

EPHESIANS 2:11, 12

January 13, 1982

Well, take your Bibles tonight in Ephesians chapter 2, verse 11, please. The King James reads as follows:

Ephesians 2:11

Wherefore remember, that ye *being* in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands;

The Aramaic word for the word “wherefore” would be translated “because of this.” Because of this. And if you have access to your translations of verse 10 that we closed with, in the last time that I taught you. Walter taught you last week again. And I’m sure thankful for that great teaching on the Book of Proverbs. But verse 10 says, and I’m going to do the expanded one.

Ephesians 2:10 Expanded translation

Therefore we are His, God’s possession, due to God’s work with His son, God’s own creation, His masterpiece, who were created in Christ Jesus with the specific view to good works which God prepared beforehand and made ready and available to every believer in Christ Jesus in order that we should, could and ought to walk in them and regulate our lives accordingly.

That’s why verse 11 says “because of this.”

The Greek reads “wherefore,” or “on account of which”; it’s a connective showing cause and effect.

The word “uncircumcision” is 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”—those words, literally is “this so-called,” “the so-called.” This so-called circumcision. That whole phrase should be translated “who are called uncircumcision by the so-called circumcision.” Literally and truthfully some of the circumcision boys were as uncircumcised as the uncircumcised boys, and some of the uncircumcised boys were more circumcised than the circumcised boys. (You hadn’t figured that one out yet, but don’t worry about it.)

The Circumcis...Circumcision made “in the flesh made by hands” is a figure of speech. The figure of speech is in the Greek is spelled p...-r-i-p-h-r-a-s-i-s⁹, and just looking at that word, you could see it would have to include the transliteration of the words para-phrase. *Periphrasis* where a description of a thing instead of the thing itself. Here the word “Judean” was the word intended, but the entire phrase “which is called the Circumcision in the flesh made by hands” is used instead. You see, circumcision was the sign, the token, the seal of the covenant, which was to be the indication of the covenant to

⁹ Dr. Wierwille left out the “e” when spelling *Periphrasis* (p. 419 of *Figures of Speech*)

Abraham in Genesis 17. And everybody that was circumcised was to be a believer, and it was to represent that believer's separation from all the other nations or Gentiles, all the other believers.

The literal according to usage of verse 11 would be:

Ephesians 2:11 Literal translation according to usage

On account of this remember that you were formerly Gentiles in the flesh and you were called uncircumcision by those called circumcision of the flesh made by hands.

The expanded translation would be:

Ephesians 2:11 Expanded translation

Because of this remember what God did by Jesus Christ when once you Gentiles who formerly before you were born again were unbelievers of and according to the flesh and you were called uncircumcision who called themselves the so-called circumcision of the flesh made by hands.

May I have a cup of coffee? I will read it again to you. This expanded one is fantastic; you just have to put your head into it. "Because of this remember what God did by Jesus Christ when once you Gentiles who formerly before you were born again..." [Hear coffee cup set down.] Thank you. "...were unbelievers..." Perhaps you ought to put the word "Gentiles" under unbelievers there, if would like to do that. Maybe you would be understand it better and be clearer to your posterity if I left the word "Gentiles" there. It won't be clearer after I finish tonight but it would be right now I think. "...were Gentiles of and according to the flesh and you were called uncircumcision by who called themselves the so-called circumcision of the flesh made by human hands."

Now verse 12. The King James reads:

Ephesians 2:12

That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world:

The background study that was prepared for me by the Research Department on the words "aliens, strangers and commonwealth" all three of those words that appear in verse 12, blessed me to a degree. But in another manner they really disturbed my thinking, for the Research Department of 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 re-check, then to check and re-recheck, and if necessary to check and re-re-recheck and 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 page 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 page 3 states, "The reference here in 2:12 is to strangers from the covenants of promise. These covenants were between God and Abraham, Isaac, Jacob and their descendants, the children of Israel. Thus, strangers from these covenants were Gentiles."

There is something not sufficiently understood and comprehended regarding covenants

of God. Really, the children of Israel, really or in actuality did not exist until Jacob. Where is it in Genesis where it says Jacob got his name changed to Israel? Where is that in Genesis. I looked it up and maybe it comes up later but right now I can't recall exactly. Anyone have that verse? Honey tell me. Genesis what? Thirty-five who? Ten? Let's take a flip at it. I suppose, we looked at so many right now my mind is still in confusion. We will get it. Was that the one Dottie? {32:28 – my name shall no more be called Jacob but Israel.} 32:8? {Thirty-two, verse 28.} Okay. That'd be a good one maybe to start with.

Genesis 32:28b

...Thy name shall be called no more...

Israel, that's 32:28. Uh—

Genesis 32:28c

...Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed.

But, 35:10:

Genesis 35:10

And God said unto him, Thy name *is* Jacob: thy name shall not be called any more Jacob, but Israel shall be thy name: and he [God] called [him]... Israel.

Isaac never called him Israel. God called him Israel. Is that what the Word says? That's what it means. God called him that.

The children of Israel, Corps, really did not exist until Jacob, according to the Word. Oh, you could go back and say yes, they were in the loins of Abraham, but then if you follow that logic they were already in the loins of whom? {Adam}. Adam. You've got it. For all the races of men upon the faces of the earth come out of whom? {Adam}. Adam. You know, I came from Adam, but some place along the line there came some Wierwilles. Now you understand? Somewhere along the line came some of you. Right? But you're all dated back to whom? {Adam}. So in research you can't lump the whole thing together. You've got to separate; you've got to be sharp and stay sharp on the Word.

Corps, the children of Israel really did not exist or begin to exist until Jacob, and they began to exist only after he had his first son, then the second and so on down the line. Remember? Now the...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 page 4 wrote the following:

In Ephesians 2:12, the status [or status—pronounces differently] of believing Gentiles before they were born again is described. The Gentiles were, number one, without Christ,...

You better make a note of that, number one. Put down one, without Christ.

...whereas Israel had had the hope of Christ throughout the Old Testament and then had Christ himself during the Gospels. The Gentiles were also, secondly, 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, number three,

strangers from the covenants of promise, not having been given and not having observed the covenants that God had made with Abraham or any of those made with the descendants of 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, number four, without hope, for they were by-and-large ignorant...

Now listen to those words carefully: they were by-and-large.

...by-and-large ignorant of the first and second comings of Israel's Messiah, Jesus Christ. By sheer logic, if they were by-and-large, then there were some that were not in the by-and-large. If it's by-and-large, then it is not all inclusive [taps on table several times]. Finally, the Gentiles were, number five, without God, being in the world with no spiritual connection with God and without the great revelation of God's written Word. Thus, Ephesians 2:12 vividly describes the plight of the Gentiles—total separation from God and God's people, Israel.

Now, that cannot be right, because 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, and that does...the total separation does not agree with by-and-large.

[Dr. Wierwille exhales and taps]...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 Word of God is simply either you are a believer or an unbeliever. So call them Israel, call them Gentiles, call them nations, call them strangers, call them whatever you want, makes no difference. In the least common denominator people are either what? believers or what? unbelievers. It's as simple as that. 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, because the word "testament" means will; will means testament. You know, soup is soup. That's why the word "covenant" means will. We talk about an old and new what? {Testament}. Testament of 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.

Not two parties, although two are included but God is the sole guarantee. He is the party of the first part taking the responsibility for party of the second part as well. And that by complete grace, Corps, not every...not of works, to every believer including Abraham, which God re-established with Isaac and then with Jacob after he, Jacob the supplanter, was renamed Israel, the one who strove with God and God won. And thus, Israel became one favored of grace by God's grace by the one who wrestled and fought against God until God won. Just like He does today with every born-again believer. Remember how hard you fought and how mean you really were to try to get away from God? Did everything in the book. We all fought 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" needs to be kicked in the you-know-where, because it has no place in the Scriptures.

The promise, and that's quote, God's words, "the promise"...God's Word, "the promise" is to believers.

Now covenants, Corps, are at times broken down into smaller units under the canopy of the overall covenant. People, it's just like the kingdom of God overall 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 with physical birth or bloodline, but with number one, God's foreknowledge, and man's believing. Abraham had other children besides Isaac. No child by physical birth requires of God that God be a respecter of persons. You cannot live on your father's believing. You have to believe yourself. That is why, Corps, Israel who carried out the circumcision according to the flesh, yet, were not all Israel which are of Israel. Romans 9, verse 6.

Romans 9:6b, 7

⁶...For they *are* not all [what?] Israel, which are [what?] of Israel:

⁷[Nor] they are they [all the] seed of Abraham, [even] *they* all children...

Understand? Just because you're born of Israel bloodline so to speak genetically doesn't really make you a believer. Just like if you're born of Abraham's bloodline does not make you automatically favored that God has to be a respecter of persons because you're born of that bloodline. You can't live on your father's believing. You have to believe yourself.

They are not all Israel which are of Israel. But now just sit and think for a moment. But even the ungodly unbelievers of Israel lived under the believing banner of the believers. Just like in an earthly household. There's still part of getting the blessing of the household even though his son or a daughter is copped out under that family. If your daddy and mommy are wonderful, then every child is blessed under that family even though one of the children or other 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, a member of the nations, who is not a believer because of his being an unbeliever. So every unbeliever will be spoken of as a stranger, a foreigner, an alien, a pilgrim, a Gentile, or a member of the nations. In 2 Corinthians, chapter 3, it says:

2 Corinthians 3:6

Who also hath made us able ministers of [a] new testament [a new covenant];...

The new covenant, Corps, or the new will of 2 Corinthians 3:6 is between God Himself and His son, Jesus Christ, 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 in Corinthians here. It's a new covenant, a new will that cannot be broken for it is 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 the only loss. Judgment is past. There is no judgment for the believer of the new covenant, for when you believed you passed from death unto life and shall nevermore 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 with Israel would not work, but God being just—even with the Devil, people, Satan, the Adversary, the a...the prince, 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 would make it possible for us to pass from death unto life, to escape the wrath of God and never to come into condemnation or judgment, but only to come before the *bema* of rewards.

Israel, meaning those who believed, who were born under that flag, they could not be technically referred to as Gentiles, foreigners, strangers, pilgrims or nations, for Israel was not reckoned among the nations. Numbers 23:9, Balaam gave this in prophecy. Taught to you in the Advanced Class, 23...Numbers 23:9.

Numbers 23:9b

...lo, the people shall dwell [what?] alone,...

Literally, it means the people shall be peculiar, separated out perhaps.

Numbers 23:9c

...and shall not be reckoned among the [what?] nations.

Israel equals the believers favored of God.

The Aramaic has only one word for aliens, strangers, foreigners and pilgrims. It is the Aramaic word spelled n-w...n-w-k-r-y-y-n. The Hebrew uses the word *goi* (g-o-i) for Gentiles or nations. The Greek uses the word *ethne* (e-t-h-n-e), from which in transliteration we get our English word "ethics" (e-t-h-i-c-s). It's also this word that they translate "nations," "Gentiles," "foreigners," "strangers."

Greek also uses the word *hellenes* (h-e-l-l-e-n-e-s) for "Gentiles" and "nations." If they had just taken the four first letters it would have been easier {audience laughter}. The Greek is a mess, yet, it does contribute a little in the variations of the shades of meanings 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 he is without 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 with others for mutual benefits in travel. So you can see, Corps, that the confusion has been and is voluminous, yet it's very simple in the least common denominator when you...when accurately viewed and understood from the total working of the Word. They are either believers or what? {unbelievers}. That's how simple it really is, so easy.

Like today, Corps, there are those of us who are body, soul and what? {spirit}. But then there are also body and soul men, still living among us. They are sort of trespassing on our property, strangers, foreigners, but when you look at it honestly, they are still living

among us. But they are not living with us because they are not born again, and that's why the scripture says we're to not have...we are not to have fellowship with unbelievers. 2 Corinthians, chapter 6, verse 14.

2 Corinthians 6:14a

Be ye not [what?] unequally yoked...

You take a big old oxen and yolk him with a little calf oxen. That's the figure, that's the picture here, to be unequally yoked. You know what a yoke is, you put it around an oxen here and an oxen there and then they plow with them. Now to be unequally yoked would be to have a big old two thousand pound oxen yoked to a little five hundred pound oxen. That's unequally yoked. Now spiritually the application is "be ye not unequally yoked together with [what?] unbelievers." Two thousand pound oxen with a five hundred pound one. Believers unequally yoked with an unbeliever.

2 Corinthians 6:14b

...for what fellowship hath righteousness [a believer] with [an unbeliever] unrighteousness?

The word "aliens" in Ephesians 2:12 is the Greek word spelled a-p-a-l-l-o-t-r-i-o-o; last "O" is long. *Apallotrioō*, a-p-a-l-l-o-t-r-i-o-o (long *ō*) and that's from the Greek word *apo* (a-p-o) meaning away from, and *allotrioō*, a-l-l-o-t-r-i-o-o (long *ō*), is from the Greek word *allos*, which every Corps member ought to know (a-l-l-o-s), meaning other or another. Aliens then are those who are unbelievers not born again in our day and time, literally belonging to another. And the reason I can show you that this has to be true because in the context of Ephesians read verse 3, the latter part.

Ephesians 2:3c

...and were by [what?] nature the children of [what?] {wrath} even as others.

That's why the aliens of verse 12 are the unbelievers who are not born again in our day—time. They belong to another because they are just body and what? {soul}. You have become body, soul and...? {spirit}. That's the difference.

"Stranger" in verse 12 is the word spelled a-l-l-o-g-e-n-e. Comes again from the word *allos* and the last four letters, look at them in Greek: g-e-n-e, transliterated into our English word "genetic" or "generation," meaning away from genetically.

The word "pilgrim" is...give you that. Forget where it's used but it's someplace...is the word that's spelled in the Greek p-a-r-e-p-i-d-long ē-m-o-s. The p...r...is the preposition *para* meaning one alongside of. *Pidemos*, *pidemos* is transliterated over into our word "pedestrian." One alongside of, a pedestrian. A pedestrian...one...a pedestrian is one along...walks alongside of you, he's a pedestrian. He's not you but he's alongside of you.

In Genesis chapter 15:

Genesis 15:1

After these things the word of the LORD came unto Abram in a vision [revelation, colored T.V.], saying, Fear not, Abram: I *am* thy shield, *and* thy exceeding great reward.

Your "backer-upper"; He's your shield and your backer-upper, he told Abram.

Genesis 15:2, 4b

And Abram said, Lord GOD, what wilt thou give me, seeing I go childless, and the steward of my house *is* this [fella] Eliezer of Damascus?

[Verse 4]⁴ ...behold, the word of the LORD *came* unto him, saying,...

It doesn't say "vision" so I know it wasn't. But...uh...

Genesis 15:4c

...saying, This shall not be thine heir; but he that shall come forth out of thine own [inward parts] bowels...

Inter-most-part of the being. You know, which literary meant...literally meant by his having intercourse with his wife...

Genesis 15:4d

...shall be thine heir.

That's where children come from. Verse 5.

Genesis 15:5a

And he brought him forth abroad,...

God brought him forth abroad, took him to the bathroom, I guess.

Genesis 15:5b

...and said, Look [unto] heaven, ...tell the stars [up there, Abram], [and] if [you can] number [those]:...he said [okay], So shall thy seed be.

Can't number them. And this is the verse that most people miss. And he believed in Jehovah.

Genesis 15:6

...he believed in the LORD [Abraham believed]; and he counted it to him for righteousness.

God counted his believing to him for righteousness. That's why, Corps, every believer today is still a child of Abraham. It's the believing that makes the difference. And God in His foreknowledge knew Abraham would what? {believe}, but He didn't control him, He didn't possess him. He had freedom of will to make the decision and Abraham believed, and in that believing God reckoned (some other place says that, Romans I think); God reckoned, counted it to him, God reckoned righteousness to him. Then verse 18. Yeah...well, this is real interesting through here. Seventeen, it says:

Genesis 15:17a

And it came to pass, that, when the sun went down [or after it had gone down], and it was dark,...

And I want to tell you it was dark as pitch because some place in here it says that in essence Abraham couldn't see his hand in front of his face.

Genesis 15:17b

...behold a smoking furnace, and a burning lamp...passed between those pieces.

Because God had told Abram to take a heifer, a she-goat, a ram, a turtle dove and a pigeon and lay 'em out there as an offering. And then God passed as a smoking furnace. I

don't understand what the smoking furnace is unless it represents God as fire. I know the burning lamp is a torch, the light, that passed between those pieces.

Genesis 15:18

In the same day...

[Dr. Wierwille chuckles.] 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 in which Adam breathed; that's the very day this happened. You know.

Genesis 15:18a

In the same day...

Some day you research men have to find a scripture, a text that says "very same day." Very...very same day or very self-same day. That's what the essence and context is.

Genesis 15:18b

...the LORD made a covenant with Abram...

You see, Corps, it doesn't say that the Lord made a covenant with Adam. It doesn't have to say the word covenant for the Word of God is the what of God? {will}. And a will is a what? {covenant}. And God said to Adam, Genesis 1, so in so and so in so. I've given you all this, authority, power. You can do everything except...

Genesis 2:17

...the tree of the knowledge..., thou shalt not [what?] eat of it: for in the day that thou eatest thereof thou shalt [what?] {surely die}.

There is again the will of God. It's a covenant. Abraham had freedom of will; taught you that in the Foundational Class and all along through these years. Abraham...I mean, Adam screwed up. Adam had freedom of will; he screwed up. He had freedom of will. God did not control. God did not possess. God in order to redeem men had to make it available [drops hands on desk], but God in His foreknowledge knew Abraham would jump the traces. He made a covenant, a will. On the very selfsame day of the original Adam when he breathed, God made a covenant with Abraham. And verse 18 says:

Genesis 15:18

In the same day the LORD made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates:

[Dr. Wierwille exhales slowly]...in Romans, chapter 4, all through Romans you have to really be able to understand and at least apprehend and many places you must comprehend Romans to understand and comprehend Ephesians. In Romans, chapter 4, it says in verse 3:

Romans 4:3

...Abraham believed God, and it was counted unto him for [what?] {righteousness}.

Verse 2 said:

Romans 4:2

Abraham [was not] justified by [what?] works...

Man, when you go through this, it says:

Romans 4:9

Cometh this [blessing] then upon the circumcision *only*, or upon the uncircumcision also? for we say that [believing] was reckoned to Abraham for [what?] righteousness.

So people it didn't make any difference whether you were circumcised or uncircumcised if you did one thing. What? {Believe}. It was reckoned unto Abraham when he was still uncircumcised [Dr. Wierwille chuckles]. That's how I know that; it says that people. Being yet uncircumcised, the seal of righteousness. Man oh man. You've got to understand these things. Says in verse 20:

Romans 4:20

He staggered not at the promise of God through [what? {unbelief} there it is] unbelief;...

The opposite of unbelief is what? believing.

Romans 4:20b, 21

²⁰ ...but was strong in [believing],...

²¹ ...being fully persuaded that, what [God] had promised, [God] was [also able] to [what?] perform.

How many of us are fully persuaded what God has promised the Church of the born again, He is able to provide.

Chapter 5, verse 1 says:

Romans 5:1a

Therefore being justified [by believing] by faith,...

By the faith of Jesus Christ in which we believe.

Romans 5:1b, 2

¹ ...we have peace with God through our Lord Jesus Christ:

² ...[and] we have access...into this grace wherein we [stumble around? No. Where we do what? {stand}] stand [as sons of God],...

Reckoned righteousness unto us. Not because I'm a Wierwille, but because I'm a believer, a son of God.

I believe that that scripture originally must have been: train up a child in the way in which he's to go and when he's old he *may* not depart from it. I think text or King James says "shall not depart." I don't think it's right.

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. You know, he sat around the same breakfast table eating Post Toasties. Then sir, why is it one child kicks the traces, the other one stays put. Well, interesting ain't it? Romans 9. Because every child has freedom of will. One just decides to believe, the other one says, "to 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...wasn't it Jesus who said: a prophet is without honor in his own town or country (or something). And that the main enemies are those of his own household. That's something like that in the Word.

Romans 9:8a

They which are [in 9:8] the children of the flesh, these *are* not the children of God:...

Children of the flesh are the unbelievers. Children of God are what? {believers}. Right. And it's the:

Romans 9:8b

...children of the promise [the believers] are counted [or reckoned as]...the seed.

Oh my [long pause]...section talks about the potter and the clay. Verse 23 of chapter 9 says:

Romans 9:23, 24

²³ And that he might make known the riches of his [what?] glory on the vessels of mercy, which he had afore prepared unto glory [because of his foreknowledge],

²⁴ Even us, whom he hath called, not of the [Judeans] only [not only of the believers only], but also of the [unbelievers, who would become believers].

Verse 33.

Romans 9:33a

As it is written, Behold, I lay in Sion a stumblingstone and rock of offence: ...whosoever...

And whosoever means what? {whosoever}. Doesn't make any difference what bloodline you are of.

Romans 9:33

...whosoever believeth on him shall not be ashamed [or disappointed in His expectations].

Well, take a look at 1 Corinthians, chapter 1. (Can I have some hot coffee, please?) Verse 23.

1 Corinthians 1:23, 24

²³ But we preach Christ crucified, unto the [Judeans] a stumblingblock,... unto the [there's the word: *hellenes*] Greeks [unbelievers] foolishness;

²⁴ But unto them which are called, both [Judeans] and [*hellenes*], Christ the power of God, and the wisdom of God.

In chapter 10. (Thank you.) Chapter 10, verse 32. Someone gave it tonight accurately in retemory.

1 Corinthians 10:32

Give none offence, neither to the [Judeans], nor to the Gentiles, nor to the church of [what?] {God}:

Galatians chapter 3, verse 28. Those taking all the male stuff out of the Bible now in all the new translation should read the verse, 28.

Galatians 3:28, 29a

²⁸ There is neither Jew nor Greek, there is neither bond nor free, there is

neither male nor [what?] {female}: for ye are all one in [what?] Christ [stead].

²⁹ And if ye *be* Christ's, then are ye Abraham's seed [the believer's seed],...

And we are heirs of the promise.

Galatians 3:29b

...heirs [of] according to the promise.

Colossians, chapter 3, verse 11.

Colossians 3:11

Where there is neither Greek nor [what?] {Jew}, circumcision nor uncircumcision, Barbarian, Scythian, bond *nor* free: but Christ *is* all, and in all.

Because they are believers. That's why, people, in our research ministry and in our Research Departments, we must share our material, check it, recheck it and re-re-recheck it until everyone is fully persuaded.

For the Word of God just simply declares in Romans 15, and in verse 6.

Romans 15:6

That ye may with one mind *and* one [what?] mouth glorify God, [even the faith] even the Father of our Lord Jesus Christ.

If we do not have the one mind on the great accuracy and integrity of the Word, we cannot with one mouth glorify the true God.

In 1 Corinthians, chapter 1, verse 10 says:

1 Corinthians 1:10

...I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and *that* there be no divisions among you;...*that* ye be perfectly joined together in the same mind and in the [same opinion] same judgment.

In 2 Corinthians, chapter 3, and in verse...I thought it was in 11 but it isn't. I don't know where it is. Read it today, put it down, must have put the wrong reference. Well, let's try Philippians. 2 Corinthians?...13:11, here it is.

2 Corinthians 13:11a

Finally, brethren, [bye-bye. Be perfect...says farewell]. Be perfect, be of good comfort, be of one [what?] mind, live in peace;...

Even though when you begin in research sometimes you don't see eye to eye with the next person, in the midst of that you still live at peace with that person [taps desk three times] and you just keep working it, researching it, checking and re-checking until you have one mind.

2 Corinthians 13:11b

And [then] the God of love and peace [is going to] be with you.

Philippians, chapter 1, verse 27—Only let your life as a believer, a citizen.

Philippians 1:27a

...let your conversation [your life as a believer] be as it becometh the gospel of Christ: that whether I come and see you, or else be absent,...

Today I would say, “unless I sit in a research session, see you or if I’m not in a research session...”

Philippians 1:27b

...I may hear of your affairs, that ye [stand] stand fast in one [what?] {spirit}, with one [what?] {mind} striving [working] together...

Working together in checking, rechecking, reworking, confronting one another.

Philippians 1:27c

...[working] together for the faith of the gospel;

In chapter 2, in verse 2.

Philippians 2:2

Fulfil ye my joy, that ye be likeminded, having the same love, *being* of one accord, [and] of [what?] {one mind}.

To be like minded is to be of one mind. It is to have the same love, it is to be in one accord.

In chapter 3, in verse 16.

Philippians 3:16a

Nevertheless, whereto we have already [arrived] attained,...

That which we have already rightly divided. Fully understand, to comprehend. Let us continue to walk by the same what? rule.

Philippians 3:16b

...let us walk by the same rule...

It’s an active present tense verb of walking now, continue walking by the same rule.

Philippians 3:16c

...[and] let us mind [be obedient to] the same [what?] {thing}.

And in chapter 4; chapter 4 and in verse 2.

Philippians 4:2

I beseech [these two fellas], that they be of the same mind [where?] in the Lord.

Two wonderful men. One leading a Twig here teaching something different than the Twig leader over here taught. And the Word of God which is the will of God said, Look, I want both Twig leaders to be of the same mind in the what? {Lord}. That’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-work, dig the Word. I’m speaking of men with 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. Then there will be no division in the Body.

Finally, 1 Peter, chapter 3, verse 8.

1 Peter 3:8

Finally, *be ye* all of [what?] one mind, [in addition to that have] compassion one [believer for] another,...

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 love, 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 one of another. 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 to see how their shoes feel. Love as brethren; love as brethren. Kind hearted (the word "pitiful")—kind hearted, and courteous is the practical application of love. You know, if you grab the food across the table from everybody else, that's not courteous. Dorothy Owens wouldn't like that; taught us better. See, it's not the application of love. The application of love is always courteous.

The greatness of verse 12 of Ephesians 2, an expanded-expanded greatness is as follows:

Ephesians 2:12

That at that time when you were called aliens by those of the so-called circumcision of the flesh made by hands, you were without 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 with 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 without the true God. That's why the unbeliever, the purely senses man says all that 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 with the return of Christ and life with his coming, for the dead in Christ shall rise and those believers living at that time shall be changed. Then afterwards the resurrection: number one of the just, number two of the unjust, then the judgment and the rewards. There is no hope for a life beyond the grave without the true God. That I believe, Corps, is the greatness of Ephesians chapter 2, verses 11 and 12.

[Prayer] *Father I thank you for working the Word within our hearts and lives, and the spirit guiding us into all truth. Thank you for the inevitable greatness of your love, your mercy, your grace, your compassion and everything else. For being so tender to us Father when we were so hard-hearted and so dead-set against you. Thank you Father for having called us out of darkness into the wondrous light of your son, our lord and savior, and the wonderful good news and gospel of deliverance through Christ Jesus our lord, Amen.*

Bob, it's all yours. Good night. God bless you {audience clapping}.

EPHESIANS 2:12-14

January 20, 1982

Well, I've got to give you the literal translation according to usage of Ephesians chapter 2, verse 12 first tonight. The reason for that is because I never got it figured out last week, so tonight I will give you the literal according to usage of Ephesians 2:12.

Ephesians 2:12 Literal translation according to usage

That at that time you had no part in the Messiah being alienated from the family of Israel and foreigners to the covenants of the promise and were without hope and without God in the world.

Do I read it again? {Yes.}

Ephesians 2:12 Literal translation according to usage

That at that time you had no part in the Messiah being alienated from the family of Israel and foreigners to the covenants of the promise and were without hope and without God in the world.

Now did you get the expanded one last week good and proper? You want me to read it again? Well, think you just want me to read it so you can...waste my time [chuckles].

Ephesians 2:12 Expanded translation

That at that time when you were called aliens by those of the so-called circumcision of the flesh made by hands you were without a Messiah because the Messiah, Christ, 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 with no hope in a Messiah and thus no God who could give you hope.

I think that expanded translation is just a fantastic translation of verse 12, very explanatory, sets the thing so beautifully.

Now verse 13 in King James reads:

“But now” sets this verse in contrast with verses 11 and 12.

Ephesians 2:13

But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.

The words “made nigh” literally are “near of kin” (k-i-n).

That word “blood” in that verse is a figure of speech, *Metalepsis* (m-e-t-a-l-e-p-s-i-s), which is...puts the umph into that verse. God marked it and this emphasizes the means whereby the Gentiles are brought near, made next to kin.

So the translation of verse 13, the literal according to usage would be:

Ephesians 2:13 Literal translation according to usage

But now in Christ Jesus you who formerly were afar off were made...

...nigh. That's not what I got, "were afar off were made *near*."

Ephesians 2:13 Literal translation according to usage

...were made near by the blood of the Messiah.

The expanded translation is:

Ephesians 2:13 Expanded translation

But now from this very moment you Gentiles who formerly were afar off from God and away from the rules governing Israel you are now identified with Christ being made next of kin to God not to Israel by the blood of the Messiah.

Now verse 14 in King James reads:

Ephesians 2:14

For he is our peace, who hath made both one, and hath broken down the middle wall of partition *between us*;

The Research Department did a fantastic piece of work in the background study of the word "peace" here in Ephesians 2:14, and 15, and 17.

In the Aramaic there are two different words used. The one Aramaic word is spelled *s-l-m* for "peace." The other Aramaic word is spelled *s-y-n*. This latter word literally means peace treaty or a treaty of peace. *S-y-n*, the peace treaty in verse 14 and 15, is between the Judeans and Gentiles which Christ the Messiah affected by breaking down the middle wall.

But verse 17 uses *s-l-m* for the peace which was preached to both Judeans and Gentiles that is between them and God, and that's why verse 18 further corroborates this saying we both then, Judeans and Gentiles, have access to the Father.

That's the first thing in this great fourteenth verse the Research Department worked so amiably. Then they went to work on the middle wall of partition of that verse.

The Aramaic could literally be translated "the fence or barrier that was standing in the middle." You see, 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 Ephesians 2, the Word of God shows that God in Christ did away with the separation between Judeans and Gentiles as well as the separation between himself and both groups. First the Judeans and the Gentiles fight each other; secondly, Judeans were at enmity with God, Gentiles were at enmity with God.

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

There are two great illustrations related to this separation deal with the Temple. The first illustration is that of the rending of the veil of the Temple from top to bottom when Jesus died (Matthew 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 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 with any separation between Himself and Israel. Now any Israelite could enter fully into the presence of God.

But what of the Gentiles? They were still separated from Israel and Israel's God, for they were still outside the middle wall of partition. This is the great importance of the second illustration here in Ephesians 2:14, for in this epistle which reveals the fullness of the Great Mystery, we are taught that with Jesus Christ'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, as it says in verse 18, "For through him we both have access by one spirit unto the Father."

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, a law which separated them from Gentiles and 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.

The literal translation of verse 14 is as follows:

Ephesians 2:14 Literal translation according to usage

That is to say he is our peace who made both one and destroyed the middle wall of partition.

Now the expanded one of verse 14.

Ephesians 2:14 Expanded translation

That is to say he Jesus Christ is our peace treaty reuniting that which has been separated...

Listen to that again "That is to say he Jesus Christ is our peace treaty reuniting that which has been separated..."

Ephesians 2:14 Expanded translation

...he in and by one single past action made both Israel and Gentiles one by way of his peace treaty with God and destroyed by utterly laying in total ruin and waste...

Gosh, that's beautiful.

Ephesians 2:14 Expanded translation

...and destroyed by utterly laying in total ruin and waste the middle wall of partition the barrier between Israel and Gentiles, law and no law, circumcision and uncircumcision, enmity between Israel and Gentiles.

That's the expanded one.

