

EPHESIANS 2:4-10

December 16, 1981

We concluded in our last session last week with the third verse of Ephesians chapter 2. Tonight we go to chapter 2, verse 4. “But...” King James:

Ephesians 2:4

...God, who is rich in mercy, for his great love wherewith he loved us,

The word “but” in this verse sets this verse in contrast to the preceding parenthesis of verses 2 and 3 (well, por...portions of...yes, 2 and 3), and it resumes the thoughts that were presented in verse 1.

The word “rich” in this verse is a figure of speech *Condensensio* or *Anthropopatheia* where human passions, actions or qualities are attributed to God. God is rich. In actuality, only men pile up money, material possessions. God has no such need.

The word “in mercy”—See, I explained mercy and grace to you the other week again. Uh...Grace makes it possible for us to receive blessings we do not deserve. Mercy, we deserve it, the judgment, but it’s withheld. And grace is used 12 times in the Book of Ephesians, although “of mercy” only occurs this one time. The Aramaic has this word “mercies”—mercy in the plural.

The “love wherewith he loved us” is a figure of speech *Polyptoton* (p-l...p-o-l-y-p-t-o-t-o-n). It’s a repetition of words in different inflections or parts of speech, and this particular usage here lends great emphasis to the words “love” and “loved” that are couched in this figure.

So, Walter, I’d like for you to come in please. I’d like to give you in the Corps, of course, the literal according to usage of verse 4. “But...” verse 4:

Ephesians 2:4 Literal translation according to usage

...God is rich in mercies [plural] because of His great love with which He loved us.

The expanded one is really not expanded much. “But...” the word “is”—“But God is.” The text reads:

Ephesians 2:4 Expanded translation

But God being rich in mercies because of His great love [where with He love...great love] with which He loved us.

Now verse 5 in King James reads:

Ephesians 2:5

Even when we were dead in sins, hath quickened us together with Christ, [parenthesis] (by grace ye are saved;) [end of parenthesis]

There’s a background study here on figures of speech in Ephesians 2:5, 6, and on the words “you are saved.” And Walter, I’d like for you to handle both of these background studies now before I get further into the rest of these...of this verse. Okay, Walter.

[Walter Cummins] Okay. First of all, in verses 5 and 6 together you have three phrases, the first one is “made alive together,” the second one is “raised together” (that’s in verse 6) and then “seated together” in verse 6 [Dr. Wierwille: right.]; those three phrases. And in the Greek those three words all start with the preposit...preposition s-u-n prefixed to the word. That’s why it’s translated “together” in each of those cases. So it’s made alive, *sun*, together; and raised, *sun*, together; and seated, *sun*, together. They each...each of those three words starts with *sun* in Greek which means together. And that’s a figure of speech called *Homoepropheron*, spelled h-o-m-o-e-p-r-o-p-h-e-r-o-n, where successive words begin with the same letter or syllable. In this case you have an entire syllable beginning each word that’s the same.

[Dr. Wierwille] s-u-n.

[Walter Cummins] s-u-n, right. But in Aramaic you don’t have that figure. You have another figure called *Epistrophe*, spelled e-p-i-s-t-r-o-p-h-e—*Epistrophe*, and that’s where successive sentences, or clauses or phrases end with the same word, phrase or clause. And in Aramaic, you have...if you want to write it down on our current transliteration system, you put apos...a backwards apostrophe and then the letter M [*'m*]. That...those two letters in Aramaic end or follows each of these three verbs. So you have uh...where he’s made alive, and then this *'m*; and then raised us, *'m*; and seated us, *'m*. So you have it ending the...the phrase instead of beginning the word as you have in Greek. It’s still a figure of speech putting emphasis on it, but the Aramaic just handles it a little bit differently.

[Dr. Wierwille] Yeah, but the difference is basically in the Greek, made alive together and the emphasis in Aramaic is with Christ. Putting the Greek and the Aramaic together—just fantastic because you’re made alive, with Christ! That’s the emphasis.

[Walter Cummins] Right.

[Dr. Wierwille] That’s wonderful.

[Walter Cummins] The emphasis is on what God did for the believers.

[Dr. Wierwille] Right.

[Walter Cummins] With Christ.

[Dr. Wierwille] Made alive.

[Walter Cummins] Did it together.

[Dr. Wierwille] Who? You’re made alive. Who are you made alive with? With Christ—wonderful.

[Walter Cummins] So that’s the...the a...figures of speech that are implode in that verse. Then you have also in verse 5, in the Greek it has a form that’s used for emphasis that doesn’t belong here in verse 5. It does belong in verse 8, because in the Aramaic there is no emphasis in verse 5, but there is emphasis in verse 6. And this construction in Greek is called a periphrastic perfect participle.

[Dr. Wierwille] Spell periphr...

[Walter Cummins] Periphrastic is spelled p-e-r-i-p-h-r-a-s-i-c...t.

[Dr. Wierwille] *Peri* means around, doesn’t it?

[Walter Cummins] Yeah. *Peri*—around.

[Dr. Wierwille] I don't know what "phrastic" means.

[Walter Cummins] "Phras" probably comes from—around the phrase. What you have...let me give you the Greek words. It's spelled e-s-t-e, *este*, that's the first word; then you have s-e-s-long o-s-m-e-n-o-i, *sesōsmenoi*. You have es...two words: *este* and *sesōsmenoi* and that phrase means "you are saved"...

[Dr. Wierwille] in Greek.

[Walter Cummins] in Greek, right.

[Dr. Wierwille] Okay, go on.

[Walter Cummins] Now the normal way to say "you are saved" in Greek would be the word *sōzete*, spelled s-long o-z-e-t-e, and that's just one word and that means "you are saved." But what they've done here is to take the perfect participle, *sesōsmenoi*, which means "saved," and then put an extra word, *este*, which means "you are." So it's a...a more complex way of saying it. And it's almost like you are one who has been saved, if you uhh...made it very literal from the way the construction is in Greek, which puts much more emphasis on that form.

But in the Aramaic it's a very simple phrase, just as if you have that other word in Greek, *sōzete*. It simply means "he save us." It has no emphasis on it. But when you get down to verse 8 in the Aramaic, it is by grace, by His grace therefore we were saved through faith and in this Aramaic construction there is more emphasis than on the phrase that's in verse 5.

And so in the Greek they should have employed this periphrastic perfect participle, in other words, *este sesōsmenoi*, in verse 8 to have the proper emphasis that by grace you are one who has been saved, just like the Aramaic does. But in verse 5 it's simply a parenthetical insertion that's not there for emphasis. As a matter of fact, being parenthetical it might even be uhh...like a side...sideline, you know, an extra phrase that's...

[Dr. Wierwille] Just something thrown in.

[Walter Cummins] Right, thrown in. So you don't want the emphasis in verse 5. Understand? That's the a...that's the a...the most important parts of this.

[Dr. Wierwille] Is that right?

[Walter Cummins] That covers this. We have a...one Lat...bilingual Greek manuscript [inaudible word] in both the Greek and the Latin that has "we are saved."

[Dr. Wierwille] I think that's the one I'm going to go with when I get into this stuff here.

[Walter Cummins] Okay, that's in verse 8. Okay. Yeah, I should bring that up.

[Dr. Wierwille] Yep.

[Walter Cummins] Verse 8...umm...most of the texts have "you are one sa...one who is being saved," *este sesōsmenoi*—but at least one Gre...uh...Greek manuscript and the corresponding Latin manuscript. When we talk about a bilingual, it's a manuscript that has two columns; one column is Greek and one column is Latin. And both the Greek and the Latin in that manuscript have *esmen sosōsmenoi* where the *esmen* is e-s-m-e-n and that

means “we are,” so it’s “we are saved” rather than “you are saved.” But it still has that emphasis. It’s the same periphrastic perfect participle.

[Dr. Wierwille] Right.

[Walter Cummins] And then that gives you the same rendering as the Aramaic has as well as Armenian manuscripts and the Ethiopian manuscripts.

[Dr. Wierwille] And the Armenian and the Ethiopian perhaps were both translated from the original Aramaic.

[Walter Cummins] Aramaic, right.

[Dr. Wierwille] That’s why I went with it.

[Walter Cummins] Right.

[Dr. Wierwille] Okay, bless your heart. Thanks Walter.

Now, I want you to put down something regarding the word “Christ.” There are seven things that Christ accomplished for the Body of the Church, number one, we are crucified with Christ (you can just put down):

- [1.] crucified with Christ (then from there on you can just put ‘em under)
- [2.] died with Christ
- [3.] number three, buried with Christ

Number four, raised or quickened...no quickened is the word I want...

- [4.] quickened with Christ
- [5.] five is raised with Christ
- [6.] six is seated with Christ

And seven...

- [7.] manifested in glory with Christ

Now the literal translation of verse 5 is:

Ephesians 2:5 Literal translation according to usage

When we were dead in sins He made us alive together with Christ [parenthesis] (by His grace He redeemed us) [end of parenthesis].

The expanded one has—the only difference I have in the expanded one is in the parentheses:

Ephesians 2:5 Expanded translation

...(by His grace God saved [and the word “saved” means redeemed] us).

That “quickened” you noticed I translate “made us alive together.” The only translation that gets close to that considering the Revised Version, the Murdock translation, the Concordant Literal, the Living Bible, is the Phillips translation, and Phillip translates verse 5: gave us life together with Christ. I translated it “made us alive together with Christ.” Phillips says life together with Christ, of all those translations.

I should have told you regarding verse 4 that the Revised Version uses the word “being” that I used in translation also, and Murdock has the word “mercy” in verse 4 in the plural like I gave it to you.

Now we go to verse 6, King James says:

Ephesians 2:6

And [has] raised *us* up together, and made *us* sit together in heavenly *places* in Christ Jesus:

“...hath raised us up together”—That has to be “and were awakened together,” not resurrected.

“...made us sit together” in the Aramaic is “he seated us with him.”

If you understand Oriental culture where the guest of honor or the host...the guest of honor will have the people seated, there’s something like this in the Gospels where somebody took a seat he wasn’t supposed to take. Remember? That’s in the light of that that I worked this section. See? He seated us with him. He did the seating. He said, “Look, you’re over here in this seat; you’re over here in that seat.” He seated us.

While I was working this I thought of when Mrs. Wierwille is at the head table with us so whoever is the hostess at that table when we come in for dinner, they always tell the people where to be seated. She’ll put a gentleman next, and then a lady, and then a gentleman, but *she* tells them. God did this in Christ Jesus. He seated us; *He* seated us. Now who’s going to complain about it? With him. And this is all part of our identification with Christ, Corps. See, we were made alive together. Walter just shared that. We were raised together with him, and we are what? seated together with him.

And then “in heavenly places” literally is “by heavenly things”—By heavenly things in and by Christ.

A literal translation according to usage of verse 6 is:

Ephesians 2:6 Literal translation according to usage

And awakened [parenthesis] (us) [end of parenthesis] together and seated [parenthesis] (us) [end of parenthesis] together by heavenly things in Christ Jesus.

The expanded:

Ephesians 2:6 Expanded translation

And were awakened together with Jesus Christ and God seated us with Christ by the heavenly things God did in and by Jesus Christ.

Now, Corps, I think that’s a fantastic translation. Let’s take another look at it: “...were awakened together with Jesus Christ and God seated us with Christ...”—I didn’t use the word Jesus here. By the heavenly things God did; “...by the heavenly things God did in and by Jesus Christ.”

Verse 7, King James.

Ephesians 2:7

That in the ages to come he might shew the exceeding riches of his grace in *his* kindness toward us through Christ Jesus.

The word “kindness” needs to be handled. Well, maybe I better give you verse 6 uh...before I run into this and that. I keep forgetting, I’ve got so many papers up here. Uh...King James Version, Revis—Murdock, Murdock translates “and resuscitated us with him.” Uh...we translated “and were awakened together.” Awakened together is sort of like the resuscitation. The Concordant Literal tran...uses the words “and arouses us together

and seats us together.” So only two of those get a little bit close to what we believe is the inherent greatness and integrity and accuracy of that word.

Well, verse 7, this word “kindness,” the Greek word is spelled c-h-r-long ē-s-t-o-t-e-s. It’s used 10 times in the New Testament. Twice it is translated goodness; once it is translated good; four times it is translated kindness, and once it is translated gentleness.

Romans 2:4; Romans 3:12; Romans 11:22—it’s used three times as goodness, I didn’t count it enough (it’s alright); 2 Corinthians 6:6, is kindness; Galatians 5:22, gentleness; Ephesians 2:7, kindness; Colossians 3:12, it’s kindness; and Titus 3:4, it’s kindness.

Scholars, Biblical scholars through the years have defined this word in various ways. Bullinger says “it is sweetness of disposition,” which communicates. You’ve met the other kind that haven’t been too sweet in their disposition.

The greatest definition of it that I believe fits the whole situation is active beneficence. Craig Martindale demonstrated this tonight in what he said about his meeting some place where he...where he absorbed their venom for 45 year...45 years? 45 minutes. Active beneficence in spite of ingratitude. That is this word.

2 Corinthians 6:6 is really a great one that I think we really as a Corps need to drive in our mind, that workers together with God, we approve or commend ourselves as *diakonias*, as ministers or servants; we commend ourselves as ministers or servants by *chrēstotēs*, by our beneficence in spite of ingratitude, translated kindness, gentleness. And that expression of active beneficence by you in spite of ingratitude of people it is that which wins others by encouraging them to do likewise.

Here in Ephesians 2:7, gentleness or sweetness of disposition would be the best translation you could give it, meaning you’re not hard, you’re not calloused, so that you’re not touched by the hurt in anybody else’s life. You’re not severe. That’s why this verse shows God in His active beneficence to man in spite of man’s ingratitude to Him [slams fist down].

Just need to say further to you that the “riches of his grace” is used when the redemption of man is in view. And the words “riches of his glory” are used when man’s inheritance is in view.

The literal according to usage of verse 7 is:

Ephesians 2:7 Literal translation according to usage

That in the ages to come He might exhibit...

The King James has the word “show.” The Greek word and the Aramaic literally mean to exhibit. Well, when you have an exhibit, what do you do? Make a show. You have an artist exhibit, then the artists bring all the best that they’ve got. They don’t drag in their first grade stuff, kindergarten stuff. They bring in the best they got. Man, some day this thing’s really going to hit you, really hit you, and when it does, you’ll throw your shoulders back and you’ll walk spiritual 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 [taps]. He’s going to make an exhibit. And I’ll bet you when God does an exhibit, it’s going to be better than any artist here upon this earth ever did one. He’s going to exhibit. What’s He going to exhibit? He’s going to show the exceeding riches of His grace. I’d better give you the literal translation and quit talking. Here it is.

Ephesians 2:7 Literal translation according to usage – Continued

That in the ages to come He might [exceed...] exhibit the exceeding riches of His grace by His gentleness toward us through Jesus Christ.

That's what He's going to exhibit.

Here's the expanded one. And again, I think this one is just electrifying. "In order that..."; in order that—you see, we just finished verse 6 where things God did in and by Jesus Christ. Then verse 7.

Ephesians 2:7 Expanded Translation

In order that throughout all ages to come God will exhibit for His own purpose the super abundant greatness of the riches of His grace in His sweetness of disposition [parenthesis] (benevolence) that was towards us and upon us by and in what Jesus Christ did for us.

Boy that's just believe...beautiful. In order that throughout all ages to come. That's eternity, people. God will exhibit, put in His showcase, for His own purpose, the super abundant greatness of the riches of His grace in His sweetness of disposition, benevolence, that was towards us and upon us by and in what Jesus Christ did for us.

Oh, kids, that's just tremendous [tapping on desk]. King James, verse 8.

I just forgot to talk this over with Walter a little while ago but...Walter, come in here. Uh, I believe...I believe we could honestly, Walter, put verses 8 and 9 into a parenthesis. (Pull up a chair.) 8 and 9. (Pin that mic on because you may want to speak with me here.) I think we could honestly put 8 and 9 into a parenthesis. I noticed that one of the scholars of the past said if it was worked a certain way it would have to be a parenthesis. But if you'll just look at King James here, Walter and the rest of you. We'll just go back to King James for a moment. Last part of verse 7. Now everybody's eyes in the Word.

Ephesians 2:7, 10

...in *his* kindness toward us through [whom?] Christ Jesus. [Then verse 10.]
For we are his [what?] workmanship,...

The continuity of thought continues from the end of verse 7 to the opening of verse 10. I believe verse 8 and 9 are a parenthesis, an explanation, and in the light of that, I want to handle it, Walter. Now, you can think about it. You can work it and see from what I've said where the...why we...I'd go this way.

Now, Walter, this background study here on the word "this," spelled t-o-u-t-o, *touto*. [Walter concurs.] Okay. This and that. This is the word *touto*. That, you know...(same word, only different "duflange"). This word here in this verse, verse 8.

Ephesians 2:8

For by grace...and that...

That. That's the word, right Walter? [Walter: right.] That word "that" in verse 8, do you see it? They have argued and argued and argued about it for years, the scholars. So tonight we're going to settle all the arguments of all the scholars. How's that? [Walter: right. Dr. Wierwille laughs.] Whoo...nobody enjoyed that one {audience laughs}.

Okay, the problem is that the word "faith" in this verse, verse 8 here, the word "faith" is the Greek word *pisteōs* (p-i-s-t-e-o-s), and, of course, you know that comes from *pistis*.

[Walter Cummins] a form of *pistis*.

[Dr. Wierwille] Right. And that word is feminine. The word *touto*, that, is neuter.

[Walter Cummins] Both of them have had some Greek now...I know second year Greek knows that a pronoun has to agree in its...with its antecedent in gender as well as number. And here's a case where it couldn't refer to *pisteōs* because that's feminine and this is neuter.

[Dr. Wierwille] Right. Now, Wuest believes that it refers just to the idea of salvation.

[Walter Cummins] In other words, it has no direct antecedent stated, but it's just a thought.

[Dr. Wierwille] Right. But here in this last line is the great truth of it. [Walter concurs.] The word *touto*, meaning "this" or "that" is neuter and it agrees with *dōron* (d-o-r-o-n), the word "gift" in that verse.

Ephesians 2:8

...that not of yourselves: *it is* the gift...

That gift is what it agrees with.

[Walter Cummins] So it's used as an adjective instead of a relative pronoun [Dr. Wierwille: right] saying this gift is not of yourselves.

[Dr. Wierwille] Right. I marked this in here. *Touto*, "that," and *dōron*, "gift" or "offering," are separated by the long phrase, "not from you, of God." The separation of a noun and its adjective by intermittent phrases happens frequently. [Walter concurs.] Then I went over here. *Touto*, "that" has no antecedent, antecedent; rather, it is an adjective and modifies the words...the word "offering," or "gift." This offering, it's a demonstrative pronoun used as an adjective. [Walter: right.] This gift of God's grace is Jesus Christ. [Walter: right.] Boy, kids, to me there's no argument left. This gift of God's grace is Jesus Christ. That's why this offering or this gift is out from God and not out from any other individual. Well, Walter, I think as far as I'm concerned, there's just no problem with this. [Walter: no.] It's all over with, and we have the documentation of it, so I don't know what they want to argue about. So we translated—thank you Walter. [Walter: okay.]

Verse 8. Well, we better see what else...well yes, verse 8 that's the one we are working on, right. That and the word "gift" we just handled. Now:

Ephesians 2:8

For by grace are you saved...

Well, first of all, the word "for"—And I told you all I think it's a parenthesis. "For" sets that which follows as the reason, or an explanation, of that which precedes or an enlargement of it. It is God's grace, people, that explains His benevolence to us in spite of our ingratitude.

"We were saved" is the Aramaic text; Greek is "you are"; literally it is "you are absolutely and absolutely and completely, completely saved."

The words "should boast"—This, is the extra extensive form, meaning it's absolutely, absolutely impossible to boast. [Lots of background movement within a long pause.]

I told you verse 9, didn't I? Well, put the two together; they're both in a parenthesis. I'll give you the literal according to usage of verse 8.

Ephesians 2:8 Literal translation according to usage

[Parenthesis] (Therefore it is by grace we were saved through [bracket]—[the]—[end of bracket] believing [bracket]—[of Jesus Christ]—[end of bracket] and this [bracket]—[gift]—[end of bracket] was not of you but the gift of God.

Verse 9, literal.

Ephesians 2:9 Literal translation according to usage

Not from any source of man's works in order that no one should boastfully boast oneself.

The expanded of verse 8. Parenthesis again, you know.

Ephesians 2:8 Expanded translation

(For in and by God's grace we were saved through believing and that salvation wholeness gift offering is out from God and not you.

Expanded of verse 9. "Not by works..."—can I have some coffee, please. That's not in the text, kids. [Dr. Wierwille chuckles.]

Ephesians 2:9 Expanded translation

Not by the works or actions of man in order that there might be absolutely not one to boastfully boast.

I don't do this very often, but tonight I am going to do it. Because it will be the last night of the ol' year that we'll have the change to do it, I guess. But I want to give you an expanded-expanded translation [Dr. Wierwille laughs] of verse 8. So put it on the margins someplace. But if you ever have any trouble of understanding verse 8, I think the expanded-expanded one will do it.

Ephesians 2:8 Expanded-expanded translation

Therefore it is by, in and through God's grace that we were saved, rescued, ransomed,...

Not rancid [chuckles].

...made absolutely whole and complete by means of the believing of Jesus Christ and this gift of God's grace who is [sneezes]—(excuse me), Jesus Christ was not out of or from you but in contrast the gift of God was the offering of His son, Jesus Christ.

Now we go to verse 10, King James.

Ephesians 2:10

For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

All of you know from past teachings, from the Foundational Class on, how tremendous this verse really is, and how absolutely true and beautiful, and I've used it many times in teaching, that in my first birth I was the workmanship of my daddy and mommy, but in my second birth I am the work...workmanship of God, and that's the greatness among other things in this verse, this word "workmanship." The Greek word is spelled p-o-i-long ē-m-a; *poiēma*, workmanship, *poiēma*. I think we used it once for an art gathering or some-

thing...*poiēma*, workmanship. The result of the action was me, first birth [taps]. You got it? The second birth, the result of whose action? God's action. That's why the word is so tremendous. It means that which God makes or does. God's work, God's work. The first work of my dad and mother was not perfect, but they liked it. People, this work of God, 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.

It's interesting that this word is used in Acts 17:28 and it's translated "poet." Poi...*Poiētēs*, Greek; poet, English. A poet is supposed to produce a masterpiece. That's what he's a poet for, supposed to be.

In the Aramaic, "for we are his workmanship," is translated "therefore, we are his own creation."

The word "for"—Again sets that which follows.

It's interesting that Marcus Barth translated this "work of art." A work of art. Well, a work of art is a masterpiece.

The word "created" is used instead of "formed." If the word "formed" was used, you couldn't put it together. It wouldn't fit. It's in aorist in the Greek, an aorist passive participle.

And these...this word "workmanship" and the word "created" is a fantastic figure of speech, which I've given you before, *Polyptoton* (p-o-l-y-p-t-o-t-o-n), words that are repeated that have the same root. In the Aramaic they are the words which read "creation created." Creation and created. For we are His creation created.

The whole emphasis, Corps, is on God's work and the result of His work.

The word for "ordained" is not the *proginoskō* word that I've taught you bef...on other occasions. This word here in the Greek means prepared or made ready ahead of time, beforehand.

The literal according to usage of verse 10 is:

Ephesians 2:10 Literal translation according to usage

Therefore we are His own creation who were created in Christ Jesus with a view to good works which God made ready in order that we should walk in them.

The expanded: Therefore we are His [parenthesis]—(God's [G-o-d-apostrophe-s, comma], due to the result of God's work through His son)—[end of parenthesis]....Going back now and deleting the parenthesis I gave you.

Ephesians 2:10 Expanded translation

Therefore we are [what?] His own creation [parenthesis]—(masterpiece)—[end of parenthesis] who were created in Christ Jesus with a 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 again, I think is a very wonderful translation that should give you great under-

standing of the truth of the beauty of the greatness of our God in Christ Jesus as it is given in this tenth verse.

Well, that's all we're going to do tonight.

