

EPHESIANS 2:1-3

December 9, 1981

Tonight we're into the great second chapter of Ephesians, please. There's a record here in Ephesians 2, verse 1 and verse 5, I just want to read to you the King James.

Ephesians 2:1

And you *hath he quickened*, who were dead in trespasses and sins;

Verse 5.

Ephesians 2:5

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

I want to handle the phrases, “dead to sins” and “dead in sins.” Here in Ephesians 2:1 the King James Version has the phrases, “who were dead in trespasses and sins.” And in 2:5, “when we were dead in sins.”

Now in Aramaic, the word for “transgression” is spelled s-c-l-o-t'. The word for “sin” is k-t-h'. *Scloth', kth'*. In other words, these are the Aramaic words. In Greek the word for “transgression” is *paraptōma*, p-a-r...p-t-o-m-a (long ō). Now put these words one right under the other, your Aramaic and your Greek. While the word for “sin” is *hamartia*, h-a-r...h-a-m-a-r-t-i-a.

In Ephesians chapter 1, in verse 7, we read in the King James:

Ephesians 1:7

In whom we have redemption through his blood,...

Then it's the remission, “the remission of sins,” and this is the Aramaic word k-t-h', while in the Greek (Am I right on this Walter?) it's the word *paraptōma*.

[Walter Cummins] That's right.

[Dr. Wierwille] (Okay, you better come sit up here with me a minute. Because I really want to be sure that I don't miss any of this and you and I have...we've all talked this out.) Working this so minutely and so beautifully, so accurate and so beautiful, and Aramaic is more accurate than Greek here, which we'll show you the reason for it. And this is why here in 1:7 it...it's the word sins. Now in chapter 2, verse 5:

Ephesians 2:5

Even when we were dead in sins,...

Is again this Aramaic word, spelled k-t-h', but it is the Greek word for transgression, *paraptōma*, is used there. We do not believe that the Greek is the accurate usage. We believe it should be the Aramaic, which is translated “sins.”

Now, we check this all out (find me Romans here)...Romans 4, we got it [laughter] right there: 25, there it is. Romans 4:25, we want to check now. Everybody have it? Romans 4:25, it's in The Book.

Romans 4:25

Who was delivered for our offences,...

And the word “offences” there in the Greek is the word *paraptōma*, but it shouldn’t be. In the Aramaic it is the word k-t-h-’, sins. Who was delivered for our sins.

Now in 2 Corinthians, chapter 5, verse 19. 2 Corinthians 5:19.

2 Corinthians 5:19

...God was in Christ, reconciling the world unto [what?] {himself}, not imputing their trespasses...

It isn’t the word “trespasses”; it’s the word sins, k...in the Aramaic word k-t-h-’. Now Colossians.

[Walter Cummins] In the Greek it’s still *paraptōma*.

[Dr. Wierwille] In the Greek it’s still...right. Thank you, Walter. Right.

Colossians, chapter 2. There are many places in the New Testament where the word “transgression” and the word “sins” both from the Greek and from the Aramaic just agree. [Walter: right.] But these are some of the difficult ones where the Aramaic is much more accurate and must be right. Colossians 2, verse 13.

Colossians 2:13

And you, being dead in your sins...

There the word “sins” is the word, again, in...is the Aramaic word k-t-h-’, while the Greek word is the word “transgression,” *paraptōma*. [Walter: ...second one.] And the second one also in 13.

Colossians 2:13

...having forgiven you all trespasses;

Again is the word “sins.” I want to get [inaudible] Walter, while I get most of this covered, because this is just so simple and easy, and yet it’s detailed. And we just need to take our time to go through it.

The Greek words for the phrase “who were dead in trespasses and sins”; Walter, here is, you read it.

[Walter Cummins] *ontas nekrous tois paraptōmasin kai tais hamartiais*.

[Dr. Wierwille] Right. And the word *ontas* (o-n-t-a-s), that Greek word is a participle, and that is normally translated in the present as “being”—being; being dead, being dead. [Inaudible talk between Dr. Wierwille and Walter.] However, this word *ontas*, o-n-t-a-s, that Greek word translated “being” most of the time, does not by itself determine whether the state of being is in the past or in the present. This can only be learned from the context, whether it’s past or present. Most versions have translated it similar to the King James as “were” (w-e-r-e) or “when ye were.”

And here are the follow...here are the translations of the 2:1, Ephesians 2:1. And Walter you read these and tell them what version they are from.

[Walter Cummins] The first one...well, the King James you know. The Revised Version has:

Ephesians 2:1 Revised Version

And you did he quicken when you were dead in trespasses and sins.

[Dr. Wierwille] See, when you were—being dead, were. Go on.

[Walter Cummins] And Murdock has:

Ephesians 2:1 Murdock

And also you he filleth who were dead in your sins and in your offences.

[Dr. Wierwille] Okay, now here's what we want to hit. You were dead and you were in—were dead and the word "in" in all these. Watch it. Now who's the next one?

[Walter Cummins] Darby has:

Ephesians 2:1 Darby

And you being dead in your offences and sins.

[Dr. Wierwille] See, he used the word "being."

[Walter Cummins] But you still have "in."

[Dr. Wierwille] Right.

[Walter Cummins] Then Young's has:

Ephesians 2:1 Young's

Also you being dead in the trespasses and the sins.

Moffatt has:

Ephesians 2:1 Moffatt

And as with us so with you. You were dead in the trespasses and sins.

That's King James. Concordant literal has:

Ephesians 2:1 Concordant Literal

And you being dead to your offences and sins.

[Dr. Wierwille] Now that's the first one that has the preposition "to" instead of "in." Concordant Version.

[Walter Cummins] Lamsa has:

Ephesians 2:1 Lamsa

And he had quickened you also who were dead because of your sins and trespasses.

And Rotherham has:

Ephesians 2:1 Rotherham

Unto you also being dead by your offences and sins.

[Dr. Wierwille] Quite a variation in the translations, and yet, there is a...the word "being" translated were or being, and most of them "in," using the preposition "in." Dead in rather than dead to. Only one, I think, used "dead to." So you see, this is dative case. Right? [Walter agrees.] Dead to [hits desk]. That's dative case. Now the dative case, Corps, could be translated dead to sins or dead in sins, either way. You can translated dead to sins or dead in sins, from a dative case point of view. Or, you know, either translation is acceptable. So before we consider what Ephesians 2:1, or how Ephesians 2:1 should be

translated, we've got to look at similar usages in the Book of Romans as well as in 1 Peter. So we'll take Romans 6:2 first. This verse will come up later again, so mark it good in your minds.

Romans 6:2

...How shall we, that are dead to [what?] sin, live any longer therein?

There again it's the dative case and the same usage of the word as we have in Ephesians 2:1.

Now we go to Romans 6:10.

Romans 6:10

For in that he died, he died unto [he died to] sin once...

He died to it, unto it. Same dative case.

Now Romans 6:11.

Romans 6:11

Likewise reckon ye also yourselves to be dead indeed [to] unto [to] sin,...

"To be dead indeed unto sin." Now let's go to 1 Peter 2:24, Walter. Read that one, 2:24, Walter. [Walter reads the verse.]

1 Peter 2:24

Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness:...

[Dr. Wierwille] Okay, there again it's the dative case: we being dead to sins. Same type of construction as in Ephesians 2:1. Now I told the men and our wonderful girl in the Research Department this morning that from a translation point of view, it's so much easier translating it like uh, uh...King James does "...who were dead in trespasses and sins;" but I think you're doctrinally wrong. You see, these references that we have just read, they make it very clear that when we are born again we are dead to the root of sin. Sin—that word "sin" is always root. Sins (s-i-n-s) is the fruit of the root. You see, and when people...when people hear this...I've seen it many, many times in The Way Ministry when people hear this...when you're born again you're dead to sin and you're dead to the fruit, the sins. Then people say, well if I'm born again, now I can sin all I want to—I'm still going to heaven. They use it as an excuse for their stupid living; that's what they do. I remind you of what we just read in Romans 6:2. "Shall we continue in sin, that grace may abound?" Verse 2, God, what? {forbid}. God forbid. Just because God did something so magnanimous, so fantastic, so unbelievably great, in Christ Jesus, it has to be a real stupid individual who says even mouths it or even thinks it, "Now since I'm saved, I can do as I damn please because I'm still going to go to heaven." You're absolutely right, you're going to go to heaven, but you're going to have one hell of a time in route [taps on desk four times], because the wages of sin is still death in the present [taps on desk three times]. So God forbid; God forbid. Then verse 15, look at that. (We got to cool it off in here; people are sleepy on me...you can sleep when you're dead...put you in casket.)

Romans 6:15

What then? shall we sin, because we are not under the law, but under grace? God forbid.

I've taught people all through the years that because God so loved, we ought to love.

Just because you have eternal life, that does not give you the freedom to sin. You've got the freedom but you're stupid. It just...why should it...that doesn't give you license. Might a been better, huh? You've got the freedom. Heck, you could all go out and get drunk right now, you'd still have what? eternal life, but God forbid! How shall we who have been saved with such a great salvation, neglect such a salvation. It says that in The Book some place. See. So whenever you hear that kind of thing, you pretty well know they're just copped out.

Remember the record in 1 John 1:7 (we'll go back to Ephesians, I guess...make much difference.) 1 John 1:7—We are to walk in the light, as he is, what? {light}. Okay, why? Because being dead to the root of sin and fruit, sins, is not of man's work but of God's grace. We do not do good works to get saved or to stay saved. We do good works *because* He saved us. God so loved us that we love Him by doing good works. You understand? [inaudible side comment]. The Corps must understand in all depth what we're teaching here tonight. If you don't, you're going to be confused the rest of your life. You've got to understand the difference between remission of sins and forgiveness of sins. No man goes to hell because of sin. Men make the decision to continue down that road because they do not confess the savior from sin, the Lord Jesus Christ. I taught you that so simply and so beautifully in the Foundational Class. If salvation, Corps, is dependent upon confession of sin, then if you forgot to confess one sin, you would always remain what? {unsaved}. Unsaved, that's right. That's why confession of sin is not involved in salvation. Confession of the savior from sin, the Lord Jesus Christ, is necessary. If thou will confess with thy mouth Jesus as, what? {Lord} and believe God, thou shalt be, what? {saved}. It's a confession of the savior, people. And that confession of the savior gives you remission of sin, everything in your life up to that moment is totally remitted. It is cast from you as far as the east is from the west and sin is as deep...you know, as deep as the deepest sea, and He'll remember it no more. That's remission people [taps on desk]. You confess sin, confession of sin, or confess sin, for broken fellowship for forgiveness, not remission, for forgiveness.

Your standing, once you're born again, your standing in the family is one of a son. Your fellowship in that family is determined by your walk. So there's a confession of sin for broken fellowship to get you back into fellowship, into alignment and harmony, not into sonship, Corps. That's why Romans 8:1—There is therefore now no condemnation to them which are where? {in Christ Jesus}. Okay, when you're born again, no condemnation. If you sin like crazy, still no condemnation because that condemnation of Romans 8:1 is the eternal life given. No condemnation. Then suppose you stay out of fellowship, the thing is you lose the rewards. You're still going to have eternal life. You're still going to be in the gathering together, but you will lose the rewards that you could have accumulated here upon 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 the rewards. We are still too much concerned about the 40, 50, 60 years here upon earth, much more so than being concerned about eternity. You see, eternity just doesn't register with us, because none of us have been there. It's just words. The only eternity you understand is today, the day you've been here, yesterday, day before. Thought of this today in regard to what Vince said about the poverty—where was it, Zaire? [Walter: Zaire.] Right, Zaire. Hell, he said the other night he'd never heard this. He did hear it; I've taught it to him ever since he's been in the Corps. The reason he'd never heard it, he'd

never been there. Once he got there, then he saw the poverty. You understand? Now it makes sense to him.

We stay in fellowship with God for the rewards throughout all eternity, and the reason I know there is an eternity is because I know God raised him from the dead because I have the proof in the senses world of the internal reality and presence of Christ in me, the hope of glory, for I speak in tongues. Every time you hear yourself speak in a tongue or when you speak in tongues in your private life or in public, it ought to remind you of eternity and it ought to get you so you walk the walk and talk the walk. Too many Corps, people, enjoy being out of fellowship because you do not believe in the reality of the rewards throughout all eternity. Can't lose eternal life for there is no condemnation left. All you can lose is the rewards throughout all eternity. And it looks to me like that would be one "h" of a big loss.

Now I want to show you something else about this section in here. Where there is no law, there can be no trespasses, no transgression. If The Way Ministry owns this room we can put a sign on that door, "No Trespassing," because we own it. But if we did not own it, then we could not put the sign on it. Anybody could walk in anytime. They would not be trespassing. So until, honey, the law was given to Moses, there could be no trespasses, for there is no what? Law. Right. That's why these words "trespasses" and "sins" become very important as we get deeper into this.

Now, ask you another...challenge you with another little bit of thinking. Israel, the Bible says was called in Jacob, and...but long before Jacob...long before Jacob was born God formed, made and created Adam and Eve. Then they had children. Their children had children's children. Finally a wonderful man like Abraham came along and right before Jacob was Isaac, the father of Jacob. Now, if there was no Israel until they got called in Jacob, then what were Adam and Eve and everyone down through to Isaac? That's all they could be, for there are only two categories of people in the Bible, the Judeans or Israel people and the Gentiles and then the new creation in Christ Jesus which are neither Judean or Gentile. So the law came with Israel. Now Jacob or Israel had twelve sons. Only one of those was called Judah, and when Palestine or the Bible land of Palestine, was divided among the people, Judah received a portion because they were one of the twelve tribes. It was only portioned out to eleven because the tribe of Levi never received. Am I right?

[Walter Cummins] Yep, and Joseph's two sons were divided, Ephraim and Manasseh.

[Dr. Wierwille]...and Manasseh, they divided...yeah, they got...they were half tribes.

[Walter] God gave [inaudible]...Levi wasn't counted.

[Dr. Wierwille] Right. Levi wasn't counted. Then Joseph's two sons, Ephraim and Manasseh they were half tribes and the two halves put together still gave them the division of the land into twelve parts.

Now Judah, according to Matthew 2:6, read it; Micah 5:2. I want you to find both of them. Read that Matthew 2:6, Walter. [Walter reads the verse.]

Matthew 2:6

And thou Bethlehem, *in* the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel.

Alright. That was the significance of Judah that it is the city of Bethlehem where our

savior was born. Micah is the old prophecy of it, Old Testament prophecy of it, 5:2. Micah 5:2. Read it. [Walter reads the verse.]

Micah 5:2

But thou, Bethlehem Ephratah, *though* thou be little among the thousands of Judah, *yet* out of thee shall he come forth unto me *that is* to be ruler in Israel; whose goings forth *have been* from of old, from everlasting.

Right. That is referring to the coming of our lord and savior, Jesus Christ. The importance of Judah was the location of the city of Bethlehem in it where our messiah was born, where the messiah was born. You see, I've taught you that Israel was called in Jacob and that the Church of the Body to which you and I were...are in was called before the foundation of the world, much earlier than even Adam or Eve. That's why it was such a great mystery. This stuff all fits together so simply and so beautifully. The law was given to Israel [chuckles]. Moses received...Moses had a brother named Aaron and out of Aaron came the priestly line, the high priests and those that served in priestly capacity. Zacharias of the order of [Walter: Abijah.] Abijah, remember? John the Baptist's father was a priest, so he came out of the order of Aaron. All the people who served in the temple were Levites, came out of the tribe of Levi. Keep it straight. The Levites were not "Aaronites" [Dr. Wierwille chuckles] of the priestly line. They were servants to the priests. Also, a priest had to marry a woman out of the Aaron bloodline. He could not marry, you know, out of the Reubenites, or Amalekites or somebody else, even the Levites. He had to marry someone of the order. That's why Elisabeth, it says, was of the priestly line.

If Jesus Christ had been after the order of Aaron, then he could not have been after the order of Melchizedek who had neither father or mother. Then he would have been in the high priest position from an Aaron point of view. But the Scriptures say he did not come that way [taps lightly on desk]. He didn't come that way. He came out of a whole new set up, like the order of Melchizedek. It is real simple but real beautiful. And that's why he not only was the savior for Israel but the savior for all Gentiles, Jesus Christ. For the law was never given to the Gentiles. The law was given to Israel.

Now we've talked about trespassing. Right? Over here at the end of Wierwille Road and Highway 29, is a stop sign. The stop sign is a law. The State Patrol sit out there and you run it tomorrow morning; they'll catch you, for you've broken a law. It's a law. Now Israel had the law. But the Gentiles never had a law. So if you don't have a law can you break it? No, you can't break the law but you can kill yourself trying. You know how? Because we don't have to have a stop sign over there. But if there's a big ol' semi coming down Highway 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.

Show it to you in another sense. They had no law. Ten Commandments, thou shalt not steal. They understood. That's a law. Israel had it. Gentiles didn't have one. Well, let's say, honey, you're a Gentile. I'm a Gentile; I ain't got any law. So I steal from her. When I steal from her, take her jewelry, purse and everything, she knows there's something what? wrong. Now I've got it, somebody steals it from me. Now I know it's wrong too. That's why the Gentiles without the law did the law. [Taps desk once.] They were a law unto themselves. Romans has that. Isn't it Romans?

[Walter Cummins] Romans 2.

[Dr. Wierwille] Romans 2. First of all read verse 14, Walter. Romans 2:14. [Walter reads the verse].

Romans 2:14

For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves:

There it is. I've just explained it to you. It's so simple. The Gentiles which have not the law they do naturally by nature the things, thou shalt not steal, that are contained in what? [Walter: the law]. The law. I steal from her; she knows it's stealing. Somebody steals from me; I know it's stealing. So we Gentiles do not what? Steal. Now read verse 12, chapter 2.

Romans 2:12

For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law;

That's right, that's 2:12. See, for as many Gentiles who have sinned without law shall also perish without law. You know, think you can go out here without the law at Highway 29, run in front of a big semi and they kill you; well, you're just as dead as if there had been a law there. Right? And those who have sinned having the law or sinned in the law, they're going to be judged by it.

Now, you got to keep your Gentiles and Israel straight. You've got to understand what I've just taught you so far.

I want to 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 two categories, the southern tribes and the northern tribes. In the northern tribes there were ten; in the southern tribes there were only two, the tribe of Judah and the tribe of Benjamin. The city of Jerusalem was in that area. Right?

[Walter Cummins] Southern area.

[Dr. Wierwille] Southern area. They...Judah, the children of Judah, were never called "Jews" at any time in their lifetime or even many, many years after until about the 16th century (or something) A.D. So those that called themselves Jews today and have a form of religion called Judaism, in the days of the Lord Jesus Christ and subsequently, they practiced at that time what is called the religion of the Pharisees. The religion of the Pharisees through the years became called the religion of the Judeans. It became Judaism and was referred to as being believed in by the Jews. That's...those are the categories.

The religion of the Pharisees was the believing in and obedience to the Talmud. The Talmud is made up of two divisions. The first part of the Talmud is called Mishna, spelled m-i-s-h-n-a, Mishna. And that first part simply gives rules and regulations and traditions that the Pharisees set down. The second part of the Talmud is called Gemara, spelled g-a-m-a-r-a.⁷ And the second part was simply the commentary or the interpretation of the first part. This is what the Pharisees were practicing at the time our lord and savior Jesus Christ lived here upon earth. It was basically not written down like you have it today in the Talmud til about 200 A.D. It was orally known and committed and memorized until 200

⁷ Dr. Wierwille used an "a" instead of an "e" when spelling Gemara.

and A.D....200 A.D. This religion of the Pharisees later on called Judaism still called that today. Jesus Christ had some tremendous things to say about those men. John 8, Walter.

By the way, the word Judaism was...that religion of the Pharisees was called Judaism first by um...Josephus. Josephus is the one who called it Judaism. That's the first usage that's ever given. And I told you before that the word "Jew" was not known by Shakespeare for in *The Merchant of Venice* he uses the fort...the shortened form of Judean: j-e-w-e-s, Jewes. The word "Jew" is relatively much later yet. Read this in John 8:44. Jesus is talking to the Pharisees someplace. Yep, John 8:44. Read it Walter. [Walter reads the verse.]

John 8:44

Ye are of *your* father the devil,...

That's what he said about the religion of Pharisaism.

Matthew 15:6, read that Walter. [Walter reads the verse.]

Matthew 15:6

And honour not his father or his mother, *he shall be free*. Thus have ye made the commandment of God of none effect by your tradition.

There they are—they went by tradition. These were the Pharisees. And they made the commandments of God of non-effect by their traditions. Pharisaism, the religion of Pharisaism, made the commandments of God of non-effect by their tradition. The Talmud is the book of Judaism today. The first part of it are these rules and regs. The latter part is the interpretation. And it's all tradition.

In the Roman Catholic systems, at the top of the authority is the pope because he is the vicar of Christ upon earth. He is Jesus Christ upon earth now according to Roman Catholic tradition, doctrine.

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 rule of authority is tradition. What have we believed through the years, tradition secondly. Thirdly, scripture. That's the order. For those of us in The Way Ministry and in The Corps, we have no pope [hits desk], 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.

In this little ol' book, *Was Jesus A Jew?*, (a massive piece of work there, Walter) on page 8 is the following. (Why don't you read it Walter and I can rest a while. Bring me a cup of coffee. I can sip on coffee while Walter reads it.)

[Walter Cummins] I might say this one has clarity, brevity and simplicity [Dr. Wierwille chuckles] compared to the other one, but it has the same impact:

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 in Judea in his lifetime and which is known and practiced today under its new name Judaism. That religious belief was known as Pharisaism, 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

Foreword to his First Edition of “The Pharisees, the Sociological Background of Their Faith,” on page XXI states: “. . . Judaism. . . Pharisaism became Talmudism, Talmudism became Medieval Rabbinism, the Medieval Rabbinism became Modern Rabbinism. But throughout these changes in name, the spirit of the ancient Pharisees survives, unaltered. . .”

[Dr. Wierwille] (I forgot that, that’s right.)

Rabbi Louis Finkelstein in his classic quoted from above traces the origin of the form of religious worship practiced today under the present name Judaism, to its origin as Pharisaism in Judea in the time of Jesus. Rabbi Finkelstein confirms what Rabbi Adolph Moses stated in “Yahvism, and other Discourses,” in collaboration with Rabbi H.G. Enelow, published in 1903 by the Louisville Section of the council of Jewish Women, in which Rabbi Adolph Moses, on page 1 states:

“Among the innumerable misfortunes which have befallen in its consequences is the name of Judaism. . . Worse still, the Jews themselves who have gradually come to call their religion Judaism. . . Yet, neither in biblical nor post-biblical, neither in talmudic, nor in much later times, is the term Judaism ever heard. . . It was Flavius Josephus, writing for the instructions 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, 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 themselves, who 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 Pharisaism 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 Charta, the Declaration of Independence, the Constitution, and the Bill of Rights, all rolled into one, for those who practiced Pharisaism.

[Dr. Wierwille] That’s in that little book. Thank you, Walter.

Now, in Ephesians 2:1. The Aramaic has the words for “trespasses and sins” inverted, and the Aramaic is right. So it is dead to sins and trespasses; King James has dead in trespasses and sins. Sins and trespasses, those two words, are a figure of speech. It’s a *Synonymia* (s-y-n-o-n-y-m-i-a; s-y-n-o-n-y-m-i-a) from which we transliterate the English word “synonym.” The figure, *Synonymia*, is the usage of words that are different where the. . . but the sense is very similar. Different words but similar sense. Trespasses and sins.

That Romans 8:1 dead. . . therefore now no condemnation, Corps, is not only dead to the root, sin, but dead to the fruit, sins. Dead to all condemnation. For if you were loaded to the hilt with sins tonight and you died, you’d still go to heaven for there’s no condemnation. It’s eternal life. All you’re going to lose, and that’s plenty, is what? {rewards} rewards. That’s why the word “sins” comes first in Ephesians 2:1. The word

“trespasses” is the second word, and I taught you, you cannot trespass if there is no law. Look at Galatians 5:1. Galatians 5:1, everybody’s eyes in the Word. Walter read it, please. [Walter reads the verse.]

Galatians 5:1

Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.

Okay. If they take the stop sign down at Wierwille Road and Highway 29, you could still put yourself under the law by doing what? {stop}. Every time you get there you’d stop. So, no trespasses, no law that you put yourself under. Do you remember the statement you made today or something regarding this? Or John or...whoever else made it. I forgot. It was sort of good. In essence what I just told you but I think someone else sort of said it better. Well, I want to you write something down...what Walter?

[Walter Cummins] The a...the sins is overall, covers everybody and everything but the trespasses, you know, would mean that you wouldn’t even go back under the law that Israel had. [Dr. Wierwille: Okay that was it.] You start with the general overall covering everybody, but then pick up on the more specific term, the trespasses.

[Dr. Wierwille] The law. [Walter: right.] That’s good.

[Walter Cummins] So there’s no condemnation as well as there’s no law that we need to go back under.

[Dr. Wierwille] Whether it’s tradition law or any other law. [Walter: right.]

Now I want you to write down something, because I put this whole section together for you from Ephesians 1:19 through 2:10 in a very logical and beautiful and systematic way of truth, and I’m going to give that to you. Ephesian...put down, just write Ephesians 1:19 and the following words: And what is this...is the superabundant greatness of God’s potential power to you the believers.

Ephesians 1:19

And what is the superabundant greatness of God’s potential power to you the believers;

(Get me Ephesians 1:19 here.) Exceeding greatness is King James. It’s the same word that we are super conquerors, more abundant, super abundant, super abundant conquerors, exceeding greatness, superabundant greatness of God’s power. The word “power” is *dunamis*, inherent. It’s potential power to you, the believers. When you’re born again of God’s spirit you have the super abundant greatness of God’s potential power in you.

Now put a semi-colon and a parenthesis. Chapter 2, verse 1.

Ephesians 2:1

(Even you who are dead to sins and trespasses...

Maybe you better put another semi-colon.

Ephesians 2:1

(Even you who are dead to sins and trespasses; [semicolon; parenthesis] (2:5) whom God quickened together with Christ; [semicolon; parenthesis] (2:10) for we are his workmanship.

[Inaudible sentence to Walter]...oh yes, I should. In...in King James, exceeding

greatness of God's power to usward. The "us" is the word "you." To you. And its...if you're careful, loo—well, just look at verse 12 of chapter 1, the word "we." Now we go to 13, "ye," 13, ye heard your salvation, you believed, ye were sealed. 14, earnest of our inheritance. Now we go back in 15, also after I heard of your faith, you making ment...thanks for you, making mention of you in 16, father of glory may give you, 17, the eyes of your understanding, 18, that ye may know, 18, and what is the exceeding greatness of God's power to us? No, to you. It...it makes sense. It fits in context.

Do you want to speak any further on that, Walter? We discussed that at length this morning. [Walter: We found a number of manuscripts that have that.] Oh yes. We've got manuscript documentation. We just didn't pull it out of the air because we liked it. It fits [taps lightly]. But common sense could put it there. Thank you.

Now let me read you this great truth that's put together between Ephesians 1:19 and 2:10 what you're supposed to have written and look at it and just jell it in your soul: *And what is the super abundant greatness of God's potential power to you the believers even you who are dead to sins and trespasses whom God quickened together with Christ for we are his workmanship.*

Boy, oh boy [slams fist down], oh boy! And the...the record of God's grace and mercy will be coming up in verse 4, saved by grace, all of those. And always remember that grace is God's unmerited favor. Mercy is God's merited judgment withheld.

Now, the literal and expanded translation, after all of that, of Ephesians chapter 2, versel is:

Ephesians 2:1 Literal translation according to usage

Even you who are dead to sins and trespasses [period].

Now verse 2 of King James reads. Read it Walter [Walter reads the verse].

Ephesians 2:2

Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience:

I want to now share with the Corps the figure of speech de...that's called an *Idiom*. Every language, Corps, has many expressions which are not literally possible for you to subject to analysis. Yet, they are characteristically inherent within that language. Soup and apple butter, whoever heard of that? Nincompoops, you know...hand in a glove, see? Well, these peculiar expressions in a vocabulary or in a language of a people are called *Idioms*, and the word comes, of course, from the Greek, *idioma* (i-d-i-o-m-a), which means...that word means it has a peculiar property all of its own, all of its own. And this word comes from the Greek word *idios* (i-d-i-o-s) which means one's own, his own, your own. An *Idiom* has a literal meaning which is never grammatically or logically derived from the literal meaning of the words that make up the expression. See?

And the term "idiom" may be applied to:

- [1.] Number one, to language peculiar to the common, as opposed to what is classical.
- [2.] Number two. Language peculiar to one nation or tribe, as opposed to other languages and dialects.
- [3.] And number three. Language peculiar to a particular author or speaker: boloney, hand in a glove.

You'll find them in usage in the Word. The Apostle Paul had some neat things. Moses had some. All these men had them.

Now any literal translation made of God's Word that does not recognize the figure of speech known as *Idioms* or other figures of speech, they are definitely going to produce a translation that is fantastically erroneous. See, and the accurate translation gives the thought and the meaning of the phrase, not the exact meaning of each word in this figure of speech called *Idiom*.

The word "walked" in Ephesians 2:2 is an *Idiom*. The expression, "child of" or "children of" is an *Idiom*. Used to show some...it is used to show some relation between the person to whom it is applied and certain qualities existing in that person or certain circumstances connected with 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 bridechamber" in the Word. When a person of influence, good or bad, gets control or influences men, they are said to be the children of passion or children of influence. So in 2 Samuel 7:10 we have children of wickedness. In Job 41:34 children of pride. Matthew 13:38 children of the kingdom and children of the wicked one. In Luke 16:8 children of the world and children of the light. And here in Ephesians 2:2 we have children of disobedience and in Ephesians 2:3, 2:3 we have children of wrath.

And now, the word "walked" in verse 2 means to conduct oneself, to order one's behavior. Before they were born again or saved, their lives were regulated or ordered within the sphere of sins and trespasses; their acts never got out of that circle of sins and trespasses. They walked, the figure of speech, *Idiom*. They didn't literally walk in those...all of those sins, but it is *applied* to them all the way through. That's why it's the figure.

The words "according to" in verse 2 set the first of two standards for our walk, for our former walk.

Number one, "the course of this world" meaning the age of this world. "Course of this world" is the figure of speech known as *habala...Hypallage* (h-y-p-a-l-l-a-g-e). We've had that one so frequently this year it ought to be running out of our minds. It's an interchange of two nouns who are related to each other. In the Greek, the word for "course" is the word *aiōn*, which is "age," so that a literal translation is "the age of this world." And it's interesting that this is the only occurrence where this word order is reversed, or interchanged, in the Scriptures. Real neat.

And then the words "according to" set the second standard, and the second standard is prince of the power of the air.

"...prince of the power of the air" is a unique *Dual Genitive*: of the power, of the air. That puts the emphasis not on the prince or the chief or the head and it's not on the location, air. The emphasis there, the double emphasis, is on the power, the word "power." The power that chief has, the power that prince has, the power that that head has.

"...of the air" shows Satan's...Adversary kingdom of devil spirits as inhabiting the atmosphere not only around us but everywhere in order to prey...not only above us but everywhere around us to prey on and to dominate mankind. Wouldn't it be neat if someone could dominate air? {Student chuckles}. We could sure make some money if somebody could figure that out. I'd sell...sell you a breath of air. Whoa...frightening, isn't it?

In Eastern culture, and this is singularly significant, air had an interesting connotation representing that of gloom and darkness, gloom and darkness.

The word “worketh” is energized.

“...children of disobedience” are sons of disobedience, and that’s not the same as children of wrath that appears at the tail end of verse 3. Sons of disobedience are those in verse 2 born of the seed of the Adversary. The children of wrath of verse 3 are just natural men of body and soul. Well, here’s the literal according to usage of verse 2. (Grab that over here once, Walter. We got this stuff spread all over here.) Literal of verse 2.

Ephesians 2:2 Literal translation according to usage

In which [parenthesis] (sins and trespasses) [end of parenthesis] you previously walked according to the worldliness of this world according to the will of the chief power who dominates with gloom and darkness even this spirit who works everything now in the sons of the disobedient one.

Walter, you want to speak on that a little bit?

[Walter Cummins] Right. We were talking about this after this morning when Dr. Wierwille finished making the literal according to usage. And the a...first of all, a word like “will” that you see in there, again is not something that is just thrown in as a paraphrase because it’s in the Aramaic. See? A lot of these things he doesn’t go through and give you all the details of it, but there’s a reason for it. But another great thing is how he translated the word “air.” It’s “who dominates with gloom and darkness.” And he gave you the Eastern culture behind it, explained that. And I think it’s a great example of a literal according to usage because a literal translation you would just translate it “air.” But here a literal according to usage is a reproduction of the thoughts and meanings of the original. In other words, you’re not just after a word by word translation, but something that communicates the heart. And the word “air” would not communicate the heart of the original, but the “gloom and darkness” that the term “air” means to the Eastern mind communicates real good here when you say “dominates with gloom and darkness.” So I thought it was a great example of a literal according to usage and where you could see the difference between that and simply a literal translation.

[Dr. Wierwille] All right, thank you Walter. Read them the translations of verse 2 from the Revised Version and everything else—and listen and watch the one I just gave you. I see some of you fellows have last year’s stuff. I’m always sorry to see that. When you come to the class and I’m teaching, what I did last year, just put the page away. You can always look at it tomorrow morning. See? Isn’t that right, Walter?

[Walter Cummins]...and compare it.

[Dr. Wierwille] Sure. Tomorrow morning you can go to work on it, but not tonight. That’s why...I see some of you didn’t write it down at all, because you’re looking at last year’s one. That ain’t honest. If I had wanted you to look at it I’d tell you.

Now, one thing you’re going to have to learn sooner or later if you’ve got any brains in your head, there are always different ways you can go in translation. Like maybe what I did tonight on this literal according to usage, Walter and I and our Research Department could go back tomorrow and we’d come up with maybe a few different words in it than we have tonight and still be accurate. (You think they understand this? Read ‘em it...the different ones.)

[Walter Cummins]. Okay. The Revised Version has:

Ephesians 2:2 Revised Version

Wherein aforetime ye walked according to the course of this world, according to the prince of the power of the air, of the spirit that now worketh in the sons of disobedience.

Murdock. In the wal...

Ephesians 2:2 Murdock

In the which ye before walked according to the worldliness of this world...

[Dr. Wierwille] That's good.

[Walter Cummins] Right.

[Dr. Wierwille] He's got that, hasn't he—worldliness of this world. Great. [Walter continues to read.]

Ephesians 2:2b Murdock

... worldliness of this world, and according to the pleasure of the prince potentate...

[Dr. Wierwille helps pronunciation: potentate...right. Walter continues to read.]

Ephesians 2:2c Murdock

... potentate of the air, that spirit which is active in the children of disobedience.

[Dr. Wierwille] Boy, if you would have put there "that spirit which is activating the children of disobedience" that would have been a dandy. Go on.

[Walter Cummins] Panin's translation.

Ephesians 2:2 Panin

Wherein ye once walked according to the age of this world according to the prince of the power of the air of the spirit that now worketh in the sons of disobedience.

[Dr. Wierwille] Right. So far, none...no one has said "sons of the disobedient one." Sons of disobedience—when you work that accurately, we all were, even though we weren't born of the seed of the serpent. We were by nature children of what? {wrath}. That makes us disobedient. That's how I knew that this had to have something more solid in it. And in the one I gave you the last word is the word "one," remember? Disobedient one. There's a reason for that. We have the right to do it. Walter knows the reason. Go on, read the next one.

Goodspeed.

Ephesians 2:2 Goodspeed

You also were dead because of the offences and sins in the midst of which you once lived under the control of the present age of the world, and the master-spirit of the air, who is still at work among the disobedient.

Rotherham.

Ephesians 2:2 Rotherham

In which at one time ye walked, according to the age of the world,

according to the prince of the authority of the air, of the spirit that now energiseth in the sons of disobedience.

[Dr. Wierwille] See, he used the word “energize” there...okay, go on. [Walter continues to read.]

Jerusalem Bible.

Ephesians 2:2 Jerusalem Bible

In which you used to live when you were following the way of this world obeying the ruler who governs the air the spirit who is at work in the rebellious.

[Dr. Wierwille] Who was that?

[Walter Cummins] That was the Jerusalem Bible.

[Dr. Wierwille] Okay.

[Walter Cummins] Anchor Bible.

Ephesians 2:2 Anchor Bible

In the past your steps were bound by them you were following the inspiration of this world age the ruler of the atmosphere that spirit which is now at work among the rebellious men.

[Dr. Wierwille] Okay, you see the variation in the top men in translation? Now go back to the one I gave you.

Ephesians 2:2 Literal translation according to usage

In which (sins and trespasses) you previously walked according to the worldliness of this world according to the will of the chief power who dominates with gloom and darkness even this spirit who works everything now [in the sons of the disobedient ones...] in the sons of the disobedient one.

Now, here’s the expanded: In which you who are dead to sins now (shouldn’t I have had trespasses in here?). Verse 2...I should have; it’s the explanation, isn’t it?

[Walter Cummins] Sins and trespasses.

[Dr. Wierwille] Right. Now, I should have had that.

Ephesians 2:2 Expanded translation

In which you who are dead to sins and trespasses now [comma], previously conducted yourself and behaved according to the worldly standards even according to the will of the chief power of this world [comma], who dominated and energized all the gloom and darkness around you [comma], even the will of the Adversary [comma], the disobedient one [comma], who continues working now in his sons.

Want to say anything further about that, Walter?

[Walter Cummins] That’s a great one.

[Dr. Wierwille] That’s a great one [chuckles]. Yeah, that’s sure something.

See, when you’re born of the seed of the Adversary, you still have freedom to operate,

but being his son, any time the Adversary wants to use you, he can put into you a spirit of possession, control, because you are already his child. Now 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 because He never takes over the will of a man. He is not just born in the mind of a man; lives in the mind of a man. He is Christ in you, the hope of glory. He's the inner man, eyes behind your eyes, ears behind your ears, toes behind your toes, the inner man. So when God wants His children whom He cannot possess because He has given all of us freedom of will, the only way then God can reach us is first of all through His Word. Hear ye the Word. Secondly, revelation: word of knowledge, word of wisdom, discerning of spirits, which we by the freedom of our will have to reach up into Daddy's cookie jar to get. That's [taps desk] the great difference here. 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 you, do wonderful things, smart as all get out, but they're still born of the wrong seed, because they have never confessed Jesus Christ as their lord and savior, believed God raised him from the dead, and that's the only way you can get born again. They have confessed the Adversary, the Devil, as their god, and so they walk around; they look just like all other human beings, beautiful. But whenever the Adversary wants to, because he always works by control or by other devil spirits who are mediums, (what else do you call them?)...familiar spirits, other words that are in the Word. So he can take you anytime if you're born again of the wrong seed, he can take that individual anytime 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 seed, because Satan will not control them, possess them, to the end that they cannot make a favorable impression, look beautiful, make everything rosy and gorgeous looking to the other people who observe. That's why he does his best many times, well, all the time, for his children to make them profitable, give them a lot 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, away [taps desk] from the integrity and accuracy of God's Word that the Christian always looks like a second rate human being. Sickness [taps desk], defeat [taps], misery [taps], fear [taps], poverty [taps], yet our God said He wished above all that we might prosper and be in what? {health}. 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.)

On each one of your locations here tonight at International before you came in...(I'll have to have that after bit for three. You're right.) I placed at those locations a copy of the background study of works of the flesh—works of the flesh because in Ephesians 2:3, read it in King James, Walter. [Walter reads the verse.]

Ephesians 2:3

Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.

See, lusts of the flesh, works of the flesh, all of this put together from Galatians and rest, we gave you all these works of the flesh that, I think Walter, we know are listed in the Epistles.

[Walter Cummins] Right. These are all taken right from Galatians 5.

[Dr. Wierwille] Right. Now the rest of you campuses, you Corps campuses will have this copy sent to you. (I don't know how but I guess on the slow boat to Asia, or something.)

[Walter Cummins] A.J. will take care of it.

[Dr. Wierwille] A.J. will take care of it. He's in charge of shipping it out. These will be going to all of you, a total of 17 of them.

Now, this verse 3 of Ephesians 2. These words "among whom" in King James—let's contrast this with the "in which" of verse 2. We walked in sin. We "had our conversation"; "conversation"—that word is also translated (and you noticed maybe, Walter, I got it written here in English) citizenship. (You ever checked that?) It is.

[Walter Cummins] This one?

[Dr. Wierwille] (Yeah, right there citizen, conversation, citizenship. I don't know what that one...can't read my writing.)

[Walter Cummins] A lot of times it's behavioral....

[Dr. Wierwille] Yep. Okay. And the reason, I think...you see, by nature we are citizens of this whole darkness and gloom, born into it as body and soul. See it? That's why the word "citizenship" could, but behavior is a lot better than citizenship. But I understand citizen...and I noticed here there are no translations that use that that I know of, unless I missed it. Citizens—check that one...if I remember correctly. But do you understand how? If I'm just a man of body and soul like I was until I got born again, I'm really a citizen at that time of his, the Adversary's, kingdom. Understand? My behavior is according to the standards of the world. That's why...but behavior is a much better word. That's the one we're going to use as we get involved here.

The "also we all" is fine.

That "conversation"—the Aramaic is "were behaving like they do"; "were occupied with them." If you're occupied with something, that's why you behave like it. That's why the Aramaic should have had "were behaving." They were behaving like they did or like they do, were made to behave. See, they were circumstance conditioned and not Word conditioned. And this word "conversation" comes from a Latin word, *conversātiō*⁸ (is that the way it's pronounced in Latin?), which relates to conduct—to conduct, not just the exchange of speech. Conversation is not just the exchange of speech, you and I conversing together. It relates to conduct; had our conversation, our conduct, in those deeds. We were corrupted.

Well, "lusts" is a combination of two words, one is the word *epi* and the other is the word *thumos*, meaning intensified passion (how's that?)—an intensified passion, a craving or a...for lust or a lustful craving. So it can be used in both a negative and a positive sense. You could have a passion for the Word of God or you could have a passion which the Word of God forbids. It's used in a good sense in the words "earnestly desiring," passionately desiring. I gave a phrase once about something along the line of...forget what it was. Remember? Positive. Have a passion for something.

Well the "mind" is your *nous*, your head, the mental organ of perception. And the total

⁸ From the Latin "conversationem" (nominative *conversātiō*)

content of the mind may...can only be fed by the five senses. That's why it's called the word "flesh."

"...were by nature the children"—I don't know. I suppose...you know...by nature, by natural birth, we were children, body and soul, of wrath, which is different than sons of the disobedient one of verse 2 which is to be born of the wrong seed. We were children by natural birth destined...destined for wrath. In other words, to not...wouldn't have eternal life until we got born again. That's the difference.

Now here's the literal accord...here let's read the ver...no, let me do the literal first. The literal according to usage of verse 3.

(We got to quite pretty soon; we got this whole desk filled up here. Throwing pens off...pencils. That coffee sure is cold Walter. And they don't treat you very nice, do they? They don't bring him coffee. That's segregation on coffee. We gotta do something about this. Oh Lord, please send two cups of coffee [Dr. Wierwille, Walter and audience laughter].) Now verse 3 literal.

Ephesians 2:3 Literal translation according to usage

[Parenthesis] (Among) [end of parenthesis] the Adversary's children we all were conditioned and behaved according to the passionate lusts of our flesh fulfilling the strong desire of our flesh and of our mind and we were children destined for wrath altogether as the rest.

The sons, Corps, of the disobedient ones are destined for what? wrath. You and I as the natural were destined for wrath altogether as the rest. Had we not been born again getting eternal life we would have ended up just like those who are born of the seed of the serpent or who are possessed by the Adversary and no longer natural men but men born of the seed. We were children destined for wrath altogether as the rest, the rest of what? those born of the disobedient one [taps desk]. (Here they come with coffee. I told you the Lord would hear. They're nice to you. They even bring you a saucer. I got a saucer. I just poured it out. Thank you. You are wonderful. [Dr. Wierwille makes an exhaling sound.]

I think, Walter, this "according to" rather than "by" communicates better to my head. Can I do it text wise? [Walter: Yes.] Good. Now you read them those from...

[Walter Cummins] Okay, from the *Revised Version*.

Ephesians 2:3 Revised Version

Among whom we also all once lived in the lusts of our flesh doing the desires of the flesh and of the mind and were by nature children of wrath even as the rest.

[Dr. Wierwille] Now that's a pretty good translation. There are two in there that I thought...two or three...I went and read all that and...but I think one is down a little bit. Maybe I will hear it.

[Walter continues to read.] Murdock.

Ephesians 2:3 Murdock

In which deeds we also, formerly, were conversant, in the cravings of our flesh; and we did the pleasure of our flesh, and of our mind, and were altogether the children of wrath, like the rest.

[Dr. Wierwille] That word “craving” is real good in there.

[Walter continues to read.] Yeah. Goodspeed. We also...or...

Ephesians 2:3 Goodspeed

We all lived among them one once, indulging in our physical cravings and obeying the impulses of our lower nature and its thoughts, and by nature we were doomed to God’s wrath like other men.

[Dr. Wierwille] That’s good. That’s another one. Who did that?

[Walter Cummins] Goodspeed.

[Dr. Wierwille] That’s pretty good.

[Walter continues to read.] Weymouth.

Ephesians 2:3 Weymouth

Among them we too once all passed our lives, governed by the inclinations of our lower natures, indulging the cravings of [that nature] and of our...thoughts, and were in our original state deserving of anger like all others.

Knox.

Ephesians 2:3 Knox

We too, all of us, were once of their company; our life was bounded by natural appetites, and we did what corrupt nature or our own calculation would have us do, with God’s displeasure for our birthright, like other men.

[Dr. Wierwille chuckles] Ahhh...Got it.

[Walter Cummins] The Amplified.

Ephesians 2:3 Amplified

Among these we as well as you once lived *and* conducted ourselves in the passions of our flesh [our behavior governed by our corrupt and sinful nature], obeying the impulses of the flesh and the thoughts of the mind [our cravings dictated by our senses and our dark imaginings]....

[Dr. Wierwille] Yeah, Amplified is what we basically call our Expanded, isn’t it?

[Walter Cummins] Right.

[Dr. Wierwille] Amplified Bible—Expanded. Terrible...go on. [Walter continues to read.]

Ephesians 2:3 (continued) Amplified

...We were then by nature children of [God’s] wrath *and* heirs of [His] indignation, like the rest of mankind.

[Walter Cummins] Then *The New English*.

[Dr. Wierwille] I think that’s the other one I thought was pretty good. Read it.

Ephesians 2:3 The New English

We too were once of their number: we all lived our lives in sensuality, and obeyed the promptings of our own instincts and notions. In our natural condition we, like the rest, lay under the dreadful judgment of God.

[Dr. Wierwille] That's pretty good.

[Walter Cummins] And then *The Living Bible*. [Audience laughter. Dr. Wierwille makes inaudible comment.]

Ephesians 2:3 The Living Bible (TLB)

All of us used to be just as they are, our lives expressing the evil within us, doing every wicked thing that our passions or our evil thoughts might lead us into. We started out bad, being born with evil natures, and were under God's anger just like everyone else.

[Dr. Wierwille] Okay, now go back to the one I gave you. [Dr. Wierwille reads and continues.]

Ephesians 2:3 Literal translation according to usage

(Among) the Adversary's children we all were conditioned and behaved according to the passionate lusts of our flesh fulfilling the strong desire of our flesh and of our mind and we were children destined for wrath altogether as the rest.

Now here is the Expanded. And I got two of them, just for fun.

Ephesians 2:3 Expanded according to usage

Among the adversary's children also, we all were influenced and behaved corrupted like they did, fulfilling our lustful cravings of our flesh because of the five senses; and by natural birth we were children destined for wrath even as all others also).

Now here's the second one.

Ephesians 2:3 Expanded according to usage

With whom also we all were occupied with our passions on fire physically, doing the strong desires of the flesh due to our thinking, and were naturally children of body and soul as all are).

Walter, what you think?

[Walter Cummins] They are great. [Dr. Wierwille and Walter chuckle.]

[Dr. Wierwille] Anything further you want to share along this line?

[Walter Cummins] No sir. Three great verses again.

[Dr. Wierwille] We have set before you the great pivotal truths of the Word of God again. And I think we talked about it today...just why have nobody taught us these things. I don't know what all came up in that discussion any more, Walter, but can you recall any of that? John Schoenheit was there or Thompary gal.

[Walter Cummins] Stephanie.

[Dr. Wierwille] Stephanie. See 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 to 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 Foundational Class...every night you clear the slate. Then you will always

be in fellowship. There is no reason for any son of God staying out of fellowship on anything longer 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 involved in as far as God is concerned—it's still sin.

I pay taxes. They use that taxes, for instance, in a certain wrong way to hurt people then my taxes help to hurt those people, right? That is sin [taps desk]. 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, comes up someplace in here, in the last...end of chapter 2. See? We are His habitation. Man, they have never seen God's people—they have never seen men and women who have a knowledge of the Word and walk it. They have 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 til...where can we find God's Word? This, people, is the will of God for this is the Word of God [taps desk]. So that's Corps. If you don't make it live, it will never live until the Return. It's going to take you, the Corps, to do it, as far as I understand the Ministry today, because I've taught you what I know it says, Walter knows it says this, everybody in the research department knows it, tonight you know it. So let's see you put it in practice, make it live. Okay.

[Prayer] *Thank you, Father, for the joy and the privilege, allowing me to teach the greatness of your wonderful Word, Father, and I truly thank you with all my heart, soul, mind and strength for allowing me to love you and serve you and to be able to serve your people, in the name of Jesus Christ, Amen.*