

Ephesians

1981—1982

Taught by

Victor Paul Wierwille

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EDITORS' PREFACE

About the Transcript

This publication is a verbatim transcript of the audio recordings of Dr. Victor Paul Wierwille's 1981-82 Way Corps teachings on the Book of Ephesians.

Generally preferred in research situations, a verbatim transcript functions to preserve each and every word originally spoken by the speaker. In this regard, a verbatim transcript differs from an edited transcript. While an edited transcript will make grammatical corrections and possibly minor changes commonly applied when converting the spoken word to the written one for the sake of readability, the verbatim transcript does not incorporate such changes.

The goal of this project was to produce an accurate and complete verbatim transcript of the class. That means when Dr. Wierwille misspeaks and then corrects himself, or even when he makes an error, it is recorded. Considering the minute detail that Dr. Wierwille covered in the teachings to the Way Corps, the verbatim transcript has been chosen to best serve to protect the integrity of the original teaching and communicate the heart of the teacher.

As with any project of this size, despite checks and balances, it is likely that some things were missed somewhere along the line, but we've done our best to provide the most accurate transcript possible.

Going from a Spoken Form to a Written One

One of the challenges of a transcript such as this one is that the original material was, of course, spoken rather than written. By its very nature it is more informal and colloquial than something designed from the beginning to be edited for printed publication. In order to capture as much as possible the "flavor" of Dr. Wierwille's spoken words in the class, certain kinds of insertions in the text have been added, each of which is marked out by different kinds of brackets to show that they are insertions.

Guide to Notations Used in the Transcript

Unless otherwise noted, all Scriptures quoted in the transcript are taken from the King James Version (KJV) of the Bible, also known as the Authorized Version (AV).

Italic type is used in the KJV Bible to indicate words that have been added by the translators to the Scriptural text, for which there are no words found in the original language. Sometimes the teacher intentionally omits these words when sharing the verse, in which case the omitted words are indicated by an ellipsis (...).

Additional *Italic type* is used in the transcript for foreign words, including Greek, Hebrew or Aramaic words, as well as the names of figures of speech. Otherwise, all other italics are an addition for emphasis or to set off long quotes from other works.

() **Parentheses** are used in the KJV Bible to indicate explanatory statements within the Scriptural text which is considered a figure of speech. Besides those found in the Biblical

text, parentheses are additionally used in the transcript for other explanatory statements or side comments made by the teacher.

[] **Brackets** within the transcript are used when a notation has been inserted for clarification or additional information, as well as to indicate who is speaking if the speaker is someone other than the teacher. When the teacher adds words to a verse of Scripture when he reads it or when he changes what is written in the text of a verse, those insertions or changes are marked by enclosing them in square brackets. [] **Brackets** are also used when the teacher emphasizes his teaching by doing something physical during a teaching that would enhance the reader's understanding of what's going on.

{ } **Curly brackets**, also known as braces, are used when the students have responded to the teacher, unless otherwise identified by regular brackets. Curly brackets are also used when the class members applaud, laugh, or make interjections that interrupt the flow of the teaching.

Bold type is used in the transcript to indicate verses of Scripture being read.

OPENING OF EPHESIANS

September 2, 1981

Wednesday, September the 2nd, 1981 – Gunnison, Colorado. Yes, it is written.

God bless and greetings to you, the Way Corps, at the headquarters of the Way International, New Knoxville, Ohio; and to the first year in residence, Family 8, and the Family 6th Corps, plus the rest of the Corps at the Way College of Biblical Research and Teaching, Indiana Campus, Rome City, Indiana; and you the 12th Corps, in your first year in residence, and the 10th Corps plus spouses, and all the graduated Corps at the Way College of Emporia, Emporia Kansas. They report in from International, tonight, at 81 degrees and overcast; and the Way College of Emporia reports in at 78 degrees and clear; and the Indiana campus, 66 degrees and overcast; and of course here at Camp Gunnison, it's a beautiful 70 degrees, partly cloudy, and dial-a-Corps night. Just imagine, who's in on this number one, tonight? [laughter] Our Gerald and Sue Wren, and they got 28 Corps with them in Orlando Florida, 83 degrees, partly cloudy. And Portland, Oregon tonight reports in with Allen and Stacey Ripke and their Corps at 75 degree and clear. Seattle, Washington tonight, with Randy and Desiree Feese and their entire Corps, and they've got 26 Corps with them tonight, 73 degrees and clear. And Spokane, Washington tonight, with Michael and M.J. Strauhal at 70 degrees and sunny, they report in. And Yakama, Washington, with Tom Lowden and his Corps there, 73 degrees and clear. And from all of us, the Way Corps, here at Camp Gunnison, the Way Family Ranch, Gunnison, Colorado, here from the Gunnison Corps to all of you we say:

{Audience shouts: We love you with God's call to love. [Audience continues cheering and applause.]}

Ah, you're beautiful, give them applause. {Audience cheers and applause.}

That's from Camp Gunnison [laughter]. Oh, bless your hearts. Last year on the same date of the month of September, I opened the Corps with a poem that I'd like to share with you tonight also:

*One sailboat drives east and another drives west
With the self-same winds that blow,
'Tis the set of the sails and not the gales
Which tell us the way to go.*

*Like the winds of the sea, are the ways of men,
As we voyage along through life.
'Tis the set of the sail that decides its goal,
And not the calm or the strife.*

Special love and greetings to all of you Corps coordinators and Corps directors. And of course the Corps Director today is Reverend Craig Martindale, and our first Corps director was my wonderful, beloved friend and son of God, George Jess, who is also there this evening at International. And this year I have three assistants: One is Walter Cummins who

is head of the research department. And you see the Way Ministry is research, teaching and fellowship. And this year having these three assistants—they work with me along these lines and in training and development of what we have in mind for the future—Walter Cummins in research, and Reverend John Townsend in the teaching, and Vince Finnegan in fellowship ministry. In other words, biblical research, teaching, and fellowship. In addition to Johnny Townsend being in this category of my assistance in the teaching field, he's the coordinator of the Corps at the Way International this year. And the coordinator of the Way College of Biblical Research and Teaching, Indiana Campus, where we have our Family Corps Coordinator, Bob Moynihan; and the Way College of Emporia, Emporia Kansas with John Lynn. And of course here at Camp Gunnison, the Way Family Ranch, we have Tom Jenkinson. Good evening, to all of you gentlemen up there. Craig Martindale, are you here with me tonight?

[Craig Martindale] Yes sir, I'm right here. Rest assured I can hear you, I guess. God bless and greetings.

[Dr. Wierwille] George Jess? Are you at International tonight? God bless you.

[Craig Martindale] George Jess is with us, as well as Reverend Townsend.

[Dr. Wierwille] And Johnny Townsend; and at the Way College of Biblical Research, Bob Moynihan; and John Lynn at the Way College of Emporia; and here, of course, at the Way Family Ranch, Tom Jenkinson is here. Reverend Craig Martindale, will you take it away from International, please? And give your greetings as the Corps Director.

[Craig Martindale] God bless, and greetings to all the Way Corps, and all the locals that are brothers and sisters on the phone hookup. I bring you love and greetings from all the in-resident Corps, interim Corps, grads, and recognized here at headquarters. Bring you special greetings from my wife Donna, our Corps Director's office here at International; I'd like to mention especially our Associate Corps Directors this year: Reverend Moynihan and Reverend Lynn and at the opening of our 12th year of training the Way Corps. I was thinking about tonight, thinking that this is the first year since 1974 that I've had the joy to be at headquarters for an opening of the Corps, ever since I've been at Way College of Emporia since that time. And it's also great to be in the middle of the class in the Book of Acts that we're doing here and filming. Right now, I'm sitting at the teaching set of the Book of Acts, which I've come very familiar with. And it's certainly a joy to have the BRC full upstairs, downstairs and overflow at the OSC lecture room with Way Corps that are here. At this time, I'm blessed to rep...represent our Corps grads on the field, Corps 1 through 9, and Family 1 through Family 5—fifteen hundred. And eight men and women are Recognized Corps of a 121 around the country and world. Our interim Corps, which totals 592, right now. And our in-residence Corps total, which comes to a real new building 8-8-8 (eight hundred and eighty-eight) in residence. So we've got a grand total of 3109 of Way Corps alive and well on the face of the earth, standing on God's Word tonight. We have special greetings that have come in from different places around the country and world that I'd like to read to you now, or give you their names anyway. The ones that have called into headquarters, to give their love to all of us and the Way Corps household at campus locale opening tonight: From Robert Belt and the saints of the Midwest region; Duke and Cathy Clark and the Corps of California; Michael Fort and the Kentucky Way Corps; Tom Jenkinson, all the Way Corps and staff of the Way Family Ranch in Gunnison; John Lynn, Way Corps and staff at the Way Corps College in

Emporia. Jeb and Deborah Mohn and the saints at the Mid-Atlantic Region; Robert Moynihan, the Way Corps and staff of the Way College of Biblical Research at the Indiana Campus; Ronnie and Cathy Sink at the Nebraska Way Corps; Steve and Cathy Strzepek and the Corps and believers in the Northeast Region. By phone and telex, we got messages from John Butler and the Corps household in the North Central Region; Steve Kerman and the household of believers from the country of Columbia; Joe and Ruthie Guarini and the Way Corps in New Jersey; John and Maryanne Hendricks and the Way Corps of North Carolina; Rob and Michelle Kehoe and the Way of Illinois; Mr. and Mrs. Britt Lynn and the Way Corps in West Virginia; Joh...okay, Linda MacDuffie and the Way Corps of Northern Florida; Wolfgang and Hellen Schneider and the saints of Germany; Dale Sides and the saints and executive committee of Wyoming; Gerald and Sue Wren and the Corps of Florida. And then we have up front in the BRC tonight, some gorgeous floral arrangements for you that are here from my right to your left from Indiana campus, the Way college of Emporia, Camp Gunnison and the L.E.A.D. outdoor academy Doug and Jane McMullen sending their heart and love. There are a couple of messages here that I thought represented the heart of the people as they wrote in and called in that I would like to read.

We stand shoulder to shoulder with you in heart as we the household of the way Corps begin a new year. God's call to love can be answered daily as we make "It Is Written" our immediate reaction to life situations. That calling will deepen in our hearts as we stay meek and humble to God and His Word. We are privileged beyond measure to be a part of God's elite. The player-coach relationship developed within the Corps program will greatly aid us to better serve His people. May we unitedly move forward with unprecedented heart and commitment to hit the stride of love. God bless you abundantly.

That message was from Reverend Moynihan.

This one:

We the Corps of California, 128 strong at my last count send our love and blessings to you on this the opening of another Corps year. May this be the greatest year of training ever. The Corps principles remain as the basic guidelines of our walk and as we strive to move ahead in light of these we will exemplify the greatness of our Corps training, thanks for all you've done and continue to do.

That's from Duke and Cathy and the Corps in California.

This one was expressed from Wolfgang and Helen Schneider in Germany:

God bless you and greetings to you in the wonderful name of our Lord Jesus Christ. We are proud and thankful in our hearts to be a part of the opening of the New Year for the Way Corps in prayer and believing for God's best for the occasion. There is nothing greater for learning than the Corps. Rejoicing together with you in His service.

And then this one from Jeff Mohn:

Our hearts are with you on this momentous occasion of the opening of the Corps. We are truly excited as you embark on the greatest leadership program ever to be held throughout history. The spiritual power that is concentrated at our root locals must have the powers of darkness terrified as they realize that your life is based

upon “It Is Written”. As we continue to live as he lived because it is written we will see God’s Word rightly divided, grow and take preeminence in our culture.

Those are a few of the great messages that came in from around the country and world. I’d like to express my personal welcome to all the Corps that are in residence in the training program especially this year, and very especially our Corps that have just come in, in the last two days, our 12th and Family 8. And I’d like to welcome aboard to the Way Corps leadership team for the first time, Charlie and Tracy Preston, who are assisting Tom and Arlene at Gunnison. I’d like to welcome back John and Naomi Townsend officially, who last year were in the Midwest Region and the rest of our great men and women you’ll be hearing more of are back to help us again, in coordinating working with the Corps. And finally before I turn it over to Mr. George Jess, I’d like to give of course the greetings of the other two members of the Board of Trustees that are here, Don Wierwille and Howard Allen who certainly send their love and heart to all of you on this great momentous occasion of the 12th year of the Corps in residence.

[Dr. Wierwille] Hey Craig.

[Craig Martindale] Yeah.

[Dr. Wierwille] Are both Don and Howard in there?

[Craig Martindale] I saw Don.

[Dr. Wierwille] Yeah, I think Cr...Howard went up to Indiana.

[Other] He stopped by today, he said hi to us on his way home.

[Dr. Wierwille] Is that right?

[Other] Yes

[Dr. Wierwille] That’s beautiful, well bless your hearts, it’s great to hear. Is George Jess coming on here?

[Craig Martindale] George Jess should be ready to go.

[Dr. Wierwille] I wonder what George Jess, the first Corps coordinator...put George on, bless your heart.

[George Jess] Greetings Dr. it sure is great time to have another...starting another Corps.

[Dr. Wierwille] You’re wonderful George.

[George Jess] I just love you all; each and every one of you and it’s going to be another great year. You know sometimes we don’t feel like a very important person or act like it, but that has nothing to do with it. It’s the word of God that counts and we are VIPs among VIPs. And we started cleaning out the Horseshoe Pond this week and we’re having a great learning experience. Pumping that sledge from the...sludge from the bottom of the pond. And next week, starting Monday evening I’m going to Rome City to start making wine.

[Dr. Wierwille] Start what?

[George Jess:] Making wine.

[Dr. Wierwille] That’s wonderful so we’ve got wine for the holiday season.

[George Jess] Right.

[Dr. Wierwille] I'm glad you're teaching the Corps good {George chuckles}. Well, George, I sure like to thank God for you because, you stood with me when we first had the dream of this and I'll always be grateful and thankful to God for your stand on the Word with me George.

[George Jess] Well, I've been benefited more than anybody else I believe. Bless your heart.

[Dr. Wierwille] Bless yours sir. Alright, thank you very much George. Johnny Townsend, I think you're there as the coordinator of the Corps at International, and I know Johnny you have something you'd like to share, come through Johnny.

[Johnny Townsend] Hello Dr. Wierwille {Johnny chuckles}. Bless you. So God bless, and love and blessings to all of you wonderful Corps, in the name of Jesus Christ, from the beloved heart and home of God's Word where the outreach of the ministry started almost 40 years ago. And it's a tremendous joy to be a part of the Corps household here, and we...love and blessings to everyone along the party line and tonight. We're here 416 strong, and in the front of our auditorium tonight, we have 73 in-residence Corps, and 72 10th and one 12th Corps. And our Jerry and Rosie Jacks, who are the in-resident coordinators, and seated behind them in the auditorium, we have 55 interim Corps here with Chip Allen and Mary Jean Gunning as the interim coordinators; and we have 288 Corps on staff here: 259 grads, 12 recognized, 14 spouse, and 3 honorary, and we also have one apprenticed Corps on staff. So, we're real excited to give this 416 Corps, and we've had a fantastic time here these past two weeks. It seems like two months ago, but only two and half weeks ago, we began the Rock of Ages cleanup. And tonight, I had here in front of me a letter from one of our wonderful 10th Corps women that was written to Craig Martindale, and he passed along to me, that I thought really epitomizes some of the great heart of this wonderful Rock of Ages cleanup that we do with our senior Corps who are coming back in residence (this year was our 10th Corps and our Family 6). And she writes that at the beginning of this Rock of Ages cleanup, because her husband had to go back to Emporia, she couldn't return with him. She was a little bit disappointed, but as the cleanup started, she was thankful for...that one of them had the opportunity to be a part of it.

It wasn't necessarily the work I enjoy, but the privilege to oversee the 15-20 people (my 10th Corps brothers and sisters) in making sure they were blessed and busy working. It was a humbling experience, because there was no doubt most of them could do what I did, and do a better job. What also blessed me was the relationship I got to develop with people that I very rarely spoke to my first year in the Corps. I sure am thankful to God for being on the Rock of Ages cleanup crew, and for the love, respect and vision I gained for the 10th Corps.

And that's from our Evelyn Augustine, and I thought that was a great letter to set some of that wonderful heart of the Rock of Ages cleanup.

[Dr. Wierwille] That's sure wonderful Johnny. That was a great letter.

[Johnny Townsend] Now, I thought you'd be blessed to know that we're finally moving in our new OSC dining room, and we had our first meal with the Corps and staff together there August 24th, dinner on Monday, and this past August 29th, we had our first staff meeting of the year. We have 458 men and women here on staff at International, and

we're having a fantastic time here and very thankful to be part of the ministry of God's Word.

[Dr. Wierwille] Well, I'm glad to have that place open; I guess we opened it for the teaching session on the 39th anniversary in October, don't we.

[Johnny Townsend] Yes sir, that's right.

[Dr. Wierwille] That will be a wonderful time. Well, we sure love you Johnny. Anything else on your heart you want to share with the Corps?

[Johnny Townsend] No sir, just very excited about the year. Thankful for the privilege and looking forward to responding to God's call to love and the Book of Ephesians.

[Dr. Wierwille] And Johnny, I'm proud and thankful to God to have you and Naomi as my assistants up there to help with the Corps this year also at International.

[Johnny Townsend] Thank you for the privilege.

[Dr. Wierwille] All right, the Way College of Biblical Research and Teaching Indiana Campus, Family Corps Director Bob Moynihan, coordinator, he's up there. Bob Moynihan. Bob, how are you in Indiana tonight?

[Bob Moynihan] We're fantastic, sir. And on behalf of Mrs. Ermal Owen, the executive committee, my wife Dottie, Foster and Tish Smith, all of our Way Corps, our staff, the Junior Corps, the Mini-Corps, The Way College Biblical Research, I greet you in the wonderful loving name of Jesus Christ. We have 46 staff folks here with their 18 children; 59 men and women in the Family 6 with their 48 children; 21 Tenth Corps; 90 Family 8 Corps with their 69 children: totaling 216 adults, 135 children. We didn't count the cows and the sheep and all the rest of the stuff. But we represent 35 states in the United States of America, and also Canada and Great Britain this year. And I think it's significant that the first Way Corps started with nine members and tonight we have 3109 Way Corps, and it's a privilege to be a part of that household. And I was thinking about Galatians chapter 5 tonight, because we sang the Way Corps hymn "The Family of God," and how it says in Galatians 5 there about brethren, we have been called unto liberty as the brethren of the household of faith. We've been called unto liberty. So later in the verse it says: so by the love of God, we shall serve one another, and that serving one another is in the household of God. And what a privilege it is as the brothers of Jesus Christ and one another of the Corps household, to stand shoulder to shoulder with one another in this year of God's call to love. And that love is going to energize us to great feats, great believing and service in the household. It's a privilege to represent the Family Corps here in the Indiana campus sir, and we send our love to you in Gunnison.

[Dr. Wierwille] Thank you Bob, to you and Dottie and everybody else there, we sure love you, and thank God for you. And I'm blessed to have all of you to help to develop the Corps, especially the Family Corps, which I think is one of the greatest concepts any individual ever had for a family. I'm pretty grateful. Well, now, let's go to the Way College of Emporia in Emporia, Kansas. John Lynn, are you with us tonight?

[John Lynn] I'm here Dr. Wierwille, God bless you sir. We sure love you, and all of us here send greetings to all of you, greetings from the tourist capital of the Midwest, The Way College of Emporia. We have a beautiful orange sun setting out of a blue sky over a bright green grass here on our 40 acres, and I have right in front of me the Emporia

Gazette. In this evening's copy, and right in the middle of the top of the first page is about a one foot square photograph of a group of students on the first steps of Kenyon Hall beneath our big red and white banner, the Way College of Emporia, and the caption says, "Getting Acquainted." Talks about the opening of the Way Corps here, so I thought that was significant that even the Emporia Gazette is heralding this particular night. And we are growing here at one of the five greatest spiritual training camps in the world. Our team of player coaches is intact and wired to the hilt for the most fabulous year of their lives. We have 197 returning lettermen this year. The tenth Corps who picked up two Corps spouse grads on waivers to add to the team. And they range in the tenth Corps in age from 20 to 38, and they are back from a successful season, last year on the field. They reported to camp here August the 23rd and we had eight absolutely fabulous days together. Everyone is completely healed from any last remaining bruises, and we've been reviewing our game plan and prepared to welcome what I would call a bumper crop of rookies, and yesterday those rookies rolled in 387 12th Corps, along with four Corps grad spouses; and 12th Corps ranges in ages 19 to 39, and they look eager and ready for the greatest year of their lives.

[Dr. Wierwille] John it sounds like your training season is ready to roll.

[John Lynn] We're ready to roll; we got 49 states and Washington DC represented. Nobody from Utah. We're going to pick someone up on a free agent or something. And we also have the following 15 countries represented here: Argentina, Canada, Chili, England, Finland, Germany, Holland, India, Iran, Ireland, Mexico, Norway, Puerto Rico, Scotland and Zaire.

[Dr. Wierwille] And again how many countries, John?

[John Lynn] 15 countries.

[Dr. Wierwille] Oh that's beautiful, God bless.

[John Lynn] Fifteen countries represented and we're expecting about 81 college division students on the tenth of September, and Pat and Dave and Judy Bedard, along with Ross Tracy and Gene Bianchi, our executive committee, and all of our total of 38 staff are thrilled at the anticipation of this year and the privilege and joy to work with the greatest spiritual athletes in the world. And we certainly thank you for the privilege, and we send our great love and blessing to you and Mrs. Wierwille and the Board of Trustees and all of the brothers and sisters to the other locations, and we'll be standing with you in this year in answer to God's call to love. So, God bless.

[Dr. Wierwille] Thank you John, sure love you and Pat and all the leadership there. How grateful I am to God just for the privilege of opening another year of the Corps. It's just unbelievably burning in my soul and the greatness of our day and times in which we live. Well, we've got some great spiritual athletes over here at Camp Gunnison, The Way Family Ranch, and here is Tom Jenkinson to send his love and greetings on the party line. Here's Tom.

[Tom Jenkinson] Well, God bless you and greetings in the name of Jesus Christ who makes all other history look pale, from the world's greatest Christian camp, and indeed, it's the most beautiful Christian Camp, and that's Camp Gunnison. We have here 59 in-residence 10th Corps, and we have people who represent the great country of Ireland and also Canada. And we have 51 staff who are here, who are responsible for the building, the

construction of this gorgeous camp here. As we enter into our 6th year of operation, we all here at Camp Gunnison look forward to the privilege and indeed the responsibility of standing with you in the Way Corps household. And all of us here on our executive committee which is Arlene and I, Roger and Mary Mittler, Charlie and Tracy Preston, plus all of our staff look forward to seeing you graduating Corps here at Camp Gunnison one time or the other this year to assist us in developing this 105 acre Christian camp. By the way, in the past week, the Corps here has been actively involved in a variety of exciting work projects, including going back into the national forest at an elevation of approximately 10,000 feet to collect firewood. It's a tremendous thing that they're doing, especially in light of Dr. Wierwille sharing on the Corp Principle III video. We're also actively involved in the completion of our gorgeous dormitory here at the Gunnison triplex, where on the second floor will be available to house 42 Corps in some of the most beautiful facilities you could ever imagine, including, with their own private decks and everything. And we're very grateful for your love and stand with us as we move positively to the place of Family Commons project here, which is a five level administrative auditorium and guest facility, which we are currently working on and the planning commission and county commissioners to get approved here; we're grateful that we can stand together to accomplish that. So, we here at Camp Gunnison are grateful this night to stand with you here at Camp Gunnison in the great Way Corps household. Thank you Dr. Wierwille.

[Dr. Wierwille] Thank you Tom. Sure grateful, to you and Arlene and all the rest of the Corps leadership here at Camp Gunnison. Craig Martindale, how are you there at International, right now? [lots of background noise] Craig did you go on a vacation someplace, or are you still there?

[Craig Martindale] I'm right here.

[Dr. Wierwille] Okay, how are you?

[Craig Martindale] Wonderful.

[Dr. Wierwille] Okay, Craig?

[Craig Martindale] Yes sir?

[Dr. Wierwille] We have nothing here that our people in the Corps could hear from you...

[Craig Martindale] Oh.

[Dr. Wierwille] ...or from Johnny Townsend. Am I right Chris? And Craig...

[Craig Martindale] Yes sir.

[Dr. Wierwille] ...it's important enough, what you said, that I think you ought to repeat the salient information you shared, not particularly the letters and greetings, you can mention who they were...

[Craig Martindale] Okay.

[Dr. Wierwille] ...then Johnny Townsend will put you back on to share a little bit of your heart, just recapitulate. Because, we never came through on you or Johnny Townsend here at International. John Lynn, you were wonderful and all the rest of you. And now, can they hang up over there and uh...Chris Geer? Or do we keep them on the phone, until we

finish now? Coulter can answer that question only up there. So, what do we do on this, Joe Coulter, can you report in to anybody that I can hear what's going on?

[Craig Martindale] He's asking do we hang up the other phones?

[Dr. Wierwille] Sure, is a beautiful night here in Colorado.

[Craig Martindale] Joe said yes, John and Bob can hang up.

[Dr. Wierwille] Everybody can hang up except you,

[Unknown Speaker] God Bless.

[Craig Martindale] That's right.

[Dr. Wierwille] All right, God bless all of you fellas.

[Unknown Speaker] See you later.

[Craig Martindale] See you later. Happy Trails.

[Dr. Wierwille] [Laughter] Alright. Craig Martindale, take it away. It's all yours.

[Craig Martindale] Okay, God bless, thank you sir.

[Dr. Wierwille] You're talking to Gunnison only.

[Craig Martindale] Gunnison, okay.

[Dr. Wierwille] And everybody here is hearing it sir.

[Craig Martindale] Well, praise the Lord, I'm looking forward to getting out there real soon.

[Dr. Wierwille] Someday we're going to have as good a telephone system as the Lord can develop.

[Craig Martindale] That's right.

[Dr. Wierwille] We won't have a problem with it, but the Lord will give us a great connection.

[Craig Martindale] That's right. {Chuckles} Hotline.

[Dr. Wierwille] Okay, well the people here at Gunnison, the Corps, are just waiting to hear what you really have in your heart Craig, as the Corps director, okay.

[Craig Martindale] Okay.

[Dr. Wierwille] It's all yours.

[Craig Martindale] Well, I bring you all my love and greets and also from Donna and our Corps directors' office here at headquarters, that's servicing at this time, over 3100 Way Corps around the nations of the world. And also I wanted to mention, especially this year, working with our two associate Corps directors Bob Moynihan and John Lynn, we'll be working closely together on the supervision of the Corps out on the field and all the in-resident training programs. And I was mentioning that this was the first time since '74 that I've been at Headquarters, for an opening of the Way Corps. I've normally been at the Way College of Emporia since that time, but it's a joy to be, as I was earlier, sitting at the teaching set, where the Book of Acts is being taught, where we are putting on video the *Rise and Expansion of the Christian Church* from the greatest teaching platform in the

world here in the Biblical Research Center. And I was sharing, that right now we have grads of the Corps around the country and world: Corps 1-9, and Family 1 through Family 5 – 1508 Way Corps graduates; Recognized Corps (at this time we have a 121 recognized men and women), interim Corps on the field (that's 11th, Family 7), and leave of absence Corps – 592; and then our in-residence Corps at this time numbers 888, (we've got triple new beginning here so we're raring to go); and that gives us a total of 3109 men and women in the Way Corps household at this time around the country and world.

I wanted to give my special greetings to the newest members of our Way Corps leadership household, and that is your Assistant Corps Coordinators out there at Camp Gunnison, who I know have just been right in there learning and pitching and moving, and that's Charlie and Tracy Preston; as well as welcoming John and Naomi Townsend back in Corps leadership after being on the field for a year. Then I believe the rest of our leadership at the different campuses are back for another year, and we just have a great contingent of men and women ready to coordinate.

We did receive a number of great greetings, phone messages, floral tributes from around the states and the countries, and I wanted to read to you who sent these greetings in, on the opening of the Corps, to all of us here tonight. From Robert Belt and the saints of the Midwest region, from Duke and Kathy Clark and the Corps of California, from Michael Fort and the Kentucky Way Corps, from your Tom Jenkinson and the executive committee, its Corps and staff out there at Camp Gunnison, from Reverend Lynn the Way Corps and staff at the Way College of Emporia, from Jeff and Deborah Mohn and the saints of the Mid-Atlantic Region, from Robert Moynihan, the Way Corps and staff of Way College of Biblical Research Indiana Campus, Ronnie and Cathy Sink and the Nebraska Way Corps, Steve and Cathy Strzepek and the Corps and believers in the North East Region. Then we had these messages come in by phone, and over our new telex machine. John Butler and the Corps household in the North Central Region, Steve Gromit and the country of Columbia and the household of believers there, Joe and Ruthie Guarini and the Way Corps of New Jersey, John and Maryanne Hendricks and the Way Corps of North Carolina, Rob and Michelle Kehoe and the Way of Illinois, Britt and Mickey Lynn and the Way Corps of West Virginia, Linda MacDuffie and the Corps of northern Florida, Wolfgang and Helen Schneider and the saints of Germany, Dale Sides and all the believers from Wyoming, and Gerald and Sue Wren and the Corps in Florida.

And then we have beautiful floral tributes here tonight from all of you campuses, and so thankful for your love and thoughtfulness: Indiana Campus, Way College of Emporia, Camp Gunnison, and L.E.A.D. Outdoor Academy wonderful greetings from Doug and Jane McMullen who will be receiving our first L.E.A.D. group coming up on around the 13th of September, and that's going to be a fantastic thing. So, from my heart, Donna's, special love to Dr. and Mrs. Wierwille on this great night and all of you there at Gunnison, and we're looking forward to seeing you real soon here out there in the high country. So, God bless you and love you all.

[Dr. Wierwille] Now, Johnny Townsend.

[Craig Martindale] I'll give it over to Reverend John Townsend now.

[Johnny Townsend] Hello and God bless you. And love and blessing from all the Corps and leadership and believers here at International headquarters, we're very excited and very expectant about this wonderful year and our response to God's call to love. And here

tonight in the BRC, we have 416 Corps here representing our men and women on staff and in-residence Corps here this year; we have 72 10th Corps and one 12th Corps, who are part of our in-residence contingency; we have 55 interim Corps here on staff this year, and Chip Allen and Mary Jane Gunning are the coordinators of the Corps this first block; and then we have 288 Corps on staff, that includes 259 graduated Corps, 12 recognized, 14 spouse, 3 honorary, and a partridge and a pear tree. So, that gives us a full house there.

And we've been very blessed by just all the wonderful work that we've done this past two and a half weeks. It seems like it's been a lot longer than that, but two and a half weeks ago is when we began the Rock of Ages cleanup after the Rock, and one of our wonderful Corps was sharing some of her heart, Evelyn Augustine of the 10th Corps, and how blessed she was to be a part of that cleanup. And she stated that it wasn't necessarily just the work that she enjoyed, but the privilege to oversee 15 or 20 people, her own 10th Corps brother and sisters, and making sure they were all blessed and busy working. And it was a humbling experience, because it was no doubt the most that those people could do was what she was doing and do a better job. And what also blessed her was the relationships she got to develop with people that were very rarely spoke to during her first year in the Corps, and thank God for the privilege of being a part of that Rock of Ages cleanup crew. And I thought that letter said some of the beautiful heart of what went on here during our Rock of Ages cleanup. And of course, we've moved into our new dining facility in the Outreach Service Center, and we had our first meal with all the Corps and staff there this past Monday, August 24th, and then August the 29th, we had our first staff meeting of the year with all our staff intact. And we've been very thankful and blessed to be working here on the grounds getting things ready, and looking forward to moving into this great year with the Corps. So, love and blessings from all the Corps here at International on behalf of my wife Naomi, myself, and all the household here.

[Dr. Wierwille] Thank you Johnny, and this finishes the conference call for tonight from all of our campuses, and we were blessed to have all of our campuses tuned in on this wonderful night. Now, we've had some wonderful greetings and other blessings here at Camp Gunnison, and Tom Jenkinson, I'd like for you to share what we have received at this end with all the Corps household—Tom.

[Tom Jenkinson] First of all, we've received greetings from Michael Fort and the Kentucky Way Corps that says:

Bless you abundantly in the name of our Lord Jesus Christ. As you sit there in your seat preparing to hear our Father in the Word, Dr. Wierwille, to open the great book of Ephesians, I am sure you are understanding to a greater degree, God's call to love for your life this year. The privilege of being in-residence Way Corps will unfold to you with each passing day as you sink your teeth into God's Word and the training program. The Way Corps in Kentucky, the "United We Stand State," love you and pray that you will be the greatest leaders ever trained in the Way Corps program.

Standing with you, Michael Fort. This also comes to us:

We the Way Corps of New Jersey are thrilled and thankful to the Father for what the Way Corps means to our country and the world, especially today the opening day of the Corps for 1981-82. Our hearts are knit together with yours. We are believing this year will be the greatest year ever for the Corps. We love you and stand with you this day and every day. In God's love, Joe and Ruthie Guarini.

Then this came to us:

God bless you, and greetings on this most significant day, the opening of our Way Corps training. We love you and lift you, thanking God daily for our leadership for our Way Corps. Love in Christ, Rob and Michelle Kehoe and the Way Corps of Illinois.

This came to us:

Our call to love includes our preparation in training to be the best for Him. We love you and are thankful for all the Corps on the opening of God's "training camp" for true athletes of the spirit. Competing with you, Lou Guigou and the saints of Toms River, New Jersey.

Greetings in the name of Jesus Christ. Our thoughts and prayers are with you on this special night. Luke 24:32 says, "And they said one to another, Did not our heart burn within us while he talked with us by the way, and while he opened to us the scriptures?" May this verse live for you tonight and throughout the year, Mr. and Mrs. Britt Lynn and the Way Corps in West Virginia.

This note came especially to Dr. and Mrs. Wierwille:

My heart is with you on this opening night of the Way Corps. There is a handful of people who love life and all of its manifestations. These people who hunger for a living are the Way Corps.

And then this short poem entitled "Reach High":

*The best is always kept upon life's top most shelves
But not beyond our reach if we will reach beyond ourselves.*

I love you all very much, Elaine Perrotti, (who works for Dr. and Mrs. Wierwille in their home.)

Greetings to you in the powerful name of the Corps grad of all times Jesus Christ, [Dr. Wierwille laughs in background and Tom Jenkinson chuckles] the saints of the Midwest region stand with you in prayer and believing for this to be the greatest year of training ever for you. You are truly God's gold medalist trainees in the modern day school of the prophets. The Word that you build in your life, this year will enable us to unitedly take the Word over the world and keep it there. The Word of God is still the standard for life and living truly "It Is Written". Love in Christ, Robert Belt and the saints of the Midwest region.

This came from the Limb coordinators of the Southwest region which includes: Wayne and Carrie Merrill, Gary King, Jeff and Debbie Duclos, Franklin and Linda Smith, Walt and Shelly Luke, Larry and Kenzie Larson, Willie and Linda Cisneros:

God bless you abundantly as we embark upon the greatest year of Way Corps training as we are gathered together in preparation for our 40th anniversary weekend, our hearts and thoughts turn to you knowing that once again, "It Is Written" will be etched upon the heart scrolls of Way Corps men and women. We are spiritual athletes competing with you. The bondage is broken. GO ye; we are bēma bound. We love you and rejoice with you in the opening of another year of the Way Corps.

Then this came to us.

God's greatest blessings to you in the powerful name of Jesus Christ. Our hearts are with you on this momentous occasion of the opening of the Way Corps. We are truly excited as you embark on the greatest leadership program ever to be held throughout history. The spiritual power that is concentrated in Gunnison must have the powers of darkness terrified as they realized that your life is based upon, "It Is Written". As we continue to live as he lived, because "It Is Written" we will see God's Word rightly divided, grow and take preeminence in our culture. We rejoice with you as you begin this unique training called the Way Corps.

That's from Jeff and Deborah Mohn and the saints of the Mid-Atlantic region.

Greetings and God bless you on this opening night of the Way Corps, in the wonderful and powerful name of our living Lord and Savior Jesus Christ. Our hearts and prayers are with you this evening as you embark upon the training of the greatest spiritual athletes the world has ever seen. As we strive together for the faith of the Gospel, be well assured that we are standing fast with you in one spirit with one soul. "It Is Written" is sounding out throughout the whole world this notable evening and we rejoice with you. Standing together in God's call to love, Steve and Cathy Strzepek and the Way Corps and believers in the Northeast region.

Then we received this message from the Way Corps and staff at the Way Corps College of Emporia:

We at the Way College of Emporia send our love and greetings to you on this momentous occasion, we are privileged to stand with you as Way Corps and answer to God's call to love.

And they also sent us some beautiful flowers along with this message was stated:

God bless you our excitement and joy is with you on this opening night. We love you.

Then from the Way Family Corps and staff, and the executive committee of the Way College of Biblical Research, Indiana Campus we received this:

We stand shoulder to shoulder with you in heart, as we the household of the Way Corps begin a new year. God's call to love can be answered daily as we made "It Is Written" our immediate reaction to life situations. That calling will deepen in our hearts as we stay meek and humble to God and His Word; we are privileged beyond measure to be a part of God's elite. The player-coach relationship developed within the Corps program will greatly aid us to better serve His people. May we unitedly move forward with unprecedented heart and commitment to hit the stride of love.

And it's signed, "God bless you abundantly." Then this one to Dr. Wierwille:

Blessing and greetings to you in Christ Jesus on the opening night of the Way Corps. We are thrilled to again, be a part of these dynamic teachings. Thank you for the honor and privilege. We love you, Your interim Corps at International Headquarters.

And the staff at the International Headquarters send to Dr. and Mrs. Wierwille, a beautiful arrangement of red roses with this card that was attached:

God's best to you on the opening of our 12th Way Corps year. May Ephesians live

more splendidly than in the days of the School of Tyrannus, - the Way Corps and staff at the Way International.

[Dr. Wierwille] Thank you Tom. You know last night as Tom and Charlie Preston, the Corps coordinators here at Camp Gunnison, met with the 1981-82 Corps here and during the singing of one of the hymns, Mrs. Wierwille and I walked out on the south porch of the barn, and with our arms around each other, we looked up towards the heavens, and the slit of a moon was right above Saturn and Jupiter, who rendezvoused in a conjunction just before Corps week. Yes, the heavens were gorgeous. And then looking south on the earth we could see as far as the mountain range of the Uncompahgre National Forest where bear claw is located. And the exec...exquisite sight of both the heavens and the earth draped in a golden glow caused our hearts to be filled with joyful thanksgiving for our lives and for our ministry. And then I thought of the words of Lisa Lochridge's...Lisa Lochridge Tracy's song "Galilee." And my heart was so stirred for the Corps last night that I thought that tonight I wanted to listen to it again with you my Corps. Kids, just hear it in your heart and with all your mind and in the very depth of your soul, "Galilee."

[SONG PLAYS] "Last night I went to Galilee. In my mind I walked along the sea. I saw my savior as he walked and taught the Word. And as I listened I believed every word I heard...."

[Dr. Wierwille] People many times ask, "What is 'The Way'?" And the Corps of course, is a part of the Way Ministry. And the Way is a fellowship of the followers of the Lord Jesus Christ, for the manifestation of the more abundant life. A follower of the way is filled with, and he manifest power from on high (holy spirit) and he is one who freely avails himself of fellowship meetings, for his spiritual nurture and growth. And the way fellowship is cemented together by the spirit of God with each individual believer being transformed by the renewing of his mind according to the Word of God. And Ted, I'd like for you tonight to sing "God's Way People".

[SONG PLAYS] "...God's Way people, that's you!"

[Dr. Wierwille] Thank you Ted.

[CHEERING]

[Dr. Wierwille] Ah, that was beautiful. You know Craig, I wrote a letter to the Way Corps, and perhaps you and I can get together and see if we can't get this letter sort of shared with all the Way Corps, not only those that are joined with us tonight, but all of our Corps across the nations of the world. I wrote:

God bless and greetings to you in the wonderful name of our living lord and savior, Jesus Christ. This is the opening of another year for the continued outreach of God's Word. The greatness of the Corps Week and the Rock is now a memory only. This is another Corps year—a new year.

Spiritually, Corps Week is the most important time for the Corps household because we all get together and share our love, open our hearts and are blessed with one another. But I do not believe anything dare ever take the place of this unique week of the Corps...Way Corps fellowship. Corps Week must always be your top priority when planning your yearly schedule.

The Rock of Ages is the second most important yearly Corps responsibility. It is

the welcoming home of our W.O.W. vets and our motivated believers and friends. The Rock of Ages is the Corps' act of love.

You dare never lose sight of this opportunity in providing the best homecoming for the W.O.W.s.

In my heart the Way Corps is like the School of the Prophets in the Old Testament.

And like you mentioned Craig and John, earlier, the school of Tyrannus in the Book of Acts.

Therefore, it is the love of Christ that constraineth you. You Way Corps no longer live for yourself but you live for Him. As you walk in fellowship with Jesus Christ, you will be in fellowship with God, and you will evidence and manifest that you are a new creation with a new nature IN Christ and that ALL old things are passed away; behold, ALL things are become NEW. God, who reconciled you, brought you back to Himself by Jesus Christ, has given to you the ministry of reconciliation, including the Word of reconciliation, so that you could be a successful ambassador for Christ, reconciling others to God. You represent and are the righteousness of God when you are IN Christ Jesus. Yes, you are a worker together with God. Corps, what a joy and privilege, yet what an awesome responsibility in the NOW of this our times, the day of salvation! So you have to walk and work, that the ministry be not blamed and that you stand approved as a minister of God. Live and speak the Word.

And I'd like for you to take the Bibles and turn to 2 Corinthians, chapter 5. And Tom Jenkinson, I'd like for you to read 2 Corinthians, chapter five and chapter six in the light of what I've just shared in this letter to the Way Corps, Tom.

[Tom Jenkinson] Verse one of 2 Corinthians 5:

1 Corinthians 5

¹ For we know that if our earthly house of *this* tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.

² For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven:

³ If so be that being clothed we shall not be found naked.

⁴ For we that are in *this* tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.

⁵ Now he that hath wrought us for the selfsame thing *is* God, who also hath given unto us the earnest of the Spirit.

⁶ Therefore *we are* always confident, knowing that, whilst we are at home in the body, we are absent from the Lord:

⁷ (For we walk by faith, not by sight:)

⁸ We are confident, *I say*, and willing rather to be absent from the body, and to be present with the Lord.

⁹ Wherefore we labour, that, whether present or absent, we may be accepted of him.

¹⁰ For we must all appear before the judgment seat of Christ; that every one may receive the things *done* in *his* body, according to that he hath done, whether *it be* good or bad.

¹¹ Knowing therefore the terror of the Lord, we persuade men; but we are made manifest unto God; and I trust also are made manifest in your consciences.

¹² For we commend not ourselves again unto you, but give you occasion to glory on our behalf, that ye may have somewhat to *answer* them which glory in appearance, and not in heart.

¹³ For whether we be beside ourselves, *it is* to God: or whether we be sober, *it is* for your cause.

¹⁴ For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead:

¹⁵ And *that* he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.

¹⁶ Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we *him* no more.

¹⁷ Therefore if any man *be* in Christ, *he is* a new creature: old things are passed away; behold, all things are become new.

¹⁸ And all things *are* of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation;

¹⁹ To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.

²⁰ Now then we are ambassadors for Christ, as though God did beseech *you* by us: we pray *you* in Christ's stead, be ye reconciled to God.

²¹ For he hath made him *to be* sin for us, who knew no sin; that we might be made the righteousness of God in him.

[Dr. Wierwille] That's fantastic, now the 6th chapter, just keep going on with it Tom.

[Tom Jenkinson reads]

1 Corinthians 6

¹ We then, *as* workers together *with him*, beseech *you* also that ye receive not the grace of God in vain.

² (For he saith, [he] have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now *is* the accepted time; behold, now *is* the day of salvation.)

³ Giving no offence in any thing, that the ministry be not blamed:

⁴ But in all *things* approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses,

⁵ In stripes, in imprisonments, in tumults, in labours, in watchings, in fastings;

⁶ By pureness, by knowledge, by longsuffering, by kindness, by the Holy Ghost, by love unfeigned,

⁷ By the word of [God], by the power of God, by the armour of righteousness on the right hand and on the left,

⁸ By honour and dishonour, by evil report and good report: as deceivers, and *yet* true;

⁹ As unknown, and *yet* well known; as dying, and, behold, we live; as chastened, and not killed;

¹⁰ As sorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and *yet* possessing all things.

¹¹ O *ye* Corinthians, our mouth is open unto you, our heart is enlarged.

¹² Ye are not straitened in us, but ye are straitened in your own bowels.

¹³ Now for a recompence in the same, (I speak as unto *my* children,) be ye also enlarged.

¹⁴ Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?

¹⁵ And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?

¹⁶ And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in *them*; and I will be their God, and they shall be my people.

¹⁷ Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean *thing*; and I will receive you,

¹⁸ And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

[Dr. Wierwille] Isn't that tremendous to be His sons and His daughters; the God who created the heavens and the earth. Boy, when that thing ever gels in your soul, the days of negatives, defeats and frustration are all over with. And the Word of God's the will of God. We are God's sons and we are God's daughters, called by Him for a specific time and a specific way to be the greatness of the Way Corps, just tremendous. And in the light of this great truth that we've just read from Corinthians here and what I shared with you regarding the schools of the prophets of the Old Testament and the school of Tyrannus in the Book of Acts, I'm reminded of the time we opened Way Productions in Ohio, a number...well, quite a few years ago, I guess...ten or whatever it was. The man who inspired me and blessed me so much and one who I love so tremendously because of his ability to write and to produce things that turn people on is Ted Ferrell. And I'd like for Ted Ferrell, in the light of what we've just read in the Word and what I've shared with you, to open with that song that we originally opened with for my entire Way Corps, "This Could Be the Beginning." Come on, Ted.

[SONG PLAYS] "This could be the beginning, something great for you...."

[Dr. Wierwille] That's wonderful.

[CHEERING]

[Dr. Wierwille] I carried on in my letter saying:

If you enjoy and have the joy of watching T.V., or card playing and the joy of late nights, and so forth, as some of you apparently do, why not the joy of work? When the privilege as well as the responsibility before God for the ministry really hits you, you'll start enjoying the joy of work. None of you have given 40 years of your life FOR the ministry, but you literally owe your life TO the ministry. So let's keep the facts straight.

From Matthew 12 chapter—chapter 12, verse 46-50 I want you to turn to that and I want Tom to read it. Matthew chapter 12:46-50, Tom read that please:

[Tom Jenkinson] All right, beginning in verse 46.

Matthew 12:46-50a

⁴⁶ While he yet talked to the people, behold, *his* mother and his brethren stood without, desiring to speak with him.

⁴⁷ Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee.

⁴⁸ But he answered and said unto him that told him, Who is my mother? and who are my brethren?

⁴⁹ And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren!

⁵⁰ For whosoever shall do the will of my Father...

[Dr. Wierwille] Okay, do you get that? Whosoever shall what? {do.} Do, the will of my what? {Father.} Go on Tom....

[Tom Jenkinson]

Matthew 12:50b

...which is in heaven, the same is my brother, and sister, and mother.

[Dr. Wierwille] All right, now turn to Mark. The gospel of Mark, chapter 3, and Tom read verses 31-35.

[Tom Jenkinson] Verse 31.

Mark 3:31-35

³¹ There came then his brethren and his mother, and, standing without, sent unto him, calling him.

³² And the multitude sat about him, and they said unto him, Behold, thy mother and thy brethren without seek for thee.

³³ And he answered them, saying, Who is my mother, or my brethren?

³⁴ And he looked round about on them which sat about him, and said, Behold my mother and my brethren!

³⁵ For whosoever shall do the will of God, the same...

[Dr. Wierwille] Okay, whosoever shall what? {do.} Do, one thing, what? {the will of God.} The will of God. In...in...in...in Matthew it was the will of my Father, remember? Here it's the will of who? {God.} Okay, go on.

[Tom Jenkinson reads]

Mark 3:35

...the same is my brother, and my sister, and [my] mother.

[Dr. Wierwille] Now, go to Luke, chapter 8—Luke, chapter 8, and I want you Tom to begin reading with verse 19-21, okay Tom?

[Tom Jenkinson] Verse 19.

Luke 8:19-21

¹⁹ Then came to him *his* mother and his brethren, and could not come at him for the press.

²⁰ And it was told him *by certain* which said, Thy mother and thy brethren stand without, desiring to see thee.

²¹ And he answered and said unto them, My mother and my brethren are these which hear the word of God, and do it.

[Dr. Wierwille] Okay, who hear and (the Word of God) and what? {Do it.} That's in Luke. Is that the last verse there?

[Tom Jenkinson] Yes sir.

[Dr. Wierwille] You see, he never mentions his Father, because he's talking about doing the will of what? He couldn't mention God, God is his Father. But his mother, his sisters and his brothers he mentions right? A tremendous truth, and if you will note carefully the Word of God—the Word of God, see? To do the will of God, or to do the will of my Father in Matthew, is doing the will of God in Mark, which is hearing and doing of the Word of God in Luke. Tremendous. The will of my Father equals the will of God, equals the Word of God. So, the Word of God is the will of God. Who is my Father, also? God, tremendous things. You know in Matthew 10:37 it says:

Matthew 10:37a

He that loveth father or mother more...

Now, there it's father or mother, right? Tremendous truth.

Matthew 10:37b

...more than me is not worthy of me: and he that loveth son or daughter more than me is not [what?] worthy of me.

And in Psalm 27, verse 10 it says:

Psalm 27:10a

When my father and my mother forsake me,...

And some of you in the Corps do not have the support of your father or your mother. Some of you are even exposed if you go back to get yourself deprogrammed if you're not strong enough. Psalm 27, verse 10 very plainly says: "When my father..." The word "when" is the word "if" also;

Psalm 27:10b

...[if] my father and my mother [should what?] forsake me, [if they turn their back on me], then the LORD will take me [what?] up.

Then the LORD will take me up. You've got to get to the place in the Corps that you trust God, you trust His Word, and God is the one who is your source of supply in every category should your parents, even whom you love and whom you respect, turn against you. And I know how difficult that has been for some of our Corps people; and perhaps how difficult it is for some of you now. But you know something? All I know, is that when you hit those times in the light of the greatness of God's Word, you have to just crawl back into Daddy's arms. And tonight, I'd like Branded with David Lutz to do that great number David Lutz wrote, "Back in Daddy's Arms." Take it away David.

[SONG PLAYS] "...and I finally remember God has not forgotten me."

[Dr. Wierwille] Thank you David Lutz. {Audience cheering.}

That's right. I know of no other way, if everybody else leaves you or forsakes you, then to just crawl back into Daddy's arms, and just let Him wrap His arms around you, and love you with all the tenderness and the greatness of His spiritual presence. [Dr. Wierwille continues reading his letter to the Corps.]

And you know, it's because you and I are identified with Christ Jesus that you and I are identified one with another. We are literally the household of God, and there is no distance in God, Corps, no distance. So, where you are, where the Corps is, that's where I am with you – in Him. We're together as one. No matter where our physical locations in the world may be.

I do so desire for the Corps to know this, to understand it, and to believe it: The “unity of the spirit” of the Way Corps is our oneness in Him, Corps. You want God’s best, so Way Corps, you have to be your best for God.

You always have to think about tomorrow in terms of what you are doing today, and do today what makes for a bright tomorrow. You the Way Corps have so much to do in life, and you have such little time to do it. So, you have to make each moment of your lifetime a success. Remember, “tripping out” – “sluffing off” – today, will trip you up tomorrow, and you’ll be flat on your face the day afterwards. Criticism is useless—constructive recommendations, valuable.

In Proverbs 27:6 it says:

Proverbs 27:6

Faithful *are* the wounds of a friend; but the kisses of an enemy *are* deceitful.

So you keep the lock box of your soul keyless.

In Proverbs 18:7, 8 it says:

Proverbs 18:7, 8a

⁷ A fool’s mouth *is* his destruction, and his lips *are* the snare of his soul.

⁸ The words of a talebearer *are* as wounds...

And in Proverbs 26:20b it says:

Proverbs 26:20b

...so where *there is* no talebearer, the strife ceaseth.

And especially Way Corps, people your lives have been changed. Claudette, let’s do “Changed.”

[SONG PLAYS]

[Dr. Wierwille] Thank you Claudette and God bless. Every time I hear that great song I think of the PFAL class ‘77 when the last time that really Uncle Harry was with us, and all the greatness of Uncle Harry, and she sang that song, and you’ve seen it on the film with the board of trustees sitting in the front row and Uncle Harry.

Well now, in my letter to the Way Corps, I have a few excerpts from the Corps to Corps:

Excerpt number one:

Thank you for believing and loving the unlovable because five and a half years ago I was a woman with four “clubbed feet,” (and she took this from Niatross) {audience laughter}. First, an alcoholic, secondly a heavy drug addict, thirdly a prostitute, fourthly a lesbian. But thank God I’m none of these anymore. Tears of joy and thanksgiving run down my heart and face as I write this letter because I know it could only be God, His Word and wonderful people like you who have helped transform such a confused woman.

1 Timothy 1:12-14:

And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry; who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in

unbelief. And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus.

Excerpt 2:

Ten years ago, on July the 1st, I finished my first class on Power for Abundant Living. Ten years ago, on July the 2nd, I first met you, Dr. Wierwille. Ten years ago this August, I attended my first Rock of Ages. Ten years ago, I was first commissioned as a WOW. Remembering back ten years, at my first signing as a WOW, my heart swells with thanksgiving for the WOW program. It builds heart and it builds stamina in my life.

Tomorrow night one who was in my WOW family will be ordained, [Dr. Wierwille pauses and voice cracks up] and I am one of his escorts. When he asked me, I couldn't even speak; I was so blessed that I just cried. His life and mine are great examples of what WOW builds into persons: yes, even in just a short ten years—yet the highest of all the highs—ORDINATION.

Excerpt 3:

When we were Limb coordinators the ministry always took such good care of us in order to give us the most time to move the Word. I was constantly amazed and humbled at how you and the ministry always saw to it that we had the very best in home, cars, salary and so forth. I knew it was God who was supplying our needs through the Way Ministry, but really my mind had not yet come to the right place and the true greatness of it all. I never had to face up to just believing God – for instance, the opportunity to have God “plop” things in my lap when looked like there was absolutely no way.

And when you're a Limb leader, people just seem to have that special awe and respect for you, and especially so if you're ordained. They share their lives with you, do special little favors for you. But, that's not so when you “take over” a Twig at the level of the Twig and are asked to build a Branch by the power of God. You then have to prove your leadership to them, to get them to trust you and believe in your leadership. That's when I really learned to trust and believe God. Also, please note that a Limb coordinator is not necessarily having problems if he's assigned to another type of leadership. As a matter of fact, it takes a great spiritual Corps man of weakness, tenderness, patience, and confidence to be assigned to an area where there is little to start with, but much to be gained.

Excerpt 4: “I must admit...”

I hate to read you this letter, but it's what I've got:

I must admit that I have not been and am not doing well. The problem is always simply I am not believing the Word. I have not intentionally tried to not do the Word, but it has been hard for me to believe in myself and what the Word says I am and have because of my past failures. I know the Word is true and not my experiences, but I've not been able to apply the Truth in how I think of myself and how I apply myself. In my own eyes, I, a Corps grad have been a failure. Thus I'm not coming to Corps week or the Rock of Ages because I do not feel I can be actively involved with the ministry that gave me life. I'm also in severe financial difficulties.

Well now, we go back to me [the letter continues from Dr. Wierwille]:

The question has come up about the loss of rewards. What are you worried about? Just live God's Word every day and you won't have to worry about losing rewards {audience laughter}. To me that's simple [Dr. Wierwille chuckles]. There's no room for condemnation when you are in Christ Jesus. So, believe and live the Word.

Times and circumstances, Corps, change, but the Word doesn't. And we, the Way Corps, dare not fail, and we dare never fall into the error of tradition, of doing the same thing year after year because it worked previously a few years ago. We teach the same Word all the time but new situations demand new approaches. Do what you need to do NOW to move the Word. Once you move, God will show you which way you need to go.

Proverbs 3:5, 6 says:

Proverbs 3:5, 6

⁵ Trust in the Lord with all thine heart; and lean not unto thine own understanding.

⁶ In all thy ways acknowledge him, and he [God] shall direct thy paths.

Since there is no distance or time between us, you as a Corps be sure to develop and to continue to develop and to pray for your "lift list," and do it at least three times a day—maybe 7, 11 and 3 would be good hours. Because we as Corps are joined in heart, soul, mind and spirit as ONE. And God hears and God answers prayer. In Mark chapter 11, in verse 24 it says:

Mark 11:24a

Therefore I say unto you [Corps, whosoever in the Corps—whatsoever you in the Corps] ye desire, when ye pray, believe that [you have received]...

—Is the text. That you have received. And the word received is *lambanō*.

Mark 11:24b

...and ye shall [absolute tense] have....

In the Gospel of John chapter 14, in verse 13, it says:

John 14:13

...whatsoever ye [the Way Corps] shall ask in my name, that will I [what?] {do}, that the Father may be glorified in the Son.

And verse 14:

John 14:14

If ye shall ask any thing [anything that God promised in His Word, that agrees in His Word, if you ask any thing in his name, he will,] I will [what?] {do it}.

When can we get our minds renewed to believe the Word rather than tradition or what people have said. In chapter 15, in verse 16, listen to this:

John 15:16a

[You] have not chosen me but I have [what?] {chosen you}, and ordained

you [your called; whenever you're called, you're ordained], that [you] should go and bring forth [what?] fruit and *that* your fruit [that you bring forth] shall remain [The Word is going over the world. It shall remain.]: that whatsoever...

Not what—not who, but you who, as a son of God.

John 15:16b

...that whatsoever [you] shall ask of the Father, in my name [in the name of Jesus Christ], he may [what?] give it [to] you.

Chapter 16, verse 23. This is why you keep your prayer list moving. Verse 23.

John 16:23

And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever [whatsoever] ye shall ask the Father in my [what?] name, he [my Father; the Father of the Lord Jesus Christ—who is God Almighty, he will—absolute tense] will give it [to whom] you.

That, Way Corps, that's believers. In the epistle of 1 John chapter 3, verse 22.

1 John 3:22a

Whatsoever we ask...

But it's a...dependent upon verse 21:

1 John 3:21

Beloved, if our heart condemn us not, *then* have we [have what?] confidence toward God.

If you're living in condemnation and fear and worry and anxiety you might as well quite praying, just act on the Word until you're through with that. Then—

1 John 3:22

...whatsoever [you] ask, we receive [lambanō] of him, because we keep his commandments [stay in alignment and harmony with him], and do those things that are pleasing in his [what?] sight.

In Chapter 5 of 1 John verse 14.

1 John 5:14

And this is the confidence [the assurance, the trust, the absolute believing] that we have in him, that, if we ask any thing according to his will [and you always know his will because of his what? {Word}. If you ask anything according to his will, he what?], he heareth us:

He hears us. God hears and God answers prayer Corps. Look at verse 15.

1 John 5:15

And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.

In John chapter 11...John Lynn told me the other week at the Emporia campus that this year, he was going to really study prayer in the Word and how to become more effectively proficient in prayer. I think that is tremendous. In the Gospel of John chapter 11, listen to this promise in God's Word. In verse 22, Martha speaking to Jesus, said:

John 11:22

But I know, that even now, whatsoever thou wilt ask of God, God will [what?] {give *it* thee}.

And out of that request Lazarus was raised from of the dead, after he had been dead how—three days, whatever...four? Stinking. Something. In the Gospel of Matthew chapter 18, these great promises of God in His Word are what we once printed as a Mountain Top Checkbook. I don't know if it's still available or not. If it isn't it ought to be. The Greatest promises in God's Word to every believer Matthew 18, listen to verse 19:

Matthew 18:19a

Again I say unto you, That if [what?] two of you shall agree...

And the word “agree” is symphonize, and in a great symphony you cannot have blue notes. Symphony is a great symphony because the whole musical structure, fits like a hand in a glove; it agrees; they compensate each other. Look at the greatness. “...if two of you...” 18:19:

Matthew 18:19a

...if two of you [symphonize is the word “agree”; symphonize] on earth as touching any thing [that you] that they shall ask [the two], it shall [absolute tense] be [what?] {done} for them of my Father which is in [where?] {heaven}.

Boy if just two agree on anything and they really believe, God is going to do what? {anything}. That's why you've got to keep that lift list up there. You've got to pray; you've got to believe. It is still God who hears and answers prayer, and we need to spend more time praying with our understanding and praying in the spirit.

And that Mountaintop Checkbook at the close of it, I had this poem printed:

*The bank had closed; my earthly store had vanished from my hand;
I felt there...that there was no sadder one than I in all the land.
But my washerwoman, too, had lost her little mite with mine,
And she was signing as she hung the clothes upon the line.
'How can you be so gay?' I asked; 'Your loss, don't you regret?'
'Yes, Ma'am, but what's the use to fret? God's bank ain't busted yet!'*

*I felt my burden lighter grow; her faith I seemed to share;
In prayer I went to God's great throne and laid my troubles there.
The sun burst from behind the clouds, in golden splendour set;
And I thank God for her simple words: 'God's bank ain't busted yet.'*

*And now I draw rich dividends, more than my hands can hold,
Of faith and love and hope and trust and peace of mind untold.
I thank the Giver of it all, but still I can't forget
My washerwoman's simple words, 'God's bank ain't busted yet.'*

*Oh, weary ones upon life's road, when everything seems drear,
And losses loom on every hand, and skies seem not to clear;
Throw back your shoulders, lift your head, and cease to chafe and fret,
Your diver...dividend will be declared: 'God's bank ain't busted yet!'*

And the one who does that for us is God, and He is that one. And I'd like for the Victors to sing “Yes There Is One.”

[SONG PLAYS]

[Dr. Wierwille] Thank you very much the Victors, we love you {Audience applause}.
And now in my Corps letter I put three remembers in the line:

REMEMBER, REMEMBER, REMEMBER,

Jesus Christ gave himself for you. He needs you to give yourself for others to enjoy him.

Also, the old man never gets better, he's not sick, he's DEAD {audience laughter}.

Then, most people are slow learners so be patient, be loving.

Then, Christianity is what the Bible says, not people. (These are things you have to remember.)

You have to also remember that you are what the Word says you are.

And remember to act your knowledge of the Word.

And remember that service requires ability plus heart.

You know my heart cries and it breaks when I see our Way Corps—and worse even our ordained clergy—being so slyly tricked by the adversary that they don't even notice it's happening to them until the adversary's "got them"; they're falling right back into the old sense knowledge worldly stuff, forgetting what God trained them for in the Way Corps; not putting God first, not reading the Word first in the morn... first thing in the morning, praying or even leading a "hot" Twig. I want you to turn to Matthew chapter 13 and listen to this.

Matthew 13:3-8

³ And he spake many things [verse 3, Matthew 13:3] unto them in parables, saying, Behold, a sower went forth to sow;

⁴ And when he sowed, some *seeds* fell by the way side, and the fowls came and devoured them up:

⁵ Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth:

⁶ [Verse 6] And when the sun was up, they were scorched; and because they had no root, they [what?] withered away.

⁷ [Verse 7] And some fell among thorns; and the thorns sprung up, and choked them:

⁸ But other fell into good ground, and brought forth fruit, some an hundred-fold, some sixty..., [and] some thirtyfold.

Now look at verse 9.

Matthew 13:9

Who hath ears to hear, [what?] let him hear.

Now go to verse 18.

Matthew 13:18

Hear ye therefore the parable of the sower.

If you have ears to hear.

Matthew 13:19a

When any one...

Anyone. Any, what? One. Just not Way Corps, but ladies and gentlemen Way Corps has to be included in “any one” right?

Matthew 13:19-21

¹⁹ [If] any one heareth the word of the kingdom, and understandeth *it* not, then cometh the [what?] wicked *one*, and catcheth away that which was sown in his heart. This is he which received seed by the way side.

²⁰ [Verse 20] But he that received the seed into stony places, the same is he that [what?] heareth the word, and anon [immediately] with joy receiveth it;

²¹ Yet hath he not root in himself,...

I want you to notice verse 21 and 22 very carefully, Corps:

Matthew 13:21-23

²¹ Yet hath he no root in himself, but dureth [stays solid] for a [what?] {while}: [but] when tribulation or persecution ariseth because of the word, [immediately; “by and by” is immediately] he is offended [he trips out, “stumbles” is the word. He trips out].

²² [Verse 22] He also that received seed among the thorns is he that heareth the word [heareth the word]; [but] the [cares] of this world, and the [delight in] riches, choke the word, and he becometh [what?] unfruitful.

²³ [Verse 23] But he that received seed into the good ground is he that heareth the word,...understandeth *it*; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, [and] some thirty.

[Letter to the Corps continues.] You know Corps, my heart’s not only hurt but its torn apart because of what I’ve seen among some of our Corps and as I’ve said, worse even among men whom I’ve had the responsibility to ordain. We are a specially called people.

And this brings me to another tender spot in my soul for the Corps. Why don’t you Corps men marry Corps women and vice versa? I think I know men and women’s hearts, and I know you Corps men and women. You see especially on your interim year, you get lonely at times, but—listen—who would be better qualified to fulfill your life than a Corps companion, a Corps helpmate?

You know it might be a great idea to have a Way Corps Heart’s Club [audience laughter, then Dr. Wierwille laughs] getting really to know each other much better. Some of you Corps men are forcing great Corps women to look outside the Corps household for their life’s companion. I’m not saying there aren’t good men and women that aren’t Corps, but when you’re single and on the field, the (quote) “grass really looks greener” (end of quote) out there, many times because of your circumstances and loneliness.

If you as a Corps man or Corps woman on the field, including all graduated Corps, need, and are looking and are interested in a lifetime companion and helpmate;...

Listen to this now Corps [audience laughter, then Dr. Wierwille laughs], here we go:

[Letter to the Corps continues.] ...send me, V.P. Wierwille, an exciting resume of

yourself {audience laughter and yelling “whoa”}—your heart’s desire and so forth, and a pretty picture {audience continues laughing}, and I’ll see what Mrs. Wierwille and I can do for you and help you with {audience laughs more and applauds}.

I think I suggested this to the Corps three or four years ago, they haven’t done anything about it so I and Mrs. Wierwille are going to act after three or four years. If my leadership won’t we will, so we are willing to help [taps]. We’re ready to go; Mrs. Wierwille is very especially {audience laughter}.

Now to my first year Corps in-residence – I know first year Corps in-residence, Family 8, 12th Corps, it’s a new way of life for you; so quit right now trying to figure out, should you be here?

[Audience and Dr. Wierwille laugh] I know you guys [laughter continues].

Yes, you should—you are here—get with it. Be thankful—blessed and happy. Just get into everything and get everything into you, that you are asked to do, and do it with joy. The walls the adversary in the world has caused you to build around your heart will come tumbling down. Write sponsors faithfully and your parents and so forth. Be sharp. Get honest and stay honest in the Corps—confront each other immediately when one or the other of your Corps brothers or sisters is off of the Word in their life and walk. Because we are building men and women today for tomorrow’s competition.

We are “Building a Bridge”; The Victors, bring it on boys:

[SONG PLAYS] “I’m building a bridge. God gave me the plan....”

[Dr. Wierwille] And may the Way Corps continue to build a bridge for the future {audience applause}.

According to a special report from the Plymouth Rock foundation, there is a resurgence of religion in America. One of the reasons is (quote) “it helps to rekindle self-confidence in the face of adversity and provides a reason for enduring faith and optimism” (end of quote). They feel the American public, that there is (quote) “a crisis of leadership” (end of quote) that there is a very evident (quote) “lack of leadership and the lack of confidence in leadership position” (end of quote), that the leaders tend to be less religious than the general public and that the leaders (quote) “may be out of touch with the current faith that appears to be gathering strength among the public” (end of quote). The survey also suggests that religious leaders are the one group most in the position to lead America in this time, that there is a wonderful spot for (quote) “a truly visionary leader” (end of quote). Ladies and gentlemen the Corps could be the key, if you the Corps, got the “makin’s.”

What is the Way Corps?

*Not ancient walls [voice cracks then he taps on desk] and ivory-mantled towers [voice cracks again],
Where dull denominational traditions
Rule with iron hand
Believers’ deeply springing powers.
Not spacious pleasure courts*

*Or lofty temples of athletic fame
Where devotees of sports mistake a pastime
For life's highest game;
Not fashion, nor renown
Or wealthy patronage and rich estate;
No, none of these can crown the Way Corps with light
And make it truly great.
But equipped believers, ambassadors strong and wise
Who teach because they love the teacher's task
And find their richest prize
In eyes that open, and in minds that [what?] ask.*

That's the Way Corps. And here at Gunnison Colorado, we filmed one day that great number the star of the show, and that's Jesus Christ. And here is Vicki May Allen singing, "The Star of the Show," take it away Vicki.

[SONG PLAYS] "...lord, I'll remember who is the star....it's you lord, gave my life meaning; it's you lord, that keeps my heart singing..."

Thank you Vicki, we loved that very much {audience applause}. And this, to all of you Corps who have joined us tonight at all the locations on this Wednesday night, September the 2nd 1981, in this the practical opening of this year for the Corps on this September the 2nd, here from Gunnison, Colorado. I thank God for allowing me to live again and to be a part of this wonderful Corps opening, for this year and to be able to join with you tonight all over the country from Gunnison, Colorado. Yes Corps, "It Is Written" [voice cracks]. Good night {audience applause}.

BACKGROUND OF EPHESIANS

September 9, 1981

Tonight's opening of the introduction to the greatest revelation the Church has ever received, and the greatest treatise in the Bible, the Book of Ephesians. So we go to the background of Ephesians tonight. And the only way I know that the Corps will ever get all of this is you're just going to have to listen to the tape again and then make your notes (gotta take my coat off; it's too hot)...and then make your notes to help yourself on it so that you really get the background of Ephesians. The Research Department under Rev. Walter Cummins took all of the work that I did last year, which was just fantastically extensive and sort of capitulated, epitomized it, whatever it is; reduced it in size, what is that? Huh? condensed it and put the salient facts in. And I'm really grateful to Walter and the Research Department for doing this 'cause this will make it very simple for our people and very concise that should they take Ephesians and put it as one of the teachings in...uh, uh...what do you call it? The University of Life, I think this particular introduction may be the one they will utilize.

You see, in the first century, Ephesus was a major seaport on the west coast of Asia Minor, and that corresponds to our modern Turkey. So get yourself a map and look it up. And Ephesus was on one end of a major caravan, land route that linked inland Asia with the coast. It was also a major sea port linking Greece and Europe with the East. Hence, the established 300,000 inhabitants in New Testament times participated in much commerce and trade with travelers.

Now according to the historian, Pliny, in his work on *Natural History*, he states that the waters of the Aegean Sea used to wash up to the Temple of Diana. However, by New Testament times, Ephesus was one and one-half mile inland, yet still located on a natural harbor along the Cayster River. But it was one and one-half mile inland. In the days of Pliny's writing (talking about it), the waters came right up to the door (or flushed against the door) of the Temple of Diana.

It was a silting problem in the harbor and the river's mouth that gradually made access to the port more and more difficult. In the mid-second century B.C., a king tried to alleviate the problem by making the harbor's entrance narrower. And this failed and caused the sed...sediment to build up even more quickly.

Today, if you go on our Biblical research and teaching tour, and they go to Ephesus (which they do and don't, depends on), if you went there today you would find that the coastline is seven miles inland. The coastline today of Ephesus is seven miles west of the city of Ephesus. In New Testament times it was how much? a mile and a half. And in the times when Pliny wrote, it was up to the door of the Temple of Diana.

However in New Testament times, the harbor on the Cayster River was still accessible by ship and Ephesus was described as the largest emporium in Asia by Strabo, the historian. At that time, it had a magnis...magnificent superhighway road; 70 feet wide. And that whole road was lined with statues and columns. And it ran from the center of the city of Ephesus where the theatre was one and one-half miles to the coast on both sides.

In New Testament times Ephesus was the capital city of the Roman province of Asia. The word “Asia” of course in the New Testament does not con...correspond to the term “Asia Minor” which encompasses all of Turkey. Rather it refers to the Roman province, Corps, covering much of the western half of what is now Turkey. Asia was a senatorial province. And a senatorial province did not require the full time presence of Roman military troops. Asia was governed by a proconsul. It’s translated “deputies” in the King James Version of Acts 19:38. The Aramaic has it more accurately in the singular. And the proconsul was directly responsible...responsible to the consul in Rome. And the consul in Rome was of course responsible to the Senate at Rome.

This was a senatorial province; very important you remember that. What kind of province? {Senatorial}. Right. If it had been an imperial province like Palestine was (because Palestine was more antagonistic towards Rome)...an imperial province fell under the direct military rule of the Roman Emperor. And serving directly under the emperor in this capacity was the praetor (p-r-a-e-t-o-r) in Rome. Each of the imperial provinces was in turn ruled by a pro-praetor who reported to the praetor in Rome who was immediately responsible to the emperor. The proconsul in Ephesus governed the province...province. And the most important official of the city itself was the town’s clerk—Acts 19:35. It was he who had the clout. He’s the one who had the political influence. When he spoke the people salaamed; what’s that? They listened. And he was technically the secretary of the city. And he was the executive officer who published the decrees of the civic assembly. And he acted as a liaison officer between the local and provincial administrations. The provincial government would hold him responsible for any riots or any actions that endangered the Romans citizens—Acts 19:23-41.

The chiefs of Asia called asiarchs (a-s-i-a-r-c-h-s) of Acts 19:31 were the foremost men in the cities of the provinces from whose ranks were elected the high priests of Asia. Now these high priests, they were the heads of the empirical...imperial political religious organization of the province in the worship of Rome and of the emperors.

Now a little more history about Ephesus: the first known settlers in the Ephesian area were known as carians (c-a-r-i-a-n-s) or legeles (l-e-g-e-l-e-s), I suppose. Legeles could also be...I don’t know the pronunc...(l-e-g-e-l-e-s). “Legeles” I call it. And they worshipped a fertility goddess. In 1200 B.C. the Ionians from Athens colonized and settled there in Ephesus. And they brought with them their version of the fertility goddess called Artemis (a-r-t-e-m-i-s). That’s Greek. The Greek goddess Artemis is the Latin goddess Diana. The Roman or Latin is Diana. And this of course, Diana became a dominate factor in the cultural life of Ephesus. A temple would be erected to her, which had to be rebuilt several times as a result of war, burning and destruction. In 560 B.C. Ephesus was conquered by Croesus (c-r-o-e-s-u-s)...Croesus or Croesus, king of Lydia, which was an area near to Ephesus. Only three years later in 557 B.C. the Persians captured the city of Ephesus. The temple of Artemis (or Diana) was burned in the mid-fourth century B.C. But in 334 B.C. Alexander the Great captured Ephesus. And by the end of the fourth century the rebuilding of the temple to Diana was completed. And Corps, this was the temple that was standing in New Testament times; the one that was rebuilt by Alexander the Great.

In 281 B.C. Ephesus came under the control of the Seleucid kings. In 190 B.C. the kingdom of Pergamon began to reign over the city. And in 133rd...133 B.C. this kingdom was bequeathed to Rome. So Rome had it from the year 133rd...3 B.C. Thus in Paul’s day Ephesus was under Roman rule and it was the capital of the province of Asia.

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

Now in the six, seventh and eighth centuries A.D. the Moslem religion (Islam) expanded from Arabia into Palestine then on into Syria, Egypt, Spain and Persia. By the mid eighth century, this initial expansion of Islam was somewhat halted. However by 1054 A.D. Islam had gained control of much of the eastern part of Turkey, Asia Minor. But this did not include Ephesus, Constantinople and most of western Turkey. These areas continued under the Byzantine rule, although they were consistently molested by the hordes of Islam and troubled by them from the East. In 1071 A.D. a group of Moslems known as Seljuk Turks, gained control of much of western Turkey. Seljuk Turks is spelled s-e-l-j-u-k. Their defeat of the Byzantine armies was instrumental in influencing Christians in Rome and other parts of the West to initiate the original Crusades. Constantinople was not yet subjected by the Moslems, but it continued under constant threat of the military might of Islam. In 1090 A.D. the Seljuk Turks took Ephesus which by then was only a very small town. While the Moslems controlled Ephesus and its surroundings, the practice of Christianity in the area continued but it was not a dynamic Christianity. It was mostly infertile.

In the twelfth century A.D. a visitor to Ephesus reported that the church of St. John was in such a dilapidated state that squares from a Mosaic decoration fell upon the heads of the church leaders during the celebration of the liturgy. Maybe it kept them awake {audience laughter}; I don’t know. An Arab geographer also writing in the twelfth century described Ephesus as “a city in ruins.” Today it is only ruins. This almost makes me cry, Corps, to think that once this city of Ephesus had handed to them on a silver platter the greatest knowledge of God’s Word that the world has ever heard, and today: nothing.

The language I want to talk a little about: in New Testament times the dominating language of Ephesus and the province of Asia was Greek, although Latin was in governmental and some official use, especially in those governmental or official circles. However there was a very large population of Judeans of the diaspora. And the word “diaspora” means the dispersed, the dispersions. Those who had been dispersed, separated, pushed out...who were living in Ephesus and in other parts of Asia. (May I have a cup of coffee, please.) There were two major types of Judeans linguistically: the first group were the Hellenists; those who utilized Greek as their primary tongue, their vernacular. And they used this Septuagint version as their scriptures. Secondly, the Hebrews or those who utilized Aramaic as their primary tongue, their vernacular. They used Hebrew scriptures and they used the Aramaic Targums. (Thank you, honey.) Now the rivalry between these two groups was constantly intense; they were always fighting. Even in the early church as it’s recorded in Acts 6:1. Both the Hellenists and Hebrews lived in Ephesus and Asia, although most scholars have assumed that the Hellenist Judeans were dominant. However it is noteworthy that numerous dispersed Judeans were transported by Antiochus, a Seleucid king, from Mesopotamia to Asia and the nearby provinces well before the time of Paul. (Just like the Babylonians took the people of Samaria into Babylon and brought the Babylonian people into Samaria. Used to work that way—you capture a country, take the people over there, take other people from there and bring them over there. See? Just leave

enough there to make things interesting {audience laughter}.) These Judeans that were brought from the Mesopotamia area to Asia all spoke Aramaic, that was their mother tongue. Since Paul was a “Hebrew of the Hebrews,” Philippians 3:5, it is absolutely certain that Aramaic was Paul’s native or mother tongue. Recognizing this and the fact that the reading audience of the epistle to the Ephesians would include a notable portion of Aramaic speaking Judeans the epistle would have first been written in Aramaic. However since a majority of the rest of the reading audience spoke Greek, the epistle would have been put into Greek quite quickly.

Since the original Aramaic and Greek documents no longer exist, and changes have been copied into the later manuscripts, it is our absolute responsibility before God that we must examine every existing manuscript in both languages, both the Aramaic and the Greek, and diligently compare them to ascertain what the original said. And that is the year of the Corps. Although the Hellenist or Greek culture dominated, there were cultural influences from both East and West. And thus Ephesus was a mixture of Greek, Roman, Oriental culture but Greek would be the supreme one.

Now I want to talk a little about the religion of Ephesus. The whole dominate aspect of the culture in Ephesus was religiously oriented and controlled. The worship was primarily directed toward Art... Artemis, Diana. And she was always depicted as a god...goddess who had oodles of breasts, fertility goddess. Her temple was magnificent. As a matter of fact it was classified as one of the Seven Wonders of the World. (Maybe because she had so many breasts and never had a woman...had so many or something...made her a wonder or something; I don’t know.) It must have been absolutely exquisite artistically, gorgeously done. The temple of Diana of the Ephesians was four times the size of the Parthenon in Athens. And it was completely adorned with works of art. It contained an image of Diana which by legend had fallen from Jupiter in heaven, Acts 19:35. Even the evidence from ancient coins shows the goddess of the Ephesians was revered throughout the entire ancient world. Acts 19 includes an accurate description of the worship of Diana. The proudest title the people of Ephesus boasted was *neokoros* (that’s the Greek word n-e-o-k-o-r-o-s). *Neokoros*—that means servants of the goddess. And that word is translated “worshippers” in Acts 19:35; servants of the goddess. Translated “worshippers” in King James in Acts 19:35. The other noteworthy religion in Ephesus at tim...at the time of Paul was the Judean worship in the Synagogues and thirdly the official emperor Caesar worship. Diana of the Ephesians (or Diana worship), the Judean worship in the Synagogue and the worship of Caesar (the emperor).

Now a little bit about athletics. The athletic games that were so popular throughout the Hellenistic world, were also very much in vogue and very popular in Ephesus. The city had a vast, tremendous theatre; the largest theatre in Asia was in Ephesus, as well as the largest in all the ancient Greek world. And it reputed to seat 50,000 spectators. There was also a theatre gymnasium, a *palaestra* where athletic games took place. And it was during the reign of Nero, who reigned from 54 A.D. to 68 A.D. that a large stadium was built in Ephesus where the races were run, and where wild beasts would fight with each other or a man. And the stadium measured 750 feet by 90 feet. So the residence of Ephesus would certainly be familiar with all these athletic events. And they were known as the Olympics. And the Olympics had the foot races; they had the pan...uh...paton...pentathlon: including wrestling, the long jump, the discus, the javelin, and the foot race. And they had the *pankration* which would be wrestling, boxing, chariot races and the hoplite race (which

was a foot race) where the racers wore military armor. And Ephesus also had the less popular gladiatorial contest that was instituted by the Romans, where gladiators would fight against each other.

Now Christianity in Ephesus. It's first mentioned in God's Word, the word Ephesus in Acts 8...18. However the province of which it was the capitol, Asia, is mentioned long before. It's mentioned in Acts 2:9—men of Asia saw and heard the witness of Pentecost. In Acts 6:9—men of Asia saw and heard the witness of Stephen. In Acts 16:6-9—Paul and Silas and Timothy passed through Mysia, the northern part of the province but were instructed by revelation not to preach the word in Asia. And finally in Acts 18:19-21—Paul stopped briefly at Ephesus on his way by ship from Greece. He was traveling with Priscilla and Aquila. And while there Paul held forth the Word in the synagogue. He stirred up a great deal of interest, and he left Aquila and Priscilla behind while Paul went on to Caesarea.

In Acts 18:24-28 a golden tongued orator named Apollos came to Ephesus teaching diligently John's baptism. But Priscilla and Aquila increased Apollos understanding... Apollos' understanding and sent him on to Corinth to preach. Then Paul returned to Ephesus (according to Acts 19:1-21 to 20:41) and found certain disciples whom Apollos had instructed. Paul ministered to them and led them into the manifestation of holy spirit. Paul spent three months trying to convince those in the synagogue of Jesus Christ and the kingdom of God. Finally he took the disciples with him to the school of Tyrannus where he taught daily for two years resulting in the entire province of Asia hearing the Word of the Lord. It was at this time in Ephesus that Paul wrote 1 Corinthians. See 1 Corinthians 15:32, 16:8 and 16:19. Paul performed miracles and healings, cast out devil spirits, and organized an expensive bond fire {audience laughter} fueled by idols, black arts books and other materials related to satanic practices. The result was God's Word grew and prevailed.

At this time the union of the silversmiths who made idolatress items of worship for the temple of Diana stirred up the citizens of the town, of Ephesus, into a vicious mob against Paul and his cohorts. And the mob gathered in the large theater to shout praises to Diana and threatened violence against Paul. Finally the town clerk calmed down the crowd and dismissed them. And then Paul left Ephesus for Macedonia.

In Acts 20 Paul returns to the province of Asia with several trusted disciples including two natives of Asia, according to Acts 20:4. They bypassed Ephesus but the ship stopped a few miles south at Miletus. And from there Paul summoned the elders of the Ephesian church to come to meet him. And there it was that Paul implored them to remain faithful to the revelation that they had been taught. Then Paul left Miletus and arrived in Palestine. And then some unbelieving Judeans from Asia saw him in the temple in Jerusalem, and they inspired a riot against Paul which ended in Paul's arrest and imprisonment according to Acts 21:27 and Acts 24:18.

The next major occurrence and perhaps the greatest of it all in regard to Ephesus was the writing of the epistle that bears the title "Ephesians." Corps this epistle to the Ephesians, along with Philippians, Colossians and Philemon was written while Paul was in prison in Rome according to Acts 28. Now the final mention of Ephesus and Asia is in 2 Timothy which was written just shortly before Paul's death. In 2 Timothy 1:16-18 Paul formally remembers with thanksgiving an Ephesian believer who had come to Rome to comfort him during his imprisonment. In 2 Timothy 4:12 Paul sends faithful Tychicus to

Ephesus. The sad demise of Ephesus and the province of Asia is in 2 Timothy 1:15 where the Word of God says:

2 Timothy 1:15

...all they which are in Asia be turned away from me;...

While earlier all Asia had heard the Wor...the Word of the Lord under Paul's ministry, Acts 19.

Now at a time which is not specified in the Word of God or in history, the apostle Peter wrote two epistles arrest...addressed to the dispersed Judeans in the province of Asia: 1 Peter 1:1, 2 Peter 3:1, and Revelation 1:11 and Revelation 2:1 to 3:22.

According to church tradition, the apostle John lived in Ephesus in the later years of his life. The biblical evidence in this regard is in the book of Revelation which was written by John from an island near Ephesus called Patmos. In this treatise, he addressed believers who would live in Asia in a future administration, Revelation 1:9-11. In the late first or second century, the church at Ephesus also received a letter from Ignatius, a bishop of Antioch who was being taken to Rome for execution. And Ignatius lived 35-107 [A.D.]. And at this time Polycarp, 69-155 [A.D.], was the leading Asian church figure in Smyrna which was just a few miles north of Ephesus. And after he proclaimed that he had served Christ for 86 years and that he refused to recant, he died as a martyr. By the time of Ignatius and Polycarp, the truth of the doctrine of the Mystery had changed so considerably that there was very little great truth left, because they had introduced the Trinitarian ideas; they had introduced the sacrament...sacrament; they had introduced the doctrine of life after death. So in many respects I thank God that in 262 A.D. the gods destroyed the temple of Diana and they destroyed the city of Ephesus. But later on the city revived a little and the worship of Diana continued but Ephesus never recovered its former splendor or influence.

Now in 431 A.D. the consul of Ephesus was held there which is called the third general consul of the church; it was held in the great double church of St. Mary. At this consul, is where Nestorius was condemned...in Arab...Aramaic you know you have the Nestorian characters and the Jacobite. And it was at this consul that Nestorius was condemned and that the Virgin Mary was established as *theotokos* meaning "God-bearer" or "Mother of God." Nestorius...Nestorius' chief opponent, his arch enemy was Cyril (c-y-r-i-l) of Alexandria. Cyril of Alexandria at that time gained the support of the bishop of Ephesus to start the consul of before the arrival of the Syrian bishops of the Eastern Church; before they came in they started the consul. Had they waited the Eastern Church would probably have supported Nestorius, but they didn't wait. And that's why the proclamation of Mary's position was received with popular rejoicing in Ephesus. And of course it due in some measure to the continuing influence of the worship of Diana, the virgin goddess.

After the Arab conquest of Turkey in the eleventh century, the city of Ephesus declined even further. Then Christianity was replaced by the Moslem religion, Islam. And today there is not even a token of Christianity at the city of Ephesus. Ephesus is in absolute ruins. You know, after reaching the spiritual heights of Acts 19 and the great epistle or treatise bearing its name, Ephesus rejected the Word of God, and today it has disappeared among the sands of Turkey.

Now a little bit about Paul the writer. The Apostle Paul was born at Tarsus which was a major city of influence, in the Roman province of Cilicia. He was the son of a Pharisee. He was raised strictly as a Hebrew among Hebrews. Aramaic was his native or mother tongue, his vernacular. He was also born a free Roman citizen; his family having acquired full citizenship at Tarsus. At birth he was given the Hebrew name of Saul after Saul's... Israel's first king, who was an ancestor of his own tribe, Benjamin. In Hebrew Saul means "asked of God." His other name was translated Paul spelled p-a-u-l-o-s in Greek; *Paulos* in Greek and *Polos* (p-o-l-o-s) in Aramaic. This word *Polos* or *polos* [pronounces differently] is related to the Greek word *Paula* (p-a-u-l-a), which means rest, or pause. Paul and the Church certainly had rest after his conversion. Biblically, this name found use after Paul began reaching out with the Christian message to the Gentiles. Before that time, he was called Saul, but after that more and more and more they used the word Paul, the name Paul.

Paul's family moved from Tarsus to Jerusalem when Paul was still a youth, and in Jerusalem Paul was raised and educated at the feet of Gamaliel, the greatest of the greats of that time. Paul's training and position with the Judean leaders indicate that he was a member of the Sanhedrin after he was 30 years old, which means he had to have been married and the father of at least one child. And Paul was also the leader in the Judean persecution of the early Church. But in a dynamic confrontation with Jesus Christ on the road to Damascus, Paul was converted to Christianity and became not only its greatest spokesman but the man who received the abundance and the greatness of all revelations regarding the Church of the Mystery which had been kept secret in God from before the overthrow. Toward the end of his ministry and life he was arrested in Jerusalem, imprisoned, taken to Rome. And while in prison in Rome, Paul wrote the epistle to the Ephesians.

Now, what's the purpose of the epistle? Well, it's the apex of all Christian revelation. Doctrinally, Ephesians begins where Romans 8 terminates. Corps, to understand Ephesians you must first master the doctrines of Romans. And Ephesians is much more like a treatise, an expansion, than an epistle. The first three chapters of Ephesians deal with the believer's standing, the last three with the believer's state. This clearly indicates that you have to have a sound standing of doctrine in order to have a right practice or state as a believer.

If your doctrine is screwed up, your state will be screwed up. The key to the whole treatise of Ephesians is stated in Chapter 1, verse 3.

Ephesians 1:3:

Blessed *be* the God and Father of our Lord Jesus Christ, who hath [past tense] blessed [past tense] us [the believers] with [every or] all spiritual blessings in [the heavenlies]...in Christ:

The location is in the heavenlies in Christ.

And God's purpose in Christ Jesus was that God made Christ, was what God made Christ to be for the believers and what God made the believers to be in Christ.

The foundation of all blessing is in the purpose of God in call...in calling us before the foundation, or before the overthrow, of the world solely by God's grace and of His mercy. The will of God is the primary and only source of all blessing, Corps. And it's the work of Christ that is the media whereby God made all spiritual blessings available to us. And Corps, it's the holy spirit power in us to live the will of God with Christ in us dynamically,

to be more than conquerors, and to have more than an abundant life. God willed it because God intensely desired it to the end that God could almost taste it. To have sons and daughters who would love Him, not because they were coerced or forced to, but in reciprocation or response to the great love wherewith He loved in Christ Jesus that by the freedom of their will they would accept him as their lord and savior and walk with the power of God in the freedom of Christ Jesus to be a credit to God who so loved that He gave. May God in His mercy and grace grant that the Corps may be in that category.

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

There are certain key words in Ephesians that help to depict the central and major focus of God's great blessing of the believer in Christ. I believe I will hold that until next week. And we'll open with that next week and I'll give you those key words of Ephesians, then we will move into Ephesians 1:1.

KEY WORDS IN EPHESIANS

September 16, 1981

Well bless your hearts. I'd like for you to take your Bibles tonight and go to 1 Corinthians 15. I believe that I can understand why Paul said and wrote what God asked him and inspired him to say and write as holy men of God spoke as they were moved by the holy spirit. In 1 Corinthians 15, beginning with what, verse 8.

1 Corinthians 15:8, 9

⁸ And last of all he was seen of me also, as [if it were]...one born out of due time.

⁹ For I am the least of the apostles, that am not [fit or] meet...

Or wonderful enough, or great enough, spiritually sharp enough...

1 Corinthians 15:9b

...to be called an apostle, because I persecuted the church of God.

Verse 10.

1 Corinthians 15:10

But by the grace of God I am what I am: and his grace which *was bestowed* upon me [did not prove to be empty];...but I labored more abundantly than they all: yet not I, but the grace of God which was with me.

Verse 11.

1 Corinthians 15:11

Therefore whether *it were* I or they, so we preach, and so ye believed.

And in Ephesians chapter 3, I can understand why Paul said, verse 7:

Ephesians 3:7, 8

⁷ Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power.

⁸ Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles [the untrackable] the unsearchable riches of Christ;

Verse 9.

Ephesians 3:9

And to make all *men* see what *is* [the administration] of the mystery, which [was]...hid in God, who created all things [period]....

Standing today where Paul stood in the original declaration of that revelation of the Mystery is an awesome responsibility and privilege, and that, to me, the least of all saints in this time, is this grace given also is not explainable. Ephesians is the apex. It is the top. Geometrically speaking, it is the vertex of all Christian revelation. The key to this, the greatest of all revelations, the key to the treatise of all times is Ephesians 1, verse 3.

Ephesians 1:3

Blessed...

And the word “blessed” is the word *eulogon*, transliterated into English...into the English word “eulogy.” Usually you hear an eulogy after a man’s dead and gone and they tell you how wonderful he was or wasn’t. Usually he’s much more wonderful than when he was living {audience laughter}. Eulogized. No one can give you the great impact of that word. You have to feel it spiritually in your soul. Nobody can teach it. The word “blessed” is very shallow. Eulogize, yes, but with all the heart, with all the soul, with all your mind, your strength, all of that, eulogize, venerate, respect, love (all I can think of right now). That’s this word, “blessed.”

Ephesians 1:3b

...the God and Father of our Lord Jesus Christ...

He is both the *Elohim* and *Jehovah*. He is also the one who created in Mary soul life. That’s why He is the Father. “...the Father of our,” of our, not somebody else right now, our, the Corps tonight that’s listening, every individual, He is our Father. He’s the God and Father of *our* Lord Jesus Christ. You put your own name in there. He is the God and Father of *my* Lord Jesus Christ. Put your own self in there. Not only the God and Father of Jesus or of Christ, three magnanimous, significant unbelievable words: Lord Jesus Christ. “Lord” is master, and as I’ve taught so many hundreds and thousands of times, that means he’s party of the first part in your life. He’s party of the first part, second part, third part, he’s part...; he is the one and only of your life. He is your lord. He is your master. That’s why in Romans 10:9, if thou will confess with thy mouth Jesus as what? {lord} Lord.

And here in the key verse of the treatises of all time he sets it like a diamond with all of its beauty and all of its perfection. Our lord, my master. He is the one you serve, He is the one you love, he is the one you take orders from. Whenever he speaks, you never question, you simply obey. You just do. That’s why I haven’t been able to understand in all my life why the Christian church doesn’t carry out what they say they believe. If they believe in Jesus Christ, he has to be their lord; they have to carry out what he said or they are not truly believing. I would ye all spake in tongues. I didn’t know how, nobody could teach me how. I went through all these academic classes, all the colleges, universities, seminaries. Nobody taught me, and yet, it’s a command of God in His Word. The master said I would ye all spake in tongues. Then the responsibility of every believer is to do what the Lord, the master, said. And by God’s mercy and by His grace, and love, I came to that day in my life where I could obey Him. You cannot obey until you are taught and know how to obey. He’s the God and Father of my lord. He is my lord, our Lord Jesus, the humiliated one, the Christ, the messianic one whom God so loved that He gave and sent His only begotten son. “Who” our Lord Jesus Christ.

Ephesians 1:3c

...God and Father of our Lord Jesus Christ: who hath blessed us...

Blessed us. Put your own name in it, hath blessed me, and me and you make us, the body of believers, has blessed us. People, then as a believer it is no longer a question of prayer, of request, it’s always a prayer of thanksgiving. He hath blessed us. He has blessed you, He has blessed me, with every spiritual blessing. When will our minds ever receive it; when will our hearts ever believe it. Blessed us with every spiritual blessing in the

heavenlies and from it. I sometimes believe it might be most accurate if we translated that preposition “from.” I am not sure. The Research Department can fight about it.

He hath blessed us in the heavenlies. I can understand this, but if it’s up in the heavenlies, what good does it do to me down here? Only in the light that we’re already seated in the heavenlies. I know we’re seated in the heavenlies, but I know I’m still down here trying to live the life whereunto He has called me, trying to walk in the abundance of the grace and mercy and love wherewith He called me. Perhaps that’s why we could say:

Ephesians 1:3c (not KJV)

...every spiritual blessing in and from the heavenlies in Christ.

You will see that Ephesians is basically addressed to those who are in alignment and harmony with him, who are walking in the light as he, Jesus Christ, is the light, men and women who are fully walking in Christ. I believe with that understanding and concept in your mind, you begin to see why so many, many, many thousands of born-again believers have never made it to Ephesians, because they never are in fellowship. They never walk in the light as he is the light. They never endeavor to live in the abundance of which God made available in Christ Jesus to those who walk in him, to be more than conquerors, to have a more than abundant life.

God’s purpose in Christ Jesus is manifested in what God made Jesus Christ to be for every believer. Again let me reiterate it and say it once more: God’s purpose in Christ Jesus is manifested in what God made Jesus Christ to be for every believer. God’s purpose in every believer is what God made the believer to be in Christ. The will, the purpose, the intense desire of God, and I cannot define those words “intense desire” beyond their meaning in your head: a driving compulsion just an intense, a red hot, white hot desire. Like hanging your tongue out and panting after. The will, the purpose, the intense desire of God in His plan of calling every believer before the foundation of the world by His grace, is the source of all blessings. The work of Christ is the way, it is the me...method, it is the media whereby God made every spiritual blessing available to everyone. The holy spirit is the gift, the power of God in Christ in us to live the will of God.

So you have the will of God in His plan. You have the work of Christ and you have the gift of holy spirit. I believe with the best of my knowledge and understanding in working the Word through the years that perhaps the understanding of the holy spirit field had been lost before the death of the Apostle Paul. But it is living again because I believe God has given us an understanding of His Word. God is many different things in the Word. God is love, God is grace, God is peace. I know all of that. But I believe the Word sets God in the greatness of all the greatness of God in the two words, holy and spirit. God is holy without any iota of imperfection. Secondly, God is spirit. And God was in Christ reconciling the world, the believers, those who were called from before the foundation unto Himself.

The reason they have always tended to have three gods is...the reasons are so multiple that you can hardly take the time to figure it all out or desire to figure it out. But they had three things to deal with. They had God, they had His son, and they had holy spirit. And not being able and not willing to listen to the greatness and the integrity of the Word and being possessed by devil spirits, they came up with the trinity: God the father, God the son, God the holy ghost. Three gods. But rationally they said there’s only one. Their rationality was not too rational. Never is when you’re possessed. But for those of us who have learned the true doctrine of the Word, this whole field of truth is really simple. There is only one

God. There's only one son of God. And there is only one birth from God. God is holy and God is spirit. God could not give anything but what He is. And on the day of Pentecost He gave for the first time the greatness of what He really is as a gift, unmerited, unearned, but a gift, a gift that the recipient would be totally responsible for, and that gift was called holy spirit. And the confusion between God being Holy Spirit and His gift being holy spirit has caused no end of problems throughout all the days of Christendom. But understanding the revelation tonight, this holy spirit gift to every believer when they confess with their mouth the Lord Jesus, believing God raised him from the dead, that gift is the power of God, or the power from God, which wis...which is in Christ, which is or who is in us. That's why we can live the will of God.

So to understand the greatest revelation of all times, God's consummate wisdom kept secret from before the foundation of the world, the pinnacle of the all truth of John 16:13, the apex of all right believing of the spiritual revelation from God, there are certain key words in the Book of Ephesians that depict and center our focus on God's great blessing to the believer in Christ. In John 16, we shall read that verse 13. Jesus Christ said that he had yet many things he would like to share but they couldn't handle it at the time because the time had not yet come. Howbeit, verse 13.

John 16:13

...when [this] he [it, third person singular], the Spirit of truth,...

The true spirit, truly the spirit.

John 16:13b

...is come, [it] he [she, third person singular, he, it] will guide you [into the all truth] into all truth: for he [or it, or this spirit] shall not speak of himself [or itself] but whatsoever [it or] he shall hear [from the Lord, or it is the Lord God], that shall [it or] he speak: and [this spirit] he [or it] will shew you things to come.

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

It is significant that this guide would be into all truth, and all truth has nothing lacking. If it's all truth or if it's all truly true, then there's nothing more to add, you could only subtract or detract to your own hurt. And the all truth of the greatness of what God wrought in Christ Jesus to and for every believer in Christ is finished in the Book of Ephesians. In the gospel of Luke, where is it in the first chapter, I believe...where he says that the coming of this masah or this Jesus the Christ would guide them. Where is the word "guide" in Luke? Guide his people in the way of something. {Audience inaudible.} I didn't hear you. {Verse 79}. Seventy-nine, that's it. That's it. He's going to give light and all light removes shadow, especially if it's perpendicular. There is no shadow to your body if the sun is right above you. And Jesus Christ is not only right above us, he's in us. But the phrase is, "to guide our feet into the way of peace."

Luke 1:79

...to guide our feet into the way of peace.

John said to guide into the all truth. It's not a compulsion, it's not a possession. It is simply a guide. It's like leading somebody by the hand people. If that individual wants to, he can break out of that grip of your hand and run the other way. Jesus Christ is the guide into all peace. He is also the guide into the all truth...shall guide you. But suppose you don't want to be guided? Suppose you do not want to be steered into the all truth? Suppose you prefer to run adrift in the Old Testament law and refuse to come to the apex of revelation of Ephesians? You will end up on the road of life to a degree at least of destruction, hurt, when God made it available to come into the harbor or park in the garage, guiding you all the way into the apex, the abundance of the greatness of His love in Christ Jesus.

Every time I think of all these things it's like a sword in my heart and soul. How far we live below par, how far we allow the Adversary to frame us, to screw us up. How far we allow him to attack our lives. Can we never come to believing the greatness of what God says we are in Christ Jesus?

Really "the Church" so-called...(may I have some coffee), has lived so far below par that I feel in my heart God's heart is crying massive tears of oceans, that He could not get sons and daughters who would believe Him and walk with Him in all the greatness of what He accomplished in Christ Jesus. God's heart for the most part through the centuries must have always been broken because man refused, the born-again believer refused to believe that he was what Ephesians declared he was and is, that he has what Ephesians declares he has, and that he will be what the Word of God says he will be. Never I believe since perhaps the first century have as many people been on the threshold of having the joyful privilege of believing it and exemplifying it in their life as you, perhaps the Corps, have today. And when I look at the Word and in the light of the truth of the greatness of the Word, one of the great big wonderful sins is not to believe Ephesians, to live below par, to allow yourself to be inundated with all the negatives of the world and everything the Adversary can throw at you. We need to take a stand and declare again and say what the Word says in Ephesians. We need to walk in the light of the greatness of that Word and not be discouraged every moment of every day or every second moment, or even every day or every other day or every week. We have to so live and so walk with thanksgiving and love day after day after day that we just know that we are more than conquerors, and that we have the more than abundant life because of what God wrought in Christ and what God in Christ in you brought to pass.

Certain of those key words are grace, love, peace, spirit or spiritual, in the heavenlies, heaven, glory, riches, filled to capacity, Mystery, will, in, give, Father and unity.

"Grace" is used 12 times in Ephesians: 1:2, 6, 7; 2:5, 7, 8; 3:2, 7, 8; 4:7, 29; 6:24. Once it is translated "highly favoured." In 1:6...of...in that Luke 1:28 is also what I wanted to say. In 1:6 it is the word *charitoō*. All the rest are *charis*. "Highly favoured" is this word translated in Luke 1:28.

The word "love": 10 times it's *agape*; 10 times it's the verb *agapaō*; twice it's to be loved, *agapētos*. And the...this...these last two are in 5:1 and 6:21.

"Peace" is used 8 times: 1:2; 2:14, 15, twice in 17; 4:3; 6:15, 23.

"Spirit" is used 14 times. Spiritual, 3 times and that's *pneumatikos*: 1:3; 5:19; 6:12.

"In heavenly" or "in the heavenlies," and there's a note here the Research Department

gave me, when an adjective is used as a noun, the necessary noun may be supplied. That's why the word "place" or "places" is supplied. Five times we have its usage in Ephesians: 1:3, 20; 2:6; 3:10; 6:12.

The word "heaven" is used 4 times. Some of these I don't have all the scriptures for you just look up in your concordance, if you want to know them put them in.

"Glory" is used 8 times: one...chapter one verse 6, 14, 17, and 18; chapter 3:13, 16, and 21.¹

I would also like to say that it is very significant the multiple amount of usages in a certain section of a certain word. Why is it used so many times over here and then used so infrequently over there? There is a reason. You just have to find it and work it out.

"Riches" is used 5 times: 1:7, (eight...) and 18; 2:7; 3:8, 16; and as *plousios* it is used in 2:4. That form of riches is only used once.

"Filled to capacity" as *plēroō* is used 4 times: 1:2² and 3; 3:19...(I don't understand what I've written. Do you? Don't understand it at all...in Chapter 1, 2, and 3. Well...pardon? {The word "filled" you have it listed twice, once for *plēroō* and for *plērōma*. Each time for 3:19 but the words only occur once in the verse: filled with all the fullness of God...}. Yeah, well the whole...is that what I did or what they did? Take the comma out behind the two. Okay, alright, proofreading's bad.) 1:23—thank you. 3:19, you just mentioned, right? 4:10; and 5:18. 4 times it's *plērōma*: 1:10, and verse 23 (used twice there. See it?); 3:19; and 4:13. Now I think we got it; praise the Lord. It's hard work.

"Mystery" 6 times: 1:9; 3:3, 4, and verse 9; 5:32; 6:19.

"Will" 7 times *thelēma*: one...1:1, 5, 9, 11; 2:3; 5:17; and 6:6.

The preposition "in" is used the most of all the prepositions. It's used 122 times in Ephesians.

The word "Father" is used 11 times.

And the word "give" is used 12 times, *didōmi*. *Patēr* is "father."

And then the wonderful word "unity" is used twice only in Ephesians: 4:3, 13.

Those are some of the basic key words that will be coming up and you'll have to keep well in your heart and in your mind. To really get your heart and soul into all the greatness of the Book of Ephesians, since this is the second consecutive year I'm teaching it, you should listen to all the tapes of the first year.

There are also three great...four great words that constantly will be coming up and keep coming up in the heart and life of all of those of us who truly want to be in Christ and walk the walk of greatness. And in my own heart and life and from the knowledge I have and understanding of the Word, the first and greatest of all the words I would use would be love. God so loved. The second would be grace. Grace is unmerited, divine favor. The third would be mercy, God's withholding of judgment. And the fourth would be peace. Peace is that personal inner thing that you have, that quiet serenity, that knowledgeable knowledge of the love of God, the grace of God and the mercy of God, and because of

¹ Dr. Wierwille left out 1:12. Glory is used 8 times: 1:6, 1:12, 1:14, 1:17, 1:18, 3:13, 3:16, 3:21.

² Dr. Wierwille misread his notes. It should be 1:23 instead of 1:2 and 1:3. He talks it out with another student.

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

In the Book of Ephesians there are three Greek words that indicate will, and these three must be rightly divided and understood. One is the word *thelēma* (t-h-e-l-long ē-m-a), which is translated "desire" in 2:3. It is translated "will" in 1:1, 5, 9, and 11; in 5:17; and 6:6. The other word is the word *boulē* (b-o-u-l-long ē). This is translated "counsel" (c-o-u-n-s-e-l; not i-l; e-l) in 1:11. And the other word is *prothesis* (p-r-o-t-h-e-s-i-s). That word in a different form is the word *protithēmi* (p-r-o-t-i-t-h-long ē-m-i), translated "purpose" in 1:9, 11; and in 3:11.

The word *thelēma* is that intense, red hot, white hot, heart desire. That's *thelēma*. It's God's intensively, intensively intense desire. And of course the word is used figuratively in the figure of *condescencio*. You know, God having a "red, hot heart" has to be *condescencio*. So that is the figure that marks the umph, the dynamic of the reality of the greatness of how much God wanted sons and daughters, how much He wanted a household of believers who loved Him, who served Him, who said what He said unashamedly and boldly.

The second word *boulē* that I gave you, is the plan of God. The plan of God. It is God's determination of the ages, the plan that God had from before the foundation of the world until the Return. That would be *boulē*. The plan God has with the Return of Christ and after when the new heaven and earth is established. That is *boulē*. That's the difference.

The third word is the word *prothesis* or that other word I gave you, and that is the working out of the plan. It is the working out of it; His purpose in working it out. That is *prothesis*.

Class, here is a phrase very important: God's purpose, *prothesis*, the working out of the plan. God's purpose, *prothesis* is His setting forth in Himself a plan, *boulē*, which is the result of His intense heart's desire, *thelēma*.

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

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

In our next session with the Corps, I will give you the overall structure of Ephesians

and then we will begin in it verse by verse, word by word and line by line. I'm not nearly going to spend as much time on some of the things in some categories as I did last year, but I will handle it to the best of my ability as I feel spiritually it must be taught. It's been wonderful sharing my heart, my life and the Word with the Corps again tonight. Good night. God bless. I love you.

STRUCTURE OF EPHESIANS

September 23, 1981

Every word in the Bible is important. But every word, like I taught you last week in the Corps, is not a key word. I gave you the key words that the Research Department submitted to me for the Book of Ephesians. I think I'll explain that a little further. When I said key words in Ephesians, that doesn't mean that every word is not a key word. Every word in the Word is very important in my mind and heart, and so in yours. Else you couldn't have the Word, right? But by key words, we mean specifically unique to Ephesians or words that are used more times in Ephesians than in any other of the Church epistles. For instance, the word "unity" is not used in any other book or place in the Bible except Ephesians. And then last week I gave you those four great words of love, joy...no...love, grace, mercy and peace (I think, okay). It is significant that only three of those four are used in Ephesians (I knew this but it's...you know, I forgot to tell you but that's alright). Only three of those four are used. Mercy is never used in Ephesians, because in Ephesians, judgment is never a consideration. For you've already passed from death unto, what? {life.} That's why that word is not used in Ephesians. That's what we mean by key words.

Tonight I want to give you the structure of Ephesians the Research Department has submitted, and I trust you know how to do structure.

- A – Salutation and Opening (1:1, 2)
- B – All Spiritual Blessings (1:3-14)
- C – Prayer to God by Paul (1:15-23)
- D – Seated in the Heavens (2:1-7)
- E – God's Works (2:8-10)
- F – New Man, not Judean or Gentile (2:11-18)
- G – The Temple Fitly Framed Together (2:19-22)
- H – The Mystery, the One Body (3:1-13)
- I – Prayer to the Father (3:14-21)
- H – The unity of the One Body (4:1-6)
- G – The Body Fitly Joined Together (4:7-16)
- F – Putting on the New Man (4:17-32)
- E – Man's Works (5:1—6:9)
- D – Standing in the Heavens (6:10-18)
- C – Prayer to God for Paul (6:19, 20)
- B – Making Known the Spiritual Blessings (6:21, 22)
- A – Blessing and Closing (6:23, 24)

A – Salutation and Opening (1:1, 2) (*Now B, you know. A then B is in a little clos... further.*) B – All Spiritual Blessings (1:3-14) C – Prayer to God by Paul (1:15-23) D – Seated in the Heavens (2:1-7) E – God's Works (2:8-10) F – New Man, not Judean or Gentile (2:11-18) G – The Temple Fitly Framed Together (2:19-22) H – The Mystery, the One Body (3:1-13) I (*is the central member*) – Prayer to the Father (3:14-21).

(Then you come back to H. Underneath the H you previously had and that's:) H – The Unity of the One Body (4:1-6) (You see under H above it was what? The Mystery, the One Body. Here it's the unity of the One Body, chapter 4:1-6. Then you go to G—H, G.) G – The Body Fitly Joined Together (4:7-16) (In G above you had the temple, what? {fitly framed together}. Okay. Chapter 4:7-16. Then F.) F – Putting on the New Man (4:17-32) (In F above you had the new man which was neither Judean or what? {Gentile.} Here you have the putting on of the new man. Then E.) E – Man's Works (5:1—6:9) (In E above you had God's works. Here you have man's works. And D.) D – Standing in the Heavens (6:10-18) (This is our standing in the heavens, chapter 6:10-18. In D above you had seated in the what? {heavens}. Heavens. Then you come to C.) C – Prayer to God for Paul (6:19, 20) (In C above you had prayer to God BY Paul. Here you have prayer FOR Paul. Or Prayer to God for Paul, would have been a better way to put it. I'll change mine: Prayer to God for Paul. In C above you had prayer to God BY Paul. Here you Prayer to God FOR Paul.) B – Making Known the Spiritual Blessings (6:21, 22) (And the...and the...all spiritual blessings is your B above. See it? Now A.) A – Blessing and Closing (6:23, 24) (A above is salutation and opening. Here you have blessing and what? {closing}. Closing. Chapter 6, 23, 24.)

And now tonight for the first time, Ephesians 1:1. [Laughter]. Did you think we'd ever make it? In King James, Ephesians 1:1 says:

Ephesians 1:1

Paul, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus:

“Paul” is the Greek name of which the Aramaic or Hebrew name is Saul. Saul was his Hebrew or Aramaic name; Paul is the Greek name.

The word “apostle” in the Aramaic means a *doulos* who carries a communication from his master or ruler, and I love that, because I understand the word *doulos*. A marked out slave (you remember?), got his ear punctured, we get our hearts knit together. We are *doulos*, sold out. If the weather changes, doesn't make any difference, we're still sold out. We are *doulos*. An apostle has to be a *doulos*. There has never been an apostle who has not been a *doulos*. He, God would never give you the ministry of an apostle if you were not sold out to the hilt, marked for him, branded, sold out. Do you understand? A *doulos* who carries the communication from his master or ruler. The Greek word is the word *apostolos* from which we transliterate into English the word “apostle.” The Aramaic word, by the way, for apostle is *shlika* (s-h-l-i-k-a). That's the Aramaic word. The Greek word *apostolos* comes from the Greek word *apo* and *stolos* (s-t-o-l-o-s), and it's significant that this is used of a naval force that is ready and going to sea, and of one who was commander over a naval force. The verb *stellō* means to make ready or prepare yourself to compete in the Olympic games is what Liddell and Scott put into their dictionary (and stuff).

I love this; sort of unique. Used of a naval force ready to go to sea and of one who was a commander over a naval force. The naval force is an old order—navy; old order, but it's new to the present command. The naval force went out to Timbuktu before, now they're going out to Timbuktu the third, not the fourth. It's new. It's old but it's new. Got it? That's real unique.

Dake in his Annotated Bible says, “the sender remains behind to back up the sent one.” That's what he says an apostle is.

I have taught you through the years that an apostle is one sent of God and he is fully equipped to go, one who brings new light to his generation. It may be old light, like the navy, but it's new to that particular command, new to that generation. And I love this work that the Research Department did to give me this from Dake and also from Liddell and Scott, because it agrees exactly with what I've taught you all these years. An apostle is one who brings new light. It may be old light, but it's new to the generation to whom he speaks. In Hebrews, chapter 3. Chapter 3 of Hebrews, a tremendous verse here that you ought to put in your mind and really in your heart. Verse 1. Hebrews 3.

Hebrews 3:1

Wherefore, holy brethren,...

Holy brethren, members you know, brothers.

Hebrews 3:1

... partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus;

Consider what? "the Apostle." The what? {Apostle}—In Ephesians 1 what does it say? {an apostle}. "an apostle." Jesus Christ was *the* apostle. Any other apostle after him is only an "an" (a-n, an "an" apostle). Jesus Christ is *the* apostle. Paul was not *the* apostle, he was an apostle. The accuracy and the greatness of that truth dare not be overlooked.

There are seven major qualifications, criteria, for apostles. Number one, 1 Corinthians 15—One who has seen the lord. Verse 8.

1 Corinthians 15:8

And last of all he was seen of me also, as [if it were] one born out of [what?] {due time}.

The second is Galatians, chapter 1—He must be called by God in Christ. Verse 1.

Galatians 1:1

Paul, an apostle, (not of men, neither by man, but by [what?] Jesus Christ, and God the Father, who raised him from the dead;)

That's the second qualification.

Luke chapter 6 also gives this reference and we want to read it, Luke chapter 6. Should be familiar to you. Verse 13.

Luke 6:13

[Jesus Christ]...when it was day,...called...his disciples: and of them he chose twelve, whom also he named [what?] {apostles};

Men, or wome...ah...called by God in Christ, the second major truth or qualification.

The third Galatians chapter 1—An apostle is one who has special revelation. Verse 11.

Galatians 1:11, 12

¹¹ ...I certify you, brethren, that the gospel which was preached [to] me is not after [what?] man.

¹² For I neither received it of man, neither was I [what?] {taught *it*,} but by [what?]...revelation of Jesus Christ.

In 1 Thessalonians, chapter 2, the same great truth, verse 13.

1 Thessalonians 2:13

For this cause also thank we God without ceasing, because, when ye received [*dechomai-d*] the word of God which ye heard of us, ye [*dechomai-d*] it not *as* the word of men, but as it is in truth, the word of [what?] {God}, which [they heard of us].

2 Corinthians is the fourth one. Chapter 12, 2 Corinthians—the qualification is signs, miracles and wonders; 12:12.

2 Corinthians 12:12

Truly the signs of an apostle were [performed or] wrought among you in all patience, in signs, and wonders, and mighty [what?] {deeds}.

And Hebrews 2, Hebrews 2:3.

Hebrews 2:3, 4

³ How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard [it];

⁴ God also bearing...witness, both with signs and wonders, and with divers miracles, and [distributions] of [*pneuma hagion*], according to his own will?

Descriptive of Paul an apostle.

2 Corinthians chapter 11, is the fifth one. Eleven. And that's the care of all of the churches, verse 28.

2 Corinthians 11:28

Beside those things that are without, that which cometh upon me daily, the care of all the [what?] {churches}.

Now that is more remarkable than most of you have every thought about, because an apostle is just not one who is concerned about the church in Gunnison or about the church in Emporia, Rome City, New Knoxville. An apostle is one who is concerned about all the what? {church} In Africa, in Asia, in Great Britain, Germany. His heart and his life is wrapped up in all the what? {Church} You got it? That's what it says; that's what it means.

The sixth one is Acts, chapter 16. Acts 16—An apostle is one who establishes decrees and one who settles disputes. Verse 4.

Acts 16:4

And as they went through the cities, they delivered them the decrees for to [what?] {keep}, that were [decided by] the apostles and elders which were [where?] at Jerusalem.

And finally number seven, 2 Corinthians 10, the final qualification that I see in the Word is to build the Church up that they are edified to the end where they exercise discipline in the Body. 2 Corinthians 10:8.

2 Corinthians 10:8

For though I should boast somewhat more of our authority [as an apostle], which the Lord hath given us for [what?] edification [for building it up],...not for your destruction, I should not be [what] {ashamed}:

Chapter 13, 2 Corinthians, verse 10.

2 Corinthians 13:10

Therefore I write these things being absent, lest being present I should use sharpness, according to the power [the authority] which the Lord hath given me to edification,...not to destruction.

And in 1 Corinthians, chapter 5. 1 Corinthians 5:3.

1 Corinthians 5:3-5

³For I verily, as absent in [the] body, but present in spirit, have judged already, as though I were present,...him that hath so done this deed,

⁴In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus....,

⁵To deliver such an one unto Satan for...destruction of the flesh, that the spirit may be saved in the day of the Lord....

Now back to Ephesians, chapter 1.

Ephesians 1:1a

Paul, [a what?] an apostle of Jesus Christ...

You could say, Paul, Jesus Christ's apostle. Jesus Christ is *the* apostle; Paul was what? *an* apostle of Jesus Christ, putting the emphasis upon the humility, the Jesus thing. You see, he's here upon earth. An apostle moves among men. That's why the word "Jesus" precedes the word "Christ" in the text.

The word "by"; "by"—*dia*, is commissioned by, indicating the cause or how it came about that Paul was an apostle. How does it come about that a man who once persecuted the church becomes an apostle of the same Christ and the people who loved that Jesus Christ that he persecuted previously. It is by, or commissioned by, the will of God.

The word "will" here in the Aramaic means God's pleasure. But I love the word, the Greek, because it's the Greek word *thelēma*, will, which is the intensive desire of God.

Ephesians 1:1b

...by the will of God, to the saints...

The word "saints" in the Aramaic is the sanctified or separated ones. It's the Aramaic word *kdisha* (k-d-i-s-h-a). The Greek is the word *hagiois* (h-a-g-i-o-i-s), meaning saints, holy ones, those set apart. And it's from the verb Corps, *hazō* (h-a-z-long ō). And *hazō* means the purified one. It's translated "saints," noun usage, 9 times in Ephesians: 1:1, 15, 18; 2:19; 3:8, 18; 4:12; 5:3; 6:18. And I trust after the Corps meeting across the country tonight you'll look each one of those up. Now it's translated "holy" as an adjective 6 times in Ephesians: 1:4, 13; 2:21; 3:5; 4:30; 5:27. (May I have some coffee please.)

Ephesians 1:1c

...which are at Ephesus...

I believe those words have to be omitted. They are omitted in some manuscripts. I believe that the history of the church indicates that a church epistle was sent to Ephesus. They were just the first ones to get it. Then from there it went on to another church and on to another church. And the reason that they have included the word Ephesus here is because it was the first church to which this epistle was delivered. So I believe those words must be omitted.

Ephesians 1:1c

...and to the faithful...

It's the adjective form of the verb *pistis*—or noun, is it? *pistis*. And that word *pistis* is always used in relationship to believingly or faithfully, serving God with good works, doing the will of the Lord, being faithful or believing, acting in the light of God's Word in your walk, in your action, in your believing. That's faithful. Faithful in walk, faithful in action, faithful in believing or trustworthy in walk, trustworthy in action, trustworthy in believing. Check it out for yourself in Ephesians 6:21; Colossians 1:2, and 7; Colossians 4:7, 9; and 2 Timothy 2:2, 11, 13. Again, look up all of these verses after I finish teaching the Corps tonight. Establish these things in your heart and in your mind.

Now the words “in Christ Jesus” are significant, (also; as everything is I guess. That's...) It opens with Jesus Christ, the verse, and it closes with...he's an apostle of Jesus Christ and it closes with the faithful in Christ Jesus. Never once does the Word talk about faithful in Jesus. We are never in Jesus; we are in Christ Jesus. We are ambassadors *for* Jesus Christ on an horizontal level because we are in Christ Jesus. Understand? Tremendous. And to be in Christ Jesus indicates a steadfastness on your part, a commitment, a sold out *doulos* thing. You are in fellowship with him. You are in alignment and harmony with him. You're just not talking, man, you're walking. You're in alignment and harmony in Christ Jesus. That's verse 1.

Now verse 2 is the opening of the doctrinal section. Here is the first great truth of the opening of the doctrinal section. In the King James it says:

Ephesians 1:2

Grace *be* to you, and peace, from God our Father, and *from* the Lord Jesus Christ.

The order of those first two words must be turned around. Peace comes first because you're dealing with what God by His mercy and grace gave to you and the thing that God gave to you first and foremost is peace; no enmity between God and you, no loggerheads. He gave you peace. Grace is divine favor perpendicular. Understand? But peace is something you've got. Okay. Don't you see it? It can...the word grace cannot come first; the word peace has to come first to open the great doctrinal truth, and such. It isn't grace you got first. The first thing you got when you got born again is Christ in you the hope of glory, his peace because of God's grace. I think all the arguments that I've heard and read and stuff that the reason that the word “peace” comes first in the Aramaic or Hebrew is because whenever you greeted someone the first thing you said was *Shalom*, peace. I think that's an awful weak argument. But man's at loggerheads with God. He's at enmity with God, right? Now he gets born again and the enmity is gone and we have what? {peace.} That's why I think the word “peace” comes first, grace second, because no man will ever have peace without God so loving, grace. God gave, unmerited, unearned, unworked for.

Through my years I've seen thousands of people born again and the first great thing I always saw about them was that when they got born again they had peace for once in their life. They were no longer at loggerheads. They weren't fighting. They weren't struggling. They had an inner serenity, a rest. It's like coming home. I've used that phrase, you're never at home until you're home with the lord, Jesus Christ. That's homecoming. And kids, when you're home, what's the first thing that happens in a wonderful home? There's peace. You come home. Peace there. You know, Mom makes cookies; Dad brews the

coffee or lights his pipe or does something. And it's just...it's a quiet rest, a serenity. See? I feel like that coming in here. The first thing I sense is peace. I walked into the newspaper office today and the first thing I sensed was just the opposite. I'd hate to have to spend this hour that I've spent at that place. You know, it'd drive you nuts, no peace. No peace. So the first thing you got when you got born again was peace. That's why the word "peace" comes first in the greatest of all revelation, the...the magna cum laude (whatever the dumb thing is), the greatest of all revelation, the apex of it all, when it starts in the doctrine, the first thing you've got honey is peace. And ladies and gentlemen, what greater thing could you have than peace, to be at home, to be at rest, not to struggle, not to fight, not to have to be concerned, "I wonder if I'll still be available to walk for him tomorrow." You have, what? peace. And that word is absolute rest, a state of perfect ease. I tell you, when you come home to a loving family, are you at perfect ease? Definitely, because you know Mom ain't going to yell, Dad ain't going to wop you. You come home to a wonderful Christian family; the first thing is peace, perfect rest, perfect ease.

The reason "grace" is the second word because grace is divine favor from God to man, unmerited, divine favor. God so loved that He just what? gave. And that is the absolute end of all of man's works. Absolute end of all of man's works, that's grace for man's own justification or redemption.

Peace and grace "from God our Father"—God is *the* Father of our lord and savior Jesus Christ, *the* apostle, but God is also the Father of an apostle, an a believer. God our Father. When will we again believe the greatness of that? Men and women believe in their father, you know, if he's a prominent man they get their buttons blown off. Here you and I are sons of God; God Who created the heavens and the earth, set the stars in their course, is our Father. And sometimes we knuckle under, Corps has, and don't even stand up for Him. You do for an earthly father. If your father was the governor of the state of Colorado, you'd blow the buttons off of your shirt and blow the something else off of your bras or something {audience laughter}. People, why can't we just speak the Word and say what the Word says? God is my Father. God our Father and the Lord Jesus Christ.

The word "Lord" is master. The master. He's the party of the first part, second part, third part and all the rest. He plays every part. He is my lord. When he speaks, I don't ask, I do. If he says jump, I don't ask, I jump. That's lord. And until you make him that kind of lord, you're just screwing up, that's all.

I'd like to read you some translations of verses 1 and 2 tonight from a number of the translators that are listed among those 2000 and some that we mentioned earlier or 63 whatever it was in the New Testament. I have two here that were translated from the Aramaic. The first is Murdock. He translates verses 1 and 2 as follows:

Ephesians 1:1, 2 Murdock

¹ Paul a legate of Jesus the Messiah by the pleasure of God to them who are at Ephesus sanctified and believing in Jesus the messiah.

² Peace be with you and grace from God our Father and from our Lord Jesus, the messiah.

You will note that the word "peace" comes first in the Aramaic. Lamsa:

Ephesians 1:1, 2 Lamsa

¹ Paul an apostle of Jesus Christ by the will of God to those who are in Ephesus, saints and believers in Jesus Christ.

² Peace be with you and grace from God our Father and from our Lord Jesus Christ.

The Revised.

Ephesians 1:1, 2 Revised

¹ Paul an apostle of Jesus Christ through the will of God to the saints which are at Ephesus and the faithful in Christ Jesus,

² Grace to you and peace from God our Father and the Lord Jesus Christ.

The New English.

Ephesians 1:1, 2 New English

¹ From Paul, apostle of Christ Jesus, commissioned by the will of God to God's people at Ephesus, believers incorporate in Christ Jesus.

² Grace to you and peace from God our Father and the Lord Jesus Christ.

Ephesians 1:1, 2 Weymouth

¹ Paul an apostle of Christ Jesus by the will of God to the saints who are in Ephesus faithful in Christ Jesus,

² may grace and peace be granted to you from God our Father and the Lord Jesus Christ.

Ephesians 1:1, 2 Rotherham

¹ Paul an apostle of Christ Jesus through God's will unto the saints who are in Ephesus and faithful in Christ Jesus.

² Favour unto you and peace from God our Father and the Lord Jesus Christ.

Darby—he's the one, remember, that I give you in the Foundational Class or Holy Spirit Book that has that great translation of Acts 2: "sound as of a heavy breathing," that's Darby.

Ephesians 1:1, 2 Darby

¹ Paul an apostle of Jesus Christ by God's will to the saints and faithful in Christ Jesus who are at Ephesus.

² Grace to you and peace from God our Father and the Lord Jesus Christ.

And now I will give you my literal and expanded. The literal of verse 1, of chapter 1 of Ephesians is:

Ephesians 1:1 Literal translation according to usage

Paul, Jesus Christ's apostle, by God's will, to the separated and believing ones in Christ Jesus.

The expanded.

Ephesians 1:1 Expanded translation

Paul, Jesus Christ's apostle, by God's intensive desire...

I don't know, maybe we could use "intense desire," would that be good English? Then I would go with that.

Ephesians 1:1 Expanded translation

...by God's intense desire [*thelēma*, remember?], to the separated and believing ones in Christ Jesus.

Verse 2. Literal:

Ephesians 1:2 Literal translation according to usage

Peace and grace to you from God our Father and from our Lord Jesus Christ.

Expanded:

Ephesians 1:2 Expanded translation

Continued peace and grace to you...

You may wonder why I used the word “continued,” because they were already believers, and writing to the church at Ephesus they already had peace, they had already grace. What he is saying to them in the opening of the doctrinal section: continued peace and grace. And that, to me, is remarkable. It has to be continued peace and it has to be continued grace if you walk in the light as he is the light. It isn’t a one time deal. You got born again, now you’ve got peace. From now on you’ll always have peace. You’ll only always have peace if you continue in the peace that he gave you. Got it? That’s why I went with the word “continued.”

Ephesians 1:2 Expanded translation

Continued peace and grace to you from God our Father and from our Lord Jesus Christ.

So there you have my literal and my expanded. And you heard a lot of the others. Even if I was off, I couldn’t be any more off than some of the rest {audience laughter}, because there is no agreement. And one of them, either that New English or that other one was just no text to do what they did. I gave you tonight both the Greek and the Aramaic, and I believe that we have again the Word of God, and when you have the Word of God, you know the will of God.

[Prayer] *So Heavenly Father, I thank you for allowing me to teach the Corps again tonight. Thank you for your love and your grace and your goodness to us. And thank you Father for allowing us to live in this time to have your peace and to have your grace as we open the great doctrinal section of this wonderful revelation to the body of believers, in the name of Jesus Christ. Amen.*

Good night. God bless. I love you.

EPHESIANS 1:3-5

September 30, 1981

Tonight Ephesians 1, please. Verse 3. King James reads:

Ephesians 1:3

Blessed *be* the God and Father of our Lord Jesus Christ, who hath [past tense] blessed us with all spiritual blessings in heavenly *places* in Christ:

The word “blessed,” *Corps*, in the Greek is in the aorist tense. It means a one-time deal, one time. When you...people, when you were born again, He blessed you one time. He doesn't have to bless you again. It's always there—it's *always* there. It's in the aorist tense. That's why it's in the aorist tense. The reason He blessed us so that we may bless Him. He blessed us first. Like, He loved us first in Christ Jesus that we could love. He blessed us so that we could bless Him. How can John Paul bless the Wierwille family without us first blessing him by getting him born? It's so simple to me. Should be simple in your heads. So He blessed us once and for all that we in turn could bless Him by true worship—by true worship. And true worship is not an eleven o'clock meeting on Sunday morning. True worship is what Corinthians speaks of when we speak in tongues, worshipping Him. “God is spirit” that John talks about, the gospel, worshipping Him truly by way of the spirit. And whenever you and I do that, then God is blessed. You see, God blessed so that we could bless Him. That's Ephesians 1:3.

In verse 6, it says:

Ephesians 1:6

To the praise of the glory of his grace,...

God blessed to the praise of the glory, to the praise of the glory, to the praise.

Verse 12, we should be:

Ephesians 1:12

...the praise of His glory.

Praise of His glory, again.

Verse 14.

Ephesians 1:14

...earnest of our inheritance...unto the praise of his [what?] {glory}.

Three times: verses 6, 12 and 14. God blessed so that we can be to the praise—to the praise of His glory.

The Greek word is the word *eulogeō* (or something), it'd transliterated into English...in our English word “eulogize”—eulogize. Well, what is an eulogy? You always hear it at a funeral. It's praising someone for having died, or something—No it isn't. You know, usually at funerals in an eulogy you tell all the good things that you never said while they were living. That's why I like the poem, “If there's any praises due him, now's the time to

slip it to him. He cannot read his tombstone when he's dead." You know. That's right. But that's the word "blessed" here in this verse. And to bless is to speak beautifully, wonderfully, well. That's the word.

Ephesians 1:3

Blessed *be* the God... who hath blessed...with all spiritual blessings...

Three times the word "blessed" or in that form: blessed, blessed, blessings, is used in verse 3. This is like a triple conjunction, for an astronomer. Any time there's a triple conjunction an astronomer goes hay wire. He goes wild, because man, that just doesn't happen too frequently where all those planets line up with the North Star just like that. This, to me, is like a great spiritual triple conjunction. First of all, it's the figure *Polyptoton* (p-o-l-y-p-t-o-t-o-n). This figure is when the words are repeated that have the same root, like blessed, blessed, blessing—same root, but all it has is a different inflection in the part of speech.

The second figure this represents is the figure called *Benedictio* (b-e-n-e-d-i-c-t-i-o). The word *Benedictio* or that figure means blessing. And this, of course, is part of the great opening of the doctrinal section of the Book of Ephesians. A blessing.

And the third figure of these words: blessed, blessed and blessing, is the figure called *Anaphora* (a-n-a-p-h-o-r-a). This is a figure in which successive phrases, clause or sentences begin with the same word. And this figure describes and intensifies the blessing or the magnitude of the blessing.

So when you put this all together, Corps, you have the same root repeated, you have an act of blessing, and then you have the description where the figure describes and it intensifies the magnitude of the blessing. That's why I said it's like a triple conjunction for astronomers.

Blessed be the God—blessed us—spiritual blessings. Man, you know, if you get hit in the head three times pronto (boom, boom, boom), you usually land on the floor knocked out. But here when you get hit in the head three times with the greatness of God's Word that He puts the "umph" into it, that which He emphasizes, people, if you don't know that you are blessed, you are hopeless. That's right. You're just hopeless because the last one even intensifies and it describes in detail the magnitude of the blessing—the magnitude of the blessing, every spiritual blessing. You see why this verse alone can remake the average Christian prayer life if he ever believed it? Blessed with every spiritual blessing.

Then comes the word "in heavenlies" or "in the heavenlies." And the Research Department did a fantastic piece of work in this word "heavenly" of Ephesians 1:3 in a background study that they submitted to me that I want to share with you because it's got real dynamite in it.

The Greek word for "heavenly" is spelled e-p-o-u-r-a-n-i-o-s, *epouranios*, and this word is formed from the adjective *eouranos* (e-o-u-r-a-n-o-s) meaning heaven, and *epi* (e-p-i). And *epi* is used in an...in an emphatic sense, which would render the definition: *thoroughly* heavenly. *Thoroughly* heavenly which sets it in opposition to anything that's earthly. Boy, that's just terrific kids. Well, I'll hit it again or we'll get back to it.

Also, here in Ephesians 1:3 the word that's translated "in" in the Greek is the word—the Greek word *en* (e-n). It can be translated "by," and that's how it has to be translated.

Because if you've got all the blessings in the heavenlies and you haven't got any down here, you're in the soup. Translating it "by" indicates means, indicates the means whereby. If you translated "in" it's location. In the heavenlies is the location, but if it's "by" then it's by means. That's why the phrase, in heavenly places, would be better translated by heavenly things, because that would indicate the means or the instrument by which God blessed us rather than its location as to where He blessed us. Who hath blessed us with all spiritual blessings by heavenly things, by heavenly things. And that fits, Corps, consistently with the immediate context, which deals entirely with how (h-o-w)—how God blessed us. And it does not deal with the location of the believer but how He blessed us.

The next occurrence of this word "heavenly" with...is in Ephesians 1:20 where you read in the record:

Ephesians 1:20

Which he wrought in Christ, when he raised him from the dead, and set *him* at his own right hand [by heavenly things],

By or by that which is throu...throughly (t-h-r-o-u)—throughly heavenly, or by heavenly things. And there again the heavenly things are set in contrast to principalities, powers, might and dominion of verse 21 which are earthly being of the god of this world.

Likewise in chapter 2 of Ephesians 2:6.

Ephesians 2:6

And hath raised *us* up together, and made *us* [what?] sit together [by] heavenly [things]...

By heavenly...or throughly heavenly things.

And verses 2 and 3 of chapter 6...of, of, of, of...chapter 2 describe the Adversary's use of earthly power to disrupt our lives. And that's why verses 4-6 discuss God's view of heavenly power to deliver us. Through heavenly things or through that which is throughly heavenly, not earthly at all.

The next occurrence in chapter 3 verse 10.

Ephesians 3:10

[So that it might] now [be known to] principalities and powers [by] heavenly [things]...[through] the church the [multifarious] wisdom of God,

You see, the church is the agent which is to make known the variegated, the multi-various wisdom of God to the principalities and powers which again sets the heavenly things as opposed to the earthly. And the church uses the heavenly things to carry out its tasks, and not the earthly.

Then finally in chapter 6 verse 12.

Ephesians 6:12

For we wrestle not against [what?] flesh and blood, but against [the] principalities, against powers, against the rulers of the darkness of this [what?] {world}, against spiritual wickedness [by heavenly things].

By, that which is throughly heavenly. It sets that throughly heavenly in contrast with the earth. And verse 12 here in Ephesians 6 clarifies verse 11 where we have to put on the

whole what? {armour of God}. For we wrestle not by but by heavenly what? There's nothing earthly, sensual or devilish about our armour.

The Aramaic has the word “heaven” the noun instead of the Greek word for “heavenly” adjective.

In all five of the verses discussed that I have just given you, this is true of the Aramaic. In the first four, 1:3; 1:20; 2:6; 3:10, the text reads “in heaven,” which can also be translated “by heaven” (Aramaic). This could very well be a usage of the figure of speech *Antimereia*, where a noun is put for an adjective. The true reading would then be “by heavenly things.” I think that's right. This it...fits the context of the Aramaic and it also fits with the Greek rendering.

The fifth verse, 6:12 of Ephesians, has a different reading in Aramaic. It reads “under heaven,” but that reading in no way contradicts any of the above stated principle. It simply sta...strengthens the truth that the Devil and his hosts are not heavenly in influence but indeed earthly, under heaven—under heaven. [Coughs and pauses.]

Dealing with the word “blessed” and “blessing” in this verse, perhaps I ought to give you the benefit of again of the background study that the Research Department gave to me where they say there are three usages of the word “will” in this section of Ephesians—Ephesians 1:3-14. But really there are four because verse 1 has the word “will” in it, which I gave you last week or the week before, I forget when. But verse 5 has it, according to the good pleasure of his what? {will} Right. And the word “will” again is *thelēma* meaning what Corps? intense desire, you got it. Verse 9 has the...another usage.

Ephesians 1:9

...the mystery of his will, according to his good pleasure which he... purposed in [his self]:

According to his good pleasure. And verse 11.

Ephesians 1:11

...according to the purpose of him who worketh all things after the counsel of his own will.

So you have pleasure of his will, mystery of his will, counsel of his own will. And all the wills are *thelēma*, intense desire.

And here in Ephesians 1:3-14, there are four usages of the pattern where it sets the blessing first, the standard second and the purpose third. And of these four, three of them, three of the usages of “will” tie into these patterns of blessing, standard, purpose, except the first where it's implied, where it's understood, and that's in verse 3 and 4.

Verse 3 blessed us with every spiritual blessing. See it? That's the blessing. The standard is verse 4, according as he hath chosen us. The purpose is that we should be holy and without blame. See the will of God is carried over from verse 1, and it's implied and understood. It was the will of God who blessed us with what? All spiritual what? {blessings} Right. Standard, according as he hath, what? The purpose, that we should be holy and without what? Got it?

Now we go to verse 5. Having predestinated us, that's the blessing. The standard, according to the good pleasure of his will. That's the standard. The purpose, to the praise

of the glory of his grace. And that's the accusative case there, to the end of, or to the praise of the glory of his grace. That's the purpose, Corps. Verse 9.

Ephesians 1:9

Having made known unto us the mystery of his will,...

That's the blessing. He made it known to us, that's the blessing. Talking about will now, remember? The standard is:

Ephesians 1:9

...according with his good pleasure which he...purposed in himself.

The purpose being verse 10.

Ephesians 1:10

That in the [administration] of the fulness of times he might gather....

That's the purpose. And the final ones are in verses 11 and 12. The blessing is:

Ephesians 1:11a

In whom we have obtained [what?] an inheritance...

That's the blessing. The standard is:

Ephesians 1:11b

...according to the purpose of him who worketh all things after the counsel of his own [*thelēma*] will:

Purpose is in verse 12.

Ephesians 1:12

That we should be to the praise of his glory...

You see how tremendous the Book of Ephesians truly is? The literal translation of verse 3 of Ephesians 1 is:

Ephesians 1:3a Literal translation according to usage

God the Father of our Lord Jesus Christ is blessed....

(May I have some coffee please.)

Ephesians 1:3a Literal translation according to usage

God the Father of our Lord Jesus Christ is blessed....

That's the literal.

Ephesians 1:3b Literal translation according to usage

...He blessed us with every spiritual blessing throughly heavenly by Christ.

(Thank you.) The literal according to usage of verse 3 is:

Ephesians 1:3 Literal translation according to usage

God the Father of our Lord Jesus Christ is blessed. [Then] God blessed us with every spiritual blessing by heavenly things by Christ.

Verse 4. King James.

Ephesians 1:4

According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:

Again to reiterate the “according as” sets the standard for God’s blessing. The standard is that He chose us. He chose us before the foundation or before the overthrow. And it’s His choosing that implies His will from verse 1. He chose us. He didn’t have to. He did it. That implies His will. And God’s ability to choose us is latent within His foreknowledge.

And this “chosen” here...“chosen us” is in the middle voice in Greek, which means He chose us for Himself, like an earthly family chooses that son or that daughter for themselves. If you don’t like it, you’ve got it anyway. You better like it because you made the decision to have the baby.

The reason God is able to predestinate or predetermine is because of God’s foreknowledge. God is omniscient, all wise; He’s omnipotent, all powerful; He is omnipresent, everywhere present.

And the word “before the foundation” or before the overthrow is true of Jesus Christ only and the Church of the Body to which you and I belong. Everything else is from. But Jesus Christ was before and the Church of the Body is before the overthrow. Chosen before the foundation. And the word “foundation” means casting down, overthrow. The Greek is *katabolē*, meaning overthrow, throwing down.

And that “of the world,” the *kosmos*...That’s used of the order of the world, and so *katabolē* is the overthrow or the disruption of the orderliness of the order of the world. When God originally formed, made and created there was no disorder.

“...that we should be” expresses the purpose, and this purpose clause indicates that it’s future. Future from the time of God’s choosing us. Very simple. You couldn’t believe until after you got born. Right? Got old enough to hear the Word and believe the Word, for believing comes by hearing and hearing by what? That’s why it has to be future. You talk about the integrity and accuracy of God’s Word. Kids, you just got to stand in utter amazement of the greatness of the Word, that this purpose clause indicates future from the time of God’s choosing before the foundation of the world. Had to be future. If it was any other tense than what it is future, the Bible would fall to pieces.

“...before him” in love—There are two Greek words translated “before.” One is the Greek word *katenanti* (k-a-t-e-n-a-n-t-i). This word means before in the essence of down in front of or directly across from. It denotes locality. Like this clock that’s telling me it’s twenty-four minutes after nine Ohio time. That clock is directly in front of me. It, it, it...it indicates its locality. It’s sitting there. That’s where it’s located. That’s this word *katenanti* that I gave you translated “before” in the Word. It’s used twice in the gospel of Mark and Luke, twice it’s used of a village directly in front of the people. Like you drive into New Knoxville, when you get to Hoge Lumber, New Knoxville is directly in front of you. Once it is used of being directly in front of the treasury; once directly in front of the temple, and of Abraham it’s used in the Book of Romans as being directly in front of God. All the occurrences put emphasis on the locality. Do you understand? On the locality, the location of it, the location. Directly in front of me is that clock.

The other Greek word is the word *katenopion* (k-a-t-e-n-o-p-i-o-n). This word means down within eyesight. Now if this clock was back where Mrs. Wierwille is, way at the back of the auditorium, it still would be down in front of me, the location. The only thing is I couldn’t read the top hand. It wouldn’t be staring me right in the face. Do you understand? That’s why this word means in the sight of. It’s used of the presence; the emphasis is on the presence, its visibility, rather than its location. *Katenopion* is down in

the sight of, directly in the face of, directly in the sight of. It denotes eyesight, presence—it denotes presence not locality but presence in eyesight. So presence in locality and presence in eyesight could be—go together. But on the other hand, they could be separated. [Example of clock.] Get your...get the clock back there and read me the time. Put it up here, it's directly in my presence. It's not only the locality of it, but it's also directly in my eye sight.

This Greek word is used 5 times. Twice it speaks of Christ directly in the sight of or presence of God. Three times without blame directly in the sight of God. Ephesians 1:4 is one of them.

And now, Corps, hold your seats. You've been thinking this will be electrifying. All these usages, all five, deal with directly in the presence of God as simply opposed to being in the vicinity of God. Abraham was in the vicinity of; you are directly in the face of God. That's what Ephesians says: directly in the presence of God. I didn't write the book. We are holy and without blame directly in the face, in the presence of God. That's why we can come boldly to the throne of grace that Colossians talks about. People, what did Abraham do for Lot in that city? You know, he finally got it down to ten people didn't he? God said if there are ten righteous I won't destroy it. He wheeled and dealt with God. Hey, you're directly in the presence of God. Do you think maybe you could wheel and deal? Oh people, we've lived so below par. Well, that's its usage. And both the Aramaic and the Greek substantiate what I have just said.

This "holy and without blame" is also a figure of speech, the figure is *Pleonasm* (p...p-l-e-o-n-a-s-m). *Pleonasm*—I don't know how to pronounce it (a-s-m) ...asm, I guess ...asm. The word means redundant phrases or clauses are used. If you're holy, you're going to be without, what? blame, so it's that figure. He puts the double emphasis on it so to speak. You're holy, holy, holy, without blame. That's the figure. You see, holy is all that's needed. If you're holy, you're without what? That's why without blame is redundant. That's why it's a figure. Like bless and curse not. Well if you bless you won't what? Redundant. The word...same figure.

The words "in love" don't belong here; they belong at the beginning of the next verse. And I'll give you the literal translation, if I can find it here; here it is...of verse 4. "According as He chose us in Himself before the overthrow of the world,...". (I hope that's right, let's do it again. Okay.)

Ephesians 1:4 Literal translation according to usage

According as He chose us in Himself before the overthrow of the world, that we should be the sanctified ones, unblemished in His presence.

Right...Now the expanded one. I like this; it's sort of cool.

Ephesians 1:4a Expanded translation

In this manner is how God did it [colon]:...

You see, the literal was "according as," right? Well "according as" is the manner. That's why in the literal³ according to usage I translated it: In this manner is how God did it (colon). Now He's going to tell us how He did it.

³ Dr. Wierwille misspoke. This is the expanded translation instead of the literal according to usage.

Ephesians 1:4b Expanded translation

...He chose us for Himself before the overthrow of the order of the world, that we absolutely would be the sanctified ones, scarless...

If your body is scarless, you have never been what? blemished. Scarless—not even a birthmark or a mole. Scarless...

Ephesians 1:4c Expanded translation

...directly in the sight and presence of God.

Think it through. Look at it again.

Ephesians 1:4a Expanded translation

In this manner is how God did it: He chose us [repeats: He chose us] for Himself before the overthrow of the order of the world,...

That's why you could say "from before the foundation" but the word "overthrow" is the word that's in the text and we love to use it.

Ephesians 1:4b Expanded translation

...before the overthrow of the order of the world, that we absolutely would be...

I told you it was future, remember, when I worked it a while ago—there it is: absolutely would be, future. Absolutely—no ifs, ands or buts about it.

Ephesians 1:4c Expanded translation

...absolutely would be the sanctified ones, scarless directly in the sight...

Directly in the sight—not location but in the sight. The emphasis is on the sight, not the location. The location is there too but as I told you: if this clock was way back there were Dotsy is seated or outside of the BRC still I could see the clock through the window but I couldn't tell the time. It wouldn't be right in my face. You and I are directly—

Ephesians 1:4d Expanded translation

...directly in the sight and presence of God.

Oh people, what a revelation! Yeah. Well [laughter].

I think the next verse is too long for me to handle tonight, and I got to have something to do next week anyways so we don't run out. But I got to read you the literal according to usage of verse 5 before I close. I'll build it for you next week and show you why. I just read you the great literal of verse 4. And he goes on in verse 5, and in love.

Ephesians 1:5 Literal translation according to usage

And in love He, God, marked us, branded us, unto Himself, even placed us as His adopted sons by Christ Jesus [or in Christ Jesus] according to that which pleased His [God's] intense desire.

He set us in the Body. Remember that? This will all come up next week when we get to it. But we'll have to handle adoption, we'll have to handle three figures of speech in this verse. That's why it'd take me another half hour and I'm tired, see so we are going to quit. But kids, this revelation that God gave to the Church, the Body, how we've all been talked out of it, and how even the best of us when we started getting talked into it find it difficult to really align ourselves up with it. But when you're honest, we are what the Word of God

says we are; we have what the Word of God says we, what? {have}—directly in His presence.

[Prayer] *Well Father I sure thank you for the privilege of the greatness of your Word that lives in our hearts and lives for sharing it with your Corps. Thank you Father for blessing the Corps so beautifully and wonderfully. And for allowing us all to be a part of the greatness of the outreach of your Word in this day and time and hour through Christ Jesus our lord. Amen.*

Good night. God bless. I love you Corps. And remember this is the 39th Anniversary week with the celebration of the 39th Anniversary this coming Sunday, opening the 40th year of biblical research and teaching of our ministry.

God bless. I love you. You're the best. Thank you.

EPHESIANS 1:5

October 6, 1981

Take your Bibles and go to Ephesians tonight, please, to chapter 1 where I want to cover one verse with you tonight that I wanted to cover so badly last week and didn't finish. But I felt it had to be finished before I went south, because otherwise the thing will cool off and then I have to heat the soup all over again. But verse 5 of Ephesians 1, King James says, "Having predestinated us unto the adoption of children by Jesus Christ... himself, according to the good pleasure of his will":

Ephesians 1:5 KJV

Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,

Darby translates it:

Ephesians 1:5 Darby

Having marked us out before hand for adoption through Jesus Christ [to] himself according to the good pleasure of his will.

Lamsa translates it:

Ephesians 1:5 Lamsa

And he marked us with his love to be his from the beginning and adopted us to be sons through Jesus Christ as it pleased his will.

Knox translates it:

Ephesians 1:5 Knox

Marking us out before hand to be his adopted children through Jesus Christ.

The Amplified translates it:

Ephesians 1:5 Amplified

For he foreordained us to be adopted as his own children through Jesus Christ in accordance with the purpose of his will because it pleased him and was his kind intent.

The New English translates it:

Ephesians 1:5 New English

And he destined us such was his will and pleasure to be accepted as his sons through Jesus Christ.

Good News to Modern Man:

Ephesians 1:5 Good News to Modern Man

God has already decided that through Jesus Christ he would bring us to himself as his sons. This was his pleasure and purpose.

And the New International Version:

Ephesians 1:5 NIV

He predestined us to be adopted as sons through Jesus Christ in accordance with his pleasure and will.

The Revised Version has:

Ephesians 1:5 Revised

Having foreordained us unto adoption as sons through Jesus Christ unto himself according to the good pleasure of his will.

And the...uh...the Aramaic fella. What's his name? Murdock, Murdock.

Ephesians 1:5 Murdock

And adopted us for sons in Jesus the Messiah as was agreeable to his pleasure.

Now we have the word “predestinated” in here; we have the word “adopted” or “adoption,” we have words like: according to, the standard, according to, the standard being, the good pleasure of his will. All of these now will have to be handled in detail.

We begin with the word “adoption” is where I want to start. I have given this previously last year in the background study of this word, but perhaps I've added a few things this year and deleted others, I don't know. But adoption was a kind of will. The adopted son became owner of the property, and the property could pass to a person that was by natural birth outside the family only by his being adopted. The adoption will—the adoption will was irrevocable and it was made in public. The term son and heir are interchangeable. The will of an adopter is irrevocable when it was duly executed. A man could never—an adopter could never put away an adopted son. He may put away his real son on good grounds, but the adopted son has a stronger position than a son by birth, according to Greek and Roman law. There is the truth of the teaching in the Church epistles that shows that sons may be adopted but children may only be born. The two, adopted sons and children by birth, are complementary, but they must be understood separately before the full force of the whole truth which they combine to give can be comprehended.

The adopted son became as much a member of the family as if he had been born of the blood of the adopter, and he was invested with all the privileges of that family. And it was by this means of adoption that the succession was continued among the Caesars. In no case among the Caesars did the throne pass from father to son. Augustus was the great nephew of Julius Caesar and was adopted from the Octavian into the Julian gen household. Tiberius was no relation at all to his predecessor: he was merely the son of Augustus's wife, Livia, by Tiberius Claudius Nero. Nero was the great nephew of his predecessor, Claudius who adopted him in the year A.D. 50.

Adoption was of two kinds: adoption proper and adrogation. The word adrogation is spelled a-d-r-o-g-a-t-i-o-n.

Adoption proper where according to Roman law the father had absolute control over his family having the same rights over his children as over his slaves. By this the child was deprived of the right to own property, and the father could inflict any punishment he thought fit, even to the extent of death penalty. He could sell his child into slavery or do with him as he liked.

In the case of the adoption of a son a legal ceremony took place in which the father

went through the process of selling his child as a son to the *potestas* of the adopter. In other words, I have a child. Under Roman law you want my child to be your son. You want to adopt him. So a legal ceremony takes place in which I go through the process of selling my child to you. This is what the scripture talks about when it says “bought with a price.” My child is passed over completely to the *potestas* of the adopter. That is where I have a child who is not of legal age.

Now, there’s another kind of adoption, when I have a child who is of legal age, and that’s called adrogation. When the child to be adopted grows up to be an adult, he was adopted by the form called adrogation. The law demanded that the adopter should be at least 18 years older than the adopted. And the effect of adoption was fourfold:

- (1) A Change of Family—The adopted person was transferred from one gens to another.
- (2) A Change of Name—The adopted person acquired a new name, for he assumed the name of his adopter and modified his own name by the termination *ianus*. Thus, when Caius Octavius of the Octavian gens was adopted by Julius Caesar, he became Caius Julius Caesar Octavianus.
- (3) A Change of Home.
- (4) New Responsibilities and Privileges—While the adopted son may have suffered many losses, there were...these were far more than counterbalanced by his gains, for he received a new capacity to inherit. In the case of the adopter dying intestate (that is without a will), the adopted son acquired the right of succession, the right of dominion, lawful authority, the absolute power of authority in the family.

In Galatians Paul writes of “the child differing nothing from a slave,” and goes on to say “Thou art no longer a slave but a son.” Paul also alludes to *tutelage* in Galatians where we have such phrases as “kept in word,” “tutor to bring us to Christ,” “under guardians and stewards,” and “children held in bondage.”

So far as the ceremony was concerned, the difference between the transferring of a son into slavery and his becoming a member of a family was very slight. In one case the adopter says: I claim this man as my slave. In the other: I claim this man as my son. The form was almost the same—the spirit that differed.

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

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

In the last words of a passage of Ephesians 1:14, “to the praise of his glory” is an

allusion to a well-known Roman custom also. The emancipated slaves who attended the funeral of their emancipator were the praise of his glory. Testamentary emancipation was so fashionable and so in vogue as a form of posthumous vanity and pretension, the desire to be followed to the grave by a crowd of freed men wearing the cap of liberty was so strong that shortly before the time when St. Paul wrote, the legislature had expressly limited the number of slaves that an owner might manumit by will.

Now sonship by adoption in the Old Testament was used in the present-day sense of our word adoption, not according to the Greek and Roman laws of adoption.

In the New Testament the Greek word *huiothesia* issued, meaning the place of a son, and is translated “adopting a son.” The context determines whether the Greek and Roman laws of adoption apply. For instance, the Greek laws of adoption are in Romans 8:15, 23; Ephesians 1:5; Galatians 4:5. But referring to Israel in the present-day sense of adoption is Romans 9:4. In both cases the translation is “adoption of sons.”

Now the words “good pleasure of his will” in Ephesians 1:5. It seems to me (may I have some coffee, please) that the words, “the good pleasure of his will,” in Ephesians 1:5 must be considered a figure of speech. And the entire Research Department concurs with this. In one way when you just first look at it, it appears that those words, “the good pleasure of his will,” make sense literally. But in another way they do not. (Thank you.) You see, whenever the word makes sense literally, that it means what it says and says what it means literally, then it’s never a figure of speech. It becomes a figure of speech when it has usage of words that cannot just be literal.

Now these words, “good pleasure of his will,” are formed from an unusual construction which is exactly opposite of the normal wording, and therefore, because of this unusual construction which is exactly opposite of the normal way it’s done, therefore, it’s a figure of speech. And the figure of speech is called *Hypallage*. It’s spelled h-y-p-a-l-l-a-g-e, which is an interchange of construction or an underchange of it.

Walter, I think I’d like for you to come in please while I’m on this. Maybe we can help the Corps more if you’re sitting here with me. Bullinger in his *Figures of Speech* on page 535 has the word *Hypallage*, or it’s called interchange. It’s interchange of construction. And this word differs from *Antiptosis*. That’s why I’ve got *Antiptosis* here; I’ve got *Hypallage*; And I’ve got this *Antimereia*—what is it? [Walter pronounces: *Antimereia*]. *Antimereia*. All three of these figures are involved here. You see, this *Hypallage*, as I understand this Walter, it’s a...see it’s a...well, if I just read this—makes sense: relates...belongs [mumbles while reading]...united...so that what is said of or attributed to one thing ought to be said of or attributed to the other. In the case of two nouns, the latter in regimen, they are interchanged in sense, not in *Antiptosis*.

We need to maybe define all three things first, huh? Then maybe we could understand better. Okay.

Hypallage is where you change one noun, how is that now Walter?

[Walter Cummins] You have two nouns: one’s the governing noun; and one’s in regimen or in a genitive construction, and you switch their position.

[Dr. Wierwille] You switch it? Okay.

[Walter Cummins] Right. So the first noun that was governing becomes the second noun in regimen and vice versa.

[Dr. Wierwille] Good pleasure of his will. Good pleasure is what now?

[Walter Cummins] That's the governing noun.

[Dr. Wierwille] Okay. Will?

[Walter Cummins] Of will would be the genitive.

[Dr. Wierwille] Right. Good pleasure of his will. The ordinary construction would be the will of his good pleasure.

[Walter Cummins] Right.

[Dr. Wierwille] That's why it's a figure.

Now, this *Antimereia* is an exchange of parts of speech. One part of speech is used instead of another, a noun for a verb or a verb for a noun.

Then this *Antiptosis* is exchange of cases where one case is used instead of another case.

So in *Hypallage* you have one noun used as an adverb? How's that stated now?

[Walter Cummins] As a genitive.

[Dr. Wierwille] As a genitive, okay.

[Walter Cummins] And one as governing noun.

[Dr. Wierwille] Right—one noun as a genitive and another as a governing noun. Now—“*Hypallage* differs from *Antiptosis* in that it relates to an interchange of construction whereby an adjective or other word, which *logically* belongs to one connexion,⁴ is grammatically united with another, so that what is said of or attributed to one thing ought to be said or attributed to the other.” That's sort of neat.

[Walter Cummins] Maybe we should give them an example of these other two, like *Antimereia*, the one you always use is mighty angels [Dr. Wierwille: Yeah], which becomes angels of might, putting the adjective as a genitive construction. But in *Antiptosis*, if you had angels of might, to change it would be angelic might [Dr. Wierwille: Okay]...angelic might, where the first one becomes an adjective [Dr. Wierwille: Right], whereas in *Hypallage* they switch positions. They both stay as nouns.

[Dr. Wierwille] Right, that's why it's undercut. This noun slips under the other. See? Good pleasure of his will. See? So...well, I hope that's as confusing to you as it is to me. {Audience laughter.} You know, I can work this greatly when I sit in the privacy of my own mind and I work these things in figures. It's when you try to explain it to somebody that hasn't worked figures too much that it seems to be more difficult. But—see? Well...

[Walter Cummins] I think your examples here though of *Hypallage* will be self-explanatory.

[Dr. Wierwille] I think this will clear up a lot of mud. I'll try.

Now, do we have this in here? The Greek word *thelēma* (I've given you that earlier you know, long time ago—t-h-e-l-e...long ē-m-a.) occurs 64 times in the New Testament. Of these, 37 times is associated with another noun in a genitive relation.

⁴ See Bullinger's "Figures of Speech Used in the Bible" page 535.

However, the word *thelēma* is itself in the genitive case only 13 times. In nine of these the prepositions *dia* and *ek* precede the word. In all but the four remaining instances *thelēma* is the governing word in the genitive relation (will of plus a noun). The four instances where *thelēma* is being governed by a noun are: “good pleasure of his will” Ephesians 1:5, “mystery of his will” Ephesians 1:9, “counsel of his will” Ephesians 1:11, and then there is one more in Colossians 1:9 “and knowledge of his will”—only four. And this wording is exactly opposite the normal wording which would be “the will of His good pleasure.” That would be the normal way. The will of His mystery. Right? The will of His counsel [unaudible]. The will of His knowledge. That would be the normal way. But the figure is “good pleasure of his will,” “mystery of his will,” “counsel of his will,” “knowledge of his will.” That’s why it’s a figure, and that figure marks the emphasis of that which is important in His Word. Two nouns standing in a genitive relationship exchange places, that’s *Hypallage*. Two nouns standing in a genitive relationship exchange places. For example, in Ephesians the normal expression would be “the will of His good pleasure,” its *Hypallage* is the good pleasure of His will. This means the emphasis is on the first noun named: good pleasure, mystery, counsel. Rather than emphasizing “will,” it emphasizes what His will concerns in each usage.

I think that is significant. All right. I think that’s enough on that one, huh? Thank you Walter. I hope it isn’t muddy for you anymore. All it takes is work. If you’ll work it, you’ll have the understanding it. It’s not that difficult. It’s just a matter of keeping first things first in your mind.

Now, we go to the text proper now, the Ephesians 1:5.

“Having predestinated”—The Aramaic literal meaning is marked before, marked before in the sense of being branded or stamped. That’s the word “marked” (you know), put the seal on you, stamped, branded.

And the words “in love” that were in the Greek in verse 4 open up verse 5 and they are in the Aramaic in the fifth verse. “According to” that would be in love, in love branded us or stamped us to Himself. That’s the Aramaic.

The Greek is the word *proorizō* (p-r-o-o-r-i-z-o), meaning foreordained from *pro* (p-r-o), meaning before, and *horizō*, to define, to make a border. The participle, predestined, is subordinate to the verb, he chose, or he elected in verse 4. It is not temporal indicating time; not temporal meaning He chose us having first predestinated us, but rather it indicates means, not time, meaning He chose us by predestinating us. Does not mean He chose us having first predestinated us. It means He chose us by predestinating us. Thus, the question is not who is predestinated but to what are they predestinated.

There are three Greek words I want you to put down. I will give you all the Scriptures relating to them, and when you have worked all of those that’s all that can be known from the Word regarding it.

The first word is the word is *proginōskō* (p-r-o-g-i-n-long ō-s-k-long ō), *proginōskō*. All of you students know what the word *pro* means and you also know what the word *ginōskō* means. When you put these two together, these two words together the Greek words, they are translated foreknow twice (Romans 8:29; 11:2); translated foreordained once (1 Peter 1:20); translated know (k-n-o-w) once (Acts 26:5); and translated know before (2 Peter 3:17). Now that’s the Greek word *proginōskō*, translated foreknow twice, foreordained once, k-n-o-w once and k-n-o-w before once.

Now the other Greek word is *prognosis* (p-r-o-g-n-o-s-i-s). Medical people understand that one, nurses, *prognōsis*, transliterated directly over into that word of prognosis. This Greek word is translated foreknowledge twice (Acts 2:23 and 1 Peter 1:2).

Now another closely related word is *progonos* (p-r-o-g-o-n-o-s) and *progonos* is transliterated into our English word progeny, offspring. And this word is used twice. Once it's translated forefathers in 2 Timothy 1:3; once it's translated parents in 1 Timothy 5:4.

The reason I'm teaching this again to the Corps is because you must really work this until you have a full understanding of predestination. The Calvinistic teaching of predestination is totally devilish, and it, of course, has ruined many, many lives. And that teaching—it was simply God picks one person, sends him to heaven; He picks another one, sends him to hell because He has freedom to do as He pleases. That is not predestination. The reason God is able to predestinate and chose us by predestinating us was because He foreknew, foreknow, know before. He foreknew that we would believe because of His all wisdom. The word—big word is omniscient. Omniscient, meaning all smart, all wise. He foreknew. Had I foreknown that a little girl would come along at 1:50 this afternoon and they would call her Rebecca Alison (this will cost Alison Heaney a pretty dress, I guarantee ya). Had I had all that foreknowledge I could have said well the Geers are going to have a little baby girl this afternoon at 1:50 Ohio time and they'll call her Rebecca Alison Gear. God has that. He knew us before the overthrow, before the foundation, you understand? That's why the key to predestination is not where He picks out one and sends him to heaven...but because He knows man's choice, freedom of will. And that's why it's so important. He chose us by predestinating us because He knew, He foreknew. Foreknowledge is the key to foreordination or predestination.

And I love the association with the word "progeny." Just like I taught you if I had known Rebecca Alison was coming along today at 1:50, you see, it puts it in the family. Predestination deals basically with the family, whom He foreknew, those He predestinated.

Now, the word "adoption" as I have taught you at length and told you everything I know about it, simply means He placed us.

And the word "children" in that verse—is the direct object of the adoption. It's adopted sonship. Really something.

And as you work this some interesting things manifest themselves: we are children of Abraham the Word says by adoption. Number two, Jesus Christ paid the price for our adoption. Number three, we are free born, free (not born)...freed slaves, emancipated slaves. Number four, we as sons of God are accepted by God by irrevocable adoption. Number five, we are born of seed.

When I put this all together, my heart stands in utter amazement, appreciation. And it is so big that God did such a wonderful thing for us, His sons and daughters today, that we were called like in Abraham, adopted him in Christ, we are freed slaves, freed *doulos*, *doulos* that are marked, but we are free. And He has irrevocably adopted us and in addition put seed in us. Five things He's given to every born-again believer. Wait until that hits you someday. Then you'll wonder why you're ever long-faced like a cow {audience laughter} or down in the mouth about anything, about anything. Then you'll see that the only reason we could ever be is either we do not know the Word or at the moment we are not believing what the Word says. Otherwise we would not be down; we'd always be up. For even in the midst of hell, Thou art there, the Word says. So in the midst of all the opportunities with

which we could be confronted we still are what the Word of God says we are and we have what the Word of God says we have. And He put us into five major relationships with Him, predestined us. And He did this by Jesus Christ, and He did it to Himself.

And then “according to” again sets the standard for our predestination to sonship.

“...of his will” is that which pleased Him, His will, His intense desire.

And that’s all that’s to that verse, except for the translations. And this is how I translated it literally according to...whatever it is...literal, then usage later. This is literal from the text, verse 5:

Ephesians 1:5 Literal translation according to usage

And in love He marked us out beforehand unto Himself, even placed us as His adopted sons by Jesus Christ, according to the good pleasure of His will.

Expanded according to usage:

Ephesians 1:5 Expanded translation

And in love God marked us, branded us unto Himself, even placed us as His adopted sons by Jesus Christ, according to that which pleased God’s intense desire.

It could either be translated “in Christ Jesus” or “by Jesus Christ.” And you noticed which one I chose. And the reason I chose this after conferring with Walter and our people in the Research Department is because if you’ll notice the verse carefully, very carefully: and in love God marked us, He branded us unto Himself, even places us as His adopted sons—even placed us as His adopted sons through somebody’s work. Which one? That’s why it’s by Jesus Christ. By the work of Jesus Christ.

I gave you 1 Corinthians 7:23 or bought with a price, all that stuff tells you. Placed us as His adopted sons *by* Jesus Christ according to that which pleased God’s intense will. God’s intense will was Jesus Christ, the coming of His only begotten son, and on the basis of that, Corps, we put the translation “by Jesus Christ” rather than “in Christ Jesus.” because “in Christ Jesus” is fellowship; “by Christ”—“by Jesus Christ” is by what he wrought so that we could be finally in him. That’s why we went with the “by.”

EPHESIANS 1:6-9

October 28, 1981

Tonight Ephesians chapter 1. I'm graceful for the weeks that Rev. Cummins held forth the Book of Proverbs while we were in Central and South America and in the Latin American countries. I'm thankful tonight to be able to go back to the work of Ephesians with you. We had finished the fifth verse of the first chapter the last time I taught the Corps on Ephesians. So tonight we begin with verse 6 of chapter 1. In the King James it reads:

Ephesians 1:6

To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.

"To the praise of the glory of his grace"—This word "to" is the word *eis* (e-i-s), and this expresses the purpose, to the purpose of or to the end of.

And the word "glory" is the Greek word *doxa* (d-o-x-a) meaning brilliance or brightness; it's a key word in Ephesians. And the word "glory" is usually associated with the word "grace" also, because it indicates that in which grace resplendently displays itself. And I love that word resplendently—brightness. The word "glory," *doxa* (d-o-x-a), denotes the greatest of all recognition, Corps, not only of the predestinated son himself, but the appearance of that which attracts attention, and that's the manifested power in a believer's life. That is evidenced as one's life cannot stand to look directly in the brightness of the sun because of its brilliance, yet, for brief moments you squint at it. So is God's grace, Corps, brighter and a more brilliant glory. You can just squint at God's grace for a little bit and then [snaps]...you know, it's all over with because it—the grace of God is so magnanimous, so big.

It's alway—also interesting to note that slaves manumitted by the owner's will as free men wore what is called a cap of liberty, and as emancipated slaves they attended the funeral of their emancipator, and these slaves were referred to as the praise of his glory. The liberty cap may be seen worn by Columbia, the original symbol for The United States. And Columbia has been engraved on many of our coins, such as the Morgan silver dollar. See it on it.

"The praise of the glory of his grace" is a figure of speech; it's a Dual Genitive in which two nouns are in regiment or in the genitive case. The middle noun "glory" serves as a sort of fulcrum for the Dual Genitive construction. The figure emphasizes the greatness of God's gracious glory, which God accomplished in His choosing us for the purpose of such praise.

"...wherein he hath made us accepted"—In the Aramaic is "that which is given abundantly," or "that which is poured upon us." I like that, *poured* upon us, that which is poured upon us. The only other occurrence of this in the New Testament is in Luke 1:28 and it's used of Mary highly favored of God. The Greek reads, "of His grace in which He graced us." The Aramaic reads, "that the glory of His grace will be glorified."

“...in the beloved” means by means of His beloved. The Aramaic idiom is literally “by the hand of.” One of the other texts says “His beloved son.”

The literal translation according to usage of verse 6.

Ephesians 1:6 Literal translation according to usage

For the purpose of giving praise to God for His glorious grace in which He made us abundantly lovely and acceptable by means of His beloved son.

Now the expanded translation: For the express purpose...

Ephesians 1:6a Expanded translation

For the express purpose of praise for the resplendent brightness of God’s grace...

The resplendent brightness, remember what I said: you can look at the sun and squint at it a little bit and that’s all—I think this is just something.

Ephesians 1:6b Expanded translation

... for the resplendent brightness of God’s grace which He poured on us...

Not something we earned, not something we worked for; He just poured it on.

Ephesians 1:6b Expanded translation

...making us lovely and acceptable by means of His beloved son.

Only the heart can understand the verse. There’s just no man of intellectual ability that can put the whole thing together. You just have to know it on the inside of you, Corps.

For the express purpose of praise for the resplendent brightness of God’s grace which He poured on us making us what? {lovely}. So are we lovely? My, how we’ve lived below par and how we’ve let the world tell us how unlovely we are, how terrible we are, when the Word of God says He made us lovely. *He* made us lovely. And He made us acceptable by means of His dear son.

And then we get to verse 7. In verse 7 in...(may I have some coffee, please) in King James reads:

Ephesians 1:7

In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;

Corps, that one verse right here, verse 7, has in it our complete redemption, our complete everything in one verse of scripture. Right there it is. (Thank you, dear. You want to take my coat; it’s getting awful hot in here. Those are my pheasants flying inside {audience laughs} if you didn’t see it. Wild.) I’ve worked this word and I’ve worked this verse, and I stand in utter amazement of it. Still can’t believe it, but I know it’s true so I believe it. In this one verse of scripture there are five figures of speech. I don’t know of any other verse of scripture in the Word that has five figures of speech in one verse of scripture. And the figures of speech are the Holy Spirit’s marking of what’s important in the Word. It’s God’s marking of what’s important. That’s why this verse has to be sort of important. You know—whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace—five figure of speech in it.

“...we have redemption through his blood, the forgiveness of sins”—That figure is a

Metalepsis; and *Metalepsis* is spelled m-e-t-a-l-e-p-s-i-s. And a *Metalepsis* is a double *Metonymy*, and *Metonymy* is a figure of speech (m-e-t-o-n-y-m-y). A *Metalepsis* is two *Metonymys*, two *Metonymys*; the one is contained in the other but only one expresses the fullness of it. You see, a *Metonymy* is a change of nouns where a noun stands in relation to another implied noun in *Metonymy*. The second noun, the implied noun, does not literally express the full truth of the situation, rather the noun stands in the relation of *Metonymy* to a third noun, which is implied from the subject or context, but nevertheless, is the implied literal statement of fact. In this verse it states “we have redemption, noun, through his blood, noun, the remission, noun, of sin, noun. [Sigh and pauses.] You see Corps, blood is used here in this verse, instead of the resulting act, shedding of blood, which in turn is used instead of the result, death. See? Blood is used instead of the resulting act, which is the shedding of blood, which is used instead of its result, is what? death, you know. Somebody cut your jugler vein, you die, I guess.

“...riches of his grace”—This is the figure *Antiptosis*, (a-n-t-i-p-t-o-s-i-s). The literal of this figure would read “his rich grace” where “grace” would be a noun in the subjective case. But in the figure *Antiptosis*, “grace” is put in the objective case, and the expression then reads, “riches of His grace.” *Antiptosis* always involves changing the adjective here “rich” plus that which equals the noun, “riches.” Changing the adjective “rich” to the noun “riches.” How God marked His Word is absolutely phenomenal.

Also this is the figure *Heterosis* (h-e-t-e-r-o-s-i-s), which is an exchange of accident. I was thinking today if I wasn’t teaching the Corps I wouldn’t mess around with all this stuff, but because it’s Corps I’m teaching and—I think someday we’re going to have to really understand much more of the greatness and the integrity of God’s Word, just have to teach this stuff. You know, I’m teaching now and I get chills going up and down my spine because two-thirds of you don’t understand what I’m saying. That’s all right. I love you. Just relax yourself and enjoy being a believer {audience laughter}. I ain’t gonna flunk you out of the Corps, so don’t write so much. Just have a good time. See.

Sometimes because I get involved in this stuff I think research becomes too difficult for you people. Just let me do the work and some of the rest and you just enjoy living it like Uncle Harry used to say. Okay? You just get turned on with it. All I want to show you tonight is—it blows my mind that God would put five figures of speech in such a little verse, which means, you know, we ought to breathe, throw our shoulders back and pay attention, because it means what it says and says what it means. Wait ’til I finish with it tonight. You’ll be going out of the top of this former Roman Catholic chapel or something [much laughter].

It’s...all...man’s complete redemption, everything else, wound up in one verse of scripture, and it has by-passed everybody for centuries. There it sets like a jewel, like a diamond. See. So don’t worry about, you know, making research too difficult. It’s possible in research even that—and this is a tendency I trust our ministry will guard against even in the future with the great ability our men have in research, don’t get to squeezing the Word. Just never get around in research to where you *squeeze* that dumb thing so there’s no life left in it. Just let the greatness of the beauty of that Word live in the hearts and lives of people. Well, anyways, I want to show you these figure simply because I want it for the record. I want it on the tape and stuff, but if I were you, I wouldn’t write all this stuff. You can’t write that fast anyways {audience laughter}. Just enjoy my working the Word with you and you get the Word in your heart, kids. Get it in your soul. Have a respect, oh my

God, just a fantastic heart throb about the integrity and the accuracy of the Word and the beauty of it and then enjoy it. See.

You see, here the word “riches” occurs with a definite article. “Riches” is in the masculine gender; therefore, the article technically should agree with it, but it doesn’t. That’s why it’s a figure. They put the article in the neuter gender, which just socks it to them. “*The riches. The riches.*” Got it? [Laughter.] I love you.

Fourthly, it’s an *Idiom*. An *Idiom* is a peculiar or common manner of speaking. It’s an *Idiom* when an expression in common use has a literal meaning which is different from the actual words used. “Riches” does not denote merely money, but an abundance of that to which it is applied. Like in Romans 2:4 it’s the “riches of His goodness”; Colossians 1:27 “riches of the glory of this mystery.”

And the fifth figure in the verse is the figure called *Anthropopatheia*, (a-n—you know—t-r-o-p-o...something) which is where God is brought down to the level of man. And here God is spoken of as having the attributes of a man because of the riches of God’s grace. God is spoken of as having great wealth, riches—riches of God’s grace. You know. God doesn’t have any silver and gold up there or thieves would be breaking through and trying to steal. But it’s a figure, people, and that’s just tremendous.

The word “redemption” in this verse—the word “redemption” comes from the word meaning “to save.” And this word redemption includes two things that frequently are missed. They remember one but they don’t get to the other one. It means being saved *from* something, being saved from (f-r-o-m). And that from that we’re saved from is wrath, God’s wrath, death, all of that. The second meaning of this word “redemption” which is included in it is to be saved *for* something, for something. What good is it to be saved *from* something if you ain’t saved *for* something. That’s why this word redemption has that two-fold meaning, honey. Being saved *from* and being saved *for*. You know, like it says we’re a sweet smelling savour. That’s saved for. We’ve been redeemed from the curse of the law and this redemption buying back lines up with the adoption that I’ve taught you. Our redemption was through Christ’s blood, Romans 3:24, which gave us sonship. Yet, the full manifestation of the completion of the adoption is the redemption of the Body, which is the Return, and that’s future. And Romans 8:23 states that. This redemption, Corps, is a buying back, it’s a release effected by payment or ransom. Jesus Christ died for us.

That’s why through his blood in this verse 7 is through Christ’s death, Christ’s blood shed for us is the cost. That’s the cost of our redemption. He shed his blood (cause), but the cost is he died for us.

Now that word “forgiveness” in verse 7. It’ll always depend upon the context whether it’s forgiveness or whether it’s remission. You just have to watch your context. Here because it deals with redemption, it has to be remission, not forgiveness, and it is—should be.

“...of sins”—Whenever the word “remission” is used, it should always be sin; whenever the word “forgiveness” is used, it will always be sins (s-i-n-s). One gets to the root. The root is remission, dealing with sin, the problem of sin. Forgiveness deals with the fruit of sin which is sins, the fruit of it. There are two Greek words. One is *paraptōma* (p-a-r-a-p-t-long ō-m-a). That’s one of the Greek words. The other is the word *hamartia* (h-a-m-a-r-t-i-a). Now, Corps, *paraptōma* simply means falling aside, dead. That’s why it has to be remission. *Hamartia* is simply missing the mark. Both missing the mark and dead

are covered by the blood of the lamb, Jesus Christ. And both are used of sin and sins. They do not differ in force but in usage, Corps. *Harmat...Paraptōma*, *Paraptōma* treats it as a full falling aside in the ditch, breaking your stupid neck dead. That's how it's handled. *Hamartia* treats sin as a failure just missing the mark. When we get to Ephesians 2:1 you'll see both terms are used to describe the one whole complete idea of sin.

“...according to”—those words, again, that's the standard for our remission. I gave you that earlier in the Corps.

And the word “riches”—the key word there, again indicates that works has absolutely nothing to do with our remission of sins.

Now with all of that I would like to give you the literal of verse 7.

Ephesians 1:7 Literal translation according to usage

That in him there is given to us redemption and by his blood remission of sin according to the wealth of His grace.

Isn't that wonderful? There's given to us redemption and by his blood remission of sin according to the wealth of His grace. Resplendent brightness of God's grace of verse 6, remember? Here according to the wealth of His what? {grace}. How far the Christians have lived below par. How we've all been talked out of it. Well, here's the expanded one:

Ephesians 1:7 Expanded translation

That in and by Jesus Christ there is given to us redemption and by Jesus Christ's blood, his life, death, resurrection and ascension, remission of sin and forgiveness of sins according to the wealth of God's grace.

I'll read it for the Corps again:

Ephesians 1:7 Expanded translation

That in and by Jesus Christ there is given to us redemption and by Jesus Christ's blood, his life, death, resurrection and ascension...

You see, his blood stands for everything he is, Jesus Christ, what he gave, what he accomplished, what he did. That's why I put in here: his life, death, resurrection and ascension. He was not only our savior when he died; he was our savior making it available all the way through in his life. Remember? Then—

Ephesians 1:7 Expanded translation

...remission of sin and forgiveness of sins according to the wealth of God's grace.

Verse 8, King James:

Ephesians 1:8

Wherein he hath abounded toward us in all wisdom and prudence;

The Aramaic has “that which is made to superabound in us.” Reminds me of Romans, doesn't it? Super conquerors, super-abound, that's the Aramaic. The Greek literally is “which he caused to abound abundantly.” And abounding abundantly, again, I can easily see as superabound. Some of the translators place this phrase as closing out verse 7. I think verses 7, 8 and 9 have to be read as a unit, as a whole, although I've separated them for you tonight, in my heart and mind I put them all together. Rotherham translates this “in whom we have the redemption through his blood, the remission of our offenses, according

to the riches of his favor, which he made to superabound towards us; in all wisdom and prudence making known to us the sacred secret of his will.” Puts 7, 8 and part of 9 together. The word “prudence” is just good sense; that’s what the word “prudence” means, have good sense. If a man’s prudent, he’s got some good sense. It’s an attribute or result of wisdom, and it’s a very pra...concerned with practical application. That’s why the literal translation and the expanded one as far as I’m concerned are identical, I can’t do anymore with it.

Verse 8 I’ve translated literally and also in the second translation “that has superabounded toward us.” See, if you go from “the wealth of His grace” of verse 7:

Ephesians 1:7b, 8 Expanded Translation

⁷ ...the wealth of His grace which is God’s grace

⁸ that [verse 8] has [what? superabounded toward us.] superabounded toward us in all wisdom and with all [what?] understanding.

Now verse 9, in King James reads:

Ephesians 1:9

Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself:

“Having made known unto us” comes from the word *ginōskō*, to know experientially.

“...the mystery”—The word “mystery,” I’ve taught so many times that it’s the highest order of religious...among the...religion among the Greeks, the inner sanctum, so to speak. And it was only divulged to those who were highly trusted and those were thoroughly in the groove with them. In Latin the word “mystery” was replaced by *sacramentum*, translated sacrament. And that, I think, is very terrible. See, in the Latin the word *sacramentum* implies that which no one is supposed to really be able to understand. It has a secretive, mysterious something about it. You just accept by faith but you never understand it, *sacramentum*. The trinity, the Eucharist where the wine becomes *the* blood and the bread becomes *the* body. Something sacred about it you never quite understand the wine becoming the blood, the bread—the body.

On our recent journey I stumbled into a mass and again I saw happen what I knew happened is the wonderful priest gets to drink the wine. You see it’s—that whole thing about the word “mystery” being translated *sacramentum* came about because the greatness of the Mystery, God in Christ in you the hope of glory, was lost, and so they had to replace it with something that would be legalistic, a law, sacraments that would have a mysterious meaning that you really couldn’t understand. And the reason for this was to just keep you grubbling and to keep you full of fear so they could enslave you and keep you wherever they wanted you. That’s the word *sacramentum*. And that’s the word that they use in the Latin to translate the word “mystery.” Well, it’s their problem, not mine.

This mystery is not a perplexing mystery to the end that we do not know it. It’s only perplexing to the end that nobody can fully explain it, the new birth, for instance. How can a man be dead in trespasses and sins and without God, sir, and without hope one minute and be born again of God’s spirit the next minute having eternal life? Who can explain it? Men can’t even explain the first birth; you know, a little sperm and a little ovum have a rendezvous {audience laughter}, and all at once here you are nine months later, beautifully packaged, beautifully formed, everything wrapped up in that one little package. Man with

all his wisdom can't explain that one. So they'll never get around to the new birth. Only thing, we know it happens and we have the proof in the senses world that we're here spiritually because we speak in tongues, which is the external manifestation in the senses world of the internal reality and presence of Christ in you, the hope of glory [taps on desk]. And that's why it's a mystery that's been revealed and we've got the proof. I can't explain it. I just don't know how that little ovum jumps around or that sperm wiggles his tail or something. I don't know, but I know here's a beautiful little child, just perfect, eyes, hands, everything else. Well, if that can happen physically, our God who formed and made man spiritually certainly He can also put the Christ in us, right? which is eternal life. See, I have no problem with this at all. To me it's real simple. I can't explain it but I sure see the beauty of it and the logic of it, and I've got the witness; I've have the proof of the pudding. You know. Body, soul and spirit week, the proof of it, the pudding. So many different ways. What a tremendous verse!

Those words “which he hath purposed”—The Aramaic says “that he will perform.” It is to work out a plan, and it's sort of neat in here, Corps, that this verb is in the middle voice, which indicates that the subject acts on itself. It's not all over with. Then it would have to be in the aorist tense. He purposed and worked out himself—in himself, meaning which he will work out and continue to work out until it's performed. That's the greatness of that phrase “which he hath purposed.”

“...in himself” in the Aramaic is “in him.” Same in the Greek. And it does not refer to God; it refers to Christ. That's why the literal translation of verse 9 is as follows:

Ephesians 1:9a Literal translation according to usage

God has made known unto us by experience the mystery of His will...

“He has made known unto us by experience,” remember I gave you *ginōskō*. We know it experientially. We speak in tongues. We operate the other eight manifestations of the spirit. We know it experientially.

Ephesians 1:9b Literal translation according to usage

...the mystery of His will which before this time [before the time of the day of Pentecost] he kept to himself only...

It came into practice on the day of Pentecost but you know the full revelation of what it was did not come until God gave it to Paul, remember, what the Mystery really was.

Ephesians 1:9c Literal translation according to usage

...he kept to himself only but now down to us [from God to us; down to us] by and through the finished work of His son, Jesus Christ.

You see, in every mass he dies over again. Then it isn't finished. He keeps—it's unfinished. Yet Hebrews says he entered in once. That's it. Finished. That's why I used this word “finished”—“work of His son, Jesus Christ.” I could have used the word “accomplished.” But I thought in this literal here, the word “finished” would fit better.

In expanded one, I did as follows:

Ephesians 1:9 Expanded translation

God has made known unto us His purified and highly trusted sons...

Can you imagine that? His purified and highly trusted sons, that's you.

Ephesians 1:9 Expanded translation

...by experience in giving us the wisdom and understanding of God's grace, glory, remission of sin, forgiveness of sins, yes, the whole sacred secret, the mystery of God's will which before this time God kept to himself only, but now down to us by and through the accomplished work of His son, Jesus Christ.

That's why I said I could have gone with the word "finished" there also, but I chose the word "accomplished." "...now down to us by and through the accomplished," that which he accomplished which is finished, "work of His son, Jesus Christ."

Now just sit back and let me read to you the translation and just enjoy the beauty of it in your own heart and life and just sense the in-depth greatness of this record from Ephesians.

Ephesians 1:5-9 Expanded translation

⁵ And in love, God marked us branded him unto Himself, even placed us as his adopted sons by Jesus Christ according to that which pleased God's intense will

⁶ for the express purpose of praise for the resplendent brightness of God's grace which He poured upon us making us lovely and acceptable by means of His beloved son,

⁷ That in and by Jesus Christ there is given to us redemption and by Jesus Christ's blood, his life, death, resurrection and ascension, remission of sin and forgiveness of sins according to the wealth of God's grace

⁸ that has superabounded toward us in all wisdom and with all understanding.

⁹ God has made known unto us His purified and highly trusted sons by experience in giving us the wisdom and understanding of God's grace, glory, remission of sin, forgiveness of sins, yes, the whole sacred secret, the mystery of God's will which before this time God kept to himself only, but now to us by and through the accomplished work of His son, Jesus Christ.

Corps, that's unbelievable; that's why I believe it. It's just the greatness of God's wonderful Word.

[Prayer] *Father, I sure thank you for your Word and your love. Thank you Father for just loving us so much and making your Word so tremendous for us. And I sure thank you for the Corps tonight. Thank you especially for being here in Indiana on this occasion for all our wonderful children here in our Junior Corps. And Father I'm so grateful to have a place like this where the Word can live for your families and for your children, for your people. And I thank you tonight for the Corps in all the different locations and those who have dialed in on Corps night. Thank you for making this such a wonderful night for all of them. Through Christ Jesus our lord, I thank you, amen.*

Good night. God bless. I love you, Corps. {Applause.}

EPHESIANS 1:10-23

November 13, 1981

Now tonight we've got to go to Ephesians chapter 1 and we begin with verse 10. The King James reads:

Ephesians 1:10

That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; *even* in him:

The word "dispensation" is the word *oikonomia*. And I ought to say to you that if you're in The Corps, the teaching on Ephesians last year should be listened to, because I'm by-passing a lot of the things that I've taught last year and just coming up with more or less some detail and then the...the a...the a...translations, first of all, according to usage and then an expanded one simply to the best of my ability, but I know you here at Emporia were given an outline and material on what was taught last year, and I'm grateful for the people who do that for you. But if you've got enough drive within yourself, you'll listen to those things and you put it in your heart and mind.

You see, the greatness of Ephesians is just fantastic, so it's up to you. If you want it, it's available. You just go get it. Because all you have to do is listen to last year and do a little bit that I'm sharing this year and you can put together the great Book of Ephesians for yourself.

The word "administration" is the word *oikonomia*; and I've taught you that many times. It comes from the word *oikos* (o-i-k-o-s) meaning house and *nomos* (n-o-m-o-s) meaning a rule or the order that's conducted within that house. And here in Ephesians it refers to the way in which God will administer a period called the fullness of time administration.

That word "fullness" is the word *plēroō*, Corps; not filled to overflowing, but filled to capacity.

And the word "times" puts it within the framework of a limited period of time. It is a...an appointed time, and it's that word is in opposition to the word *chronos* (c-h-r-o-n...), the Greek word meaning a general time. This administration of the fullness is an appointed time. Again, it's an administration, Corps. Don't you understand? That will fit into the one period of time and one period of time only. That's why that word is used.

The greatness of this verse is just significantly important because, well, here's the literal according to usage and then you'll understand why it's so tremendous. Verse 10: That in the next administration, next administration. This administration that you and I are in, the administration of Grace of the Mystery, that's one thing. But "in the next administration," that administration, Corps, is the fullness of time. The literal according to usage is:

Ephesians 1:10 Literal translation according to usage

That in the next administration when the fullness of time is come all things in heaven and on earth again shall be made new in Christ.

And this is the expanded one:

Ephesians 1:10 Expanded translation

That in the next administration of the filled to capacity appointed time everything again in heaven and on earth shall be made new.

What a tremendous truth from God's Word. This administration of grace in which you and I are living is fantastic. It's wonderful. But in the *next* administration everything is going to be filled to capacity in that appointed time, everything again upon earth and in heaven shall be made new in Christ. And we'll be back to something like Genesis at the beginning, only better. Verse 11 in the King James reads:

Ephesians 1:11

In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will:

There's a fantastic work on inheritance that The Research Department has given me, and there are two ways in which the Bible scholars in the past have looked at this inheritance. Number one is: We were given an inheritance, which is the Authorized Version. Number two is: We were made an inheritance, and that is the Revised Version. Here in Ephesians 1:11, I do not believe that it refers to our obtaining an inheritance primarily, but that we were taken by God, called by God for His inheritance. We were made God's inheritance, because people, in Him we were chosen. We were chosen by God for an inheritance. And in this particular work here in this verse, you uh...you have to work the words "portion," or "lot" or "dividing" in the Word.

See, this word "inheritance" is the Greek word spelled e-k-l-long ē-r-o-long ō-t-h-long ē-m-e-n,⁵ and that is a form of the word *klēroō* spelled k-l-long ē-r-o-long ō. And that word *klēroō* means to assign by lot. And when you work that word "assign by lot," its...it basically means to fence off. Another beautiful translation is to encircle (to encircle), to put a circle around, around it. So it means we were made an inheritance. We were circled around by God, made His inheritance. That's the greatness of it. We are God's inheritance chosen by lot and circled around by God.

The word "predestinated" I certainly need not discuss further with The Corps. We've done that so many times that sooner or later you ought to all have it running out of your ears. Because of God's foreknowledge He is able to do what? Predestinate. And that again, predestinate means to mark out. He marked out. Like the boundaries of a property are marked out. So we are marked out. You could go with branded. We are branded beforehand as God's property, God's inheritance, Corps. And God's foreknowledge is again the great key, the key to this.

The words "according to" set the standard.

"...counsel of his will"—The word again "will" is *thelēma*, meaning the intensive desire of God's will.

⁵ *eklērothēmen*

And the translation of verse 11, according to literal usage is:

Ephesians 1:11 Literal translation according to usage

And in Him we were made an inheritance also marked out beforehand as God's property according to God's intense desire.

And the expanded one is, I think, really wonderful.

Ephesians 1:11 Expanded translation

In the fullness of time administration we in Christ, the Church of the Body, because of God's foreknowledge have an established inheritance, for in Christ we were chosen as God's inheritance for an inheritance having been marked out for this purpose by the intense desire of God.

Verse 12, King James.

Ephesians 1:12

That we should be to the praise of his glory, who first trusted in Christ.

The word "that" indicates purpose, the purpose for our inheritance, or "to the end that" would be a good translation.

"...to the praise of his glory," Corps, literally means to honor God for what He did for us so gloriously.

"...who first trusted" is who first hoped, and to hope is to expect with genuine probability. Israel is the one who hoped for the Messiah. The Gentiles had no hope.

The literal translation according to usage of verse 12 is: "For the purpose"—And I like that translation the best, Corps. If you want to put it in, you could put in "to the end that" but I like the word "purpose."

Ephesians 1:12 Literal translation according to usage

For the purpose that we who before hoped for the Messiah should be to the honor of His glory.

Now the Apostle Paul divi... writing this by divine revelation is why it's the "we." "For the purpose that we." The "we" specifically refers to Israel, who beforehand hoped for the Messiah, looked for his day, should be to the honor of His glory.

The expanded translation perhaps will clarify it for you.

Ephesians 1:12 Expanded translation

For the purpose that we, the born again of Israel, who before the first coming of Christ hoped in the Messiah, should be to the honor of God's glory.

Verse 13 in King James reads: "In whom ye also"—we changed from "we" to "ye."

Ephesians 1:13

In whom ye also *trusted*, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise,

That word "salvation" again is the word *sōtēria*, which means complete wholeness. It doesn't just mention...it doesn't mention spiritual wholeness here, doesn't have to because it's already been mentioned in Romans. This is not only spiritual but it is a wholeness that

is completely, completely whole: spiritual, new body, new mind, everything. That's the wholeness [tap, tap] here.

The word "salvation" or wholeness is used in five different ways in the New Testament:

- [1.] Number one, it's used regarding material or temporal wholeness.
- [2.] It's used regarding spiritual wholeness.
- [3.] It's used regarding future wholeness at the return of Christ.
- [4.] It is used regarding renewed mind wholeness.
- [5.] And finally number 5, it's used regarding wholeness which is a sum of all of God's blessings.

It is significant, Corps, that this word is used 50 times in the New Testament. And Bullinger is wonderful in his presentation of it because fifty points towards deliverance and rest. It was a year of jubilee, fifty. It was a year of deliverance. And it's significant that the word *sōtēr* meaning savior is used 24 times in the New Testament, and the number 24 is always related to government. The total twenty-four is related to heavenly government and worship. The twelve tribes of Israel the twelve apostles, twenty-four.

"In whom ye also trusted" in the Aramaic is literally "that also you are in him." It turns here to the second person here instead of the "we" because he is specifically getting to the Gentiles. You see, the Judeans, Israel, had forehoped for the Messiah. The Gentiles who had not known anything beforehand could not hope.

"...after that you heard" is "you cannot believe until you first hear the Word." Hearing the Word is prerequisite to believing.

The word "sealed" is used in a fourfold way in the Word, and of course, as you know from history, sealed is basically done by a signet ring. It's like a vault is sealed; secondly, like a letter is sealed; thirdly, like a will or a covenant is sealed; and in the fourth place, it is the mark of ownership. And Corps all four of these are involved in this thirteenth verse of Ephesians 1.

And this is the literal translation.

Ephesians 1:13 Literal translation according to usage

In whom [verse 13] (Christ) you (Gentiles) also after you heard the word of truth which is the gospel of your salvation and in him (Christ) you (Gentiles) when you believed also were sealed with the promised holy spirit.

And the expanded one.

Ephesians 1:13 Expanded translation

In him Christ you Gentiles also having heard the Word of truth which is the gospel of your salvation, life, wholeness, and in him, Christ, you Gentiles also having believed were sealed with the promised holy spirit.

Small "h", small "s". Verse 14 in King James reads: "Which is the earnest of our inheritance." First of all it's a parentheses.

Ephesians 1:14

[Parentheses] (Which is the earnest of our inheritance until the redemption of the purchased possession), [end of parentheses] unto the praise of his glory.

This “purchased possession” is the literal marking off of a property. The word literally means to encircle, like putting a line, a fence, around a property. Remember where Satan criticized God for putting a hedge around Job? That’s this word. This word carries the idea of an acquired possession which is encircled, which is marked off, which is fenced around. The word “peculiar” in Titus 2:14 is this word. We are peculiar people, a marked off, an encircled people. We are set apart. We are compassed about with a line as God’s property. God has put a hedge about us. That’s why, Corps, the Adversary absolutely has no legal rights to intrude, any believer’s life.

It is here in this verse that you recei...that you see that we are a marked off, special treasure to God. It’s the redemption of the marked off treasure.

The word “earnest” is a token, a pledge.

And this word “redemption” is a threefold usage here: our redemption from the world; our physical redemption or deliverance today; and thirdly, the redemption of our lives in the future. And all of this, people, unto the praise of God’s glory.

The literal translation of verse 14 is: (Which is the earnest of our inheritance...may I have some coffee, of our inheritance—that’s not in the text {Audience laughter}.)

Ephesians 1:14 Literal translation according to usage

(Which is the earnest of our inheritance until we completely enter into and take possession of our full inheritance) unto the praise of God’s glory.

That’s a great explanation in there because if you go to the end of verse 13 where we worked “were sealed with the promised holy spirit.” You go to the end of 14, why were you sealed with the promised holy spirit? Unto the praise of God’s what? {glory}. Then the parentheses is just by way of explanation. Here’s the expanded translation of 14. “The sealing”—parenthesis.

Ephesians 1:14 Expanded translation

(The sealing...

Not “c” but “s”.

Ephesians 1:14 Expanded translation

...which is the earnest, token, guarantee, of our Israel and Gentiles marked off encircled [e-n-circled] inheritance in this life and until we completely enter into and take possession of our specially marked off treasure, our full inheritance) unto the honor of God’s glory.

Verse 15, King James.

Ephesians 1:15

Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints,

This word “wherefore” shows cause and effect, because of this, wherefore, because of this, on account of this. And this literally shows the result of what’s stated before in verses 13 and 14.

“...after I heard” in the Aramaic reads “from the very time or very beginning of when I first heard.” From the time that I heard.

The word “faith,” *pistis*, here is believing, and it’s the believing according to you.

“...in the Lord Jesus Christ” is which is in our Lord Jesus Christ. Many of the Greek manuscripts omit the word “Christ.” I put it in.

This is the literal according to usage of verse 15.

Ephesians 1:15 Literal translation according to usage

Wherefore I also when I first heard of your believing which is in our Lord Jesus Christ and your love which is to all the saints.

The expanded one:

Ephesians 1:15 Expanded translation

On account of this from the time when I also first heard of the believing which you had which is in our Lord Jesus Christ and your love which is all the way unto the saints.

Verse 16 in King James, read...reads:

Ephesians 1:16

Cease not to give thanks for you, making mention of you in my prayers;

The “cease not” is a figure of speech where the subject is expressed in a negative way in order to increase its importance and arrest your attention. The word “cease not” implies a tremendous diligence in continuing action. The word “cease not” and continue are logically saying the same thing. If you continue you do what? {cease not}. But the reason the Word of God puts it in a figure is to put the “umph” in it, puts it in the negative, cease not, meaning continue to cease not.

The word “prayer” in here...regarding the word “prayer,” there are four major aspects always wrapped up in prayer, Corps.

- [1.] One is **supplication**, which is a special object or expression of necessity. That’s supplication.
- [2.] **Intercession** is number two, and intercession is prayer on behalf of another.
- [3.] The third usage is the word “**prayer**,” which literally means a commitment to God; giving preeminence to God by your personal life commitment to Him.
- [4.] And the forth usage is **giving of thanks**, just be thankful.

The literal translation according to usage of verse 16 is as follows:

Ephesians 1:16 Literal translation according to usage

Cease not giving thanks and making mention of you in my prayers.

The expanded one, verse 16:

Ephesians 1:16 Expanded translation

I at every waking moment and at every thought of you remember your believing and love continually...

Remember your believing and love—I think we better to go with the participle form.

Ephesians 1:16 Expanded translation

I at every waking moment and at every thought of you remembering your believing and love continually give thanks for you in my prayers.

Verse 17, King James:

Ephesians 1:17

That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him:

“...the father of glory” is a figure of speech, *Hypallage* (h-y-p-a-l-l-a-g-e), which is basically an interchange of cases. The usual expression would be “glory of the father.” That would be the usual expression, but on the interchange it’s “father of glory.” That’s why he calls attention to it. Like in Acts it’s God of glory, gospel of glory, these are usages in the Word, cherubims of glory, lord of glory. The emphasis is on the word “Father.” The Father is to be glorified. He is to be praised. God’s not some far off God with a long beard and long feet, {audience laughter} long legs. He is near that’s why He’s to be “God of glory”; that’s why it’s the figure.

And in this verse we’re dealing with spiritual wisdom and spiritual revelation, and these are received by the operation of the manifestations of the spirit.

The word “knowledge” in this seventeenth verse, Corps, means full precise, complete knowledge. Here it’s dealing with God’s knowledge, not knowledge pertaining to God, but God’s knowledge.

The literal translation is of verse 17:

Ephesians 1:17 Literal translation according to usage

That the God of our Lord Jesus Christ shall give you full spiritual knowledge and wisdom out of His fullness.

The expanded:

Ephesians 1:17 Expanded translation

That the God of our Lord Jesus Christ the Father of glory shall give you spiritually, that is to say, spiritual wisdom and spiritual revelation in His full and precise knowledge.

I wonder how long it’ll take us to believe that. Verse 18 in King James reads:

Ephesians 1:18

The eyes of your understanding being enlightened; that ye may know...

And then comes the “what’s”—not kilowatt, just what.

Ephesians 1:18

...that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints,

Verse 19:

Ephesians 1:19

And what *is* the exceeding greatness of his power to us-ward [believe] who believe,...

You see in 17 God told us that the God of our Lord Jesus Christ absolutely would give us, you, full spiritual knowledge and full spiritual revelation by the operation of the manifestations out of His—God’s fullness, God’s full knowledge and wisdom. That agrees with The Advanced Class. You don’t know everything God knows, but God out of the fullness of His knowledge gives you that which you need [taps three times]. That fits so

perfectly with it. Now why does God do that? That's verse 18. For the purpose of it, to the end that, on account of, that the eyes of your understanding, you know, should get "Murined"⁶ or something.

The word "eyes"—here is in the plural; all other places in the Gospel it's singular. If your eye be single, remember? Why is it plural here and every other place in the Gospels it's singular? On the American dollar bill at the top of the pyramid one eye [laughter], sort of interesting isn't it. Nobody outside of The Way Ministry ever pays attention to detail like this. They're not concerned. Well people, every cause has an effect and every effect has a cause. There has to be a reason. Why did Jesus talk about the eye singular, yet here in Ephesians it's plural, the *eyes* of your understanding being lit up. Why? I don't know. {Audience laughter.}

First of all, the eye or eyes do not produce light. Eyes simply pass light from the outside in, from the object viewed at or looked at through the lens of the eye. And then the light rays are bent and the image is inverted on the retina upside down and you see it right side up [chuckles]. The optic nerve passes it to the brain. Without the brain with the light coming in you still wouldn't know the object, but because the outside comes through the eyes, inverted, goes up to the brain, it's interpreted, that's how you know. So without the brain, and we're going to end up with renewed mind sure as shooting, what use is the light to the eye?

The eye is a gateway. It indicates undivided loyalty. If you see one thing through your right eye and another thing through your left, you'd go nuts if your brain would interpret [taps on desk]. You got it? Have to see the same thing. That's why in the singular Gospel period it said if the eye is single then the body is full of what? God is light. Remember that we are filled with all the fullness of God—light. Corps, you just cannot receive conflicting information via the five senses and via the spirit at the same time. The eye expresses the concept of concentration. Single eye concentrating on one thing. An active mind, Corps, focused on the light of God's Word is required for the believer's *eyes* to be enlightened. Without the Word you stay in darkness. In other words, for the eyes to be enlightened, it takes renewed mind effort upon the already written Word and God's revelation to faithful believers.

The reason it's in the plural in the Ephesians record is because spiritually you were designed with the new birth with Christ in you, the hope of glory, to spiritually see twice as much as the single eye could see in the Gospel. You are not just a conqueror, you're more than what? {a conqueror}. And with the eyes you can see all dimensions of God's Word, sir, its length, its breadth, its depth and its height, which you cannot do with one. Having both of your eyes enlightened by the spirit within a singular focus on God and His Word, Corps. That's this verse.

Well, the word "understanding" means the seat of your personal life or the center of your mind.

This word "enlightened" includes also to be enlivened. If you're enlightened, you'll be enlivened (l-i-v-e-n-e-d). "...that ye may know"—You and I cannot know all the fullness of our inheritance by experience until the Return, but we can know that which has already

⁶ Dr. Wierwille invented his own gerund as in Murine eye drops -- a highly advertised product at that time. Murine promised to "get the red out," to clear and brighten one's eyes.

been revealed now, so that you do not question, you do not doubt, you do not need to mess around walking, not knowing where you are going. That you may know.

And then come the “what’s” [laughter]. The “what’s” are again a figure of speech. It’s called *Anaphora*, successive phrases or clauses that start with the same word. You’ve got three of them here.

Well, here’s the literal, 18: The heart...18. Am I at 18? That’s right. The eyes of your heart, is what I wanted to say. This literal.

Ephesians 1:18a Literal translation according to usage

The eyes of your heart having been enlightened that your understanding shall...

And people, I used the word “shall” because that’s the absolute tense. I hope you understand the usage of will and shall. You better by now; you’re Corps.

Ephesians 1:18b Literal translation according to usage

... your understanding shall be acquainted with the hope of God’s calling and the riches of His glorious inheritance in the saints.

The expanded of 18:

Ephesians 1:18 Expanded translation

That the eyes of your understanding heart having been enlightened and enlivened [e-n-l-i-v-e-n-e-d] that they shall absolutely know what is the hope that is to say God’s calling and what the riches of the glory of God’s inheritance is in the saints.

In verse 19, literal—the third “what.” And what, and what, verse 19, literal according to usage.

Ephesians 1:19 Literal translation according to usage

And what is God’s super abundant power to us who believe.

The expanded of 19 is:

Ephesians 1:19 Expanded translation

And what is the super abundant greatness of God’s spiritually inherent potential power...

[Dr. Wierwille quietly and lovingly says:] (Honey, don’t go to sleep on me—I throw you out of the Corps, okay? Honey, you can sleep when you die but you can’t sleep when I work all day to teach you the greatness of God’s Word. You got to be “stupider” now to go to sleep on me. You irritate me to death. Make me feel like wrapping up and go home, let you all die [taps on desk]. Nobody teaches [taps three times] you the Word like this; they don’t know it. Honey, I like you but damn it, you go to sleep on me in the Corps, you ought to leave; ain’t going to stand for the Word anyways. (Shut up Wierwille, damn it. Where am I? Verse 19? [Sighs]). I forgot where I was [taps desk]. Okay, just keep your pants on. This is the expanded one I’m working on.)

Ephesians 1:19 Expanded translation

And what is the super abundant greatness of God’s spiritually inherent potential power to you also the believers according to the energizing of God’s strength of His powerful ability.

Well now that's a fantastic verse, kids. What is the super abundant greatness. Look at those words. More than conquerors, super conquerors, more than abundant life. Same deal here. Super abundant life, super conquerors, super abundant greatness of God's spiritually inherent potential power. That's *dunamis*. We have never measured the inherent spiritual potential power in the believer, cause we keep getting talked out of it by the world, by society and by our own continued unbelief. And that spiritual inherent potential power is according to the energy...energizing of God's strength of His powerful ability in every born-again believer [taps once].

Verse 20, King James.

Ephesians 1:20

Which he wrought in Christ, when he raised him from the dead, and set *him* at his own right hand in the heavenly *places*,

[Sighs a couple of times.] I should have told you this but my mind flipped on me when somebody went to sleep on me [slaps hands down]. But that exceeding greatness of verse 19 [tapping continually during this phrase], the word *huper* is used in there, and the usage of that word marks the struggle in the usage of language, honey, to communicate the immensity of God's Word, exceeding greatness.

The words "greatness of His power" is that figure that shifts it from power to the governing noun, greatness. The emphasis is on the *greatness*. Every person has power. A little baby has power but an adult has more; that's why this word shifts it to the greatness of it. The *greatness* of God's power, the super abundant greatness of that power which is in you, with Christ in you, the hope of glory [taps fist].

Verse 20. The word "raised" here is significant. It was a great day in my life when I was able to work the Word and find out that there's a fantastic difference between the word "resurrection" and the word "raised" or "rise." And outside of our ministry I don't know of anybody that handles it. To them they are synonymous like formed, made and created; body, soul and spirit (or something). Not to us.

The word "resurrection" is the word *anastasis*, and that is never used of the Church of the Body, because to have a resurrection everybody has to be dead, and there will never be a day when the Church of the Body will all be dead. For with the return of Christ, some will still be what? {alive}. That's why the word "resurrection" is not used and cannot be used regarding the Church of the Body.

The word *anistemi* means to be raised. It is used of raising people who have been given the ability to get up. The alarm clock gives you that occasionally {audience chuckles}. And then people rising up of their own will or volition because now they have the ability. [Sigh and long pause.] The form of this verb...the word used here, the verb form used in 1:20 is an active participle form meaning having raised. God did the raising. If God had not raised him, woke him up, Christ would not have risen.

The word "the dead" literally is out of the house of the dead.

"...and set him" is he caused him to be seated. The Greek word *kathizō*, *kathizō* (k-a-t-h-i-z-o) is the root of the word from which we get the word "cathedral." *Kathizō*—cathedral. [Laughter.] That's the bishop's seat.

"...right hand" you ought to know: hand of blessing. It's a figure. God doesn't have hands, *Condensio*, puts the oomph into it.

Literal according to usage of 21...20.

Ephesians 1:20 Literal translation according to usage

Which He worked in Christ having raised him out from among the dead and made him to sit at His right hand in the heavenlies.

Expanded:

Ephesians 1:20 Expanded translation

Which God caused in Christ having raised him out from among the house of the dead and having caused him to be enthroned at God's right hand in the heavenlies.

Ephesians 1:21 reads in King James:

Ephesians 1:21

Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come:

What's in a name? Your name is about the sweetest thing you've got. Call you by any other name, you don't respond. There's a lot in a name, and there's a great Orientalism regarding names. If you study the Orientalism of a name, you will find out that I could plead for deliverance or blessing if I would plead it in the name of someone of greater authority than myself. Then if that individual stands for me, then I have the privilege and the blessing of seeing his name covering for me. So what's in a name? Depends upon the quality of that name. And the name of Jesus Christ is unequalled, sir.

Well, you know, principalities, power, might and dominion, they are all "doosies." You will see that these words deal with two basic words, rulership and lordship, and you have here again the beautiful figure of speech of *Polysyndeton*: *and* power *and* might *and* dominion *and* every name.

Principalities, power, might, dominion are another figure, *Synomia*, synonyms. They are repetition of words from a different root that have a similar meaning or associated meaning.

The word "world" is the word "age."

Verse 21 literally translated is:

Ephesians 1:21 Literal translation according to usage

Far above all principalities and potential and exercised power and lordship in every name named not only in this age but in the coming age also.

This is the expanded:

Ephesians 1:21 Expanded translation

Far above all rulership with power and lordship with all might and above the greatest of all names in this world and in that which is to come.

I thought it was significant that the word "power" goes with rulership and the word "might" with lordship.

Verse 22, King James.

Ephesians 1:22

And hath put all *things* under his feet, and gave him *to be* the head over all *things* to the church,

He “hath put all things”—the Aramaic has “and He,” God, subjected all things to Jesus Christ. The Aramaic is accurate. God put all things in subjection under Christ’s dominion, under his rulership and under his lordship as they were in Adam in the beginning. Adam had rulership and he had lordship with all pight...all power and might over everything. All things are in subjection under his feet, so with Christ in you, the hope of glory, all that original rulership with power, lordship with might, all in subjection under your feet in his name which is above all names [slams hands down on desk. Long pause and sighs].

Literal according to usage:

Ephesians 1:22 Literal translation according to usage

And God put all things [22] under subjection to Jesus Christ and God gave Jesus Christ to be the head over all things in the church.

1:23 reads in Kings James:

Ephesians 1:23

Which is his body, the fulness of him that filleth all in all.

Theologians have argued for years on whether it’s active or passive. I have no problem with it. It’s very simple to me, because until the Return of Christ, the Body is not yet completely filled, so it cannot be passive, it has to be active. It’s still being filled. I don’t know what in the heck they want to argue about but I guess they have a good time messing up {audience chuckles}.

The Aramaic is real interesting in here because it puts this—this verb in the extra extensive form, which means he is absolutely guaranteed filling, filling, *filling*, he is just doing it all the time, absolutely. God does the filling, people, and He fills the Body in two ways, Corps: number one, with every spiritual blessing at the time of the new birth just like your first birth, you were filled physically with every genetic physical ability that you’ll ever have. So in the new birth He fills it with every spiritual blessing. How much you use is your decision. But you could not make a decision if you did not know, and Christians haven’t known for centuries [slams hands down]. They only got saved accidentally. You know, they confessed with their mouth and they didn’t know half the time what they were doing, writing out all their sins and all that stuff. But by God’s mercy and their grace—His grace when they confessed and they believed God raised him from the dead, even if they wrote out all of their sins, didn’t make any difference, they still got saved [taps on desk four times]. Hardly anybody has ever dared to believe or teach what the Word says here that we are filled with every spiritual—but to me it’s simple. When a little baby is born, all the potential is in that baby. When you’re born again, where do you think that potential is? In the baby, honey, Christ in you, the hope of glory [taps on desk three times]. [Long pause.] Secondly, God fills the entire Body of Christ with His members, and that Body will only be completely full with the Return of Christ.

The meaning then literally is filled to capacity by God who is filling all things in all members. And of course, the body is a *Metaphor*, figure of speech.

“Fullness...that filleth” is a figure of speech.

“...filleth all in all” is a figure of speech.

This verse is just loaded with power. Here’s the literal according to usage, 23:

Ephesians 1:23 Literal translation according to usage

Which indeed is Christ’s body being filled to full capacity by Him who completely perfects all in everyone.

And this is the expanded:

Ephesians 1:23 Expanded translation

The Church which is his body that which is absolutely being filled to capacity by God who completely perfects all things in every member or in all members.

And that’s the first chapter of Ephesians, Corps.

{Audience applause.}

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.*

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.

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.

EPHESIANS 2:15-18

January 27, 1982

We're still in the Book of Ephesians, you know...chapter two, and tonight we begin with verse 15. "Having abolished in his flesh the enmity..." this is King James. (Thanks honey, sit, sit, right there. Did they turn the air conditioner off? All it takes is a switch back there. It'll help you; back there too, I suppose, huh? Good, you fellas figure it out. My girls are putting their coats on, biting their fingernails {girls laugh}, freezing. Can't have that happening to our girls.) I'm in verse 15.

Ephesians 2:15

Having abolished in his flesh the enmity, *even* the law of commandments *contained* in ordinances; for to make in himself of twain one new man, *so* making peace;

The Research Department gave me a tremendous piece of work on the words "enmity" and "ordinances" in here of verse 15. The word "ordinances" they said is an interesting term. In the Greek it is the word *dogma*, ordinances. It's only used five times in the New Testament. The question arises as to whether the word "ordinances" refers to God's law in the Old Testament or if it refers to legal precepts which were added to the law. And of course, those legal precepts were included in what is known as the Talmud. But I do not believe that this is true in this section that it was the Old Testament law that Jesus Christ dealt with on the cross.

These...this word "enmity," the enmity by his flesh—they're the first words in verse 15 according to the Greek and Aramaic, and they are set in opposition with the middle wall of partition, the middle wall of partition of verse 14 that I taught you in our last session about. Christ broke down the middle wall which made Judean and Gentile enemies. That middle wall is what made them enemies. Christ broke it down. Similarly the veil in the Temple separated both groups, both Gentiles and Judeans, from God but very specifically Israel. "By his flesh" Christ abolished that which made them enemies. In verse 16 the idea is going to be repeated, by the cross, the words: "...by the cross, having slain the enmity thereby." Jesus Christ slew the enmity by the cross. And the "cross" stands for the death of Christ. It's a figure of speech the word "cross," *Metalepsis*, m-e-t-a-l-e-p-s-i... e-p-s-i-s. It accentuates the accomplishments and atoning merits of Christ's death.

If you'll take a look at Colossians 2:14, there it talks about the "handwriting of ordinances." That again is the word *dogma*, was nailed to the cross. You see, Corps, our sins were doubled according to Oriental custom, and the ordinance nailed to the city gate publicized all a man's debts until the benefactor paid the debts. Thus the benefactor could fold or "double" the decree or ordinance, marking it "paid in full." That's why the use of the word *dogma* in Colossians 2:14 clarifies its usage in Ephesians 2:15 and adds just real solidarity to it.

The law of commandments in decrees or ordinances (*dogma*) made the Old Testament law a personal debt for each individual, but Christ "doubled" it, blotted it out, nailing it to

his cross. We no longer have the law of commandments posted against us. They have been abolished by Christ, our benefactor.

The law of commandments and ordinances can be compared to our legal system. The Law of Moses was the constitution for Israel as the federal Constitution is to us. The specific commandments contained in the Law of Moses compare with special phrases in the Constitution. The personal ordinances posted against individuals for violation of these commandments compare with indictments handed down against individuals in our legal system.

The word “enmity” is the figure of speech, *Metonymy of Effect* in which a noun is replaced by a second noun, which has some relation to the replaced noun. The separation between the Gentiles and Israel was more than just a legality of uncircumcision; it evoked an enmity, a hostility, between the two groups. The law, which is the stated context of this section, is replaced by the word “enmity,” which is the emotional barrier of the law between Gentile and Israel. The Temple wall replaced the legal barrier of the law between them.

So this whole section here is really interesting. That’s why it’s “commandments” referring to the law. So one translation of this passage could be “and he ended the law of commandments and its commandments.” And I think that is absolutely accurate. He, Jesus Christ, ended the law of commandments and its commandments.

The words “having abolished” in the Aramaic literally mean “brought to an end,” unproductive, no affect, having brought to an end. Having abolished, having brought to an end, in his flesh the enmity, even the law of commandments, laws that are made up of commandments contained in ordinances, just shared that with you.

Then “for to make” is to create; that he would create; it’s not the word “make.” The Greek is the word *hina* (h-i-n-a) that precedes this; it gives it a purpose clause or a result clause, that he would create. The “for to make” in King James is not sharp enough. In order that he might create, that he would create. That’s the intent, the purpose of it. This is the first clause that opens with the Greek word *hina* (h-i-n-a). In verse 16 it’ll come up again, but the remarkable thing in here again that strikes me so forcefully all the time is the absolute accuracy of the usage of words. To make is not to create. That’s why to create is to bring into existence that which has never been before. And the accuracy here is again just fantastic. To create in himself of twain, both Judean and Gentile, one new man.

And that to us of course is readily understandable because we understand body, soul, spirit; formed, made and created. And the natural man of body and soul has no spirit until he’s born again. And to be born again, not having not ever had it before, only one thing could occur, and that is the word “create.” The new birth has to be a creation of God in Christ in you the hope of glory.

This “one new man”—the word “new man” of course is a figure of speech, because man’s already been there but he’s going to be a new man, and that newness of course is the new birth. *Hypocatastasis* is the figure. See the Gentiles were the same men now as they were before, so with Israel. But they’re brought into the body of Christ, and that gives you the new man, the great theme of Ephesians.

Now the literal translation of this fantastic verse in Ephesians is:

Ephesians 2:15 Literal translation according to usage

The enmity he took away in his flesh ending the curse of the law and its dogmatic commandments in order that he might create out of the two one new man having made a peace treaty.

See, Jesus Christ made a peace treaty between God and man. I gave you those words last week in the Aramaic. One was of just “peace” and the other was a “peace treaty.”

I have another translation that’s expanded of this verse that I did as follows:

Ephesians 2:15 Expanded translation

The emotional enmity between Israel and Gentiles as well as the legal separation, the wall of partition and between God and all Israel veil in the Temple torn top to bottom. Israel can go in. Gentiles can go in, nothing to stop anyone. Whosoever will may come to God for Jesus Christ took away by his death the curse of the law and its dogmatic commandments, in order that God might create out of the two, Israel and Gentiles, one new man, Jesus Christ having established a peace treaty with God.

I want to give you another translation.

Ephesians 2:15 Expanded translation

Jesus Christ having in his flesh meaning by his life, death, resurrection and ascension annulled the curse, the law, the enmity, ending the law of commandments and its commandments, in order that God might create out of the two, Israel and Gentiles, one new man because of the peace treaty established between God and man, and man and man, Jesus Christ himself being perfect man.

How few of us have really ever seen the in-depth greatness of the accomplishments of the Lord Jesus Christ for us or for man, and thus, we’ve allowed ourselves just to be enticed by the Adversary to live below par and to live in condemnation. See, Jesus Christ made a peace treaty that he established between God and man, and man and man, Judeans, Israel, by himself being that perfect man. He killed the emotional stuff, so to speak, or carried the emotional stuff, the enmity that was between Israel and Gentiles, he carried the legal separation which is the wall of partition, and he carried the law or the fulfillment of the veil in the Temple that was rent in twain where even Israel couldn’t go beyond a certain point, only the high priest and that once a year on the day of atonement. Jesus Christ did all that.

Then not only for Israel but after the veil was torn in twain from top to bottom, now the Gentiles could go too. There’s only one mediator between God and man, the man Christ Jesus. That’s why you and I have direct...direct access by what Jesus Christ did to the Father. How few really believe this and fewer yet understand it. I believe, I don’t know. Verse 16, King James. (We turn the air conditioning on, girls are going to sleep {audience laughter}.) “That he might reconcile...,” King James. [Dr. Wierwille laughs.]

Ephesians 2:16

And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby [by the cross]:

Having slain the enmity. The word “reconcile” means to bring back together that which has been separated, and it is reconciling from something and that something is to be

reconciled from its enmity. That's why it emphasizes the peace between both Israel, the Gentiles, and God, not just between Israel and Gentiles or Israel and God, Gentiles and God, but between Israel, Gentiles, God, all the way through.

[Taps the desk] "...that he might reconcile"—and those words, Corps, take you back to the original unity of man as God formed, made and created Adam in Genesis, record. This reconciliation in verse 16 restores man to the original unity that man had with God. Man again is reinstated with God by being reconciled to God by the cross, by Jesus Christ. You see, the Adversary has really never allowed people to see this in the Word, because as long as he can keep people away from the integrity and truth of the Word, they will never really know that they've been reconciled. Oh, they'll talk about getting saved and once saved always saved, but they're just words. This is talking about reconciliation to the point of original reinstatement of where any born-again believer has the same right before the Father as any other believer and completely reconciled in unity.

This year, of course, our whole year we're emphasizing God's call of love. Next year we do God's call to unity. Of course, the basic scripture will come from Ephesians. But you can never have any unity without love, not true unity. That's why this year it had to be the call of love. We couldn't have had the call of unity this year and call it love next year. It would not have worked in my mind biblically or spiritually. So this year it's the call of love, next year the call to unity with one mind, one spirit, one Lord, one faith, one baptism, one commitment, one service—unity. And you cannot have genuine unity without love, the love of God. Thieves can have unity to steal. They have to be unified to rob, to steal. But that is not true unity. That's counterfeit, because true unity has to love at the base of it...basis of it. Well, it isn't Rock of Ages time, but that's where we're headed. {Audience laughter.}

Reconcile, reconcile. The one body is the body of Christ. See? Reconcile. One body. Lordy Pete, if my physical body acted like most Christian bodies act, you know, my arm would be dragging some place, my leg would be over across the ocean, my head would be someplace else. Christian bodies are pulling in all directions. That's not...the one body [tapping]. The one body is the what? {one body}. That's right. You know. And the thumb can't say to the little finger I have no need of you. It's one body.

We have never been shown it; we've never dared to believe it because everything else has been taught just to the contrary. We've just been taught the opposite stuff. But this is the Word. [Taps several times.] This is the greatness of all the revelation God ever gave to mankind in the Book of Ephesians. And we really are what the Word of God says we are and we have what the Word of God says we have. We're reconciled. Why don't you act like it? Right. One body. One body means we all function together. Somebody has got to be a little finger. Somebody's got to be all thumbs. {Audience laughter.} It's the one body. So you never compare yourself to any other individual. You compare yourself to the calling of God.

Having slain the enmity here implies that enmity is a living thing because only a living thing can be slain. That's why it's a figure of speech here.

Well, this is how I translated it. "And that he might reconcile," verse 16, literal.

Ephesians 2:16 Literal translation according to usage

And that he might reconcile both Gentiles and Israel in one body the Church

by the cross having slain the enmity between God and Israel, Israel and Gentiles, thereby namely the cross.

Now this is the expanded translation.

Ephesians 2:16 Expanded translation

And that he, Jesus Christ, might reconcile from the enmity between God and Israel, and Israel and Gentiles, and restore man to the original spiritual unity God had with man, to both Gentiles and Israel in one body by means of the cross, having killed the enmity.

Verse 17 in King James reads.

Ephesians 2:17

And came and preached peace to you which were afar off, and to them that were nigh.

“...preached” is the word *euangelia*. Evangelize comes from it, good news, gospel.

This word “peace” is that Aramaic word that I told you was spelled *s-l-m*. It’s not peace treaty.

“...to them that were nigh” has to refer to Israel and Judeans.

The peace, Corps was...not “the Peace Corps” {audience laughter}. Corps...this peace being discussed here in God’s Word was not simply between Israel and Gentiles but also between each of them and God.

The translation I did of verse 17 is as follows:

Ephesians 2:17 Literal translation according to usage

And having come proclaimed the evangel of peace to you Gentiles who were afar off and peace and the evangel to them, Israel, who were nigh.

I believe the expanded one is really tremendous here in understanding for you.

Ephesians 2:17 Expanded translation

And having come to make peace available to and for Gentiles evangelizing those who were far from God and make peace available to and for Israel who were nigh.

Verse 18, King James says:

Ephesians 2:18

For through him we both have access by one Spirit unto the Father.

The word “access” is the Greek word spelled p-r-o-s-a-g-long ō-g-long ē. It is used in Ephesians 5:2 where it states, “we have access by faith.” Here in Ephesians 2:18, “access by one Spirit.” And in Ephesians 3:12, “access with confidence by the faith of him.” My understanding of the word “access” and its usage in the dictionary as I looked it up and understood, at least, is not adequate to meet the greatness of the truth of this verse, because it leaves out the great truth that no one comes up on...or into this or unto this with his own strength, but he needs someone to introduce him, and the one who introduces us to God is Jesus Christ. We have access.

The word “for” in this verse, of course, introduces the reason for this announcement of peace through Christ.

“...we both”—Both Jew and Gentile, or Judean and Gentile—Israel; not just Israel, not just Judean, but both.

An introduction of access by one spirit. And of course, this is the verse the Trinitarians like so much. For the word “him,” the word “spirit,” and the word “father” of verse 18 they say is the trinity.

You have the three great truths here of God as the source of all life, He’s the source of His son, He’s the source of His gift, holy spirit. Through Jesus Christ, Corps, we have access by the spirit in us, the gift, the new birth, Christ in you the hope of glory, to the Father. And that is the word “Jehovah” in His relationship to His children. So all three are involved here, Jesus Christ, God’s—His gift of holy spirit and the Father, Jehovah.

I believe this translation will bless you.

Ephesians 2:18 Literal translation according to usage

For through him, Jesus Christ, both Gentiles and Israel have a personally escorted introduction because of the new birth to the Father.

I think that is...communicates and that makes sense with the great integrity and accuracy of the Word. This expanded one will bless you too.

Ephesians 2:18 Expanded translation

Because of what Jesus Christ did both Gentiles and Israel have the privilege of standing before God being ushered in by Jesus Christ because of the new birth directly to the Father.

Well, that’s verse 18 and that’s all I’m going to do tonight. So, let’s have a word of prayer and we’ll close it out for the night.

[Prayer] *Thank you, Father, for all your love and grace and your goodness. Thank you for your wonderful presence and power. And Father, how I thank you for the beauty of your Word and how we can just sit together and work that Word and share our hearts and our lives with each other. And then the Corps can continue to grow and explore and gain in their knowledge of the immense greatness of your Word. Thank you Father for making this a wonder night for all of us. In the wonderful name of our living lord and savior Jesus Christ. Thank you for ushering us into your presence tonight, amen.*

EPHESIANS 2:19-22

February 3, 1982

Tonight we will cover the last four great verses of Ephesians chapter 2. Again as I open this session of teaching these verses, I sit in utter amazement of the great truths of those verses and how far below par many times we as Christians have lived. And of course, the world never even thinks about it. They never even get close to it. But these verses again as I was putting the finishing touches to them today, to be able to share it with the Corps tonight, I just had chills running up and down my spine wondering when or if ever again we will see in our lifetime the greatness of the Word to live in the fullness of what is ours in Christ Jesus.

Verse 19 of Ephesians chapter 2, reads in the King James as follows:

Ephesians 2:19

Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God;

I taught you either last week or the week before the strangers and foreigners stuff, and I don't want to go back into that again with the Corps. But I want to say to you that the family is composed of all born-again believers. The household is composed of those born-again believers who faithfully continue to walk according to the Word. That's what makes the household. To me, it's so easy to understand, I don't see why you have any difficulty with it or the people of the world, are Christian, but they seem to never get it straight on family and household. But it's real simple. I am Victor Paul Wierwille. That means I'm of the household of the family of Wierwille. I belong to the Wierwille family. Now, as long as I stay with that family of Wierwille's and bless them and happy with them and participate with them, join with them, I'm in the household. But let's say that I would decide by the freedom of my will I don't want anything to do with the Wierwille household, so I run off, pack my bags and leave. Am I still of the Wierwille family? {Yes.} But I have just left what? {the household}. That's how simple it is, people, in the Word of God. When it talks about the family of God or whenever it talks about the household of God, it's exactly along the line that I've just shared with you. You understand? So keep it straight and drive it in your mind and then teach it to people and show them how simple it really is, because...shoot, you can be in the family and not be in the household. We've got Corps grads that are in the family but not in the household because they have deliberately done what? Split out from the Corps. They've deliberately not followed what the Corps really stands for. Are they still born again? {Yes.} Oh definitely. But they are not of the household of the Corps because they've busted out. It's real simple.

Now this word "fellow citizens" in that verse 19, is really that we are citizens together with the saints. It's sort of a...well like, you have a country and you're a citizen of that country. God has a family, a household. And we are fellow citizens of that family and as long as we walk upon the integrity and accuracy of the Word, of the what? Household. Got it?

Now, take a look at Philippians. Flip over to Philippians, chapter 3. Shouldn't have too trouble finding it. It's only about three pages, toward...further, toward the end. In 3:20 is a wonderful verse of scripture that fits right in here. "For our conversation..."; the word "conversation" is citizenship, in 3:20.

Philippians 3:20

For our [citizenship] is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ:

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

Most of the Christians today just do not envision or see the hope in the greatness of which it's written in the Word, the Return of Christ. They do not see it as the greatness of the reward for the faithfulness with which you stand. And that is why I believe many times the Corps, even, gets talked out of the greatness of the Corps after you graduate and you go back to living a life which is far below the principles of the Corps. You're still in the family, but you've left the great household of the Corps because you do not really believe in the Return of Christ and the rewards. It's a mental thing. You say yes, he's coming back, we will be rewarded, but. The rewards are very important because as you stay faithful as stewards of God on the Word of God in this life in which you live, you *will be* rewarded throughout all eternity for your faithfulness of your stand. And people, I want to tell you, eternity is a lot longer than the fifty, sixty, seventy years you're going to have here upon this earth. The Corps needs to see this. The Corps needs to first believe it and the Corps needs to teach it because Christianity, even the best of them as I know them, do not really believe and understand the rewards throughout all eternity.

Now "fellowcitizens with the saints"—Those words, "with the saints" are just so tremendous. It means literally heaven's... "heaven's holiest of all"; "heaven's holiest, of all." Heaven's holiest of all—do you get those words? The angels are pretty holy. But this is beyond angels. That the saints are the holiest; the saints are the *holiest* of all, beyond all angels. Who's ever dared to teach this? Who's ever dared to believe it before? [taps twice]. That you, the born-again believers, sons of God, saints are the heaven's holiest of all.

"...and of the household"; "of the household"—The Aramaic there is "sons of the house." "Of the household"—"of the household" is a mistranslation. Those words "of the household" is a mistranslation. It literally says "you *are* the household." You're not simply *of* it, you're *are it* kids; you are *it*. You are the household.

If you've got a piece of paper and a pencil, I'll give you the structure of this verse that I think is real neat.

- A. Now therefore
 - B. You are no longer
 - C. Strangers
 - D. Outside of the household

Now line up your next capital A under the top one that you just did. And if you don't know what I'm talking about, ask somebody this week and learn how to write this stuff: A, B, C, D. Then "A" the second "A" is:

- A. But
 - B. You are
 - C. Fellowcitizens with the saints
 - D. And of the household of God

Capital A in the first one is "now" what? "therefore." Set aside with the word "But" of capital A underneath it. See the structure of this thing? B—you are no longer; the other B underneath it—you are. C at the top—strangers; C below it—fellowcitizens with the saints. D—outside of the household; D—the household of God. That's the structure.

Now, the literal translation according to usage of verse 19 is as follows: "Now then you are no longer aliens or sojourners..."

Ephesians 2:19 Literal translation according to usage

Now then you are no longer aliens or sojourners on the contrary you share full citizenship with every other saint and are the household of God.

Now the expanded translation of verse 19.

Ephesians 2:19 Expanded translation

From now on you Gentiles and Israel are no longer distant from the household or just right next to it, but you are now citizens along with all the other born-again believers, yes, heaven's holiest, even sons, the household of God.

Now verse 20. King James reads:

Ephesians 2:20

And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner *stone*;

The words "are built"—"And are built" literally mean "are being built," or "being built up." And this Greek word here is from the word *oikos* (o-i-k-o-s), and the word *demō* (d-e-m-o, long ō). The word *oikos* means "house," Corps, and the word *demō* means to construct. Are being built. Our...it's like a house that's being constructed. That's why the household is continuously, not continually, but continuously being built up.

"...upon the foundation of the apostles and prophets"—All of these words in the early part of this verse like: are being built up...upon a foundation—they're a figure of speech. And the figure of speech is *Hypocatastasis*. We've given you this many times. *Hypo*, gets you a shot; *catastasis* it's where the believers are being compared to a building. Every figure, Corps, every figure in Ephesians 19 and 22 in this chapter here that we're covering tonight, illuminates the truth and puts the "umph" into it that our position in the household of God is compared to a building of which each one is an integral part. You see why God's

heart gets so hurt and mine does when somebody splits out from the household? Because every member of the household is an integral part of the whole building. If I would be God, I'd give up on us, but thank God that He's God. Evidently He's got a few people that will love Him through these years they live and throughout eternity, they'll be blessed. But boy [taps three times], you just never walk away from the household. If it doesn't suit you, you still stay in the household. It didn't always suit me when my daddy called the shots in our family. But you know, I never packed my bags and ran off from the Wierwille's, never left the household. Felt like it at times, but I never did. Likewise with God, people. Look at the greatness of this. The household of God. Everybody is an integral part of it, even if you don't feel like it, you are. Has nothing to do with your feeling, has everything to do with your faithfulness. Just stay put, and as you stay put, then God begins to reveal to you, and make known things to you, how you fit, where it will work for you and how to work.

“Jesus Christ himself being the chief corner stone”—Yeah...the words “Jesus Christ” are reversed in many of the texts and manuscripts, and they ought to be. It should read “Christ Jesus,” because Jesus Christ deals with...basically with humanity side; Christ Jesus with his glorified side. And in this verse you're not dealing with his humanity side, you're dealing with his glorified side. That's why I know it should go “Christ Jesus.”

Now the words “the chief corner stone”—There's been a lot of confusion about that one. Tonight I'll try to get all the confusion out if I can for you. To me it's real simple.

In 1 Peter, 1 Peter chapter 2 is the only other place it's used. And just having two places where it's used makes it unique in so many ways. Far as I'm concerned establishes it, but you have nothing else to fall back on. Greek literature is blank on this stuff, you know, profane literature, secular stuff.

This verse in 1 Peter chapter 2, verse 6 reads:

1 Peter 2:6

Wherefore also it is contained in the [scriptures], Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him [that chief corner stone] shall not be confounded [flabbergasted or put to shame].

The Greek word in Ephesians for “chief corner” because the word “stone” is not in Ephesians but it is in 1 Peter, the word in Ephesians chapter 2, verse 20 is the Greek word spelled a-k-r-o-g-o-n-i-a-i-o-s. The Aramaic words are two words in the Aramaic for “chief corner.” And these Aramaic words are spelled r-y-s (and above the “s” when you're writing Aramaic, you have to put a little “v” on top of the...the “s”). The other Aramaic word is spelled q-r-n...n...m-n...n {audience laughter}. And behind the “n”...at the top of the “n”...behind the “n” is like, a comma. That's the way the Aramaic is written. Those words in the Aramaic mean head, chief or correct angle; correct angle. The reason the people who do not understand Aramaic or don't put their hearts and souls into it or believe in the great integrity of God's Word have really had problems with this is because there's nothing in Greek that equals the Eastern culture of this wor...of this...of these words in this text. You've got to go back to Eastern culture to understand the corner stone. That's why the Greeks haven't understood it, because many times, kids, in Greek and Roman architecture it's been a keystone (it's been a keystone) that ties the building together or the arches, the Roman arches together. It's a keystone. This is not a keystone. This is a corner. It is what I told you about the angle; it's the correct angle stone. In Eastern culture, and the Bible was originally written in Aramaic, that's why again this is a great proof that the

Bible *was* written in Aramaic—what I’m just sharing with you now, because in Eastern culture, Corps, the corner stone was considered of greater importance than even the foundation.

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

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

1. It connects and concentrates on itself the whole building.
2. It fixes a standard for the bearing of the walls and the cross walls throughout the whole building.
3. The visible construction for the entire building begins at this corner.

You see why the Aramaic is so tremendous? Head, chief or corner angle? Architecturally, these words are just phenomenal, because here’s the foundation, and then there’s the chief corner. There is the...that stone that’s the correct angle which fixes the standard for the bearing of all the walls inside as well as outside, all those stones take off from that correct angle. Everything starts from that corner in the building of the building. And in the fourth place:

4. The corner, the chief corner, or the corner stone or that angle stone, is visible above ground and it’s prominent.

You have seen buildings in our day and time where this essence...the essence of these truths are somewhat similar but not nearly as great as the greatness of the Word is here. But they’ll lay a foundation and then they’ll put a corner stone there, and in the corner stone they do some writing on the outside, you can read it. Sometimes they even put (uh, what do you call it?)...things of importance in the corner stone. That is still a carry-over from the greatness of Eastern culture, but Ephesians 2:20 is far beyond it. They don’t take the angle off of that corner stone. Here it’s the angle stone. Every other stone in the whole building outside and inside, lines up with that corner stone. That’s why architecturally, kids, this thing is just phenomenal. For you architects in the Corps and in the ministry, this must be electrifying to you. It must turn you on.

The Research Department handed this information to me, which I want to read to you, which I think is tremendous: In Ephesians the foundation is the Old Testament prophets and Gospel apostles and Jesus Christ is the corner stone, the first stone laid above ground...above grade or above ground, so one of the great characteristics of Jesus Christ in the Body of the Church is that he is visible and prominent. The construction of the entire building begins at this corner, because the angle fixed by this stone sets the angle for the rest of the stones. That’s why, Corps, the scripture says Jesus Christ is our brother, because it sets the angle.

That wek...Greek word that I gave you is the primary foundation stone at the angle of the structure by which the architect fixes a standard for the bearings of the walls and the cross walls throughout. This is from W.W. Lloyd and that’s the usage of that word.

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

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

1 Corinthians, chapter 3. How many of you people in the college and the Corps up here tonight have been in engineering classes and so forth and so on, huh? Boy that's tremendous. See, this thing must really turn you on. It's got to be great; it is great.

1 Corinthians, chapter 3. I think I will start with verse 6. Paul says:

1 Corinthians 3:6-7a

⁶I...planted, Apollos watered; but God gave the increase.

⁷So...neither is he that planteth any thing, neither he that watereth;

That's not quite true; it is important to plant and to water. But a greater important... importance is:

1 Corinthians 3:7b-8a

⁷...God [who has to give] the increase.

⁸he that planteth and he that watereth are one: and every man shall receive his own reward...

There it is, rewards, and rewards are not given out until the *bēma*, the Return, after the return of Christ or with the return of it.

1 Corinthians 3:8b

...according to his own labour [his own work].

Now look at verse 9.

1 Corinthians 3:9

For we are labourers together with [whom?] {God:}

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

1 Corinthians 3:10a

According to the grace of God which is given unto me,...a wise masterbuilder, I [Paul says] have laid the foundation,...

And he built the foundation or he laid the foundation by teaching people the integrity and accuracy of the Word, and then others who follow, do what? Build upon the integrity and accuracy of that Word. See, this isn't quite the same usage here as the one in Ephesians. This deals with the laying of a foundation by the teaching of the Word. The one in Ephesians deals with the foundation that was laid by...from the beginning of time throughout the Old Testament, the prophets, even including John the Baptist, then the New Testament apostles. That's the foundation with Jesus Christ, the corner stone, the right angle, the perfect angle stone. Here we're talking about the greatness of the Word.

1 Corinthians 3:10b

...another buildeth thereon. But let every man take heed how he [builds]...

How he builds, to get the angle right. Don't you see it? For the next verse says this:

1 Corinthians 3:11

For other foundation can no man lay than that is laid, which is [what?] Jesus Christ.

Again it's inverted, Christ Jesus. Christ Jesus is that corner stone, Corps, and all the take-off for the building has to line up with that corner stone. All the teaching of the Word has to line up with that chief corner stone, and it's the foundation of the Word that's laid here, and the foundation of the Word must be in alignment and harmony with the chief corner stone, Corps.

Verse 12 says, if any man...:

1 Corinthians 3:12

Now if any man build upon this foundation...

Not upon this foundation of Jesus Christ, but upon this foundation of gold. You build upon a foundation of "gold, silver, precious stones,..." all that stuff. It won't stand. It won't stand.

But in verse 14:

1 Corinthians 3:14 (not KVJ)

If any man's work abide built upon the chief corner stone, that man is going to receive [what?] {rewards.}

The rest of them it's just all going to be duck soup, burned up, no prize...profit. And all of this then brings you to verse 16, where it talks about we being the Temple of God.

Now the literal translation of this fantastic verse, kids. Verse 20.

Ephesians 2:20 Literal translation according to usage

And being continuously built upon the foundation of the prophets and apostles the head of the corner Christ Jesus himself.

The expanded translation is:

Ephesians 2:20a Expanded translation

And the household is continuously being constructed upon...

Wanna bring me some coffee, please. That's not in the text {audience laughter}.

Ephesians 2:20b Expanded translation

...being constructed upon the foundation of the prophets of the Old Testament including John the Baptist and the apostles of the Gospel period and he Christ Jesus himself became to all of us the head of the corner the chief corner stone.

Boy that's something: and he Christ Jesus himself became to all of us the head of the corner the chief corner stone. Now verse 21 in King James reads:

Ephesians 2:21

In whom all the building fitly framed together groweth unto an holy temple in the Lord:

“In whom all the building”—Right there you immediately know it has to be a figure of speech and again it’s that fis...figure of speech, *Hypocatastasis*, where the main idea is not stated, and the main idea is the Church of the Body, which is being compared to a building. That’s why it’s the figure.

“...fitly framed together”—The Aramaic here...the Aramaic word here is spelled m-t-k-b, and it’s very accurate, translated “is being fit together.”

I think I’ll give you the long Greek word just to make you work {audience laughter}, because I’m going to have to compare this word with something else in a minute and you wouldn’t be able to put it all together in your head nor on your paper nor in the future, but...so I’d better give it to you. The Greek word for “fitly framed together” is spelled, s-u-n, *sun*, that means together, s-u-n means together; a-r-m-o-l-o, and the root of that word is the word *harmos*, h-a-r-m-o-s, which means joints. Then the big, long word continues, g-o-u-m-e-n-e (long ē at the end). The whole word again is spelled s-u-n-a-r-m-o-l-o-g-o-u-m-e-n-e (long ē). The last part of that word, you know, *logoumenē* is from the word *legō*, means to lay, l-a-y. It means lay joints together. See? Now if you’ve got the picture of that corner stone that I described to you and this Greek word here where they are laid together, in my mind I get a picture of a jig saw puzzle or something where everything is just laid together perfectly. Little bigger and more accurate in the Word than in a jig saw puzzle, but that’s it in my mind. Being fit together. Here’s the chief corner stone, the perfect angle, the chief angle, and everything laid right in there and fit all the way through. That’s the household.

In Ephesians 4, take a look at this now because I will put this together for you. Talking about the body here, the church. From whom, 16.

Ephesians 4:16a

From whom the whole body...

See the head is Christ in verse 15. Got it? Chief cornerstone. “From whom”—from, in the direction of, from him.

Ephesians 4:16b

...the whole body fitly joined together and compacted...

“Fitly joined together” in this verse is this word that I just gave you the long Greek word of, *sunarmolog...logeō*, that’s fitly joined together. But the word “compacted” is a Greek word that is spelled s-u-m-b-i-b-a-z-o.

So it’s fitly framed together, you know, according to the chief corner stone everything put in and compacted. Compacted is the joining together of those parts. Perhaps a word that would communicate to you is cemented together, glued together. How’s that?

These two words together here show that the framing...the framing is still in progress. And a beautiful understanding here is of the translation would be “harmoniously fitted.” Another word is one that is used in music for the word “symphony” comes from the word, *symph...* “symphonized.” These...all of these stones are symphonized, harmoniously fitted. Great musical term. They’re all in symphony, perfect harmony. So get a picture in your mind, Corps, of the chief corner stone, Jesus Christ, and every individual laid out, fitted or framed harmoniously and then joined together...joined together. Joined together that there is to be no separation, no pulling apart, cemented, glued, whatever puts it in your head [taps several times on desk]. That’s Ephesians 4.

So here in Ephesians 2:20 (21 rather), we're talking about the building from the point of view that it's fitly framed together, everything is placed right in line with the chief angle, the chief corner stone, and then it keeps growing.

"...groweth"—The Aramaic word is translated "and is growing." This word here in Aramaic is spelled w-r-b (with the comma at the top of b), and that word in the Aramaic is used of plants as they grow, children as they grow, used of believing as it grows in believers, used of the Word as it grows in a believer, and of all things that are growing. It's different from the word "multiply." And from this word of course comes that Greek word that Craig handles so beautifully in his teaching in Acts, *auxanō*, growing.

It "growth unto an holy temple"—See the Body of the church...of, of, of, of Christ, the Church, is here compared to a temple. The temple, Corps, is never used of an individual believer in the Bible. The temple is always used of the Body of believers. That's why Old Testament when all the body of Israel met, it was where? At the temple in Jerusalem. But in their little locations, in their own little communities, they would have synagogues, not temples. The people would go to the synagogue, but when the whole body of Israel, the whole col...so-called believers met, *all* of Israel met, it was at the temple. That's why Jesus Christ called the temple the house of prayer.

The word "tabernacle" or the word "tent" is always used of the individual believer. The individual believer is a tabernacle, but all the believers put together are the temple. This "groweth unto an holy temple," and this whole truth indicates for the Body of the Church, Body of Christ, the Church, that this temple is the dwelling place of God. So people, honestly from God's Word, when you split out from the household, you have just walked away from the dwelling place of God. When they split out from the temple, they had walked away from the place of the Old Testament where the *Shekinah* glory was, God.

Again this word "temple" is a figure of speech, *Hypocatastasis*. The idea is the Church of the Body, Christ, the Church...the Body of Christ, the Church, and that's replaced by the picture of the temple. And people, that to me is electrifying understanding Old Testament why God allowed the temple to be built, why He was in the holy of holies above the altar, the *Shekinah* glory, the cherubims that stood there, all of that I see in my mind when I see the Church called the temple. And whenever men walked away from that temple, they walked away from the dwelling place of God, for God had said I will be there.

The words "in the Lord" of verse 21 indicates sold-out commitment, a *doulos*, as opposed to "in Christ." It's not the words "in Christ." "In Christ" means fellowship. Christ in you is the new birth. "In the Lord" means he is your lord, he is your master. He is party of the first part, second part, third part, and every part that you take the orders from. He is your lord. You see, the chief corner stone, Jesus Christ is our lord. God was the lord to Jesus Christ.

The literal translation of verse 21, according to usage is: "And in him all the building"—you made pretty good coffee tonight, you kids ought to sample it {audience laughter}. You're in favor of that, huh?

Ephesians 2:21 Literal translation according to usage

And in him all the building is harmoniously framed together and grows into the holy temple of the lord.

And here's the expanded one, not too much expanded.

Ephesians 2:21 Expanded translation

And in him was being fitted together all his building and is growing into the holy temple in the lord.

And now we come to the great wrap up of this second chapter in this verse 22, King James it reads:

Ephesians 2:22

In whom ye also are builded together for an habitation of God through the Spirit.

“In whom ye also are builded together”—The Aramaic is “are being built,” same as I’ve taught you previously. Couldn’t be any other way. It isn’t already built. It’s being built every day as people are born again of God’s spirit, they’re in the family, then they become a part of the household. It is being what? Built. And this is being built up by God. One may plant, another wonder...uh water, but God has to do what? {increase}. Right. Because every time somebody plants and waters, there has to be the miracle of the new birth, which takes God to create life within you, spirit life, Christ in you, the hope of glory.

This again comes from the Greek word *oikos* and *demō*. *Oikos* means house; *demō* means to construct, builded together, the house constructed together. Again the figure of speech, *Hypocatastasis*, the main idea is the Church of the Body, Christ, and it’s being compared to a house or temple. That’s why...that’s the “umph” in this verse, the figure again.

“...for an habitation of God”—The Aramaic is “for a dwelling for God.” Boy, when you see that in the light of *oikos* house, well what’s a house really all about? It’s a place where, it’s a dwelling, and in the bigness of the usage of the words here in the text, it is a place where you settle down. A house is where you take your shoes off, put your nighties on, your p.j.’s, where you settle down. Are builded together as an habitation of God, where you settle down. You’re not condemned, you’re not worried, you’re not nervous, you’re not biting your fingernails up to the second knuckle. You’re settled down, you’re at rest, you’re at peace. God settles down in the temple, the Body of Christ. It is God settling down in the temple and we being that temple, we are with Him in His habitation. Don’t you understand? [Taps desk twice.] Boy.

We are God’s dwelling place when we’re in the household. God is in that household like in the Old Testament, He was present at the temple. Before they had that, He was the cloud by day and the pillar of fire by night. Wherever His people were, that’s where He was. And as they were traveling along, He was the Ark of the Covenant. Wherever that was, God was there. Boy, kids, someday somebody’s got to see this, that the household is so important. Man, if you break your leg you don’t leave the household. If somebody isn’t quite what you think they ought to be in the household, you don’t leave the household. If you do [taps], you cut yourself [taps] off from the dwelling place [taps] of the truth [taps] of God and His presence [taps], people. Somebody’s just got to stay in the household, for it’s the household where the truth will continue to go and grow, grow and go. It’s the household [taps] that’s the temple [taps several times], that’s the habitation where God dwells according to the revelation of God’s Word. And ladies and gentlemen, if you know more than what the Word says [hands drop on desk], God have mercy on you, you’ll need it.

Here's the literal translation of this verse: In which ye...In which even you (That's what I want to say.)

Ephesians 2:22a Literal translation according to usage

In which even you...

And I love that: EVEN YOU {audience laughter}.

Ephesians 2:22b Literal translation according to usage

...are being built together into a permanent [a permanent] dwelling place of God spiritually.

The expanded is not so expanded.

Ephesians 2:22 Expanded translation

Even you also who are in him are being built for a habitation of God spiritually.

I would like to close this Corps meeting tonight by reading you the expanded translations that I did beginning with verse 18 preceding the verse that I started with tonight to set the whole stage for you.

Ephesians 2:18-22 Expanded translation

¹⁸ Because by what Jesus Christ did, both Gentiles and Israel have the privilege of standing before God, being ushered in by Jesus Christ, because of the new birth, directly to the Father.

¹⁹ From now on, you Gentiles and Israel are no longer distant from the household or just right next to it, but you are now citizens along with all the other born-again believers, yes, heaven's holiest, even sons, the household of God.

²⁰ And the household is continuously being constructed upon the foundation of the prophets of the Old Testament, including John the Baptist and the apostles of the Gospel period, and he, Christ Jesus himself, became to all of us the head of the corner, the chief cornerstone.

²¹ And in him was being fitted together all this building and is growing into the holy temple in the Lord.

²² Even you also who are in him are being built for a habitation of God spiritually.

That Corps [taps twice], is the end of chapter two of the great Book of Ephesians.

EPHESIANS 3:1-6

February 10, 1982

Ephesians chapter 3. We finished last week of course with the greatness of that household of God which is God's temple dwelling in us, and tonight we begin in the third chapter of Ephesians. And again I feel like there are no words to describe the great love of God I have in my soul for Him and for His wonderful son, Jesus Christ, and for allowing us to live in this day and time and have the understanding of the greatness of His Word.

There are two sections of God's Word that just every time I read them, they blow me away. I feel like a little seed in the wind that is being carried along all over the area and world. One of the great ones of those, of course of those...of those two is that record in Acts. The first time I understood that God put all the greatness of the new birth, the power of the holy spirit, in four verses of scripture, I just couldn't believe it [taps on desk]. I wrote a book of 380 pages on it [taps desk] or something. God put the whole thing together in four verses of scripture, and every time I look at it, every time I read it, I just stand in utter amazement of the beauty and the greatness of God and His wonderful, matchless Word. And that record of course in Eph...in Acts is:

Acts 2:1-4

¹ And when the day of Pentecost was fully come, they were all with one accord in one place.

² And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.

³ And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.

⁴ And they were all filled with [*pneuma hagion*, holy spirit], and began to speak with other tongues, as the Spirit gave them utterance.

Those are the first four verses of the second chapter of the Book of Acts, and it just covers the new birth, the fullness of the spirit. God put it all together in just four verses.

Tonight in Ephesians chapter 3 another one of those great ones where God puts together in less than six verses the Mystery that was hidden from the foundation of the world that even Jesus Christ, God's only begotten son, never knew but God put it all together, the greatness of that Mystery, in just a couple of verses.

We open with verse 1 of chapter 3 of Ephesians tonight.

Ephesians 3:1

For this cause I Paul, the prisoner of Jesus Christ for you Gentiles,

This chapter 3 is just a take-off complete in itself, but it is an added take-off, totally complete but regarding the habitation of God of verse 22 and about this building that was so fitly framed, that temple, that household of God in verse 19—all that foundation of the apostles, prophets, Jesus Christ being that great corner stone. It's just a take-off complete in itself. The whole third chapter of Ephesians is a *Preamble*. A *Preamble* is a figure of speech, it's spelled p-a-r-e-m-b-o-l-e.

The difference between a *Parenthesis* and a *Parembole*, Corps, is that a *Parenthesis* is inserted only by way of explanation. A *Parambo*...a...(did I say *Parenthesis*? that's what I meant.) A *Parembole* is an insertion not just by way of explanation but it is a parenthetical insertion which is totally independent of the context previous or following, and it is completely complete within itself. That's a *Parembole*. This entire third chapter of Ephesians is that.

Now, it's also uniquely important that within this *Parembole* of this third chapter you have a second *Parembole* [chuckles]. Verse 1 starts the *Parembole*. Then verse 2, verse 2 through 13 is another *Parembole* within a *Parembole*. And then it closes out with the prayer on...in verse 21 of this third chapter. The way I mark it in my Bible is with two parentheses. A *Parenthesis* is one thing, but if I want a *Parembole* in a Bible, I just put two marks like a parenthesis. That's a *Parembole*.

You see, if you just look at verse 1, “for this cause”; “for this cause” of verse 1, is repeated exactly like it in verse 14. See it? Uh...Did I ss...yeah, chapter 3, verse 1. “For this cause” is again in verse 14, “for this cause.” You see, this *Parembole* here in Ephesians 3 is a fuller explanation than that which is given in chapter 2, and this in chapter 3, Corps, depicts the greatness which was made available to the Church in verses 2-13 the whole doctrine, the whole teaching, the right dividing of the Word of God regarding the Mystery which had never been fully revealed previously 'till it's said here in Ephesians. Then verses 14-21 closes this entire section of the greatness of the Mystery with one of the greatest of all prayers that are in the Word of God. And I believe people that's a tremendously fitting response for the magnitude and the greatness of the abundance of the revelation that was given in chapter 2, which is synthesized then in the opening part of chapter 3.

The words “for this cause” of verse 1—“For this cause,” for this cause of what? Because of the Christ dwelling within you, the habitation of God, people, God's habitation. That's why “for this cause.” Robertson says that verse 14, and I love the words he used, said that this picks up the subject again of the habitation of God after—and here's what he says quote: the rich paragraph, rich paragraph concluding with verse 13.

The word “prisoner” in verse 1 of chapter 3 is not referring in this chapter to Paul's physical imprisonment, but it is so...it is...it refers to Paul being sold out, being a *doulos*'s *doulos*, a totally sold out to Jesus Christ. And the reason he uses the word “prisoner” is because a prisoner was hand-cuffed to the guard. Jesus Christ was hand-cuffed to Paul. Paul was hand-cuffed to Jesus Christ. Baby, some day when you get that [taps] figure in your mind and you and I walk hand-cuffed to Jesus Christ, God's only begotten son, we too will be *douloses* serving God's Word to the people [taps] of the world. And you won't be copping out all the time. You won't be going out getting drunk. You won't be doping it up, never touch the damn stuff. If you do [taps through sentence], you are not a *doulos*. You have never been hand-cuffed to Jesus Christ. You're just a bunch of hot air.

“...of Jesus Christ”—Many of the critical Greek texts, manuscripts and so forth have it inverted, Christ Jesus. It is wrong. The accuracy is “Jesus Christ.” That's the Aramaic text and it's some of the Greek texts and that's accurate. We are prisoners of Jesus Christ as we...as Paul said he was an apostle of who? {Jesus Christ} Right. Because it's here upon this earth. You understand? That's why the word “Jesus” has to come first. [Taps] You talk about the accuracy and the integrity of the Word... integrity [taps several times]. There it is again. He was a prisoner not of Christ Jesus but he was a prisoner serving the Word of

God hand-cuffed to Jesus, hand-cuffed to him serving upon a horizontal level. That's why the word "Jesus" has to come preceding the word "Christ."

And then it's "for you Gentiles"—Some of the manuscripts add the word "ambassador," and it should be there. An ambassador is one who's hand-cuffed to Jesus Christ. He doesn't speak what he wants to speak. He speaks what the authority says, and Jesus Christ is the head of the Church, and we speak what he says. Paul was an ambassador. He spoke the Word. He spoke what Jesus Christ...God through Jesus Christ wanted him to speak [taps several times]. That's an ambassador. An ambassador speaks what the greater authorities in the country want him to speak. Even if he doesn't understand it, he speaks it [taps desk]. Even if he doesn't agree with it, he still speaks it [taps desk with both fists]. But if he's a good ambassador he lines his butt up [taps desk] with what the authority wants.

"I Paul, the prisoner of Jesus Christ for you Gentiles." A prisoner ambassador, a sold-out *doulos* hand-cuffed to Jesus Christ as an ambassador for you Gentiles.

The literal translation according to usage of verse 1 is as follows:

Ephesians 3:1 Literal translation according to usage

How on account of this I Paul the prisoner of Jesus Christ on behalf of you Gentiles.

Now here's the expanded translation of verse 1.

Ephesians 3:1 Expanded translation

Because of this grace of Christ within the habitation of God I Paul am hand-cuffed to Jesus Christ and [and] an ambassador to and for you Gentiles.

Verse 2 of chapter 3 in the Kings James reads. And this again begins that *Parembole* that I was talking about.

Ephesians 3:2

If ye have heard of the dispensation of the grace of God which is given me to you-ward:

"If [indeed you]...heard"—Indeed you heard. To hear is the Greek word *akouō*, a-k-o-u-long ō. You see, you can hear things at times without understanding. Whenever the word *akouō*, Corps, is followed by an object in the genitive case, it simply means to hear it. There is no implication or indication that you are understanding what you are hearing. However, when that word, *akouō*, when it's used with an object in the accusative case like it is here in Ephesians 3:2 used with the accusative case it always means to hear to the end of understanding [pounds on the desk].

On the road to Damascus they heard, *akouō*, but they did not understand. Paul, remember, Acts? Over here it's in the accusative case; in Acts it's in the genitive. Over here it's in the accusative case. Hearing to the end of understanding. Hence, they *heard* and they understood what they were heard...heard, heard of the "dispensation"—And of course, the word "dispensation" as I've taught you for years and years and years is the word "administration," *oikonomia*, administration. The administration of the grace of God. Here you have two genitives. Look at your King James. Of the grace, "of the grace" is one genitive. "Of God" is a second genitive. See it? That's why this is the "umph" section in here, the emphasized greatness here because it's a Dual Genitive; it's a figure of speech called *Hypallage*, h-y-p-a-l-l-a-g-e, and that is when two nouns, Corps, two nouns in a

genitive relation exchange places. Typical usage would be “grace of God,” Corps, or like it’s used of “grace of our Lord Jesus Christ.” This is a reverse order “of the grace of God.” It isn’t God’s grace or the God of all grace, it is: of the grace of God. That, Corps, puts the dynamic double emphasis on the word “grace” as it came from God.

[Light tapping after pause.] There are only three Dual Genitives in the whole Book of Ephesians. One of those is in chapter 1, verse 6 that I’ve already taught you where it says “to the praise of the glory of His grace”; of the glory of His grace. The other is here in 3:2. The second is in 3:2, “administration of the grace [of the grace] of God.” The third is in verse 7 of chapter 3, gift...“to the gift of the grace of God.” It is the grace of God, Corps, that describes and puts the dynamic emphasis upon the present administration in which you and I live. And of course, this present administration began in Acts chapter 2 verse 1 and following that I read as I opened our teaching here tonight, and it closes with the gathering together of the Church of the Body in 1 Thessalonians 4:13-18 and in Ephesians 1:10 which we have had previously.

The words in verse 2 “which is given me”—It refers here to the grace that God gave to Paul, this word. It does not refer to the administration of grace but the grace God extended to Paul. The administration, Corps, is grace. It’s an administration of grace, but every individual in that administration, like Paul, is saved by grace. That’s what it’s here.

I wish some of you artists would do me a nice little picture [chuckles] and at the bottom of the picture put “loose lips sink God’s cargo.” So get me a little boat or something, put a believer inside of it with a Bible, and then a lot of loose lips standing around talking about the guy, and then the ship is sinking because it’s loose lips that sink God’s cargo [taps]. Maybe later on you’ll understand it better.

The literal translation of usage according to...according to usage of verse 2 of chapter 3 is as follows.

Ephesians 3:2 Literal translation according to usage

Since indeed you heard of the administration of God [comma], grace was given to me on your behalf.

The expanded one is:

Ephesians 3:2a Expanded translation

Since I am assuming that you heard and understood the administration of the grace of God because God’s grace...

...was given to me...no...because...because, oh “because God’s grace which” did I forget the which? You want that word.

Ephesians 3:2b Expanded translation

...because God’s grace which was given to me is for your benefit.

Verse 3 in King James reads.

Ephesians 3:3

How that by revelation he made known unto...the mystery; (as I wrote afore in few words,

“...that by revelation”—Holy men of God spake as they were what? {moved}. Moved by the holy spirit. And when you and I have worked that in our Foundational Class and others, we know that these holy men of God as they wrote and as they spoke what they

spoke was given to them by revelation, and knowing the manifestations of the spirit, how many revelation manifestations are there? Three. All three is revelation: word of knowledge, word of wisdom and discerning of spirits. How that by revelation, word of knowledge, word of wisdom and discerning of spirits, he made known unto me. See, the Mystery was made known to Paul by revelation.

“...as I wrote afore”—Those words in the King James are in the Aramaic “even as I wrote” with the prefix in the Greek of *pro* it means “before.” And the only things that were written before this time to the Ephesians regarding the Mystery are in Romans 9:25 and 26; Romans 16:25 and 26; 1 Corinthians 2:1-16 culled (c-u-l-l-e-d) very carefully; and chapter 4, of 1 Corinthians verse 1. However, it is only here in Ephesians chapter 3 that reveals the whole fullness of the Mystery.

A literal translation of usage of verse 3 is:

Ephesians 3:3 Literal translation according to usage

That by revelation the Mystery was made known to me even as I previously wrote to you in few words.

Now the expanded one is elucidating. Here’s the expanded one.

Ephesians 3:3 Expanded translation

For by word of knowledge, word of wisdom and discerning of spirits [parenthesis] (revelation) [end of parenthesis] the Mystery was made known to me by God even as I wrote briefly in Romans 9:25 and 26 and chapter 16:25 and 26 and in 1 Corinthians chapter 2, verse 1-16 and chapter 4, verse 1.

Verse 4 of the third chapter of Ephesians in the King James reads, “Whereby,” King James.

Ephesians 3:4

Whereby, [verse 4] when ye read, ye may understand my knowledge in the mystery of Christ)

This word “mystery” in the Greek religion, Corps, was a secret ceremony in which certain sacred symbols were revealed, certain rites performed, and only the initiates were the worshippers. There were lesser mysteries in Greek religion and every year in the spring at Athens, Greece, they would participate in these lesser mysteries which was simply basically a...just a purification ceremony and a great procession.

Then there were the greater mysteries in which only those selected from the lesser mys...mysteries, individuals selected, initiates that already were in the lesser mysteries were invited to come to and attend, and they would take them into the hall of initiation, and there in that hall of initiation the mystery, that secret ceremony, was performed. And that’s the highest they could go in the Greek religion. They had to fast before they were allowed entrance into this hall where this highest of all the ceremony was to take place. And the initiates would always close their period of fasting getting ready to be initiated into the highest order of all, they would always after their fast, they’d break their fast by participating in a holy communion service where they’d drink a holy mixture of meal and water and they’d eat sacred cakes that had been dedicated to the god.

And the mystic rel... ritual, the mystic ritual that was them...then performed is not even known to this day and it has never appeared in any history or any text or any place as

far as I know. That initiation into the mystery, the highest secret order of Greek religion, that was so fantastic, it was so great that that secret was absolutely kept by every initiated one under the penalty of death. If you as much as declared one bit [snaps], the rest of the initiated ones would take care of you. You'd die.

Now this secret mystery, that Greek word for those in the Greek religions was called the *mystai*, m-y-s-t-a-i, the *mystai*, the initiates. And this word mystery, *musterion*, spelled m-u-s-t-e-r-i-o-n, was used in Greek religion but God used that word or had that word used in Aramaic and then transliterated over into Greek in an entirely different sense. The heathen Greek mysteries were strictly confined to a small group, a narrow circle while the Christian Mystery that we're dealing with here in Ephesians is freely available to all. You see, the idea of secrecy and that it's only reserved for a few disappears when *musterion* is adopted into the Christian vocabulary. And the word *musterion* means and signifies only a truth which was once hidden but now made known. It was a mystery until it was made known.

Now the word "whereby" in verse 4 in King James is "with a view toward." "With a view toward" refers back to the "few words" of the previous verse that I gave you, but this is with a view toward, indicating a goal further along which is that goal of the declaration of the Mystery here in Ephesians.

"...when ye read" or "as you read"; with a view toward what I wrote before, now you can fully understand the Mystery as you read.

And the word "understand" is to "grasp" (g-r-a-s-p) and it's related to the word...the Greek word *nous* that's used for "mind." And it means to grasp, to understand, to know with the mind through logical reasoning processes. It is not a perception just in an experiential knowledge, but it's an actual grasp, Corps, of fully understanding, grasping, the whole knowledge of the greatness of that Mystery which has been made known.

And the word "my knowledge"—My understanding is again this *sunesis* which takes place when two rivers flow together. Here it is when everything flows together in the mind, thoughts all flowing together regarding the declaration of the Mystery to give us a full grasp of it. And it is interesting understanding what I've told you about the mysteries of the Greek religion that the word "mystery" probably comes from the word *muein* (m-u-e-i-n), which means "to close the mouth, the lips." That's why the initiated ones of the mystery of Greek religion had to shut their mouth, close it up, shut up, keep the secret. God had a closed mouth. God had closed lips until the time He made it known. Kept secret from before the foundation, the Old Testament prophets did not know it. Jesus Christ, God's only begotten son, did not know it. Peter and James and John didn't know it. The apostles, the twelve, didn't know it. But one day on the day of Pentecost it happened. They experienced it, but they still did not have the full grasp, the knowledge, the explanation, understand? until God gave it to Paul.

[Dr. Wierwille makes an exhaling sound then tapping.] Boy, what a tremendous thing. You see, when I was thinking of that art work, here's a Bible and people have loose lips around the Bible. They don't have tight lips on the Word. They don't speak the Word. They just speak anything but they hold a Bible, and whenever that occurs, whatever I said, (better read it again, I wrote it this afternoon sometime, I forget what it is): loose lips sink God's cargo, because they are not tight lipped on speaking the Word. They have the running off of the mouth. They don't speak it accurately. That's the usage. You and I are to speak the Word accurately.

The literal translation of verse 4 is as follows:

Ephesians 3:4 Literal translation according to usage

With a view that when and as you read to fully grasp why I have the understanding of the Mystery of Christ.

The expanded one, of verse 4 is:

Ephesians 3:4 Expanded translation

With a view that you are able to understand exactly and fully grasp my understanding of the Mystery as it relates to Christ in you.

Verse 5 in King James reads:

Ephesians 3:5

Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit;

“Which in other ages” is any other generation or any other age, and this refers to the Mystery. Other generations as it is now revealed, as that which now was revealed puts it in the present tense although the past tense of the verb puts it in the past tense. It was revealed before the present moment in the present now administration.

And this word “revealed” is from the same root as the word “revelation.” It was revealed by revelation to the apostles and prophets of this administration by means of or by way of the gift, the spirit.

A literal translation according to usage of verse 5 is as follows:

Ephesians 3:5 Literal translation according to usage

Which in other ages was not made known to the sons of men as it is revealed in this present generation to his holy apostles and prophets.

The expanded one, and this is beautiful.

Ephesians 3:5 Expanded translation

That Mystery which in all other preceding ages was never declared or made known to anyone [parenthesis] (sons of men) [end of parenthesis] but just now in this generation was revealed to God’s holy apostles and to his prophets by the spirit by revelation.

Verse 6 of chapter 3 in the King James reads. (I’ll have some coffee please.)

Ephesians 3:6

That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel:

Now Ephesians 3:6 here, Corps, contains three Greek words that all begin with the prefix spelled s-u-n. (Thank you. If the coffee tasted as good as you’re pretty, we would be in business {audience laughter}. A figure of speech, Corps [audience and Dr. Wierwille laugh].) The prefix...the prefix, s-u-n, means “together with”; together with. It is real significant and interesting to me that in the Book of Ephesians this is just one of the places where in one verse or so or couple of verses this prefix precedes certain words. There are two other places in the Book of Ephesians, Ephesians chapter 2, verse 5 and 6 that I’ve already covered previously is where this prefix *sun* appears before three words. Then in Ephesians 2:19-22 that I’ve given you where this prefix *sun* is before three words. And

then here in 3:6 is the final one. Tonight I want to give you all nine of these because when I finish with this now, there's nothing greater that I know that the Word can teach you than this.

In Ephesians 2:5 and 6, the Greek word the first one I want to give you is spelled s-u-z-long \bar{o} -o-p-o-i-e-long \bar{o} .¹⁰ That equals “made alive together with.” The second word is spelled s-u-n-e-g... ([sneezes twice] five more times, I'd be alive {audience laughter})...s-u-n-e ... (isn't that how many times she sneezed in the Gospels?) g-e-i-r-o¹¹ which equals “raised together with.” The third one in Ephesians 2:6 is s-u-n-k-a-t-h-i-z-long \bar{o} , which is “seated together with.”

Now in Ephesians 2:19-22 the first word used there in the Greek is spelled s-u-m-p-o-l-i-t-long \bar{e} -s, “fellowcitizens together with.” The second word is spelled s-u-n-a-r-m-o-l-o-g-e-o-m-a-i, which is fitly... “fitly framed together with.” The third word in Ephesians 2 is spelled s-u-n-k-l-e-r-o-n-o-m-o-s. No it's not {audience laughter}. You got that written down? That's the first one in 3:6 so just change it. The last one in 2:22 is...Ephesians 2 is spelled s-u-n-o-i-k-o-d-o-m-e-long \bar{o} , which means “build together with.”

Now the one that I just gave you from 3:6 that we're working here for our closing verse for the Corps tonight is spelled s-u-n-k- (did I give you that one?) l- \bar{e} -r-o-n-o-m-o-s, and that means “heirs together with.” The second word used in verse 6 is spelled s-u-s-s-long \bar{o} -m-a, “same body together with.” And the final word is s-u-m-m-e-t-o-c-h-o-s, which is “partners together with.”

When you put all nine of these together, Corps, in this great opening section of Ephesians chapters 1-3, that's the great doctrinal section of Ephesians, you come up with these nine great truths.

- [1.] Number one: Made alive together with Christ.
- [2.] Number two: Raised together with Christ.
- [3.] Number three: Seated in the heavenlies together with Christ.
- [4.] Number four: Fellow citizens together with the Judeans.
- [5.] Number five: Frit...Fitly framed as a temple together with the Judeans.
- [6.] Number six: Builded as a habitation of God together with the Judeans.
- [7.] Number seven: Fellowheirs together with the Judeans.
- [8.] And number eight: A body together with the Judeans.
- [9.] And finally number nine: Partakers of the promises together with the Judeans.

Those are the nine. Fantastic.

I want to say about the word “fellowheirs” it is literally “sons of inheritance.”

“...of the same body,” people, is an equality of membership. The little finger can't say to the big finger, I have no need of you. The eye to the ear, remember. We are one what? body with Christ the head, and there is only an equality of membership in the body. Not one member is of any more importance than another member. All members are equally important in the body.

And this word “partakers” is so tremendous to me because the last verse of chapter 2

¹⁰ Dr. Wierwille is spelling *sunezōpoieō*.

¹¹ Dr. Wierwille is spelling *sunegeiro*.

that I expounded in such detail to you last week about the whole body of believers called a temple, the individual in it is called a tabernacle. But that whole body, that whole temple, is the habitation of God, for it's Christ in you, the hope of glory, which is God's habitation. And this "partakers" here, the word "partakers" in this verse was found in a writing on a papyrus that spoke of it in the sense of a joint ownership, a joint possession of an habitation [slams fist on desk]. A house. Yeah.

F. F. Bruce, Manchester, England, retired a couple of years ago, the great Greek scholar, (Manchester...yes I'm right, University) he wrote this:

"What was not foreseen in Old Testament times was the fact that these promised Gospel blessings would involve the creation of one new man by the incorporation of Jewish and Gentile believers...

Jewish is wrong. He said...he should have said Judean.

...and Gentile believers alike on the common ground of divine grace as fellow members of the body of Christ."

Had he had that one word changed, it would have been exquisite.

Now here's the literal translation according to usage of this wonderful verse.

Ephesians 3:6a Literal translation according to usage

That the Gentiles are joint-heirs and joint members of the same body and joint partakers of [parenthesis] (God's)...

G-o-d-'s, possessive. End of parenthesis.

Ephesians 3:6b Literal translation according to usage

...of (God's) promise in Christ by the gospel.

Now here is the expanded one.

Ephesians 3:6 Expanded translation

That the Gentiles are joint heirs sons of the inheritance joint members of Christ's body and joint possessors in the household due to the promise of God that was fulfilled in Christ Jesus the good news of the greatest of all truths previously hidden but now revealed and known.

That's the verse.

I'd like to close tonight to read you the expanded translation in systematically one right after the other of these first six verses that give the great explanation of the Mystery, and it's been a wonderful night for me, that God has allowed me again to live another day and another night and another time, to have the great privilege of sharing the most wonderful and greatness of God's Word, and the great accuracy of it with all of you Corps at the different locations and all of you who have dialed a Corps night on this February 10th. And I'm especially blessed to have Karen Cross and Jeff Wallace coming thirteenth Corps to be tapped in tonight along with the rest of us and all of you believers there in the Chicago area with Cindy Edwards. May the greatness of the Word that you heard tonight burn in your heart and in your life that you too will put on the mind of Christ.

Well here's chapter 3, verse 1.

Ephesians 3:1-6 Expanded translation

¹ Because of this grace, of Christ within, the habitation of God, I, Paul, am handcuffed to Jesus Christ and an ambassador to and for you Gentiles.

² Since I am assuming that you heard and understood the administration of the grace of God, because God's grace which was given to me is for your benefit.

³ For by word of knowledge, word of wisdom, and discerning of spirits [revelation], the Mystery was made known to me by God, even as I wrote briefly in Romans 9:25 and 26 and chapter 16, verses 25 and 26 and in 1 Corinthians chapter 2, verses 1-16 and chapter 4, verse 1,

⁴ with a view that you are able to understand exactly and fully grasp my understanding of the Mystery as it relates to Christ in you,

⁵ that Mystery, which in all other preceding ages was never declared or made known to anyone (sons of men), but just now in this generation was revealed to God's holy apostles and to His prophets by the spirit by revelation:

⁶ that the Gentiles are joint heirs, sons of the inheritance, joint members of Christ's Body and joint possessors in the household, due to the promise of God that was fulfilled in Christ Jesus, the good news of the greatest of all truths, previously hidden but now revealed and made known,

God bless. I love you. You are the best!...John Lynn... {audience applause}.

EPHESIANS 3:7-13

February 17, 1982

Ephesians 3:7 reads, in the King James.

Ephesians 3:7

Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power.

We are right here in Ephesians in the section where you know you do the take-off after the habitation of God at the end of chapter 2, and then “for this cause” of verse 1 and then the parenthesis in here. It isn’t really a parenthesis. It’s something else. I forgot the word. Stands by its what? {self}. *Parembote*, stands by itself, that’s right, which gives a further detailed explanation standing on its own feet. And here in verse 7 it’s talking about Paul being made a minister according to the gift of the grace of God which was given unto me...given unto him by the effectual working of God’s mighty power.

The word “minister” here is the word *diakonos*, d-i-a-k-o-n-o-s, meaning a servant, a servant. This word is used of deacons who waited on tables. In the Book of Acts it’s used of attendants. It is service that’s rendered to another, a beloved, a faithful, a committed servant.

In the East, in the Biblelands, in the East, the servant, like at dinner time, the servant would always stand at the back, and the servant doesn’t go to sleep. He keeps his eyes constantly on the master, just looks at him, like I’m looking at you, honey. And if the master wants something, he goes like that; goes like that. He doesn’t yell her name and say honey would you please come up here. Never. He simply moves his head or goes like this or if he needs something else he’ll go like that mostly with the head. This true servant never takes his eyes off of the master. If you and I are going to be true servants of God and the Lord Jesus Christ, we never take our eyes off of what? The master [taps on desk]. So baby, most of you in the Corps still need to learn that lesson. Keep your eyes on the master.

Now [chuckles], not only did he keep his eyes on him, but he stood at the appointed place where the master wanted him. That reminds me of the Body of the Church where every member is a peculiar member, a unique member, at the very place God wants him. This servant here that we’re talking about, minister, this minister, servant, of verse 7, is that kind of person, that kind of individual.

Another thing about the servant that I think is fantastic, he always had his shoes on his feet so he was ready to run upon the spur of the moment. He was already ready to move out with the...whatever the master desired. I don’t know, once upon a time, I forget a lot of this stuff, but I recall, not all the details but I can call...recall the principal. It was at Headquarters I believe that we had people lined up that if there were any problem areas with the W.O.W.’s or anything like that, that they could within ten minutes, either five or ten minutes after I called them, they would be on the road moving. Why not? Keep your

bags packed ready to roll, shoes on his feet. That's a servant. If you're really going to serve, you've got to always be ready to move.

During the years that Dotsie and I were in the church in Van Wert, I still do it most of the time; I always have laid out at night what I'm going to wear the next morning, and it's always convenient. And during our years in the church and stuff, in Van Wert, I always had it laid out because if at any time somebody called at night and I had to make an emergency call to the hospital, I could be in my clothes and moving in two minutes time. I don't know how long it takes some of you to get dressed, but I can get dressed like I am right now in two minutes time. So I don't know how long it takes you women when I see some of you women it takes a half hour. I'm thankful to God you never have to meet an emergency, you'd never make it or you men either. That's a servant. You see, you've got to come back to the Word. You and I have to be these wonderful m—we've got to be prepared. So quit copping out. Quit messing. Always be ready to go, baby. That's the greatness of it.

Well, I taught you that “gift of the grace of God,” a Dual Genitive. I think I already gave you all those last week. See? So—

“...given unto me” [chuckles]—You see here in Stephen's text and...it reads that way but the critical Greek texts, many of the other critical Greek texts and many manuscripts have the genitive case modifying “grace” instead of “gift.” Like it is here in... “according to the gift of the grace of God given unto me...”; gift of the grace of God was given unto me. The “was given” is in the accusative case, kids, and modifies “gift.” Most of the other critical Greek texts and many manuscripts have it in the genitive case and it modifies “grace.” That's why the question in this verse is: what is the truth? Was it the gift or the grace that was given to Paul? That's the question in this verse.

Now I want to give you, first of all, the literal translation according to usage of this verse 7. Literal.

Ephesians 3:7 Literal translation according to usage

Of which [parenthesis] (mystery) I became a minister according to the gift of the grace of God which was given to me by His [parenthesis] (God's) [end of parenthesis] energizing the potential power.

Now here's the expanded one. “Of which mystery I became God's ministering servant”—boy that's beautiful.

Ephesians 3:7a Expanded translation

Of which mystery I became God's ministering servant running God's errands as a slave,...

Boy, when you really see that someday, you're heart will bubble. It's great. “Running God's errands.” Running whose errands? {God's.} Not what I want to do but what's my master want me to do. Keep my eyes on the master. I'm a minister for him. You're going Lightbearers. Who are you going for? {God.} So you keep your eyes upon Him and you're running God's errands as a what? slave. Sold out slave, marked for the master, ears bored [chuckles] with holes in them, bought with a price, paid for, labeled, baby.

Listen to the rest of this: According to the gift. According, that sets the standard always. People, the word “according” always sets the standard. I taught you that in some class.

Ephesians 3:7b Expanded translation

...according to the gift I received by grace from God that was given to me by the energizing of God's power.

Now you'll notice on the last phrase that I used the word "that." Your mind should have said "that what"? See. "According to the gift I received by grace from God, [comma] that..." That, that what? Was given unto me... "was given to me by the energizing of God's power." Is it that gift or is it that grace? I didn't put the word in here. I know it's grace. I don't know why I didn't put it in. I think I told somebody sitting with me because I didn't like the fight any more. But I...I believe with all my heart it's grace. And I think as we go deeper into this you'll see why it has to be as we go further along. And I just gave it to you from the texts. This is absolutely true what I told you that in the accusative case it would modify "gift." But most other critical Greek texts and many manuscripts have it in the genitive case. Then it has to modify "grace." So you can go either way or other. One way or the other. But let me put a second check on it. How about the context? Remember once upon a time you sat in the Foundational Class the immediate word fits where? In the verse. The verse fits where? {In the context.} Why do you forget so quickly? I believe the context will warrant the word "grace." So don't go home. If you're already at home, stay awake.

Verse 8 in King James reads.

Ephesians 3:8a

Unto me, who am less than the least of all saints, is this grace given,...

Is this what? {grace}. See immediately you pick up on what word? {Grace.}

Ephesians 3:8b

...that I should preach among the Gentiles the unsearchable riches of Christ;

How can you be less than the least? [Laughter.] You know, if you haven't got any clothes on, how can you take some off? It says that in the Bible, you who are naked take your clothes off. It says that. How can you take clothes off if you don't have any on? If you are less already than the least, how can you be less? It's a tremendous figure of speech. It's just beautiful [chuckles]. The figure of speech is called...spelled m-e-i-o-s-i-s, *Meiosis*, and that is where you lessen one thing in order by contrast to really blow something else up big, magnify something. Here Paul is lessened in order to magnify grace. [Slams fist down.] Boy, that's terrific kids [taps on desk several times]. Paul is lessened so that the grace of God is magnified whereby he then is able to be a minister keeping his eyes upon the master because of God's grace.

"...less than the least" is the second figure. How do you like that one, when God doubles it on you. That means He's really pouring it on. And the...the Greek word is spelled o-x-y- (and I like the last part of the word) m-o-r-o-n. The word "moron" is the word "foolish" you know. This, this figure of speech, *Oxymoron*, is a wise saying that sounds foolish; a wise saying that sounds foolish, you know. Less than the least. If you're naked, take your clothes off. Sounds foolish. [Chuckles.] How God marked this Bible, I just stand in utter amazement and thanksgiving of—it's just unbelievable beautiful. The great impact here is that this revelation to the Apostle Paul came entirely by grace because Paul had no credentials in any way, shape or form to earn it.

The word "unsearchable"—It means it cannot be tracked. But even though something

cannot be tracked, it can still be enjoyed. On the original day of Pentecost when they were born again, they could not explain it for the revelation had not yet been what? given, but could they enjoy it? Sure did. Likewise, even though this grace, this grace is unsearchable, unsearchable, untrackable, you just cannot track it.

You know, if it snows and a rabbit runs around you can track the old rabbit. His Little footsies are here, there and yonder. You can track him right in the snow. But the grace of God is so fantastic that it cannot be tracked. You see it in evidence. You can enjoy it, you can be blessed with it, honey, but it cannot be what? tracked. That's right. That's unsearchable, you see. In Romans 11:33 it's translated "untrackable." You see, in the Word of God you can track. We can go from Genesis to Revelation, track truths in God's Word. But the ways of God, He made known His ways unto whom? {Moses}. That's the only reason Moses knew it. The children of Israel did not know it. Made known His ways unto Moses but His acts, his acts, only his dumb acts, they only saw the results of it. Understand? Here in this tremendous verse in Ephesians, you see, the Word you can track. We can take a word study, track it through. But the ways of God, the grace of God or the riches of God in Christ cannot be tracked. You can enjoy it but you can't track them.

This word "riches"—That one word fits into three different figures of speech in this verse. Does every place here in Ephesians. It's a *Heterosis*. It is an *Idiom*. And it's an *Anthropopatheia*. Those three.

Now here's the literal translation of verse 8.

Ephesians 3:8 Literal translation according to usage

To me who is less than the least of all saints was this grace given that I should evangelistically declare among the Gentiles the untrackable riches of Christ.

Now the expanded translation of verse 8.

Ephesians 3:8a Expanded translation

Yes to me the most unworthy of the worthless of all the saints was given grace so that I should and could...

Maybe I will invert those words; I think I will. I think it will be better in understanding.

Ephesians 3:8b Expanded translation

...so that I could and should...

Think that would be better Corps.

Ephesians 3:8c Expanded translation

...announce and declare evangelistically among the Gentiles the riches of Christ that which is not trackable.

Verse 9 in King James reads:

Ephesians 3:9

And to make all *men* see what *is* the fellowship of the mystery, which from the beginning of the world hath been hid in God, who [made] all things by Jesus Christ:

The word "fellowship" is the word *oikonomia*, administration.

Which was “hid” means it was concealed. It was closed in. It’s like having a cover over the top of this cup that nobody can open, just closed in.

The words “from the beginning” are from the ages.

Now for our wonderful Trinitarians, the words “by Jesus Christ” are their deliberate forgeries in the texts, because they are not in the Aramaic text except a couple of them that they put them in. So scratch “by Jesus Christ.” It’s a deliberate forgery by the Trinitarian gang.

Verse 9 literally translated is as follows:

Ephesians 3:9 Literal translation according to usage

And to enlighten all regarding the administration of the mystery which was completely hidden from all ages [e-s] in God who created all.

Now the expanded translation.

Ephesians 3:9 Expanded translation

And I will clearly enlighten all the saints regarding the administration of the mystery which has been hidden protectively away from all the ages by and in God only who created all things.

People, you see, the Word of God says that the revelation of the mystery was first given to the Apostle Paul. Jesus Christ lived before the Apostle Paul. And if Jesus Christ knew the revelation, then the Word of God is a lie. But the Word says that it was hidden in whom? {God} until He made it known to the Apostle Paul. That’s why Jesus Christ did not know the what? {the Mystery}. That’s why he can’t be God, because God is all smart. He knows it all. Sorry you Trinitarian gang [inaudible], see. Why they just don’t come to believe God’s Word, I don’t know. For the same reason unbelievers desire to do to hell, I guess. Trinitarians want three gods, so they lose all their rewards. That’s their privilege. I know what the Word teaches and I know what it says. That’s it. Beautiful.

Now verse 10, King James.

Ephesians 3:10

To the intent that now unto the principalities and powers in heavenly *places* might be known by the church the manifold wisdom of God,

(Strong or just simple water? Shucks. I love it when the Corps kicks the bottle. I’m always interested in what’s in it {audience laughter}.)

“...now”—The word now is omitted.

The “principalities” and “powers” include both good and evil people. It says so in 1 Peter 1:12.

“...in heavenly places”—in the heavenlies.

“...the manifold wisdom”—That’s...is really an extraordinary wisdom. The wisdom of God is chromatic with a rainbow of colors. God is light. You see, His wisdom is variegated, multi-colored, spectacularly radiant. I love what Alford said about it. He says “...the church is a mirror of God’s wisdom,” listen to that, “it’s a mirror of God’s wisdom chromatic so they separate with the rainbow colors of that light which in itself is one and undivided.” That is a beautiful, beautiful statement. Love that.

Verse 10 literal translation is as follows:

Ephesians 3:10 Literal translation according to usage

To the end that the church will know so will the principalities and authorities in the heavenlies the infinite radiantly diversified wisdom of God.

The expanded translation of verse 10.

Ephesians 3:10 Expanded translation

To the end that the church of the one body will know as well as all principalities and powers in the heavenlies the spectacularly radiant and infinitely diversified wisdom of God.

Verse 11 in King James reads:

Ephesians 3:11

According to the eternal purpose which he purposed in Christ Jesus our Lord:

That's King James.

The eternal purpose—well the again, the “According to” Corps—“According to” always sets the standard. Remember? Don't ever forget that one. Whenever it talks about “according to,” it's always the standard. The standard was the purpose of the ages, the administration, the eternal purpose. It's...The words “eternal purpose” in the Aramaic are translated “which was prepared from the ages.”

“...which [God] purposed”—Which God carried out. It's a relationship clause. God carried it out, His purpose in Christ Jesus our lord. You see, in God's foreknowledge, Corps, all the ages were structured around Jesus Christ who was God's plan for man's redemption. And this is why the Christ administration stands fourth in the seven administrations. It stands right in the middle of the seven administrations. Everything revolves around Jesus Christ, God's only begotten son. And every time I think about these things, I'm always thankful that somebody once tried to set the calendar around the Lord Jesus Christ, A.D. and B...A.D and B.C. Before Christ and after Christ. He missed it. He wasn't smart enough to calculate it rightly, but he had the right person he talked about, Jesus Christ, that everything centers around him, everything floats around, everything is structured around the Lord Jesus Christ.

The literal translation of verse 11 is:

Ephesians 3:11a Literal translation according to usage

According to the eternal purpose of the ages which he carried out effectively...

And right now my mind flips again, would it be better, more accurately, more accurately stated to use the word “effectually” or “effectively”? I don't know and I don't want an answer now, but I'm thinking. The usage of the word “effectually” or “effectively.” I'll keep it in mind. “It may be better, “which he carried out effectually,” than effectively. Maybe I should have put both in there: Which he carried out effectively and effectually. Then I know I'd be right {audience laughter}. For the time being put that in. Boy oh boy. Did I say:

Ephesians 3:11b Literal translation according to usage

...by Jesus Christ our lord.

Well that's it. Now here's the expanded one: "According to the working out of God's absolutely desired plan..."

Ephesians 3:11 Expanded translation

According to the working out of God's absolutely desired plan the purpose of the ages and administrations and God carried it out effectively and effectually by Jesus Christ our lord.

You'll notice King James has "purposed in Christ Jesus our lord." And I changed it around to Jesus Christ. Very simple to me, context. This absolutely desired plan of God, God carried it out effectively and effectually not by Christ Jesus, but it was carried out here upon earth by Jesus Christ. That's why the word "Jesus" precedes "Christ," And there are texts that back this up. There...one...some of them say Christ Jesus and some say Jesus Christ. So we select the one that we feel absolutely agrees with the principles of the integrity and accuracy of the Word.

Verse 12 in King James reads:

Ephesians 3:12

In whom we have boldness and access with confidence by the faith of him.

I think the "access" thing, or another word like it, I've taught you previously that it is Jesus Christ who introduces us to the Father. Christ is our access to the Father. No man cometh unto the Father but by what? {me}. Except a man be born again, he can't see. "I am the way." Christ is our access to God. It is he who introduces us to Him.

The words "with confidence" are confident obedience, or certainty, or assurance, absolute assurance. It's...it's related to the word "obey." That's why I said "confident obedience."

The word "faith" is *pistis*, believing, the believing of Jesus Christ.

Our literal translation according to verse 12 is as follows:

Ephesians 3:12 Literal translation according to usage

In whom [parenthesis] (God) [end of parenthesis] we have freedom of speech and direct access with confidence by the believing of Jesus Christ.

The expanded translation is:

Ephesians 3:12a Expanded translation

That which in God gives us boldness in freedom of speech [parenthesis] (with the veil torn down and the wall of partition broken down) [end of parenthesis]...

You see, we had this earlier in Ephesians. That's why I put it in a parenthesis here to give you the understanding of the greatness of this verse. Which in God gives us boldness in freedom of what? {speech}. Why? Because the veil has been torn down, the walls down, direct access, introduced to God by the Lord Jesus Christ himself. Freedom of speech [taps three times]. I had a wonderful earthly daddy. I talked things over with him. I had freedom of speech. Whenever I wanted to talk to my daddy, he didn't hit me over the head with a ball bat. How much greater my heavenly Father [taps several times].

People through the years have laughed at me because they said, well, they wouldn't trouble God with such insignificant things. Well, they just didn't know my God. They had

a lot of religion maybe, but they didn't know *my* God, because my Daddy is interested even in the hairs of my head, the fowls of the air, the flowers of the field. How much more in His son or in His daughter, honey. There isn't anything nor is there anything that I don't talk over with Him if I need to. You know, I didn't always go to my father. You know, I had to go to the bathroom, I didn't go to my father and say, "Well, Daddy can I go to the bathroom?" You know. He's my daddy. If I had to go to the bathroom, I didn't ask him, I went to the bathroom. Now of course if I was sitting in a class I...in school, I had to hold up my right hand, I think. The left one meant something else but...You know, I don't go to my Heavenly Father and ask Him if I can go to the bathroom, or when things come up like [taps on desk]...came up today, and you say every day, honey, every day—every day, many times, I go to my Father in freedom of what? {speech} speech to talk things over with Him, because I have direct access. I don't have to go through the Virgin Mary or St. Gulliver, or whoever that guy was {audience laughter}, Michael or someone. That's right. I don't have to go through a priest or a rabbi or through a preacher. You and I have direct access in freedom of what? {speech} Honey, you talk to Him "turkey," you talk to Him...you know, in language you've got. God looks on your heart. You don't have to talk to Him in Ph.D. language. If you want to say "nuts," say "nuts." He knew the word. Talk heart. How little, people, we've really loved God and the reason for that is we do not understand the love of His son Jesus Christ and that we have access, freedom of speech, access. Boy, oh boy. Direct entrance. Uh, I...I...I stopped with the parenthesis, did I? {Yeah.} Got hooked on this thing. I'll give you the rest in expanded: "...partition broken down" end of parenthesis. We're that far? {Yes.} Now here's the rest.

Ephesians 3:12b Expanded translation

...and a direct entrance...

[Dr. Wierwille drops his hand on the desk.] Boy I love that. You know, direct entrance. I don't have to go to 15,000 secretaries to finally get to His private one. I don't even have to go through the private one, bypass the whole bunch: and a direct entrance. Oh and I love this. Listen to this:

Ephesians 3:12b Expanded translation

...and a nearness...

And a nearness. He is my Father, kids. And a what? nearness.

Ephesians 3:12c Expanded translation

...with absolute confidence [taps on desk several times and pauses] by the believing of Jesus Christ.

Verse 13. King James.

Ephesians 3:13

Wherefore I desire that ye faint not at my tribulations for you, which is your glory.

The word "desire" here is the same word that's used in the Gospels about ask and you shall receive. Like I describe as you walk up to the cashier's window at the bank with a check and you've got a deposit there you collect it. That's the word "ask."

"I desire that ye faint not"—This can mean three things, Corps. "I ask that I may not lose heart." "I ask that *you* may not lose heart." Or thirdly "I ask you *not* to lose heart." The latter one is the one that's here...used here. God is requesting an effort on the part of

the believers that they don't lose heart because of what He's already done for them. Tribulations are pressures of life.

I don't think I need to say anything else over here. Give you a literal, of 13.

Ephesians 3:13 Literal translation according to usage

Wherefore I ask you not to be downcast at the pressures on my life. It is on your behalf, it is for your glory.

And the expanded one.

Ephesians 3:13 Expanded translation

Because of this I demand that you don't ever lose heart or act downcast because I'm under pressure [parenthesis] (in jail) which is in your behalf and for your glory.

Now that's all I'm going to teach tonight. We'll begin next session with the fourteenth verse, and as you know the fourteenth verse picks up after verse 1. Picks up after verse 1, in verse 1 you'll have "for this cause" and then you'll pick it up in verse 14; "for this cause" and it begins the prayer which is the essential prayer, the pivotal prayer, the fulcrum prayer on which the whole great revelation of Ephesians rolls.

EPHESIANS 3:14-21

March 10, 1982

And now I'm blessed to take you to something much more positive and much more wonderful, Ephesians chapter 3.

And of course tonight we start with verse 14 of this chapter which will be taking us into the second great prayer in the Book of Ephesians.

In the King James, verse 14 reads as follows:

Ephesians 3:14

For this cause I bow my knees unto the Father of our Lord Jesus Christ,

“For this cause” is a figure of speech, Corps. *Anachoresis* is the Greek word. It's spelled a-n-a-c-h-o-r-e-s-i-s. It's a return from a digression. That's what the word means. You see, chapter 3 the first three verse...words in chapter 3 are the same, for this cause. Then we went off for a while on something else. Now we are returning from the digression in verse 14. This tells you that the original subject begun in verse 1 is being started all over again; it's being resumed. You know, we are a temple, a habitation of God as believers, fellow citizens with the saints having access to the Father because of what God has done through Christ Jesus.

So here we begin, “for this cause I bow my knees”—It's a figure of speech. The bowing of the knee is a figure of speech, Corps. *Euche* is the word; e-u-c-h-e is the figure, that's how it's spelled. It's an expression of feeling by prayer. And this opens the prayer all the way through verse 19. It's not only that figure but it is also the figure known as *Idiom*. The *Idiom* indicates it's prayer, not posture, not position, because both standing and kneeling in prayer and falling on your face are all used in the Bible. It's a figure, the *Idiom* is a figure derived from the Eastern custom, people, where not only in prayer but if someone of great rank passes by, the Eastern people would fall prostrate on their face before reaching out. They'd just fall full length on the ground. Sometimes just bend the knee. Other times they'd touch their head all the way to the earth like this. And then they would even kiss the feet of that man of renown, and from that comes the modern day culture that we have in the Roman Catholic Church of kissing the ring of the Pope, the hand of the Pope or the bishop, kissing the bishop's ring still comes from that old Eastern custom.

I remember in India when I spoke at the Jain convention where Ashadi-Ashri-Tolsi was the top man. Whenever the Ashadi—and the word “ashadi” means teacher—whenever he would descend and walk through an aisle like this, the people, of course, were all standing. Everybody along these rows here just fall flat on their face before him. And you men here on this aisle, like as if I walked down this aisle, you'd all fall flat down and you would reach out just hoping and believing you could touch my feet while I walked down. That's what they did to the Ashadi; that's Eastern culture. That's involved in the figure, bow the knee. Do you understand? That's what it's talking about here. And this is a lot bigger than the Pope or the Ashadi or any other bishop or any other man.

“I bow my knees unto” whom? {The Father} Father. And the word here is *Jehovah*. Back in Ephesians 1 in the first prayer in Ephesians 1:15-23, to whom was the prayer addressed there, Corps? Come on. {God} God, *Elohim*. That’s right.

This prayer is not addressed to *Elohim*, God the Creator. This prayer here in chapter 3 is addressed to the Father. And the reason it is when you have a father you’ve got a family, kids. A husband is not a father until he has a baby. Understand? [Taps on desk several times.] This prayer is so wonderful because it puts the Father at the center. That means He’s got some children, He’s got some kids, offspring. It’s addressed to Him, the Father. The family is involved here.

The words “of our lord Jesus Christ” do not appear in numerous of the old manuscripts, although the Aramaic shows no variation. So in my literal translation I could go either way. I have chosen to go the following on this verse 14.

Ephesians 3:14 Literal translation according to usage

On account of this I bow my knees to the Father

I will tell you why I made that decision and did not include “of our Lord Jesus Christ.” Not only from manuscript point of view but because of context, Corps, because of context. He’s Father and we’re coming to the family, coming to the family. And therefore, I do not believe that our Lord Jesus Christ who was God’s only begotten son is *really* what Ephesians [taps] is after [taps], although we know that you and I could not belong to God’s family without the work of our lord and savior Jesus Christ. But context, kids. Seems to me that the weight is simply to translate it “on account of this I bow my knees to the Father.”

The expanded translation of this verse 1 has to be understood in the light of the expanded one I gave you of verse 1 of chapter 3. Do you have that in front of you or with you? What I gave you, the expanded one I gave you of verse 1 of chapter 3, I’ll read it to you, then I’ll give you the expanded of verse 14 and you will see how beautifully and logically and spiritually this whole thing fits.

Now here’s the expanded of verse 1. Now, you just listen and watch carefully, then we’ll go to 14.

Ephesians 3:1 Expanded translation

Because of this grace, of Christ within, the habitation of God, I, Paul, am hand-cuffed to Jesus Christ and an ambassador to and for you Gentiles.

And, here’s 14: because of this; because of this, the whole family. “Because of this I get down on my knees”—this is the literal expanded.

Ephesians 3:14 Expanded translation

Because of this I get down on my knees in reverence and pray to the Father.

That’s the expanded of verse 14.

Now verse 15 is a parenthesis, Corps.

Ephesians 3:15

Of whom the whole family in heaven and earth is named,

Cause you see, you could go directly from 14 to 16. It’s a parenthesis, an explanation thrown in. It’s relatively short. It’s really inserted as an exclamatory remark.

And this word “family” shows the common origin, the Father. In the first prayer it’s

Elohim, God the Creator. Here in this prayer what he's showing is the family, the Father. This Father in a *Jehovah* relationship who in the previous prayer in Ephesians is the *Elohim*, God the Creator. That's why verse 15, a parenthesis, literal according to usage is translated: Out from whom, of whom?

Ephesians 3:15 Literal translation according to usage

Out from whom [parenthesis within that] (God) the whole family in heaven and on earth is named.

I don't remember now for sure, but I think the word "named" is deleted in some of the texts. I'm not sure. Do any of you have a Bullinger? What does he do with the word "named"? John Lynn, do you have any suggestions there? I just forgot to note this. But I see it here in my work. The word "named" I have scratched out. I don't know why. Oh, I see what I did with it. Each is specifically called, is what I did with it. Not scratched it out, just put a line in it. I ought to read what I writ, huh? Sometimes that's difficult to do. Got it written all over the place. Each in...each is specifically called. That's nice. I wondered why I had scratched it out. Had to be text or I'd never do a silly thing like that. Boy, that's all right.

Ephesians 3:15 Literal translation according to usage

Out from whom (God) the whole family in heaven and on earth each is specifically called.

Man, that's sort of beautiful. Each, each one, God calls by name each one—[taps] is sort of neat.

Well in the expanded I did it as follows:

Ephesians 3:15 Expanded translation

For from Him, the Father, all the family is specifically called each one the angels in heaven and the born-again family on earth.

Now verse 16, King James.

Ephesians 3:16

That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man;

"That he would grant you" is a purpose clause, the purpose for the prayer; the purpose for the prayer: that he would grant you.

"...according to" is the standard; the standard.

Now the word "riches" is really dynamite. The word "riches" appears here in three different figures of speech. Can you imagine that? The first is a *Heterosis*, h-e-t-e-r-o-s-i-s, *Heterosis*, the figure, which is an exchange of inflection. The second figure is *Anthropopatheia* where God is spoken of as having riches, the attributes of a man. And thirdly, "riches of his glory" is *Hypallage*, where you have an interchange of nouns. Usually the word "glory" is the controlling noun, but here it isn't. The position of the nouns are reversed. This places the emphasis on the "riches" so you take "riches" and raise it to the third power...power or something mathematically, I don't know. It's just...you hit it with a ton of dynamite spiritually. According to the *riches*, *riches*, RICHES! (that's it) of his glory.

"...to be strengthened"—And I love the Aramaic of that, to be established. To be

strengthened is one thing, but baby, when you get it established, you've got your feet in concrete and it's solid. It can't get out. It's established.

“...by his spirit in the inner man”—In the inner man, and that inner man, of course, is Christ in you the hope of glory.

The literal translation of verse 16, is as follows:

Ephesians 3:16 Literal translation according to usage

That He will give you according to the riches of His glory the potential power that will strengthen you by His spirit in your inner being.

Now this is the expanded one and I think it's fantastic. Are you ready? Verse 16 expanded.

Ephesians 3:16 Expanded translation

In order to give you the wealth and treasure of His glorious perfection...

Isn't that something. To give you the wealth and treasure of His (God's) glorious perfection.

Ephesians 3:16 Expanded translation

...which is also to be established by His spirit that is in you mightily and powerfully permeating entirely completely complete your inner being the inner man.

Verse 17, King James. Boy, isn't that 16 a beauty. Man, oh man. How far the church has lived below par. How we've all been talked out of what we really have in Christ Jesus.

Now 17, King James.

Ephesians 3:17

That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love,

Then it goes on. But we will take it first as it is here.

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

This...these words, “may dwell” can be translated and should be “live in.” Live in, may dwell, live in. And you know the heart's the seat of your personal life.

And that word “faith” is through or by believing in this verse.

Now those words “that being rooted and grounded” I believe the Aramaic is fantastically solid—when your root and your foundation. The verb for this compound subject, “root and foundation” follows in Aramaic when your root and your foundation will become solid and firm. The Greek has only two participles. I think the Aramaic is much better. When your root and your foundation will become solid or firm.

The literal translation according to usage of that verse, I've translated as follows: That you, will be able...nay it's 17. Sorry, I was reading 18.

Ephesians 3:17 Literal translation according to usage

That Christ may dwell by believing in your heart so that you are being rooted and being founded.

Now this is the expanded one.

Ephesians 3:17a Expanded translation

That Christ may live in everything you are and do and so by your continuous believing...

Now get that word “continuous.” I didn’t say continually, believe once in a while; I said believe all the time. So by your continuous believing, you understand that? Continually means sporadic; continuous means all the time.

Ephesians 3:17b Expanded translation

... so by your continuous believing you are being solidly rooted and you are being a firm foundation.

It is not something, Corps, that’s completely complete but by your continuous believing you are being what? solidly rooted and by your continuous believing you are being a firm foundation. So if you blow it, split out, you know just do it continually instead of continuous you blow hot and cold. Sometimes you’re firm, sometimes you’re not. Sometimes you’re solid on the Word, other times you’re not [taps three times]. That’s quite a verse.

Now verse 18 in King James, really carries right on from verse 17.

Ephesians 3:18

May be able to comprehend with all saints what *is* the breadth, and length, and depth, and height;

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

Then in King James you have: breadth, length, depth, and height. In Aramaic, and I want you to write this down because this is the order in which the words appear in Aramaic and I believe this is the order in which they ought to appear: the height, depth, length, breadth. Now among all the Bible scholars there is a lot of difference of opinion as to what these four words refer to. Robertson says they’re referred to the measure of love. Bengel says God’s spiritual temple. Many of the writers like Chrysostom and Beza and those say they describe the vastness of the Mystery. So, I don’t know. They’ve got a lot of different opinions.

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

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

When I go back in working this I pick it up way in verse 22 of the second chapter, the habitation of God that I explained in such detail and greatness to the Corps. That’s why the parenthesis that starts in chapter 3 shows to me that this prayer here in chapter 3, this

prayer in chapter 3 ties directly into the temple of the habitation of God, which is Christ in you, the hope of glory and the body of believers.

And I believe this is further substantiated by the words “rooted and grounded” and both of these of course are used in Greek literature of buildings.

I had an interesting note from Randy Zelov which I have saved since (January, February, March...), April 1, 1981. I’ve saved it to whatever date it is, the 10th of March, 1982, because I knew sometime we’d get to this verse. So it’s not in too good of shape, because I’ve had it around in my notes a lot, but Randy Zelov gave me this note a long time ago and I saved it just for tonight, and I love it. Of course, you know Randy is the architect who is working on the W-O-W, Word Over the World Auditorium and stuff, one of our fine archi—By the way, Randy just became a registered architect in the state of Ohio last week, so he’s {audience clapping} higher than two turkeys flying over a tree or something. And he wrote this to me:

I thought it would interest you to know (and it does) the following information. The word “depth” of Ephesians 3:18 is often used in building and construction terminology. It is used in relationship to foundations for buildings. I thought this was interesting from the point of view of Ephesians 2:20 being able to comprehend the entire depth of the foundation, the rock, is fathomless because the thing is so deep.

I think that’s a very beautiful thing you gave me Randy, and if you’re listening tonight at International thank you very much.

See, the word “depth” is...is often used in the Scriptures of the sea. It’s used in...in the Scriptures of the depth of a man’s heart. And it’s sort of neat, Corps, that in the Gospels the word “depth” relates to the eye, and in the Gospels the word “eye” is singular. But in the plural “eyes of your understanding” it’s plural, which is introduced in the Church Epistles addressed to the Body of believers. That gives you depth perception. It’s not possible with the single eye. Depth perception of understanding is only possible with the eyes, plural [taps three time].

That’s why I translated the literal translation of verse 18:

Ephesians 3:18 Literal translation according to usage

That you will be able to comprehend with all the saints the height and the depth and the length and breadth.

Now the expanded one is in much more detail.

Ephesians 3:18 Expanded translation

In order that you will be fully able to really understand and manifest with understanding with all the saints the Mystery of His temple God’s habitation, God’s love, and the riches of God’s glory; in height, it is measureless; in depth, it is fathomless; in length, it is endless; in breadth, it is boundless.

Verse 19, King James.

Ephesians 3:19

And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.

That already ought to send chills running up and down your spine. This is the second purpose clause of Christ living in your heart.

“And to know” which is to know by experience. You can know by experience love, but you can’t know by experience hope. It hasn’t come yet.

“...which passeth knowledge”—It passes knowledge. Those words are a very unique figure of speech. The figure is spelled o-x-y-m-o-r-o-n from which we...the last part of the word we get the word “moron” {audience chuckles}. It’s...it’s a figure that appears screwy, foolish, but in a deep sense it’s very wise and very discriminating. It is to know, it says to know a thing. Then it says that knowing can’t know because it passes what? {knowledge} knowledge. And really when I worked this the reason it passes knowledge is because you cannot know it by your senses. The love of Christ, the four dimensions, you cannot know by the senses. But there is a way that you can know it. It passes sense knowledge but it does not exceed knowledge of the spirit, which is the Christ in you, the hope of glory. It can be known via the spirit.

“...might be filled”—To capacity, plum full, and this introduces the third purpose of Christ living in your heart.

“...filled with all the fullness”—And this emphasizes the completeness of God’s filling, God doing it. All the fullness of the Godhead bodily dwelt in Christ, Corps, and when Christ dwells in you, in your heart, the fullness of God in Christ is dwelling in you.

Literal according to usage of 19.

Ephesians 3:19 Literal translation according to usage

And know the greatness of the love of Christ and you will be filled with all the fullness of God.

(I’ll have some more coffee please.) This is the expanded one.

Ephesians 3:19 Expanded translation

And you will know experientially the greatness of the knowledge of the love of Christ and you will be filled to full measure with all the fullness of God.

Now verse 20, “Now unto him...” in King James.

Ephesians 3:20b

...that is able to do exceeding abundantly...

Is that 20? Did I do...I did 19.

Ephesians 3:20c

...above all that we ask or think, according to the power that worketh in us,

[Dr. Wierwille exhales slowly and pauses.] Verses 20 and 21 are a figure of speech called *Benedictio*, spelled b-e-n-e-d-i-c-t-i-o. It’s a benediction. That’s what we get the word “benediction” from. It’s a prayer of blessing or thanksgiving. And verses 20 and 21 close out this great prayer here in Ephesians chapter 3.

The words “Now unto him that is able” in the Aramaic are literally translated “but to him who is able with power more excellent than all.” I think that’s great in Aramaic.

“...to do exceedingly [sic] abundantly”—Here again you have one of these places like

you have in a number of others in the Word where the superlatives are used and they really show the weakness of a language to communicate the greatness of God and His Word. It literally is “super abundantly beyond over and above everything” [chuckles with excitement].

“...we ask”—We demand for ourselves.

Again “according to” is the standard for doing super abundantly above. We ask for ourselves the potential power that worketh.

And the word “worketh” here is energized.

So here’s the literal of verse 20.

Ephesians 3:20a Literal translation according to usage

Now to him who is able to do...

...exceedingly...exceeding abundantly, see. Adjective form is on abundantly.

Ephesians 3:20b Literal translation according to usage

...exceeding abundantly above all you ask or think according to the inherent power that is being energized in you.

And this is the expanded one [voice cracks]. I think this is fantastic. The expanded one.

Ephesians 3:20 Expanded translation

But to God who is able and willing with more excellent power than all other powers to do for you super abundantly, yes, over and above what you are asking for yourself and what you are thinking according to the potential power which is constantly being energized in you in and to the degree of your believing.

Boy, that’s tremendous. Verse 21, King James.

Ephesians 3:21

Unto him *be* glory in the church by Christ Jesus throughout all ages, world without end. Amen.

“...throughout all ages” is “in all generations.”

“...world without end” in the Aramaic is “of the worlds of all ages” and it literally reads in the Aramaic, “of the ages of the ages.”

The word “Amen” means...well, “thus shall it surely and truly be.”

Here’s the literal according to usage of verse 21. The closing verse of this *Parembolē* of chapter 3.

Ephesians 3:21 Literal translation according to usage

Glory to Him [parenthesis] (God) in the church by Christ Jesus throughout all generations and all ages and ages forever, so be it.

The expanded one.

Ephesians 3:21 Expanded translation

To God be the glory in His church by Christ Jesus throughout all generations and ages of all ages forever, so shall it surely and truly be.

I would like to close tonight, this session with the Corps, by reading to you just the

expanded translations of verses 14 through 21 to get you to feel the great impact of the truth of God's Word in this tremendous section of Ephesians, this great prayer. I will open with the expanded of verse 1 and go to verse 14. Just get the feel of this in your heart.

Ephesians 3:1, 14-19 Expanded translation

¹ Because of this grace, of Christ within, the habitation of God, I, Paul, am handcuffed to Jesus Christ and am an ambassador to and for you Gentiles.

¹⁴ ...and because of this I get down on my knees in reverence and pray to the Father

¹⁵ (for from Him, the Father, all the family is specifically called, each one, the angels in heaven and the born-again family on earth),

¹⁶ in order to give you the wealth and treasure of His glorious perfection which is also to be established by His spirit that is in you mightily and powerfully, permeating entirely, completely complete, your inner being, the inner man,

¹⁷ that Christ may live in everything you are and do; and so by your continuous believing you are being solidly rooted and you are being a firm foundation,

¹⁸ in order that you will be fully able to really understand and manifest with understanding, with all the saints, the Mystery of His temple [God's habitation, God's love, and the riches of God's glory]; in height, it is measureless; in depth, it is fathomless; in length, it is endless; in breadth, it is boundless.

¹⁹ And you will know experientially the greatness of the knowledge of the love of Christ, and you will be filled to full measure with all the fullness of God.

And then the tremendous benediction:

Ephesians 3:20-21

²⁰ But to God, Who is able and willing with more excellent power than all other powers to do for you superabundantly, yes, over and above what you are asking for yourself and what you are thinking, according to the potential power which is constantly being energized in you, in and to the degree of your believing,

²¹ to God be the glory in His Church by Christ Jesus throughout all generations and ages of all ages forever—so shall it surely and truly be.

And Corps, that's the end of the great prayer in Ephesians 3 [Dr. Wierwille's voice cracks with excitement] {audience applause}.

EPHESIANS 4:1-8

March 17, 1982

Take your Bibles tonight and go to Ephesians 4. (Thank you everybody. I think that's wonderful.) Perhaps it's very providential tonight that we move into the practical section of the Book of Ephesians. And this practical section is...deals with the utilization of the greatness of God's Word that you've learned in the previous chapters now putting it into practice in Ireland, England, Scotland, United States, all over the world. And on this day of the seventeenth of March, I think it's wonderful that we can spend some time getting into this fourth chapter.

In the King James, verse 1 reads:

Ephesians 4:1

I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called,

The "therefore" shows it's a transition, and this is a transition as I said from the doctrinal portion of Ephesians to the practical section.

The word "prisoner" here is the Greek word spelled h-o, then d-e-s-m-i-o-s. Now that's a different word here in 4:1 than it is in 6:20, it'll come up again. In 6:20 it is the word, Greek word spelled h-a-l-u-s-e-i. In Ephesians 6:20 it is one who is bound by chains. Here it is a prisoner of the Lord like in 3:1 where Paul said he was a prisoner of Jesus Christ. Remember? This word here, like in 3:1, means sold-out prisoner to the Lord. He was bound to the Lord even though he was writing this epistle while he was in prison. See.

The word "beseech" is the word that all of us know so well because when we talk about the speaking in tongues and interpretation that it edifies, exhorts and comforts and the holy spirit is spoken of as the *paraclete*, the comforter. That is this word "beseech," *parakaleō*, p-a-r...k-a-l-e-long ō. It means to comfort, to exhort, to encourage toward a more loving endeavor. Perhaps lovingly implore is as good a translation of this word as you can have here.

This word "worthy" will be real neat to you, Corps, because it comes from the Greek word *axios*, a-x-i-o-s. And that word *axios* comes from the word *agō*, a-g-o; and that means that it draws down on a scale as weights draw down the beam of a balance until the pans are level. That's why I asked a little while ago here if we had a balance, balances. You've seen them. There's that...that beam in the center and then these two on the side. That's this word "worthy." Literally it means counterbalancing, everything in balance. So the practical section of Ephesians, Corps, starting with verse 4 has to be in balance with the doctrinal section of the first three chapters of Ephesians. It has to be balanced out. In other words, your walk and your talk beginning with chapter 4 has to be balanced out with three...first three chapters of Ephesians. The exhortation here is that the Christian's lifestyle, your lifestyle, the way you live, has to weigh as much—has to weigh as much as your Christian confession.

Uh, the words "of the vocation" is of the calling.

And this word “wherewith ye are called” again, the emphasis is at...is at the calling, the calling is the standard—is the standard by which the believer has to walk. That’s the counterbalance. The calling is your confession, your belief, your being born again, eternal life, all of those wonderful things that God has given you. Now in your life, in your lifestyle, in your walk, it has to balance out.

That’s why I translated verse 1 of this chapter, literal according to usage as follows: that I...

Ephesians 4:1 Literal translation according to usage

Therefore I a prisoner of the Lord lovingly implore you that you walk worthy of the calling wherewith you are called.

And here’s the expanded one. The expanded translation of verse 1.

Ephesians 4:1 Expanded translation

Therefore I a sold out prisoner in the Lord [in the Lord] and for the Lord lovingly exhort you to walk and live in such a manner that your lifestyle and your calling are counterbalanced as the standard required of all called saints.

Verse 2, King James reads.

Ephesians 4:2

With all lowliness and meekness, with longsuffering, forbearing one another in love;

You see, 4:1 told us that the lifestyle and the calling had to be counterbalanced. That’s the walking worthily of our calling. In verse 3 of chapter 4 you’ll see it’s...we’re to keep the unity of the spirit in the bond of what? {peace}. Right. Ephesians 4:2 is sandwiched between 1 and 3 and this gives us four vital ingredients that are absolutely necessary for accomplishing this walk which will maintain the unity of the Body. See, the...the unity that is coming up in verse 3, that unity is like the a...the beam of the balances. That’s the unity, the beam of the balances. Then on one side you have the calling, on the other side the lifestyle. Boy, when you get the calling and the lifestyle balanced out then you will have the unity of the Body.

The word “lowly”...“lowliness” here does not mean degrading. It means humility of mind and it connotes an attitude of three things, Corps: Number 1: Respect to the calling; Number 2: Obedience in the walk or lifestyle; Number 3: Service to others. You have to have humility of mind, Corps, humility and respect to the calling. Then you have to be obedient to that calling by making your lifestyle agree with the calling. And thirdly, you have to give your life in service to others, else you won’t have unity in the Body.

The word “meekness” means one who does not fight against God and the truth of God’s Word or the Body of Christ. It is interesting and enlightening to me that this word “meekness” follows directly upon humility of mind, lowliness, humi...lowliness—humility of mind because it’s only a humble heart, people, that will be receptive to the things of God and will not fight against God or the Body of Christ or the fellow saints. You see, a position—position has absolutely no right...no rights or privileges when men’s lives are at stake. It’s only the function of the position that’s important, and you have to have this humility of mind and you have to have meekness.

The word “longsuffering” implies a lengthy period of patience, tolerance. You kids might understand if I said “have a long fuse.” And it’s used of having patience with people.

And that last word is “forbearing”—And it means to hold up, to sustain, to under-gird. Here in Ephesians 4:2 it says we’re to under-gird, sustain, one another in love. I think of this under-girding like under-shepherding, sustaining, and this verse 2 is the key to the walking worthy of verse 1. The basis for walking worthy is humbleness of mind, Corps, and that is willingness to follow God’s Word. Humility is a state of mind, and that arises from the acknowledgement of God’s true estimate of the believer. And meekness is the corresponding action that follows such believing, such a frame of mind. That’s why such is our walking worthily. That’s the balanced walk. All of these, Corps, are absolutely essential to maintaining the unity of verse 3 in the Body of Christ.

The literal translation of verse 2.

Ephesians 4:2 Literal translation according to usage

In all lowliness of mind and quietness with patience holding one another up in love.

Here’s the expanded one of verse 2.

Ephesians 4:2 Expanded translation

Which is in all humility of mind serving God and one another in meekness with great patience holding up and sustaining one another in the love of God in the renewed mind in manifestation.

I think that’s tremendous. I scribbled down here another...I don’t know if this is a...it is a translation, but just something I had on my heart:

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

I think that’s sort of neat. Boy, isn’t that just beautiful how that all fits together: The standard required of all called saints is to walk according to the calling willfully being respectful, obedient, in serving God...God’s Word with a humble mind which requires and necessitates patience with other believers under-shepherding and under-girding them with love in the renewed mind in manifestation until they can stand, walk and run on their own. That’s it [slams hand on desk]. Boy, that’s a...oohh... sends chills up and down your spine. That’s the only reason you’re ever going to get to verse 3. King James says:

Ephesians 4:3

Endeavouring to keep the unity of the Spirit in the bond of peace.

The word “endeavoring” is simply “be diligent.” Be diligent. Stay put. That’s what it means. Stay right on with God and His Word loving people and humility of mind, all those things. Stay on it.

The unity, the word “unity” here is the oneness of the spirit. It’s spiritual unity, Corps.

The words “unity of the spirit” is a figure of speech, *Antimeria*, a-n-t-i-m-e-r-e-i-a.

The literal statement would be as I said, spiritual unity. However, the adjective “spiritual” is changed into the noun “spirit,” and this puts it into the genitive construction in regimen, “of the spirit.” The figurative phrase “unity of the spirit” is used for emphasis. That’s why you have figures of speech.

On page 342 of our book, *Receiving the Holy Spirit Today*, it’s given as usage 6, which is defined on page 282 as spiritual or spiritually, in the sense of really, truly, fervently, essentially, absolutely essentially being spiritually united.

“...in the bond”—Peace is the bond, b-o-n-d, which holds us together. And this word in both the Aramaic and the Greek, this word is like...the word “bond” is like the ligaments in your body that hold together the different members of the physical body. That’s this word “bond”; ligaments that hold together different members in your physical body. Peace is like that. And this is the peace of God, peace with God. The bond, b-o-n-d, which is peace.

The literal translation of verse 3 is as follows. May I have a cup of coffee, please? “And diligently...” I’ll take my coat off too, it’s getting to hot. Thank you. Diligently.

Ephesians 4:3 Literal translation according to usage

And diligently safeguarding the unity of the spirit in the bond which is peace.

Now here’s the expanded translation.

Ephesians 4:3a Expanded translation

And diligently and watchfully endeavoring to safeguard the unity of the spirit,

Thank you. Pretty good coffee—that’s not in the translation. “Safeguard the unity of the spirit” is, comma.

Ephesians 4:3b Expanded translation

...staying spiritually unified being bound together by the bond which is peace.

Here’s another translation I worked on. These verses just turn me on. They’d so...they’re just so far tremendous. They are just unbelievably beautiful, and that’s the only way you can ever move the greatness of God’s Word. Here’s another one that I did: Mean it and do it now {audience chuckles}.

Ephesians 4:3 Expanded translation #2

Mean it and do it now so as to keep all the members of the Body of Christ truly united spiritually together having the peace of God.

A little while ago on that verse 2 when I did that one for you where I talked about then you can stand, walk and run on their own. Then I wrote at the bottom of the page: Only this is—only this is endeavoring to keep the unity of the spirit in the bond of peace. You know, having respect, obedience, patience, under-shepherding, under-girding, love of God in the renewed mind, only this is the endeavoring to keep the unity of the spirit in the bond of peace. If you haven’t got that, kids, you are never going to have the unity of the spirit. You may have the unity of a physical organization. You know, where everybody wears the same dress and the same tie. You know. You can have a lot of physical unity, but he’s not talking about a physical unity, he’s talking about the unity of the spirit. And most

denominations have been concerned about physical unity, not unity of the spirit, because they have never developed in their thinking the greatness of verses 1 and 2 so they could get to verse 3. The walking worthily of the lifestyle and the calling balanced out and then having respect to the greatness of God's Word, obedience to it, serving God's Word with a humble mind, under-shepherding, under-girding, with the love of God in the renewed mind. That is what makes for unity of the spirit.

Those three verses if you never learned any more in the Corps and you really understood those and you practiced those, you will be a successful believer all the days of your life. And that's why in that unity of the spirit comes the greatness of verse 4.

Ephesians 4:4a

There is...

Is in italics. You may scratch it. They added it. We let it out.

Ephesians 4:4b

...one body,...one Spirit, even as ye are called in one hope of your calling;

Body is one, Spirit is two, hope is three. When you carry this all the way through in verse 5 you have Lord, four; faith, five; baptism, six; God, seven; and Father, eight, which is always a new beginning, of verse 6.

The "one body"—The Body of Christ is the Church.

The first three items in this verse 4 relate to the Church, the one Body, that's the Church. Number two, one spirit, which is the new birth in each individual in the Church. And number three, one hope, that's the gathering together for the Church. Those second three items in verse 5: one Lord, one faith...those three items relate to Jesus Christ. Number one, there's one what? Lord, Jesus Christ. Number two, one faith, the faith of Jesus Christ. Number three, one baptism, the baptism of God in Christ in you, which is to be baptized with the name of Jesus Christ. The seventh item in verse 6...uh, wait a minute here, where am I here? 4, 5, yeah, 6. The seventh item is God and the eighth item is Father. You see, God as the Creator, Corps, is the *Elohim*, God. God as Jehovah is in relationship to His creation. God is not only the Creator, Corps, but God is our Father and Father always equals a new beginning [taps]. Don't you see it [taps]? That's why it's eighth [taps]. And people don't believe [voice cracks] the inspiration of scripture. It makes me cry. Why isn't it four? It'd be out of order. If it was seven it would be out of order. Seven is perfection, that's God. Eighth is Father. And when you have...when you are a Father, you have a kid. You know, husband and wife get married, he ain't no father. He's husband. He's like God. Now they have a baby and he is a what? {Father}. [Taps twice.] That's this verse. Yeah. When you have the unity of the spirit then the...all of these follow.

The word "calling" in verse 4—You've got "called" and "calling." See the two words? It's a figure of speech, *Polyptoton*, p-o-l-y-p-t-o-t-o-n. See the word "called" is a verb and its associated noun is the word "calling." The unity in the Body of Christ is from God's calling according to His Word. And people, whenever you lose the Word or you wrongly divide it, you will not have unity [slams fist down]. Unity in the Body of Christ is from God's calling according to His Word, not from man's own calling or man's word, for all man's thoughts and actions always tend towards division and not unity.

Translation of verse 4, according to usage.

Ephesians 4:4 Literal translation according to usage

That you will be in one body and in one spirit even as you are called in one hope of your calling.

And here is the expanded one.

Ephesians 4:4 Expanded translation

For you are in the one body of the Church because of the new birth even as you are called in one hope because of your being called of God.

“baptism”—The word “baptism” in verse 5 has nothing to do with water. The context is entirely supernatural. It is interesting that Wuest says that transliterating it to “baptism” erroneously implies the rite of water baptism, which it is not. And Welch says it is not water baptism, but it’s the baptism of spirit, which equals Christ in.

Literal translation:

Ephesians 4:5 Literal translation according to usage

One Lord, one faith, one baptism.

Same as you have in King James. The expanded one is as follows.

Ephesians 4:5 Expanded translation

With one Lord [comma], Jesus Christ, one faith [comma], that of Jesus Christ, one spiritual baptism [comma], with God in Christ in you.

That’s the great truth of that wonderful verse 5.

Verse 6 in King James.

Ephesians 4:6

One God and Father of all, who *is* above all, and through all, and in you all.

“One God” [slams fist on desk]—People, this is God showing you here in His Word that God is the fundamental ground of all unity. He is the foundation. When you have more than one God, you never have unity. And without the one God there could be no unity in our schools, in our society, in our culture, in any category of life.

The word “all” in this verse is all with distinction among the believers. He’s not the Father of all unbelievers [chuckles].

“...and in you all” in the Aramaic it is “in us all,” because God is supreme in position. He is omnipotent. He is through all because God is omnipresent. He permeates all. It’s God in Christ in you who are born again.

The literal translation of verse 6 is:

Ephesians 4:6 Literal translation according to usage

One God [comma], the Father of all [comma], who is above all and through all and in all.

The expanded translation of verse 6.

Ephesians 4:6 Expanded translation

One God [comma], the Father of Jesus Christ and all believers [comma], who is above all and yet in and throughout the body of every believer in the body in us all.

Boy, just take a look at that again: One God, He's the Father of Jesus Christ and all believers, who is above all, and yet in...in and throughout the body of every believer in the body, the Church. Understand? In us all. That's the Christ in you, the hope of glory.

Verse 7 in King James, reads:

Ephesians 4:7

But unto every one of us is given grace according to the measure of the gift of Christ.

See, at the time of the new birth it...it *was* given to us. The Aramaic has "was given." The Greek has it in the aorist tense, which means it's a one-time deal. Boy, that's terrific. The gift is a one-time deal. He gave it just once. He doesn't take it away and then give it again.

"...according to" is the standard for the grace that was given to us.

"...the measure of the gift"—That's holy spirit to us is...you know that gift is holy sp...that measure, Corps, is the measure of the stature of Christ that is mentioned in 4:13, measure of the stature of Christ. And in 4:16 it's called the measure of each part of the body, every member. Here in verse 7 it's used of the full measure.

"...gift" is the word *dorea*, d-o-r-e-a, which is a gift that benefits others. And here in verse 7 it refers to the gift of holy spirit, which is Christ in you which benefits others.

The literal translation of verse 7 is as follows:

Ephesians 4:7 Literal translation according to usage

But to each of us was given grace [that's...right] according to the standard of the gift of Christ.

The expanded of verse 7.

Ephesians 4:7 Expanded translation

So there was given to each of us divine favor according to the measure the standard befitting the recipient which is the gift and that is Christ in you.

Oh, I don't know if I want to do verse 8. It'll take quite a bit of time to run through it because it's...well, I think I'll do it {someone claps}. Oh, shoot, getting tired. Don't know what from, ain't done anything {someone laughs}.

Verse 8 is...to me is sort of like a transition. You begin another heavy section you know [chuckles]. You've just finished two of them you know, first three verses and then verse 4, 5, 6 and 7; they've been real heavies. And now you begin a third heavy with verse 8. King James, it reads:

Ephesians 4:8

Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men.

I want you to take your Bibles and flip to Psalm 68. Psalm 68 and verse 18.

Psalm 68:18

Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men; [parenthesis, should be] Yea, *for* the rebellious also, that the LORD God might dwell *among them*.

Now here in Ephesians 4:8 he led...he ascended up on high, led captivity captive, same words as in sixty-eight, Psalm 68:18, and the reason people do not understand this is because this is a figure of speech. Ephesians 4:8 is a figure of speech, and the figure is called Gnom...*Gnome*, g-n-o-m-e, where Paul quotes from Psalm 68:18 but he adapts it to new circumstances, yet with some similarities. That God chose to reveal this to Paul and to use this verse from the Psalms is very notable.

Number one, Psalm 68:18 refers to the ascent of the Ark of the Covenant to Jerusalem where it could dwell in the sanctuary among God's people. And of course, the ark actually represented the ascent of God. The ark...the ark...a...the presence of the ark represented God. That's what I want to say.

And number two, Psalm 68:18 was associated in the synagogue calendar with Pentecost. In one of the Aramaic Targums it is interpreted of Moses' ascent to Mount Sinai to receive the law, which he delivered of course to Israel. And Pentecost in Judaism was regarded as the anniversary of the law giving, Moses actually ascended Mount Sinai a total of seven times, so the...well, maybe I'll just give them to you. I've got them here in front of me. Three of those ascents are in Exodus 19. Exodus 19:3 is the first ascent, third month; 19:8 second ascent, and that's three days before the giving of the law; Exodus 19:20 is the third ascent on the day that the law was actually given.

So you see these similarities between Moses' ascent and the law giving with Christ's ascension and Pentecost is fascinating. Moses' ascents and Christ's ascension were both preparatory to great revelation which God would give His people. In Exodus it's the law; in the Book of Acts it's Pentecost. Moses' third ascent on the day of the law-giving is when God appeared to Israel in a cloud. And on Jesus Christ's ascension day, he was received up by a cloud. This sets out the greatness of Jesus Christ's ascension and its benefits.

Now the word "captivity" in verse 8 is a figure of speech, a *Metonymy of Adjunct*, a-d-j-u-n-c-t, where something pertaining to the subject is put for the subject. Captivity, the word "captivity" is put for those who do the capturing. And it is not for the captives as the commentators say, most of them.

Now when you put this figure of speech, this word "captivity" together with the word "captive"—led captivity captive, you have a second figure of speech [chuckles]. Boy, you talk about God clobbering people over the head with figures of speech emphasis [taps], in this practical section of Ephesians you just stand in utter amazement of it. No natural man without revelation or the spirit of God where God revea...could have written it like this. This is bigger than Shakespeare ever dreamed of, or Chaucer or anybody else. It is just so mathematically accurate, so scientifically precise, so Biblically great, it just blows your mind. Well, most of us need it blown {chuckles}. Led captivity captive. The figure of speech is one you've had many times, *Polyptoton*, we had it earlier, where a repetition of a word in different inflections or parts of speech. "Led captive" is a verb, the corresponding noun being "captivity." And this figure, kids, this figure puts the umph telling us that when Christ was raised the enemy was *absolutely* captured. How many Christians have ever believed that? Most of them believe in the Devil more and work for him more than you can shake a stick. The enemy was absolutely captured. If the enemy is absolutely captured, then the enemy has no power over you. Boy, oh boy! We've got to renew our minds and get into the greatness of the Word on the significance of the name of Jesus Christ. I plan on handling some of this at *Living Triumphantly* this summer. The enemy still afflicts our

people too much, the Way people, the Corps. He hits you too damn hard, knocks you around. He has absolutely [throws hands down] no right at all to do this, because when Jesus Christ was raised, the enemy was absolutely captured. The enemy has no right in any way, shape or form on any believer.

The two words, “he gave” is another figure of speech. It’s an *Idiom*. A person is spoken of as causing a thing when he actually does not initiate it, but only brings it to pass. Christ is spoken of as giving the gift, when actually God gave the gift (2:8, 3:7). It was the work of Christ that brought it to pass.

The word “gift” is the word...“gifts” is the word *domata*, that’s the plural of *doma*, d-o-m-a, and that is a gift which benefits others on a horizontal level.

Now the literal translation according to usage of verse 8 is:

Ephesians 4:8 Literal translation according to usage

Therefore it is said that when he ascended up above the heights he led those who capture captive and made available gifts unto men.

Now here’s the expanded one: For this reason therefore it is said...

Ephesians 4:8 Expanded translation

For this reason therefore it is said that he ascended up passed through the heavens above the heights and captured the multitude of those who capture and made available unto men gifts to benefit others.

Now I’ll close tonight by reading you the expanded translations beginning with verse 1 of this chapter 4 to impress upon you again the absolute greatness of this fantastic section.

Ephesians 4:1-8 Expanded translation

¹ Therefore, I, a sold-out prisoner in the lord and for the lord, lovingly exhort you to walk and live in such a manner that your life-style and your calling are counterbalanced as the standard required of all called saints,

² which is in all humility of mind, serving God and one another in meekness with great patience, holding up and sustaining one another in the love of God in the renewed mind in manifestation

³ and diligently and watchfully endeavoring to safeguard the unity of the spirit, staying spiritually unified, being bound together by the bond which is peace.

⁴ For you are in the one Body of the Church because of the new birth, even as you are called in one Hope because of your being called of God,

⁵ with one lord, Jesus Christ; one faith, that of Jesus Christ; one spiritual baptism, with God in Christ in you;

⁶ one God, the Father of Jesus Christ and all believers, Who is above all, and yet in and throughout the body of every believer in the Body, in us all.

⁷ So there was given to each of us divine favor according to the measure, the standard, befitting the recipient, that is the gift—that is Christ in you

⁸ For this reason, therefore, it is said that he ascended up, passed through the heavens above the heights and captured the multitude of those who capture, and made available unto men gifts to benefit others.

Those are the first 8 verses of chapter 4.

EPHESIANS 4:9-14

March 24, 1982

All right, Ephesians 4:9 and 10 are a parenthesis in the King James, they are a parenthesis in our work too, but let's read verse 9.

Ephesians 4:9

(Now that he ascended, what is it but that he also descended...into the lower parts of the earth?)

I just told you 9 and 10 were both a parenthesis. This verse 9 and 10 explains further the "led captivity" of verse 8 that we handled the last time. And the parenthesis indicates the greatness of the gift of Christ, which then was also given as gifts of men.

"...what is it" is a figure of speech, Ero...*Erotesis*, e-r-o-t-e-s-i-s, is the name of the figure and it's a question that does not require an answer but is asked for effect. That's the figure.

This "descended" here in this verse caused a lot of people through the centuries to have problems with it, but I believe Bullinger had the handle on it and did it beautifully when he said it's the genitive of the earth. And that is a *Genitive of Apposition*, the lower parts, that is to say, the earth. He descended to the lower parts, that is to say, the earth. And I believe that is very, very accurate.

The word "first" is omitted in most of the critical Greek texts and it should be omitted.

Now the verse 10.

Ephesians 4:10a

He that descended is the same also...

I'm reading King James.

Ephesians 4:10b

...that ascended up far above all heavens, that he might fill all things.)

This "far above" Corps is not just above. It means far above. Now whatever that is, it's far above. I don't understand it but I don't have to fully comprehend it to know that it's far above. And...the only...the reason I don't is it isn't defined any further in the Word, but it's far above all heavens. So someplace far above is where he ascended to.

"...that he might fill"—That word, "all things"; "fill all things," is to fill with...to capacity, with the gift. The gift is *dorea*, remember? (You forgot your eye [inaudible]. Where's your eye [inaudible], son? Came off? I'm glad you got eternal life. It don't come off. Isn't that wonderful.) The purpose of the ascension was that he might fill. That's why Ephesians chapter 1, verses 20 to 23 fit right in here people. They fit right in here. See, the ascension was the fulfilling of all things. The fulfilling of the *dorea* of Christ which in turn will include gifts unto apostles, prophets, evangelists, pastors and teachers.

Now the translation of verses 9 and 10. The literal translations are as follows:

Ephesians 4:9 Literal translation according to usage

[Parenthesis] (But he who ascended what is it except that he also descended into the depths that is to say the grave.

The literal of 10 is: He who descended is the same also...

Ephesians 4:10 Literal translation according to usage

...is the same who ascended also above all the heavens that he would fulfill all things.)

Now that's the end of the parenthesis of 9 and 10 literal. Now we'll do the expanded one of verse 9. Again, now remember it's parentheses.

Ephesians 4:9a Expanded translation

(Now that he went up what does it say and mean but that he first came down...

Now I want you to put a bracket.

Ephesians 4:9b Expanded translation

...[sent from God, John 6:40]...

End of bracket. You know what a bracket is; it's a square trip. Now we go on with the expanded translation: to the earth below, now we put another bracket.

Ephesians 4:9c Expanded translation

...to the earth below...

Then another bracket, you understand?

Ephesians 4:9d Expanded translation

...[including all of his fulfilling of the law while here on earth including his death, resurrection, forty days after and ascension]...

End of bracket. Now we'll go back and...in our writing and pick it up: "...to the earth below..." Now after that bracket, the last bracket: and descended into the depths.

Ephesians 4:9d Expanded translation

...and descended into the depths that is the grave.

Now the expanded of verse 10.

Ephesians 4:10a Expanded translation

He who came to the earth [bracket] [God's, only begotten son, John 3:16] [end of bracket] is the same who also ascended [bracket] [first begotten from the dead, Revelation 1:5,...

End of bracket. No, that shouldn't be end of bracket, just a comma. Scratch the bracket and add:

Ephesians 4:10b Expanded translation

...with body changes]...

Now bracket, because he did not get up from the dead with the same body, it was a different body. That's why that has to be put in that bracket. Now, remember:

Ephesians 4:10 Expanded translation

...is the same who also [what?] ascended...

Now you go back:

Ephesians 4:10c Expanded translation

...far above all the heavens...

You see, what astronomy sees is only the first heaven. That's as far as any astronomer can ever see. What's beyond that? Gosh, I wish I knew but I don't. It's heavens. There's another one, then there's another one, [chuckles] there's another one. I wonder what He's got sandwiched in between what the astronomers see and where Jesus Christ ascended to. God's no piker I want to tell you. That...this thing just blows my mind, kids.

“Far above all the heavens”—Didn't say heaven; “far above all the heavens.” Let me say it again. The astronomers never get beyond the first one. But of course, they say there isn't anymore either. That's alright with me. The Word of God says there is; that makes the astronomers wrong whenever they say there isn't.

Ephesians 4:10d Expanded translation

...far above all the heavens that he might fill to full capacity with the gift.

Now verse 11 in King James.

Ephesians 4:11

And he gave some, apostles; and some, prophets;...some, evangelists;... some, pastors and teachers;

This “and he gave”—The big thing you've got to remember about that is that He gave the gift. He gave the gift of specific believers with ministries to the Church, the Body. He didn't give specific gifts to persons to believers in the Church. Let's do it once more, cause hardly anybody has ever seen it or understood it. He gave the gift of specific believers. In other words, He gave the gift of specific believers with those ministries to the Church, the Body. He did not give the gift...not gifts to believers in the Church, because you're a believer in what? {the Church}. Everybody born again is what? A believer. Understand? [Sighs.] That's why the gift ministries of specific believers with ministries to the Church. Yeah.

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

A “prophet” is a specifically called forth believer by God who speaks for God in the very essence of the Old Testament prophets who said “thus saith the Lord.” And I taught you in the Foundational Class that foretelling was totally incidental to the ministry of a prophet. (Either Advan...Foundational or Advanced...I don't remember. Is it? Foundational.) Mainly forth-telling but foretelling, f-o-r-e, was incidental to it.

“...evangelist”—An evangelist, see, they are all the same, is a specifically called forth believer by God whose ministry for the body is the outreach of that body, the growth and the building of it. You see, an evangelist, Corps, is the outreach to those whom God by His foreknowledge knew that when they would hear the Word, they would believe and be in the temple by the new birth. The growth of the temple, the new birth, the building of the Body of Christ, those already born again. You see, the holy temple grows, but the saints are built. Got it? The holy temple grows by those who are born again, the new birth, but then when you're born again, you have to do what? Grow, I mean build, in your life because you're part of the temple, and that's what the saints do. Evangelism is not only to

win the unsaved but to get the people hot who are already saved. Sure need some evangelists according to the Word of God today. Those who call themselves evangelists for the most part miss the accuracy of Ephesians here.

“...pastors”—A pastor is, now tell me what he is, Corps. {A specifically called forth believer...} Right, a specifically...believer called of God again, same as the rest, people. They are all alike. And he is one who ties up the wounds, bandages the wounds, puts the oil in and the ointment, of hurt believers and takes care of people like a shepherd takes care of the sheep. Boy, the ministry of a pastor is just so needed and so tremendous because for the most part, the born-again Christians even those at best have had nothing but sin preached to them, unworthiness, weakness and everything else instead of, I call it hugging them, holding them close, tenderizing them and pouring the oil of God’s love into their wounds and hurts and letting the past be past. That’s what a pastor is [taps three times]. We sure need a lot of pastors, cause even a lot of Way people still have a very bitter, sour, hurtful tongue. And I often wonder what puts any Way believer in the position to judge anyone else and to be hard on them. I understand doctrine, reproof, correction and instruction in righteousness, but this is one of the ministries; one of the five great ministries that blesses the Body.

And the final one is “teachers.” And you know what a teacher is, same as I’ve given you the rest, and he’s one who teaches the great accuracy of the Word. And teachers really are the foundation of all gift ministries. Time and time again, people, in the Gospels it doesn’t talk about Jesus Christ as an apostle, prophet, evangelist or pastor. It talks about him taking the people aside and teaching them, teaching.

The “ands” in this verse are the figure of speech, *Polysyndeton*. Yeah, that’s tremendous.

The literal of verse 11.

Ephesians 4:11 Literal translation according to usage

And he gave some apostles some prophets and some evangelists and some pastors and some teachers.

[Dr. Wierwille exhales slowly] Yeah, I thought it was in here. I was going to look at it and...F.F. Bruce and Markus Barth believe that these, the pastors and teachers tie together. And F.F. Bruce translates it “teaching pastors.” Markus Bar...Barth (b-a-r-t-h) translates it “teaching shepherds.”

I believe that any man called of God will at times in his life have to operate all five. But I believe that the greatest of the five is the teaching ministry and then the love of a pastor who takes care of the people. I can see why Bruce and Barth wanted to put it together, but there are still five gift ministries.

Did I give you the expanded one? {No.} [Dr. Wierwille exhales slowly] of verse 11?

Ephesians 4:11 Expanded translation

And he gave for the Church some apostles, some prophets and some evangelists and some pastors and some teachers.

I added that he gave “for the Church.”

(May I have some coffee please.) Now our Research Department at International did a

fantastic piece of work for me on the background study of the word “perfect” in verses 12 and 13.

Verse 12 reads in the King James.

Ephesians 4:12

For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

And verse 13.

Ephesians 4:13

Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:

This word “perfect” in the Aramaic is *gmar*, g-m-a-r. It means to be finished, completely done, made whole or made a perfect sphere. Now here in Ephesians 4:12 the word is spelled *l-a-g-m-a-r-a*, translated “for the perfecting.” The gift ministries of verse 11 are for the perfecting of the saints plus the work of the ministry and plus the edifying or building up of the body. That’s why with the gift ministries, Corps, in operation, the saints then can be perfected, made whole, completely done, completely finished. We all know that spiritually when any man or woman is born again, they are perfect spiritually because of Christ within. But the mind still has to be changed, the mind has to be renewed and the principles of God’s Word have to be put on in the mind in operation in the life of a believer.

In that scripture, “study to show thyself approved,” that you may be perfect, that’s the word again, *g-m-i-r-a-y-t-h*, same root. Second...that’s 2 Timothy 2:15. That the man of God may be perfect in 2 Timothy 3 it is *gmir*, g-m-i-r. See. Romans 12:2 is that renewed mind. 1 Corinthians 1:10 declares the necessity of speaking the same things having no divisions, perfectly joined together. The word “perfectly” is *gmirin*, g-m-i-r-i-n, in the same mind and same judgment. This “same thing,” [taps a few times] “perfectly joined together,” “same mind,” “same judgment,” must, of course, be by the accuracy of the Word.

And then they gave me a listing of all the places in the New Testament where this word *gmir* appears, or *gmar*. In your last issue of *The Way Magazine* you saw a whole section that can be taken out. It’s that research work that we call *Gmir*.

Ephesians 4:13 refers to the “perfect man,” the man *after* the gathering together. And here in Ephesians 4:13 it’s a passive participle, *g-m-i-r-a*. And these are the only two usages of *gmar* in Ephesians. That’s a wonderful piece of work and I’m really grateful for our Research Department laying that tremendous piece of work into my hands so I could share it with the Corps.

Now the word “For” in verse 12¹² means with a view to or a view toward, denoting an ultimate purpose. The primary purpose is for the Church because every one of these ministries has to rightly divide the Word and make salvation available to all who hear. So the great purpose of the ministries is more than getting people saved. Time and time again

¹² **Ephesians 4:12**—For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

I've heard people say, "Why, the most important thing in life is to get saved." That is not Biblically accurate. The ministries, not only to get people saved, but to get them to grow up, renewed mind, Corps.

The word "perfecting" that we just handled in this is in the Greek the word is spelled k-a-t-a-r-t-i-s-m-o-n. I told you in Aramaic it was spelled l-a-g-m-a-r-a. This in the Greek is a combination of the word *kata* meaning down and *artios*, perfect. 2 Timothy 3:16, Foundational Class. The related verb *katartizō*, k-a-t-a-r-t-i-z-o, is the word that's used in the Gospels when they were mending their nets. That's the word, mending nets [chuckles]. Also used in Greek literature when people are restored to their right mind (that's mending nets [chuckles]) or when they would mend garments, and it referred to [chuckles] (you horse people—love this), full grown horses who have lost their foal's teeth. And in the medical field it's used of mending a rupture or when you have a dislocated limb, an arm or something, to put it back together. Perfectly joined, perfectly restored.

The words "for the work" indicates the immediate purpose that they work for the ministry.

"...for the edifying" is with a further view, for the building up. The Greek word is *oikodomen* from *oikodomia*, building up.

"...of the body"—These words, "edifying of the body of Christ," is the figure of speech, *Hypocatastasis*, by this time you ought to know this. I think we ought to make the Corps memorize all those different figures of speech that appear in Ephesians time and time again so I wouldn't have to spend any time going over it all the time.

A comparison in which an object is given that is being compared to the main idea, which is only implied from the context.

Also, another interesting thing about these words, "edifying of the body of Christ," it's a dual genitive. "Edifying of the body of Christ," dual genitive. That's why the emphasis falls on the object of the work of the gift ministries, the highest goal, *the edifying* of the Body of Christ.

Now all of these ministries, Corps, are given for the perfecting, the healing, the mending, of all the ruptures, dislocations, with a view to the work of the ministry with a further view, it will edify the Body of Christ. You see, you have to first belong to the temple in order to get built up, so the building up of the body is in the practical section of Ephesians, and the responsibility of the ministries in the Church for the Body is edifying, the building up of that Body that there's no rupture, no dislocation, that it's mended, that everything is put back together. I wished to God the Church of the Body would apply it. Really something.

This is the literal of verse 12.

Ephesians 4:12 Literal translation according to usage

For the perfecting of the saints with a view toward the work of the ministry with a further view towards the building up of the Body of Christ.

Now here's the expanded one.

Ephesians 4:12 Expanded translation

For the perfecting of the saints with a view to the official perfect mending spiritually of all ruptures among the saints with the understanding that the

saints will work better in service to the building up of the Body of the Church of which Christ is the head.

Now, Corps, I think that's fantastic: With the understanding that the saints will work better in service. You can't work better in service if the saints are ruptured, if we're not of the same mind, same opinion, same judgment. If you're ruptured, you're hurt, you couldn't work with me very well. If I'm ruptured, I cou....that's why I put that in here, with the understanding that the saints will work better in service to the building up of the Body.

Thirteen. Again as I worked this today I am not sure but I certainly would like for the Research Department, Walter, to consider it. In verse 13, do we really need a parenthesis here? Or could it just flow with the total context. I sort of feel we do not need a parenthesis here, but I will wait for your study in the Research Department.

Verse 13, King James.

Ephesians 4:13

Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:

The word "till" or until, specifies the time, the duration that the gift ministries of verse 11 will last, for the duration. You had the purpose of the ministries, and the goal in verse 12. Now here in 13 the duration. This duration is three-fold: 1: Unity of the faith; Number 2: Perfect man; Number 3: The measure of the stature of the fullness of Christ. That's how long the perfecting, the purpose continues, until we all come unto the unity of the faith.

The word "unity" in the Aramaic is literally "one thing"; one thing. So when you think of unity, think of one thing.

The "faith" here is the family faith.

The word "and" is even.

"...knowledge" is *ginōskō*, *epignōsis*, full precise, complete knowledge. And in the English this is real neat where you read here "of the knowledge of the son of God," *of* the knowledge *of* the son *of* God. It's a Triple Genitive, very unique to the Greek. The Aramaic has only a Dual Genitive, which reads in the Aramaic "in faith and in knowledge of the son of God."

"...unto a perfect"—Aramaic has "and one perfected." The Greek has it from the root word of *telos*, which indicates the perfect end product. And I think Greek is real terrific here in my understanding. Perfect end product.

"...of the stature"—That's the way it's in Aramaic. In the Greek it could be translated "full age or maturity." [Taps lightly a few times.]

"Of the stature of the fullness of Christ"—I don't understand stature in any other way that with the return of Christ it's full maturity, full...how am I going to say it, just full man, nothing lacking, new body, all of that, spiritual body, completely perfected mind.

The word "fullness" is filled to capacity in the verse.

And here again those words, "measure of the stature of the fullness of Christ," is a Triple Genitive. The stature of the fullness, those words again are a figure of speech. The figure is *Hypallage*, h-y-p-a-l-l-a-g-e. This emphasizes the "stature of fullness." Not only

do believers have the fullness of Christ, but they have the *stature* of that fullness, and that's why I said to you the word "maturity" and whatever else I said a while ago, some other word. Maturity, and...yeah, whatever, what was it? {full age}. Yeah, full age, full maturity. See why I believe that? Because when you put the context all together we not only have the fullness of Christ but we have the stature that that fullness brings with it. And that, people, I think is so magnificent and the quality of that is unparalleled in any man's life here upon earth. If we have the stature of that fullness, that means we have the same seating with Jesus Christ as he has [drops hands on desk and chuckles]. Makes tears come to my eyes. Only God would do a thing like this, to put us in the same seating as Jesus Christ. What is Jesus Christ doing today? He's our advocate; he intercedes for the saints. He is constantly there at God's side; God's constantly available to him. Imagine the Body of the Church seated [drops hands on desk]. You know, you want to talk to God. You know. Lean over and say "hey." Boy, I said it. The magnificence of this is absolutely unparalleled any other place in...in the universe or any other place in the Word [taps twice]. That's why Ephesians is such great revelation bringing it right to the top.

Well here's the literal [chuckles] of this wonderful, wonderful verse. I'm going to put it in a parenthesis for you tonight until I hear from my Research Department. I'd like to leave it out, but since they've got it, I'll put it in.

"Until we all come," this is literal, "in the unity..."; in the unity. [Hear pages turn.] You see, Aramaic translated that "one thing." [Taps a few times.] See, I can understand that. The one thing is unity.

Ephesians 4:13 Literal translation according to usage

Until we all come in the unity of the family faith and of the knowledge of the son of God unto a perfect man unto the measure of the stature of the fullness of Christ.

[Drops hands on desk.] Here's the expanded one.

Ephesians 4:13a Expanded translation

Until the full duration when we all become unified in the family faith even in the full knowledge of the son of God one perfected,...

You can drop the word "one," if you like. I don't need it, I guess.

Ephesians 4:13b Expanded translation

...even in the full knowledge of the son of God perfected, full grown, mature and complete in the measure of the maturity of the full capacity of Christ.

Verse 14. King James.

Ephesians 4:14

That we *henceforth* be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, *and* [the] cunning craftiness, whereby they lie in wait to deceive;

The word "children" means infants, babies, unlearned, and the believers are no longer to be unstable in their thoughts or their emotions like children.

"...tossed to and fro"—Aramaic has it literally "who are shaken." Well, I like the Greek usage here, because it's the word that means tossed like a wave of the sea, up and down opinions, buffeted, swept by heavy seas. This is a real vivid picture of instability.

“...carried about” means changing, carried about, whirled about, borne about (b-o-r-n-e), carried about.

“...wind”—The word “wind” is a figure of speech, *Hypocatastasis* again. The main idea is doctrine. It’s replaced by the word “wind,” which is identified as doctrine in the following two words, which we’re going to be getting to. It’s the doctrinal gusts of wind blowing the unstable believer in every different direction.

The words “of doctrine” is a *Genitive of Apposition*. Literally, it would read, “carried about by every wind that is deceitful doctrine.”

“...by the sleight”—Those words come from the Greek word that means dice playing (d-i-c-e), the casting of dice, and that because dice players endeavor to cheat. The Greek word, of course, is *kubeia*, k-u-b-e-i-a, which is a cube which we get the English word “cube” from, which is a shape of dice. It stands for trickery and trapping by deceit. Bullinger in his *Critical Lexicon and Concordance* page 709 says, “These figures, child, tossed, wind, sleight, combine to paint a vivid picture of the instability of the immature believer subject to every design and device of others.”

I think that’s very beautifully put by Bullinger.

“...cunning craftiness”—Well, it’s only used four times in the New Testament.; it’s always deceitful and treacherous manner.

Now “whereby they lie in wait to deceive”—And the Aramaic uses it in the sense of men who hang in there and who are constantly plotting, planning, how they can deceive. The Greek word, of course, is the word that we get our English word “method” from: methods of the Devil, method of error. It means a deliberate planning of a system, a scheme that employs craft.

And it was real interesting to me that this Greek word has included in it the word *planēs*, which is translated planet, we use...get the word “planet” from it. And the reason it’s used of planets because the planets were always viewed as wandering stars, a star that roamed around in error. The doctrine...direction of man’s doctrine is always with a view to the method of error, not fixed or stable as the stars.

So the literal translation of this tremendous fourteenth verse is as follows:

Ephesians 4:14 Literal translation according to usage

That we no longer remain unlearned children,...

Boy, when I read this kind of thing from Ephesians, my heart just breaks inside because even those of us who are really hungry for God and the things of God as we were growing up. Look at the junk we were taught, and we just remained unlearned children. Never grew up beyond even the basic milk of the Word, never got to the meat stage, they didn’t teach it to us. And you can’t go beyond what you’re taught, and the people teaching can’t teach any more than they know. And they don’t know anything when they graduate from the seminary. I did, graduated from a seminary...I didn’t know. I was sincere. I was honest. I really wanted to help people, but I did not know [drops hands down]. I was one of these unlearned children. We remain...we...

Ephesians 4:14a Literal translation according to usage

That we no longer remain unlearned children tossed up and down doctrinally...

[Chuckles.] Baby, I went through that one.

Ephesians 4:14b Literal translation according to usage

...tossed up and down doctrinally like waves on the sea changed by every doctrinal wind...

Changed by every doctrinal wind—every time I heard someone teach again and it was a different doctrine, I tried it on, just tossed to and fro, changed by every doctrinal wind.

Ephesians 4:14c Literal translation according to usage

...which is deceitful like the dice playing of men skillfully treacherous...

Listen to that: skillfully treacherous.

Ephesians 4:14d Literal translation according to usage

...with systematic deception which is their method.

Now here's the expanded one. See, we just finished that 13: "full capacity of Christ," then 14, here's the expanded.

Ephesians 4:14 Expanded translation

and not remain unlearned infants who are shaken and tossed around mentally like a ship at sea whirled around [w-h-i-r-l-e-d, whirled around] by every different teaching of the deceitful doctrines of men who systematically plot and are crafty and tricky which is their method that they may deceive you.

Boy, that's something. See. Thirteen: we were just taught from God's Word.

Ephesians 4:13 Expanded translation

...even in the full knowledge of the son of God perfected, full grown, mature and complete in the measure of the maturity of the full capacity of Christ

Fourteen:

Ephesians 4:14 Expanded translation

and not remain unlearned infants who are shaken and tossed around mentally like a ship at sea whirled around by every different teaching of the deceitful doctrines of men who systematically plot and are crafty and tricky which is their method that they may deceive you.

And the primary purpose of that, Corps, is that you will have no rewards in the gathering together. The Adversary knows he cannot stop you from going to heaven when you're born again. But he can sure ruin you in route and ruin things for you afterwards with no rewards. Goofing up in the here and now and no rewards in the future. That is the deceitful design of the Adversary.

Well, bless your heart, that's all I'm going to teach tonight to the Corps. God bless. I love you. You are the best. Good night. {Audience applause.}

EPHESIANS 4:15, 16

March 31, 1982

And the King James of Ephesians 4:15 reads as follows:

Ephesians 4:15

But speaking the truth in love, may grow up into him in all things, which is the head, *even* Christ:

“...speaking the truth”—In Aramaic the words are “we were strengthened.” The Greek word has so many different meanings to it, like it does have speaking the truth. But it also has words like maintaining the truth, holding the truth, living the truth, [sneezes]...(excuse me) teaching the truth, being truthfully sincere in love. Those are all the different usages of the Greek word here that’s translated “speaking the truth.”

The word “love” again is the word *agapē* or *agapaō*, which is the love of God in the renewed mind.

This “may grow up” is from that Greek word *axio*. The Greek word here, of course, is *auxēsōmen*, the usage, but the root is the same, which means to grow up, to develop, to mature, and this is the second purpose that’s given here in verse 15. The first purpose is given in verse 14, “that we be no more children.” But to mature, you develop, you grow up into a holy temple.

And then “which is the head”—And that’s a figure of speech, a *Metaphor*.

“...even Christ”—where Christ, of course, is compared to the head of the human body. And the head is a part of the body, but it’s the head that guides the motion. It controls. It sends all the information to the rest of the body.

So I...the literal translation of this fifteenth verse of Ephesians 4. And I don’t know if I’m right about this, but I sometimes feel that this verse 15 and 16 are perhaps two of the greatest verses in the Book of Ephesians. There’s so much in here but this stuff is just unbelievable in here, and that’s why I believe it. It’s just so great. Literally I translated it:

Ephesians 4:15 Literal translation according to usage

But speaking the truth in love will grow up in him in all things who is the head, Christ.

(May I have some coffee please.) The expanded one is as follows. And you remember I just gave you that the Aramaic translates that, “we were strengthened.” And I like that very much. So in the expanded one I translated it as follows:

Ephesians 4:15a Expanded translation

But truly strengthened in maintaining...

Then I put a bracket, a bracket because I put two other words there to keep them in my head when I work the Word.

Ephesians 4:15b Expanded translation

...[speaking, teaching]...

End of bracket, see. And remember I gave you that from the Greek texts where these different translations of the Greek word for speaking the truth. So you have as follows:

Ephesians 4:15c Expanded translation

but truly strengthened in maintaining [bracket] [speaking, [comma] teaching] [end of bracket] and living the truth in love...

Living the truth in love. And living the truth in love is living with the love of God in the renewed mind in manifestation. You understand? That's why I translated it this way.

Ephesians 4:15d Expanded translation

...living the truth in love that we may develop and grow up in Christ.

And kids, you will never develop and grow up in Christ without the love of God in the renewed mind. You'll always stay like infants spiritually. You'll never really grow up until you put on the mind of Christ with the love of God in it. That's why I translated it:

Ephesians 4:15e Expanded translation

...that we may develop and grow up in Christ, that everything he is, we are who is the head, Christ.

Now the great sixteenth verse. In the King James it reads:

Ephesians 4:16

From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

Perhaps the most prominent figure of speech throughout the entire epistle of Ephesians (and by prominent I mean the one that stands right up at the top in my mind) is the body. The word "body" refers to the entire household of the faith. Ephesians 4:16 uses the human body as a figure to illustrate the numerical growth, the spiritual growth and the unity that ensues among the body of the believers as they exercise the gift, holy spirit (small "h"; small "s"), in each and every part. So you see, each and every use...word used in Ephesians 4:16 must refer to a physiological part of the body if it's going to follow the imagery that is utilized here. Body is the figure of speech, *Hypocatastasis*, where the main idea, the church, is substituted and compared with the image of the human body.

Now tonight, in order to understand the greatness of this verse, I'm going to try to make it as simple as possible for you. So you need a clean sheet of paper, and I will take my time and set it for you then I'll fill it in for you. At the top of the paper in the center someplace you write "from whom the whole body." Write those words. Now in the left hand column below it about a line or two what I call double spaced, you write the words "fitly joined together." Now don't get them too close together or you're going to have problems. I said at least a double space. Now right under "fitly joined together," double or triple space lower "and compacted." Triple space below that "by that which every joint," This is old times, old man, Corps night, on joint {audience laughter}. Next triple space the word "supplieth." Triple space below that "according to." Triple space below that "the effectual working." Triple space below that "in the measure of." Triple space below that "every part." Triple space below that "maketh increase." Triple space below that "of the body." Triple space below that "unto the edifying of itself." Triple space below that "in love."

Now that's Ephesians 4:16 King James.

"From whom the whole body." You've got that at the top. Right? Then your next line is "fitly framed together." Next line "and compacted" "by that which every joint." Then next "supplieth." Then next "according to." Then "the effectual working." Then "in the measure of." Then "every part." Then "maketh increase." Then "of the body." Then "unto the edifying of itself." Then "in love."

Many, many times when I work the Word, this is exactly how I work it, because I'm just not smart enough to put it all together like this. So I set it up and break it down into small units that I can handle. And here as we wrap up this whole section it's just, you know, truly strengthened in maintaining and living the truth in love that we may develop and grow up in Christ that everything he is we are who is the head, Christ. Then by whom this... this is just lifting this whole section to the 99th heaven or wherever it can go. It's just a biggie, kids [taps once].

Now under "fitly joined together" the Aramaic word is spelled as follows; now this is what you put under each one of these words. Do you understand? Don't be stupid now. The Aramaic word is spelled m-e-t-h-r-a-k-a-v, literally meaning "is being"—"is being fitted together." So if something is *being* fitting together, is it all already completed? {No.} Remember that. And is it then a continuous action or just a temporary action? {Continuous.} Until the Return. The Greek word is just a big long word from here to Europe. The word is spelled s-u-n, *sun*, I know you know what that means; *armologon* s-u-n-a-r-m-o-l-o-g-o-n, *sunarmologonmenon*, m-e-n-o-n. That's one word and that's the word that means "being fitted." Being fitted. Again, it's not totally completed. It's being what? {fitted}. Being fitted. Another word that they use is "joined" "joined together."

Now at this point you put down Ephesians 2:21 where it says, "in whom all the building fitly framed together." Fitly framed together. It's being fitted together all the building, all the building is being fitted together. All of His building, God's building, is being fitted. It's being joined. Remember in "Excellence Forever" the great carver said who carved those whatever it was, he said he just did not glue the stuff together. He fitted it together. He used that word. I think he did anyway, drilling in and putting wooden pins in it. See.

"...and compacted"—The Aramaic word for "compact" is spelled w-m-e-t-h-q... q-e-t-a-r. It is being tied. I think a better word they use is banded, banded. I believe the Greek is even better, and the Greek word for "compact" is spelled s-u-m-b-i-b-a-z-o-m-e-n-o-n, meaning being fused together, fused together. Is that what you do with two pieces of metal when you put them together? Fuse them together? {no} What do you do? {weld}. I know but what's the weld? {fused}. Okay, that's what I'm talking about. When an arm is broken and the bone is mended, it is fused together, and it is stronger at that point where it has been broken than it was before because of the fusion, being put back together. Boy, when you think about all of this and you really run it through your head, we were dead in trespasses and sins without God broken, born again of God's spirit being fused together in the building, God's holy temple. Some day when this stuff really hits you, you'll wake up on cloud 999 and you'll walk as Tom says [taps three times], one commitment, that's it; no other alternative, no excuse, not even any consideration for any future decision. It's all settled [taps four times]. Being fused together. It's also translated being knit together. In Colossians 2:2 it's used that way, being knit together in love, Colossians 2:2. I believe

Colossians 2:2 the “in” ought to be translated “by.” Because there is nothing that so fuses anything together but the love of God in the renewed mind in manifestation. And that’s why Colossians 2:2 I believe should be translated: being knit together *by* that fusing thing which is the love of God in the renewed mind in manifestation.

And then it’s used in Colossians 2:19, and of course, sometime later I’ll...tonight I’ll be in Colossians 2:19 again, but right now just to tell you this, it says being knit together increases, being knit together it increases. You see, I think when people today think of knitting, they think of something women do in knitting things. This word here is much, much tighter than just knitting. When you knit something, it may be beautiful, it may be everything people like, but it’s not as tight as the word “fused.” When something is fused together, nothing can get in between.

Now the next phrase in Ephesians 4:16 is “by that which every joint” [sets something down; turns pages]—The Greek word for “joint” is *haphē*, spelled h-a-p-h-long ē, which is from the root, and this is the root word you have to put down, *haptomai*, h-a-p-t-o-m-a-i, meaning to touch. Its use...its usage ranges from a touch as light as fingers on a harp string to the solid grip of the NCAA champion wrestler. Now from this idea of “grip” came the thought of binding and holding like a wrestler holds on, he binds him up, ties him up. It’s a point of contact. Then as the years went by, the term “ligament” and “tendon” came to be used of *haptomai*. Other senses associated with this Greek word *haptomai* include “contact,” “point of contact,” and “sensation.” If somebody really grabs you by the nap of the neck, you get a sensation. This becomes real significant as we get into the in-depth of this thing.

Now the ligaments and the tendons in the human body are designed as the points or the joints of contact by the bones, organs and muscles that grip and bind them together. And they are all fused together; all the ligaments and tendons are all fused together taking their sensation, their orders, from the head, the brain, through the nervous system.

Now we take a look at, at this very point from what I’ve just taught you to Colossians chapter 2, verse 19. Now here you need another page to write it out. The top line reads “and not binding the head from which all the body.” Write that right at the top of your paper. “And not binding the head from which all of the body,” I’m just reading you Colossians 2:19 from King James. Next line triple space down “by joints” underneath it to the left margin. Three spaces down “and bands,” b-a-n-d-s. Now the words three spaces down “having nourishment ministered.” Three more spaces down “and knit together.” Three spaces down “increases” or “increaseth,” e-t-h (I can’t ever pronounce it so I just put an “s” there, “increathleth.” You got to lisp to do that {audience laughter} so, increases. Next three spaces down “with the increase of God.”

Now “by joints.” That again is the word *haphōn*, h-a-p-h-o-n, long ō, meaning the grip of ligaments and tendons.

“...and bands”—The word there in the Greek is spelled s-u-n-d-e-s-m-long ō-n, *sundēsmon*. The best way I know to teach this to you, Corps, it’s more of a feeling within you, you just have to understand it within your soul. This word means the binding stuff, the cohesive substance.

Now the words “having nourishment ministered”—that word “having nourishment ministered” is the Greek word spelled epi, *epi*, c-h-o-r-e—long ē there—g-o, *chorēgo* and the words u-m-e-n-o-n. It’s one word, e-p-i-c-h-o-r-ē-g-o-u-m-e-n-o-n. Having nourish-

ment ministered. This word means supplies completely all the way through to every part of the whole body. That's what it means.

"...and knit together"—Knit together, those words are the word that I already gave you in the Greek and Aramaic a little while ago for "compacted" of 4:16, same word, spelled s-u-m-b-i-b-a-z-o-m-e-n-o-n. Here it's translated in Colossians 2:19 "knit together." Ephesians 4:16 it was what? That's why I'm breaking these verses down for you so you get a great understanding of 4:16. I also told you it was used in Colossians 2:2. Remember? Now, that again means being fused together, which I gave you earlier.

The word "increaseth"—That's one of Craig's favorite words. The word is *auxei*, a-u-x-e-i, from *axo* meaning matures, develops, grows.

Then the words "with the increase" is again the same word but it's spelled a-u-x-e-s-i-n, *auxesin*, which means with a continuing growth. It not only matures, develops and grows but it is a continuing growth, increases with the increase, with a continuing growth until the body is completely complete at the Return. That's the only time the body's going to be completely complete—at the Return.

"...increases with the increase of God"—I don't know if this "of" should be "by," but we know it depends on how you want to translate it. One way it increases by what God does, we know that.

So from this verse of Colossians 2:19, the teaching is very plain, very clear and evident that the joints, the ligaments and bands, tendons, the binding stuff, the cohesive substance. The word "bands" here ought to be translated, I believe, "tendons." Putting together ligaments and tendons are both the supply, the sensation, the brain and the knitting together for the fusing of the body which causes the body to mature and maneuver so beautifully and gracefully. Without ligaments and tendons the body would just flop all over the place. It would not be held together. Without direction from the nervous system to these ligaments and tendons, which it gets from the head, the brain, the head, the body could not be coordinated nor would it be coordinated in its movements. In this sense joints of Colossians 2:19 and Ephesians 4:16, in this sense joints, ligaments and tendons are the supply for the cohesiveness, the stability and the motion of the body. [Dr. Wierwille pauses then exhales, then taps several times.]

Now, the Aramaic word for "joint" in Ephesians 4:16, this is a new page we're working, is the masculine word spelled s-h—I'm only going to give you this once. If you don't take your notes tonight you can spend the next twenty years working this scripture out—is the masculine word s-h-a-r-y-a-n. I don't know when I've taken this much time with the Corps to teach you one verse of scripture, giving you all the Greek and Aramaic. But if I don't, you won't get it for the next ten or fifteen years because there aren't many of you smart enough to work it so why don't you just do it easy, write it down and put it in your head, then you've got it and you don't have to work it. I did it for you.

Now in this Colossians 2:19 it's the same root word but it's feminine word and it was spelled...the Aramaic word is spelled s-h-e-r-y-a-n-e, translated "joint," but it's from the same root. Now another occurrence of this word in Aramaic in the New Testament is spelled s-h-a-r-y-a-t-h-a, and that is used in Hebrews chapter 4:12, and I want you to look at it.

Now the Greek here in Hebrews 4:12 employs a different word for "joints" than the

one we had in 4:16 and Colossians. The Greek word here is *harmos*, h-a-r-m-o-s, which also means, that Greek word also means a joining together or a joint put together. Hebrews 4:12.

Hebrews 4:12

...piercing even to the dividing asunder of [what?] soul and spirit, and of the joints and marrow,...

There's the word. Spiritually the marrow is associated with soul, because the marrow is the source where the red corpuscles that are in the blood are developed, grown, mature, exit from. That's why Leviticus 17:11 says "the life (the soul) of the flesh is in the blood." It's made in the marrow behind the bones.

Anatomically, it is interesting to see how the tissues of the marrow and of the ligaments and tendons are so closely intermingled and intertwined and yet are distinctively separate. But it is reported that marrow is impossible to be separated surgically. It's that tightly fused, that tightly put together, that it is impossible to separate it surgically. That's why the Word of God [taps several times] is so sharp that it can and does separate [taps once] according to Hebrews 4:12.

Now we're back to Ephesians 4:16 to that page of yours where you outlined it.

Ephesians 4:16

...by that which every joint,...

You back there? Next word, what? {supplieth} "supplieth"—The word "supplieth" is not in the Aramaic, and that is in my heart, in my thinking, singularly significant. Later on when I translate it, I will delete it. I will not use the word "supplieth." And I have the Aramaic to prove that it's not there. Now I don't mind using it from the Greek 'cause I understand it. And you'll understand it 'cause I'm going to drill it in your head. The Greek word for "supply" is e-p-i, *epi*, c-h-o-r-long ē-g-i-a¹³. Now this Greek word is also used in Philippians 1:19. Take a look at Philippians 1:19.

Philippians 1:19

For I know [Philippians 1:19] that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ,

See that? "supply of the spirit of Jesus Christ"—This word used here in 4:16 is that same word used in Philippians 1:19 where the supply is the spirit. The supply in Philippians 1:19 is the spirit which is God in Christ in you. You see, in verse 15:

Ephesians 4:15

...speaking the truth in love may grow up...

Now people, you could not grow up if you were not already delivered, born, born again, understand? That's why [taps several times] we don't need that word "supplieth" when we go to Ephesians because context, you're already born again, but if you want it, the explanation I can understand it would be real simple. It would simply mean as the ligaments and the tendons in the body, the physical human body, manifest the cohesiveness and gracefulness of the physical body, so the spirit supplies the stability, mobility and beauty to the body of Christ, the church.

¹³ epichorēgia

Now we go to the words “according to” of Ephesians 4:16. The wor...“according to” sets the standard, the degree of, the extent of, to the decree of, to the extent of, the standard of.

The next phrase, “the effectual working”—This effectual working is by the gift that is God in Christ in you, the hope of glory, the gift that is given called holy spirit (small “h”; small “s”) to and thus in every believer, energizing that ability within the believer according to the believer’s believing. It is used in Ephesians, we’ve had it before, in chapter 1, and in verse 19.

Ephesians 1:19

And what *is* the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power,

“according to the working”; working—“Working” is that word “energizing” comes from *energemata*.

Now the words “in the measure,” in the measure, “in the measure of,” Ephesians 4:16—Mean to the full degree of, literally, spiritually and truthfully, Corps, it means the full measure, the full measure [taps several times]. Remember where it said of Jesus Christ he did not have the spirit upon him by measure, meaning he had everything that was available up until that time. The only thing missing in the life of Jesus Christ was that he could not speak [taps] in tongues and he could not interpret [taps]. He had everything full measure, honey, that was available. And I want to tell you, if he had been God, he’d had a few other things. He had what was available, all the manifestations: prophecy, word of knowledge, word of wisdom, discerning of spirits, believing (or faith), miracles and healing—had them all [taps three times]. But he could not speak in tongues and he could not interpret because it was not available! But with the coming of the day of Pentecost and the Lord Jesus Christ living within, God in Christ in you, the hope of glory, holy spirit in you [taps four times], that’s why “in the measure of,” speaking to the church of the body to which you and I belong. It’s the full measure of all nine all the time! [Slams fist down and taps.] That’s what it means, in the measure of.

“...every part” is every believer, every believer. You know here’s a thumb, a believer. Here’s a pointing finger, it’s a believer. Understand? In every part, every part is in every believer—has the full measure, every believer [slams fist down], every born-again believer! My God [slams fist down], how we’ve lived below par. Every believer, every part, every believer, has the full measure, *plerōo*, filled to capacity, plum full, has the full *plerōo*, measure of Christ [taps], measure of Christ. The same Christ that is within me is within you [taps]. The same Christ that’s in you is in every other born-again believer. Every believer has all nine available all the time, even, if they don’t know it. It’s still there because of God’s great love, God’s great mercy, that He gave to every child, He’s their daddy and therefore He fathered them, He gave to them what He is in Christ Jesus [slams fist down], which is God in Christ in you, with all nine manifestations operative all the time dependent only upon your believing and you can’t believe beyond what you’re taught [slams fist down]. Believe less, but you can’t believe more.

The full measure of Christ, every part, full measure of Christ, and as that member operates—here’s my thumb, it’s operating. Here’s my thumb, it’s operating, that member could not operate without a brain, without a head, without ligaments, tendons, nervous system. Everything is controlled, operated via the head, the brain, the mind, and as that member operates, believes, acts, in operating all nine all the time, next phrase “it maketh

increase.” It makes the increase and that means it develops, it expands, it grows with more and more believers joining and becoming mature and “*alllll*” being fused together, all being fused together in that body. Here’s my thumb, here’s my pointing finger, here’s the rest of my hand. *All* fused together in the body. All being fused together in—now the next phrase, “the body” which is the church.

For what purpose? “Unto the edifying of itself” is the next phrase. And that is by the body getting built up in the knowledge of the Word. That’s the edifying, the building up of itself by getting the knowledge of the Word [taps once], and this is done with the last phrase of Ephesians 4:16, “in love,” which is the cohesive which is the love of God in the renewed mind in manifestation.

And now, Corps, this is how I translated this verse literally. [Exhales.] The last word of verse 15, of verse 15 is the word “Christ,” see that? Literally. Now verse 16, literal.

Ephesians 4:16 Literal translation according to usage

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

Now I have two expanded ones. Here’s the first.

Ephesians 4:16a Expanded translation

And from him all the body is being perfectly fitted together...

I don’t know if that ought to be “fitted” or “fit”? What ought it be, grammatically? I don’t know. Somebody tell me afterwards, but I don’t care I know the truth of it.

Ephesians 4:16b Expanded translation

...perfectly fitted together and is being fused together...

I want to stop here and tell you the picture I get in my mind when I see this stuff. Here’s a...here’s a broken bone, broken bones. Now it’s perfectly fitted together—perfectly fitted together, but in order to keep it tightly together so nothing can get in the bone has to be fused, it has to grow together. That’s the picture in my mind [taps] where I give you “perfectly fitted together *and* is being fused together.”

Ephesians 4:16c Expanded translation

...fused together by every joint, ligament and tendon according to the standard of the gift working in full measure in every member for the increase of Christ’s body, his building to be completed in love.

Now here’s the other expanded translation.

Ephesians 4:16 Expanded translation

And by Jesus Christ the body is fitly framed and fused together gripped by the ligaments and tendons according to [and then you got the rest] the standard of the gift working in full measure in every member for the increase of Christ’s body his building to be completely completed in love.

The only extra word in the second part of this expanded one is to be completely completed for the word “completely” precedes “completed” in love.

Well, Corps, that’s all there is, no more. That’s the end of that great section {audience applause}.

I'd like to close tonight with a word of prayer.

[Prayer] *Heavenly Father, I stand in utter humility and yet with the greatest thanksgiving of my soul for the inevitable greatness of your Word, the power of your holy spirit. And Father I thank you for opening blind eyes to see, deaf ears to hear and closed mouths to speak. And Father, may again, people rise up in our day who believe this Word, and who don't cop out. Who just stay put faithfully day after day after day, and just increasingly learn to operate and to believe, to operate all nine all the time, that the Body may be increased with the love of God in the renewed mind in manifestation in our lives. Thank you Father for your love, your grace, and your mercy, especially to me on this day where you've worked so mightily within my soul. And I thank you Father for making this Word, living and real and simple to me. And I trust Father, that I've made it simple and real to your Corps people this night. In the name of Jesus Christ, Amen.*

John it's all yours.

EPHESIANS 4:17-32

April 5, 1982

I'd like for you to take your Bibles and go to Ephesians please. I'm going to teach Ephesians tonight beginning where I left off last Wednesday night. So Ephesians chapter 4 tonight we begin with verse 17.

Ephesians 4:17

This I say therefore [King James], and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind,

Speaking of Gentiles, there are nine different states of the Gentiles mentioned in this verse and the following verse...verses through verse 19. I will give you all nine of them. Number one—this is the state of the Gentiles.

- [1.] Number one: Vain in mind—verse 17.
- [2.] Darkened in understanding, number two—verse 18.
- [3.] Three, Alienated from God's life—verse 18.
- [4.] Number four: Ignorant of God—verse 18.
- [5.] Number five: Blind in heart—also in verse 18.
- [6.] Number six: Past feeling—verse 19.
- [7.] Number seven: Lustful—verse 19.
- [8.] Number eight: Homosexual—verse 19.

And finally...

- [9.] Number nine is: Greed—in verse 19.

This word “vanity” describes any thought or action not directed toward pleasing God or building the truth of His Word. Now that is a great definition of vanity. It's different than most likely Webster says or some of the rest, but that's what vanity is. It's any thought or action, people, not directed towards pleasing God or building the truth of His Word. The way out of, the way out of this bleak existence is beautifully and powerfully and dynamically set forth in Ephesians 4:25-31 which we will be at, but it's also given in Ecclesiastes. And I'd like to go to Ecclesiastes with you in chapter 12 of Ecclesiastes. That's the last chapter. Verse 13 of the last chapter of Ecclesiastes.

Ecclesiastes 12:13

Let us hear the [what?] conclusion of the whole matter: [reverence God, respect,] Fear [love] God,...keep his commandments: for this *is* the whole... of man.

This is the wholeness of man. Verse 14.

Ecclesiastes 12:14

For God shall bring every work into judgment, with every secret thing, whether *it be* good, or whether *it be* evil.

Now the literal translation according to usage of verse 17 is:

Ephesians 4:17 Literal translation according to usage

Therefore I say this and solemnly witness to it in the Lord's name that you quit walking as the unsaved Gentiles who walked by the egotistical perverseness of their minds.

Once more: "Therefore I say this and solemnly witness to it in the Lord's name that you quit walking as the unsaved Gentiles who walked by the egotistical perverseness of their minds."

Now the expanded one. And I'm going to be moving along tonight {audience laughter}, as you've already found out, right? {Audience laughter.} I hadn't thought about it yet. Now I'm thinking about it. So I know you got people that take short hand. Go see them. I know you will have...have it on tape, you can play it back again, listen to it. So being the night that it is and my being limited to the amount of time I have available, you just have to move along. Here's the expanded one.

Ephesians 4:17a Expanded translation

This [comma], including everything I have said before [comma], I am saying further and I am bearing a solemn witness in the Lord as a sold out *doulos*...

Honey, bring me some coffee, will ya?

Ephesians 4:17b Expanded translation

...that now you will no longer be walking as the unsaved Gentiles are walking in the deceiving egotism of their minds without any profitable fruit.

Now push yourself to write fast next time. Got to always keep pushing yourself. Most of you that just write long hand could write three times as fast as you do if you ever put your mind to it. Write. Push your mind. Push your dumb pencil. That's what you've got it for. If you can't spell a word, approximate it and fill it in later. You know, "it" usually is spelled "t-i" or whichever way you spell it. See if you can't spell it, just forget it, scratch it in, go back to it.

Verse 18, King James.

Ephesians 4:18

Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart:

"Having the understanding darkness" is a figure of speech where the physical illustration points up a spiritual reality with a greater clarity than it would if you just said it plainly.

"...through the ignorance"—Those words, the Aramaic literal is "because that there is no knowledge." I can understand "through ignorance" because if there's no knowledge, it's what? Ignorance.

The "blindness" here in verse 18—The "blindness" is like a hardness of the heart. One of the people translates it "paralysis of the heart." [Chuckles.] When a girl has that, it's hard to inspire her, fellows {audience laughter}.

Also, the “blindness of the heart” is a figure of speech. Again, where a physical illustration is used to represent a spiritual reality. The literal statement would be “blindness of the eyes.” That’s where you got blindness.

Now the literal translation according to usage of verse 18 is:

Ephesians 4:18 Literal translation according to usage

Having the thoughts of their minds in darkness and alienated from the life...

...God gives...better put that “and alienated from the life of God.”

Ephesians 4:18 Literal translation according to usage

...from the life of God because of their refusal of knowledge and hardness of mind.

Expanded.

Ephesians 4:18 Expanded translation

Having their minds blocked out and alienated from the life God gives because of the calloused hardness of their idol worshipping minds.

That’s a beautiful expanded translation of that verse. Verse 19, who past feeling.

Ephesians 4:19

Who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness.

So many of you coughing, we better have the twig meetings afterwards tonight, huh?

The Aramaic for these words “being past feeling”—uh, really in my heart and real neat, the literal of the Aramaic words are “who cut off their hope.” Past feeling, cut off their hope. A very unique way of saying it.

“...have given themselves over”—The Aramaic has “and they surrendered themselves.” That’s have given themselves over, surrendered themselves.

The word “lasciviousness” means unrestrained in their actions because their minds have become calloused.

The word “uncleanness” deals in two categories. It covers unclean spirits and unclean living in a moral sense including homosexuality.

The word “covetousness” means greedy, a desire far more than you need.

This...or these words “to work all uncleanness” the last part of the verse. The “to work”—those words imply soliciting customers, and that would apply to soliciting customers for idol worshipping as well as for homosexuality, lesbianism and all those other things.

The literal translation of verse 19.

Ephesians 4:19 Literal translation according to usage

Who having cut themselves off from the hope having surrendered themselves to unbridled lusts to practice all uncleanness with a covetous desire for more.

Expanded.

Ephesians 4:19a Expanded translation

Have cut off their hope are insensitive to truth...

Then I put in a parenthesis just to clarify it in my mind.

Ephesians 4:19b Expanded translation

...(feel no pain in being wrong) [end of parenthesis] having surrendered themselves to all moral and spiritual lusts to practice all uncleanness desiring more and more.

See, if you'll take that expanded one from the end of verse 18 their idol worshipping, what? minds have cut off their hope of 19, are insensitive to truth having surrendered themselves to all moral and spiritual lusts to practice all uncleanness desiring more and more. And if you want to put a parenthesis, what did they desire more and more? Uncleanness.

Verse 20, King James.

Ephesians 4:20

But ye have not so learned Christ;

[Chuckles with previous phrase.] So I just translated it literally as follows, verse 20.

Ephesians 4:20 Literal translation according to usage

But you learned living differently when you were taught about Christ.

Expanded.

Ephesians 4:20 Expanded translation

But you were not taught in that manner but differently when you were born again by the power of God which is Christ in you.

Verse 21, King James.

Ephesians 4:21

If so be that ye have heard him, and have been taught by him, as the truth is in Jesus:

“...heard” here, means to hear to the end of understanding. They understood Christ through Paul’s teaching.

The word “as” sets the standard. The standard of the teaching was according to the truth exemplified by Jesus, the humiliated one. That’s why in verse 20 you had Christ the exalted one before the humiliated one.

The literal translation of 21. “Now, you stop your former behavior...” Am I in...where am I? Twenty-one. Okay I’m in 22 on my script. Wrong place. Twenty-one.

Ephesians 4:21 Literal translation according no usage

In as much as you heard him with understanding and were taught by him even as the truth is in what Jesus taught.

Expanded. In as much as you heard him...now wait a minute.

Ephesians 4:21a Expanded translation

In as much as you heard...

“In as much as you heard,” is the expanded.

Ephesians 4:21b Expanded translation

...to the end of believing Christ [pauses and exhales] and understood and were instructed according to the truth of and in Jesus.

Verse 22, King James.

Ephesians 4:22

That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts;

The Aramaic translation is “but that you should rest.” That’s neat, because if you “put it off,” you’re going to be at rest [chuckles]. That you should rest. The old man actions have to be put off like you take off your clothes. You do it, not your grandma, unless you’re a little grandchild. You do it, you put it off. It doesn’t say pray about it. Do it! Take your clothes off, you change clothes, so this is a change of clothing.

From your former, or old man, way of life—“former conversation.”

And you would all know “the old man” has to be a figure of speech, *Hypocatastasis* figure. See.

“...which is corrupt”—You could literally say “the corrupted old man.” I put down here: the old man of former behavior corrupted according to the lusts of deceit.

The lust of deceit, and that is...those words “deceitful lusts” are a figure of speech, it’s a *Metonymy of Effect*, in which deceit, the effect, is put for the cause, the Deceiver. Literally, it is the passionate desires of the Deceiver, passionate desires, you know, got his tongue hanging out, passionate desires. That ought to communicate to you young people [audience laughter and Dr. Wierwille chuckles].

Twenty-two, literal.

Ephesians 4:22 Literal translation according to usage

Now you stop your former behavior of the old man corrupted according to the passionate desires of the Deceiver.

Expanded.

Ephesians 4:22 Expanded translation

Now you lay aside strip off,...

Maybe I should just said “strip” huh? Tear off.

Ephesians 4:22 Expanded translation

...tear off and stop your former behavior and way of life which is still the old man who is rotten according to all the deceptive desires [comma], passions of the Deceiver, the Devil.

That’s a good verse for the Advanced Class [chuckles].

Verse 23, King James.

Ephesians 4:23

And be renewed in the spirit of your mind;

It’s interesting the Aramaic says “and you will become new.”

“...in the spirit” means the individual self, you yourself, the seat of the operation of your life. Like “in the spirit of your mind” literally is “the life that is to say, your mind.”

Literal translation of verse 23.

Ephesians 4:23 Literal translation according to usage

And you will be renewed in your life that is to say your mind.

See, the mind is in control of your body [chuckles]. See.

Expanded. “And you will become a new person”—you can see I took that directly from the Aramaic.

Ephesians 4:23 Expanded translation

And you will become a new person in your life because of your renewed mind.

That ought to make a lot of sense to you.

Verse 24, King James.

Ephesians 4:24

And that ye put on the new man, which after God is created in righteousness and true holiness.

To put on is to clothe yourself. You unclothe yourself; now you put on, clothe yourself. Again, it's that figure of speech, you know, *Hypocatastasis*, where the main idea is only implied from the context. Here it's talking about putting on clothing. The same is true of “the new man,” same figure.

Now the word “created” is singularly important in this verse because God had to create. To create means to bring into existence that which has never been before, and because man is dead in trespasses and sins, if he's dead—now if he's going to have to get life, God has to use the word “create.” And that why...why this word “create” is so dynamically true. The new man created according to God. [Sneezes] Excuse me.

This “true holiness” is holiness of truth. Pure truth. Would that make sense to you? This really emphasizes the quality of that new man, that it's holiness and that it's absolutely based on truth. It again is a remarkable verse, and here's the literal.

Ephesians 4:24a Literal translation according to usage

And to clothe yourself with the new man...

To clothe yourself is works. The new birth is of grace, not works. So the clothing of yourself, and to clothe yourself with the new man.

Ephesians 4:24b Literal translation according to usage

...clothe yourself with the new man which by God was created in righteousness and pure truth.

Gosh, these records are just fantastic when you understand the Word. Born again with God in Christ in you—that's the new man, that's by grace. Now you know you've got it because you can speak in tongues and you know the Word. Then you put on the new man according to the work... Word in your head and you walk it and you talk it.

The expanded translation is:

Ephesians 4:24 Expanded translation

And put on your spiritual clothing once and for all which is the son of God, the inner new man that which God created and this is righteousness which is truth in all its purity.

Verse 25, King James.

Ephesians 4:25

Wherefore [put] away lying,...

Don't pray about it, do it.

Ephesians 4:25

...speak every man truth with his neighbour: for we are members one of another.

This “putting away” here is the same root as the one in 22 where it was talking about rest. Same as putting off the old man in verse 22. Here, putting off clothing.

This “every man speaking truth with his neighbor” is a citation, it's a *Gnome*, figure of speech, taken from Zechariah 8:16. And this is the first figure of speech here in chapter 4 that highlights in a particular way the things to do in putting off the old man. The others that are highlighted are: [1.] Number one: be angry and sin not; [2.] Number two: steal no more; [3.] Number three: no corrupt communication, [4.] Number four: grieve not the Holy Spirit; [5.] Number five: get rid of all bitterness, wrath, anger, clamor, evil speaking; [6.] Number six: be kind, tenderhearted, forgiving.

Now this word “members” in the verse—Again is that figure of speech, *Hydocata*... *catastatis*, *Hypocatastasis*, where the imagery of the body is used, we talked about so much in the last session [taps several times].

And the word “neighbor” in here is a...a believer who is a neighbor of yours, a believing neighbor. Not unbelieving neighbors that live next door in the world to you. Not talking about those.

Now here's the literal of 25.

Ephesians 4:25 Literal translation according to usage

Wherefore put away the lie and everyone speak the truth with his neighbor for we are members one of another.

Expanded.

Ephesians 4:25 Expanded translation

Because of this [comma], being created in righteousness and truly pure [comma], you put away [comma], completely laid to rest [comma],...

The picture I have in my mind is a funeral service; put the dude in the ground, cover him over, completely laid to rest.

Ephesians 4:25 Expanded translation

...the lie that you have been and were living [comma], each one of you [comma], speak the truth using a quotation from the Word...

I think this verse is just fantastic in the expanded. You're talking to a believer, trying to help that believer; the only way the Word of God says you can really help him is to give him the Word. Give him the Word, using a quotation from the Word.

Ephesians 4:25 Expanded translation

...with his believing neighbor, for we are members one of another in the body of the Church.

I wish you'd work that down to a fine point in your head and heart and living.

Twenty-six, everybody likes.

Ephesians 4:26

Be ye angry, and sin not: [King James] let not the sun go down upon your wrath:

I just thought of it now, too late to think about it I guess but still thinking. Uh...it's funny I didn't think about that at 4:00 this morning, but I didn't.

This word "angry" comes from the Greek word, *orgē*, o-r-g-long ē. I think it'll be the same root we get orgies from, orgasms, and that kind of word. I'm sure the Research Department is making notes at International [laughter and chuckles]. In other words, be real orgasmic about it or something. I don't know if that's a word or not [chuckles]. Ahhh...Shoot! That's sort of neat. [Laughter]. I've got a vivid picture in my mind that I can't describe momentarily {audience laughter}. Getting all lathered up being angry, you know, "allll" excited. The only thing is it has to be righteous [laughs with audience]. Oh shoot, it's sort of neat when you think about it how many times we've become angry on the unrighteous side. Somebody says something, it triggers something and we're just hotter than a little red hen in July. See, just that quick [snaps]. You know. You're really orgasming at that moment, you know. I...I...I think we're going to have fun with the Word when we get it put together. It's a very vivid mind picture to me, see, *very* vivid [laughs with audience]. Oh...[burst of laughter]. Research Department put in here: momentary irri...irritation {audience laughter}. Oh, it's beautiful! I love you Lord [chuckles]. Ahh...I think the reason they did is it says don't let the sun go down, but suppose you got irritated at 4:00 in the morning and you don't go...sun don't go down until 6:00 that night. You've got fourteen hours of...*orgēs* or something [laughs with audience]. Ohhhh...thank you Lord. I tell you, it's great {audience continues to laugh}. This, by the way, is a quotation from Psalm 4:4. That's why it's a figure of speech, haha. The big key in here is don't sin. You know. That one is where you're going to have the opportunity. See, nobody makes you angry. You allow yourself to get angry. So we're dealing here with being angry with sin but not with the sinner.

Well, it wasn't too difficult to translate it literally. Twenty, uh...six.

Ephesians 4:26a Literal translation according to usage

You be righteously angry...

How's that?

Ephesians 4:26b Literal translation according to usage

...and you will not be sinning; don't go to bed even with a momentary irritation.

Gotcha outta that one. Ahhh...you are wonderful. Now here's the expanded one.

Ephesians 4:26a Expanded translation

You'll always stay angry with an all out desire...

That "all out desire" is, you know, this stuff... *orgē* {audience laughter}.

Ephesians 4:26b Expanded translation

...to have them to change which anger will not be sin on your part even if it is only a momentary irritation, when you go to bed go to sleep.

Verse 27, King James.

Ephesians 4:27

Neither give place to the devil.

That word “place” means any portion or space that’s marked off. I’ve watched T.J., he’s marked off his territory. It’s to the Devil, not *a* devil but to *the* Devil, *diabolos*.

The literal translation is:

Ephesians 4:27 Literal translation according to usage

Do not give any portion or space or an opportunity to the Devil.

To get the impact of the expanded one, you’ll have to pick up, you know, when you go to bed, go to sleep.

The expanded one says:

Ephesians 4:27 Expanded translation

And you will not give a toe hold....

And people, the Devil can never get a foot hold in your life until he first gets a toe hold.

Ephesians 4:27 Expanded translation

And you will not give a toe hold an opportunity or an occasion for the Devil to eat you—

Then I put a note “John 10:10a” behind it—the thief cometh not but for to what? {steal}. See? That’s the key. He can never do that until you first give him a toe hold. Once you give him a toe hold, he’ll put his arches in and then finally his heel, whole foot.

Verse 28, King James.

Ephesians 4:28a

Let him that stole...

...pray about it {No.} Let him do what?

Ephesians 4:28b

...steal no more [quit it]: but rather let him labour, working with *his* hands [the things...] the thing which is good, that he may have to give to him that needeth.

Yeah. In Eastern culture and I think it’s true today in many countries, and it’s increasingly becoming more true in the United States that people just do not consider it a sin or a shame to steal. I heard of a fellow had his whole basement full of stuff he brought home from the shop or factory. That’s stealing, no shame anymore. But it has become a part of their livelihood, this stealing.

This word “labor” in here means work which results in fatigue so you can go to sleep at night [chuckles]. Had a person like that once in the ministry we brought to International because she just couldn’t sleep at night, you know. She’s always worrying about stuff and all that junk. So the second day she was there I put her on a hoe and a shovel. She hadn’t had a hoe and a shovel in her hands for years and years. So I put her on a hoe and a shovel, gave her a pair of gloves so she wouldn’t get blisters, said she’d...keep her awake at night, and I worked the fanny off her *all* day. That night she went to bed {audience laughter} and

she slept. One day I taught her the great principle. If you mess around all day, nothing to do, and you know, and you sleep until 11:00 in the morning. Then you get up and rest at 2:00 until 4:00 in the afternoon, you know. And then go out and have a dinner party, and you know, get back in at 10:00, make love, go to sleep or try to, then you stay awake all night. Can't figure out why you can't sleep. I've never found any trouble with sleep. All you have to do is work people. That's right. A lot of times the best way, especially for people that are used to working their mind is to take them off of stuff working their mind. Don't let them work so hard in their mind, put them a...give them a shovel or a hammer or a pick or something else totally different that will teach them very quickly that the human body is made to go to sleep at night. So quit stewing about it. If you can't ever sleep, just join me. I'll put you to work some place {audience chuckles} and we'll get you to sleep. Yeah. That's wonderful. What verse am I supposed to be in? {28}. Twenty-eight.

The Aramaic for "corrupt" in this verse 28...is that corrupt in twenty, that's 29. I'm through with 28, ain't I? {No.} Why am I not? {Some laughter.} Oh, I got to give you the literal? {Yeah.} Is that right? You sure got me all excited but you're right. I'm still thinking about that *orgē* word, 28 {audience laughter}. Verse 28 literal now [laughter].

Ephesians 4:28 Literal translation according to usage

And he who was stealing quit stealing but work hard with his hands at good things in order that he may have something to share with that one who needeth.

And this is the expanded one, if you bring me a cup of coffee {audience laughter}.

Ephesians 4:28a Expanded translation

And he who was habitually stealing...

Gets to be a habit, habitually stealing.

Ephesians 4:28b Expanded translation

...doesn't need to steal any longer for a livelihood but work hard with his hands...

(It's getting darker.)

Ephesians 4:28c Expanded translation

...at good works in order that he will have something to share with the ones who have a need.

Verse 29, King James.

Ephesians 4:29

Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers.

That word "corrupt" in the Aramaic is the word "hateful."

The word "communication" in Greek is the word *logos*. The Aramaic has the word "saying" s-a-y-i-n-g for it. And I put them both together in the light of hateful word or words. A hateful word or words. Words is sayings. Understand?

This word "corrupt" in the Greek associates itself with corrupted fruit, fruit that we would speak of as being rotten, bananas that have the black spots on them or something. We've got some on the coach {audience laughter}. I like them when they get that way, but

when they get too black then I object. Ahhh... {audience laughter}. You're a joy to have tonight, honey.

"...that which is good" in the Aramaic is "that which is pleasing." I think that's a nice word, pleasing. You know. If I am pleasing to you, I'm good to you, but I think pleasing communicates more of my heart, more of yours, if you're pleasing to someone rather than to say well I'm good to you.

"...to the use of building up"—The Aramaic again is very wonderful, and fitting—and fitting, fitting for edifying. [Chuckles.] And I have a picture again in my mind of a building, remember fused together, fitting? I think it's neat.

Well, the literal according to usage of 29 is:

Ephesians 4:29 Literal translation according to usage

Let no impure word come out of your mouth but that which is pleasing building up the believers in order that your word may minister grace to the hearing ones.

Don't you just love that? Grace, unmerited favor. No impure word come out of your mouth but that which is pleasing. Maybe they don't deserve it but you're still giving it to them because it's like grace, unmerited. It's a tremendous verse of scripture.

Here's the expanded.

Ephesians 4:29 Expanded translation

Let not even one piece of putrid fruit or a single word come out of your mouth...

Gosh, I wish I were the man I know to be.

Ephesians 4:29 Expanded translation

...but only that which is pleasingly good fruit wholesome words profitable for building up the believing of the other believers in order that your word and words will express your heart of grace to those believers who hear you.

Boy, don't you see how the renewed mind fits in here? Man, when you really renew your mind, you have a heart of grace toward others. Well, isn't that wonderful?

Verse 30, King James.

Ephesians 4:30

And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.

The Aramaic puts it in this fashion, "and you should not be grieving." Yeah.

"...grieve" again is a figure of speech, this *Anthropopatheia*. Grieve not the holy spirit...God...of God. See, whenever we do that we break the unity of the spirit. This perhaps will come to my mind at the Rock of Ages this year. I may handle it then again. The unity of the spirit is broken when you grieve the holy spirit of God.

"...ye are sealed" in the Aramaic again is beautiful, "that by him you were sealed."

"...the day of redemption" is the gathering together of the Church.

The literal translation is:

Ephesians 4:30 Literal translation according to usage

Do not offend or grieve God who is Holy Spirit by whom you were sealed until the day of redemption.

The expanded one.

Ephesians 4:30 Expanded translation

And you will not be grieving, distressing or making God sad who is the Holy Spirit by whom you were sealed until the day of the gathering together of His Church.

Thirty-one, King James.

Ephesians 4:31

Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice:

The word “wrath” in Aramaic is the word “passion.” And it’s passion in the sense of being like venom. That’s the poison of a snake, I think. Some people’s tongues are just like that. You ever met them? They have a real passion just to hurt people. That’s this word [taps twice].

One of the Bible scholars called it “fermenting of the mind.” He must have been in the hill country of North Carolina or some of those places. Bullinger says it’s the demonstration of strong passion.

“...clamour” is the word tumult or controversy.

“...evil speaking” is bla...like blasphemy.

All of these words, bitterness, wrath, anger, clamour, evil speaking are the figure of speech, *Synonymia*, s-y-n-o-n-y-m-i-a, where you have a repetition of words from different roots with similar meanings.

It’s sort of neat that the texts start with that inner thought of bitterness and manifesting itself in the last one, evil speaking. And they are all under the category of things you put away, clothes you lay off.

There are a lot of “ands” in here which makes it *Polysyndeton*.

Here’s the literal of 31.

Ephesians 4:31 Literal translation according to usage

All bitterness and venom and anger and making an uproar and blasphemous speech be put away from you with no intention to hurt.

Isn’t that beautiful? There are just some people who always want to hurt.

Expanded.

Ephesians 4:31a Expanded translation

All bitterness and fermenting of the mind and impulsive anger and making a scene and blasphemous railings...

Will be cleanly swept.

Ephesians 4:31b Expanded translation

...will be cleanly swept away from you together with every intention to hurt anyone.

And now the closing verse of this chapter, 32.

Ephesians 4:32

And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath [what?] {forgiven you}.

I think Ephesians is great on this night when the Twigs do communion. From everything we've handled tonight, closing it out with this great verse. Anytime I've ever met an individual that had trouble forgiving anybody else, I'm talking believer, it was that they forgot what God forgave them for. If you just remember what kind of stinker you were, you won't have *any* difficulty forgiving other stinkers {some laughter}. If we just remember what God redeemed us from and for and what we're living for, because I never saw a man or a woman yet wearing a halo before they got saved. So let's just put our three Lincoln pennies in the basket and forget it.

Verse 32, this "forgiving" is in the sense of where you treat that individual graciously, with grace, remember? Well, I don't know what else to say about it. You see, this forgiving, is—they've got it in here too in this manuscript—is to the measure that each believer has had his sins forgiven by God. And the Word of God says that it's love that covers a multitude of sins. And if God in Christ Jesus covers the multitude, for us, then the least I can do with God's grace upon my life where I got saved and the love of God in the renewed mind in manifestation is be forgiving, loving and gracious to my brothers and my sisters.

The literal according to usage of this wonderful verse is, 32.

Ephesians 4:32 Literal translation according to usage

And be ye gentle one to another, tenderhearted, forgiving each other in the same manner as God also in Christ forgave you.

And the expanded one is:

Ephesians 4:32 Expanded translation

And become pleasingly gentle so you will be pleasingly tenderhearted to each other and be forgiving of each other in such a manner even as God also in Christ Jesus forgives you.

And Corps, I think this is a tremendous section of God's Word on this particular Monday of the last week of Christ's life historically, and a beautiful Monday when we open the Advanced Class at all the different locations. And my prayer and my desire for the hearts of all our people is that we may have ears to hear, eyes to see and the understanding of the greatness of God's Word to live it.

[Prayer] *Thank you Father for allowing me to open this Advanced Class on Power for Abundant Living tonight, to be here in Emporia, and around the country, at Headquarters, and the Indiana Campus, and Gunnison, with our people. And I thank you Father for making this the most wonderful Advanced Class to the end that we will have eyes to see and ears to hear and gain an understanding of the greatness of your Word so that we may graciously, and pleasingly and lovingly help others. Thank you Father, in the name of Jesus Christ, our lord and our savior, Amen.*

EPHESIANS 5:1-8

April 7, 1982

Well, tonight I'd like for you to take your Bibles and go to Ephesians, please. Chapter 5. Much of the material (I'd like some coffee please) that I'm going to cover tonight will fit right in with the Advanced Class, and one of the reasons it does is because I think I told you in the opening part of the Advanced Class that of all the revelation that has ever been given, nothing has ever exceeded the abundance of the revelation that's given in the Book of Ephesians. And that's why Ephesians fits so beautifully into the Advanced Class.

In King James, chapter 5, verse 1. Thank you dear. She's the one that's "Constantly Abiding" {audience laughter}; we love that song. And she said she and her husband were going to call you, J.P., tonight so you be looking for it.

Ephesians 5:1

Be ye therefore followers of God, as dear children;

Is verse 1.

The word "followers" is the word "imitators" or imitating.

And the word "children" is a son, you understand. A child would be a son, beloved son.

And these words, "Be ye therefore followers of God as dear children;" You see, the "dear" and the walking in love of the second verse, when you put all of this together what you end up with is that the nature of the walk of a believer has to be in response to Christ's love, to his love. That's why the literal translation of verse 1 is:

Ephesians 5:1 Literal translation according to usage

Therefore become imitators of God like beloved children.

And the expanded one is shorter.

Ephesians 5:1 Expanded translation

Become therefore imitators of God like beloved sons.

And verse 2 in King James says:

Ephesians 5:2

And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour.

Now this is a beautifully unique verse in here.

This "and walk" is one of the imperative moods that's used so frequently in Ephesians here. It's a command. An imperative mood is a command.

There are three types of walk in Ephesians. You might call it the walk of believers in Ephesians.

- [1.] First is: The walk of love—Ephesians 5:2.
- [2.] Then you have: The walk as children of light—Ephesians 5:8.
- [3.] The third one is: Walk circumspectly. And whenever I think of circumspectly, I think of walking the chalk, walking the line—Ephesians 5:15.

Now on the negative side—on the negative side, the walk of unbelievers is a six-fold walk here in Ephesians, and they are all found in verses 3 and 4. Three of those six are uncleanness in action. [1.] Number one is: Fornication. [2.] Number two: Uncleanness. [3.] Number three: Covetousness.

Then there are three of uncleanness in the Word in the six-fold walk of the flesh. Three are uncleanness in action; three of them are uncleanness in word. Those three of uncleanness in word are, in verse 4 you have: [4.] filthiness, [5.] foolish talking, [6.] and jesting.

The word “us” in verse 2 should be the word “you,” y-o-u, you. Because many of the manuscripts, well, that’s not true. The majority of the manuscripts have “us.” But some of the key manuscripts as far as I can see and from the truth that’s taught, I think it ought to be “you,” which will personalize God’s love to you, the receiver of this knowledge that’s in the Word.

The words “hath given himself” is a surrender, honey; surrendered himself.

“...loved us and hath given for you” or for you—And that is literally it could be rendered how you ought to pleasingly walk. And that second “us” in that verse again ought to be “you,” personalizing it for the reader.

The words “an offering and a sacrifice” is a figure of speech, *Hendiadys*. The difference is that the word “offering” is a general term; “sacrifice” is more technical term for like Old Testament ritual. Literally, it’s an act of submission usually involving the death of a sacrificial substitute, but it doesn’t require your death. It requires you as a *doulos*, a servant. It applies figuratively to the Christian’s walk. It’s a sacrificial offering. As the lamb was sacrificed under the administration of the law, so Christ was the sacrifice in his administration, and I am literally sacrificing myself for him as a *doulos*. That’s the key to it. By the freedom of my will, I’ve sold out, sacrificing in my life in his behalf as a *doulos*, a servant.

This “sweetsmelling savour” is “Chanel No. 19.” The thing that makes you smell good before God is your walk, and that’s a walk that has to be done in love. Anything outside of love is not walking in the light as he is the light. So the thing that makes you smell so good, a sweetsmelling savour, is that you walk in love with the love of God in renewed mind in manifestation. And perhaps I ought to just say that this again is a figure of speech, a sweetsmelling savour, and that figure of speech is *Antipatheia*, which attributes to God human characteristics.

But Jesus Christ, people, was like the burning incense that God truly desired. It’s a savour of a sweet smell, and it indicates the great pleasure that God has in this sacrifice of His son, Jesus Christ, and of you as a *doulos*.

That’s why the literal translation of verse 2 is as follows.

Ephesians 5:2 Literal translation according to usage

And walk in love like Christ also loved you, yes, even giving up himself for you a sacrificial offering to God for a sweet smelling fragrance.

Now the expanded one.

Ephesians 5:2 Expanded translation

Conducting your life in love, yes, even as Christ also loved you and surrendered himself for you a sacrificial offering to God for a sweet smelling fragrance that pleases God.

Now verse 3, King James.

Ephesians 5:3

But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints;

See, I had you to change the “us” to “you” in verse 2. See now how beautifully this follows. Be ye therefore, first verse, love you, for you, now we’re in verse 5, let not once be named among *you* as becometh what? {saints}. The continuity fits.

The word “fornication” here is not only associated with pagan idolatry, but it describes all kinds of sexual behavior, including adultery, incest, homosexuality, and so forth. It does not have, this word, fornication, does not have the narrower meaning that the usage carries today in our culture, because fornication today is defined as premarital sexual relations. Adultery is defined as post marital. That’s not its meaning Biblically. It includes all that stuff, pagan idolatry and all those wrong sexual behaviors.

The word “uncleanness” here is used of physical, cultic and moral impurity.

“...covetousness” is again greed with a passion [chuckles].

Then those words “let it not once be named”—The verb here is doubled to increase the intensity of it. The double allowing translating the first verb...verb is surely; surely, which indicates the intensity of it. The Aramaic literal is unique here. The Aramaic literally reads, “to be named, will be named.” To be named, will be named. Really what you have here is the emphasis, Corps and College, Advanced Class students, the emphasis here is how far away certain things must be rejected by you that would interfere with your walk in love. If you truly love God, people, that is to love God in the renewed mind in manifestation, then you will not do the rest of these things.

Now here’s the literal of verse 3.

Ephesians 5:3 Literal translation according to usage

But spiritual fornication and every impurity and also greed will surely not be named among you as becoming to saints.

And this is the expanded one.

Ephesians 5:3 Expanded translation

But idolatry which is all uncleanness which is having more gods than needed surely let not even one other name of God ever be named among you for that is totally [parenthesis] (completely off the wall) [end of parenthesis]...

Totally—

Ephesians 5:3 Expanded translation

...not for the saints.

Verse 4, King James.

Ephesians 5:4

Neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks.

The word “filthiness” is basically the word “profanity,” using the name of God in vain. And these words, “neither or neither [different pronunciation] and nor”—this neither, neither or nor separates out certain other actions that are not even to be named.

“...foolish talking” is words of senselessness, in other words, stupid talk.

“...jesting”—That word in the Aramaic is “nonsense.” But when you work it down, it means to make fun of, saying anything to do that which provokes laughter. Like you hear people ridiculing and provoking jokes that make laughter about God. That’s this word jesting. It also includes sly questions, smart answers and numerous other types of speech with pretense. Aristotle said it was “cultured insolence.” That’s pretty neat.

“...which is not convenient”—It’s not befitting, not suited at all to one’s purposes or needs.

And that’s why I literally translated verse 4 as follows.

Ephesians 5:4 Literal translation according to usage

Nor profanity, nor senseless talk, nor nonsensical fun which is unnecessary but instead thanksgiving.

Now here’s the expanded one.

Ephesians 5:4 Expanded translation

And never use the name of God in vain nor words that blame Him for evil nor say or do something making Him a laughing stock [parenthesis] (make fun of Him) [end of parenthesis] which is totally wrong, unnecessary and discrediting but rather this, thanksgiving.

Now verse 5, King James.

Ephesians 5:5

For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God.

In the last number of weeks that began with our time in Indiana when we had all of our Greek and Aramaic people together, until this week here with you, questions always keep coming up about rewards, about crowns, other stuff. All I know is what the Word says. If you don’t like it, it’s your problem, not mine. And all I know is what the Word says. It’s like people have said to me at times, “Well what about those poor heathens that never have a change to hear it.” The Word says there’s only one way to get saved, and that’s the Lord Jesus Christ, no other name given under heaven whereby we must be what? {saved}. That’s what the Word says, and that’s where I stand. If it needs an explanation, let somebody else explain it. Likewise with the rewards. One of the reasons people are so rewards and about crowns and all the rest is because you’re trying to figure out how little you can really do for God and still make it [slams fist down], get all the niceties. Once you quit stewing about the rewards and all the rest of it and just walk the Word. When the Lord

returns, he'll do the crowning, he'll do the handing out. Why don't you just do your utmost for His Highest and quit stewing about it and you won't have to be concerned about the rewards. You'll have plenty of them if you live the Word. And here's one of the verses.

This word “know” k-n-o-w puts the emphasis on the knowing of it, that you *know*.

Now the word “whoremongers” is the word fornicators, and it's not only spiritual but it also includes those who prostitute their bodies to another because of lust and be...and for hire, get paid for it. It's a male prostitute, female; it's one who indulges in unlawful sexual intercourse. That is a fornicator.

Well, the covetous man, the unclean person, you know that one. Just an impure person. Covetous is that one that passionately desireth. I gave you that one in the last session of our meeting, Monday night, when we opened the class.

The inheritance of a reward can be forfeited, lost, but not the inheritance of eternal life. You cannot lose the birth, you can only lose the fellowship with God and that's the loss of rewards. Even a born-again believer who manifests bad qualities does not sacrifice his inheritance. He sacrifices the rewards, the inheritance of rewards.

The words “of Christ”—Of Christ are omitted in the manuscripts because Christ does not have a kingdom. We're part of the kingdom of God.

The literal translation of this wonderful verse is as follow. For you *know*. Now, I don't know how you are going put the emphasis on it, in writing, k-n-o-w, unless you put it in all caps, or underscore it, circle it, do something. For you know, you know, you know. Well, how do you know? The way you know it is from the Word, when I give you the expanded one, I will include that, but that's how you know when something is off the wall, from the Word, for the word of God is the will of God. That's the only way you ever know anything. You can't know the will of God without knowing the Word of God. Right? {Right.} That's why you're in the Advanced Class. You want to know more of the Word so you can do more of the will.

Ephesians 5:5 Literal translation according to usage

For you know that no idol worshipper nor unclean person nor defrauder who is an idolater has any inheritance in the kingdom of God.

Now this is the expanded one.

Ephesians 5:5a Expanded translation

For you know from experiencing the Word that every man...

I'd like to change the word “man” to “one”; I think it would be better. You know, man is inclusive noun but everyone I think would...in the expanded might be alright.

Ephesians 5:5b Expanded translation

...that everyone who worships idols is impure, likewise with all homos and prostitutes, they are all idolaters, they have no rewards in God's kingdom.

I did something else for the Advanced Class tonight. That verse at the foundation, at the bottom, way at the bottom is the word “idolaters,” so everything above it all is idolatry, and I wrote out the following, which is not only an expanded one, but it's a...I don't know something I just had in my head. So you can write it down if you want to.

To be an idolater—I started backwards here; laid the basis first—to be an idolater is to

be a worshipper of more than one true God. It's to be a worshipper of more than one true God spiritually and/or...and/or worshipping the body as a homo, a lesbian, a prostitute [parenthesis] (money, prestige, social position) [parenthesis] defiled by a devil controlled desire. There is no reward in God's kingdom.

Now what I did here is to put together for you what I think is the great meaning of this fifth verse. That to be an idolater is the worshipping of more than one true God spiritually and/or worshipping the body as a homo does, or as a lesbian does or as a prostitute does. She loves her own body and she says, "Look man, come get it, I've got it to give to you. I'll thrill you; I'll turn you on." Worshipping the creature more than the Creator. Remember Romans? See, all this stuff will fit [taps]. I think it's a tremendous verse, real teaching, real illuminating, contradicts what our general culture says, but can't help that. The Word's the will of God [taps]. Their problem they're not lined up with the Word, not ours.

And then I threw in anything that...like the creature. Sure, we talk about homos, lesbians, prostitutes, but you worship, love money, what's the difference? You love your social position. You love the prestige you have because you're a great athlete or great something else. That's the same thing as it would be to be a lesbian or be a homo. It's worshipping yourself or the body, the creature, more than the Creator. And that is to be defiled by a devil controlled desire, by a devil controlled desire. And the Word of God says there are no rewards for those in the kingdom. [Taps three times and exhales].

Verse 6 in King James.

Ephesians 5:6

Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience.

"...vain words" are words that are plausible, sound good to the senses ears, but they are not true.

The word "wrath" is again that word *orgē*, passionately angry, sanguinary revenge. And that according to Bullinger also he says is etymologically related to the word *orgē*.

"...sons of disobedience" are children of the Devil. They have heard but refused to believe; they chose another god.

The word "partakers" in Ephesians 3:6 is translated joint partakers of his promise in Christ by the gospel.

Literal translation of usage of verse 7, of 6...is it or 7? Which one did I do? I already handled 7, partakers, didn't I? Joint partakers. That doesn't mean pot {audience chuckles}. So we'll just put the two together.

Verse 6 literal.

Ephesians 5:6a Literal translation according to usage

For those born of the Devil will terrify you by words devoid of truth and because of these men...

Of those born of the seed of the serpent, got it?

Ephesians 5:6b Literal translation according to usage

... because of these men comes the wrath of God down upon the sons of disobedience.

Now this is the expanded one.

Ephesians 5:6 Expanded translation

Allow no one to seduce or terrify you with words of undue admiration or irreverence devoid of truth because of men who have the wrong seed, the passionate wrath of God comes down upon the sons of the Devil.

And verse 7 literal. Become not you therefore, verse 7.

Ephesians 5:7 Literal translation according to usage

Become not you therefore joint partakers with them [parenthesis] (sons of the wrong seed) [end of parenthesis].

And I have no expanded one. I didn't know what more to do with it. Just about as best as I could understand it.

Now finally verse 8 for tonight. And I think you're beginning to see how this will all fit into your Advanced Class, operating word of knowledge, word of wisdom and specifically when you get to discerning of spirits.

Verse 8 in King James reads:

Ephesians 5:8

For ye were sometimes darkness, but now *are ye* light in the Lord: walk as children of light:

“...ye were darkness” is a *Metaphor*, a figure of speech.

This word for “light” does not mean that simply you were enlightened but it literally means that you are the light [voice slightly cracks]. It's the word *phos*. You are the light itself. You're not just a lamp, you're the light itself, kids.

The word “walk” in Aramaic literally is “therefore walk in like manner.” Since you're light therefore walk in like manner, that's Aramaic.

[long pause and exhales] “...children of light” in Aramaic this phrase precedes “walk.” Children of light is the figure, *Idioma*, i-d-i-o-m-a. The words, “children of” then express the relationship between the children and the quality, the light; the light, and that light is God.

The literal translation of verse 8 is as follows.

Ephesians 5:8 Literal translation according to usage of

For you were formerly in spiritual darkness but now light in the Lord, walk as children of light.

The expanded one is:

Ephesians 5:8 Expanded translation

For you were formerly in spiritual darkness, but now, you, children of light [parenthesis] (God) [end of parenthesis] walk because you are the light.

Kids, I think that's just tremendous. Formerly in spiritual darkness but now *you*, children of light, literally children of God and God is light. If you don't walk that walk and talk that walk, God is never going to be made known. You are literally children of light. You're just not enlightened. You are the light. Someday it's going to hit you, and when it does, you'll take a deep breath and you'll walk. Walk because you *are*, you *are* the light.

Twice in the same verse. God tells you you're light; you're children of light. Then you do what? Walk, walk. You walk because you are the light, and if they're ever going to see God, they have to see you. And of course, that's why you're in the Advanced Class, so that you can learn more, apply more so they can see more of God. You've got to get some holy boldness in your life to minister to people and you have to be honest enough when you minister to them to get their believing up and not just screw around thinking that it's you. It's God in Christ in you but they've got to believe too. You are God's light. You're His hand, His mouth, His feet. You're everything God is, because it's God in Christ in you. And that's why I believe we're going to see in our day and in our time yet John 14:12 a living reality. And I thank you very much for the night. God bless. {Audience applause}.

EPHESIANS 5:9-21

April 14, 1982

Ephesians chapter 5 tonight. We open with verse 9 of chapter 9¹⁴ tonight. King James has a parenthesis here. And verse 9 reads in the King James.

Ephesians 5:9

(For the fruit of the Spirit *is* in all goodness and righteousness and truth;)

It is...it, it...it's not really a parenthesis. There's another figure of speech, and I'm going to spell this for you because you have perhaps not run into this as frequently as we have a *Parenthesis*. It's whenever, it's...it's a short parenthesis, something that isn't a complete parenthesis. It's a little one, a baby parenthesis. And it's called *Epitrechon*. It's spelled e-p-i-t-r-e-c-h-o-n. It's a very brief explanatory remark.

Now [chuckles] this word "fruit"—"Fruit of the spirit" is King James. It's a...it's a figure of speech too. It's this figure, *Hypocatastasis*, that we've had so frequently in the Book of Ephesians, where the main idea is replaced by an imported image, fruit of the spirit. Reminds you of Galatians 5:22, doesn't it? See.

The...the word fruit...ahh... "spirit" is really the word "light." It should be the word "light," not "spirit." How it ever...how they ever got the word "spirit" in here must have been a—you know, somebody was thinking Galatians 5:22 and they just put it in. It's the word...it's the word for "light," see, in Aramaic and most of the critical Greek texts. It's the fruit of light.

The usage of the word "fruit" and that figure is to me real significant here, because the fruit of light has goodness, righteousness and truth. See it? Now in order to have fruit, you've got to someplace start, I think, with a bud, you know, like you have apples. Before you can have an apple you've got to have a bud or something. And then as I was thinking of this scripture here and how beautiful it was. If you're going to have the fruit of light, then you've really got to stay right on. You've got to have a bud, and suppose it freezes and the buds are out, like here in Indiana. If you're in the spring of the year and your buds are out on your trees and stuff, if it freezes you will have no what? Fruit. And suppose the worms get in the apples. You still don't have fruit. And suppose the fruit is distorted or deformed, you still don't have good fruit. So when you look at this verse in the light of the context that we're dealing with, one true God and all these other whoremongers and everything else, the fruit of light, the fruit of light is goodness, righteousness, truth. Then you...in order to have that fruit of light, you've got to develop it. See. The manifestations of the spirit produce what? the fruit. But if you don't operate the manifestations and it freezes, the buds gone, you have no what? fruit. Or if the worms get in it you still don't have good fruit. Or if it's deformed, you still don't have good fruit. This will all deal with the walk of the believer.

Goodness—the fruit of light is in goodness, and righteousness and truth. Well, good-

¹⁴ Dr. Wierwille misspoke. He just stated chapter 5 in the previous sentence.

ness, you know what goodness is. I don't have to explain it. Righteousness I've told you many times is your God-given justification whereby you stand in the presence of God without any sense of fear or guilt or condemnation or frustration. I've translated literally as follows. Oh and by the way, the...the text is plural on "fruit," and that's why in my literal I placed it in the plural.

Ephesians 5:9 Literal translation according to usage

For the fruits of light in all of them are goodness and righteousness and truth.

That's the literal. You see, it's a carry on, it's a little...a little figure of speech, a little parenthesis following on verse 8 that I finished with...last week with you kids. Verse 8 closed with the word "light," children of light, walk because you are the light, for the fruits of light in all of them, children of light, all of them, are three things: goodness—fruits are goodness, righteousness and what? truth.

Now I did an extensive expanded one so there would be a great understanding in the Corps of this wonderful verse. And here's the expanded one: For the fruits of the sons of God are goodness.

Ephesians 5:9a Expanded translation

For the fruits of the sons of God are goodness...

Then I put a parenthesis.

Ephesians 5:9b Expanded translation

...(which serves to guard others from the Adversary)...

Now all of these parenthesis that I put in this expanded one explain the previous verse...ah, word.

Ephesians 5:9 Expanded translation

...the fruits of the sons of God are goodness ([goodness] which serves to guard others from the Adversary)...

Your sharing, your life, your heart, the knowledge of God's Word as sons of God, that's goodness which serves to guard others from the Adversary. You understand?

Then the next two words are:

Ephesians 5:9c Expanded translation

...and righteousness...

Then a parenthesis.

Ephesians 5:9d Expanded translation

...(the God-given justification to every believer whereby that believer stands in the presence of God without any sense of sin, guilt or condemnation)...

End of parenthesis. Boy, kids, that's really something too [taps on desk throughout this phrase]. Fruits of the sons of God. Fruits—goodness and righteousness. And righteousness is: that God-given justification to every believer whereby that believer stands in the presence of God without any sense of sin, guilt or condemnation.

And then the final word in this verse: and truth. Then another parenthesis—which will keep you, truth. See?

Ephesians 5:9e Expanded translation

...and truth (which will keep you from being deceived by the Adversary and not to fall into the error of having more than one God)¹⁵.

End of parenthesis. As I look at this whole section of Ephesians, I believe that we're still dealing basically with people who have more than one God in everything that came out of it. This will show up more and more as I get further into these verses now. And having checked all the different texts and so forth, there is no one that I have seen that has handled it from the way in which I'm going to handle it with you tonight. I thought today I had all of this stuff basically through before lunch, and then I heard our girl...ah...Jackson, wasn't it? Who shared at her birthday? {Audience replies.} Huh? Marge, right. And when she was talking about what had happened to her life previous to coming to the Word, I thought of this scripture. See? It is truth that keeps you from being deceived by the Adversary. She didn't have any truth, like she admitted to. She didn't know God or the things of God. And people, without knowing the Word of God, you're never going to have truth. You've got to come back to the Word and its truth that keeps us from falling into the error of having more than one God. And wherever, people have had more than one God, there's always been all of these other problems that have developed. Well, that's the greatness of that wonderful verse 9 as far as I understand it tonight.

Verse 10 in the King James reads:

Ephesians 5:10

Proving what is acceptable unto the Lord.

Well...[chuckles], "proving"—"demonstrating" is a word that I will be using. As we walk—as we walk in the fruits of the light of goodness, righteousness and truth, we will demonstrate, we'll make manifest. Do you understand? It will be declared, made evident.

The word "acceptable" here may be well pleasing. The Greek word implies the establishment of a positive relationship between two factions—two factions establishing a working...a positive relationship between two factions, which then is to make peace or to reconcile the two factions. I translated verse 10 literally as follows.

Ephesians 5:10 Literal translation according to usage

Demonstrating what is well pleasing before the Lord.

And then the expanded one.

Ephesians 5:10 Expanded translation

And thus by your walk you continue to demonstrate that which is well pleasing before and to our Lord.

Now I did another expanded one. This one I just did for fun. But if you ask me which one I like better of the two, I like this one the better.

Ephesians 5:10 Expanded translation

And thus by your walk you continue to demonstrate that you are reconciled to God and at peace with God through our Lord Jesus Christ.

¹⁵ **Ephesians 5:9 Expanded translation** For the fruits of the sons of God are goodness (which serves to guard others from the Adversary) and righteousness (the God-given justification to every believer whereby that believer stands in the presence of God without any sense of sin, guilt or condemnation) and truth (which will keep you from being deceived by the Adversary and not to fall into the error of having more than one God).

And the reason I like that so much is because of the positive relationship that's established between two factions, making peace and reconciling, and that's from that Greek word, are...*arestos*, a-r-e-s-t-o-s, which the Research Department has here in the script, and I thought that was just tremendous. Listen to that again.

Ephesians 5:10 Expanded translation

And thus by your walk you continue to demonstrate that you are reconciled to God and at peace with God through our Lord Jesus Christ.

Verse 11 in King James reads:

Ephesians 5:11

And have no fellowship with the unfruitful works of darkness, but rather reprove...

This “have no fellowship with” is have no partnership with. You can't have a partnership without a voluntary association, so don't get voluntarily associated [chuckles] with these dudes, have no fellowship with.

The word “unfruitful” is unprofitable works. It's unfruitful, no fruit. If you don't have any fruit, you end up on the red side of the ledger, unprofitable.

Well, I don't know what more to tell you about rest of it. You know works. Unfruitful is a figure of speech. Works is a figure of speech. But...yeah.

The word “reprove” basically means to indicate to someone where he's off so that he may correct himself if he wants to.

I translated it literally as follows:

Ephesians 5:11 Literal translation according to usage

And have no participation with the bad fruit works of darkness but rather reprove.

Now I know that that's all there is in the texts, but when you really look at this in King James: have no fellowship with the unfruitful works of darkness but rather reprove. Reprove what? What, what's it mean reprove? I did the same thing here on the literal sticking by the texts. Have no participation with the bad fruit works of darkness but rather reprove. Reprove what? That's why my expanded one's going to make more sense.

Ephesians 5:11a Expanded translation

And be not partaking or voluntarily associating with those who have more than one God...

That's what I believe this whole section's still dealing with.

Ephesians 5:11b Expanded translation

...with those who have more than one God, their works are bad fruit of the dark one, the Devil, but prefer to expose and bring them to the light of the truth that they may believe rightly.

Now, Corps, that to me makes a lot more sense. It's a little expanded, but what you're after is truth. If you have to expand it to understand it, you expand it. Have no participation with the bad fruits...fruit works of darkness but rather reprove. Well, what's the bad fruit works of darkness? Context that we started last week shows they had more than one God. That's why I translated it, “and be not partaking or voluntarily associating with those who

have more than one God, their works are bad fruit of the dark one.” See, the word “darkness” is in the King James, but it really refers to the dark one, bad fruit of the dark one, the Devil. But, in contrast to that, but...(find my place here)...but prefer, prefer to expose and bring them to the light of the truth that they may do one thing: believe rightly, change. Understand? That’s why I translated it that way.

Verse 12, King James.

Ephesians 5:12

For it is a shame even to speak of those things which are done of them in secret.

Well, if it’s a shame, it must be pretty bad. Aramaic word is abominable. It’s abominable. See? In the Greek word is closely akin to the word “filthy.” You see, with their many gods and everything that issued from it, the mystery religions, like the one of Bacchus in Rome, it was so shameful, so abominable, that even the Roman Senate closed it. Then it had to be pretty bad for those dudes to do it. That’s why all of these things in here still deal with one God, one true God, and then all these other gods, when they introduce all these abominable things.

Well, I translated it literally as follows, verse 12.

Ephesians 5:12a Literal translation according to usage

For it is profanity...

Profane, profanity.

Ephesians 5:12b Literal translation according to usage

...even to talk about the things...

May I have a cup of coffee—that’s not in the text {audience laughter}.

Ephesians 5:12c Literal translation according to usage

...they do in worship in their mystery religions.

The expanded one.

Ephesians 5:12 Expanded translation

For it is an abomination even to mention how they worship many gods in their mystery religions.

For it is an abomination even to mention how they worship many gods in their mystery religions.

Verse 13 in King James reads:

Ephesians 5:13a

But all things that are reprov’d...

We had the word “reprove” in verse 11, in King James. Remember? Got it here in 13.

Ephesians 5:13b

...are made manifest by the light: for whatsoever doth make manifest is light.

Had they translated King James uhh...“for light doth make everything manifest,” it’d be neat. But I’m not worried about it right now. I’ll give it to you later on the translation. But—for whatsoever doth may mani...doth make manifest is light. Uh, another one of

these verses that just doesn't make much sense when you read it on the surface. You wouldn't expect a young person or anybody to just sit down and understand this; it just doesn't make good sense. At least it doesn't to my head. See.

Three things you've always got to remember:

- [1.] Number one: God is light. And you ought to put this scripture with it and share it with your children and the rest that you have here.—1 John 1:5: God is light, and in him is no what? darkness. Right? See.
- [2.] Number two: Jesus Christ is light—John 8:12 and John 12:46.
- [3.] And number three: The Word is light—John 1:1 and verse 4.

That's why here in verse 13 of Chapter 5 you have the word "light" which has to be represented by God, by Jesus Christ and by the Word.

Lamsa translates it, and every—

Ephesians 5:13b Lamsa

...anything that is made manifest is light.

That's not true. It's the light that makes it manifest, but anything that is manifested is not li—not light.

Revised Version says, "For everything that's made manifest is light."

New English says, "But everything when once the light is shown it up is illumined, and everything thus illumined is all light." That's not true.

I wrote alongside of this on the...my notes, "no deal." [Laughter.] Those two words I understood. And really it's...as I see it in all the different translations and stuff, it still left me in a great deal of confusion. And having gone through all of this I translated it literally, this verse 13, as follows.

Ephesians 5:13 Literal translation according to usage

For all things that are exposed are made manifest and revealed by the light.

Now even that literal according to usage makes more sense. For all things that are exposed are manifested. You see them. And revealed, shown to you, by the light. They have twelve gods, three gods; truth, goodness, righteousness, truth, remember, it'll show it up. Revealed by the light. But here is the expanded one. And I think this is really...bless your heart.

Ephesians 5:13a Expanded translation

For all the ways in which they worship their many gods are exposed by the light of the truth...

And the light of the truth is God, remember, Jesus Christ and the Word.

Ephesians 5:13b Expanded translation

...by the light of the truth which brings everything to the light showing what it really is.

Isn't that wonderful? That makes sense. And in context I think we have an absolute right to this because they are worshipping their many gods, and it's a shame, it's abominable. But they keep doing it. That's why:

Ephesians 5:13 Expanded translation

For all the ways in which they worship their many gods are exposed by the light of the truth which brings everything to the light showing what it really is.

There is no other way to ever see what something really is without applying the truth. And the truth: God, His son Jesus Christ and the Word. They're the light. They're the truth. That's that wonderful verse.

Verse 14, King James.

Ephesians 5:14

Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.

[Laughter.] Here you have another one of these verses, not as difficult perhaps to understand as the previous ones, but still just doesn't really hit a fellow in the eyeballs or in the head heavy enough.

"...he saith"; "Wherefore he saith" or "it is said."

The word "awake" is used of raising or arousing people who for one reason or another ain't awake. See. Didn't set their alarm clock. The clock isn't set. Didn't set it. Didn't wake up. That's this word "awake."

"...thou that sleepest" is the sleeper. The one we have in Branded has "awakened." Greek word, "you who are sleeping" is the Greek literal of the Greek word.

The word "arise" is used of raising people up or getting them up who have the ability to get up. They can get up by their own volition once the alarm goes off. That's the word "arise" here.

"...from the dead"—I think this is just terrific in the Aramaic, "out from the house of the dead." Have a whole house, like a worship center, temple, house of the dead, and they're worshipping all kinds of gods in there. Out from the house of the dead. The Greek is "out from among the dead."

And the Aramaic of "shall give thee light" is "and will be light to you." Will be light to you. I translated it literally, verse 14, as follows.

Ephesians 5:14 Literal translation according to usage

Wherefore it is said Wake up sleeper, get up and out from the dead and Christ will be light to you.

You see, in that house of the dead there are still some that are not what? Dead. Others in that house of the dead are never going to get out. They are dead. You can ring the fire alarm. They're going to stay. Nothing from the truth of God's Word ever going to get them out. But there are still some in that house of the dead that when the alarm is set, the truth is spoken, they still have the ability to come up and out. Some of you were in that house [taps four times]. When you heard the truth, the alarm went off, you came up and out on your own ability.

Here's the expanded one.

Ephesians 5:14 Expanded translation

Because of this light which is brought on the unfruitful works of darkness,

the many gods worshipped in the mystery religions it is plainly to be understood, wake up man, you who are sleeping and get out of the house of the dead and Christ will be light to you.

This is rather expanded, but it sure then makes sense. Because of this light which is brought on the unfruitful works of darkness. I don't like that "brought on." I need a better synonym. You know, it's zoomed in on it. Understand? Because of this light which is—ZZZZth—on the unfruitful works of darkness. {Focus.} Focused? That word "focused" might be okay. Because of this light which is zoomed in on the unfruitful works of darkness—the focused in on the wor...unfruitful works of darkness. The many gods worshipped in the mystery religions. See, that's what it's focused in on. Then, you know, "Wherefore it is said Wake up sleeper" it is plainly to be understood, plainly to be understood, wake up man you who were sleeping, and get out of the house of the dead and Christ will be light to you. As long as you stay there he cannot be light to you.

Well now verse 15, King James.

Ephesians 5:15

See then that ye walk circumspectly, not as fools, but as [what?] {wise,}

So apparently those who are in the house of the dead are sort of fools. They ain't very smart, not very sharp. But one of the reasons they aren't is nobody's given them the light. Don't you understand? Like when you were in the house of the dead, the reason you were there, nobody had given you the light.

The word "walk" here is how you should walk, how you conduct yourself, conduct one's life. And you see, that's why the word "walk" is a figure of speech. It's an *Idiom*, because the walk actually is used for the conduct of life, one's general behavior.

Now this word "circumspectly"—I love the Aramaic translation of that word, "honorably." Greek "accurately." Accurately in the sense of preciseness. It's...the word is used in the climbing to the summit of a peak, and for those of you who have done climbing, maybe *L.E.A.D.*, I don't know. It's the precise step, the precise movement, just doing it just right that takes you to the tip of the summit. That's the word [taps on desk]. Reminds me of the scripture, he makes my feet like hind's feet and setteth me upon the high places, just perfect. That's the word "circumspectly." Boy, you talk about accuracy and detail, that...that's really neat, isn't it?

Now when it talks in the Bible about Paul says he belonged to the—he was the Pharisee of the Pharisees, belonged to the strictest sect. That's precise; that's circumspectly. That's this word. [Chuckles.]

Aquilla and Priscilla when Apollos instructed them more perfectly, it's this word, more precisely, more honorably. It brings us to walking accurately with precision with a view to the very top. You don't cop out when you're half way up on the walk, else you keep tumbling down like Jack or Jill or something. It is to walk accurately with precision, with detail, very honorably with a view to reaching the very top.

[Pauses and chuckles.] I had a letter from Pat Sabel today, bless his heart, one of our cowboys, bareback riders. See. Reading his letter, and you know, other stuff I know that one of the cowboys was a W.O.W. and left the field. See. I got to thinking, shoot, I'm tougher than any cowboy. See. Do you know it's more difficult to walk [taps] for the Lord [taps] than it is to ride a bull [taps]? {Few laugh.} That's right. And I know riding a bull is

interesting, but you see, we're athletes of the spirit, and I want to tell you it's more difficult to be an athlete of the spirit and win than to ride a bucking bull or a bare-bare bronc or a saddle bronc or do steer wrestling. [Taps several times on desk.] Take a look at the Word. It tells you that, see. Because apparently the pressure of W.O.W. is too much, so we'd rather go back and ride a bull. It takes...to be an athlete of the spirit, people, takes more commitment, more dedication, and more knowledge than any other athletic sport I know, and you are Corps. You're supposed to be playing in that top league. Well, welcome aboard. [All laughter.]

Verse 15, literal, bless your heart. [Laughter.]

Ephesians 5:15 Literal translation according to usage

Watch then that you walk honorably with precise accuracy not unwise but wise.

Here's the expanded one.

Ephesians 5:15 Expanded translation

Be constantly alert...

Boy, that's just terrific. To be alert. You don't go to sleep at the switch. To be an athlete of the spirit takes a constant alertness. The last alert thing you do before you go to bed is thank the Lord for taking care of you. Being alert, going to bed is neat. Then you just turn it over to Him and go to sleep. When you wake up in the morning the first thing you do is alertness, speak in tongues. You know, you can go to the bathroom and speak in tongues. Boy—

Ephesians 5:15 Expanded translation

Be constantly alert regarding how you walk and conduct yourself honorably with precise accuracy not stupid but as the wise believer walks.

Now verse 16, King James.

Ephesians 5:16

Redeeming the time, because the days are [what?] evil.

This word "redeeming" is real neat. It means buying up or buying out. Buying up fits my head the best, because it's used in buying the stuff before it gets to the public market. In other words, if you could buy a dozen oranges from the fellow that raises oranges before it gets to the public market, that's redeeming the time, that's buying up. Redeeming the time refers to believers who are to walk circumspectly to take advantage of time by seeing it as an opportunity for profit, not as time to idly pass by sleeping.

"...days are evil"—The figure of speech is a *Metonymy of Adjunct*, which puts the emphasis on the brevity of the time that's available to get them out of the house of the dead.

Literal translation of verse 16 is follows.

Ephesians 5:16 Literal translation according to usage

Redeeming every opportunity because the days are evil.

The expanded one.

Ephesians 5:16 Expanded translation

Buying every opportunity to get people out of worshipping more than one

God like they do in the mystery religions because the times in which we live are evil because of the many gods worshipped.

Verse 17, King James.

Ephesians 5:17

Wherefore be ye not unwise, but understanding what the will of the Lord *is*.

Understanding the word of the Lord. The Aramaic of “unwise” means empty of mind [chuckles], nothing in the head, everything goes clean, clear through. Signifies without any reason.

The word “understanding” means thoughts flowing together. Remember, like rivers flowing together, *sunesis*.

And the word “will” is *thelēma*, meaning intense desire.

“...of the Lord” here in the Aramaic is the word “God.” And that’s why I have used that word “God” in some of my expanded translations as I have gone through here.

The literal of 17 is as follows.

Ephesians 5:17 Literal translation according to usage

On account of this don’t be senseless but understand the intense desire of God.

You see—that’s the literal, and I’m supposed to stick to the texts on the literals, which I endeavor to do, for the most part, to the best of my ability. On account of this. Immediately I read that and I say, this what? Oh, days are evil. Yeah, but it’s further than that. Worshipping other gods. That’s why here’s the expanded one.

Ephesians 5:17 Expanded translation

On account of these many gods worshipped don’t you be stupid and empty headed but thoroughly comprehensive in your understanding what the intense desire of God is.

Now verse 18, King James.

Ephesians 5:18

And be not drunk with wine, wherein is excess; but be filled with the Spirit;

“Excess” of course is lack of self-control. The Greek word that’s associated with this literally means one who by his manner of life destroys himself.

Now the literal of verse 18 is as follows.

Ephesians 5:18 Literal translation according to usage

Do not get drunk with wine which is intemperance for you are filled with the spirit.

And here’s the expanded one.

Ephesians 5:18a Expanded translation

And be not intoxicated with the wine dedicated to the gods they worship until they are drunk and into debauchery...

That’s spelled d-e-b-a-u-c-h-e-r-y; it’s a good English word.

Ephesians 5:18a Expanded translation

... until they are drunk and into debauchery of every kind for you are constantly full and overflowing with spirit.

And the reason I put overflowing with spirit, because of the next verse, is the proof of it which is verse 19, in King James it reads.

Ephesians 5:19

Speaking to yourselves in psalms and hymns and spiritual [what?] songs, singing and making melody in your heart to the Lord;

“Psalms” are songs to God or for God.

“Spiritual songs,” songs sung in the spirit.

See, the...this, these words, “psalms, hymns, spiritual songs” all three of those are figures of speech. There synonyms, *Synonymia*, synonymous terms are used to emphasize the tone of the thoughts that are flowing. Different words but have similar meaning. They have different—different roots, of course but similar meaning—that’s what I should have said, maybe.

“Singing and making melody” emphasizes the importance of doing this by the thoughtful believer. See, if you’ll do this within, it will be manifested without.

This is one of the great verses of scripture in the great Ephesians epistle that has consistently carried the dynamic in my soul for *Way Productions*. This verse basically is one of the key verses for my guidance, the light that I have and my reason for *Way Productions* and putting up with them all of these years. That’s right. Because they are filled with the spirit, and they do this within, and therefore, it’s got to be made manifest in the senses world, in the hymns we write, the songs we write, the...the hymns...psalms, hymns, spiritual songs we write. I don’t think *Way Productions* understands half of what goes on in my soul but—Do you see it? It’s got to be in here. Right? If it’s in here, why not get it out there. That’s *Way Productions*. You do it within and then you manifest it on the outside in psalms, hymns and spiritual songs.

Here’s the literal of 19.

Ephesians 5:19a Literal translation according to usage

Speaking in tongues with yourself...

(May I have some coffee, honey?) In songs to God. Speaking in tongues with yourself in songs to God, worship...uh, wait a minute that ain’t right. Speaking in tongues with yourself, this is the literal. I was over in the expanded one. Sorry. Speaking in tongues with yourself...too much concerned about a cup of coffee.

Ephesians 5:19b Literal translation according to usage

...in psalms and hymns of praise and spiritual songs making a joyful noise in your heart to the Lord.

Joyful noise, I like that. Want me to give it to you again, cause I got screwed up.

Ephesians 5:19 Literal translation according to usage

Speaking in tongues with yourself in psalms and hymns of praise and spiritual songs making a joyful noise in your heart to the Lord.

(Thank you. What are you nervous for? Bye, bye. {Audience laughter.} You’re beau-

tiful. Thanks.) Here’s the expanded one. Boy, just think of the blessing people have missed through the centuries ‘cause they stayed in the house of the dead ‘cause nobody taught them the manifestations of the spirit. Born again of God’s spirit but can’t operate anything because they don’t know how to operate it. Nobody taught it to them. Matter of fact, they didn’t even know what they had. Can’t operate what you don’t know you got. [Chuckles.]

Ephesians 5:19 Expanded translation

Speaking in tongues, with yourselves in songs to God worshipping and praising God in songs of the spirit by singing in your heart to the Lord.

I love that, beautiful. Speaking in tongues with yourselves in songs to God worshipping and praising God. God is spirit, can’t be worshipped any other way, right? Praising God when you do this. Worshipping and praising God in songs of the spirit by singing in your heart, the innermost part of your being, to the Lord. [Taps desk.] Now doing that spiritually translated it into the senses realm into manifestation and it becomes *Way Productions*. That’s my heart.

Verse 20, Kings James.

Ephesians 5:20

Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ;

Gosh, that’s wonderful.

“...for all things” has been misunderstood. This means on behalf of all believers.

“...to God the Father”; one God. He is also Father, just...you know, like Jehovah, Lord, these words.

The literal translation of this verse is as follows.

Ephesians 5:20 Literal translation according to usage

Giving thanks all the time for every believer to God the Father...

I suppose “all the time,” I could have translated “continually,” but it’s not in the text so I had to go with all the time. It cannot be continuously, because there’s not a one of us who can continuously speak that all the time, so it has to be continually. Well, this is the literal according to usage.

Ephesians 5:20 Literal translation according to usage

Giving thanks all the time for every believer to God the Father in the name of our Lord Jesus Christ.

Now here is the expanded one which I believe will give you a greater understanding and accuracy.

Ephesians 5:20 Expanded translation

And keep giving gracious thanks on and in behalf of every believer in the name of our Lord Jesus the Christ to God the Father.

And now this section closes beautifully with verse 21, King James.

Ephesians 5:21

Submitting yourselves one to another in the fear of God.

The Aramaic for “submitting yourselves” is “to be subject.” And that’s the extensive

form of that verb, and when I work it down and we work it down, it means to absolutely serve, to be a *doulos* to, not as a slave without a will but by the freedom of the will to make that commitment. It means to make the proper arrangement. See. I think the word “submit” it’ll come up in verse 22 the next time we do Ephesians again, and I think sometimes men that don’t know what the Word really—thinks, they say, “Well woman, you do what I damn say or else.” That’s not at all [pounds on desk] this thing. That’s not the husband and wife situation at all. A woman is not made for a man to walk over the top of it. She got taken out of him a lot higher than his feet {audience chuckles}. So good heart, see. We’ll get to that one, because we’re going to straighten you men out next week or sometime [all laughter] or us men or something. See. That’s right. Because, you know, I know some religious groups that the wife is just nothing. Basically all she is is a sex machine and a baby machine. Well hell, if that’s what God wanted just for that, I think He could have arranged a different method. He’s God Almighty. I think it says someplace she’s supposed to be a companion—ha! A few other little things it says about beautiful women. So here, you’ve got to get this word, “submitting yourselves” accurate. It literally means loving obedience under proper arrangement by deliberate decision. [Claps hands together once.] That’s what it means. Loving obedience under a proper arrangement. So all you have to do is define proper [taps on desk and chuckles]. Next week. By deliberate decision, and a deliberate decision is a decision of the will, not possession. See.

The word “fear” in this verse 21, in the Aramaic the word is “in love.” In the Greek it goes with respect or awe, and it’s always used of...in the Greek it’s used as respect and awe for God as a *doulos* would respect his master.

The word “God” here has to be changed to Christ. Aramaic has “Christ,” and most of the critical Greek texts have, and then it will...will fit because we closed out with verse 20 with our Lord what? Jesus Christ. He’s our Lord Jesus Christ, and I willingly, properly, decided he was my Lord, so I take my orders from him, not in a dictatorial way where the Lord Jesus Christ sits on top and says do this or else, but because of the love. That’s why the literal translation of verse 21, I think is wonderful.

Ephesians 5:21 Literal translation according to usage

Absolutely be serving one another in the love of Christ.

In the fraternity of which I was president once, I would have preferred sorority {audience laughter}, but our motto in the fraternity was “God first, others second, I’m willing to be third.” Ain’t bad.

Here. Absolutely be serving one another in the love of Christ. And here’s the literal; I mean expanded one.

Ephesians 5:21 Expanded translation

A slave lovingly but absolutely obedient by his own deliberate decision of his will to each and every other believer in the same love wherewith Christ loved.

Well, that’s the end of Ephesians for tonight.

EPHESIANS 5:22-33

April 21, 1982

Well, Chapter 5 of Ephesians [chuckles]. Says in King James—and I'm getting a cup of coffee, right there girl. Thank you. She's quarter Indian, look at her cheeks {audience laughter}. You can see I've had a tremendous day. My sense of humor is very well, or something. {audience continues to laugh}. And I know Mr. Ol'house, I know you are going to have a birthday on Friday [laughter]. I'm up on some of these things, you know. Well anyways, if I don't get into this Mrs. Wierwille won't speak to me when she comes to the Indiana campus tomorrow. She'll be arriving—we'll take her to the woods and put her to work if she comes early, won't we? [audience and Dr. Wierwille laugh].

Oh, bless your heart. It says in 22, almost hate to read this to you {audience laughter}. "Wives," lay down, get hit, uh...no {audience laughter}. Better learn to read here [chuckles].

Ephesians 5:22

...submit yourselves unto your own husbands, as unto the Lord.

Well...yeah. In one sense, and I think this is a great sense in which this word "submit" must be understood, that it is to set in proper order. To set in proper order. The comparison here is between a husband and wife becoming one flesh as believers are to be one in Christ. And the reason this whole section is set in here is to make the teaching of the one God so simple that you've got to be stupider than stupid to miss it. That's why it's in here. It's still all dealing with one God. That's why immediately when you read that 22 even from...from King James, it says, "Wives, submit yourselves unto your own...?" What? See. Not sixteen other husbands. That would be idolatry, too many gods. Your own husband, see? Like the husband and wife becoming one flesh, so the believer who submits himself to Jesus Christ becomes one in unity and purpose with him. You understand?

The illustration of submission ties into the context of walking in love versus serving many other gods. If you're really walking in love, you'll serve only one what? God. If you're will...really walking in love, you will have only one wife or one husband. Sometimes you will see husbands that are sweet on everyone else or wives, sweet on everybody else except their own wife or their own husband. That's a bunch of stupidity. See. You ought to be sweet on the one who deserves your sweetness.

This "submit yourself" referring to the wife here simply is that the wife knows her place in the order of life, like a believer knows his place in relationship to Christ his lord. Understand? Jesus Christ is my lord. I know my place. That's the word "submit." It's like a *doulos*. I'm marked as a son of God. But how did I get marked? By the freedom of my what? I confessed with my mouth the Lord Jesus and I believed in my heart that God raised him from the dead. Then I was saved. I was marked out. But I chose, I made a free will decision, to accept him as my savior and speaking in tongues and believing what His Word says makes him my lord. So I submit myself to the Word, honey. I submit. That's this word "submit," in proper order. I submit myself to the Word as a son of God. [Sighs.]

The literal translation according to usage. I gave it to you and I ain't got...here it is, here it is.

Ephesians 5:22 Literal translation according to usage

Wives subject yourselves to your husbands as he is your lord.

Now here's the expanded one.

Ephesians 5:22a Expanded translation

Wives by your own deliberate freedom of the will...

(Somebody took my coat away. Feel like Joseph [audience and Dr. Wierwille laugh]).

Ephesians 5:22b Expanded translation

...deliberate freedom of the will you got married...

(Thank you sir. That must be revelation {audience chuckles}. Well, I don't care what you're going to do, thank you. Just get lit up, go on, that's enough. Goodbye.) Well, you got married didn't ya? Freedom of the will.

Ephesians 5:22c Expanded translation

...so be loving, obedient, an absolute *doulos* to your husband as he is your lord.

Now verse 23, in King James reads.

Ephesians 5:23

For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body.

This is a real emphasis, a real great learning on the word "husband" here in verse 23, because it's a different word than the one used in 22. It means the strong man [chuckles]; the strong man, and that's wonderful. He is to be a man of strength. The husband is not some copped out weakling. How could a copped out weakling husband lead a woman? That's his wife. The man has to prepare himself. And the man, the husband, has to be the strong man, the man with strength.

"Husband...the head of the wife" is a figure of speech, a *Metaphor*, where the husband is compared to the head of the wife like Christ is compared to the head of the Church.

The word "as" compares the relationship between husband and wife with the relationship between Christ and the Church. It is literal. It is not a figure of speech. The wife is never used figuratively, never, of the Church of the Body. So we just have to keep these things straight.

And this phrase "and he is the savior of the body"—The word "savior" literally is life giver. How could a weak man as a husband be a life giver, a giver of life to his wife and family? It's impossible.

The word "and" and "is" are not in the text of course.

The comparison here is beautiful.

The literal translation of verse 23 is:

Ephesians 5:23 Literal translation according to usage

Because the husband is head of the wife like Christ is the head of the body the Church, the life giver to the body of the Church.

Now this is the expanded one, and I really put a great deal of effort into this to make it as living and real to our Corps as possible.

Ephesians 5:23 Expanded translation

Because of this responsible position of the husband, the lord of his wife, he functions as the head of his wife like Christ functions as the head to the born-again believers of the Church, that is to say, the husband is the life giver, the one who makes his wife whole like Christ is the life giver making whole the body of the Church.

That's beautiful. How tender this section really is in here if people just believed it. If they don't, it's their problem, but this is the Word, and the Word is tender, the Word is beautiful, it's wonderful.

Verse 24. "Therefore,..." in King James.

Ephesians 5:24

...as the church is subject unto [whom?] Christ, so *let* the wives *be* to their own husbands in every thing.

The word "therefore" here sets the headship of verse 23 in contrast with subjection in this verse. I love the Aramaic because there it is a participle indicating a continuous action. It is not something you just do once and then blow it and then come back to it. It is a continuous action. And this comparison here is in respect to care, wholeness—wholeness, protection. This is perhaps a good place to teach this part of Ephesians from, because we have beautiful husbands and wives and we've got wives that are divorced and are beautiful and husbands that are divorced and are beautiful. But should be great learning. If you are divorced [taps four times], some place along the line, either the husband or wife, in this care...he, he,...like the husband, he really didn't have the care for you as his wife. He didn't make you feel and be all whole, wholeness. He didn't give you that loving protection that a wife deserves to have. There is never a divorce unless there's a breaking of the Word. But the reason you have so many is that nobody knows the dumb—Word. And even some that don't [sic—do]...won't...don't want to renew their minds, so they go through the same process.

Verse 24, literal translation is:

Ephesians 5:24 Literal translation according to usage

But as the Church is subject to Christ so also wives be subject to your husbands in everything.

Expanded, verse 24.

Ephesians 5:24 Expanded translation

But even as the Church is absolutely and continuously a slave to the head, Christ, so also the wives to their husbands in everything.

You see, God as head of Christ is Christ's lord. Christ as head of the husband is the husband's lord. Man as head of wife is the wife's lord. The husband as head of the wife is the wife's lord. That's how it fits.

Verse 25, in King James, through verse 27 is a parenthesis. And it's a beautiful parenthesis for our learning, because a parenthesis deals not with the Church of the Body, but with the Church of the bride.

And King James, verse 25 reads:

Ephesians 5:25

Husbands, love your wives, even as Christ also loved the church, and gave himself for it;

The word “it” is the word “her”; “loved the church and gave himself for her” is literally “he lovingly gave himself for the Church.”

The literal translation of verse 25, which begins the parenthesis now. Don’t forget, put put...start the parenthesis here and close it after verse 27.

Ephesians 5:25a Literal translation according to usage

(Husbands...

This is the literal, verse 25.

Ephesians 5:25b Literal translation according to usage

...love your wives like Christ loved the church of the bride, yes, even giving up himself for her.

The expanded.

Ephesians 5:25 Expanded translation

(Husbands lovingly love your wives even as Christ also in his manner loved his bride, the Church, and gave up himself, laid down his life, died for the Church of the bride, Israel.

Now verse 26, King James.

Ephesians 5:26

That he might sanctify and cleanse it with the washing of water by the word,

The word “it” again in verse 26 is “her.”

“Sanctify” means to set apart.

And the word “cleanse” here, Corps, means to make it so pure that there is not one iota of a foreign mixture of any kind.

The literal translation of verse 26 is:

Ephesians 5:26 Literal translation according to usage

That he might set her apart and make her pure with no added mixture by being bathed with the water even the Word.

Now the expanded one of verse 26. “In order that he would set her apart—”

Ephesians 5:26 Expanded translation

In order that he would set her apart in all purity by cleansing her from any and all impurity with and by the washing of the water of the Word.

Verse 27, King James. [Exhales].

Ephesians 5:27

That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

The word “it” again in this verse is the feminine: present her but that she should be holy.

These words “that he might present” was used—these words were used in the sacrificial offering and in the sacrificial sense means to offer or to present a sacrifice that you stand beside of. I put it in words that I understand perfectly, namely, raise up, raise up to stand beside.

The “glorious church” or the *ekklēsia*, the called out of Israel, and the word “glorious” is also translated “honored, notable, splendid.” I sort of like the word “gorgeous.” It’s a her.

“Not having spot or wrinkle” is a dandy, “or any such thing.” It’s a great Orientalism where if a certain son in a family was going to ha...get betrothed to a girl, they had to find a girl, and so the way they did this was the females in the house of the young man, the mother, sisters, aunties, see? They’d been casting their eyes around for a long time in the community, vicinity, checking out bloodlines knowing all this stuff, and so they zero in on a young lady, a young maiden, and so the mother, the sisters, grandma, the aunties, they pay a morning visit at the home of the parents of this young lady and when they call at the door they call her by name and they ask for something to be brought to them by the hands of the daughter of the house. And that immediately signals to dad and mom and the rest of them that this is really an official deal. Somebody’s looking for a beautiful wife. And so the eldest daughter, the unmarried daughter is required to wait on the visitors and while she brings these things to them, they look her over but good. See. Like Justin Wilson says, “She was so good looking he looked her down one side and looked her straight up on the other side.” She was that good looking [laughter]. I didn’t say that, Justin did {audience laughter}, I’m just quoting Justin [laughter].

I love the Orientalisms. They are beautiful and how they did some of these things. And you know, we can laugh all we want to laugh and make fun of the Bible and how they did things, but after they got married they went on a honeymoon for a year {audience laughter}. Good lord. Yeah, all bills paid, everything else. That would be sort of neat. Maybe if some of our men and women went on a honeymoon for a year, they wouldn’t get divorced the following week afterwards. They’d learn to live with each other. But now, you know, you get married, jump in the sack tonight, take one week off or something, to, I don’t know, break each other in I suppose, whatever you do, and then boy, back to the slave shop. She works, he works. You know, good morning, have a cup of coffee, a burnt toast and somebody reads the Wall Street Journal. Go to work again. Live with each other for fifteen years and never know each other. It all started without spot and without wrinkle. They’d look her over good, because if she has furrows in her forehead, they know she’s a worrier. They won’t go any further. This is why it’s talking about without spot and without wrinkle, because the wrinkles were considered very undesirable because it indicated that she worried; she did not trust God. And if she wouldn’t trust God, she wouldn’t trust her husband who is her lord. As a matter of fact, text says “God.” See?

That’s why Jesus Christ wanted the bride to be without spot or wrinkle.

Well this wonderful verse [chuckles], translated literally is, verse 27: “And he will raise her...” You see why I used the word “raise”? Gave it to ya. Sacrifice—

Ephesians 5:27 Literal translation according to usage

...he will raise her the gorgeous Church himself without spot or wrinkle or any such thing and she will be holy and blameless.

Expanded. “And he will raise her, the bride himself...”

Ephesians 5:27 Expanded translation

And he will raise her, the bride himself, and stand beside her as a sacrifice with no blemish in her and no wrinkle with nothing like these but she will be separated out without blemish.

It's a wonderful verse.

That's the end of the parenthesis. That's why you can go directly from verse 24 to verse 28. Verse 24, remember the literal? Wives be subject to your own husbands in, what? Everything. Then you have the illustration of the Church of the Bride and it goes back in verse 28 to the husband and wife and the Church of the Body.

Twenty-eight in King James reads:

Ephesians 5:28

So ought men to love their wives as their own bodies. He that loveth his wife loveth himself.

Sure a lot of love in that verse. Three of them which are figure of speech, successive [sic?] clauses¹⁶ or sentences. The order of the Aramaic words I'd like for you to put down, because it's rather awkward in one sense, but it's accurately and beautifully true. "For he who to his wife is loving, he himself is loving." Isn't that pretty?

Literal translation.

Ephesians 5:28 Literal translation according to usage

So it is right and proper for husbands to love their wives as their own body of one flesh for the husband who is loving in this manner of his wife is truly [is truly] loving of himself.

Verse 29, in King James.

Ephesians 5:29

For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church:

You see, we're back to the original again of the Church of the Body, comparing it with husband and wife. If a husband has three or four wives, it's like three or four gods, and that's why this section of the Word is still dealing with idolatry and using the relationship of a husband and wife to show it and the relationship of Christ to the bride to begin with, because in the bride, the Church of the bride you have two, the bride and the bridegroom. In the Body of the Church you have only one with Christ the head.

Men, this verse says no man ever hated his own flesh. Is that the one I'm on? No, I'm on 28, am I not?

Ephesians 5:28

So ought men to love their wives as their own bodies. He that loveth his wife loveth himself.

So ought men to love their wives. It does not say wives obey [taps four times]. They put that in the old marriage ceremony from paganism and Roman Catholicism. There is not one command in the Word that wives have to obey. Commanded to submit, but no command to obey. Well submission—obeying is for children, remember?

¹⁶ Ellipsis of succeeding clause?

Ephesians 6:1

Children, obey your parents...

This stuff. Husbands are to love their wives. The wives are to be set in proper order to their husbands. Submit. And husbands are to love their wives as Christ loved the Church. That just is not meaning go out and get the bread and butter, bring the check home and she blows it. That's not what it's talking about. That's part of it, but that, there's a lot more to it. I think it's basically been on the material when—first should come the spiritual end. Christ loved the Church spiritually. He even loved the Church to where he laid down his life for it. That is love. And men if you want to get the maximum out of your wife, love her. She'll never get too much of that. A wife can get enough hell in one minute. You cannot give her enough love in twelve hours. She'll always take more, because that is that one thing that makes her all woman. That's the one thing that will take the wife and make her the most beautiful wife she can be is if the husband loves her. Now that includes a lot more than crawling in the sack, a lot more than sex. It includes in our culture perhaps kiss her when you're headed for the breakfast table [chuckles]. Pinch her a little on the rear when you're headed for the breakfast table, cause that'll get you around to the front at night or something [audience and Dr. Wierwille laugh]. Marriage has become so...you know, so degraded in our culture. It's unbelievable. See.

Where is the tenderness, the kindness, the beauty. And a woman is so made by God in the beginning, and fellows, you're not going to change it. God said He made it and formed it, and when He looked at it He said, man is that ever very good {audience laughter}. And how husbands have mistreated their wives is almost unbelievable.

I'm also talking about Way Corps. Sometimes I think you men are afraid of the Way women. They are too darn good for you or something. And you're afraid you can't keep up with them. Well, if you've got that problem, why don't you improve yourself? If I was a Way man...Way Corps man looking for a woman, I'd get me a strong one, one that was that kind of woman. Anybody can get a "skribelappen"—that's a German word [audience and Dr. Wierwille laugh]. That means a wet wash rag {audience laughter} or something. See.

Men, this is tremendous for us. Look, men ought to love their wives. Love their wives [chuckles]. Yeah. Three times that word "love" or so forth is used in to the...in the verse. And I did the literal as follows for us men.

Ephesians 5:29a Literal translation according to usage

For no one ever disliked his body...

And that, people, is true for the natural man. When you see a natural man or a man who does not like his own body, he'll be spirit possessed. Every natural man or the nature of man is to like his own body. I'd like to turn it around and say well how could you expect anybody else to like you if you don't like yourself.

Ephesians 5:29b Literal translation according to usage

...no one ever disliked his body but nourishes it...

Nourishes it is in the essence of bringing it up to full maturity, full effervescence, full glow. [Sighs.] See, it's this what I mean when I say "be a man's man." Understand? I use that phrase where you're God's man. You're a man's man again, stand up tall, shoulders back, head up, walking like a wonderful man of God. That's this word nourishes.

Ephesians 5:29a Literal translation according to usage

For no one ever disliked his body but nourishes it and cares for it...

That's the word "cherisheth" in the King James. Cares for it.

You know, it doesn't hurt to brush your teeth once a year {audience laughter}. Take care of your fingernails, your hair. It doesn't hurt you. Cares for it—Avon knocking at your door, fellows—that's this word [chuckles]. It comes from the root word meaning caring for your body like a mother cares for the baby she nurses. That's the word "care". And I want to tell you, a mother nursing her baby whom she loves is very tender, very beautiful, very exciting. That's why we care for our bodies. We take care of ourselves physically that we don't stink all the time. You know, it doesn't hurt to take a bath occasionally. Keep your body clean, care for your body. Why? Because you are a husband, and you're supposed to smell good to your wife. What wife wants to crawl in bed with a man at night that's all stinky? Look, I didn't write the Word and you're supposed to be Corps [taps three time]. Cares for it, cares for it. And I love The Way Ministry because our men do this, care for their bodies, take care of it. Remember some of you the days of your old hippie, long hair, dirty, filthy. That couldn't have been Ephesians chapter 5, verse 29. [Chuckles.] Huh? Cares for it.

Ephesians 5:29b Literal translation according to usage

...even as Christ the lord cares for the Church.

Now here's the expanded one.

Ephesians 5:29a Expanded translation

For no man at any time dislikes his body...

I figured you ladies would like the following translation.

Ephesians 5:29b Expanded translation

...but keeps it at top efficiency,...

Thought of Moses when I used that word.

Ephesians 5:29c Expanded translation

...keeps it at top efficiency, nourishing it to have mature health and strength and takes tender loving care of his body even as Christ the lord also does of his Church of the Body.

Verse 30, in King James reads:

Ephesians 5:30

For we are members of his body, [and] of his flesh, and of his bones.

The last four words must be scratched.

"Members of his body" and of "of his flesh"—the members of the body here is a figure of speech, a *Metaphor*. Really not much to say about it except give you the literal. Verse 30.

Ephesians 5:30 Literal translation according to usage

Because we're members of his body.

Is the literal. The expanded is:

Ephesians 5:30 Expanded translation

Because we are individually important members of Christ's body who is the head of the Church.

Verse 31, in King James.

Ephesians 5:31

For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh.

This is a quotation from Genesis. The entire verse, you know, is a figure of speech, *Gnome*, g-n-o-m-e, means a quotation, a citation, and it's from as you know Genesis chapter 2, verse 24.

Husband and wife become one flesh, so believers by submitting themselves one to another in the reverence of Christ become one in Christ.

This word "joined" is the word "cleave," cleave to each other. When I thought of...of the word to be used here, I thought of Elmer, Elmer's, glued is the word. Glued. [Chuckles.]

Literal translation of verse 31.

Ephesians 5:31 Literal translation according to usage

Because of this the husband will leave his father and mother and will cleave to his wife and the two will become one flesh.

Expanded translation, 31.

Ephesians 5:31 Expanded translation

Because of this the man will leave his father and his mother and will be ultimately glued together and cleave to his wife and the two will become one flesh.

In the walk of believers as well as in the walk of husbands and wives, I don't care how sweet you are on her or she on you, the day you get married you are not glued yet. The moment you got born again, you haven't glued your life into the Lord Jesus Christ. It's Christ in you. That I know. But you haven't renewed your mind yet. That's why this verse really has, in the translation I gave you, really has some real indepth truth in it and it's literally...na, it's a...it's an ex..., you know, it's an expansion, it's a...stuff that I do in translation, but I can back all of this up with the texts. You see, when you get married, you're married to that woman, you leave all those other girlfriends; when you get born again, you leave all these other gods. That's the idea [taps four times] behind it all. Three thous...two thousand years and the church still has three gods. That's why I translated it, kids, as follows: "Be ultimately glued together and cleave to his wife and the two *will* become one flesh." That's how it works.

Verse 32, King James.

Ephesians 5:32

This is a great mystery:...

[Chuckles.] I love it. You see, that word "flesh" in that previous verse is, well...the word "flesh" is put for the whole man, all his emotions, all his heart, all his thoughts, everything else. Then in this verse, this is a great mystery. See. [Chuckles.] Yeah.

I have received two things I have appreciated greatly in my life. Both of them were books, and everybody knows how much I love books. Who was it up here who said they were a book worm? No, that was that at International last Friday or something. Uh, that's right. Gave me a book. I opened it up and all it had in it was leaves on the inside. Nothing written on it except the last page, "What every many knows about a woman." That's what was written {audience laughter}. Less than a month ago the greatest Bible publishing company in America sent me a Bible. It is absolutely wonderful. It has only part of...only a portion of the word printed on the front page. The rest of the Bible are all...Bible's all blank pages. And I thought, what a symbol of our day and of our time in which we live about what people know about the Word. Nothing. Blank pages. It's the truth. Wish I had it here to show it to you. The reason they sent it to me was because they want to do a complete Bible for The Way, but I'll never give that one up because to me, it's real timely. What people know about the Word—blank! [Laughter.] First page only has a little bit of the Word on it. I got real blessed getting that.

Yeah well, shoot. Am I in verse 32? Great mystery, the woman. You fellows know that. But he says he's speaking about Christ and what? the Church. [Chuckles.] Well, what's the great mystery in this verse?

You know what the mystery is? How a husband and wife can get it together and become one flesh. That's the mystery. How after you've been out in the world and you get born again, getting it together with one God and His wonderful son, Jesus Christ, great mystery. He's speaking regarding Christ and the what? the Church. Right? That's what he said. That's what he meant.

See, the Church is a Body. Christ is the head of that Body like the husband is the head of the wife. Getting it together, people, getting it together. To me, it's just beautiful.

Listen to this literal. Well, the expanded is better but listen to the literal. I got to stick by the Greek and the Aramaic in the literal.

Ephesians 5:32 Literal translation according to usage

This mystery is great, but I'm speaking about Christ and his Church.

That's the literal of verse 32. Now here's the expanded. I'm speaking—

Ephesians 5:32 Expanded translation

I am speaking about this mystery of a husband and a wife becoming one flesh which is great so Christ is the head of the Church of the Body which is one like the husband is head of the wife and they are one.

There it is. "I am speaking about this mystery of a husband and a wife becoming one flesh, which is great. So Christ is head of the Church of the Body which is one, like the husband is the head of the wife and they are one." See, when I'm born again of God's spirit, Christ is my lord. He is the head. But one person does not make up the Body. It takes at least two [chuckles], and inside of the Church of the Body there's only one Christ and he is the head. That's why this record here in Ephesians 4 in King James reads as follows, 4:5 listen to this "one Lord, one faith, one..." what? {baptism}, "one God." "One body," in verse 4, "one hope of your calling." The building into this oneness. And remember—did I teach here Sunday night? Taught here didn't I? 1 Corinthians, that verse 10, I handled. Boy, this is what it's talking about, people.

1 Corinthians 1:10

...I beseech you, brethren, by the name of our Lord Jesus Christ, that [you] all speak the same thing,

[Taps five times.] Think of a husband and wife, one flesh, one. The church of the Body, one. We all speak what? I want to tell you, the born-again believers don't all speak the same thing. Why not? Because they have never renewed, submitted, to the Word, the lordship of Jesus Christ [taps]. They talk about him being lord, but they don't do his will, because [begins tapping] they do not know His [tapping ends] Word. To me, this is one tremendous section in God's Word, people. Speak the same things, same mind—same mind, same judgment. Boy, when a husband and wife, same mind, same judgment, speak the same thing, that husband and wife have become one flesh.

Verse 33, in King James.

Ephesians 5:33

Nevertheless let every one of you in particular so love his wife even as himself; and the wife *see* that she reverence *her* husband.

“See that she reverence”—The Aramaic text literally is “should be reverencing.” A wife should have a profound respect for her husband. She should be very affectionate to him...toward him. As a matter of fact, she ought to be awed by him. She ought to awe him, respect, admiration, be proud of him.

The Greek is *hina phobētai*, and I understand one of you here in the Corps is doing your paper on this word, *phobētai*. I forget who it was...heard about it, see. It's an exhortation as it's used here meaning she should reverence, should have awe, should have respect, should be prouder than a peacock of her husband. That's the idea behind it.

The literal translation of verse 33 is as follows:

Ephesians 5:33 Literal translation according to usage

Nevertheless everyone of you husbands so love your wife even as yourself and the wife should reverence her husband.

And the following is the expanded.

Ephesians 5:33 Expanded translation

So it is you as a husband love your wife even as yourself and the wife should have a profound reverence, respect, admiration and affection for you as her husband.

Well, that's the end of that chapter, but that's not the end of the dealing of it, because it'll go all the way into the next chapter, the same subject.

I do not know why people have had so many difficulties with this section of the Word except that we refuse to want to hear it and believe it. That's the only problem I see with it. I think the fault has been on both sides if there's been any. See. I think husbands have not been properly instructed nor have the wives been properly instructed. And so we enter into marriage ignorant because we have not been taught the Word [taps], and until people know the Word, there's no use crying about it. They can't do the Word because they don't know it. But it's our privilege as Corps and our responsibility before God to set the beauty of this

section of Ephesians for God's people that they again get an understanding, and then in turn they can teach it to their children, and the children can teach it to their children. The Word has to permeate the hearts of our people. And that's why I'm so grateful and thankful for this beautiful section here in the Book of Ephesians.

EPHESIANS 6:1-9

May 5, 1982

All right, tonight we're still in Ephesians, Corp. Chapter 6 tonight, we open with the final chapter of this great revelation in the Book of Ephesians. Chapter 6, verse 1 in the King James reads:

Ephesians 6:1

Children, obey your parents in the Lord: for this is right.

The word "obey" literally means to hear it to the end of obedience. You know, people a lot of times hear a lot of things and don't do anything about it. They hear it with their ear-balls, but they don't act on it. This word that's used here means literally to hear it to the end of doing something about it, being obedient to it.

The words "in the lord"—they are omitted by a number of men in the...that are, you know, in the critical Greek manuscripts like Lachmann, Tregelles, Alford, even Nestle does it. Yet, the majority of texts and manuscripts keep it, and I think it ought to be in the text. When it talks about obedience in the lord, I think the answer to this resides in Colossians 3:20. Take a look at it, Colossians 3:20. And I'll have a cup of coffee, please. Colossians 3:20, it says:

Colossians 3:20

Children, [do what?] obey *your* parents in all things: for this is [what?] well pleasing...

I believe that is the truth of this first verse. And I've translated literally as follows.

Ephesians 6:1 Literal translation according to usage

Children obey your parents for this is right.

(Thank you dear.) Now the expanded one.

Ephesians 6:1 Expanded translation

Children listen to your Christian parents and be obedient for they represent the lord for this is right on.

I want to talk a little bit about this why I did this this way. It's Christian parents I believe we're talking about. And Christian parents are to be parents who have renewed their mind on the Word, who know the Word and who are obedient to the Word. That's why children are to listen to their Christian what? And be obedient, for they, the Christian parents who know God's Word and have renewed their mind to the Word, they represent the whom? The lord. For this is right [tap] on.

I think it's a tremendous verse of scripture. And in the light of this expansion it makes a lot more sense.

Verse 2, King James reads:

Ephesians 6:2

Honour thy father and mother; (which is the first commandment with promise;)

In Exodus chapter 20, take a look at it. Exodus chapter 20, beginning with verse 1 through verse 17, you have the Ten Commandments. In verse 12, we read:

Exodus 20:12

Honour thy [what?] father and thy [what?] {mother:} that thy days may be long upon the land which the LORD thy God giveth thee.

“Honour thy father and mother” is a figure of speech. The figure is called *Gnome*, g-n-o-m-e, which is a citation of a profitable saying which has to be generally accepted. Here children are admonished to obey their parents, and it’s reinforced by the citation from the Old Testament. Some place in Ephesians, and I can’t recall it right now, just flips up in my mind, some place in Ephesians it says that we’re to witness or share people...things with people but quote them the scripture, or correct them when we quote them the scri...correct them by quoting the scriptures. I...I’ve taught you this. I forget where it is. Any of you in the back room remember it, Craig or any of you? That, you know, just talking off of the top of your mouth is one thing, but to...to speak and then back it up with a scripture quotation.

[Craig Martindale] Ephesians 4:25 is where you handled that.

[Dr. Wierwille] Did I?

[Craig Martindale] That’s the verse, yeah.

[Dr. Wierwille] You remember what I...come on up here.

[Craig Martindale] It’s in the expanded you used a quote from the Word.

[Dr. Wierwille] 4:25, is that right?

[Craig Martindale] That’s right.

[Dr. Wierwille mumbles the first part of the verse then continues:]

Ephesians 4:25

...for we are members one of another.

[Dr. Wierwille] 4:25.

[Craig Martindale reads.]

Ephesians 4:25 (not KJV)

Wherefore putting away lying, speak every man the truth with his believing neighbor using a quote from the Word...

...is the essence of the expanded you used in there.

[Dr. Wierwille] See. Thank you, Craig. That’s exactly what we’re dealing with here. You reinforce this citation from the Old Testament, you rein...you reinforce what you say by this quotation or this citation from the Old Testament.

“Thou mayest live long” is in the Aramaic “prolong your life.” If you want to live long you prolong your life. Right? You see, according to Eastern culture, Biblical culture, Corps, the children were trained to regard their father’s word as the word of God, and the thought was and still is in the Bible that if a child will not obey his father whom he can see, how is he going to obey God whom he can’t see. How’s he going to be subjected to God? Then he wouldn’t be subjected to any of the authorities, such as the elders in the church or

the king or the priest. See, the elders and the priests were considered to be the guardians insuring the possession of the land and the nation. And this verse also su...refers to a son's obligation to take care of his parents as long as they live. You see this, in our culture this has pretty well been kicked in the head. They've all told us let the government take care of them. That's not the truth and accuracy of God's Word. Your daddy and mommy who mothered you and who fathered you, the Word of God teaches that you are accountable to take care of them in their old age and watch over them as they watched over you in your young age.

The literal translation of verse—Did I miss verse 2? Huh? I didn't give you the translations. Can't believe that. I did that? Well now why did I do a stupid thing like that? Okay, I'll give you the literal okay? Verse 2. I'm just in a hurry to get to verse 5, that's my problem {audience laughter}. Two, literal.

Ephesians 6:2 Literal translation according to usage

And this is the first commandment of promise, honor your father and your mother.

I should have told you this is the only commandment of the ten that has a promise right in the commandment. Of the Ten Commandments in Exodus, this is the only one that has the promise right within the commandment. All the rest of them you can find promises throughout the Word, but this one has it right in the midst of the commandment itself. That's why I think it's so fantastically significant.

Here's the expanded.

Ephesians 6:2 Expanded translation

For this is the first commandment with a promise, children reverence your father and your mother.

I think you all know that the word "reverence" means respect, honor.

Verse 3 now, literal.

Ephesians 6:3 Literal translation according to usage

That it may be well for you and that it may prolong your life on earth.

The expanded is shorter.

Ephesians 6:3 Expanded translation

That you may be blessed and prolong your life upon the earth.

Verse 4, King James.

Ephesians 6:4

And, ye fathers, provoke not your children to [what?] wrath: but bring them up in the nurture and admonition of the Lord.

"Provoke not to anger" is the Aramaic, meaning don't irritate them until they are exasperated. In other words, at the end of their rope.

The word "wrath" here is just a part of the verb, "provoke," in both the Aramaic and the Greek.

To "bring them up" means to educate them, to nourish them. You understand? To train them.

The words “in the nurture” in the Aramaic are “in the discipline.” It really means to educate your children, your offspring, by cultivating their minds which will be manifested in their life and in their morals and actions.

The word “admonition” in this verse is the word “doctrine” in the Aramaic, and doctrine means right teaching, bringing up your children in what kind of teaching? Right teaching. Literally, it means a putting in their mind.

And the words, “of the lord,” are really terrific in this verse, for the lord is to be the guiding principle of the parent as he trains the child’s mind, gives the child the education. And the guiding principle has to come from the Word, Corps.

A literal translation of verse 4 is as follows.

Ephesians 6:4 Literal translation according to usage

Parents, do not exasperate your children but bring them up under the discipline of right believing regarding the lord.

And here’s the expandise one...expanded one.

Ephesians 6:4 Expanded translation

And you parents don’t exasperate your children by being incorrect but educate them with the discipline of the right believing regarding our lord [regarding our lord] as set forth in the Word.

Now verse 5, King James.

Ephesians 6:5

Servants, be obedient to them that are *your* masters according to the flesh, with fear and trembling, in singleness of...heart, as unto Christ;

Now from here on, verse 5 through 9, I’m going to set something before the Corps that I feel in my heart I’m right on, but nobody else in the world agrees with it. So I’m giving it back to The Research Department tonight for tomorrow morning to go to work on it. I hit this thing last year when I taught Ephesians, but it never did a take off because nobody got excited about it. Cause I don’t know if you ever...if the Corps ever thought it through or just didn’t think it was important enough to get hooked on and move with. But I’m going to share it with the Corps again tonight, and I trust Walter, you’re hearing me, that you’ll take it up in The Research Department to see if it’s possible to go the route that I believe this [Dr. Wierwille taps twice] section goes.

According to all the commentaries and all the Bible scholars, we jump here from parents and children to servants—servants and then to their masters. I forget wh...they...they even have a listing some place, one of the scholars, of how many slaves there were in the empire at this time. But as I look at this whole section of Ephesians that we’ve been dealing with, basically first of all, the people had more than one god. Remember, oodles of gods. Then we got into the section of the husbands loving their wives in...in Chapter 5 and that whole great thing about wives submitting yourselves. I handled all of that. I see no reason why we should change off of husbands, wives and children from verse 5 on, even though all the Bible scholars, all of the men of the past, have basically changed to slaves and masters who controlled their slaves in the empire. That’s why tonight as I work now from verse 5 on, I’m going to give you not only the literal according to usage word by word basically, but I’m going to give you two expanded ones. Then you

can make up your own mind, and The Research Department can handle it and see how you feel about it.

Verse 5 of King James reads... “Not with eyeservice,”...six, five reads...now wait a minute. I’m in five right? Okay.

Ephesians 6:5

Servants, be obedient to them that are *your* masters according to the flesh, with fear and trembling, in singleness of your heart, as unto [whom] {Christ};

See, earlier in Chapter 5, I’m sure some place in here we must have had this word *doulos*, where we are...where the wife is to be like a *doulos*. Is that in here some place in five? Which one? Five what? Yeah, I forget. But I think I explained that in the word “submit” if I remember correctly, that it’s not a submission out of compulsion; it’s a submission out of freedom of will to become the *doulos*, the sold out one.

The phrase “fear and trembling,” Corps, is an Eastern *idiom* and I know that it’s used or was used of a slave, but I believe it can be used in the light of one who had the freedom of will to make the choice to be a wife, one who works out their wholeness in the household, with the children, the wife, the husband, with reverence and obedience. Fear and trembling means reverence and obedience.

Now in Psalm 123, verse 2 and please get it. Here in Psalm 132 [sic], verse 2. We are not in the Church Epistles. You understand? We’re still back in the Old Testament, law stuff. But the verse says:

Psalm 123:2

Behold, as the eyes of servants *look* unto the hand of their masters, *and* as the eyes of a maiden unto the hand of her mistress; so our eyes *wait* upon the LORD our God, until that he have mercy upon us.

See, in Oriental culture, the servant of the master would always stand and watch his master, and if the master wanted anything, he didn’t even have to speak, he would just do it with his head like this. That would mean come, or if he went like that, forward, that would mean go. Sometimes he’d do it with the hand, just like this which would mean come. And if he wanted him to go, he’d just point; never taking his eye off of the master [Dr. Wierwille taps several times then pauses] because he never wanted to miss a signal that the master might have, and he would know exactly what that signal meant, and then he would obediently carry out that command. So he would be reverent, meaning respectful, and he would be obedient. That’s what “fear and trembling” mean.

In 1 Corinthians 2:3 and 4, which you need not look up, but it’s there, this same *idiom* is employed when Paul says he was with them in fear and trembling, meaning he was with them in reverence and in obedience in the demonstration of the Spirit and power. In 2 Corinthians 7:15 this same *idiom* is used of the believers when they received Timothy with reverence and obedience.

It’s interesting that in Mark 16:8 the women at the tomb heard the angel speak after Christ’s resurrection, and it talks about them trembling and having fear, which simply means that they left there, they said nothing to anyone along the way because of their reverence and obedience to what the angel had declared. So they went straight to the people that they were supposed to go to in reverence and in obedience.

In Philippians chapter 2, verse 12 it talks about working out our salvation, our wholeness, with fear and trembling. It means with reverence, watching God with all humility for his signals. Now the only way you can watch God reverently with humility for all His signals [taps several times], Corps, is to go to the Word [taps], the Word, the Word, for the Word of God is the will of God. “For it is God...” in thirteenth verse there that says:

Philippians 2:13

...it is God [who] worketh in you both to will and to do...*his* [what?] {good pleasure}.

Right. That’s why in verse 12 you “work out your salvation with fear and trembling” looking unto him. The Word is the will of God.

In Ephesians 6 here these verses we’re talking about “fear and trembling,” which means with reverence and obedience. And, by the way, the same truth is found in the Epistle of Colossians chapter 3, verses 22 to 24.

So we stay our minds, Corps, on God. And the only way you can stay your minds on God is to stay it on the Word. You gotta know the Word to stay your minds on God, Corps. Stay our minds on God with respect, with reverence and obedience to His Word.

This word “servants” is the word *doulos*; *douloi* is plural, bond slaves.

Now the word “obedience” is the same word as in 6:1 and other places where the word “obedient” is used in the epistle.

Now “singleness of your heart.” See that in verse 5 of King James. “Singleness of your heart” that means with simplicity of innocence. Simplicity of innocence. No ulterior motive, people, whole hearted.

The literal according to usage of verse 5, I’ve translated:

Ephesians 6:5 Literal translation according to usage

Servants obey your lords in the flesh obediently and whole heartedly as unto Christ.

Now here is the first literal.

Ephesians 6:5 Expanded translation #1

Bond slaves obey your lords with reverence and obedience whole heartedly as they represent Christ.

Now I’m going to give you the second expanded one. And one of the reasons why I believe that this whole section is still dealing with wives, children, so forth, rather than regular bond slaves to a master. I have just given thee...you this translation, expanded one of verse 5, whole heartedly as...as they represent whom? There are a lot of masters who never represented Christ in the senses world. “They meaner’n hell.” That’s why I believe we’ve got something here to stand on that nobody else has ever seen or dared to speak or shared with people, and that’s that this section does refers primarily to the believing husband who is head of the wife, so he’s head of the family. That’s why here’s the expanded one of verse 5.

Ephesians 6:5 Expanded translation #2

Wives and children as bond slaves obey your lords your husband with reverence and obedience whole heartedly as they represent Christ.

Once more let me give this to you.

Ephesians 6:5 Expanded translation #2

Wives and children as bond slaves obey your lords your husbands with reverence and obedience whole heartedly as they represent Christ.

Now it seems to me that by sheer logic and context, this is what this section of Ephesians is still talking about.

Verse 6, King James.

Ephesians 6:6

Not with eyeservice, as menpleasers; but as the servants of Christ, doing the will of God from the heart;

“Not with eyeservice as menpleasers”—Here it’s used in a negative sense. It’s defined as a service done only when under scrutiny, not with eyeservice as menpleasers in order to gain undeserved favor. And it’s work that would not be done if the master was watching [chuckles]. In the negative sense, it means working only when you’re watched, not with eyeservice as menpleasers. Not only working just when you’re watched. I think for some of you who have worked in shops and factories that communicates.

“...from the heart” is from the innermost part of your being with all your soul.

The literal according to usage of verse 7...6 I mean is:

Ephesians 6:6 Literal translation according to usage

Not with eyeservice pleasing men but as bond slaves of Christ doing the will of God.

The expanded one.

Ephesians 6:6 Expanded translation

Not eyeing the favor of men who have many gods but like bond slaves of Christ doing the sole will of God [s-o-l-e] from the heart only with all your being.

There is no second literal necessary here.

Verse 7, King James.

Ephesians 6:7

With good will doing service, as to the Lord, and not to men:

The words “with good will” are not in the Aramaic. Literally reading “with service as to the Lord and not to men.” It means minister to them from all your soul, with all your soul, in love.

The literal of verse 7 is as follows.

Ephesians 6:7 Literal translation according to usage

And serve with all your heart as serving the Lord and not men.

The expanded one.

Ephesians 6:7 Expanded translation

Like discharging your service as a bond slave serving our Lord and never just to serve a man or serve men.

See. Verse 8, King James.

Ephesians 6:8

Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether *he be* bond or free.

“...whatsoever” simply means what things so ever.

“...good thing” is profitable; good thing means profitable.

“...any man” is each one.

The words “the same” are not in the Aramaic.

“...shall he receive”—Those words are being o...“being rewarded.”

The word “bond” b-o-n-d is the word *doulos*.

The word “free” literally, “son of the free, free born.” (Must be Carol.)

Literal according to usage of verse 8 is:

Ephesians 6:8 Literal translation according to usage

Knowing that whatever good thing a man does he shall be rewarded by the Lord whether slave or free.

Here is the first expanded one.

Ephesians 6:8 Expanded translation #1

Knowing that whatsoever he does profitably he is and will be rewarded from the Lord.

This is the expanded number two of this verse. And you’ll notice that this is the first time after verse 5 that I go with an expanded two, because 6 and 7 would be equally applicable to both categories that I’m sharing with the Corps. Expanded, number two of verse 8.

Ephesians 6:8 Expanded translation #2

Knowing that what things so ever a wife or child does as a *doulos* is profitable and you are and will be rewarded by the Lord.

[Dr. Wierwille exhales.] You see, I think here in Chapter 6 verses 8 and 9 we’re dealing with blessing and rewards both now and at the Return, both of them. Just like the abundant life. We have it now, but we will have it throughout all eternity.

Now verse 9, King James.

Ephesians 6:9

And, ye masters, do the same things unto them, forbearing threatening: knowing that your Master also is in heaven; neither is there respect of persons with him.

If you’ll put this down in your notes: “servants”; underneath it the word “lord...lords”; underneath that word “servants”; and underneath the word “lords” put the word “master”. On the opposite side, opposite of “servants” put “wife” then “children” and then “husband”—three categories¹⁷.

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Servants	Wife
Lords	Children
Masters	Husband

The words “do the same thing” in King James...“do the same things” in the Aramaic are translated “so be serving.”

“...forbearing threatening” in King James means “refrain from menacing.”

The word “master” in some of the major critical Greek texts have the following, which I believe is the accurate, “both their (t-h-e-i-r) and your lord.”

The word “respect of persons” is an interesting usage of words because the Oriental...the...according to Biblical culture many times the people just fall down on their faces in reverence and respect and...to the individual and then they’ll lift up their face when that...when that holy man of God or someone walks by, they just lift up their face, they’re laying right flat on the ground, and they just lift up their face. And that’s what these words really are: “respect of persons”—“lift up face.” Raise or lift up the face. And to raise up the face is a sign of recognition and esteem.

Now the literal translation of verse 9 is as follows.

Ephesians 6:9 Literal translation according to usage

And you lords serve your servants forgiving their shortcomings because you know that your own lord is in heaven there is no respect of persons with him.

Here’s expanded number one.

Ephesians 6:9 Expanded translation #1

And you masters you serve your bond slaves by being forgiving because you know that both their [t-h-e-i-r, that both their] and your lord is at the right hand of God seated in the heavenlies, there is no respect of persons with him.

Now expanded two.

Ephesians 6:9 Expanded translation #2

And you husbands you serve your bond slaves, wives and children, by being loving and forgiving because you know that both their [t-h-e-i-r, their] and your master the lord is at the right hand of God seated in the heavenlies and there is no respect of persons with him.

Now, Corps, I’d like to read you the expanded ones beginning with verse 5 because there is no question about children in verse 1, honoring father and mother in verse 2, parents in verse 3...ah 4, prolong life in verse 3, parents in verse 4, so I’d like to read you in context the expanded ones of verse 5 and following. Verse 5.

Ephesians 6:5-9 Expanded translation

⁵Wives and children as bond slaves obey your lords your husband with reverence and obedience whole heartedly as they represent Christ.

⁶Not eyeing the favor of men who have many gods but like bond slaves of Christ doing the sole will of God from the heart only with all your being.

⁷Like discharging your servant¹⁸...service as a bond slave serving our Lord and never just to serve a man or serve men.

⁸Knowing that what things so ever a wife or child does as a *doulos* is profitable and you are and will be rewarded by the Lord.

¹⁸ Dr. Wierwille misspoke. He corrected with himself saying “service”.

⁹And you husbands you serve your bond slaves, wives and children, by being loving and forgiving because you know that both their and your master the lord is at the right hand of God seated in the heavenlies and there is no respect of persons with him.

That, Corps, is how I believe those first nine verses of Ephesians 6 fit. Next time I'm back to teach, we'll begin with the great section of verse 10. Thank you very much. {Audience applause}.

EPHESIANS 6:4-20

May 19, 1982

Tonight we're still in the Book of Ephesians. And here at International I've given out two different pieces of work that I've done. Both of these will be a made...made available to all the in-residence Corps. It will be told you perhaps by Craig or someone how to get this done since you're doing the apple cart deal this weekend. I'd like for everybody in The Way Corps to have a copy of this. Tonight, of course, we're at verse 10 of Ephesians chapter 6, but the thing that I want to do with you tonight, first of all, I want to read the expanded translation of verses 4-9 of Ephesians 6, then the study of the word "servants" and the word "obey" that I have prepared for this occasion of the Corps. The expanded translation of verse 4 is what I want to give you first. I think it is tremendously providential and I'm truly grateful for the Father for having seen what I believe we've seen in the Word, and if it's true what we're seeing here, which I have no doubt about, I will believe...I believe this will be the first time perhaps since the first century that anybody has seen Ephesians accurately in the light of the truth of the greatness that God set it. I believe this section deals with a husband, wife, children, parents, and with the walk of the believer who is responsible to God. Verse 4, the expanded translation reads:

Ephesians 6:4 Expanded translation

And you parents don't exasperate your children by being incorrect but educate them with the discipline of the right believing regarding our Lord as set forth in the Word.

Verse 5.

Ephesians 6:5 Expanded translation

Wives and children as bond slaves obey your lords, your husbands, with reverence and obedience, wholeheartedly as they represent Christ.

Verse 6.

Ephesians 6:6 Expanded translation

Not eyeing the favor of men who have many gods but like bond slaves of Christ doing the sole will of God from the heart only with all your being like discharging your service as a bond slave serving our lord and never just to serve a man or serve men.

Verse 8.

Ephesians 6:8 Expanded translation

Knowing that what things so ever a wife or child does as a *doulos* is profitable and you are and will be rewarded by the Lord.

And finally verse 9.

Ephesians 6:9 Expanded translation

And you husbands you serve your bond slave, wives and children, by being loving and forgiving because you know that both their and your master, the

Lord, is at the right hand of God seated in the heavenlies and there is no respect of persons with Him.

In the light of this the question with regard to Ephesians 6:4-9 is who are the servants. Are they slaves as we think of slaves or is it an illustration drawing another...drawing further parallels in the family relationship of husband, wife and children already discussed in Ephesians 5:21-6:3. All the commentaries that I know, all the Biblical work that I have read previously, all speak of this section as relative to the servants. I believe that it relates itself to the husband, wife, children and servants of the household that are of the family. To set this for you, the second paragraph under this study of Ephesians 5 to 9 servants, obey and so forth, second paragraph I wrote: In the Roman culture, now remember, I'm speaking here of Roman culture, servants, *doulos*, were considered a part of the family. The Roman custom was for the man as the head of the family to rule over his wife, children and slaves with an iron hand. The members of a Roman household had little to say. The husband could even sell his own son, his own child, as a slave or he could leave him to die. But, in contrast, Hebrew households, even though living alongside of those under the influence of Greek and Roman culture, were different and unique. In a Hebrew household, the wife, children and servants were loved and held in esteem. Servants were valued as members of the household, Corps, along with the wife and children. And servants were frequently relatives of the family. The context of Ephesians 6:5-9 deals with the walk in the body of Christ with God as the one and only true head over all and Christ as head of the Body.

Ephesians 5:1-20 shows we are to worship one God and not be idolaters. Ephesians 5:21-6:9 compares a family to and with our submission in the body to God, to His son Jesus Christ and to the Church leaders. The key perhaps to...to this whole section in Ephesians 5:32 is "This is a great mystery; but I speak concerning Christ and the church."

This section in Ephesians 6:5-9 compares our submission in the body of Christ to the family relationship, Hebrew not Roman. The wife and children are subject to and obey the husband because the husband instructs, loves and cares for them. The husband does not mistreat nor provoke his wife or children to exasperation. So we submit ourselves to one another in the body of Christ as Romans 13:1-7 instructs us to be subject to the higher powers of rulership in the church. The wife or children may ask questions at home, but the husband makes the decisions (1 Corinthians 14:34 and 35).

Now I'm believing that the Corps will work all these scriptures and put it together in your mind.

Now Ephesians 5:21-6:9 illustrates our submission with that of the members of an Eastern household. The husband was responsible to provide for and protect all those living under his roof. They, in turn, were subject to him. The child in the household did not differ from the servant even though...even though he is heir of all, Galatians 4:1 and 2 states this. So even a servant in the Eastern household held the same relationship as a child and gives an even great illustration of our submission to one another in the body of Christ by what is says in Ephesians 6:5-9.

These verses of this portion of Ephesians use the term "servant" perhaps most appropriately of wife and children. Yet, it would be applicable in a believer's household to hired servants also. In application, verses 5-9 could be said of the wife, children or servants who were part of the family. For example, the bond or free of verse 8 could be applied to

the woman as married or unmarried. It could also be applied to a child as immature or full grown. It could also be applied to a worker as employed in a believer's business. But the heart of this section compares the family relationship to the relationship of the believers to each other as well as to Christ and God.

That's why I translated verse 9 in the expanded number two:

Ephesians 6:9 Expanded translation #2

And you husbands, you serve your bond slaves, wives and children, by being loving and forgiving because you know that both their and your master the lord is at the right hand of God seated in the heavenlies and there is no respect of persons with Him.

Now, I want to go to King James after that and read verses 10-17 of King James with you.

Ephesians 6:10-18

¹⁰ Finally, my brethren, be strong in the Lord, and in the power of his might.

¹¹ Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.

¹² For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high *places*.

¹³ Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand.

¹⁴ Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness;

¹⁵ And your feet shod with the preparation of the gospel of peace;

¹⁶ Above all [verse 16], taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

¹⁷ And take the helmet of salvation, and the sword of the Spirit, which is the word of God:

¹⁸ Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all [the] saints;

(Will you bring me a cup of coffee, please.) See, this whole section in Ephesians 6 from 4 through 9 and then 10 through 18, I believe have been severely distorted through the centuries for us, because the only picture we ever had in mind from verse 11 on has been the picture of a soldier in heavy armor. That was the same picture I carried for years and years until I began to see that there was a possibility that this was much like a forgery where this thing was carried on and carried on because of what had happened in the world due to the Roman Catholic Church and its influence on Christianity and its conquering of peoples by way of the physical sword.

So I prepared the following for the Corps today on Ephesians 6:10-17, and I am of the definite opinion and conclusion that this Ephesians 6:10-17 is very definitely and clearly an athletic analogy for those who desire to know truth when all of the Word is considered in the light of other analogies used throughout the Church Epistles. However, to explain the words "shield," "helmet" and "sword" in these verses are somewhat difficult. Number one, all they...although *thureon*, the Greek word spelled t-h-u-r-e-o-n, translated "shield,"

was used of a stone in classical Greek, there is no absolute proof it was used as a discus in New Testament times. But why not? Is it because the Roman Catholic Church conquered by the sword?

The word *perikephalē*, p-e-r—the Greek word, p-e-r-i-k-e-p-h-a-l-e, translated “helmet.” The word...this word “helmet” is used of any type of head-dress, although never specifically mentioning an athletic crown that they put on their head, head-dress.

But, listen to this, being used of any type of head-dress, then Corps, it must be available to be used of an athletic crown or it could not be any type of what? {head-dress}. That’s right. Any type of head-dress would have to include any type of what? Which could then include the garland, the head-dress of an athlete. But because of the military influence in so called Christianity where you either turned Christian or we disembowel you attitude, the centuries have carried the figure or the symbol of a soldier in full armor.

That’s why I wrote, perhaps because the military was in their minds, they refused to include the athletic crown. But again, kids, by sheer logic, just sit and think, by sheer logic, if it includes any type of head-dress, then it could include the athletic head-dress. Then why doesn’t it? I believe because the military was so influential and the Roman Church gained so many members because of the military approach; therefore, they have through the centuries carried the image of the military in Ephesians 6:10-17 or 18.

Number three. We said the mach...*machaira*, that’s a Greek word m-a-c-h-a-i-r-a, translated “sword,” or “dagger,” could have originally been *gaisos*, g-a-i-s-o-s, javelin, and may be considered by some to be an educated emendation. That’s exactly how they will consider our work here, an educated emendation. But if so the total context, Corps, both the immediate as well as the remote and remoter context warrant our conclusion that this whole section deals with the athlete of the spirit. That is my response to those who will say this is an educated emendation.

We have shown that many references to war, warfare and soldier in the Church Epistles are the Aramaic...maic word, *palakh*, p-a-l-a-k-h, which means labor or work. However, 2 Corinthians 2:14 says God leads us in triumph as a conqueror leads his troops and captives in a procession after the war is won. And Colossians 2:15 indicates that Christ made a show of the enemy leading the captives in triumph. And Romans 8:37 states that we are more than conquerors. And Ephesians 4:8 adds that Christ led those who capture captive. That’s why I put in all caps in this script: The war is over; it is won. Jesus Christ did it. Now the athletic events only.

2 Corinthians 10:4 and 5 they state that the instruments of our labor, that’s Aramaic, warfare, Aramaic has “labor,” are not fleshly, but mighty through God to the pulling down of the strongholds of the mind. That’s the labor. Translators have translated it “warfare” but the Aramaic is “labor.” Pulling down the strongholds of the mind.

The words “casting down” in verse 5, that word is from the same root word as “pulling down” in verse 4. The strongholds to be pulled down are the imaginations, unsound reasonings of verse 5, because they are against the knowledge of the true God. We are to lead captive every thought to Christ. Christ led the captivi...led captivity, the enemy, Ephesians 4:8, but we lead captive the thoughts of the mind. Therefore, when Ephesians 6:10-17 speaks of wrestling with spiritual wickedness, Corps, it just absolutely cannot be a military analogy since the war is already over, but rather it must be an athletic analogy as

in 1 Corinthians 9:24-27 and in 2 Timothy 2:5 and in 2 Timothy chapter 4, verses 7 and 8 and other places.

When the war was over, enemies still contended in athletic events unless the enemy had been totally annihilated. That happening is still future; that happening is still future. And that's why you really need to look at 1 Corinthians, and we're going to do this right now, 1 Corinthians 15. According to the Word of God, who is the author of death, Corps? {The devil.} The Devil, the Adversary. That's why verse 26 of 1 Corinthians 15 says, "the last enemy"—the adversary, the devil.

1 Corinthians 15:26

The last enemy *that* shall be destroyed *is* [what?] {death}.

Because he's the one who kills people.

1 Corinthians 15:27 and 28

²⁷ For he hath put all things [He—God hath put all things] under his [Christ's] feet. But when he saith all things are put under *him*, *it is* manifest that he is excepted, which did put all things under him.

²⁸ And when all things shall be subdued unto him, then shall the Son [al... himself also ¹⁹] be subject unto him [God, who]...put all things under him [God], that God may be all in [what?] all.

So all things are not yet under him. To one extent and the oth...that's why you go to Hebrews to fill this in. Hebrews chapter 2, talking about the man, Christ Jesus in verse 7.

Hebrews 2:7-9

⁷ Thou madest him a little lower than...[God]; thou crownedst him with glory and honour, and didst set him over the works of thy hands:

⁸ Thou hast put all things in subjection under his [what?] {feet}. For in that he put all in subjection under him, he left nothing...not put under him. But now we see not yet all things put [or subjected unto]...him.

⁹ [Verse 9] But we see Jesus, who was made a little lower than...[God] for the suffering of death, crowned with glory and honour; that he [Jesus] by the grace of God should taste death for every man.

See, the battle of the future is not over, but the battle of the future is not ours today. The battle of the future is future and that battle of the future is God's battle, not ours. The confusion in Ephesians 6:10-17 has been due to a number of the parallel terms that exist between the military and athletic events. This section starts with the primary concern, be strong—be strong. Be strong is empowered in the Lord and in the power of his might. We are empowered in two ways: Number one, by putting on. The Greek word is *enduō*, e-n-d-u-o, meaning to be clothed with. And people, if you don't put any clothes on, you're naked physically, spiritually the same. We're to put on, get clothed with, all the armor, *panoplia*, p-a-n-o-p-l-i-a is the Greek word, meaning the complete equipment of God. Number two, by taking up. The first is by putting on; the second is by taking up. *Analambanō*. By taking up to the end of manifesting, all the armor, the *panoplia*, of God. These two commands, Corps, are found in verses 11 and 13. We are to be clothed with all the equipment and to take up all the equipment. The former is what we put on, for the

¹⁹ Switched location of the word "also" as in Bullinger's reference book "Also".

wrestling match against spiritual wickedness, verse 13. The latter is the equipment we pick up to meet the evil one in the contest of verse 13.

There's an interesting parallel between these two commands and that which follows in verses 14-17. The first three items of 14 and following, the first three items: loins, breasts and feet, those first three items are all things which are to be clothed. You cloth the loins, the breasts, the feet. We are to be clothed with strength in these areas as the wrestler is. Strong loins, good heart, prepared, tough feet. And always remember they wrestled naked, Corps.

Then the last three items given in verse 16 and 17: shield, helmet and sword, are all things which the athlete must take up, *analambanō*, take up and manifest. As a matter of fact, these three items are preceded by the word *analambanō* also used in verse 13. And furthermore, they're preceded by the phrase, "above all" or "after all," do this [chuckles], *epi pasin*.

Now the last event not only at the Olympics but at many other athletic meets in Greek culture was the *hoplite*, h-o-p-l-i-t-e, race or as commonly known, the race in full armor. In New Testament times at Olympus they wore a helmet and carried a shield; only two of the three implements mentioned in Ephesians 6:16 and 17. This was typical of most *hoplite* races at that time, although in some of the games the *hoplite* wore other armor including an entire coat of mail, and even in earlier times the *greaves* were also worn at Olympus. *Greaves* are like shin pads for a baseball catcher. And that's real neat 'cause it goes over the knee and then there's a little spot and then it goes down in front of the shins. When David slew Goliath's that's where he hit him, right there on the *greaves*, in between where that little thing folds over and the shin guard, right there in the knee. That's pretty good shootin' with a stone, 'cause you see, if David had hit him between the eyeballs up in the forehead, a man doesn't fall forward, he falls backwards, but when you hit a guy in the knee [chuckles], he caves in. That's exactly what happened to Goliath. That's what the Word says in the Old Testament when you read it accurately.

Here in Ephesians 6, God singles out three pieces of equipment which best compare with our spiritual equipment, including the typical shield, discus and helmet, crown, plus the sword or dagger, the javelin, which represents the Word of God itself. We, too, are capable of carrying heavy pressure as we run the race of an athlete of the spirit. They in their military mail carried heavy armor. That's why the comparison is we too are capable of carrying heavy armor, but our armor is mental pressure as we run the race of an athlete of the spirit.

So above all, above all of verse 10, even "finally," in the last athletic event of the spiritual contest, our *hoplite* race, we are to take up the discus of believing, the crown of wholeness and the javelin of the spirit, the Word of God, and run this final race before the rewards are presented and the feast of celebration is enjoyed. But the war is over. The athletic match of wrestling plus the running of the race under extreme pressure must be finished before the rewards our...are presented. Our thoughts must be taken captive, we have to control our minds, 2 Corinthians 10:4, 5, even though the enemy has already been taken captive, and you gotta notice that verses 14 and 15—they give details of the wrestling match of verses 11 and 12, whereas verses 16 and 17 give details of the hoplite race of verse 13. Then verse 18 through verse 20 follows with three things insuring our athletic victory: One is praying; two is watching; three, speaking boldly. And they come in

that order in practice in your day by day living. Our prayer is a prayer of believing, the discus of believing. Our watching is in the head, the athletic crown, our never tiring vigilance, keeping our heads whole, not filled with a lot of crap. Our speaking boldly the Word, the Mystery, which is the javelin of the spirit, which is sharper than any two-edged knife or sword—Ephesians 4:12.

Seeing the pressure on a believer is like formerly the shield, helmet and dagger, as a part of the final event of the spiritual athletic contest. This fits with the culture and this context in Ephesians without squeezing the words in this section of Ephesians. And this, our final event, anticipates the return of Christ, the day of rewards. That's why the next great doctrinal treatise is the Book of Thessalonians. There it is, Corps, as to what I believe this section of Ephesians 6 starting with verse 5 and going all the way through verse 20 basically covers. In our next session I will give you the benefit of the work on verses 10-17, but this is all for tonight. God bless, I love you, you're the best, Corps.

EPHESIANS 6:10-12

May 26, 1982

We're back to Ephesians chapter 6, and I prepared a paper that I want to share with the Corps tonight before I get into giving you the literals as well as the expanded of this great section of Ephesians 6:10-17. I entitled it "The Spiritual Athlete's Contest."

The various comments by the expositors on this section in Ephesians depict the overwhelming influence of the military image which tradition has placed on Christianity. However, interpretation and application must be in the light of to whom it is addressed. In the Old Testament God's people were soldiers of the Lord; in the Church Epistles we are athletes of the spirit.

Several scriptures in the Old Testament refer to God as a shield and buckler, which are military weapons. Joshua was called to lead an army against unbelievers and to eliminate them. Psalm 91:7 states:

Psalm 91:7

A thousand shall fall at thy side, and ten thousand at thy right hand. . .

The foe was a military enemy. The weapons were military. The battlefield was a physical land with geographical locations, and the purpose of their calling was to eliminate the enemy physically.

In the Gospels the image was changed from killing the enemy to loving him and turning the other cheek. The ministry of Jesus Christ made a further change, for he defeated the enemy, he led captivity captive. He triumphed over them making a show of them openly and made the war to cease for the believer in this present Pentecost administration. I think it's tremendous that on this week, a Memorial Day weekend, which is also Pentecost, this coming Sunday, that right now tonight with the Corps we're dealing with this fantastic section in closing out these verses from 10-17 here in Ephesians 6.

The name for believers used by God in the Old Testament differ from those used of the Christian believers in the New Testament after the Day of Pentecost. In the Old Testament they were servants of the Lord; in the New Testament after the Day of Pentecost we are sons of God. In the Old Testament the...the...and Gospels, they were disciples; today we are bond slaves, *doulos*, of the Lord Jesus Christ. In the Old Testament they were sheep and soldiers; in the New we are sons and athletes.

There are four things we must understand to see this great truth. Number one: What or where is the battlefield today? Number two: What are the weapons and armor? Number three: What is the nature of the foe? And number four: What is the purpose of the contest?

In the Old Testament, as I told you, the battlefield was physical, a definite geographical area. Their weaponry was military—spears, swords, shields—everything they used physically to kill the enemy. Their foes were the military armies of the aliens. And their purpose of the contest...contest was to win the promised land.

The answer to the above questions are very different today. We are not employed of God to kill the enemy. Romans 13:12 states:

Romans 13:12

The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light.

Our armor is an armor of light. The Bible says “God is light.” And we are light in the Lord. The spirit in us makes us light. This is our armor. In Ephesians 6:11 we are told to “Put on the whole armour of [wha...?] God. . . .” Right? Put on the whole armour of what? {God} God. And the word “put on” is in the Greek the word *enduō*, e-n-d-u-o, long ō. It means to clothe with. Until you put some clothes on, you’re naked. This is telling us to put on, to get clothed with. This word is a putting on something is used of putting it on in the mind nine times in the Epistles.

Number one: You put on the armor of light.—Romans 13:12.

Number two: You put on the Lord Jesus Christ.—Romans 13:14.

Number three: You put on Christ.—Galatians 3:27.

Number four: You put on the new man.—Ephesians 4:24.

Number five: You put on the armor of God.—Ephesians 6:11.

Number six: You put on the breastplate of righteousness.—Ephesians 6:14.

Number seven: You put on the new man according to—Colossians 3:10.

Number eight: You put on bowels of mercies.—Colossians 3:12.

And number nine: You put on a breastplate, according to—1 Thessalonians 5:8.

That’s why, Corps, the battlefield and fight today is no other place than in the mind of the believer. That’s the battlefield.

In Ephesians 4:22-24 it says,

Ephesians 4:22-24

²² That ye put off concerning the former conversation the old man, which is corrupt according to...deceitful lusts;

²³ And be renewed in the spirit [or in the life] of your [what?] {mind;}

²⁴ And that ye put on the new man,...

The new man is Christ in you, the hope of glory. God is light. God who is light is in Christ, and Christ is that new man in you. God in Christ in you. That’s the new man. We’re to put on the whole armor of God, which means you have to put on all nine manifestations. You have to put on and manifest all nine fruit, and you put on all the sonship rights, Corps.

Ephesians 5:11...no, it’s 6:11 states,

Ephesians 6:11b

...that ye may be able to stand against the wiles...

See that? And the word “wiles” is “methods.”

Ephesians 6:11c

...able to stand against the [methods] of the devil.

It does not say that we may be able to stand against the methods of a man or a military army, but against the methods of what, Corps? The Devil. We are to stand against our spiritual enemy, the Adversary, the Devil. And we do it by putting on the armor of light by

exerting a diligent effort in our minds, for we do not wrestle against flesh and blood, but against spiritual powers according to Ephesians 6:12.

So the purpose of our present day contest is not to kill an enemy but to stand against our spiritual enemy, the Adversary, and having done all, to do what? {stand}. That's why this is a compet...this is as competitive as any athletic contest. It is not by any means militaristic as it was in the Old Testament. The destruction of the Devil's kingdom takes place in the future. It says so in Revelation chapter 20. I want you to look it up. Revelation, chapter 20 and in verse 10.

Revelation 20:10

And the devil that deceived them was cast into the lake of [what?] {fire} and brimstone, where the beast and the false prophet *are*, and shall be tormented day and night for ever and [what?] {ever}.

And in verse fur...for...14, “And death and hell...” Death. The last enemy to be destroyed according to Corinthians is what? {death²⁰}. And according to Hebrews, who is the author of death? {The Devil.} The Devil.

Revelation 20:14

...death and hell [*hades*] were cast into the lake of [what?] fire...

Today, our purpose, Corps, is to stand against him as in an athletic contest. This is the reason the athletic term, *palē*, p-a-l-e is the Greek word (long ē) translated “wrestling” in Ephesians is used here in 6:12. Our wrestling—our wrestling is against spiritual wickedness.

The motivation of a soldier is conquest and survival. The motivation of an athlete is competition and reward. So we as athletes today work and compete because of our rewards, knowing we shall live eternally. Our battlefield is in the mind. Our foe is the Devil and his hosts. Our weapons are the instruments of light. Our purpose is to stand against in the competition and having done all to stand before the judgment seat to receive the rewards of the contest.

Now this evening preceding the opening of the Corps here at International, I placed in your hands a handout. And I'd like for you to take this handout and look at it and all the rest of you at the college...different campuses...college campuses of the Corps, I'm sure that Craig Martindale will make these available to you too, because we've worked this all down here where the dominating analogy used in the Church and Pastoral Epistles is athletic. And now we're going to show [taps] you all of these. And I'd like for Walter Cummins to come up here and please be seated with me, because I want you to note the following references which employ athletic terminology and illustrations. And the Research Department put this all together and Walter, I'd like for you to handle it. I have here a page that I believe where I put down all the different words, not the different forms, but as you go through, I'm sure this will show up also. Right? {Walter: Right.} So, this is fantastic. So the reason I have this in here and I want Walter to handle it is because before we finish tonight we will show you from the integrity and accuracy of God's Word that it's absolutely impossible to work Ephesians Chapter 6:10-17 without seeing it as a spiritual athletes' opportunity and contest. So Walter, it's all yours.

[Walter Cummings] Okay, I don't think I need to spell these since everybody will be

²⁰ 1 Corinthians 15:26: The last enemy *that* shall be destroyed *is* death.

getting a copy. I was thinking before, we ought to spell these out, but everybody will be getting a copy of this, so I don't believe there's a need for me giv...and you have it here tonight, so I'll go through this and give you all the references.

First of all, Romans 9:16 is...employs the word *trechō*. This word comes up a number of times. It means to run in a race. I think it's translated "run" here in Romans 9:16.

Umm...Then in Romans 15:30 we have the word *sunagonizomai*, which is a combination of *sun*, which means together with and *agonizomai*, which I'm sure many of you have heard before as Rev. Martindale has explained it on a number of occasions, and it means to strive in the contest. So you put the two words together and it means to strive together in a contest. This word's also used a couple of times.

1 Corinthians 9:24 employs three athletic terms. First the word *trechō* again, which means to run in a race, secondly, the word *stadios*. Umm...Stadium comes from that word. And it means a race, course or furlong. Ummm...It was a measurement a certain length, a furlong, and that's where we originally got this term stadium from because it had a certain length, the length of a race track..uh... had that particular length. As a matter of fact, some races went just from one end of the *stadios* to the other. Then other races they went from one end to the other and back, and in some I suppose they went three or four times around. But this was a uhh...term of measurement also implied...applied of the race track itself. Then third word in that verse is prize, and that's the Greek word *brabi...brabeion*, and that is the prize that's received in the contest.

Then 1 Corinthians 9:25, by the way, in 24, 25, 26, 27 of Chapter 9 you have quite a few athletic terms that are used here in this section. In verse 25 you have three. *Agonizomai*, which again means to strive in the contest. You have *egkrateuomai*, which is translated "is temperate," and it means to exercise self-control in disciplined training. The athlete had to exercise self control in his diet, his exercising, his habits, so that he would be a good athlete. The third word is *stephanos*, which is crown, and that was the crown received for winning the race.

Then in 1 Corinthians 9:26 we again have the word *trechō*, which is to run in a race followed by the word for "fight," or...which is translated "fight," but it's the word *pukteuō*, uhh...and it means "to box." Sort of sounds like boxing when you "*pukteuō*" the person {Audience laughter}. Umm...And then another phrase {Walter chuckles}, this phrase is *aera deron*, two different words, and it means to beat the air, and that was a way that the Greeks had of saying they were shadow boxing when they were beating the air, *aera deron*.

Then in verse 27 of Chapter 9, the phrase, "I keep under my body," *hupopiazō mou to sōma*, is another phrase which means to subject your body to intense physical exertion, and that's one thing the athlete had to do in order to be properly trained so he could enter the competition. And the word "preached" is *kērussō*. Now *kērussō* is used of preaching or proclaiming, announcing in many places in the New Testament, but specifically in an athletic sense it was used of the trumpeters, when they blew the trumpet to start the day or start the event,...ummm, that was the *kērussō*. When it talks about the last trumpet sounding on the last day of the athletic contest, they had the last trumpet blow, which was something everybody looked forward to and then the prizes were handed out. Well this is that word *kērussō*, which is to herald, as the trumpet heralded the competitors.

Then we go to 2 Corinthians 10, verses 13, 15, and 16; all three of these verses use the

word *kanōn*. We get “canon” from it, and it’s the rule or standard or the measure of a leap in the...in the athletics. It was used of other measurements but it was also used specifically in athletic events to measure the leap when you were in the jumping contest.

Ummm...The reason the Bible is...or the books of the Bible put in their proper order is referred to as “the canon” is because that is our rule for life and we have all the necessary writings in the Bible. That’s our canon, our rule. It measures our leap through life, [Dr. Wierwille replies: our leap for God] our leap for God, right. [Dr. Wierwille replies: that’s a great one.]

[Walter continues.] Then in Galatians 2:2 we have the word *trechō* again, to run in a race, and the word *edramon*, which was derived from *trechō* originally in older Greek, but it became a separate word, and again it just means to run in a race. It means the same thing as *trechō*.

In Galatians 5:7 you have the phrase, “run well,” and that again is the Greek word *trechō*.

In Galatians 6:16 again you have the word “rule,” which is *kanōn*, the word we get canon from, which is our rule or measure of a leap. [Dr. Wierwille says: maybe we ought to broad jump for God.] That would be a good [Both chuckle].

Then Ephesians 6:12 we have the word *palē*, p-a-l-long ē, that you had before, uh...which is used of wrestling, of the Olympic wrestling. And that’s not to be confused with the *pankratian* wrestling which was a more intense...And sometimes people were even killed in that contest. But this was an athletic event where they had to throw their opponent.

Philippians 1:27 you have *sunathleō*, and of course, it’s a combination of *sun*, together, and *athleō*, from which we get athletics, which means to contend, contend in the games. So it’s contending together. This...this word is used one other time in the New Testament. That will be coming up in a little bit. But this is to contend together athletically in the contest.

Philippians 1:30 we have the word *agōn*. *Agōn* is the noun form of *agonizomai* and it is simply a fight in the contest, or the particular event that...of the contest. It’s translated “conflict” in Philippians 1:30.

Then in Philippians 2:16 again you have the word *edramon*, which comes from the word *trechō*, to run in a race. I think it’s interesting so many times this word *trechō*, run, comes up, because you know, even though it uses other athletic events, there’s a lot of comparison to the running event, the race.

Philippians 3:13 we have the words “reaching forth,” which is the Greek word, *epekteinō*, which means to stretch out as a chariot driver does in a race. He would lean over the front of his chariot and whip his horses on. He’d always keep his eye on the goal not looking back, because if he looked back he’d pull on the reins and slow up the horse. He’d forget about his opponents that were behind him. He’d just keep pressing toward the mark. That’s the context in which this is used. That’s an athletic term.

Philippians 3:14 the word “mark” is *skopos*, which means the goal. We press toward the mark, the goal. And then you also have the word “prize” in that verse, which again is *brabeion*, and that’s the prize that’s received in the athletic context.

Then in verse 16 of same chapter, Philippians 3:16, again you have *kanōn* from which we get canon. That's our rule or measure of a leap as in the athletic events.

On the back of this paper you have Philippians 4:1, and that employs the word *stephanos*, which is a crown received for winning the contest.

In Philippians 4:3 you again have *sunathleō*. That's the other place this word is used where you have a combination of *athleō* and *sun*, to contend together athletically.

Colossians 1:29 uses the word *agonizomai*, which is to strive in the contest.

Colossians 2:1 the word "conflict" is the Greek word *agōn*, which is again the noun form of *agonizomai*, and that is a fight in the contest.

Colossians 2:18, the phrase "beguile of your reward," is the Greek word, *katabrabeuō*, which is to umpire in the game, an official who made the decisions in the game. And this is the word that's employed here of beguiling of your reward. Don't want to let anyone cheat you out of that reward calling a wrong thing in the event.

Colossians 4:12, laboring fervently again is *agonizomai*, to strive in a contest.

In 1 Thessalonians 2:2 the word "contention" is the word *agōn*, which is a fight in the contest.

1 Thessalonians 2:19 the word "crown" again is *stephanos*, which means a crown. That's the crown received for winning the contest.

In 2 Thessalonians 3:1 the phrase "may have free course," is the word *trechō* again, which is to run in a race.

In I Timothy 4:7 and 8 the word *gumnazō*, we get gymnasium from that. *Gumnazō* means to exercise as an athlete would exercise. And it also uses the word *gumnazia*, which is the noun form, exercise. We get, like I said, gymnasium from it, umm...the German *gymnasia* I believe it's pronounced, umm...comes from this.

[Dr. Wierwille interjects:] It's one of their educational systems, [Walter: Right, their...] isn't it? in Germany, where you are in the gymnasium. [Walter: Right] Academic.

[Walter Cummins continues:] Then the a...this word...We're only giving the words that are used in the church Epistles and the Pastoral Epistles, but this word is used some other places in the New Testament too. A matter of fact, a number of these might be, but uhh...we're just concerned about what's used in the Church Epistles. What is the dominating *metaphors* and *hypocastasis*, the illustrations that are used.

Okay, 1 Timothy 6:12 the word "fight"...the first word for "fight" is *agonizomai* again, to strive in a contest, and the second word "fight" is the noun form *agōn*, which is a fight in the contest.

2 Timothy 2:5 uses the word "strive" two times, is *athleō*, which is to contend in the games. We get athletics from that. This is *athleō* by itself. Before we had *sunathleō*. And then it also uses the verb form for "crown" *stephanoō*, which means to crown, and that was the crown again or the crowning at the end of the contest for winning it.

And then 2 Timothy 4:7 "I have fought" is again *agonizomai*, which is to strive in the contest. And the word "fight" in that verse is *agōn*, which is a fight in the contest. It also uses the word "course" which is from the Gree...or the Greek word is *dramon*, which also

means “a race.” And then the cro...the crown comes up again, *stephanos*, which means the crown received for winning the race. So there you have four terms in that verse. And this shows you how many times the athletic idea comes up in the Church and Pastoral Epistles whereas there’s a tremendous deficiency of military terms.

[Dr. Wierwille resumes teaching:] Thank you, Walter. [Walter Cummins: Okay]. That’s wonderful. Give him a hand {Audience applause}.

Alright. Now there are some places in the English versions of the Bible as well as in the Greek versions which employ military terms. But those same verses in the Aramaic use a word spelled p-l-a-k, *plak*, and that word in the Aramaic means “to labor or to work.” For example, 2 Timothy 2:3, a good worker of Jesus Christ is the text. In 2:4, no man that works, the last phrase “to be a soldier” is not in the Aramaic. And you should be changing your text in your King James Version. And 1 Timothy 1:18 work a good work. 2 Corinthians 10:3 work after the flesh. 2 Timothy 10:4²¹ for the instruments or the gear, g-e-a-r, of our work.

There are a few military terms in the Epistles as Walter indicated. For example, in 2 Corinthians 2:14 there is the Greek word, t-h-r-i-a-m-b-e-u- long o, which means to lead in triumph. It’s a term used of a military procession *after* the battle or the war is won. Thus Christ leads us in triumph for he has already triumphed over the enemy. That’s the military term that’s used in Colossians 2:15.

Now in 2 Corinthians chapter 10, verses 3-5 military terms are used to illustrate how we must capture our thoughts. Christ has already led those who capture captive according to Ephesians 4:8. He has won the spiritual war for us. We must simply capture those thoughts in our minds which are yet alien to God’s Word. So our contest, Corps, today is nothing less and le...nothing more than an athletic contest. It is interesting that the Greek word *polēmos*, p-o-l-e-m-o-s, translated “war” is used 16 times in the New Testament but only once in the Church Epistles, 1 Corinthians 14:8 comparing the misuse of speaking in tongues to the uncertain trumpet sound for war. It’s our responsibility to contend for rewards, not to kill the enemy or capture the land. As spiritual athletes we must maintain and represent our heavenly calling in the spiritual contest. And Ephesians 6 is no exception to this dominant athletic analogy. The gear we are to be clothed with must be athletic gear rather than military. Thus, a close examination of the terms and ideas presented in Ephesians 6:10-17 show it as athletic in scope as well as nature.

Historically, Corps, there has always been a relationship between athletic competition and military skills which are readily seen in various athletic events. The javelin competition in athletics was spear throwing in a military activity. The javelin for athletic competition had a leather thong or loop hanging from near the center of the shaft to aid in throwing.

The origin of the discus competition is obscure. The discus was made out of stone or metal. It was circular, relatively flat being slightly raised in the middle. In military confrontations, stones of all shapes and sizes were utilized.

Competition in boxing and wrestling was beneficial for training and maintaining preparedness in hand-to-hand combat. Chariot racing, archery and fencing and the gladiatorial games also developed out of military activities.

²¹ Dr. Wierwille misspoke. Verse should be 2 Corinthians 10:4.

The running competition was of primary importance, without modern communication systems, fast-footed couriers were essential for sending messages, especially in life and death circumstances. And once you see, Corps, the relationship between an athlete and a military man, you will see why they have some actions and terminology in common. The participants in athletic competition were generally soldiers as well, displaying their skills and physical prowess before the spectators of the arena.

Now long before the times of the Olympic Games, the ancients had competed with one another. The ancient Egyptians had competition in wrestling, singlestick fighting, boxing, archery and rowing. Hebrews of the Old Testament, as far as we've been able to ascertain, did not engage in highly organized athletic competition, but it is interesting that when the children of Israel were to take the city of Ai, God instructed Joshua, according to Joshua 8:18, to stretch a *kidon*, k-i-d-o-n, a javelin, toward the city.

New Testament references to athletics are basically in reference to the highly organized games of Greek culture. These games were dominated by the festival known as the Olympics.

The Olympics officially began in Greece in 776 B.C., although competitive games were held many years before this. And the first Olympics had one event. It was the stadium race of about 200 yards. In 724 B.C. a 400 yard race was added. In 720 a race of about 3 miles was added. And in 708 B.C. a wrestling competition was added as well as the pentathlon. The pentathlon was a five event compet...competition, consisting of a footrace, discus and javelin throwing, long jump and wrestling. In 688 B.C. boxing was added as a separate event, as was chariot racing in 680 B.C. And in 648 B.C. the pankra...*pankration* (p-a-n-k-r-a-t-i-o-n) competition was added, which was a sort of combination of boxing and wrestling. In 520 B.C. the *hoplite* race was added, a race in which the runners ran wearing full military armor. The distance of the race and the amount of armor va...worn varied throughout this hist...this race's history. Later on, horse-racing and similar events were added to the Olympics.

Walter referred to two types of wrestling tonight, the *palē*, p-a-l-long ē, of the pentathlon and the *pankration*. The *pankration* was a combination of boxing and wrestling which many times involved physical cruelty to the opponent. We could perhaps compare it to Jui Jitsu today. The *palē* of Ephesians 6:10-18 type of wrestling was the most difficult and exacting of the pentathlon events. It called for the greatest skill in applying one's versatility of strength, rather than relying on brute force. Only upright wrestling was allowed and the opponent had to be thrown three times for victory.

In the Olympics the prizes were wreaths of laurel, wild cherry or other plants. Non-Olympic games gave rewards also, but they were such as vases, bowls, military armor or weaponry, shields or cloaks.

In the Olympic awards ceremony, the winning athlete's name was proclaimed by a herald, then a palm branch was placed in his right hand as a symbol of victory. Then he received a crown wreath of laurel. These and the accompanying honors were the only rewards, not money. These presentations were made by judges at the *bēma*.

In answer to the question of athletic activities among the Ephesians, they had a stadium for athletic games. In Conybeare and Howson in *The Life and Epistles of St. Paul* give this statement:

The games of Asia and Ephesus were pre-eminently famous; and those who held there the office of ‘Presidents of the Games’ were men of high distinction and extensive influence. Receiving no emolument [that means no pay, for their...] from their office, but being required rather to expend large sums for the amusement of the people and their own credit, they were necessarily persons of wealth. Men of consular rank were often willing to receive the appointment, and it was held to enhance the honour of any other magistracies with which they might be invested. They held for the time a kind of sacerdotal position; and, when robed in mantles of purple and crowned with garlands, they assumed the duty of regulating the great gymnastic contests, and controlling the tumultuary crowds in the theatre, they might literally be called the ‘Chiefs of Asia,’—Acts 19:31.

Also, 1 Corinthians 15:32 has a further reference to the games at Ephesus.

Aphrahat, early fourth century, was one of the early Syrian Church Fathers. And he made this statement sometime between 337 and 344 A.D.:

For fearful is the day in which He will come, and who is able to endure it? Furious and hot is His wrath, and it will destroy all the wicked. Let us set ...our head the helmet of redemption, that we may not be wounded and die in battle. Let us gird our loins with truth, that we may not be found impotent in the contest [The Aramaic word is *agona*; the Greek word is *agōn*, athletic contest]. Let us arise and awaken Christ, that He may still the stormy blasts from us. Let us take as a shield against the Evil One, the preparation of the Gospel, of our Redeemer. . . .Let us rejoice in our hope at every time, that He Who is our hope and our Redeemer may rejoice in us. Let us judge ourselves righteously and condemn ourselves, that we may not hang down our faces before the judges who shall sit upon thrones and judge the tribes. Let us take to ourselves, as armour for the contest [And again, the Aramaic word is *agona*; the Greek word is *agōn*, athletic contest], the preparation of the Gospel. Let us knock at the door of heaven, that it may be opened before us, and we may enter in through it.

This is from the Nicene and Post-Nicene Fathers:

This man, he is the only Church father who alluded to a “contest,” an athletic contest, in connection with Ephesians 6:10-17. All others treat it strictly as military, probably due to the persecutions, and the influence of military life in all the Roman colonies.

As you study in depth the terms used in these verses, you will see the analogy here is athletic, as it is throughout the Church Epistles. One cause of confusion in Ephesians 6:10-17 is the parall...are the parallel terms that exist between the military and athletic events. This section starts with the primary concern, “Be strong, empowered in the Lord and in the power of his might.” We are empowered in two way, Corps: 1. by putting on, *enduō*, to be clothed with, all the armor, the *panoplia*, the complete equipment of God; And 2. by taking up, *analambanō*, to take up all the armor, the *panoplia*, the complete equipment of God. These two commands are found in verses 11 and 13. We are to be clothed with all the equipment and to take up all the equipment. The former is what we put on for the wrestling match against spiritual wickedness, verse 12. The latter is the equipment we pick up to meet the foe in the contest, verse 13.

Now, there's an interesting parallel between these two commands and that which follows in verses 14-17. The first three items, loins, breast and feet, are all things with which we are to be clothed. We are to be clothed with strength in these areas as the wrestler is who has strong loins, good heart and prepared feet. The last three items given in verses 16 and 17, shield, helmet and sword, are all things which the athlete must take up, *analambanō*. As a matter of fact, these three items are preceded by this word *ana...* *analambanō* also used in verse 13, and furthermore, they're preceded by the phrase, "with all," "above all," or "after all."

There are two possible explanations as to the original thought behind the analogy used in verses 16 and 17. First of all, these terms, though military in current Biblical versions, were originally athletic. The word "shield" is *thureos*, t-h-u-r-e-o-s, which occurs only here in the New Testament. In other Greek literature it is used of a shield, a stone, an oval or a disc. It comes from *thura*, t-h-u-r-a, which means doo... "door." The door was the protection from enemies, closing the enemies out, keeping them away from you as the shield was. The stone or discus thrown by the athletes represented their gods who were their protection. Many old Greek discusses have been found in pagan temple remains with various inscriptions on them to their gods. An old Latin oath and one of the most sacred was *per Jovem Lapidem*, by Jove the stone—by Jove, the stone. Some think Jove was taken from the Hebrew, Jehovah, who was called the stone, or rock, in the Old Testament, Psalms 18:2, 31, 46. Similarly, Christ was the stone, or rock, in 1 Corinthians 10:4 and Ephesians 2:20, 1 Peter 2:7 and 8.

As we trust or believe in our rock, Christ Jesus, we have deliverance. But the pagan rocks could not deliver. It says so in Deuteronomy 32:30 and 31. As the athlete hurled his rock or discus in whom he trusted, so we hurl the rock of our believing around the world, Romans 1:8.

The word "helmet" is the Greek word spelled p-e-r...p-e-r-i-k-e-p-h-a-l-a-i-a-n, which means any kind of covering for the head, whether a military helmet or an athletic crown or any other head piece. Its only other occurrence in the New Testament is in a similar context in 1 Thessalonians 5:8, for a helmet, a crown, the hope, the crown of salvation or the crowning wholeness is our hope. And I love that in 1 Thessalonians 5:8, and I believe that's what it is.

The word "salvation" is wholeness. The...the other word is "crown" and the word "hope" is used there. So our crowning wholeness, our crowning wholeness is in the hope of the Return when we shall be like he is [taps several times], so forth.

In both of these occurrences it is...could well represent the crown given as a reward of wholeness or salvation for winning the contest.

Now the word "sword" is the word spelled m-a-c-h-a-i-r-a-n, *machairan*. Originally this word *machairan*, sword, may have been the word spelled g-a-i-s-o-n, javelin, which is used in the Septuagint in Joshua chapter 8:18, 19, 26, and 27.

Hebrews 4:12 says the Word is sharper than any two-edged sword. And Romans 13:4 says a minister bears a sword, the javelin, in judgment. Never does it say that the Word is a sword. We throw forth the javelin as Joshua held it forth to defeat the city of Ai. We defeat the Adversary in the spiritual contest.

If this were a list of military armor here in Ephesians, there would be an obs...obvious

absent...absence of certain parts: spear, grieves, which Polybus lists as the soldier's equipment. If it were an adaptation, or I mean an adoption, from Isaiah 59:17, it omits the words "garments" and "cloak," but it does list the necessary equipment for the *Pentathalon* in the Olympics. In addition to the javelin and discus, the athlete needs strong loins, heart and feet in order to run, jump and wrestle.

So above all, finally, in the last athletic event of the spiritual contest, the *hoplite* race, we are to take up the discus of believing, the crown of wholeness and the javelin of the spirit and run this final race. Then the rewards are presented and the feast of celebration is enjoyed. Today we are in a spiritual contest, we must strive to win in order to reap the rewards. Ephesians 6:10-17 must be and is a spiritual athletic contest, even if military parallels have drifted into the picture.

And now we go to Ephesians 6, verse 10, King James.

Ephesians 6:10

Finally, my brethren, be strong in the Lord, and in the power of his might.

"Finally" means from henceforth, from now on. And all of this is really a crystallization of everything that has gone before. Verse 10 here begins the whole closing section, and this section again is just like the one that I shared with you from Romans 8 when we closed out Romans 8:35-37. "Finally" does not mean that we're finally getting to something. It means that we have to take note of the total superb revelation that has been previously given.

The words "my brethren" are omitted by the critical Greek texts, but the Aramaic has it in it. As far as I'm concerned, I can take it or leave it.

It says to "be strong"; be strong. This strength, Corps, has to be in the rest of that phrase, "in the lord," because what good is it to put on armor if you're not strong in the lord. The first thing you have to have, Corps, is a potential strength that's in the lord. You have the strength that's in the lord, not in the armor. You don't trust your knowledge that you have of the Word or your ability to speak that Word or your wonderful charisma when you do speak it. Your strength has to be in the lord. Strength without armor however is folly, but armor without strength is stupidity and suicide, death. We have Christ in us, Colossians 1:27. He is our inherent power. And the words "in the lord" are sold out commitment. We're strong in the lord, sold out commitment.

The word "power" is the Greek word *kratei*, [Dr. Wierwille pronounces it two different ways] *kratei*, k-r-a-t-e-i which means exerted power. The German word for it comes off of this Greek word and the word for power in German is *kraft*, *kraft*, k-r-a-f-t, *kraft* comes from this. It means power with an impact, a "sock it to 'em" power. It is exerted power in which one willfully and with vigor exerts a force. It's used in Ephesians 1:19, be strong in the lord and in the power, the *kraft*, the exerted power of his might. Not in the armor you put on, but in the power of his might that energizes.

All the commentaries spend way too much time on military armor and they do not spend the time on the strength that's in the lord of verse 10. They just seem to pass over verse 10, but verse 10 is the key to this whole section, Corps. To be strong in the lord and strong in the power of the lord's might that is in you, the hope of glory [taps twice].

The words "of his might" means of his ability for you to do. His ability is in you, so you can do. That's why Philippians 4:13 says "I can [what?] do all things through Christ

who has infused inner strength into me.” Our abilities are limited to the Word and what we can do through Christ.

And the “power of his might” is the figure of speech, *Antimereia*, which figure puts the emphasis on God’s might. It’s not on the armor, Corps. The emphasis is in the lord and on the might of God’s power.

The literal translation according to usage of verse 10 is:

Ephesians 6:10 Literal translation according to usage

Now therefore continue being strong in our lord and in the exerted power of his might.

[Repeats verse] “Now therefore continue being strong in our lord and in the exerted power of his might.”

The expanded according to usage is:

Ephesians 6:10 Expanded translation

From now on keep on being strong in your sold out commitment to and in our lord and in the willfully exerted power of his might for you [the exerted power of his might for you] for with vigor you can do.

Verse 11 of King James reads:

Ephesians 6:11

Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.

This is where we put on the armor and the whole armor is the complete equipment. Liddell and Scott define it like complete equipment of a ship’s tackle or tackling, a gymnastic exercise in the games. It literally means all the equipment. We need all the spiritual equipment available to stand against the methods of the Devil. Bullinger says it means an instrument or implement with which anything is done as of an artisan.

The word “stand” or “to stand” means to stand one’s ground in a contest with the view to winning. I think that’s tremendous, Corps.

The word “wiles” we’ve handled many times as we’ve taught *Dealing with the Adversary*. The Greek is the word “method,” *methodos*, from which we get our English word “method.” *Methodos* is a way, but it is not the direct way, but a circuitous road which those lying in ambush take. Schemes, devices, trickeries, that’s this word “wiles.”

The literal translation of verse 11 is as follows:

Ephesians 6:11 Literal translation according to usage

Put on the whole of God’s armor so that you will be able to stand up against the scheming methods of the Devil.

The expanded one is:

Ephesians 6:11 Expanded translation

Clothe yourself with all the equipment, trappings and gear of a gymnast of God with a view to being able to win standing up against the systematic scheming, methods and devices of the Devil.

I think that’s a beautiful expanded translation accurate according to the Word.

Verse 12, King James.

Ephesians 6:12

For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high *places*.

The Philoxenian text uses the word *dara* which means a wrestling contest. And that's what I think it is.

The word "we" here should be "your"... "you" and this is, this word... is in many of the texts, the Greek word for it. If you'll follow, you know, in verse 11 you had "ye"; verse 12 you have the "we" to "you"; then you get in 13, you've got "you"; 14 you've got "your"; 15 you've got "your"; 16 you have "ye"; so it fits the whole context.

"...flesh and blood" is the figure of speech *Synecdoche*, and... where a part's put for the whole, and this emphasizes the contest with invisible spiritual forces, not concrete physical bodies.

And you'll notice that the word "against" is used four times, and that's the figure of speech *Anaphora*, where a repetition of the same word at the beginning of successive... successive phrases or clauses. The Greek word *pros* used with the accusative case in this figure emphasizes mental direction towards or against in the sense of estimation or in consideration of the opponent, is what Bullinger says in his lexicon.

The words "principalities, powers, rulers of the darkness of this world, spiritual wickedness" is the figure of speech, *Synonymia*, synonyms, repetition of words from different roots but similar in sense.

"...rulers of the darkness of this world" is the possessors, plural, of this dark world, which is exerted power with... with an impact.

"...spiritual wickedness" is evil spirits or against spiritual things of the evil one. And this tells us four things, Corps: number one, our opponents are evil spirits or spiritually evil ones; number two, gives us their posi... position, principalities; number three, their authority; and number four, their impact. So you know the opponents, you know their position, you know their authority, and you know their impact. "Spiritual wickedness" literally means wicked spirits.

A literal translation according to use...uh...uh of verse 12 is:

Ephesians 6:12a Literal translation according to usage

Because we wrestle not against flesh and blood but...

(May I have some coffee, please.)

Ephesians 6:12b Literal translation according to usage

...with principalities, with rulers, and with possessors who control this dark world and with devil spirits under heaven.

Now this is the expanded one that again I think is just... gives us the whole feel and impact of this great verse.

Ephesians 6:12 Expanded translation

Because your wrestling contest is not with a view toward fighting flesh and blood but with a view to be distinctly independent of all principalities in-

cluding the exercised authority of sultans who rule and exert their worldly powers by devil spirits in every place beneath the heavens.

Well, I'm tired. I've got the rest to do, 13, 14, 15, 16, 17, but I don't think I want to do it tonight. I've come to the end of the road, because its two hours we've been on, and I think that's long enough. So if you can't live 'til next week, you'll have to figure it out or something {audience chuckles}. But that's all I have the strength or heart to do tonight. So I think I'd better close. Okay? We'll take it up there and give you the balance of this perhaps next week. All right?

EPHESIANS 6:13-17

June 2, 1982

But tonight I believe is another one of those nights where you are going to be blessed, 'cause I do not know of any other time in the history of Christendom since the first century, in any writings any place that I know of that anybody has ever put together Ephesians chapter 6:13-17 which I shall endeavor to do for you tonight. You could have all the money that people sell their souls for and you could not know the Word of God like you're going to know it before this evening is over with, because you can't buy it with money. You could go to all the colleges, all the universities, all the seminaries and all the Bible schools in the world and you would not know what you in the Corps are going to know after tonight. So I'm believing that this will be a wonderful night for you.

I finished verse 12 of Chapter 6 in the last session. Tonight I'd like to begin with verse 13.

In the King James, it reads:

Ephesians 6:13

Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand.

These words "take unto you" in the Aramaic is "put on" or "clothe yourself with." In the Greek it is the word that's related to *lambanō*, receive it to the end of declaring it, making it known, *lambanō*ing it. It is to take up something and go with it, like in Acts 7:43 where...or in the Book of Acts where it talks about picking up Paul and bringing him along. So we are to take up or pick up our equipment, our gear, to be great athletes of the spirit.

The words "the whole armour" means the complete equipment, all the implements, all the instruments, whatever it is. See.

"...to withstand" is to encounter, it is to resist, it is to stand against.

And the words "evil day" are the "the evil one," and you and I know that the evil one is the Adversary.

"...and having done" literally means when you have worked out all after the contest is over, after you've worked it out al...all of it, after you've performed everything.

"...to stand"—Aramaic says "you should stand firm." You see, when the contest is over the contestants stands before the *bēma*, the judgment seat, which is a raised dais, a raised platform, and it's done in public where the athletic contestants are judged, and there it is that the rewards, the crown, is given.

So here in Ephesians 6:13 we will stand before the judgment seat perfect and complete when Christ returns, but we have to work out all things while standing for him here against the Adversary the evil one, in this evil day in this spiritual contest.

These words "stand" here in the verse 13, withstand, stand, is a figure of speech spelled

a-n-a-d-i-p-o-l-i-s²², *Anadiplosis*. It's where a word ends a sentence and begins the next sentence. That's why this figure bridges the contest into the particular thing needed by the contestant for the contest. The purpose, Corps, for all the parts of the contestant's outfit is to be able to stand before the *bēma* and receive the rewards.

I've translated verse 13, a...literal usage.

Ephesians 6:13 Literal translation according to usage

Because of this clothe yourself with all the equipment of God so that you will be able to withstand the evil one and having worked out all things [parenthesis] (for the contest) [end of parenthesis] stand [parenthesis] (before the *bēma*) [end of parenthesis, period].

Now here is the expanded one. May I have a cup of coffee, please. Because of this char...

Ephesians 6:13 Expanded translation

Because of this clothe yourself with the complete equipment [comma], gear of God [g-e-a-r; comma], so that you may be able to withstand and resist the evil one in the contest and if you prepare yourself with all the equipment in everything, you will stand firm and erect before the *bēma*.

Verse 14 in King James reads:

Ephesians 6:14

Stand therefore, having your loins girt about with truth,...having on the breastplate of righteousness;

[Taps] I better quit there, 'cause that's the end of 14 [chuckles]. Verses 14-17 are a figure of speech known as an *Allegory*. Now an *Allegory* is an extended or expanded comparison by representation or implication. In these verses 14-17 it compares our spiritual contest with an athletic contest.

For an athlete, having your loins...“having your loins,” those words—An athlete physically needs strong loins for running, for jumping, for wrestling. The loins physiologically are the region of strength as well as the region for the procreative power. Really, kids, I think this is fantastic. Whenever you look at the shape of a woman [chuckles], they're so much different than men because you beautiful women are the only ones that can give us men the babies, and that's why you're just made that way. And when this is put in this great truth [taps] regarding spiritual athletes, it just burns in my soul. The loins are the region of strength and they're also the region for procreative power. Now a man cannot have a baby, but a man who is a spiritual athlete develops that broadness so that he has that creative power likewise with a woman that has Christ in her, so spiritually [taps twice softly], it's just tremendously significant.

And the words “girt about,” girt about—The Greek athlete ran naked, but around this area above the hips here he was girded, he was girded. He tied som...like a...s...uh, a...a band around here girding himself tight. Our strength as spiritual athletes is the truth which is God's Word. It is written [taps throughout phrase], it's Corps.

The phrase, “loins girt about,” is used of *doulos*es, servants, who are ready to serve in Luke as well as in the Book of Acts. A servant who is ready to serve has to be trained. A

²² Misspells *Anadiplosis*

servant has to be knowledgeable. A servant has to be disciplined. A servant has to be detailed minded. The Eastern servant is trained and he's knowledgeable of his master. He will simply stand and keep his eyes on the master. He never takes his eyes off of the master. And the master does not need to utter any words, say come on over here you *doulos*. All he needs to do is just move his head like this, and the servant will come. Or if he wants him to go over there, he'll simply go like that and the servant always watches the master. If he wants him to leave he'll go like this. Or he may use a hand signal like come, go, over. Always the detail. They have to be trained; they have to be knowledgeable; they have to be disciplined. They just have to look for detail. Trained *doulos* is always detail minded.

“...having put on” is simply being clothed with.

Now the “breastplate.” The breastplate is the heart. An athlete has to have a good heart, a strong heart. He has to be success minded in his heart, the innermost part of his being. If you confess, remember Romans 10 [taps], with thy mouth the lord Jesus, Jesus as Lord and believe in your what? {heart}. That's not just your physical heart it's talking about. It's talking about believing within the innermost part of your whole being which is the mind. With everything you've got, that's what the heart represents. That's why a heavy heart is a detriment to an athlete. Philadelphia got beat last night because they had it. They missed the first four shots and [sound effects] down went their heart, and they never bounced back unless they did after the fourth quarter, 'cause I went to bed. Did they bounce back or did they lose? Lost? I...I just figured they couldn't win. They just...

You know something? If I had been a coach of that team last night after they had missed the second bucket, I'd called time out. I'd regrouped my forces before they missed four or five of them. He was too late, whoever that coach is; Cunningham or som...He was too late in regrouping Philadelphia. But I'm...thank God I'm not the coach of that team. But I saw this happen. Man, the thing that starts an athlete in basketball rolling—Man, when you go down that floor and you hit the first one [sound effects], up goes your believing. Go down the floor again and hit the second one it goes higher. And from then on, you're like a wild bull in a china shop {audience chuckles}. See, they missed either four or five, and these were their top men who missed it. And then what do you think happened? A heavy heart is a detriment. See? It's a detriment. Their...their believing went down, people [taps]. That's in the head; it's in the head. Athletes play more in their head than they do on the floor. Well [chuckles], it's nice, it's NBAA finals during this session of the Corps....something.

You see, our hearts, which means with renewed mind, have to be righteous. How many, many thousands of times in these years that I've worked with the Corps I have people in the Corps whose minds are still unrighteous, who still live in condemnation in their minds. Oh, their mouth says they don't, but watch their action. In their heart they have not accepted the righteousness of God which is in Christ Jesus our Lord. So to put on the breastplate, Corps, is to put on the new man in your heart which is mind because out of the heart comes love and believing.

And it's interesting also from an Old Testament point of view that the breastplate covering the priest's chest or this area of his body contained the *Urim* and *Thummin*, and by these the high priest made righteous judgments because he made it from the heart. So do we today. The heart moves the life of which the loins represent the strength and the source.

So, the “girt about” is the Word. The “breastplate” is the mind.

You see, when it talks about the heart of a man physiologically that’s where the pumping of the blood is that goes through all parts. That’s why they use heart. Other places it uses bowels. But when you look at the whole chest cavity, this whole area, it not only has the heart in it that physiologically pumps all, but it has the lungs in it. I don’t know what else it’s got. Those te...two are pretty good. Keeps you breathing, gets your oxygen in, the other stuff out, the poisons out, puts it into the bloodstream to run the purity of the blood through your whole body from the top of your head to the soles of your feet.

See, the enemy, the Adversary is the accuser, Corps, but you and I stand before God when we’re born again of God’s spirit from God’s point of view we stand before Him in His righteousness without any sense of sin, guilt, condemnation, fear, frustration or anything else.

Breastplate of righteousness is a *Genitive of Apposition*, it’s a figure of speech. The phrase could literally be translated “breast, that is righteousness.”

I’ve translated verse 14, literally as follows:

Ephesians 6:14 Literal translation according to usage

Stand therefore your loins girdled with truth being clothed with the breastplate of righteousness.

The expanded is as follows.

Ephesians 6:14 Expanded translation

Stand therefore with your whole self girdled with the truth of the Word of God and with the strong and pure heart of your renewed mind clothed in His righteousness.

Verse 15 in King James says:

Ephesians 6:15

And your feet shod with the preparation of the gospel of peace;

The athletes ran barefooted, but in order to run barefooted you had to have well prepared feet [chuckles]. Have you tried the stones at The Way International headquarters lately? Then you’ll know how well prepared your feet are. This “having shod feet” means literally, “ready to go.”

“...with...preparation” means in readiness, ready to go with all readiness. Gosh, have you ever been an athlete? Darn it. If you’ve ever been an athlete and competed in any athletic event, if your heart didn’t beat like crazy, you weren’t an athlete [chuckles]. If your hands didn’t perspire, you weren’t an athlete. You weren’t ready to go. Your feet shod with the preparation, readiness, ready to go with readiness. You’re just hotter than a firecracker. In basketball you can’t wait for someone to throw the dumb ball up so you jump and start fightin’. You’re ready to go with all readiness.

The preparation is not Preparation H [Dr. Wierwille and audience laughter]. This preparation is at the upper end in the mind [Dr. Wierwille and audience chuckle].

And “the gospel of peace”—A great athlete carries no animosity. He has no jealousy, no bitterness, no envy, no heaviness, no anger. One of the greatest things to do in athletics is to get your opponent angry, get him mad. And I hear people say, well when they’re mad

they really hit somebody. They'll never hit them as hard as they would if they had the renewed mind and they knew their capacity. So the thing, I don't know wha...I just know how it works, in athletics, like in basketball, you get your guard if you're playing forward. You get him teed off at you. Teed off, he'll say to himself, "I don't know why I can't stop that...that damn fool, I'll kill him next time." You know, and he'll get real teed off and then you just make another bucket on him. See? It's so simple to me, because I see this all the time in a physical contest of athletics. Spiritually, the same thing is true. You carry bitterness, resentment, envy and all of that. You do not have your feet shod in readiness. You're not ready to go with all readiness because you're not traveling light, and if you're going to travel fast and far, you've got to travel light. No athlete travels fast and far carrying a hundred pound pack on his back of fear, and worry, anxiety, bitterness, frustration, jealousy, anger [taps throughout phrase].

This "gospel of peace," Corps, is not a gospel of war. It's a contest. To carry this you need strong loins, you need a good heart, you need conditioned feet, because the gospel of peace is the good news. It's the good news, gospel. It's the good news of the true Word of God which is peace to the soul of the hearer and you're carrying it. The feet shod with the preparation, the readiness, the carrying forth of the gospel of peace. Preparation of the gospel of peace is a *Dual Genitive*, figure of speech, and it's fantastic. It means to witness. When you're carrying the gospel of peace, the good news, you are witnessing. The greatest thing in which the believer is prepared is to witness the gospel of peace.

I've translated, literally, verse 15 as follows:

Ephesians 6:15 Literal translation according to usage
And your feet on the foothold of the gospel of peace.

But the expanded one I've translated as follows:

Ephesians 6:15 Expanded translation
And ready to go with your feet toughened having that foothold for standing so you can carry the gospel of peace.

Have you seen a runner on his mark? That's the foothold [taps at the same time]. On your mark, get set, then go with the gospel of peace. Ready to go with your feet toughened having that foothold, your toes down in there. You guys that run wear running shoes or whatever you run in today. They've got them right in there, ready to go. Having that foothold for standing there before they say "go." Standing so you can carry the gospel of peace.

Verse 16. I think I need to read 16 and 17 together. I believe that these two verses are out of order, so this will give the Research Department something to research, because look at 16, King James says:

Ephesians 6:16 and 17

¹⁶ Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the [serp...²³].

¹⁷ And take the helmet of salvation, and the sword of the Spirit, which is the word of God:

The helmet of salvation cannot come before the sword of the spirit which is the Word

²³ ...all the fiery darts of the wicked.

of God because the helmet is the crown, you don't get the crown until the race is run. You have to have competed and successfully accomplished the athletic event before you receive the crown. That's why I believe 17, these words have to in text be different.

But let me set it for you and then you can make up your own mind and our Research Department can begin looking for texts.

The words "above all" in verse 16 "and with these" is the Aramaic. And the Greek is "with a sense of finally," meaning being well trained, well equipped, now finally with all your training and contending in the contest you take up these.

As I see this whole section from 13 on, these former ones are the ones that make you a champion. Now these latter ones that we're going to be into now, are those things that keep you a champion [taps]. It's one thing to be a winner. It's another thing to stay a winner, and we have all that in these verses [taps several times], Corps.

The word "taking" here is related to *lambanō*. You do this. You *lambanō* it. With the former ones you were clothed, clothed with. Now here you take, you take to yourself, you *lambanō* it, you keep *lambanōing* it.

"...shield" is the discus, the word "discus." It's a *Genitive (again) of Apposition* which could be translated "discus, that is believing."

"Ye shall be able" those words in the Aramaic are "you will prevail over." The Greek has it "you shall be able." "To quench" is to suppress or to out distance. "The fiery darts" the burning competition of the adversary. For our believing allows us to outdistance outrun to overcome any obstacles of the competition. And the competition is of the wicked, namely the wicked one, the adversary. So, I've translated verse 16 literally here:

Ephesians 6:16 Literal translation according to usage

And with all this, take to yourself the shield that is believing, with which you will be able to suppress all the fiery accusations of the evil one.

Fire is spelled f-i-r-e. Fiery is not spelled f-i-r-e-y, fiery is spelled f-i-e-r-y.

Here's the expanded one:

Ephesians 6:16 Expanded translation

And finally being well trained and in top shape take to yourself the discus, that is, believing the rock Christ Jesus and with the rock, Christ Jesus, you will have power to outdistance all the javelins of the evil wicked one.

Boy now if you're a runner, an athlete, that is terrific. If you're out there in the front and the adversary is following behind and he...he's trying to get to you, to get next to you, to outrun you, to out beat you, that one is...till you can out distance all the javelins of that evil one. You're outrunning the bastard [chuckles], see. You're out there ahead of him, he can't even get to you. You know, he carries that animosity that cruelty, saying "man I want to get to him" that's the javelin he's throwing. "I want to get him, I want to get him, I want to get him" but you...he can't get you because you're out distancing him. That's the greatness of that verse, Corps [slams fist down and chuckles]. God...people have just never believed God's Word. They just never believed it.

Well [chuckles]...Verse 17, you know I read. "And take" again is the word "you wear it." Wear it. The helmet is the crown. It's a head covering, people, of many different types [taps twice] it can be, but as an athlete it's the crown. It's...even the word "cap"—"the

cap” could be used. Marcus Dods...Barth...Markus Barth said that it was an ornate helmet or cap that was worn in victory to signify the battle had been won. We’re not talking about a battle but I’m glad he said that because it is the crown of the triumphant contestant in victory, not in a battle of war but in an athletic contest. It is the winner’s crown or the winner’s cap. “...the helmet of salvation”—again, is a *genitive of apposition*. And it should...and could be translated the crown or the helmet that is wholeness. Salvation is the word “wholeness,” w-h-o-l-e-n-e-s-s. And the complete wholeness is never until the Return, the Gathering Together [taps throughout sentence] when the rewards are handed out [taps], Corps.

And the word “sword” I believe in the original Greek, must have been the word for javelin, *gaisos*. And here “...the word of God” is the word *rhema* which indicates that it emphasizes the means of communication. There’s a wonderful parallel between the conquering of the land of Canaan by Joshua and the athletic contest in which you and I are engaged today which is recorded here in Ephesians 6. The inheritance of Israel was in the hands of the enemy. So, the inheritance, the land, which legally belonged to Israel, was in the hands of the enemy. Joshua physically had to fight the enemy to gain back the inheritance. Now, our enemy, the adversary, cannot rob us of our calling in Christ Jesus. But he can rob us of the joy in life before we receive the rewards and he can rob us of the rewards. I’ve translated 17 literally as follows:

Ephesians 6:17 Literal translation according to usage

And receive the helmet that is wholeness and the sword of the spirit which is God’s Word.

And the expanded one as follows:

Ephesians 6:17a Expanded translation

And therefore you wear the glorious crown of wholeness,...

Walter come in here, please.

Ephesians 6:17b Expanded translation

...for you’ve won every contest with the javelin provided you by God, which is the Word of God.

Walter, where are ya? You go over the translations here again. Talk to them; I’ll be back.

[Walter Cummins] Okay.

[Walter Cummins continues] Give you the uhh...literal again:

Ephesians 6:17 Literal translation according to usage

And receive the helmet that is wholeness and the sword of the spirit which is God’s Word.

And then the expanded is:

Ephesians 6:17 Expanded translation

And therefore you wear the glorious crown of wholeness; for you’ve won every contest with the javelin provided you by God, which is the Word of God.

Now, of course we’re going to keep looking for texts to try to find something that

would invert this as far as order. Likewise, were going to look for something that uh...has some of these things stated as we believe they have to be originally here like *gaisos* instead of the word *machaira* having the word for uh...javelin rather than the word for sword. Because some of these could have crept in early—a matter of fact I saw a book just recently that I've...had ordered that talks about early military imagery and how it...the essence of it was how it started to creep into the church, at least that's what I gathered from it—and it's something we could learn from studying that.

[Dr. Wierwille speaks] Thank you Walter, and don't go too far away because I'll be closing this pretty soon and then after we close here then I want you to come in and sit with me and we're going to rebuttal some of these things. Okay? {Walter replies: Alright.} Thank you very much.

Now, I did something else that I just want to lay before you because as I told you I believe that this...these...this verse 16 and verse 17 need to be checked with every text we can find and if not it still has to work this way, whether we ever find a text or not. Don't make me much difference anymore. Because I just happen to know you never win the trophy until the dumb race is over with. Saw it at the Indy 500 Sunday and I'm sure we're going [chuckles] to see it again in the NBAA; they're not going to give the trophy until somebody wins four games. Then by sheer logic you cannot have the helmet of salvation preceding the sort of the spirit which is the word of God in verse 17. So, this is how I have put together 16 and 17 in a translation.

I have two of them. First one:

Ephesians 6:16-17 Expanded translation #1

Above all taking the discus of believing wherewith you may be able to quench all the fiery darts of the wicked one and the javelin of the spirit which is the word of God. And receive the crown of salvation.

Or you could translate it as follows:

Ephesians 6:16-17 Expanded translation #2

And with all this finally to stay well trained and in top shape, take the discus of believing and the javelin of the spirit which is the word of God and with these you will be able to quench all the fiery darts of the adversary and receive the crown of wholeness.

I'd like to close out this wonderful Corps night with the work on what I believe is the sense of this whole section, 13 through 17. And perhaps it might just be best for you to listen. And if you're interested enough you can always take it off of the tape later and put it together for yourself and check it out. I put the number 13 to the left of this first section and then 14, 15, 16, 17 and I'll read them in this order and give them to you. Thirteen.

Ephesians 6:13-17 Expanded translation

¹³ Take unto you everything God makes available so you can withstand the adversary and so you can continue to stand all the way through to the *bēma* to stand is to withstand and that means to become a champion athlete for God.

¹⁴ You must [verse 14] envelope; enwrap your whole self with and in the truth of the word putting on all of his righteousness in your renewed mind and with your renewed believing

¹⁵ [verse 15] witness the word to others that brings peace

¹⁶ [sixteen] and finally to stay a champion athlete, well trained and in top shape for God take the discus which is believing and the javelin which is the Word of God and with these two you will be able to quench all of the fiery darts of the adversary

¹⁷ [seventeen] and stand to receive the crown of wholeness at the *bēma*.

That I believe is the sense of verses 13-17 [Dr. Wierwille's taps twice and his voice cracks], good night Corps, God bless. I love you. {Audience applause.}

EPHESIANS 6:18-21

June 9, 1982

Tonight we close the book of Ephesians. And I'd like for you to take your Bibles and go to Ephesians chapter six and we begin tonight with verse 18. Ephesians 6:18.

Ephesians 6:18

Praying always [this is King James] with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints;

The words “with all prayer” most frequently, Corps, those words shows a deep dedicated unalterable commitment to God. When those words are used “with all prayer” it's giving preeminence to the individual's personal devotional commitment to God. And I think that is really unique as you will see as we go along in this verse. Those words “praying always with all prayer” is a figure of speech, spelled p-o-l-y-p-t-o-t-o-n, which is nothing more than just a repetition of words in different inflections in parts of speech. But this figure emphasizes the need for continued prayer; praying always with all prayer. I said to the staff and all of our workers, yesterday in a meeting that was held here at International, that perhaps the most important thing that was...location here on the grounds is the House of His Healing Presence. Because unless, we continue in prayer all the work we do: building these tents, setting them up, getting everything ready so beautifully, will all be rather insignificant. But as we continue in prayer and believing God—that's why this verse here is so tremendous. This emphasizes “praying always with all prayer” this figure emphasizes the need for continued prayer. And that should be continually. The word “supplication” can be translated a number of different ways, but the greatest I know is specific requests or special objects of necessity, a supplication for a special need, Corps. And we do this in the spirit. “...in the Spirit” is to pray in tongues. This praying in the spirit has to be in tongues. Remember in 1 Corinthians 14, take a look at it. 1 Corinthians 14. In verse 14 of 1 Corinthians 14, it says:

1 Corinthians 14:14, 15a

¹⁴ For if I pray in an *unknown* tongue, [or if I pray in a tongue; it has to be unknown], my spirit [what?] prayeth, but my understanding is unfruitful.

¹⁵ What is it then? [verse 15] I will pray with the spirit...

And to pray with the spirit then logically has to be praying how? In tongues, that's right.

1 Corinthians 14:15b

...and I will pray with the understanding also:

And that is to pray in the language that you normally speak. That's the “in spirit” of this verse 18.

Now, I've translated this verse 18 as follows:

Ephesians 6:18 Literal translation according to usage

Praying in all seasons with every prayer and supplication spiritually and

watching every minute with all persistence and supplication on behalf of all the saints.

[Repeats verse] “Praying in all seasons with every prayer and supplication spiritually and watching every minute with all persistence and supplication on behalf of all the saints.” Now, this is the expanded one, and I believe that this expanded one really communicates the great truth of this verse.

Ephesians 6:18a Expanded translation

In your personal devotions,...

And I said to you those words “with all prayer” show a commitment to God giving preeminence to personally devotion. That’s why I translated this in the expanded according to usage, literal according to usage.

Ephesians 6:18a Expanded translation

In your personal devotions, believe and pray in tongues continually [believe and pray in tongues continually] for specific objects of necessity [period].

I need a pen up here; there’s no pen here. A marking pen would be the best for me...wanna? Thank you. Period. Then the next line:

Ephesians 6:18b Expanded translation

...And by praying in the spirit [comma], be on the watch [comma], be alert [comma], continually and unceasingly [comma], for the specific objects of necessity for yourself [comma], until you get it [period]. Do this on and in behalf of all the saints also.

Now, just look at that again. “In your personal devotions...” You see, we just finished verse 17 last week talking about the javelin of the spirit that was the Word of God and now then he shifts to yourself; your own personal devotion. “In your personal devotion—devotions—believe and pray in tongues, continually for specific objects of necessity.” The word is not continuously, it is continually. And he explains this in the next line. “...And by praying in the spirit...” you’ll be what? “...on watch,...” you’ll “...be alert, continually and unceasingly...” He just reiterates it, says it again. “...for the specific objects of necessity for yourself until you get it.” You see you can’t ever bless anybody else until you get blessed first, here it is again. You have to have it. You have to receive it. So, in your personal devotions, you believe and pray in tongues for specific objects of necessity. You stay your mind on those specific objects of necessity. So, you stay on the watch for those specific objects of necessity for yourself. You stay alert, continually and unceasingly. Don’t get tired in your mind. Stay that way until you get it. Man what a wonderful verse. You do this, on an in behalf of all the saints also. “...Do this on and in behalf of all the saints also.” That’s how you can stay your mind on all the W-O-Ws all the Corps, all the outreach of God’s Word around the world. This is the verse, pray in the spirit, continually and unceasingly. Do this on and in behalf of all the saints also.

So, in your personal devotions you pray in the spirit so that you get the necessities that you have met. The specific objects of necessity for yourself until you get it but then you don’t stop there you keep on praying in the spirit in behalf of all the saints also, that is verse 18. Verse 19 in King James reads:

Ephesians 6:19

And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel.

First of all the word “utterance” is the word *logos*, l-o-g-o-s—word. “Opening my mouth” is a figure of speech, it’s an *idiom*. It’s a Semitic expression used of those who begin speaking and continue speaking, and the emphasis is that a man’s heart, his soul, his whole life has to be involved in what he says. “Boldly”—in Aramaic, this word “boldly” goes with the phrase “to make known” and I think that’s where it belongs, which you will see how I’ve handled it later on when I translate it for you here. It doesn’t go with opening your mouth [chuckles]. It goes with making known boldly, to make known boldly. And that boldness is not a bull in the China shop, kind of thing. It is to make it known with clearness, clarity and with freedom in speaking it so that people can understand it. “...to make known” is that word again to proclaim or to preach. There are six occurrences of this word that we told you about dealing which making known the knowledge of the mystery. Now, I’ve translated verse 19 as follows:

Ephesians 6:19 Expanded according to usage

And for me also [comma], in order that the Word may be given to me that I may open my mouth boldly to make known the mystery of the gospel.

Now the expanded one:

Ephesians 6:19a Expanded translation

And for me, one of the saints also...

I think, Corps, this is absolutely beautiful here. In the closing section of Ephesians of the book, we just had personal devotional prayer in the spirit in verse 18 and the last phrase “in behalf of all the saints also” then verse 19, “and for me, one of the saints also”.

Ephesians 6:19b Expanded translation

[Paul]..., one of the saints also in order that the Word may be revealed to me, that I will open my mouth in public to make known by preaching, and plainly, the Mystery of the good news.

[REPEATS] “...that I will open my mouth in public to make known by preaching, and plainly...” I have used the word “plainly” instead of boldly; putting the word preaching and plainly together you have everything that that word boldly could possibly mean.

Ephesians 6:19c Expanded translation

...to make known by preaching, and plainly, the Mystery of the good news,

Now verse 20 King James:

Ephesians 6:20

For which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak.

These words, “I am an ambassador”—the foundation of those words are that he is an imperial legate. It’s an imperial term used as an imperial legate. “...in bonds” is simply in chains where many times the right hand or the right arm was bound to the left arm of the soldier. I may speak boldly again, the same truth I just shared as I ought. “As I ought” is as it is binding upon me, or as it behooves me. And I like that, “as it behooves me” very much. It communicates clearly to my mind. Now, the translation of this verse:

Ephesians 6:20 Literal translation according to usage

For that I am an ambassador in chains, in order that I may speak boldly, as I ought to speak.

Now, this is the expanded according to usage...literal according to usage.

Ephesians 6:20 Expanded translation

For I am his imperial ambassador; yet, because I preach the Mystery, I am imprisoned, even chained [period]. Yet [comma], being in this awkward situation [comma], that with confidence I will continue to speak the Mystery boldly as it behooves me to speak it.

Now look at the beauty of the sense that this translation makes. On the closing out of verse 19: made kno...

Ephesians 6:19b-20 Expanded translation

¹⁹ ...make known by preaching and plainly the mystery of the good news
²⁰ for I am his imperial ambassador yet because I preach the Mystery [I'm in] I am imprisoned, even chained; yet, being in this awkward situation, that with confidence I will continue to speak the Mystery boldly as it behooves me to speak it.

Now verse 21, King James:

Ephesians 6:21

But that ye also may know my affairs, *and* how I do, Tychicus, a beloved brother and faithful minister in the Lord, shall make known to you all things:

This word “know” is the word recognize. Simply to know, that you may know, just like you know you’re in the Corps meeting here tonight. That’s the word. Tychicus, carried this epistle of Ephesians to Ephesus, according to Acts 20:4 he was a native Tychicus of Asia. There’s a postscript in one of the manuscripts which attributes the writing of the epistle to Tychicus, namely that Paul dictated it to him and Tychicus wrote it. The words “in the Lord”—“in the Lord” is a sold out commitment in alignment and harmony. Not only is Christ in him but he is so living that he is in the Lord, he is committed, he is sold out, he’s a branded slave—does not back up on God’s Word but backs God’s Word up all the way. And this “...shall make known”—this making known here is the sixth and final occurrence of that key word in Ephesians. Now translated verse 21 as follows:

Ephesians 6:21 Literal according to usage

But that you may know also the things concerning me and how I am doing [comma], behold Tychicus [comma], a beloved brother and faithful servant in the Lord [comma], shall make known to you all things [period].

I’ll do it again for you.

Ephesians 6:21 Literal according to usage [REPEATS]

But that you may know also the things concerning me and how I am doing [comma], behold Tychicus, a beloved brother and faithful servant in the Lord [comma], shall make known to you all things.

Now here’s the expanded one:

Ephesians 6:21 Expanded translation

But that you may know all the affairs regarding me also [comma], and the things that I am doing [comma], behold [comma], Tychicus, a beloved

brother and a sold-out, committed, and trust-worthy slave in our Lord, shall make known to you, by bringing you this epistle, everything that I am doing.

Shall read it to you again. This is the literal according to usage.

Ephesians 6:21a Literal according to usage

But that you may know all the affairs regarding me also, and the things that I am doing, behold, Tychicus, a beloved brother...

See that's real neat to me. Paul loved him and he loved Paul. Tychicus, much like Timothy, just a beloved brother to Paul, but he was not only a beloved brother the next word is:

Ephesians 6:21b Expanded translation

...and a sold-out, committed, and trustworthy slave in our Lord...

He walked the talk and talked the walk, he did it. Not only did Paul love him and he and Paul were real intimate with each other but he was sold out committed trust worthy slave in the Lord...in our Lord

Ephesians 6:21b Expanded translation

...shall make known to you by bringing you this epistle, everything that I am doing.

Verse 22, King James.

Ephesians 6:22 KJV

Whom I have sent unto you for the same purpose, that ye might know our affairs, and *that* he might comfort your hearts.

You see in verse 21 in King James "...that ye all also may know my affairs,...how I do..." turns right around here in verse 22 "Whom I have sent unto you for the same purpose, that ye might know our affairs,..."—it just can't quite be that, there has to be an expansion; and there is. There is not much in the Greek text here that I need to share with you. I think the ext...literal according to usage there that I've done will help you in verse 22. So, I'll give you the translations because the word "purpose" we've handled before, the word "know" we have handled before. And you certainly all know what the word "comfort" is. So, verse 22 I've translated:

Ephesians 6:22 Literal translation according to usage

Whom I send to you for this purpose in order that you will know the things concerning me and that he would comfort your hearts.

Now, here's the expanded one:

Ephesians 6:22a Expanded translation

I am sending Tychicus specifically to you concerning all of this [comma], in order that you may know what is happening to me...

See it's not just regarding his immediate affairs but everything that's happening to him. You know people came to visit him, this kind of thing, the whole thing, it's...that's why I translated it this way:

Ephesians 6:22b Expanded translation

...in order that you may know what is happening to me and that he will comfort and encourage your hearts.

Now, I can understand this very easily. Those people in Ephesus were real concerned about Paul being not only imprisoned but chained. And that's why when Tychicus, delivered the epistle that was one thing but when he spoke to them regarding Paul, then he would bring them comfort. Comfort is a quiet acquiescence. And secondly, he would encourage them. You see just to have the comfort isn't enough, he encouraged them and said look let's go on, let's move the Word. Even though Paul is imprisoned in chains, he loves you; he's praying for you, he is speaking in tongues for you. So, let's be encouraged, let's move on. Comfort their hearts, the inner most part of their being. And knowing how that...they must have felt about Paul how tremendous that verse is, that Tychicus would comfort them, Paul said and also encourage them to move on. Now verse 23 in King James:

Ephesians 6:23

Peace *be* to the brethren, and love with faith, from God the Father and the Lord Jesus Christ.

Peace is another one of those words that is a key word in Ephesians, which I've taught you. It's used in the opening of verse chapter 1 verse 2 and here at the close of the Book of Ephesians, in 6:23. This "peace" along with "grace" and here you have in 23:

Ephesians 6:23 Literal translation according to usage #1

Peace to the brethren, love [with faith, that's love with believing, that's love in action,] with believing from God the Father and the Lord Jesus Christ.

Two not one; God the Father and the Lord Jesus Christ.

Now translated it as follows:

Ephesians 6:23 Literal translation according to usage #2

Peace to the brethren and love with believing from God the Father and the Lord Jesus Christ.

Three tremendous words in that first phrase: "peace to the brethren" "love with believing" peace, love, believing. What a fantastic conclusion to this whole great epistle of Ephesians. The pinnacle of all truth the book of Ephesians. And then you have from God the Father, that's one, and the Lord Jesus Christ is two (not one). The expanded translation is as follows: I don't think it's expanded much according to usage.

Ephesians 6:23 Expanded translation

Peace to the brethren and love with believing for all the brethren...

Boy how thankful I am to God that it doesn't say "and *like* for all the brethren"; it says love. This is most remarkable, Corps. Sometimes you just can't like some of the brethren because what they're doing is contrary to what you really believe and know to be the truth of the rightly divided Word. Yet they're born again. For they have confessed with their mouth to the Lord Jesus and they do believe God raised him from the dead and if he did they are what? Saved, and if they are saved [taps] they are saved [taps]. They are no less saved then you are saved or I am saved. You are either saved or you ain't saved, right? And no matter whether I like it or don't like it has nothing to do with it. The Word of God

says I have to love the brethren. I have to love them. And to love [taps] is possible. To like what they do at times, like when people are born again and then they say speaking in tongues is of the devil, you see, still have to love them, but I sure don't like what they're saying, so we have to love the brethren. [Chuckles] Boy I hope you understand this. Every person who is born again of God's spirit is going to be in the gathering together. And therefore I have to love all of those who are born again. And I have to love them with the love of Christ, people. The Word of God has not instructed me to *like* everything they do but it has instructed me to love. And that I can, and that I do. Verse 24 the final verse of this great record of God's Word. In King James reads:

Ephesians 6:24

Grace *be* with all them [who love, or] that love our Lord Jesus Christ in sincerity...

Sincerity is incorruptibility. Center margin has, with incorruption. Grace is unmerited favor. And again, the word love. That love, our lord Jesus Christ, without corruption, perhaps the word "purity" with no incorruption whatsoever. This last verse, really, includes those who are walking in the household on the greatness on the Word, that love our Lord Jesus Christ, in all purity without any corruption in it. Because they have heard the Word of God, they know the Word of God and they live the Word of God. They not only know the Word but they are held by the Word. It is one thing to know the Word and something else to be held by that Word. You can hold the Word in your head and not be held by the Word. The word "amen" simply is so shall it surely and truly be. Or perhaps very simply, so be it. I've translated verse 24 as follows:

Ephesians 6:24 Literal translation according to usage

Grace be unto all who love our Lord Jesus Christ without corruption [period]. Amen.

The expanded one:

Ephesians 6:24 Expanded translation

Grace be unto and upon all of you who love our Lord Jesus the Christ in all purity.

Grace be unto you and upon all of you who love our Lord Jesus the Christ in all purity. Period. So be it. Period.

I feel and believe that it is uniquely significant and wonderful, for the Corps meeting on this Wednesday night just preceding the opening of the class on Living Victoriously, and I am truly blessed to realize that in the last two verses of this great revelation in the Book of Ephesians, four words are used that I'll be handling during the Living Victoriously class. The last word used in Ephesians is the word "grace." And this is not only remarkable but it is spiritually significant because the grace of God is the foundation on which everything is built. He closes out the great record of the Book of Ephesians on the foundation of grace—God's grace, unmerited favor, then he builds on that: believing of verse 23 preceded by the word "love," preceded by the word "peace." Four great words that we will be handling with our people that are coming to the Living Victoriously class, because we're going to be handling living victoriously with peace, with love, with believing and in grace.

So this is how, the great epistle that Paul wrote—God gave it to him and Paul wrote to

the church in Ephesus which is the same great truth that he's addressing to the church of the body this day ends with so be it, amen. And my prayer is that so may it be for the Way Corps, not only tonight but until the Return of Christ. Shall we pray.

[Prayer] *Our gracious and loving heavenly Father, my heart is filled with thanksgiving and love and peace and joy and your great presence and power, and I thank you for your grace to us and especially to me in allowing me to teach the greatness of the revelation that you kept secret from the foundation of the world and first revealed to the Apostle Paul to teach it to the Way Corps again this year. Thank you Father, for allowing us to live and to be together and to be a part of the greatness of your Word and I thank you for all the Way Corps of the present, of the past, and of the future and may they be the leaders to hold forth your Word like Tychicus was slaved, sold out, committed, walking the Word, talking the Word and holding forth the Word. And so may the Word again live Father, in our day and in our time through your people who believe it. So be it this night and forever, in Christ Jesus name, that name which is above every name Father, your only begotten son, my lord and savior, I pray, amen.*

God bless, that's the end of Ephesians. {Audience applause.}