dealing w/, basically of people w/ more than one god, oodles of gods, then husbands loving their wives in ch. 5 & that whole great thing of wives submitting themselves, we handled all that. I see no reason why we should change off of husbands, wives and children from v. 5 on.

v. 5 Earlier in ch. 5 we msut have had this word, doulos, where wife is to be like a doulos. I think I explained this in the word submit--it's a submission out of freedom of will to become the doulos, sold out one.

fear & trembling--Eastern idiom. I know it was used of a slave, but I believe it can be used in light of one who had freedom of will to make the choice to be a wife, one who works out their wholeness in the household, w/the children, the wife, the husband w/reverence and obedience. Fear & trembling means rev. & obedience.

Ps. 123:2--we are not in the Church epistles. In oriental culture, the servant of the master would always stand & watch his master and if the master wanted anything, he didn't even have to speak. He'd just do it w/his head. That would mean come; forward meant go. Sometimes do it w/the hand, or just point. Never taking his eye off the master because he never wanted to miss a signal the master might have. And he knew exactly what the signal meant and then he'd obediently carry out that command, so he'd be reverent and obedient.

I Cor 2:3,4--This same idiom is employed when Paul said he was w/them in fear and trembling. He was w/them in reverence and obedience in demonstration of the spirit and power.

II Cor 7:15--same idiom used of belivers whey they received Timothy w/reverence and obedience.

Mark 16:8--women of tomb heard angels speak about Christ's resurrection and it talks about them trembling & having fear--they left tere, said nothing along the way because of their reverence and obedience to what the angel had delcared, so they went straight to the people they were supposed to go to in rev. & obedience.

Phil 2:12--working out our salvation w/fear and trembling--w/reverence, watching God w/all humility for his signals. The only way you can do this is to go to the Word. The Word of God is the will of God. v. 13

Eph 6--the same truth found & Col 3:22-24. So we stay our minds on God by staying of the WOG. Gotta know the WOG

servants--doulos, bondslaves

obedience--same as in 6:1 and other places where obedience used in the epistle.
singleness of your heart--w/simplicity of innocence. No ulterior motive, wholehearted.

literal, expanded.

One of my reasons why I believe this section is still dealing w/wives & children rather than regular bondslaves to a master. I have just given you this expanded trans. as wholeheartedly as they represent Christ in senses world. That's why I believe we've got something here to stand on that nobody else has seen or dared to speak or shared w/people and that this section does refer primarily to the believing husband, who's head of the wife, so he's head of the family. That's why.

expanded

It seems to me that by sheer logic & context, this section of Ephesians is still talking about.

v. 6 not w/eyeservice as men pleasers--here it's used in a negative sense. Defined as a service done only when under scrutiny. Not eyeservice as men pleasers in order to gain undeserved favor. And it's work that wouldn't be done if the master was watching. In the neg. sense it means working only when you're watched. I think for some of you that have worked in shops & factories that communicates.

from the heart--from the innermost part of your being, w/all your soul.

literal, expanded

v. 7 w/good will--not in Ar. lit reading: w/serve as to to the lord, and not to men. It means minister to them w/all your soul in love.

literal, expanded.

v. 8 whatsoever--what thing soever.

good thing--profitable

any man--each one

the same--not in Ar.

shall he receive--being rewarded.

bond--doulos

free--lit: son of the free, freeborn

literal, expanded

expanded #2: knowing that what things so ever a wife or child does as a doulos is profitable, and you are & will be rewarded by the Lord.

I think in 6:8,9, we're dealing w/blessings and rewards both now and at the return. Just like the abundant life, we have it now, but we'll have it throughout all eternity.

v. 9 servants

wife

lords

children

master

husband

The words do the same things in KJV. In Ar, I've translated: So be serving. forbearing threatening--refrain from menacing

master--in some major cr. Greek texts have the following, which I believe is accurate. Bothe their and your lord.

respect of persons--the Biblical culture many times the people fell down on their faces in reverence and respect to the individual and they lift up their

face when that holy man of God walks by. That's what these words are "lift up the face," "raise or lift up the face" and that is a sign of recognitio & esteem.

literal, expanded

expanded #2 And you husbands, you serve your bondslaves, wives & children, by being loving & forgiving because you know that both their and your master, the Lord is at the right hand of God, seated in the heavenlies. There is no respect of persons w/him.

The paper Dr. prepared called "The Spiritual Athletes Contest." The various comments by the expositors on this section in Eph depict the overwhelming influence of the military image which tradition has placed on Christianity; however, interpretation & application must be in the light of to whom it is addressed. In the O.T., God's people were soldiers of the Lord. In Church epistles, we are athletes of the spirit. Several scriptures in O.T. refer to God as a shield & buckler, which are military weapons. Joshua was called to lead an army against unbelievers and to eliminate them. Ps. 91:7 states, "A thousand shall fall at thy side, and 10,000 at thy right hand." The foe was a military enemy. The weapons were military. The battlefield was a physical land w/geographical locations, and the purpose of their calling was to eliminate the enemy physically. In the gospels, the image was changed from killing the enemy to loving him & turning the other cheek. The ministry of JC made a further change, for he defeated the enemy. He led captivity captive. He triumphed over them, making a show of them openly, and made the war to cease for the believer in this present Pentecost administration. The name for believers used by God in the O.T. differ from those used of the Christian believers in N. T. at the day of Pentecost. In O.T. servants of the Lord--sons of God in N.T. (since Pentecost, O.T. & gospels--disciples). Today we are bondslaves, doulos of the Lord JC/ In O.T.--sheep & soldiers. N.T.--sons and athletes.

4 things we must understand to see this great truth:

- 1) what or where is the battlefield today?
- 2) what are the weapons or armour?
- 3) what is the nature of the foe?
- 4) what is the purpose of the contest?

In the O.T., battlefield was physical, a definite geographical area. Their weaponsry was military--spears, swords, shields... Every thing they used physically to kill the enemy. Their foes were the military armies of the aliens and the purpose of the contest was to win the promised land.

The answers to the above questions are very different today. We are not employed of God to kill the enemy. Rom 13:12 states: "the night is far spent, the day is at hand, let us therefore cast off the works of darkness & let us put on the armour of light." Our armour is an armour of light. The Bible says God is light and we are light in the Lord. The spirit in us makes us light. This is our armour. Eph. 6:11 we're told to put on the whole armour of God. Put on--Gr. enduo; to clothe w/. Until you put some clothes on, you're naked. This is telling u to put on, get clothed w/. This word is a putting on something--is used of putting it on in the mind 9x in the epistles.

- 1) put on the armour of light (Rom 12:12)
- 2) put on the Lord JC (Rom 13:14)
- 3) put on Christ (Gal 3:27)
- 4) put on the new man (Eph 4:24)
- 5) put on the armour of God (Eph 6:11)
- 6) put on the breastplate of righteousness (Eph 6:14)
- 7) put on the new man (Col 3:10)
- 8) put on bowels of mercy (Col 3:12)
- 9) put on the breastplate (I Th 5:8)

That's why, Corps, the battlefield is. Fight today is no other place than in

the mind of the believer. That's the battlefield.

Eph 4:22-24--the new man is Christ in you--the hope of glory. God is light. God, who is light, is in Christ and Christ is the new man in you. God in Christ in you. That's the new man. We're to put on the whole armour of God, which means you have to put on all 9 manifestations & put on & manifest all 9 fruit and you put on all the sonship rights, Corps.

Eph 6:11 wiles--methods. It does not say that we may be able to stand against the methods of a man, or a military army, but against the methods of the devil, againsts our spiritual enemy, the Adversary, the devil. And we do it by putting on the armour of light. By exerting a diligent effort in our minds. For we do not wrestle against flesh and blood, but against spiritual powers according to Eph 6:12.

So the purpose of our present day contest is not to kill an enemy but to stand against our spiritual enemy, the Adversary.

And having done all to stand. That's why this is as competitive as any athletic contest. It is not by any means militaristic as it was in the O.T. The destruction of the devil's kingdom takes place in the future. Rev. 20:10,14

Today our purpose, Corps, is to stand against him as in an athletic contest. This is the reason the athletic term "pale" Greek, wrestling, is used in 6:12. Our wrestling is against spiritual wickedness. The motivation of a soldier is conquest & survival. The motivation of an athlete is competition and rewards. So we as athletes today, work & compete because of our rewards, knowing we shall live eternally. Our battlefield is IN the mind. Our foe is the devil & his hosts. Our weapons are the instruments of light. Our purpose is to stand against in the competition. And having done all, to stand before the judgment seat to receive the rewards of the contest.

Research Dept put the following together. Dr. VPW--It's absolutely impossible to work Eph 6:10-17 w/o seeing it as a spiritual athletes opportunity & contest.

W. Cummins

Rom 9:16-trecho--to run in a race.

Rom 15:30-sunagonizomai=sun (together) w/agonizomai (to strive in the contest)=to strive together in a contest. also used a couple times:

I Cor 9:24-- 1) trecho, 2) stadios--a race course or a furlong--a measurement, certain length. 3) brabaon-prize received in the contest.

I Cor 9:25 agonizomai--to strive in the contest. enkrateuomai--is temperate--to exercise self control in disciplined training. The athlete had to exercise self control in his diet, his exercising habits, so he'd be a good athlete. stephaonos-crown received for winning the race.

9:26-trecho--to run in a race. 2) fight-puctuo--to box 3) beat the air--shadowboxing.

9:27-keep under my body-hupopiazoplusoma--subject your body to intense physical exertion. that's one thing the athlete had to do to be properly trained so he could enter the competition.

preached--kerusso-used of preaching, proclaiming, announcing. In many places in N.T. Specifically in athletic sense, used of trumpeters, when they blew the trumpets to start the day or event. It was the kerusso, when it talks of the last trumpet sounding on the last day of the athletic contest, they had the last trumpet blow, which was something every one looked forward to, then the prizes were handed out. To herald as the trumpet heralded the competitors.

II Cor 10:13,15, 16--All 3 verses used the word canon, the rule, standard or measure of a leap in athletics. Used of other measurements, but used specifically in the athletic events to measure the leap when you were in the jumping contest. The reason the books of the Bible, put in their proper order is referred to as a canon is because that is our rule for life and we have all the necessary writings in the Bible. That's how our canons, our rule-measures our leap for God through life.

Gal 2:2-trecho-to run in a race; endromine--derived from trecho originally in older Greek-became a separate word, means to run a race

Gal 5:7-run well-trecho

Gal 6:16-pale, wrestling (Olympic) not to be confused a/ Pancration wrestling which is more intense, sometimes people were even killed.

Phil 1:27-sunathleto-contending together athletically in the contest.

1:30-agon-a fight in the contest, conflict

2:16-edroman-run in a race

3:13-reaching forth-stretchout as a chariot driver does in a race--He'd lean over. He'd lean over the front on the chariot & whip his horses on. He'd always keep eye on goal, not looking back, because if he did, he'd pull on the reins, slowing the horse. He'd forget about his opponents behind, just pressing towards the mark.

v. 14-mark=skopos, the goal; prize-received in athletic contest

v. 16 canon-rule or measure of a leap as in athletic events.

Ph 4:1 crown-stephanos

3 sunathleto

Col 1:29agonizomai-to strive in the contest

2:21 conflict-agon, a fight in the contest

I Th 2:19 crown-stephanos

II Th 3:1 may have free course-trecho

I Tim 4:7,8 gymnazo-to exercise

6:12-1) fight (1)-agonizomai, to strive in a contest

fight (2)-agon, a fight in the contest

II Tim 2:5 strive-athleto, to contend in the games, crown, stephanos-crowning at end for winning

4:7 I have fought-agonizomai

fight-agon, a fight in the contest

course-droman-race

crown-stephanos

VPW--there are some places in the Eng versions of the Bible as well as in the Greek versions which employ military terms, but those same vs in the Ar. use a word spelling "plak"--it means to labor or to work.

II Tim 2:3-a good worker in JC is the text.

2:4-warreth-work

The last phrase "to be a soldier" is not in the Ar.-and you should be changing your text in KJV.

I Tim 1:18-work a good work

II Cor 10:30-work ? the flesh

II Tim 10:4-for the instruments or the gear of our work.

There are a few military terms in the epistles--II Cor 2:14 thriambeuo-Greek to lead in triumph. Used of military procession after battle or war done. Thus Christ leads us in triumph for he has already triumphed over the enemy.

II Cor 10:3-5--military terms used to illustrate how we must capture our

thoughts. Christ has already led those who capture captive according to Eph 4:8. He has won the sp war for us. We must simply capture those thoughts in our minds which are yet alien to God's Word. So our contest, Corps, today, is nothing less and nothing more than an athletic contest.

It's interesting that the Greek word "polemos" translated war, is used 16x in N.T., but 1x in the O.T. 1 Cor 14:8--comparing the misuse of SIT to the uncertain trumpet sound for war.

It's our responsibility to contend for rewards, not to kill the enemy, or capture the land. As sp. athletes, we must maintain & represent our heavenly calling in the sp. contest.

Eph 6 is no exception to this dominant athletic analogy. The gear we are to be clothed w/ must be athletic gear rather than military. Thus, a close examination of the terms & ideas presented in Eph 6:10-17 show it is athletic in scope as well as in nature. Historically, there has always been a relationship between athletic competition & military skills, which are readily seen in various athletic events. The javelin contest competition in athletics was spear throwing in a military activity. The javelin for athletic competition had a leather thong or loop hanging from near the center of the shaft to aid in throwing. The origin of the discus competition is obscure. The discus was made out of stone or metal, circular, relatively flat--being slightly raised in the middle. In military confrontations, stone of all shapes & sizes were used. Competition in boxing & wrestling was beneficial for training & maintaining in preparedness in hand to hand combat. Chariot racing, archery & fencing & the gladiatorial games also developed out of military activities. The running competition was of primary importance. W/o modern communication systems, fast footed couriers were essential for sending messages, esp. in life and death circumstances. And once you see, Corps, the relationship between an athletic and military man, you will see why they have some actions & terminology in common. The participants in athletic competition were generally soldiers as well--displaying their skills & physical prowess before the spectators of the arena.

Long before the times of the Olympic games, the ancients had competed w/ one another. The ancient Egyptians had competition in wrestling, single stick fighting, boxing, archery & rowing. Hebrews of O.T. as far as we are to ascertain, did not engage in highly organized athletic competition, but it's interesting, when the children of Israel were to take the city of Ai, God instructed Joshua (Joshua 8:18) to stretch a bow, a javelin, toward the city. N.T. references to athletics are basically in ref. to the highly organized games of Greek culture. These games were dominated by the festival known as the Olympics. The Olympics officially began in Greece in 776 B.C., although competitive games were held many years before this. The 1st Olympics had one event--the stadium race of about 200 yards. In 724 B.C.--400 yd race added. 720--about 3 mile race added. 708 B.C.--wrestling as competition added as well as pentathlon--5 events--foot race, discus, javelin, long jump & wrestling. 688 B.C.--boxing added as a separate event, as well as chariot racing in 680 B.C. 648 B.C.--the pankration competition added--sort of a competition of boxing & wrestling. 520 B.C. hoplite race--runners ran wearing full military armor the distance of race & amt of armor worn varied throughout this race. Later on, horse racing & similar events added to Olympics.

2 types of wrestling 1) pale (of the pentathlon) 2) pankration combination of boxing and wrestling.

which many times involved physical cruelty to opponent.

Pale in Eph 6:10-18-most difficult & exacting of pentathalon events. Called for the greatest skill in applying one's versatility of strength, rather than relying on brute force. Only upright wrestling allowed, and the opponent had to be thrown 3x for victory. In Olympics, the prizes were wreaths of laurel, wild cherry or other plants. Non olympic games gave prizes also, but they were such as vases, bowls, military armour or weaponry, shields or cloaks. In Olympic awards ceremony, winning athlete's name was proclaimed by a herald. Then a palm branch was placed in his right hand as a symbol of victory then he received a crown wreath of laurel. These & the accompanying honors were the only rewards, not money. These presentations made by judges at the bema.

The Ephesians had a stadium for athletic games. Coneybeare & Howsen in Life and epistles of St. Paul the Apostle give this statement: The games of Asia and Ephesus were preeminently famous, and those who held there the office of presidents of the games were men of high distinction & extensive influence, receiving no pay from their office, but being required to spend large sums for the amusement of the people and their own credit. They were necessarily persons of wealth. Men of counselor rank were often willing to receive the appt., and it was held to enhance the honor of any other magistrates w/which they might be invested. They held for the time a kind of sacerdotal position and when robed in mantles of purple & crowned w/garlands, they assumed the duty of regulating the great gymnastic contest & controlling the tumultuous crowds in the theater & they might literally be called the chiefs of Asia (Acts 19:31, 1 Cor 5:2 has a further reference to the games at Ephesus."

Afrahat-early 4th century was one of the early Syrian Church fathers. Made this statement sometime between 337 & 344 A.D. "For fearful in the day in which he will come--who is able to endure it? Furious & hot is his wrath and it will destroy all the wicked. Let us set our head, the helmet of redemption, that we may not be wounded & die in battle. Let us gird our loins w/truth, that we may not be found impotent in the contest." Ar. agona, Greek agon. Let us arise & awaken Christ that he may still the stormy blast from us. Let us take as a shield against the evil one, the preparation of the gospel of our redeemer. Let us rejoice in our hope & every time that he who is our hope & our redeemer may rejoice in us. Let us judge ourselves righteously & condemn ourselves that we may not have our faces before the judges who shall sit upon thrones & judge the tribes. Let us take to ourselves our armour for the contest the preparation of the gospel; let us knock at the door of heaven that it may be open before us and we may enter in through it."

This is from the Nicene & Post-Nicene fathers. This man is the only Church father who alluded to an athletic contest in connection w/Eph 6:10-17. All others treat it strictly as military, probably due to the persecutions & influence of military life in all the Roman colonies. As you study in-depth the terms used in these vs, you will see the analogy used is athletic. It is throughout the church epistles.

One cause of confusion in Eph 6:10-17 are the parallel terms that exist between military and athletic events. This section states w/the primary concern: "be strong, empowered in the Lord & in the power of his might." We are empowered in 2 ways: 1) by putting on--enduo--to be clothed w/all the armour--the complete equipment of God 2) by taking up--analembano--to take up all the armour--the complete equipment of God. These 2 commands found in v. 11 & 13. We are to be clothed w/all the equipment and to take up all the equipment. The former is what

we put on for the wrestling match against sp. wickedness v. 12. The latter is the equipment we pick up to meet the foe in the contest (v. 13).

There's an interesting parallel between these two commands & that which follows in v. 14-27. The 1st 3 items w/which we are to be clothed: loins, breasts & feet are 3 things w/which to be clothed. We are to be clothed w/strength in these areas as the wrestler is who has strong loins, good heart & prepared feet. The last 3 items given in vs. 16-17--shield, helmet & sword are all things which the athlete must take up--as a matter of fact, these 3 items are preceded by this word anambano, also used in v. 13. Furthermore, they're preceded by the phrase w/all, above all or after all. These are 2 possible explanations as to the original thought behind the analogy used in vs. 16 & 17. 1st of all these terms, though military in current Biblical versions, were originally athletic.

shield--thureos. occurs only here in N.T. In other Greek lit., it is used of a shield, a stone, an oval or disk. Comes from thura, door. The door was protection from enemies closing them out, keeping them away from you, as the shield was the stone or discus thrown by the athletes represented their gods who were their protection. Many old Greek discuses have been found in pagan temple remains w/various inscriptions on them to their gods. An old Latin oath--one of the most sacred--"by Jove, the stone." Something Jove was taken from the Hebrew: Jehovah was called the stone or rock in O.T., Ps 18:2,31,46. Similarly, Christ was the stone or rock in 1 Cor 10:4. Eph 2:20, 1 Peter 2:7,8. As we trust or believe in our rock, Christ Jesus, we have our deliverance. Pagan rocks could not deliver Deut 32:30,31. As the athlete hurled his rock or discus in whom he trusted, so we hurl the rocks of our believing around the world Rom 1:8.

helmet--perikephalaian--any kind of head covering, whether military helmet or athletic crown given as a reward of wholeness or salvation for winning the contest.

sword--machairan--originally may have been gaisan--javelin. Used in Sept. in Josh 8:18,19,26,27; Heb 4:12 word sharper than any 2 edged sword; Rom 13:4 a minister bears the sword, a javelin. Never does it say that the Word is a sword. We throw forth the javelin as Joshua held it forth to defeat the city of Ai. We defeat the Adversary in the sp. contest. If this were a list of military armour here in Eph, there'd be an obvious absence of certain parts: spear, greaves--which Polybus lists as soldier's equipment. If it were an adoption from Isa 59:17, it omits the words garments & cloak, but it does list the necessary equipment for the pentathlon in the Olympics. In addition to the javelin & discus, the athlete needs strong loins, heart & feet in order to run, jump & wrestle. Above all, finally, in the last athletic event of the sp. contest--the hoplite race. We are to take up the discus of believing, the crown of wholeness, the javelin of the sp., and run this final race. Then the rewards are presented & the feast of celebration is enjoyed. Today, we are in a sp. contest. We must strive to win in order to reap the rewards. Eph 6:10-17 must be and is a sp. athletic contest, even in military parallels have drifted into the picture.

Eph 6:10 finally--from henceforth, from now on. All of this is really a crystallization of everything that has gone before.

v. 10 begins the whole closing section. It's just like the one I shared w/you from Rom 8 when we closed our 8:35-37. Finally does not mean that we're finally getting to something. It means to take note of the total superb revelation that has previously been given.

my brethren--omitted by cr. Greek tests. Ar has it in.

be strong--this strenth has to be in the rest of that phrase--in the Lord. What good is it to put on armour if you're not strong in the Lord? The 1st thing you have to have is the potential strength in the Lord--not the armour. You don't trust your knowledge tht you have of the Word, or your ability to sepak that Word, or your wonderful charisma when you do speak it. Your strength has to be in the Lord. Strength w/o armour, however is folly. But armour w/o strenth is stupidity and death. We have Christ in us, Col 1:27. He is our inherent power. in the Lord--these words are sold out commitment.

power--kratei, exerted power. The German word for it comes off this Greek word and the word for power in German is kraft. It means power w/an impact. Exerted power in which one willfully & w/vigor exerts a force. Eph 1:19, the power of His might.

All the commentaries spend way too much time on military power and they do not spend enough time on the strenth that's in the lord of vs. 10. They just seem to pass over v. 10, but v. 10 is the key to this whole section. To be strong in the lord and in the power of the Lord might that is in you, the hope of glory.

of his might--of his ability for you to do. His ability in in you so you can do. That's why Phil 4:13 says what it does. Our abilities are limited to the WOG and what we can do through Christ.

power of his might--FOS antimetonymy--puts emphasis on God's might. literal, expanded.

v. 11 the whole armour is the complete equipment. Liddell & Scott define it as the life complete equipment of ship's tackle. A gymnastic exercise in the games. It lit. means all the equipment. We need all the sp. equipment available to stand against the methods of the devil. Bullinger--it means an instrument or implement of which anything is done as of an artisan.

to stand--to stand one's ground in a contest w/a view to winning. It think that's tremendous, Corps.

wiles--Greek, methodos. A way but is not a direct way. A circuitous rd which those lying in ambush take. Schemes, devices, trickeries. literal, expanded.

v. 12 we--should be you. v. 11 was ye, v. 13 you, 14 your, 15 your, 16 ye. It fits the whole context.

flesh & blood--synecdoche a part put for the whole. emphasizes the contest w/invisible sp. forces, not concrete physical bodies.

against--used 4x. FOS anaphora, repetition of same word at the beginning of successive phrases or clauses.

pros--used w/accusative case in this FOS. emphasizes mental direction towards or against int he sense of estimation or in consideration of the opponent (Bullinger)

principalities, powers, etc.--FOS synonymia, synonym. repetitin of words from different roots but similar in sense.

rulers of the darkness of this world--possessors of this dark world, which is exerted power w/an impact.

sp. wickedness--evil spirits or against sp. things of the evil one. This tells us 4 things: 1) our opponents are evil spirits or spiritually evil ones. 2) gives us their position--principalities. 3) their authority. 4) their impact. spiritual wickedness lit means wicked spirits.

literal, expanded.

Tonight, we're still in the book of Ephesians. And here, at International, I've given out two different peieces of work that I've done. Both of these will be made available to all the in-residence Corps...I'd like for everybody in the Way Corps to have a copy of this.

Tonight, of course, we're at v. 10 of Ephesians ch. 6. But the thing that I want to do with you tonight-1st of all I want to ready the expanded translations of vs. 4-9...and then the study of the word "servants" and the word "obey" that I have prepared forthis occasion for the Corps.

The expanded of v. 4 is what I want to give you first. I think it is tremendously providential and I am truly grateful for the Father for having seen what I believe we've seen in the Wrod, and if it's true, what we're seeing here which I have no doubt about, I believe this'll be the first time perhaps since the 1st century that anybodyhas seen Ephesians accurately in the light of the truth of the greatness that God set it. I believe this seciton deals with a husband, wife, children, parents and with the walk of the believer who's responsible to God.

Eph 6:4 expanded, v. 5-9 expanded.

In the light of this, the question w/regard to Eph 6:4-9 is, "who are the servants?"

Are they the slaves as we think of slaves? Or is it an illustration drawing another point further parallels in the family relationship of husband, wife and children already discussed in Eph 5:21-6:3?

All the commentaries that I know, all the Biblical work that I have read previously, all speak of this section as relative to the servants. I believe that it realtes itself to the husband, wife, children and servants of the household that are of the family.

To set this for you, the 2nd paragraph under this study of Ephesians 5:9, servants obey and so fort, 2nd paragraph I wrote:

In the Roman culture, now remember I'm speaking here of Roman culture, servants, doulos were considered a part of the family. The Roman custom was for the man,as the head of the family, to rule over his wife, children and slaves w/an iron hand. The members of a Roman household had little to say. The husband could even sell his own son, his own child as a slave or he could leave him to die. But, in contrast, Hebrew households, even though living alongside of those, under the influence of Greek and Roman culture were different and unique.

In a Hebrew household, the wife, children, and servants were loved and held in esteem. Servants were valued as members of the houseould, Corps, along w/the wife and children. And servants were frequently relatives of the family. The context of Eph 6:5-9 deals with the walk in the body of Christ w/God as the one and only true head over all, and Christ as head of the body. Eph 5:1-20 shows that we are to worship one God and not be idolaters. Eph 5:21-6:9 compares a family to and w/our submission in the body to God, to His son JC and to the church leaders.

The key perhaps to this whole section in Eph 5:32 is, 'this is a great mystery, but I speak concerning Christ and the church.' The section in Eph 6:5-9 compares our submission in the body of Christ to the family relationship--Hebrew--NOT Roman! The wife and children are subject to and obey the husband because the husband instructs, loves and cares for them. The husband does not mistreat or provoke his wife or children to exasperation. So we submit ourselves to one another in the body of Christ as Romans 13:1-7 instructs us--to be subject to the higher powers of rulership in the church. The wife of children may ask questions at home, but the husband makes the decisions--I Cor 14:34,35.

Now, I'm believing that the Corps will work all these scriptures and put it together in your mind.

Now, Eph 5:21-6:9 illustrates our submission w/that of the members of an Eastern household. The husband was responsible to provide for and protect all those living under his roof. They in turn were subject to him. The child in the household did not differ from the servant even though he is heir of all. Gal. 4:1,2 states this.

So even a steward in the Eastern household held the same relationship as a child and gives an even greater illustration of our submission to one another in the Body of Christ by what it says in Eph 6:5-9.

These verses of this portion of Ephesians use the term 'servant' perhaps most appropriately of wife and children, yet it would be applicable in a believer's household to hired servants also. In application v. 5-9 could be said of the wife, children or servants who were part of the family. For example, the "bond or free" of v. 8 could be applied to the woman as married or unmarried. It could also be applied to a child as immature or full grown. It could ALSO be applied to a worker as employed in a believer's business. But the heart of this section compares the family relationship to the relationship of the believers to each other as well as to Christ and God.

That's why I translated v. 9 in the expanded number two, "And you husbands you serve your bondslaves, wives and children by being loving and forgiving because you know that both their and you master, the Lord, is at the right hand of God seated in the heavenlies and there is no respect of persons w/him.

Now I wanna go to King James after that at read v. 10-17 w/you. Eph 6:1-18

You see, this whole section in Eph 6 from v. 4-9 and then 10-18, I believe have been severely distorted through the centuries for us because the only picture we ever had in mind from v. 11 on has been the picture of a soldier in heavy armour. That was the same picture I carried for years and years until I began to see that there was a possibility that this much like a forgery where this thing was carried on and carried on because of what had happened in the world due to the R.C. church and its influence on Christianity and its conquering of peoples by way of the physical sword.

As I prepared the following for the Corps today on Eph 6:10-17:

And I am of the definite opinion and conclusion that Eph 6:10-17 is very definitely and clearly an athletic analogy for those who desire to know

truth when all of the Word is considered in the light of other analogies used throughout the church epistles. However, to explain the words shield, helmet and sword in these verses are somewhat difficult.

Number one, although the Greek word thureon translated "shield" was used of a stone in classical Greek, there is no absolute proof it was used of a discus in N.T. times, but why not? Is it because the R.C. church conquered by the sword?

The word perikephali translated "helmet." This word "helmet" is used of any type of head dress although never specifically mentioning an athletic crown that they put on their head, headdresses. But list to this, "being used of any type of head dress." Then Corps, it must be available to be used of an athletic crown or it could not be "any type of head dress." "Any type of head dress" would have to include "any type of what?" Head dress! which then could include the garland, the head dress of an athlete.

But because of the military influence in so-called Christianity where you either turn a Christian or we disembowel you" attitude, the centuries have carried the figure or the symbol of a soldier in full armour. That's why I wrote, perhaps because the military was in their minds they refused to include the athletic crown."

But again, kids, by sheer logic, just sit and thin, by sheer logic, if it includes any type of head dress, then it could include the athletic head dress. They why doesn't it? I believe because the military was so influential and the Roman Church gained so many members because of the military approach, therefore, they have through the centuries carried the image of the military in Eph 6:10-18 or 18.

Number three. We said "the Greek word, machaira, translated "sword" or dagger could have originally been gaisos, javelin and may be considered by some to be an educated ammendation."

That's exactly how they will consider our work here, "an educated ammendation," but if so, the total context, Corps, both the immediate, as well as the remote and remoter context, warrant our conclusion that this whole section deals w/the athlete of the spirit.

That is my response to those who will say that this is "an educated ammendation."

We have shown that many references to war, warfare and soldiers in the church epistles are the Ar word palakh, which means "labour or work." However, II Cor 2:14 says God leads us in triumph as a conqueror leads his troops and captives in a procession after the war is won. And Col 2:15 indicates that Christ made a show of the enemy leading the captives in triumph. And Rom 8:37 states that we are 'more than conquerors.' And Eph 4:8 adds that Christ led those who capture, captive. That's why I put in all caps in this script, "THE WAR IS OVER. IT IS WON. JESUS CHRIST DID IT. NOW THE ATHLETIC EVENTS ONLY."

II Cor 10:4,5 state that "the instruments of our labour--that's Ar. for 'warfare', Ar has labour--are not fleshly, but mighty through God to the pulling down of the strong holds of the mind."

The words "casting down" in v. 5--that word is from the same root as "pulling

down' in v. 4. The strongholds to be pulled down are the imaginations, unsound reasonings of v. 5 because they are against the knowledge of the true God. We are to lead captive every thought to Christ. Christ led captivity, the enemy (Eph 4:8), but we lead captive the thoughts of the mind. Therefore, when Eph 6:10-17 speak of "wrestling with spiritual wickedness," Corps, it just absolutely cannot be a military analogy--since the war is already over. But rather it must be an athletic analogy as in I Cor 9:24-27 and in II Tim 2:5 and in II Tim 4:7,8 and other places.

When the war was over, enemies still contended in athletic events unless the enemy had been totally annihilated. The happening is still future. And that's why you really need to look at I Cor and we're going to do this right now.

I Cor 15--according to the WOG, who is the author of death, Corps? The devil, the adversary. That's why v. 26 of I Cor 15 says, "the last enemy, the adversary, the devil that shall be destroyed is death" because he's the one who kills people.

I Cor 15:27,28. So all things are not yet under him. To one extent, that's why you go to Hebrews to fill this in. Heb 2, talking about the man Christ Jesus in v. 7. Heb. 2:7,8,9--put=subjected.

See the battle of the future is not over, but the battle of the future is not ours today. The battle of the future is future and that battle of the future is God's battle, not ours.

The confusion in Eph 6:10-17 has been due to a number of the parallel terms that exist between the military and athletic events. This section starts with the primary concern, "Be strong." "Be strong" is empowered in the Lord and in the power of his might. We are empowered in two ways:

1) By "putting on", the Greek word is enduo, meaning "to be clothed with" and people if you don't put any clothes on you're naked physically, spiritually the same. We're to put on, get clothed with all the armour, panoplia, meaning the complete equipment of God.

2) By "taking up". The first is by "putting on", the second is by "taking up"--analambano--by taking up to the end of manifesting all the armour, the panoplia or God.

These two commands, Corps, are found in vs. 11 & 13. We are to be clothed with all the equipment and to take up all the equipment. The former is what we put on for the wrestling match against spiritual wickedness, v. 13.

The latter is an interesting parallel between these two commands and that which follows in v. 14-17. The first 3 items of v. 14ff, the first 3 items, loins, breast, and feet are all things which are to be clothed. You clothe the loins, the breast, the feet. We are to be clothed with strength in these areas as the wrestler is--strong loins, good heart prepared, tough feet. And always remember they wrestled naked, Corps.

Then the last three items given in vs. 16,17, shield, helmet and sword are all things which the athlete must take up, analambano, take up and manifest. As a matter of fact, these three items are preceded by the word analambano, also used in v. 13. And furthermore, they are preceded by the phrase, "above all" or "after all" do this.

Now the last event, not only at the Olympics, but at many other athletics meets in Greek culture was the hoplite race, or as is commonly known (the race in full armour).

In N.T. times at Olympus, they wore a helmet and carried a shield--only two of three implements mentioned in Eph 6:16,17. This was typical of most hoplite races at that time, although at some of the games the hoplite wore other armour including an entire coat of mail. And even in earlier times the greaves were also worn at Olympus. Greaves are like shin pads for a baseball catcher. And that's real neat, 'cause it goes over the knee and then there's a little spot and then it goes down in front of the shins. When David slew Goliath, that's where he hit him, right there on the greaves in between where that little thing folds over and the shin guard, right there in the knee. That's pretty good shootin' with a stone. Because you see if David had hit him between the eyeballs up in the forehead, a man doesn't fall forwards, he falls backwards. But when you hit a guy in the knee, he caves in. That's exactly what happened to Goliath. That's what the Word says in the O.T. when you read it accurately.

Here in Eph 6, God singles out three pieces of equipment which best compare w/our spiritual equipment including the typical shield, discus and helmet, crown and the sword or dagger, the javelin which represents the WOG itself.

We too are capable of carrying heavy pressure as we run the race of an athlete of the spirit. They in their military mail carried heavy armour. That's why the comparison is we too are capable of carrying heavy armour, but our armour is mental pressure, as we run the race of an athlete of the spirit.

So above all of v. 10, even finally, in the last athletic event of the spiritual contest our hoplite race, we are to take up the discus of believing, the crown of wholeness, and the javelin of the spirit, the WOG and run this final race before the rewards are presented and the feast of celebration is enjoyed. But the war is over. The athletic match of wrestling plus the running of the race under extreme pressure must be finished before the rewards are presented.

Our thoughts must be taken captive, we have to control our minds (II Cor 10:4,5), even though the enemy has been taken captive. And you gotta notice that v. 14 & 15 give details of the wrestling match of v. 11 & 12. Whereas vs. 16&17 give details of the hoplite race of v. 13.

Then v. 18-20 follows w/three things ensuring our athletic victory. One is praying, two is watching, three-speaking boldly--and they come in that order in practice in your day by day living. Our prayer is a prayer of believing, the discus of believing. Our watching is in the head, the athletic crown, our never tiring vigilance, keeping our heads whole, not filled w/a lot of crap. Our speaking boldly the Word, the mystery, which is the javelin of the spirit, which is sharper than any two edged knife or sword. (Heb 4:12)

Seeing the pressure on a believer is like formally the shield, helmet and dagger as a part of the final event of the spiritual, athletic contest.

This fits w/the culture and this context in Eph., w/o squeezing the words in this section of Ephesians. And this, our final event, anticipates the return of Christ, the day of rewards. That's why the next, great doctrinal treatise is the book of Thessalonians.

There it is, Corps, as to what I believe this section of Eph 6 starting w/v. 5 and going all the way through v. 20 basically covers.

In our next session I will give you the benefit of the work on v. 10-17, but this is all for tonight.

God bless, I love you, you're the best, Corps.

I do not know of any other time in the history of Christendom since the 1st century in any writings of any place the I know of than anybody has ever put together Eph 6:13-17. You can have all the money that people sell their souls for and you could not know the WOG like you're going to know it before this evening is over w/, because you can't buy it w/money. You could go to all the colleges, universities, seminaries and bible schools and you would not know what you in the Corps are going to know after tonight. So I'm believing that this will be a wonderful night for you.

v. 13 take unto you--Ar put on or clothe yourself w/. Greek-related to lambano--receive it to the end of declaring it, making it known, lambanoing it. It is to take up something and go w/it. We are to take up or pick up our equipment, gear to be great athletes of the spirit.

the whole armour--to complete equipment, all the implements, instruments. to withstand--encounter, to resist, to stand against.

evil day--the evil one (the Adversary)

having done--lit means when you have worked out all after the contest is over, after you've worked out all of it, after you've performed everything.

to stand--Ar: you should stand firm. When the contest is over, the contestant stands before the bema, the judgement seat, which is a raised dias, a raised platform. It's done in public, where the athletic contestants are judged. There the rewards, the crown is given.

stand--FOS anadiplosis--a word ends in a sentence & begins the next sentence.

That's why this FOS bridges the contest into the particular thing needed by the contestant for the contest. The purpose for all the parts of the contestants outfit is to be able to stand before the bema and receive rewards.

literal, expanded.

v. 14-17 are a FOS allegory. An allegory is an extended or expanded comparison by representation or implication. In v. 14-17, it compares our spiritual contest w/an athletic contest. For an athlete, having your loins--an athlete physically needs strong loins for running, jumping, wrestling. The loins physiologically are the region of strength as well as the region for procreative power. Whenever you look at the shape of a woman, they're so much different than men, because you women are the only ones who can give us men the babies. That's why you're made this way. And when this is put in this great truth re: spiritual athletes, it just burns in my soul. The loins are the region of strength & procreative power. A man can not have a baby, but a man who is a sp. athlete develops that broadness so he has that creative power likewise w/a woman that has Christ in her. So spiritually, it's just tremendously significant.

gird about--the Greek athlete ran naked, but around the area above the hips he was girded. Tied a band around, girding self tight. Our strength as sp. athletes is truth, which is God's Word. It is written--that's Corps.

loins girt about--used of douloses, servants who are ready to serve. In Luke as well as Acts, a servant who is ready to serve has to be trained, has to be knowledgeable, disciplines, detail minded. The Eastern servant is trained and is knowledgeable of his master. He will simply stand and keep his eyes on the master. He never takes his eyes off the master. The master doesn't need to utter a word. All he needs to do is move his head, and the servant will come. Always the detail. Have to look for detail. The trainedoulos is always

detail minded.

having put on--being clothed w/

breastplate--the heart. An athlete has to have a good heart, a strong heart. Has to be success-minded in his heart--innermost part of his being. Believing w/everything you've got--that's what the heart represents. That's why a heavy heart is a detriment to an athlete. Athletes play more in their head than on the floor. Our hearts, which mean w/renewed mind, has to be righteous. How many thousands of times in these years that I've worked w/ the Corps, I have people in the Corps whose minds are still unrighteous. Who still live in condemnation in their minds, but watch their actions. In their heart, they have not accepted the righteousness of God which is in Christ Jesus our lord. So, to put on the breastplate is to put on the new man in your heart, which is mind. Because out of the heart comes love & believing. From an O.T. point of view--the breastplate covering the priest in this part of the body, contained the urim and the thummim, and by these the high priest made righteous judgments because he made it from the heart. So do we today. The heart moves the life of which the loins represent the strength and the source. So gird about is the Word. The breastplate is the mind. When it talks about the heart of a man, physiologically that's where the pumping of the blood is that goes through all parts. That's why they use heart. Other places it uses bowels. But when you look at the whole chest cavity, this whole area, it not only has the heart, but the lungs. Keeps you breathing, gets your oxygen in, the poisons out, puts it into the bloodstream, to run the purity of blood through your whole body from head to toes. The Adversary is the Accuser, but we stand before God when we're born again of God's spirit. From God's point of view, we stand before Him in His righteousness, w/o any sense of sin, guilt, condemnation, fear, frustration or anything else. Breastplate of righteousness. The genitive of apposition--FOS. The phrase could be translated, "breast, that is righteousness."

literal, expanded.

v. 15 Athletes ran barefoot, had to have well-prepared feet.

having feet shod-lit means ready to go.

w/preparation-in readiness. Ready to go w/all readiness, hotter than a firecracker. Preparation in the mind.

gospel of peace--a great athlete carries no animosity, no jealousy, bitterness, envy, heaviness, anger. One of the greatest things to do in athletics is to get an opponent angry. And I hear people say when they're mad, they really hit somebody. They'll never hit 'em as hard as they would if they had the renewed mind and knew their capacity. If traveling fast & far, gotta travel light. This gospel of peace is not a gospel of war. It's a contest to carry this you need strong loins, a good heart, conditioned feet. Because the gospel of peace is the good news gospel--the good news of the true WOG, which is peace to the soul of the hearer. And you're carrying it. The feet shod w/the preparation, the readiness, the carrying forth of the gospel of peace. It's a dual genitive FOS, it means to witness. When you're carrying the gospel of peace, the good news, you are witnessing. The greatest thing in which the believer is prepared is to witness the gospel of peace.

literal, expanded

v. 16 I believe vs. 16-17 are out of order. The helmet of salvation can't come before sword because the helmet is the crown. You don't get the crown till the race is run. Have to have completed and successfully accomplished the athletic event before you receive the crown. That's why I believe v. 17 these words have

to in text, be different. But let me set it for you and you can make up your own mind.

above all--Ar. and w/these. Greek w/a sense of finality, being well trained, well equipped. Now finally, w/all your training & contending in the contest, you take up these. As I see this section from v. 13 on, these former ones are those that make you a champion. These latter ones are those things that keep you a champion. It's one thing to be a winner, it's another to stay a winner. We have all that in these verses, Corps.

taking--related to lambano. You do this, you lambano it. W/the former one you were clothed w/. Now here you take to yourself, you lambano it, keep lambanoing it.

shield--discus. A genitive of apposition, which could be translated, discus--that is, believing.

ye shall be able--Ar.: you will prevail over, Greek, you shall be able.

to quench--to suppress or outdistance

the fiery darts--the burning competition of the Adversary. Our believing allows us to outdistance, outrun, to overcome any obstacles of the competitor. The competition is of the wicked one, the Adversary.

literal, expanded.

If you're a runner, an athlete, that's terrific. You're out there in front and the adversary fallen behind and he's trying to get next to you to outrun you, out beat you, that one is--to you can outdistance all the javelins of the evil one. You're outrunning the bastard. You're up there ahead of him. He can't even get to you. He carries that animosity, that cruelty, saying, "Man, I want to get him." That's the javelin he's throwing, but he can't get you because you're outdistancing him! That's the greatness of that verse, Corps. People have just never believed God's Word.

v. 17 take--you wear it.

helmet--the crown, headcovering--can be of many different types, but as an athlete it's the crown. Even the word "cap" could be used. Markus Barth said it was an ornate helmet or cap worn in victory to signify the battle had been won. We're not talking about a battle but I'm glad he said that because it is the crown of the triumphant contestant in victory. Not in a battle of war but in an athletic contest. It is the winner's crown or cap.

helmet of salvation--genitive of apposition. Could be translated "the crown or the helmet, that is wholeness." And the complete wholeness is never till the return, the gathering together, when the rewards are handed out, Corps!

sword--I believe in the original Greek must have been the word for javelin, gaisos.

Word of God--rhema, indicates it emphasizes the means of communication. There's a wonderful parallel between the conquering of the land of Canaan by Joshua and the athletic contest in which you & I are engaged today which is recorded in Eph 6.

The inheritance of Israel was in the hands of the enemy, so the inheritance, the land, which legally belonged to Israel was in the hands of the enemy. Joshua, physically had to fight the enemy to gain back the inheritance. Now our enemy, the Adversary, can not rob us of our calling in Christ Jesus, but he can rob us of the joy in life before we receive the rewards, and he can rob us of the rewards.

literal, expanded.

v. 16&17-2nd translation: 16) above all, taking the discus of belieivng wherewith you may be able to quench all the fiery darts of the wicked one and the javelin of the spirit, which is the WOG and receive the crown of salvation. 17) and w/all this finally, to stay well-trained and in top shape, take the discus of believing and the javelin of the spirit, which is the WOG, and w/these you will be able to quench all the fiery darts of the Adversary and receive the crown of wholeness.

A work on the sense of v. 13-17

v. 13 take unto you everything God makes available so you can w/stand the Adversary and so you can continue to stand all the way through to the bema. To stand is to w/stand, and taht means to become a champion athlete for God.

v. 14 You must envelop, enwrap your whole self with and in the truth of the Word, putting on all of His righteousness in your renewed mind and w/your believing.

v. 15 witness the Word to others, that brings peace.

v. 16 And finally, to stay a champion athlete, well-trained and in top shape for God, take the discus, which is believing and the javelin, which is the WOG, and w/these 2 you will be able to quench all the fiery darts of the Adversary.

v. 17 and stand to receive the crown at the bema.

v. 18 w/all prayer--most frequently, those words show a deep, dedicated, unatlerable commitment to God, when those words are used "w/all prayer." it's giving pre-eminence to the individual, personal devotional commitment to God. I think that is really unique, as you will see as we go along in this verse. praying always w/all prayer--FOS polyptoton, a repetition of words in different inflections or parts of speech, but this FOS emphasizes the need for continued prayer, praying always w/all prayer. I said to the staff & all of our workers yesterday in a mtg that was held at International that perhaps the most important location on grounds is the House of His Healing Presence because unless we continue in prayer, all the work we do will all be rather insignifiant, but as we continue in prayer & believing God, that's why this verse here is so tremendous. This FOS emphasizes "praying always w/all prayer" The need for continued prayer, that should be "continually." supplication--can be translated a # of different ways, but the greatest I know is specific requests or special objects of necessity--a supplication for a special need. We do this in the spirit. in the spirit--to pray in tongues. This praying "in the spirit" has to be in tongues. I Cor 14:14&15 pray w/the spirit logically has to be praying in tongues. pray w/the understanding--pray in the language that you normally speak. That's the in spirit of Eph 6:18.

literal, expanded.

We just finished v. 17 last week talking about the javelin of the spirit, that was the WOG. Now he shifts to yourself, your own personal devotions. You can't ever bless anyone else until you get blessed yourself. Here it is again! You have to have it, you have to receive it! So, in your personal devotions, you believe and you pray in tongues for specific objects of necessity. You stand your mind on those specific objects of necessity, so you stand on watch for those specific objects of necessity for yourself. You stay alert continually and unceasingly. Don't get tired in your mind. Stay that way until you get it! Man, what a wonderful, wonderful verse. You do this on and in behalf of all the saints also. That's how you can stay your mind on all the WOW's, Corps, all the outreach of God's Word around the world. This is the verse! So in your personal devotions, you pray in the spirit so that you get the necessities that you have met, the specific objects of necessity for yourself until you get it. But then you don't stop there, you keep on praying in the spirit in behalf of all the saints also.

v. 19 utterance--logos, word
opening my mouth--FOS, idiom. Semitic expression used of those who begin speaking and continue speaking. The emphasis is that a man's heart, his sould, his whole life has to be involved in what he says.
boldly--in Ar, this Word goes w/the phrase "to make known" and I think that's where it belongs. It doesn't go w/ opening your mouth. It goes w/"making know boldly." Taht boldness is not a bull in the china shop thing. It's to make it known w/clearness, clarity and freedom in speaking it so that people can understand it.
to make known--to proclaim or to preach. 6 occurences of this word that we've told you about, dealing w/making known the knowledge of the mystery.

literal, expanded

Putting preaching & plainly together you have everything that that Word boldly could possible mean.

v. 20 I am an ambassador--the foundation of these words are that he is an imperial legate. It's an imperial term used of an imperial legate. in bonds--in chains. Many times the right hand or arm was bound to the left arm of the soldier. as I ought--as it is binding upon me or as it behooves me. 'Behooves--I like that very much--it communicates clearly to my mind.)

literal, expanded

Now look at the beauty of the sense that this translation makes. On the closing out of v. 19--make known by preaching & plainly the mystery of the good news, for I am His imperial ambassador. Yet, because I preach the mystery, I am imprisoned, even chained, yet being in this awkward situation, that w/confidence I will continue

v. 21 know--recognize, simply to know, just like you know that you're in the Corps mtg here tonight. Tychicus--carried this epistle of Ephesians to Ephesus. According to Acts 20:4, he was a native of Asia. There's a postscript in one of the mss which attributes the writing of the epistle to Tychicus, namely, that Paul dictated it to him and Tychicus wrote it. in the Lord--sold out commitment in alignment & harmony. Not only is Christ in him, but he is so living that he is in the lord. He's committed, sold out, a branded slave, does not back up on God's Word, but backs God's Word all the way. making known--6th & final occurrence of that key word in Eph.

literal, expanded

v. 22 in vs. 21 in KJV, that ye also may know my affairs and how I do, turns right around here in vs. 22--whom I've sent unto you for the same purpose, that ye might know our affairs--it just can't quite be that. That has to be an expansion, and there is. There's not much in the Greek text that I need to share w/you. I think the lit. according to usage there, that I've done will help you in v. 22.

literal, expanded.

You know, people came to visit him, this kind of thing, the whole thing. It's why I translated it this way, and that he will comfort and encourage your hearts.

Now, I can understand this very easily those people in Ephesus were real concerned about Paul being not only imprisoned, but chained. That's why, when Tychicus delivered the epistle, that was one thing, but when he spoke to them, re: Paul, then he would bring them comfort, a quiet acquiescence. And secondly, he would encourage them. You see, just to have the comfort isn't enough. He encouraged them and said, "Look, let's go on, let's move the Word. Even though Paul is imprisoned & chained. He loves you, he's praying for you, he's speaking in tongues for you, so let's be encouraged, let's move on--comfort your hearts, the innermost part of their being, and knowing how they must have felt about Paul--how tremendous that vs. is that Tychicus would comfort them, Paul said, and also encourage them to move on.

v. 23 Peace—another one of those words that is a key word in Ephesians that I taught you. It's used in the opening of 1:2 and here at the close of Eph in 6:23. This peace along w/grace, and there you have in v. 23 peace to the brethren, and love w/faith, that's love w/believing, that's love in actions and w/believing.

from God the Father and the Lord Jesus Christ--that's 2, not 1. God the Father and the Lord JC.

literal

3 tremendous words in that 1st phrase--peace, love, believing. What a fantastic conclusion to this whole great epistle of Ephesians, the pinnacle of all truth--the book of Ephesians. From God the Father--that's one--and the Lord JC--that's 2, not one.

expanded.

Boy, how thankful I am to God it doesn't say and "like" all the brethren, it says, "love." This is most remarkable, Corps. Sometimes you just can't like some of the brethren, because what they're doing is contrary to what you really believe and know to be the truth of the rightly divided WOG, yet they're born again, for they have confessed w/their mouth the Lord JC and they do believe God raised him from the dead, and if they did, they're saved, and if they're saved, they're saved. They're no less saved than you're saved or I'm saved. You're either saved or ain't saved, right? And no matter whether I like it or don't like it, has nothing to do w/it. The WOG says I have to love the brethren. To love is possible. To like what they do at times, like when people are born again and then they say SIT is of the devil, still have to love them, but I still don't like what they're saying. So we have to love the brethren. Body, I hope you understand this. Every person, born again of God's spirit is going to be in the Gathering Together and therefore I have to love all those who are born again, and I have to love them w/the love of Christ. The WOG has not instructed me to like everything they do, but it has instructed me to love, and that I can and that I do.

v. 24 sincerity-incorruptibility

grace-unmerited favor

love--that love, our Lord Jesus Christ. w/o corruption. Perhaps the word purity, w/no incorruption whatsoever. This last verse really includes those who are walking in the household into the greatness of the Word.

that love our Lord Jesus Christ--in all purity. W/o any corruption in it--because they've all heard the WOG, they know the WOG and they live the WOG. It is one thing to know the Word, it's something else to be held by that Word. You can hold the Word in your head and not be held by the Word.

Amen--"so shall it surely and truly be" or perhaps, very simply, "so be it."

literal, expanded.

I feel & believe that it is uniquely significant and wonderful for the Corps mtg on this Wednesday night just preceeding the opening of the class on Living Victoriously. And I'm truly blessed to realize that in these last 2 verses of the great rev. in the book of Ephesians, 4 words are used that I'll be handling during the LV class. The last word used in Eph is the word grace. This is not only remarkable but spiritually significant because the grace of God is the foundation on which everything is built. He closes out the great record of the book of Ephesians on the foundation of grace--God's grace--unmerited favor.

Then he builds on that believing of verse 23, preceeded by the word lvoe, preceeded by the word peace. 4 great words taht we'll be handling w/our people taht are coming to the LV class, because we're going to be handling LV w/peace, love, believing, grace. So this is how the great epistle that Paul wrote--God gave it to him and Paul wrote to the Church in Ephesus, which is the same great truth taht he's addressing to the church of the body this day--ends w/ "So be it--amen." And my prayer is so may it be for the Way Corps, not only tonight, but until the return of Christ.
