

EPHESIANS

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Ephesians

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INTRODUCTION TO EPHESIANS

SEPTEMBER 10, 1974

At the mouth of a great river, Castor, and on the shore of the Aegean Sea, there existed in the first century one of the greatest cities of all times, Ephesus. It was the greatest commercial, cultural and religious center of that day. In the center of Ephesus, in the most beautiful spot, was that great temple of Diana of the Ephesians. And into that city came a man with the Word of God. Today, it is almost unbelievable to me, but it is true, that where once that great city stood, it is literally covered with rubbish and ruins. Yet in one section of that area there exists a small Turkish village. Even today there is not even one Christian believer.

And yet there is a record in Acts 19:8, went to the synagogue and spoke boldly. And in verse 10, both Jews and Greeks. What a tremendous thing. Not only in the city of Ephesus, but in all Asia Minor. And tonight when we begin our work in Ephesians, there is not one Christian believer in Ephesus and very few in Asia Minor.

Acts 20:27 - there is a record in verse 27, "...all the counsel of God." There is not one place at any time where ALL the counsel of God was declared but at Ephesus. (-36) Can you imagine that a city with such greatness could get to the place where there is nothing left? That same thing is true today. Unless this Word lives and continues to be utilized according to the accuracy of it, it will go by the board. Only faithful men and women make possible the continuation of the teaching of the Word.

By the end of the 2nd century there is nothing left. And it is basically the same thing today that keeps eating away at anyone who endeavors to rightly divide the Word. Last year we spent all year doing nothing but the book of Romans, and we covered the truths concerning the redeemed sinners and their standing in Christ, as having died and risen with him. This year going to Ephesians, we are going to move into the great revelation of all to the church that those who have died and risen with him are already seated with him in the heavenlies in Christ.

II Timothy 3:16 - (reviews doctrine, reproof, correction relating to the epistles.)

It is known as the epistle to the Ephesians. It says at the top, "The Epistle of Paul the Apostle." That is a lie. It is "The Epistle of God to the Ephesians." Paul was simply the writer. God was the author. I believe that when this epistle was written and carried for delivery, that it simply said "The epistle to" and then it was blank space. I believe that the epistles were all circulated and read from one church to another. The record in Colossians 4:16 says what happened.

First of all, in order to understand anything in God's Word, you have to read it a number of times. If you had it available to you, I would suggest you read it from 50 translations. Read it to get an inner feeling as a whole. You will never understand God's Word until you get the feeling of it. You see, the knowledge of the Word is not all head knowledge. It is a heart knowledge, an inner awareness, feeling, knowingness. You have to get into the Word so that Word gets into you. Then you begin to see a certain structure in it

(referred to as the scope). As you get deeper and deeper into it, the structure is made known by the whole backbone of the Word which you might refer to as its anatomy.

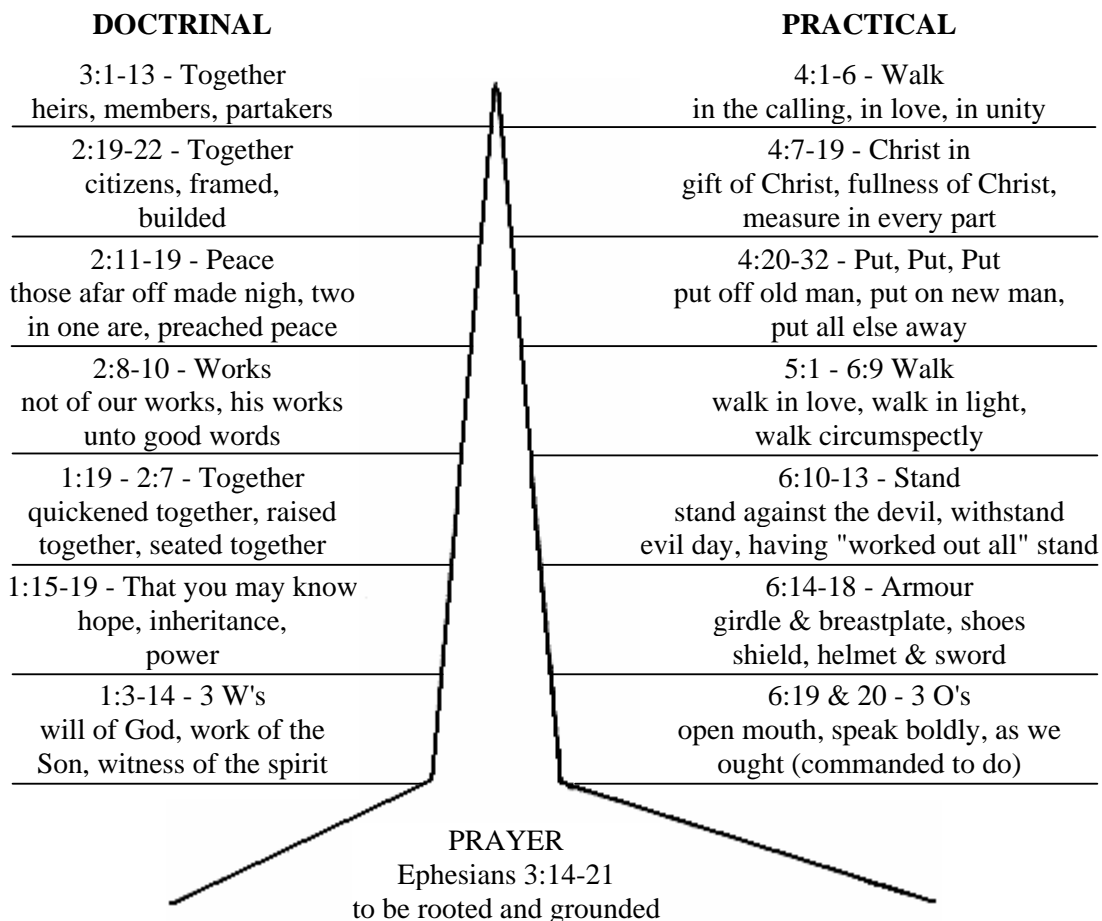
I believe the whole epistle is set like a balance. The whole foundation of these balances is that great prayer of Ephesians 3:14-21. All the weight of this epistle is set on that prayer.

It is the doubly perfected epistle. It has a total of 14 major presentations. There are 7 major presentations of doctrine and 7 major presentations of the practical side to the usage of that doctrine. 7 is the number of perfection and it is doubly perfect.

So on one side of the balances are those 7-fold doctrinal presentations, and those are given in Ephesians 1:3-3:13. The 7-fold practical presentations are on the other side of the balances in Ephesians 4:1-6:20. In the center you have Ephesians 3:14-21. The greatness of this arm on the doctrinal side of the balances is Ephesians 2:6, sit together. The other arm to the practical side is 4:15, speaking the truth in love may grow up. One place we are seated, the other we are growing up. That is the greatness of Ephesians.

All doctrine must be easy to be understood for right believing. All of your teaching must be simple so it can be understood. The doctrinal side of Ephesians is easy to understand. The practical side must always be practicable. Whenever it is not practicable, it is always impractical.

There is another illustration besides the balances that perhaps gives you an overall view of Ephesians. It is that of a tree.



Start at the bottom left of the tree and work up, coming over the top of the tree to the right and work down.

I guess we better begin reading Ephesians. (Chapter 1:1) An apostle is one who brings new light to a new generation. It may be old light but new to the generation. Tonight we will carry it a little further. The word comes from "*apostellō*" which is made up of "*apo*" and "*stolos*." It has a number of different usages in profane literature. The word was used of the one who was the commander of the entire naval forces, the one who would give the orders to send a ship to this location, a ship to that location, etc. The one who was sent to send is that word apostle.

The word *stolos* is used of the entire naval force when it is ready to go to sea. Then it's not only the one who is sent to send, but it's the one who is equipped to go. Already it is "kilowatt." You see, new light, new orders. They could be old, yet new to that fleet.

Mark 1:1, 2 - "I apostle my messenger."

Matthew 10:5

Romans 10:15 - specifically here of ministries of apostles who carry out the revelation.

Acts 26:17

It is interesting to know that the Lord Jesus Christ was THE sent one. That gives you the authoritative truth of what an apostle is all about.

I John 4:9, 10, 14

Hebrews 3:1

Ephesians 4:8, 11

II Corinthians 12:12

Romans 11:13 - "magnify mine office." In another place he says he is the least of all the apostles.

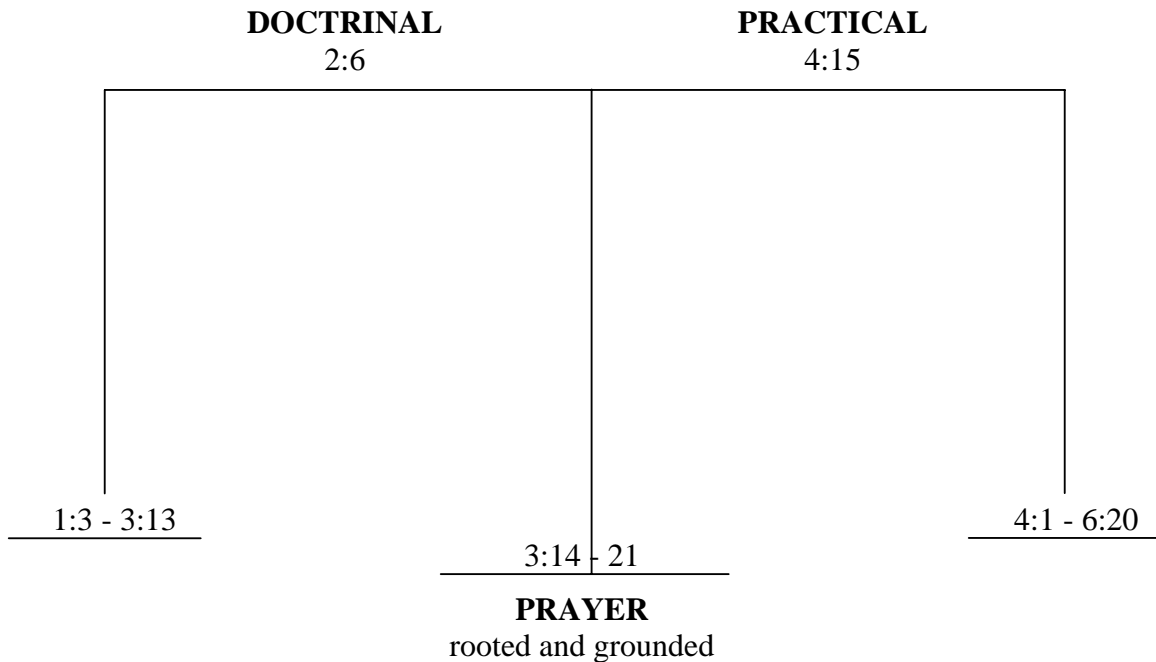
I Timothy 2:7

II Timothy 1:11

There is no question about Paul being an apostle. It was so interesting to learn that among all the Aramaic people and other groups of the East that the servant who carried the communication from his master was always called an apostle. If we have the ministry of an apostle, who is our Master? We are servants of God to His people.

From the Word I know that there are 7 qualifications, criteria, things that the Word declares that apostles do:

1. I Corinthians 15:8
2. Galatians 1:1 - one called by God in Christ.
Luke 6:13
3. Galatians 1:11, 12 - requirement of divine inspiration, special revelation
4. II Corinthians 12:12 - signs, miracles and wonders
Hebrews 2:3,4
5. II Corinthians 11:28 - the care of all the churches
Acts 16:14
6. I Corinthians 5:3,4 - to settle disputes, troubles, and establish decrees primarily in the essence that those will settle the disputes
II Corinthians 10:8
7. I Corinthians 13:10 - to exercise real discipline in the body.



All these things and more you begin to see when you read and study it enough. That is when you begin to, see the way God fashioned and put these things together. If I were a Christian, I would really give an ear to the Bible if someone would set it in front of me like I set it in front of you. You can't do this with Shakespeare or any other secular writer in history. But you can go to the Bible and do it epistle after epistle. They all believe it says, "Paul's epistle." When he wrote the Word of God, he didn't make mistakes because God was the author. I know of no group since the 1st century that believes Ephesians but The Way ministry - and we still mouth a lot. Very few in the ministry really believe it! Not even Corps grads, and they have the greatest instruction in the world. I teach it, you work it yourself, and you grow up some day.

Men like Ginsberg, Bullinger, they all saw a lot of the greatness of Ephesians, but in order to get to the greatness of Ephesians, they felt that they had to throw out the manifestations. We don't throw anything out and operate all nine manifestations. If the manifestations went out before Ephesians was written, then we are teachers of false doctrine. But there is no doubt about the presence of the manifestations. One of the reasons they got into that difficulty was because they went lopsided on grace to where it's all grace and works are relatively nonessential. I don't buy that.

Anything that I will say to the Corps I have backed up and worked on many times before you ever thought about it. I take cracks so that the Word will live and so that we can learn. We have to keep the roads open so that the greatness of the Word can come forth without your doing anything to stymie its growth. We must remain a research and teaching group.

Session #2

9/19/74

6 Things God Did For Christ:

1. vs 20 raised him from the dead
2. vs 20 set him at his own right hand in the heavenlies
3. vs 21 set him far above all principality, and power, and might, and dominion
4. vs 21 set him above every name that is named
5. vs 22 put all things under his feet
6. vs 22 gave him the head over all to the church

9 Things God Has Done For Us:

1. vs 3 hath blessed us with all spiritual blessings
2. vs 4 hath chosen us in him before the foundation of the world
3. vs 5, 11 having predestinated us unto the adoption of children
4. vs 6 hath made us accepted in the beloved
5. vs 7 have redemption through his blood
6. vs 8 hath abounded toward us in all wisdom and prudence
7. vs 9 having made known to us the mystery of his will
8. vs 11, 14 have obtained an inheritance
9. vs 13 sealed with the holy spirit of promise

6 Things Prayed For:

1. vs 17 God...may give unto you spiritual wisdom
2. vs 17 God...may give unto you revelation knowledge of him
3. vs 18 the eyes of your understanding being enlightened
4. vs 18 know the hope of his calling
5. vs 18 know the riches of the glory of his inheritance in the saints
6. vs 19 know the exceeding greatness of his power to usward...

The 12 In's

1. vs 1 - in Christ Jesus; vs 3 - in Christ; vs 4 - in him; vs 6 - in the beloved; vs 7 - in whom; vs 10 - in Christ; vs 11 -in whom; vs 13 - in whom (2); vs 15 - in the Lord; vs 20 -in Christ.
2. vs 3, 20 in the heavenlies
3. vs 4 in love
4. vs 8 in all wisdom
5. vs 10 in one
6. vs 10 in heaven
7. vs 16 in my prayers
8. vs 17 in the knowledge of him
9. vs 18 in the saints
10. vs 21 in this world
11. vs 21 in the world to come
12. vs 23 in all

These are all to be found in Ephesians chapter one.

We go back to Ephesians 1. "An apostle of Jesus Christ," and here we are going to have a little trouble. There is a lot of difference between the Authorized Version (AV) and the Revised Version (RV) when it comes to some of the things tonight.

"Paul, an apostle of Jesus Christ." I believe that is accurate. The last phrase reads, "in Christ Jesus." There is a tremendous difference between the usage of Jesus Christ and Christ Jesus. First of all, whenever Jesus precedes Christ the name Jesus is emphatic. It means savior. Old Testament "Joshua" means Jesus. There are many Jesus' but only one son of God. Anytime somebody would save someone he would be a Jesus. Christ is basically only subsidiary or explanatory. Like Jesus who humbles himself but is now exalted, or the exalted one in God's foreknowledge who humbles himself.

"Paul, an apostle of Jesus Christ." The "of" is a part of the genitive. An apostle is called in Christ Jesus. But his ministry is on a horizontal level to God's people in the name of Jesus Christ. If the apostle were ministering from the heavenly position it would be "in" Christ Jesus, but he is in this world where he has to fight with the greatness of the Word of God. That is why Jesus has to precede Christ in this record. Your ministry is called out on a horizontal level in the name of Jesus - the humiliated one who is now exalted.

Acts 3:3-6 - name of Jesus Christ

Spiritually we are up in the heavenlies, but we are down here in this carcass. This is why I believe it should read exactly as King James (KJ) has it in verse one. What good would it be to the saints at Ephesus had he been an apostle exalted and not down on their level ministering to them?

There are 82 occurrences of this title in the Word. "An apostle of Jesus Christ by," and the word "by" is "on account of" or "because of" the will of God.

Acts 19:4 - on Christ Jesus

Acts 24:24 - in Christ is KJ. - RV is Christ Jesus.

Romans 3:24 - KJ has Christ Jesus; 8:1, 2; 15:5; 16:3 - RV reads Christ Jesus instead of Jesus Christ or Jesus Christ our Lord: Romans 6:3, 11; 8:11, 34; 15:16, 17

I Corinthians - Christ Jesus 1:2, 30; 4:15; 16:24

I Corinthians 1:4 - it is Christ Jesus in RV instead of Jesus Christ.

II Corinthians 1:1 - RV has Christ Jesus

Galatians - I found 5 reverences - RV omits Galatians 6:15; 2:4; 3:26, 28; 4:14; 6:15 - RV adds 2:16 - Christ Jesus, 3:14; 5:6, 24.

Ephesians - AV has 6 references - 1:1; 2:6, 7, 10, 13; 3:21 - RV adds 1:1; 2:20; 3:1, 6

Philippians - RV - 1:1 (twice), 8, 26; 2:5; 3:3, 12, 14; 4:7, 19, 21

Colossians - RV alters 1:28 to Christ - 1:1; 4:12

I Thessalonians 2:14; 5:18

I Timothy 1:14, 15; 2:5; 3:13; 6:13 - RV adds 1:1 (twice); 4:6; and 5:21

I Timothy 1:1, 9, 13; 2:1, 13; 3:12, 15 - RV adds one in 1:1, 10. Adds one in 2:3; 4:1

Titus - RV 1:4

Philippians vs. 6 - RV reads only Christ. Vs. 8 & 10 added by RV and both read Christ Jesus in vs. 23.

Hebrews 3:1 - RV has just Jesus

I Peter 5:10, 14 - RV alters both to Christ.

Those are the 82 occurrences of the title in the Word. All you have to do is work it.

"Paul, an apostle of Jesus Christ by the will of God" - on account of the will of God. The Lord's message he wants delivered and the messenger are very closely aligned and linked together, in fact, indissolubly linked.

There are a number of words for the word "will" in the Bible. I am concerned only about two in Ephesians. Here, like in other places in the Word, Walter and I have dug into some of these things. The Greek texts sometimes do not pay the inherent accuracy of usage to this word like they do to others. But we are finding more and more of them. Sometimes I know a thing spiritually, but I can't find any proof for it in a text. In the truest sense of the word, no man can will anything, only God can will. Man can only at best desire. If you think you can will, turn this glass of water into a Cadillac. You might desire it, but you couldn't will it. In the least common denominator, God only wills. Man thinks he wills and in defined situations he does. He could will to control \$100,000 of spending. But really it is only desire. "Paul, an...will of God." Otherwise you could educate a man into being an apostle. But even if he is an apostle, a little education won't hurt him.

Ephesians 1:1, 5, 9, 11 - is God's "will." A man might desire or anticipate, but man can never determine.

"Paul, an apostle" on a horizontal level by or on account of God's will. Sometimes it's difficult for natural man to believe God's Word about apostles. If the world has one man as an apostle for one day, that day has been blessed. There is no indication that an apostle will always walk right on, but they are still apostles. And when they do walk right on, that world is blessed, and who is man to criticize God for making Paul an apostle?

And then comes a remarkable phrase - "to the saints." "Directly to" would be its indepth usage. If it is directly "to" them it will also be "for" the saints. If I give you an apple, it is "to" you and also "for" you. But if someone else got an apple before you, it is only "for" your learning. This is directly "to" the saints. The word saints literally means the holy or separated ones.

Acts 9:13

Psalms 116:15 - The word there for saints is the Hebrew or Aramaic word *quadash*. It's interesting that this word is utilized in the Septuagint by translating it with the word *higion* - holy. It is interesting that that Hebrew word *quadash* is the same word that is translated over into Ephesians as "saints" or "holy." That is why saints are holy. We were dead and he saved us and separated us. A saint is one who is separated out.

"Paul, . . . to the holy ones, the separated ones." It is dynamically interesting that it's not only "to" the saints but to the faithful. Saints and faithful complement each other like believing and works. "Saints" is from the word *hagos* which equals purity and the word *hazo* which means to venerate. The usage of the word means one who is purified and venerated and it cannot be of works because God does it. This word in its root form *hagos* is used in Ephesians 1:1, 15, 18; 2:9; 3:8, 18; 4:12; 5:3; 6:18. That is saints. Now the word "holy", same word, is used in Ephesians 1:4, 13; 2:21; 3:5; 4:30; 5:27.

You see, in Ephesians 1:4 he has chosen us before the foundation that we should be "saints." We are saints by calling because he chose us and this is the finished work of Christ. In Ephesians 5:27 it says, "that it should be saintly and without blemish." It is the work of Christ on behalf of the saints that the church might be blessed. And this is according to life in verse 3 - "as becometh saints."

You see, the saints not only are called by God's grace, but they are called for something, unto something, to do something. If you are a saint, then there is a manner of life He expects you to carry out.

To the saints and to the faithful - faithful in service. The word faithful word *pistos*. It always is used in the active or passive tense and usually in the passive. *Pistos* is used in Ephesians 1:1 and 6:21; Colossians 1:2, 7; 4:7, 9; II Timothy 2:2, 11, 13. It is always in the essence of the faithful in service unto good works.

"Paul, an apostle according to God's will to the separated ones, the holy, the saints, and to those who are faithful in their service unto good works." There are two categories. That is why you have to have correct doctrine before you have right practice. You have to understand the doctrine of a saint before you can practice the faithful in Christ Jesus in service. And that verse concludes in Christ Jesus. That is literally true. His ministry as the Messiah was bigger than he knew. We are not in the humble one but the one who was humbled, the one who is seated at the right hand of God who gave him a name that is above every name. That is the first verse.

Session #3

9/26/74

In one sense there is no other place in the Word I would rather be than where we are tonight, in another sense, I would love to be other places because I am so absolutely inadequate to teach what I am supposed to teach. Experientially, I am somewhat knowledgeable of the subject we are going to cover tonight. Perhaps more appreciative of it than knowledgeable.

For most people, even in The Way, it is a nice word, and I am talking about "grace." It is something you say before meals, a name of a nice lady. When it comes to outside of The Way, it has been nothing but a word for most people.

For me, this word "grace" is an experience of indescribable reality. No person is capable of fully teaching what it is all about. It will take an eternity to clarify it because we will have to see him face to face. In most circles of Christendom, it is nothing but a license to sin. When you get caught, you say, "I'm sorry," and start all over again. Nobody in this life will ever fully understand it; experience it, yes; but understand it, no. I just don't know how anybody with his finite mind could understand something God made so totally available to men and women.

We will go no further than verse two. I tried in the process of 10 hours of discipline to put down a little of what I know about from the Word, and I didn't have enough time. Everyone knows what the word is in Greek. But it's like knowing the word electricity; you can spell it. Salvation is not of works, but it should certainly be unto works. *Charis* and the word "joy" have the same root.

Ephesians 6:24 - first word is "grace." First word of verse 2 is "grace;" second - "peace." Verse 23 begins with "peace" and ends with "grace" in verse 25. This word is used 12 times in this epistle.

Ephesians 1:6, 7; 2:5, 7, 8 - (tremendous progressive unfoldment of grace) 3:2, 7, 8; 4:7, 29 (These verses are real significant if your mind is tracking and alive and sharp. Whenever we are ministering grace to the hearers, we better be sure we are ministering right on with what He made available) 6:24.

Let's go back to its second usage - 1:6 - "Praise" gives me a key to grace. It is *epiainos* - up to God. So grace is not only something "down" from God, but there must be a reason "up" to God.

The word "glory" is *doxa* - that which is not cancelled and never can be. It denotes the greatness of all recognition; but not of a person himself, but the appearance of that which attracts attention. As I understand it - in one sense, it is the manifested power, like the manifestations I hear (among other things).

"His grace wherein He hath made us." He made us acceptable. It's to the praise of His glory upward when He came downward and came into us that He made us acceptable. If He made us, then I have no more to do with it than I did with my first birth. In that same sense, you have nothing to do with grace. It is God directed to man.

Luke 1:28 - (first usage) "highly favored" is the same word as "accepted" in Ephesians 1:6 - *charitoō*. It takes its form from the word *charis* which is grace. "Hail, lovely one, acceptable, one of grace." What did God have to do to do what He said He was going to do to her? No husband, no intercourse, and He uses the word grace regarding her pregnancy. So it must include bringing something into existence that has no other reason for coming except God does it. He created in her that soul life. That is fantastically revealing when it comes to the word grace.

Ephesians 2:7 - It takes the book of Ephesians to make known the exceeding riches of His grace. No other record in the whole Word makes known the full riches of His grace as does Ephesians. It is significant that that is tied together with Ephesians 3:8. So grace is exceeding all definition. Grace is so fantastically grace that it is totally untrackable.

Ephesians 1:6 - He made us acceptable. When you were born into the first family, you were acceptable. As a matter of fact, they were tickled to death you had arrived. In the new birth, God in Christ has made us acceptable. Did we deserve coming the first time? We didn't deserve coming the second time either. It is grace. That is why verse 7 says, "In whom we have..."

Ephesians 2:1 - To have remission of sins when you are dead in sins is grace. Like He made Mary's womb alive with Christ in her, He makes us spiritually alive with Christ in us. That is grace.

The closest paradox of grace I know is that it is so extremely valuable that it can be nothing less than free. I hope the bigness of what I just said to you gels in your mind some day. It is so extremely valuable, it has to be free. It is so costly that if you had one cent, you couldn't even get close to it. It has to be absolutely free. That is grace.

Ephesians 2:5, 8

Psalms 49:6, 7, 9, (then) 8 - "Ceases forever" is interesting because Ginsberg says that the translation literally should be "Is forever unachievable," Men's wealth, riches, a ransom for his brother is forever unachievable.

II Corinthians 9:14, 15 - You can't even talk about it. You can say - gift - but you can't "talk" about it. It is so extremely valuable that it has to be unalterably free.

I Corinthians 6:19 - You are not your own. This is the phase of grace "unto" works. Grace is not "of" but "unto."

I Peter 1:18, 19 - Not redemption with corruptible things but with the precious blood of Christ. That is grace.

Hebrews 10:4 - The blood of bulls and goats was the furthest God could go under the law. In verse 10 he does not die daily. That would be works!

Colossians 1:22 - Unreproveable, unimpeachable - grace. How little we have appreciated it. Then we would walk in it. The walk indicates what we are inside.

I Corinthians 15:4

Someone said, "Behold the lamb of God that taketh away our sins through his blood." (Eph. 1:7) Redemption includes remission of sins. It is a redemption from things that the blood of bulls and goats couldn't cover. It is a redemption from sins, both the cause and the consequence. This grace is not only a redemption "from", but it is a redemption "unto." It has two great massive phases in it. The lamb represents the deliverance or redemption

from, as the lamb in the Bible indicates deliverance or redemption from sin. The other part of grace indicates "unto." There is no other subject from the Word that explains it like the kinsman redeemer.

Reverend Bo Reahard.

Open to Ruth. (He reads the entire book in the process of teaching.) 1:1-13 - In order to understand a bit of what this is saying, we have to understand that when a woman became a widow, it was the responsibility of her brother-in-law to marry her. Naomi had no more sons. There was no one to redeem the daughters-in-law. When a brother-in-law does marry his brother's wife, he is considered a kinsman redeemer.

In the east, when your life is more than abundant, you are blessed by God. The less abundant life is considered to be a curse from God. A widow couldn't go to any social affairs, etc. The only way for her to be delivered from this curse would be redemption. According to the law it was the obligation of the brother-in-law to marry her. That is what Naomi is talking about here.

Ruth 1:13-21 - In the east when a woman became a widow, it became the responsibility of the father-in-law (if there were no brothers-in-law) to find a husband. All of them were dead, so Naomi took the responsibility herself.

Ruth 2:3 - glean - done by people who didn't have property, but who got food by going into fields and picking up what the reapers left behind. Anything that fell off the wagons and what the reapers left was for the gleaners.

Ruth 2:4 - The rapport between the master and his servants is beautiful. Can you imagine a factory boss saying that to one of the workers? It was unusual for Boaz to let her go and drink with the reapers. The gleaners would never sit or eat with the reapers who were hired.

Ruth 2:17 - She beat out that which she had gleaned - she separated the grain from the chaff. Vs 20 - This is somebody who could redeem her if he chose to.

Ruth 3:2 - The threshing floor is a big rock, open stone, where they would lay out all the grain and run a team of 10 or 15 oxen over it to separate the kernels from the husks.

Ruth 3:4 - Lying down at the feet is a sign of surrender and submission. The kissing of the feet is a sign of asking for forgiveness. The significance of uncovering his feet is that when you went to lie down at somebody's feet, you had to touch them.

Ruth 3:8 "Afraid" - was suddenly awakened.

Ruth 3:9 "Skirt" - should be mantle. The spreading of the mantle was a sign that he would protect her. In this situation it is a sign of redemption.

Ruth 3:12 - A closer cousin had the option to marry her if he wanted to. It was the cousin's right to redeem this land. There are certain rights that a kinsman has:

Leviticus 25:25-28

Numbers 5:6-8

Genesis 9:5, 6 - It was the duty of a kinsman to revenge the blood of a relative who had been killed by somebody else.

Numbers 35:19

II Samuel 14:4-7

Deuteronomy 25:5-10 - It was the obligation of the brother-in-law to redeem the woman

who had been the wife of his deceased brother. The cousin didn't have the right unless there were no brothers left. If a cousin redeemed the land, he must redeem the widow also. The woman went with the land.

Ruth 3:12 - Neither were brothers. They were not obligated in any way, but they had the right to the land.

Ruth 4:4 - The guy agreed to redeem the land, not the woman.

Ruth 4:14 - Kinsman means one who redeems, delivers, purchases, ransoms.

For a long time I often wondered about the book of Ruth. What place did she have in the overall picture of the Old Testament? Where did it fit? Some of that is shown in the next few verses.

Ruth 4:22 - If you follow that all the way down, you come to Jesus Christ.

(Dr. Wierwille)

That is the redemption "unto." The redemption "from" is the lamb. The redemption "unto" is that redeeming grace that abounds toward us. There are many things in that record. Even in weddings to this day they throw old shoes. What they literally did was traded shoes and put them on. The first indication of grace is where all the sons are dead, the husband is dead and there is no hope. If it's going to work out, it has to be grace. Under grace, Orpah could go back to her people and lose out on grace. Man has that freedom. There is nothing more beautifully written in the Word than where Ruth did not return in 1:16, 17. No more beautiful words are written.

Behind my mother's picture in our basement is her confirmation certificate. That verse is on that certificate.

Ruth committed herself in 1:16 & 17. When you understand the lamb side of grace, the other part is commitment.

Ephesians 1:8 - Prudence equals common sense, being sharp, thinking ahead. The word and usage requires, just like Ruth, the all out, committed, dedicated self to make known the mystery of his will. That is a beautiful thing to see. If you really believe in grace, then you have the absolute responsibility before God to say the things Ruth said to Naomi. That is grace. How beautiful that record of redemption was that it "just happened" to be barley harvest. You talk about God's order and synchronization. It was just the right time. That is providence, that is grace.

You see, God had to provide or there would be no life. It was the barley harvest. It has to be big.

Genesis 19:30-36 - Ruth was a Moabitess. It has to be grace. The Word says you are not supposed to be drunk. It says you are not supposed to shack up with your children, and he did. Yet out of that Moab came a woman named Ruth who said "Thy God shall be my God." And she committed herself to the only one who could possibly save her life. And she became the mother of the father of David. It is unbelievable. That is why I believe it. It is just so big.

There is a verse in Ruth also, 2:8. There are other gods, but there is only one true redeemer, so don't go into "other fields." The interesting thing about the kinsman who could have redeemed her but didn't want to is uniquely significant also. Had the first one redeemed her, we would have never been in Ephesians. The first who had the right to Christ was Israel, but they crucified him. God raised him up. That is the second. Had the

first done the trip, Israel would have accepted him for their Messiah. But they didn't. They didn't want the responsibility just like he wanted the land but not the woman. That is why the other kinsman redeemer got Ruth, and that is why you and I have the new birth and Ephesians. This is why we are His workmanship created in Christ Jesus.

I John 5:11, 12 - There is no middle road. It is either grace or it isn't. He that has the son has eternal life, and he that does not have the son does not have life, no matter what it looks like. And so God made of the twain one new man called out from both Jew and Gentile. That is grace. And this is why Ephesians 4:32 says what it does. Here it's forgiveness and not remission. The redemption is "unto" forgiveness. Grace is "unto" a walk.

Ephesians 1:2 - "Grace to you..." Every concordance and Bible scholar teaches that verse 2 is part of the salutation. I do not believe that, I believe it is a part of the body of the Word. It is from God our Father and the Lord Jesus Christ because it was Jesus Christ who made it possible for God to be our Father. He suffered and died for us, paid with his blood. He is the kinsman redeemer. Every verse in chapter one is grace. Nobody can teach this. You can only read it and approximate some of its greatness. It is so totally valuable that it has to be free. Everything you are ever going to read about us and what we have is all grace. And let me so ask this Corps, if God so loved, why can't we. At least stand a little bit. Is there anything too difficult for us to do for Him? Are there any hours too long that we can even afford to complain about it? "Though I be in the midst of hell, he is there," We have this ministry because of God's grace. They had it, Paul, long before we did, but they lost it. All the church has been under good works - call it "grace, but." My sufficiency is God's grace. Don't glean in any other fields. What more can a man say teaching a group like you, I don't know. I think, as a matter of fact, I know that we live in the greatest moment of the history of the world since the first century. And for God having such love, there is absolutely nothing that I cannot and should not do for Him that the Word requires. So a man, as he believes in grace, has to commit himself to that God and not cop out. And I think that is why God has given you the privilege of being in the Corps.

SESSION #4

In the second verse of chapter one where we were last week on grace, we need to discuss this word "peace." Grace and peace are tied together as I told you. The word peace literally means "an absolute end of all absence of strife or trouble." It is a state of rest or ease, and that is really significant. Grace and peace. Imagine that peace as an absolute end of all strife and all trouble. And it is grace and peace from God our Father, He who created the heavens and the earth. We are not at loggerheads with Him, spiritually. He is not angry at us, not reprimanding us, He is not raising hell with us and beating us over the head because we have grace and peace. So there is no strife between God and His born again believer.

"From God our Father," our Father, not somebody else's. In the singular you would say my Father. "And the Lord Jesus Christ." The first verse of this epistle is the salutation. But the real first verse of this epistle (which is the second verse) opens with grace and peace from God to me because He is my Father and from the Lord Jesus Christ who made it available to me. Without the Lord Jesus Christ, you and I would never have known Him as our Father. Where in the Old Testament does it talk about God being a Father? But it is in the revelation of the church epistle, and here is its greatness.

Ephesians 1:3 - The word "blessed" is the Greek word *eulgia* transliterated over into our English word "eulogy." And it is usually given when a fellow is dead and they have an eulogy.

Romans 16:18 - "fair speeches" is the word blessed - eulogy. It literally means "highest of praise." It is a lot like the words we use - praise ye the Lord. It is a lot like Old Testament praise.

You just had a statement in verse 2 and in verse 3 it says to eulogize the God and Father of our Lord Jesus Christ. Why is He to be praised? Because you will see tonight that the whole thing God did was so that He might have sons who would truly worship Him. "Who hath (past tense) blessed us (past tense)." Then you want to find out what these things are that He has blessed us with. That will keep coming up throughout all of Ephesians, but I am mainly interested in the first 14 verses of this chapter tonight.

"With all (or every) spiritual blessings." He has blessed us. The question is, with what? The answer is with all spiritual blessings. Where has He blessed us? In the heavenlies. When has He blessed us? Before the foundation of the world. And who are the blessed? The sonship ones. Why are we blessed? According to the good pleasure of God's will. The good pleasure of God's will is that He may be worshipped. So - blessed with what? Where? When? Who? Why? That is the key, and it is just beautiful.

"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us." God has blessed us so that we may bless Him by true worship. It is interesting when you follow these blessings through.

Ephesians 1:3 - blessed us.

Ephesians 1:4 - according as he has chosen us in him.

Ephesians 1:5 - sonship; purpose - according to the good pleasure of his will. You see, you will follow the blessing through and then the purpose for it.

Ephesians 1:5 - blessing is sonship; purpose - according to his good pleasure to the praise of the glory of his grace. And the praise of the glory of his grace literally is "to the praise of his gracious glory." It is also reiterated in verse 12. Trust in verse 12 is "expect with genuine probability." It is reiterated again in verse 14. Three times it is used in the first 14 verses.

Ephesians 1:6 - sonship to the praise of his gracious glory.

Ephesians 1:12 - we should be to the praise of his glory who before expected with genuine probability.

Ephesians 1:14 - putting together this blessing and the purpose for this blessing is His gracious glory that we should do this. When you operate these manifestations it is the earnest of his inheritance to the praise of his glory. See the worship in that? That is beautiful.

You will want to make a note here also that it is real interesting that you have the Father in verses 3 - 6, the son in 7 - 12 and the spirit in 13 & 14. All three of them are in the first 14 verses. People read it a lifetime and never see it. There is not a commentary in extent that has this. Satan has just blinded people's eyes to the greatness of the revelation which is really to the church. He wants you to go back to the legalism of either the Old Testament or the gospels. He doesn't want us to get to the great revelation of the freedom in the light and revelation given to the church. Just imagine what a day if we "really" believe - this stuff - absence of all strife, of all trouble. When some little thing happens in the world, spiritually what does it mean? Not a damn thing because from God's point of view there is an absence of all strife and all trouble - absolute. Just imagine when more people than you get to see this, and they will only get to see this when you understand it and walk it and talk it. The church just hasn't known this and how can they see what they don't know? It is really something.

The blessing of verse 9 is the mystery of His will. And the purpose is according to His good pleasure, the fullness of times. Verse 11 is again the blessing - the inheritance. The purpose - 12 - 14. Every one of the purposes (following the blessing) begins with the word "according."

Ephesians 1:3 - Naturally we want to know what every spiritual blessing is. Then we look at verse 4 and 5. If I would have put the verses in, I would put them in different places. I would have started verse 6 with "according" in verse 5. See how it would fit together then? They are all like that.

The word spiritual is *pneumatikos* and this same word is used in 5:19. Blessed us with all spiritual blessings or spiritual things including singing in tongues and everything in verse 19. And it is also used in 6:12.

Just to go over this once more so that you get it:

blessed in 3	purpose in 4
blessed with sonship in 5	purpose in 6 - 8
blessed with the mystery of his will in 9	purpose in 10
blessed with the inheritance in 11	purpose for the blessing in 12 - 14.

Now this "spiritual (*pneumatikos*) in the heavenlies" - the interesting one is in 6:12. We are talking about spiritual, and again you have the proof of what we teach that there are

two great spiritual powers. In 6:12 it is the adversary's spiritual power. In 1:3 it is the true God's. In the least common denominator, everything is spiritual. It is from one or the other and it is that simple. This phrase - "blessed with all spiritual blessings in the heavenlies in Christ" - in the heavenlies is only used in Ephesians and not at any other place in the Word. It is used in Ephesians 1:20 - in the heavenly (*pneumatikos*) places. It is used in 2:6 - in the heavenlies in Christ Jesus.

I should perhaps take the time to show you the progression in Ephesians. All spiritual blessings in the heavenlies in 1:3. In verse 4 it is Christ whom he wrought when he raised him from the dead and set him at his own right hand in the heavenlies. This is interesting to me because I believe that the Word teaches that Lucifer, the angel of light, was the one at His right hand before the fall. Now God elevates Jesus to that position. That is why the adversary directs his attention to them who are His. He is still mad, angry because Jesus Christ has occupied his place, and you and I are in Christ. Therefore, he always endeavors to take it out on the people if they don't claim their legal sonship rights, if they don't renew their mind, if they don't stay in fellowship. You can't just go to one meeting a week and think you've got it. The adversary will knock you for a loop. The idea behind it is to keep that body strong.

Who is the adversary going to fight? The Christ-ians, the in Christ's, because he lost his position. This all fits with Ezekiel - the bright and morning star trip. That is why the first thing that occurs in Ephesians after he states the truth of verse 3 is 20 to show us that it is in Christ. And in 2:6 that we are seated together with him in the heavenlies. And in 3:10 to the intent that now unto the principalities, the adversary, in the *pneumatikos*, the heavenlies, might be known by the church the variegated wisdom of God. And the other usage is in 6:12. It sure is fantastic kids. "Blessed be the God and Father of our Lord Jesus Christ who hath blessed us with every spiritual blessing in the heavenlies in Christ." If it said "in Jesus" your Bible would fail to pieces because we are not in Jesus, in his humiliation, his sufferings and in his death. We are in his resurrection, in his ascension, and we are seated on the right hand of God. You got it? Well, remember it.

Ephesians 1:4 - "hath chosen" - *eklegō* which is translated into election in the Bible.

Romans 9:11 - "election" is that word "hath chosen" - *eklegō*.

Romans 11:5 - "election" - *eklegō*.

Romans 8:29 - The old argument between Calvinism and Armenianism over which so many killed each other, is again just a misunderstanding of the accuracy and right dividing of the Word. The key is in foreknowledge, not in predestination. Predestination does not predestinate foreknowledge. It is because of foreknowledge that it is possible for God to predestinate because He is omniscient.

He knew that when you heard the Word you would believe. Therefore, he could predestinate you to eternal life. He knows someone else will never listen to the Word, never want to hear it. He can predestinate because of his foreknowledge.

1 Peter 1:2

Acts 2:23 - God's determinate counsel was foreknowledge. This is why "according to the will of God" has to be according to foreknowledge in Ephesians 1. God foreknew the occurrence of the death of the Lord Jesus Christ; therefore, he could determine. This is the "hath chosen," past tense, of Ephesians 1:4. Israel was chosen in Jacob. Abraham was not an Israelite, not a Jew. As a matter of fact, Israel were not Jews. There was only one small

segment of one family that were Judeans biblically speaking. Israel was called in Jacob. But that is not the greatness of that verse. "He hath chosen us in him BEFORE." That word before is the key word. He didn't call us from the foundation. Other things in the Word are from the foundation, but only we are before.

John 17:24 - "...for thou lovedst me before." How could we be in Christ had he not been in the knowledge of God before the foundation?

I Peter 1:18-20 - Was foreordained before the foundation of the world. Jesus Christ and the church to which you and I belong are the only two before the foundation.

Matthew 13:35 - This is like that preposition to and for. The right dividing of from and before has really screwed them up, and all you have to do is read. This says from. And the mystery was before. This secret from the foundation is not about the mystery. There are a number of references like this.

Matthew 25:34 - "from" - Israel. The "before" is the mystery of the body, that the Gentiles be of the same body, Christ in you, the hope of glory, blessed with all spiritual blessings, seated in the heavenlies.

I never teach this when I just teach Ephesians because I have enough trouble getting people half of the way to believe God's Word. You have to get a Corps like this and teach the inner depths, and yet they can see the whole of it.

Hebrews 1:10 - "foundation" - *themelioō*. And this literally means foundation on which things are constructed, built, erected.

II Corinthians 4:9 - "cast down" - *katabolē*

Revelation 12:10 - "cast down"

Ephesians 1:4 - *Katabolē* of the world is the record in Genesis 1:1, 2. "From the foundation" is the record in Genesis 1:3ff. Before the *katabolē* is literally from before the overthrow which occurred because of the war in heaven. He hath chosen us in him before the foundation of the world, before the casting down, so literally it is true, He called us before the foundation, but the foundation happens in verse 3.

He called us even before the overthrow. That takes us back to "In the beginning God." Text-wise, that is where it takes us and nobody can touch it. I would say that is pretty good.

He has chosen us in him before the overthrow of the world. The world is the word *Kosmos*, almost transliterated in English. Its first usage is in Genesis 2:1 - "host" is *kosmos*. It literally means order. Remember he is the Lord of hosts and the word "hosts" in the Old Testament is *Kosmos*. He is the Lord of order. It speaks of heaven and earth and all the host of them - *kosmos*.

Ephesians 2:2 - course of this *kosmos*, this order? This world.

Ephesians 2:12 - without God in the *kosmos*, in the order so we were all disrupted.

Ephesians 6:12 - rulers of the darkness of this world. But this word *kosmos* in 6:12 has another word with it that will just blow your mind, and renew it. The word in the Greek is *kosmokratoras*. It means power, world strength. I want to show you what this *kosmos* trip is and what it includes.

Deuteronomy 4:19 - sun, moon, stars, even all the hosts. The order is the *kosmos* of heaven. The sun, moon, and stars are in the *kosmos*.

Isaiah 24:21 - includes not only the sun, moon, and stars but all the *pneumatikos*. That is what the *kosmos* includes. See God called us in Christ before the overthrow of the *Kosmos*, before the disruption of the sun, moon and stars and all those in high places. That is what the Word says. The reason I teach you this in the Corps is because you are going to run into theologians and commentaries and other critics of God's Word who stand high in religious circles today who absolutely refuse to believe that the *kosmos* included the sun, moon, stars and spiritual beings at one time. And they will pick up texts to show you that you are wrong and they will document it from the 12th century on. But you don't need that from the 12th century on. You give them Isaiah 24:21 and Deuteronomy 4:19 that preceded 12th century and then it's a difference of men's opinions. Do you believe God's Word or religious teachers? For those of us who believe God's Word means what it says and says what it means, the Word stands and that is why I teach it to you in the Corps.

Colossians 1:13 - That power is *exousia* - from the exercised power, and that is that spiritual wickedness of Ephesians 6:12. "He hath chosen us in him before the overthrow of the *kosmos* - the sun, moon, stars and spiritual powers.

I don't know of anybody in the world and our country who really digs Ephesians and works it outside of The Way. There is still a lot more in here than what I taught you. Right in this whole section you put the fall of the adversary. All that sets in here. No wonder he said "Blessed be the God...who hath blessed us." How big has he blessed us? It is beyond human comprehension. But I believe it and day after day it becomes more concrete, more dynamic in my life. It didn't all happen yesterday, but if we don't start it will never happen. In the years when you were in the church, just how much teaching did you ever hear on Ephesians? I can't recall one in all my years of training. I can recall, thou shall not commit adultery. One fellow preached on that every other week because he had a major problem with it. Nor have I heard a good sermon on speaking in tongues except by our people when they teach it. It is really a low ebb when it comes to a knowledge of God's Word. I get so thrilled by a little crumb of God's Word that it just electrifies me. Wait until I get you into "holy and without blame before him in love." Maybe that will be next week.

SESSION #5

October 8, 1974

II Corinthians 5 - It is a tremendous thing that in the 4th chapter, the Word of God tells us that our light affliction is but for a moment. I think everybody looks upon their light affliction as being a "heavy," that it is the greatest and most momentous thing that has ever happened to them. I think this is true in every situation because that which occurs to you or to me is always most important because it is us. And in the light of that he said we look not at things which are seen but at things which are not seen. I taught some of this Sunday night. For the things which are seen, those light afflictions, are temporal. But the things you can't **really** see, those are eternal. What is that certain something within you that just keeps you driving? The people will see those temporal things that are accomplished, like I was thinking, we dug 52 trees and that you can see. But you know what they can't see? The heart of those people who dug them. They put their soul and their heart and their blessing into it, not only when they dug those trees, but when they wrapped them, they blessed them. Even if they didn't think about it, they blessed them. Why? Because Christ is in you and when your hands touch something and you are in alignment and harmony, what you touch with love is blessed. You see, that they can't see. We can see Bill pouring cement for the patios, we can see the cement, but we can't see the love in the heart of those men and women to do this - in every capacity. Most of us never give any thought to the love and the Christ side of it. We only see it as work. I don't see it that way. It is much bigger than that. I see it as something that blesses people. This thing is so great, people, that if it is done with that love of God, people will get blessed stepping on those steps some day and they won't know why. That's right. Concrete responds to love, people respond to it also. It's remarkable isn't it. You know we talk about "green thumbs?" Nobody has a green thumb, but they do have a compassion, a love, a tenderness for plants. Some people can grow plants like crazy, somebody can't grow them at all. There has to be a reason for it. It is the same seed, same water, why? I think it is the greatness of that love and that compassion, the tenderness and the communication. I think that is what the Word of God is talking about.

The light affliction, these are the things they see. But the things they can't see - even in the midst of those afflictions we are more than conquerors for those things within us are eternal. And to show the ultimate greatness of this, he talks in chapter 5 - For we know - there is no question, no if's, no and's, no but's about it. We know, that we know, that we know - that if our earthly house - he talked about earthen vessels in verse 7. The reason I am teaching this tonight is because I didn't finish Sunday night. He talked about (vs. 7) we have this treasure in an earthen vessel. In chapter 5 he says - if our earthly house - that is this earthen vessel in which that treasure is. If this tabernacle - the individual believer's body is always a tabernacle; the whole body of believers is a temple. If the tabernacle were dissolved - that means if it died, - we have a building of God, an house not made with hands - that which we have is made spiritually. The things which are seen are temporal. The things that are not seen are eternal. And the things that you and I have not seen is that we have a building, a house not made with hands. That is eternal. You haven't seen it. That is what he is talking about. (vs. 2) - For in this - what, this earthly house in which I

live now - we groan earnestly desiring to be clothed upon with our house which is from God, from heaven - that is the return.

II Corinthians 5:3 - If you die, you will be naked. You have no earthly tabernacle and no heavenly one, so you are naked.

II Corinthians 5:4 - Not for that we would be unclothed - that we are not in a hurry to die, - but clothed upon, we are ready to be clothed upon from heaven with that new body that mortality might be swallowed up of life - that new life which is the new body. And he uses the word mortality. Only a mortal could have immortality. So what he is saying is that the greatest thing that could happen would be the return of Christ where the mortal need never die and would be clothed upon with his new body.

II Corinthians 5:5 - Given unto us the earnest which is the *pneuma*. He has given us the token. The word earnest means a little bit of the real thing. The earnest of the spirit are these manifestations, the evidence which you can see in the senses world which is the proof of the reality of God and the power of God and what God is going to do. He has already given you a little bit of it; therefore, you can be sure he will give you all of it when the time comes. And what he is saying is, wouldn't it be terrific if mortality would be swallowed up with life.

II Corinthians 5:6 - It doesn't say the Lord is absent from us. It is in the sense that we have not yet been clothed upon with immortality. That is what it is talking about.

II Corinthians 5:7, 8 - and willing - I think should be - but willing. We are not having a miserable trip, but we would have even a greater time if the Lord returned. To be present with the Lord is not to die. But there would be a joy in the return where the mortal would put on immortality.

II Corinthians 5:9 - Present with the Lord (mortal putting on immortality) or absent (which would be just mortal like us tonight), we may be well pleasing unto him. We don't work to get accepted and we don't work to stay accepted, but you work that whether we are present or absent, that we may be well pleasing to him. That is why we work.

Okay, you set a form to pour concrete so somebody can step on it to get in. Now if you do this simply from a sense knowledge point of view you miss the whole trip. You do this that you may be well pleasing unto him. When you put that step in there with love, thanksgiving and prayer, you know that everybody who walks on it is going to get blessed. Isn't it wonderful to have a God that is so totally interested in every segment of our lives? Therefore, whatever you do, you pour your whole soul and life into. That is what I love about the Corps. When we do something as a Corps, we do it like it is the last thing we are ever going to do. Whatever you do, put everything into it that you are or that you have. With Christ in you and with the greatness of the love of God shed abroad in your heart, you do it to be well pleasing because you are doing it as unto him. I know this is so totally different in the world. But we are here to please God.

II Corinthians 5:10 - That judgment seat is not the place where condemnations are passed out. That is where the rewards, the trophies are given. And he who is faithful in little can also be accounted to be faithful in much. The Corps is a growing and expansion development of each individual where you can be trusted in more and more of God's things. And that involves the whole gamut of life - washing dishes, sweeping the floor, planning a meeting. In a steward the basic requirement is to be faithful. NOT numbers! If our ministry was dependent upon numbers we would all flunk. When I get these letters that ask why we don't have 20,000 like Billy Graham or Oral Roberts, I just throw them in

file 13. They are always comparing me with other men like they will compare you with other clergy and you women with other women. We never compare each other with each other. We compare Jesus Christ within us with Jesus Christ within you and they are the same. Look, if it is numbers then Jesus Christ was the biggest failure ever seen. When he was crucified, how many were there standing with him? 50,000 saying, "You are wonderful?" No. Look at the weight this takes off. I am not responsible for 20,000 being at a meeting. That is not the criteria. The criteria is, are we rightly dividing the Word. We are responsible to God for the faithfulness of holding forth the Word with the love of God shed abroad in our hearts. Then doing that, we appear before the judgment seat of Christ that we may receive the things done in the mortal body. Say you go out tomorrow to haul stone and you say, "Oh, God, I wish I didn't have to haul stone." You just told him. So when you get up there, he will say, "This stone x'd out. No blessing." It is that simple.

II Corinthians 5:11 - "terror" is fear

II Corinthians 5:12, 13 - "beside ourselves" means nuts, off our rocker, insane.

II Corinthians 5:14 - The love tenderly keeps bringing us back. He says to us, "Why don't you pick up those stones with love today, and bless them?" The greatness of this verse is - we thus judge, that one died for all, therefore all died (in him).

John 21:19 - I talked with Walter, and he told me that he found the text that reads what I teach. "This spake he signifying how he should glorify God before death."

II Corinthians 5:14 - We thus judge that if one died for all, therefore all died.

II Corinthians 5:16, 17 - "In Christ (a new creation) all things (the natural man) are passed away. By nature we are children of wrath, that is the old man, the old things. The children of wrath things are passed away. All things are become new because God is now my Father.

II Corinthians 5:18 - What a ministry. He also gave us the Word to do the job with. That is why we are ambassadors.

II Corinthians 5:21 - is the whole key as to why. We are made the righteousness of God in him. No wonder they think we are beside ourselves.

Romans 6:1 - The "with him" is properly supplied. In some place Bullinger says that that is almost blasphemy. But I believe it. If I am not what the Word says I am, then I cannot trust anything in God's Word. We are workers together with God through Jesus Christ. When I work with you, you are workers together with me. Well, God is bigger than I am. We understand this in The Way ministry because God is spirit, and he can work only as people believe and as his spirit moves in them.

That is why Ephesians 1:5 is so tremendous. The moment I read this, in my mind it doesn't gel. What doesn't gel is adoption. Everybody (Bullinger and others) takes me back to show me that this adoption was according to Roman and Greek law. I do not believe that. I think there was Roman and Greek laws of adoption, but I believe that the Word of God is beyond that law. I do not believe that the Word is written because Paul knew Greek or Roman law. I think he wrote the Word because he was a holy man of God who spake as he was moved by the holy spirit.

This word adoption in the Greek text is *hiosthesia*. The word *huios* means son, and the second part is *thesis* which means to place or constitute. The word *huios* is mature sonship, and the word *thesis* (to place) I believe means having predestinated us to the place

of sonship or that which constitutes sonship, not adoption. Where is Christ? In me. If I am adopted, do I have my father in me? No. That is why I believe that doesn't work. You couldn't have yourself in your son if you adopted him. The only reason you are in your son is because it's birth. I think it's a degradation to God's Word when we teach that we are adopted children of God, even though the Greek and Roman law made the adopted son more valuable than the born one. If you adopted a son, you could not disinherit him. If you bore a son, you could. Most of the sons were so illegitimate to begin with and they screwed around on everything else, so they usually killed them for fear that they would take over the throne to quickly. So they would adopt somebody that they felt they could trust, and that is why they wrote it into the law. The adopted son could not be disinherited, but the son of their own blood could. That is the Greek and Roman law. As far as I am concerned, that is not God's Word. Even though a child was disinherited, you could not take your blood out of their veins. I know of nobody else in the whole world that teaches what we teach on this verse.

It was out of the Bullinger movement that the Greek and Roman stuff became so pronounced. That was that adoption is better than natural birth. (Read Bullinger's notes on Romans 8:15.) That I think is good, fantastic. It was in the later years that they changed.

Romans 8:15 - (You take the predestination in Ephesians 1:5. Read the Westminster Confession on that some time. In essence they say God picks this fellow to go to heaven and this fellow to go to hell, and you don't have a damn thing to say about it. If that were true, why should we teach God's Word. If you are going to heaven anyway, why should I teach you the Word? If he is going to hell, why should I teach him the Word? What a devilish bunch of junk!) Adoption is the same word - *hiosthesia*. "We have received that which constitutes a son or the place of a son whereby we cry, Abba, Father." The reason we are able to say Father, Father is because the spirit bears witness with our spirit that we are the children of God.

Romans 8:23 - "Waiting for the adoption," is waiting for the place of the sonship which is the redemption of our body when our mortal shall be clothed with immortality. That is also sonship. That is what is involved in the inheritance.

Romans 9:4 - Adoption - the place of a son. Now, looking in the context, I understand using the word adoption because Israel was not born of his seed. Other scripture tells us that if you are born of his seed, you are neither Jew or Gentile.

Exodus 4:22 - If I had a son by adoption according to Greek or Roman law, I could call him my firstborn. Now if I had another son by my own seed, I could call him my own seed. So the context will have to tell whether it is pure sonship by birth or sonship by adoption. Israel was adopted. You and I were not adopted, we are born. So is Israel today if they accept the Lord Jesus Christ. That is what I read to you in Corinthians.

Galatians 4:4, 5 - This word adoption is the same word, but in context it is the place of sonship which here means the new birth. I am not adopted; I am born of his seed. That is why it is eternal life. I do not believe that the law of the Romans or Greeks applies in all incidents because Saul was a son of God by adoption, and yet he was kicked out. I have the Word to back that up. That is why in biblical background in the truth of God's Word, an adopted son could get kicked out. But one born of his seed can never be kicked out. That is why the adopted could backslide, but one born of his seed can only get out of fellowship. You see how important it is to get this rightly divided. They will hang you. Then you and I have less today than what they had in Israel.

"Having predestinated us unto sonship by Jesus Christ to himself according to the good pleasure of his will." Good pleasure means "right on." "According to the right on of his will."

Matthew 11:26 - "Seemed good" is the same word as "good pleasure" - right on.

Luke 2:14 - "Good will" means right on. The RSV really blew it on this verse.

"Sonship by Jesus Christ to himself according to the right on (good pleasure, seemed good, the good will) of his will. Here again, the word will is the word *thelema*, absolute, determination on God's part, completely his son with Christ in us, the hope of glory.

SESSION #6

October 10, 1974

This is from an Estrangelo manuscript 14475, 6th century, and this is the literal translation of Ephesians 1:5 - "In love foreordained us and placed us as sons in Christ Jesus according to that which pleases his will." Placed us sons in Christ Jesus. That is accurate, sons in Christ Jesus - not in Jesus Christ. Then Bernita has the Aramaic word for placed here, which I can't read, in which she said, "How could anyone get out of placed or put 'adopted'." In Payne Smith's dictionary, page 375 it shows sons and adoption can be translated adoption of sons as the form is used in Romans 8:15, but this form is not used in Ephesians 1:5. Do we assume, Bernita asks, place or put means the same thing as adopted? Is adopted used the same way today as it was at the time of KJ translations? I don't know about that. But we have assumed that when God placed someone or put him some place, we have assumed from KJ 1611 time, they assumed that that meant adopted. I think that's the answer to it. That is a very fine piece of work by Bernita.

Also, Bob Moynihan said that I missed something in Ephesians that I said I was going to share with you. That relates itself to chapter one, of course.

Ephesians 1:4 - "That we should be holy and without blame before him in love." The word holy is basically always aligned with the word whole, and it always deals in wholeness of holy things or spiritual matters. In Ephesians 5:27 it says "that he might present it to himself...it should be holy and without blemish." Again here the word holy is that it should be whole, without spot or wrinkle. It is always aligned this way.

Colossians 1:21, 22 - holy - whole, relative to every spiritual aspect of spiritual things. Unreproveable is unimpeachable. That is beautiful. That is why when 1:4 talks about before the overthrow, he chose us, that we should be holy and without blame. Without blame does not mean that we are faultless, or mistakeless because some of us do have a few faults and make a few mistakes. That doesn't mean either that you deliberately go out and make mistakes cause then it becomes sort of sinful. It isn't like it ought to be. But God looks upon our hearts. When you do your utmost for him working in the renewed mind and pushing yourself, this is in essence what he is talking about - holy and without blame before God in love in Christ.

Ephesians 3:17 - rooted and grounded in love. All of these are *agapeō*.

Ephesians 4:2, 15, 16; 5:2 - Those are the fantastic usages of this word in the Ephesian epistle. Man never really knew the *agapeō* love until Christ came. We have all been pretty well inundated with the information on the *eroist* love, as they call it, which is the root word *eraō*. Eros is the god of love, or goddess. And it is always sensual. The *phileō* love, which is also translated love, literally means to kiss. It comes from *philema*. That literally means affectionate kissing or to kiss affectionately. We find it in cities like Philadelphia and words like philanthropy. *Agapeō* is the love of God made available through Christ Jesus. It is that love of God in the renewed mind in manifestation. It has nothing to do with the *eros* or the *phileō*, it is much higher than that. It is the appropriation of that which God has made available in Christ Jesus which you understand and renew

your mind to and walk with. This is why it is always the love of God in the renewed mind in manifestation. And in Ephesians it is holy and without blame before God in love, in the love of God in the renewed mind in manifestation. We should be holy and without blame before God in our renewed mind walk. That means we have to say what His Word says, we have to act what His Word says. That is the renewed mind love of God in this verse.

EPHESIANS RAP

November 4, 1974

Truth out of proportion is error. And this is due to the wrong dividing of the Word of truth, namely when one truth is set up at the expense of another truth. I call this squeezing the Word. Then truth becomes like jelly; it squeezes out from under you. For instance, the truth of the church of the bride in the gospels magnified above the truth of the church of the body in the epistles is truth out of proportion. There are many things like this that are being done.

In Ephesians 1:4, the word *kosmos* has to be understood as it is used of an orb, or a starry world, or a planet. In Genesis 2:1, the word "hosts" is this word, also in Deuteronomy 4:19 and Isaiah 24:21 and 40:26.

The word "holy" must always be aligned with the word "whole", like in Ephesians 1:4 - "holy and without blame." "Before him" is "as of sincerity," which means "tested by sunlight." That is, as of sincerity in his sight. Also check Colossians 1:22. In Ephesians 1:5, the "good pleasure" means as it seems good to God. It is translated "good will" in Luke 2:14 and "seemed good" in Matthew 11:26. Historically, there is little difference between the word remission and pardon. A pardon is an official act of remission, the sole prerogative of a ruler. This is absolute or conditional according to the decision of the sovereign. Forgiveness is for personal offences. The best English idiomatic equivalent for *thelēma* would be "want". The verb itself denotes a natural impulse, as I said, "need" or "desire", which is generally obvious (in other words basically axiomatic) and for which no reason needs to be given. Like I would "will" (want) to eat my apple. The word would be *thelēma*, but it really means, what I want to do is eat. There is no real specific reason given except maybe I just want to eat. The noun *thelēma* really means what God wants, desires, what He would like to have done.

The thing that has happened in the years in the usage of words is that the theologians have taken scripture and set it against other scripture with devilish results. And so they have caused people to believe that God's will is always unalterable, something inevitable, inflexible, ineludible and ineluctable. Look at Matthew 18:14 and Romans 12:2, where in Romans the word "prove" is "test." Why test something if it is unalterable?

Not accepting the critic's statements of some scriptures as they wish them accepted or understood has caused them and will cause them to label what we do as apostasy.

I was also thinking of the word "purposed" in 1:9, "which he hath purposed in himself." The word purposed literally means "something placed before the mind." In other words, "something you evaluate, something you place before the mind, in front of your mind, and evaluate."

Now in Ephesians 1:11, that scripture "In whom also we have obtained an inheritance"; I have always wondered what this ("we have obtained an inheritance") was and what it is all about. I have been working it more and more and I don't say this is the final or ultimate on it, but perhaps it is a little more light than any of us have had previously. First of all, the best that I can garner from working every phase is that the word "inheritance" means "the

administering of a lot." In the eastern lands the *polis*, the wall around the city, was for safety purposes and for protection and security among themselves. Inside of that city they could own their own property. But the village or the city owned the land outside of the wall. Once a year a decision was rendered as to what portion belonged to the individuals of the city. In a book by James Neal entitled "Pictured Palestine" is an interesting discussion of this inheritance or, as you will see, portion or lot and how these decisions were made. I think I will just share this with you. Maybe you can get a fuller appreciation and understanding of Ephesians 1:11.

The tenure by which these open fields are held is exceedingly interesting and evidently ancient. The land is not held, as herein the United States, in individual holdings. As I told you, the village house, the enclosed garden, the vineyard, the orchard, the olive or fig yard even fruit trees such as the olive growing on unenclosed land may be held, as with us, individually or, as lawyers, say in severalty. But the broad acres, the larger lands, are referred to as crown lands, and the whole village's occupants have only the right of cultivation which is held by them all in common. The land is held by them all in common. But they possess this right of cultivation in perpetuity and are virtually joint free-holders in common of all the land belonging to their village community.

The cultivation each year begins with plowing about the middle of November as soon as the first heavy winter rains have come to saturate and soften the soil. Before this, all the men of the village who possess oxen meet in a general assembly which is the guest house (this answers to our public hall), because all of these, one as much as another - except the slaves, had the joint-right of tillage and pasturage over all the lands of the community in proportion to the number of their cattle and the number of plows and oxen they had.

Now the course of procedure is as follows. The religious teacher who is also the scribe, recorder and accountant of the place presides at this town gathering. He first writes down the names of all who desire to plow. And against each man's name he enters the number of plows he intends to work. The farmers then form themselves into several equal groups, generally making up 10 plows in a group, each of which chooses one of their number to represent them. For instance, if there are forty men who desire to farm, making up amongst them sixty plows, they would divide themselves into six parties of 10 plows each represented by six chiefs. The whole of the land is then parceled out into six equal parts, one for each group of farmers, by the six elected chiefs. And, in most instances, the land is of varying quality, part very good, part poor. Now, there are no hedges, ditches or walls, and so the tillage is all divided into portions somewhat answering to our fields which are marked off from one another by rough, natural boundaries each bearing a name such as the field of the partridge, the field of the mother of mice. Remember the potter's field?

The six representatives, having parceled out the land, now cast lots for its distribution. Each one of those six gives some object to the presiding recorder such as a stone or a piece of wood. The recorder puts them in a bag. The leader then names one of the six parcels of ground and asks to whom it is to belong. A little boy usually comes to draw out an object from the bag. He puts in his hand for the ground in question; he is a judge to the party represented by the chief who gave the stone or other object which the child brings out. The reason a young child is generally chosen is so there can be no collusion between the people. And when the six divisions are thus allotted, they are again subdivided in the case of each party amongst the ten plows in a similar way. For this purpose each field or each parcel is divided into ten equal strips which are now measured out roughly with an ox goad about eight feet long. On the plains for this purpose they use a rope made of goat's hair

about twice the length of the ox goad and about one-half inch thick. It is called a rope or measuring line. Each of these measured strips of ground is called an inheritance or allotted portion or a cable, which is a collective plural from the word rope.

The fields are taken separately, and the ten strips are portioned amongst the ten plows by lot. The owner of two plows, for instance, would get one-fifth of each field and his sixth division of the land. And the owner of one plow one tenth. A man with two weak oxen, who can only plow one-half portion a day, is set down at half a plow and gets one-twentieth of each field. Another who can only plow for one-fourth of a day receives one-fortieth. And then each farmer pays the proportion of the land tax due on the strip of land allotted to him.

Therefore, in essence Ephesians 1:11 would be translated - "in whom also we were taken by God for his inheritance, his portion, his lot." This makes verse 11 very interesting because the word predestinated then makes a great deal more sense. "In whom also we were taken by God for his inheritance, his portion, his lot, being predestinated according to the purpose of him." He has laid this all out for us, that we have a right to, because we can handle so much to plow the field. Understand how he put this all together?

The word "Christ" is the word *Christos* and literally means "the anointed." "Christ" may be used, in other senses than being the "anointed one." It may denote the Christian walk, like "Christ be formed in you" in Galatians 4:19. So we are going to have to be careful in the usage of that word also.

SESSION #8

November 12, 1974

Ephesians 1:9 - I believe we will have to put a period in verse 8 after "us." Then verse 9 - "In all wisdom...." The word "mystery" is "sacred secrets." "Sacred secret" gets it out of the mystery. The mystery is often related to the mystical side of religions. We don't want that. The critics will sometimes say that you are a mystic. Things in Hinduism and other religions are mystical. We are literalists according to the Word unless it has to do with the figures of speech.

"According to" means "in harmony with." The good pleasure is his good will, his desire, and God's desire is always in line with his good pleasure. In "purposed in himself" (verse 9) and "according to the purpose of him," (verse 11) the word "purpose" is the word *prothesis*. *Pro* means before, *thesis* means something placed; something placed before his purpose, something that sets before his mind that he proposes in himself to do. You set something in your mind that you propose to yourself that you want to do. Say you want to get up, walk over and pick up this book. Now do it. This is that word - something you propose in your mind, then you get up, act and sit down. There are two different words used in the Greek text for purpose. But in Aramaic, there is only one and that is the way it has to be. It's all involved in one word - purposed and performed. He purposes it, sets it before his mind; then he performs it, he carries it out. "In harmony with his good pleasure (desire, good will) which he hath purposed (set before his mind, proposed, carried out and sat down) in himself." That makes it completely, completely complete.

Ephesians 1:10 - "That in the *oikonomia* of the fullness of seasons (Biblically we are now living in a season of grace.) he might gather together in one (head up for himself) all things in Christ which are in heaven and which are on earth in him." The word "in" (heaven) and the word "on" (earth) are the same words. When you work this word down to its minute accuracy, everything God did makes it possible for him to have sons who will worship and love him. That is how he is blessed; and he did all of this so that it would all head up for himself that he might be the only true God who is worshipped in spirit and in truth. When this final wrapping up of the fullness of seasons comes, he heads up for himself all things in Christ which are in heaven. "In heaven" means everything that God created that is still in the heavenlies, including good spirits. "In earth" includes the gathering together and the resurrections. There is a double usage in there - head up in himself in him. It really established it.

Ephesians 1:10 - "The administration of the fullness of seasons."

Ephesians 3:2 - "The administration of the grace of God."

Ephesians 3:9 - "The administration of the mystery."

Colossians 1:25 - "The administration of God."

If you back it up from Colossians, you have the administration of God, the administration of the mystery, the administration of the grace of God and the administration of the fullness of seasons. Can you pattern it? When you work it back you get the impact. The administration of God is the over all; it's the mystery, it's grace, and it has its fulfillment

with all seasons. That is that whole mystery of Christ in you, the hope of glory which falls into this administration of God. But the administration of God includes the *pleroma* of all seasons. It brings it all together. Under the administration of God is the administration of the mystery which is also involved in the administration of the fullness of seasons.

Ephesians 1:11 - "Have" has to be scratched.

I taught you some of this on the "Ephesians Rap" tape that I sent home. In essence I translated it for you, "In whom also we are taken by God for his inheritance, his portion, his lot." By the illustration I can see how they translated it "In whom we have obtained an inheritance" because - in whom also we are taken by God (when we confessed with our mouth...) we brought our plows out.

God prepared it in Christ Jesus - the soil is there, the lot is there, the inheritance is there. We are members of that city, the *polis*, so we go out to that meeting where the lots are partialled out for farming; and therefore, everyone who has a plow has a right to the land. If he had one plow and he got 1/40th of the territory, that was his inheritance. All of it belongs to God. The whole field is God's, but the individual believer gets out of that lot that which he claims for himself because of his ability to believe and to receive.

"Having been predestinated." The plan, the lot, the portion is predestinated because it's foreknown; however, the individual's conformity to the plan is not predestinated because he has freedom of choice. The plan is predestinated because he foreknew. Salvation is complete. If one man does Romans 10:9, he is now predestinated because he becomes a part of God's inheritance and being a part of God's inheritance, the man has an inheritance in God in the lot or the portion. That is fantastic. When I chose him, I was predestinated to get 1/10 or 1/40 of the land. And whether I have 1/10 or 1/40 I am a part of the whole body of transaction.

Ephesians 1:11 - "According to" is "in harmony with." "Worketh" is "energizes." He energizes all things. Once you are inside of that plan, you are a part of it and he does the energizing. Once you have made the choice to plow in that portion, he energizes all things. Say you would work the land and plant the seed, you have worked it, but he energizes it.

"After the counsel (deliberate determination) of his own will (*thelēma*, desire)." *Thelēma* is like the natural impulse which is generally obvious, basically axiomatic, and which no reason need to be given. Say I am hungry; I want to eat the apple. There is no reason needed. He works all things after the deliberate determination of his own will. If he has allocated the portion and you have accepted it to walk in with your plow, he energizes all that after the deliberate determination because of his own will which is simply because he just wants to do it.

Ephesians 1:12 - "To the end that we should be to the praise of his glory." To the end that the crop that we plant should bring forth fruit; then when people walk by and see it growing they say, "Man, isn't that a beautiful crop of wheat." That is the praise of his glory.

"Who before (first trusted has only one word in the Greek - *proelpizō*. *Pro* - before, and the usage of the word "before" always refers either to priority of place, priority of position or priority of time. Context always indicates which one or if it is all three) trusted (*elpizō* which is translated other places as "hoped") in Christ." The Jews, Israel, hoped for the first coming. The Gentiles were dead in trespasses and sins, without God and without hope; and they without the law did the things of the law and were obedient. That is why I believe that the greatest translation would be "To the end that we should be to the praise of his

glory who before expected with genuine probability Christ." Probability is more sure than possibility.

"In whom ye also trusted (expected with genuine probability) after that ye heard the Word of truth, the gospel of your salvation; in whom also after that ye believed (when upon believing), ye were sealed with that *pneuma hagion* (Acts 1:4, 5; 2:4, 38)." "Sealed" is used in the Word of God basically for four things;

- 1.) for security reasons; you seal the vault
- 2.) to hide, to encase or to enclose; the contents of a letter
- 3.) to confirm or establish; Romans 15:28
- 4.) to indicate ownership

The moment I speak in tongues I manifest that I am his. When you put all of this together - sealed with *pneuma hagion*, the promise that was given, and predestinated according to the purpose of his will, you have something that is just fantastic.

Ephesians 1:14 - "Which is the earnest (a little bit of the real thing) of our part of our inheritance, portion, lot until the redemption of the purchased possession unto the praise of his glory, (to the end that God is glorified)." That is the first 14 great verses of that chapter.

SESSION #9

November 14, 1974

Ephesians 1:14 - The RV translates it as "...until the redemption of God's own possession." I also checked out these other usages and thought we ought to look at them.

I Thessalonians 5:9 - "Obtain" is the same word as "purchased possession" in Ephesians. It's rough in that verse being the same word: "...but to God's own possession by our Lord Jesus Christ which is salvation." It could read that way, but it would be best this way: "...but to a redemption of the purchase, salvation, by our Lord Jesus Christ." We could also go with: "...but God's own possession, salvation by our Lord Jesus Christ."

II Thessalonians 2:14 - "Obtaining" is the same word: "...to God's own possession by the glory of our Lord Jesus Christ."

Hebrews 10:39 - "Saving" is the same word: "...but of them that believe to God's own possession, the soul himself." It's a little rough there also.

I Peter 2:9 - "Peculiar" is "God's own possession people."

The verb usage of this word is in Acts 20:28: "...hath purchased as his own possession with his own blood."

I Timothy 3:13

I checked something interesting that I wanted to share with you concerning "the praise of his glory." I made a note on this and this is what I wrote:

Slaves manumitted by their owner's will, as freed men wore a "cap of liberty," and as emancipated slaves, they attended the funeral of the emancipator and were referred to as "to the praise of his glory."

About 200 years before Jesus Christ was born, there was a law passed in the Roman Empire which allowed them only to emancipate a certain amount of slaves. They were on a real head trip. When they were about to die, maybe a week before, they would emancipate 150 slaves because the more slaves that they could emancipate to come to the funeral would be more to the praise of the glory of the emancipator.

I thought that was neat regarding "unto the praise of God's glory." We are *doulos*, but in that slavery we are totally emancipated. No person is ever really free until he is a slave of the Lord Jesus Christ. I thought the comparison would be significant.

Now when it comes to this prayer in Ephesians, I want you to note first of all verse 15: "...after I heard of your believing in the Lord Jesus, and love unto all the saints." This prayer comes to pass following upon the believing in the Lord Jesus and love unto all the saints. It is not only the new birth, but it is living it, demonstrating it, walking in it. Then comes the prayer.

There comes a time in the revelation that is communicated to people that pouring out more knowledge to them is no longer necessary. We have to get to prayer. And this is why I think it sets here to teach us that with what we have had in Romans and what we have

gathered here in Ephesians that knowledge needs some great walking on and that is why it needs to go to prayer. God is not concerned about more knowledge. Now he wants to see fruit and acknowledgment of that truth that he has given.

It is addressed to the God of our Lord Jesus Christ, the Father of glory. I listened to the tapes of the teachings on Sunday night. I also listened to the prayers. You should sometimes listen to yourself pray. You would be surprised at the amount of times you use the same word without changing. Why don't you renew your mind and use different words so it doesn't become repetitious to the ear and drive them to sleep. Sometime you men who have been teaching and so forth, check your prayers because there are quite a number of synonyms in the Word that can be used. This one is "the God of our Lord Jesus Christ (again it's very, very clear that God and his son Jesus Christ are two) the Father of glory." What that really says is "the God of our Lord Jesus Christ, the glorious Father." It puts the emphasis on the glory of the Father who is the God of our Lord Jesus Christ.

"That he may give": three things in here 1) spirit of wisdom and revelation of him (acknowledgment of him); 2) the eyes of your understanding being enlightened; 3) the exceeding greatness of his power. The word "understanding" literally means "a complete thinking through"; the eyes of your heart, the innermost part of you, as completely thought through. That is how you are enlightened. You see, you get a lot of knowledge but never think it through and make it your own.

There in verse 18: "that you may know." His prayer is first that he may give; then secondly, that you may know. Know what? The hope, the riches of the glory, and the exceeding greatness of his power. Those are the three different categories there.

In verse 17 that word "knowledge" is that same word that is translated "acknowledge" in other places. Here in the context, I wonder if that is how we should translate it. "Realization" and "revelation knowledge" are both okay in there if you understand what I mean by that. "Spiritual wisdom and revelation knowledge" means in fullness, in the total acknowledgment of everything he did or everything that is available to us using that Word of Wisdom and Word of Knowledge.

I have worked out verses 16 and 17 literally according to free translation (which is not as good as literal according to usage) and I will give it to you because it does enlighten you in the depth of what God is saying and Paul is praying about in Ephesians: "Because you have truly recognized the grace of God by manifesting fruit and its increase, I pray and desire that you be filled with the fullness of the recognition of our acknowledgment of his will in all wisdom and spiritual understanding."

Believing what we know as the truth that holy men of God spoke as they were moved, to have a prayer in the Bible must be the holy men of God speaking so that we can be edified and built up in the Word. This prayer here, like all prayer in the Word, is for our learning, our doctrine, our reproof, and our correction. I wonder if we shouldn't spend more time in the Bible studying those prayers and praying a lot like those prayers.

Well, that's it for tonight, kids.

SESSION #10

November 29, 1974

Take a look at Ephesians 1:18-23. In Verse 22 "hath" is scratched. I want to give you 6 things that God did for Christ: 1) raised him from the dead; 2) seated him at his own right hand; 3) gave him power; 4) gave him a name which is above every name; 5) put all things under his feet; 6) made him head of the church. There are other things that God did for Christ, but in Ephesians this is the greatness of it.

Ephesians 1:18 - "The eyes of your understanding" has to be a figure of speech. The word "understanding" means "a complete thinking through." It's the word "mind" in the Greek text. You could use it in the essence also of the eyes of your heart meaning the seat where the complete thinking through process is done.

"The eyes of your understanding having been enlightened." You know what the word "enlightened" means - built up, information, knowledge, lit up without Murine.

I wish he would have put "that ye may know" in capital letters that you no longer doubt. Know what? 1) hope of his calling; 2) riches of the glory; 3) greatness of his power. The hope here is the return of Christ. The essence of the word "calling" is like in Corinthians with the last trumpet when the dead in Christ shall rise and we which are alive shall be changed.

The true order of that verse and the truth of it literally would be that which is given in Ephesians 4:4: first called when you accepted Christ and the hope of his calling which ends up with the return (check I Thessalonians 4; I Corinthians 15; Romans 15:12,13; Hebrews 11); secondly is that you may know the riches of the glory of his inheritance in the saints. "Riches" is *plouios* or *ploutos*.

Ephesians 2:4: - "...rich in mercy for his great love." That is the riches of the glory of the inheritance in the saints.

Colossians 3:16

Ephesians 1:7

Ephesians 1:18 - is the riches of the glory of **HIS** inheritance in the saints.

Ephesians 2:7 - That is the riches of the glory of the inheritance in 18.

Ephesians 3:16 - That spirit in the inner man is part of the riches of the glory.

Philippians 4:19

Colossians 1:27 - That is the riches of the mystery - Christ in you.

If you want the order of the riches of the glory, this would be the first one. The riches of the glory is the mystery which is Christ in you, the hope of his calling, which is glory.

Colossians 2:2

Ephesians 1:18 - The riches of the glory includes everything that I just read to you with the mystery coming first. It is the glory of **HIS** inheritance in the saints - Christ in you.

Ephesians 3:16, 17 - There are no words to do justice to this section of Ephesians. You can study it till you are blue in the face, but you will never have the vocabulary to teach it. It's infinitely bigger than what I can teach you. Only God can teach it to you. Then you sense it in the innermost part of your being. That is the only way you will ever know it. I am reading to you perhaps the greatest revelation the church has ever had in this section.

"In the saints" in 1:18 are real tremendous words too. The Greek words are *ton hagion*. I think a translation of 2:19 will set it: "...fellow citizens of heaven's holiest of all." If it is the holiest of all, then it's above everything and the church of the body is exactly that.

The glory of Israel was fantastic and will be fantastic with the return of Christ. The building of the city of Jerusalem and all those things in the Word are real neat, but not one of them equals that we are fellow citizens with heaven's holiest, the body of the church.

Ephesians 4:12 - "...for the perfecting of heaven's holiest of all."

Colossians 1:12 - "...made us adequate to be partakers of our share of the inheritance of heaven's holiest of all in light."

That is why Ephesians 1:18 says, "That you may know the hope of his calling and the riches of his inheritance in heaven's holiest of all."

Ephesians 1:19 - The word "exceeding" is "surpassing," *hyperballo* which is transliterated into an English word which is the name of a figure of speech - *hyperbole* which just over plays the bigness of it so that you get the impression of the greatness of it.

Deuteronomy 9:1 - That is a *hyperbole*.

The word "greatness" here is very closely aligned with a word that is translated "majesty." In my mind that gives it a lot of dignity. "The surpassing majesty." Verse 18 has to be exceeding majesty.

It is to us who have to believe. The hope, the riches, the greatness of his power is to us who believe. That is the requirement.

Ephesians 2:2 - You can see the devil spirit work. That spirit worked in people to possess and to control. In the true walk, we have to believe. There you have the contrast; us who believe and devil spirits working - possession. The possessed one is always at the mercy of the spirit. The hope, the riches and the power is to usward who believe. And the only way it will ever come into fruition is by believing. Otherwise you just give yourself over and let the spirit possess you. You go one way or the other.

Ephesians 1:20 - If you want to, you can make verses 20 - 23 a parenthesis. Coming off of 19, go to 2:1: "...usward who believe, even you..." That is the text.

Now, beginning with the word "according" and all the way through verse 23 is a continued unfoldment, explanation, a little more elucidation on the hope of his calling, the riches of the glory, the exceeding greatness of his power.

The words "according to" in verse 19 could be translated to "conforming to." With "according to" you have a question to answer. According to what? To the working of his mighty power.

In verse 20 the word "according to" is the word *kata*. In the genitive case it means down. In the accusative case it means horizontal. That is why it is "conforming to", not down.

Ephesians 1:5 - It's the same word, on a horizontal level.

Ephesians 1:7, 9 - When it's "conforming to", "in harmony with" it's just a continued involvement. You can never dig this word to the ultimate depth. It's just too big of a word.

Ephesians 1:11 - "...after the counsel." "After" is also "according to."

Ephesians 1:15 - "after"

Ephesians 1:19 - "According to" or "conforming to" what? The workings of his mighty power which he wrought when he raised him from the dead. The question of what is answered by the resurrection and that is the centrality of Christianity. It is not the cross, but the resurrection. It's all in the resurrection. Now we know that in order to have a resurrection, he had to die.

"Which he wrought in Christ when he raised him from the dead." "Wrought" is "energized" having raised him from out among the dead." There are three things that God has to do first: 1) raised him; 2) seated him; 3) gave him to be head over all things. The working of God's mighty power he energized in Christ when he raised him, seated him, gave him to be head. And that agrees with 2:5, 6 in its effects upon us. God had to raise him, seat him and give him a name before you and I could be quickened, or raised and before we could be seated.

And there is also something else **very** significant - the three-fold togetherness: quickened us together, raised together and made us sit together. That is the three-fold togetherness of the believer with Christ. You see, when God raised him, we were raised; when God seated him, we were seated; when God gave him a name, we were named. That is why we are God's *doulos*, we have his brand on us. And when you and I walk forth, we represent Christ. When they see us, they are supposed to see Christ. That is why you can't cop out all the time. You have to take a stand, but it's according to your believing. That is the hope of his calling, the riches of the glory, the exceeding greatness of his power to us who believe, available because God raised Christ, God seated him, and then God gave him a name. And there is none other name given among men whereby we must be saved.

"According to the working of his mighty power" is "the strength of God's might."

In verse 17 and through 19 you have to see that it's God in Christ in you; Christ in you, the hope of glory, but God is in Christ in you. All these pronouns in here refer to God (in Christ). It's God's body (in Christ).

In verse 20, the word "wrought" is *energeko* which is "energized in Christ when he raised (having raised him) from the dead and seated him at his own right hand."

I have taught you before that whenever you sit it's completely complete, that the right hand is the hand of blessing. Everything that God has to bless with he gave to his son, the Lord Jesus Christ. There is another phase to this seating that you have to understand and that is that whenever something is seated it's completely complete, but it has a phase of authority that goes with it too. Matthew was sitting at the seat of customs. He had been appointed the IRS manager which gave him the seat, but it also gave him the authority to collect it. God seated Jesus Christ on his own right hand, everything is completely complete, but it carries the authority. That is why no man can be saved except in that name which is above every name. He has the authority.

Ephesians 1:21 - "Far above all" is a beautiful translation. FAR above. The work "principality" is *rkarche* which is like a governorship, a rulership, someone who has dominion or authority.

The word "might" is the verb form of *dunamis* - *dunami*.

Ephesians 3:20 - "Able" is *dunami*. God set him far above all authority and devil spirits that are able.

Ephesians 6:11 - "Able" is the same word; 6:13, 16. See how closely the ability and the power are resident? That *dunamis* gives you that ability if you believe. That is how that whole thing is tied together. God seated him far above all power and all spirit ability.

Ephesians 1:21 - The word "dominion" is the word *kuriotēs*. In German it is "kraft" meaning strength, power, umph. He seated him above everything in this world. There is no other name that will be above it.

"Also that which is to come" is "the coming one also."

Ephesians 1:22 - "...put all under his feet" is a figure. It has not all come into fruition because Corinthians says that the last enemy to be destroyed is death, but as far as God is concerned, it is already under his feet and because God in Christ is in you, it's also under your feet. You control exactly what you want to control by your believing. You can subdue that mountain only if you believe.

"Gave him the headship." There is a seven-fold headship in verse 21 and 22: 1) principality; 2) power; 3) might; 4) dominion; 5) every name; 6) all under his feet; 7) gave him to be head over all. The church is Christ's body and he is the head of it, but God is the head of the Lord Jesus Christ. In order for there to be a head, there has to be a body and the body are the born again believers. The body tonight is not completely complete. It's still in the processes of formation. Every person in that body is a particular member, and the body is simply being formed today. The person that will be born again tomorrow will be a part of that body. The men who have already died are a part of that body.

Philippians 2:7 - "Made himself of no reputation, " A literal translation of that is "He emptied himself." The church is his body, the fullness of him. Jesus Christ emptied himself so that he becomes our fullness, for it's Christ in you.

References of "fullness" (*plērōma*): Ephesians 1:10, 23; 3:14-19; 4:8-13; Colossians 1:16-20; 2:9, 10.

He emptied himself to become our fullness. The fullness of him that filleth all in all is all that God in Christ is now to the individual believer plus what we get in his return when the whole body will be full. The "filleth all in all" is the new birth plus his return when the dead in Christ shall rise and we which are alive shall be changed. The filling of all in all is when that body is all filled. That has to be at the gathering together. That is Ephesians.

There is nobody in the world who can teach it, put it all together and make it live. It's just too big. What words can you express to a man or woman's heart to make them see it? I don't know. You just have to study the Word and believe the Word and let God show it to you because we are what the Word of God says we are and we have what the Word of God says we have. This is what Paul magnified in his body when he taught the revelation, and that is what made the church living and real.

SESSION #11

December 7, 1974

One of the reasons some of you are having such a difficult time with Ephesians is because you have never mastered Romans. You will NEVER understand Ephesians until you understand Romans. Ephesians is simply an extension or build-up of Romans. Romans sets the foundation for the church and Ephesians just puts the pyramid on top of it.

The first chapter of Ephesians basically sets all the doctrinal truth and all the great things for anybody to live a more than abundant life. For most people, Ephesians simply remains nice words. You read them, and you mouth them, but you never quite get to the place where you believe them. The Corps is supposed to be people who get down to the brass tacks of the Word and believe it. Even if you can't explain it, even if nobody else agrees with it, you still believe it and you operate it. That is why there is no other place to go. If you understand Acts, Romans, Ephesians and Thessalonians, I don't know of anything else that you would need to understand in this life to be capable of living a life that is more than abundant and to have the answers in every situation in this life in which you and I live and the time - the church of the body to which you and I belong.

The parenthesis of Ephesians 1:19 "...to usward who believe...Even you." The exceeding greatness of his power to usward is never yours until you believe. As long as you doubt, as long as you flip out on part of it, you are not believing and it's just hot air - mental assent but not in the inner depth of the reality of the greatness of the truth.

Ephesians 2:1-3 - There must be an "also" between "even as" and "others" (verse 3). The next word is "But" which tells you that verse 4 is going to set in contrast that which follows with that which precedes. So you have to put the first three verses of this chapter by themselves and begin verse 4 in a different light.

First of all, verse 5 supplies the ellipsis for verse one: "hath he quickened." These words in verse 1 must be scratched because of what verse 5 says. The "Even you" makes it very personal. Let's say you were the only one in the whole world - even you! That is the essence of it. You were quickened together with him. You were spiritually dead - no spirit life in you. By natural birth we belonged to the adversary. We are his legal right until something greater occurs. That which occurs which is greater takes precedent over the lesser; therefore, by sheer logic, the adversary from then on has no legal right over that child in any form. In essence it is much like the baptism of John and the baptism of Jesus Christ in Acts 1. With the coming of the greater, the lesser terminates. We are naturally children of the adversary. When we are born again of God's spirit, we then are by spiritual nature children of God and that takes precedent over the lesser. That is why the flesh profits nothing. When you put this together it will fit like a hand in a glove and until you do you will be in constant confusion.

If we are dead, we have no life in us. As long as you have physical life, you are not physically dead. By nature being born of body and soul, we have no spiritual life. The only covering anybody has is if they are born of Christian parents or parent. Now to take someone that is physically dead and get him up takes a little bit of doing. It's called a

miracle in the Bible. To raise somebody from the dead who is spiritually dead is a miracle. The reason I call it the miracle of all miracles is because that resurrection can never die. Often when you hear me speak of the new birth you will hear me use a phrase "and the miracles of all miracles is the new birth." We were dead. Can a dead fellow help himself? No! Therefore, works are out! If you were physically dead, how much work could you do? If you are spiritually dead, how many works can you do? NONE! The works won't help you one lousy bit because you are dead. It's unbelievable what people have worked for to get spiritual. What is the counting of beads? Physical. What is the burning of candles or anything else? It never helps us spiritually. So why don't we believe it? Because the crazy world has all these centuries pushed at us that if you are going to be a Christian this is what you have to do, and it is all flesh trips. All this stuff is an abomination unto God. The St. Christopher medallion around your neck (when you believe in that) is an abomination. We have been so mistaught it is a wonder that anybody today comes to God's Word and believes it. It is so much easier to be a Buddhist, a Shintoist, a Taoist, a Mohammedanist or a Presbyterian. Then you can work for it.

If you teach this stuff in our world you are going to run into all the opposition of all the religionists, right? So then what are you stewing about? You know you are going to run into the opposition, so stop complaining. If you want to avoid it, you can either die or go to the unbelievers who don't know anything about it. The whole world is geared to works. Most people, even the graduated Corps are still geared to the same stupid thing. Listen to their rap, their bitterness, their faultfinding, their lack of forgiveness. They are still the same damn way.

"Even you...dead." Then it uses a remarkable statement; dead in two things which are tied together with an "and" - trespasses and sins, "Trespasses" is *paraptōma*; "sins" is *hamartēia*.

The Lord's Prayer is sort of significant. It depends on whether you are a Presbyterian, a Methodist or a Roman Catholic on how you pray it. The Roman Catholics will not pray "for thine is the kingdom and the power and the glory." The reason is because the vicar of Christ on earth today has the kingdom, the power - the Pope. So they leave it out. If you are a Protestant you will pray, "forgive us our trespasses." In the old Reformed background like mine, it's "sins." The two are rather closely aligned, but not in plain logic of truth because the Lord's Prayer is in the Gospels which are Old Testament under law. We had trespasses under law. This word "trespasses" means "a falling aside from truth or a toppling over when we should have stood erectly, uprightly." The word "sins" is "a failing to hit the mark by omission or commission because you have been falling aside before you got to the goal, the mark." It's like when I put my rifle on the target; I fail to hit the mark because I wobble in between here and where the bullet hits. Sins are basically failing to hit the mark because we have transgressed his commandments.

Romans 5:12 - This death is spiritual. Because of Adam's flipping out, spiritual death came upon all men. That is why we are all by nature children of wrath and that fits with everything in the foundational class on how the sin of Genesis is high treason, how Adam sold us out to the adversary. He had the legal right to do so, but he was morally and ethically in error. But once the adversary acquired the possession, then it is legally his. That is why the adversary legally has a right to every natural child except that one that is under the protection of a Christian parent or parents.

Romans 5:12 - tells us how sin entered the world.

Romans 5:15-17 - I made this note here. Adam's disobedience was transgression. The law entered that sins which before were transgressions now became sin. A transgression can never technically be a sin until there is a law. If you simply are falling aside, not walking uprightly, it may be like a trespass, but it cannot be sin because there is no law that is given. There is a stop sign at Route 29. That is a law. If the state patrol is sitting out there, try running it. But if there were no stop sign there and you saw a car coming and yet you pulled out in front of it, that would be trespassing. And if you died, you would be just as dead in the trespass as you would be had there been a law. So when you put all this together it gets to be real significant. In that verse in Romans it said grace did much more abound and how many people did ever get to the grace side? They stay on the old legalism, the transgressions, the condemnations and the law. But where that sin did abound grace did much more abound. Then why don't we go by what the Word addressed to us says? If you are where Christianity is, back under the Old Testament, what are you going to promulgate? The law and you will always be dogging people. You see, a trespass is a falling aside from truth when one should have walked uprightly. But you trip over a stone in the pathway and you fall sideways - that is a trespass. The words "trespasses" and "sins" are very closely aligned, yet they are far enough apart that you must understand both of them and put them together like Ephesians put them together.

Romans 6:2, 7-11 - It says you have to reckon yourself. Your senses mind doesn't want you to. The alive unto Christ has to be bigger than the deadness unto sin because grace is bigger than law.

Romans 6:12-14 - "Have dominion" is "lord it over."

According to the Word there are dead living men, there are dead living bodies, there are dead bodies, dead works, dead *pistis* and dead in sins. That is all I know that is dead. I wanted to check with you all of these scriptures:

Ephesians 1:5	Matthew 8:22	II Corinthians 5:14
Colossians 2:3	I Timothy 5:6	Romans, 6:2, 7-14
Colossians 2:20; 3:3	John 5:28, 29	II Timothy 2:11
Romans 8:10	Romans 7:8	Hebrews 6:1; 9:14
James 2:17, 20, 26		

That walk in Ephesians 2:2 is interesting. First of all it is according to the course of this world (*kosmos*). "Course" basically means "activities in this world as organized or influenced by Satan." That will agree with Ephesians 6 where we wrestle not against flesh and blood. Then it says "according to the prince of the power of the air." The prince is the adversary. "Power" is *exousia*, the exercising power that the adversary uses. "Of the air" has to be a figure. Every Bible concordance, and I imagine Thompson's Chain Reference Bible and Scofield, titles it "the walk of sinners" and applies it to the administration of the church. These fellows in Ephesians 2:2 aren't even inside of the church because they are by nature children of wrath. So it's not "the walk of the sinner" as far as the church of the body goes; it's really "the walk of the natural man." I have three other things about that fellow. I gave you course of the world from Ephesians and prince of the power of the air. Verse three tells you "the lusts of the flesh, lusts of the mind or spirit and children (the walk - as children of wrath)."

Ephesians 2:2 - is talking about the adversary's spirit as it works (is energized) in children. It doesn't mean birth. Birth could become a reality, but then you could never be born again. That is why it's natural children, children by nature.

Ephesians 2:3 - A literal translation is: "We also all once lived." "The lusts of the flesh" is the old nature. "Fulfilling" is "doing." "Mind" is "thoughts."

I am going to give you 17 works of the flesh that fit into this section.

- 1) adultery - *moicheia*; nothing more and nothing less than unlawful sexual relations. Now all you have to figure out is what is unlawful.
- 2) fornication - *porneia*; is simply utilized and literally means besides (in addition to) other unlawful relations.
- 3) uncleanness - *akatharsia*; the opposite of purity. It basically deals with all forms of sexual perversion - homo, lesbian, etc,
- 4) lasciviousness - *aselgia*; literally means lust. In relationship to this word, it is related to the worldly pleasures that produce it.
- 5) idolatry - *eidōlolatrea*; is anything that comes ahead of the true God and there is only one God.
- 6) witchcraft - *pharmakeia*; has been transliterated into our English word "pharmacy." The old pharmacy was where you went to get your witchcraft potions. That is how they all started. The potions were dispensed at the pharmacies.
- 7) enmity - *echthra*; many times KJ translates it "hatred" and it is wrong. Hatred literally cannot be had by any person accept he is born of the wrong seed, no more than you can have the *agapeō* of God except you are born of the true seed. It is literally ill-will. People who hold a grudge have it.
- 8) variance - *eris*; literally means one who sows, plants, and operates discord among people, setting one person against another.
- 9) emulations - *zeloi*; basically means an uncurbed rivalry spirit.
- 10) wrath - *thamos*; it literally means a turbulently determined individual with lasting anger. He not only has a lasting anger, but he is turbulent and determined about it.
- 11) strife - *eritheia*; is basically a strenuous endeavor for superiority at the expense of anybody and anything that stands in the way.
- 12) seditions - *dichostasia*; popular disorder. Whenever disorder becomes popular it is sedition, like marches.
- 13) heresies - *airesis*; in old usage, whenever a city was captured, the capturing of it was called an *airesis*. It literally just means when this whole thing is taken over by a teaching which is contrary to the truth and we have accepted it as the chosen way. You see why the capturing of a town makes the people no longer free? Under that enemy they chose a new way (or get their head chopped off).
- 14) envyings - *phthomoi*; literally means inflict pain, ill-will at the expense of another.
- 15) murderers - *phonoι*; (is not the word that deals with possession) It means to endeavor to ruin, to spoil, to mar the happiness of another. A lot of these words appear in Galatians.
- 16) drunkenness - *methai*; since the New Testament doesn't use the word "alcoholic" this is the only word used. But its meaning is basically alcoholic - a slave to drink.
- 17) revelings - *komoi*; is also translated riotings. Literally it is acts of destruction. When I trace this down as far as my understanding is able, it is usually caused by music that insights.

SESSION #12

December 10, 1974

Tonight I am going to teach what I perhaps believe to be, if I had to pick 10 verses out of the scriptures, the 10 verses that are the most meaningful to me. What can a man say about the Word of God when it's so fantastically fantastic as the second chapter of Ephesians. There is no man living that can put into words the greatness of these verses. These are an experience in life which are absolutely par excellence.

Ephesians 2:4 - "But." This sets in contrast with that which precedes. By the preceding three verses you know why there has to be a "but" here because we were by nature children of wrath, **but** something happened to us and that something is the most magnificent, the greatest thing in the whole world, there is nothing to compare with it. Of course, that is the new birth, Christ in you, the hope of glory. "But God, who is rich (being rich) in mercy, for (on account of) his great love." Some way or other he didn't feel that "love" was big enough, so he added the word "great." It must be love that is superboundingly and superboundingly and superboundingly a love. "Great love wherewith he loved us." And you know it had to be great because we were dead in trespasses and sins, without God, without hope, enmity against God, everything - naturally children of the adversary.

"His great love wherewith he loved us, even when we were dead in sins (same word as "trespasses" in verse 1) hath (omitted) quickened us together (made us alive) with Christ, (by grace ye are (were) saved;)"

"And hath raised us up together (awakened us together), and made us sit (down) together." You know to sit down is not only in the essence of something being completely complete, but it carries with it the authority of the privilege of sitting. This word is transliterated over into the English word "cathedral." A cathedral historically was the seat of the bishop. Nobody had a cathedral built until there was a bishop there, and then they had it built because it had the seat of the bishop in it. That is where he sat and he has the authority to go with it.

This "raised up" is not the word that is used for "raised." This is an entirely different thing. It means "awakened." We were dead, then we got awakened. We were dead, but we were awakened with him and usually you have to wake up before you stand up. That is why the gathering together (in that raising) uses the word "stand up." With the return of Christ the dead shall be raised and that means stand up. So we are already in verse 6 raised up together, awakened together with him now, but stand up with his return. It's that accurate. In your natural life you wake up before you stand up. "...made us sit together in the heavenly places in Christ Jesus:"

"That (in order that) in the ages to come he might show the exceeding riches of his grace." Now that is not just "riches" but "exceeding riches of his grace." In what period? Ages to come. There are three great riches in Ephesians that you have to look for: 1) the riches of his grace which deals with whenever the redemption of man is in view; 2) the riches of his glory which deals with whenever man's inheritance is in view; and 3) the exceeding riches

of his grace when the ages of the future are in view. Those are the three that are used in Ephesians and you will find the same truth in Colossians.

"In his kindness (literally means "useful service") toward (real significant - down to) us." God raised him, he is seated, he is coming back, but now on the day of Pentecost he sent forth this which ye now see and hear - down. That is toward. Riches of his grace in his useful service down that we could be born again, speak in tongues, operate the manifestations, walk with the power of God - "DOWN to us through (by) Christ Jesus."

"For by grace are ye saved through (all the way – *dia*. It is when mathematically a line divides a surface into two by the intersecting of that whole thing. If it's anything less than eternal life, you would never be saved all the way) faith: and that not (absolutely not) of (out from) yourselves: it is the gift of (from) God." You see, we are not saved by faith. We are saved by grace. As we believe and confess with our mouth the Lord Jesus and that God raised him from the dead, God saves us by his mercy and by his grace and gives us the faith of Jesus Christ.

"Not (absolutely not) of works, lest (in order that) any man should boast."

"For we are his workmanship (this word is used as "handiwork" when he talks about the creation and the heavens and so forth), created (having been created) in Christ Jesus unto (for the purpose of) good works." We are not saved by works, we are saved by grace. Yet our salvation is unto or for the purpose of doing good works, not works to be saved, but because we **are** saved we do the works. And those are the works that the Word recognized - "I would ye all spake with tongues" and others. "Which God hath before ordained (afore prepared) that (in order that) we should walk in them."

These I think are perhaps the greatest words that could thrill the heart of any man or woman who wants to know God and knows God and loves God and wants it capsulized in what God really did. I am going to give you a literal translation according to usage. I want you to feel these verses like I feel them in the innermost depth of my soul and just let the greatness of that thing effervesce within you.

"But God, being rich in mercy, on account of his great love wherewith he loved us, even when we were dead in trespasses, were made alive with Christ (by grace were we saved;) and were awakened together with him, and made us sit down together in the heavenlies by Christ Jesus: In order that in the ages to come he might show the exceeding riches of his grace in his useful service down to us by Christ Jesus. For by grace were you saved all the way by means of the faith of Jesus Christ; and that absolutely not of yourselves; but the gift out from God. For we are his handiwork, having been created by God in Christ Jesus for the purpose of good works, which God prepared aforetime in order that we might walk in them."

SESSION #13

January 5, 1975

(Sunday Night)

Take your Bibles tonight, please, and turn to Ephesians, the first chapter. I noticed this week that others nationally gave their predictions for the year 1975. Tonight I would like to share with you God's predictions for all eternity. And that specifically for God's sons and daughters who are dearly beloved in Christ Jesus.

Ephesians 1:17 - The text reads "...may give unto you the spirit plus, that is to say, wisdom and revelation in the acknowledgement of him."

Ephesians 1:18 - is for this reason: understanding - that you may know 1) what is the hope of his calling, 2) what is the riches of the glory of his inheritance in the saints and 3) what is the exceeding greatness of his power to usward who believe. Now, at this point (in verse 19) there begins a parenthesis. The parenthesis goes all the way to the end of the chapter. Then, in 2:1, the "And you" is outside of the parenthesis. The text would read "Even you." Then a parenthesis. And this one terminates after the word "sins" in verse 5. Then at the end of the verse you have another parenthesis which is in King James already. This is singularly significant and very remarkable. What I am going to teach you tonight, I knew 12 years ago and then forgot about it. It just never crystallized within me again until I was in New York. I had been working on it because we are doing Ephesians with the Corps this year, and I was trying to find again the documentation that at one time I had. And about two or three weeks ago I found it, and I prepared it and shared it with our wonderful people in Albany. It is simply electrifying.

In these verses, 17, 18 and 19, there are some great truths that I want to set and show you and then we will put this whole thing together in a wonderful way that will really bless you.

There are three things that you are to know - 1) the hope of his calling which deals with the return of Christ, 2) the riches of the glory of his inheritance in the saints and 3) what is the exceeding greatness of his power, which is greatness plus of his power, to usward who believe. (Then go to 2:1.) "Even you" (go to verse 5) "quickened together with Christ." That is the whole context.

Now, the reason that this is so significant is because all of us thought that Ephesians 2:1 read "And you hath he quickened, who were dead in-trespases and sins." We teach our people from the integrity of the Word that the Word interprets itself in the verse, in the context or where it has been used before, and every word has to be understood in the light of the verse and so forth. This whole thing deals with the church. It ends up in verse 23 of chapter 1 talking about the church "which is his body, the fullness of him who filleth all in all." This high calling of the church is indicated in that verse, and it goes right on with "Even you." "Hath he quickened" is in italics in the King James.

That is not accurate. That is not enough. It has to be "quickened us together with Christ." You see, "hath he quickened" without Christ would be useless. I wouldn't want to live that way. From the context here, this verse (2:1) is dealing with our standing by grace and not

our state by nature. Most of us thought this was our state by nature - dead in trespasses and sins. In context, it isn't dealing with that. I will show you why after a bit. This is dealing with our standing of grace and not with our state by nature because the state by nature is given in the last part of verse 3, "...were by nature the children of wrath." The body of the church is not children of wrath. Therefore, verse 1 of chapter 2 is our standing of grace and not our state by nature.

First of all in this verse that I want to now get into the depth of and show you the magnificence and greatness of, there is no word "in" in "who were dead in trespasses and sins." The Greek word is *en*. Yet in King James here, we have it. And inserting the word "in" they would automatically have to go to the past tense of the verb "were." This section here is in the dative case. The dative case is the giving case. I would say to you, "Give me your Bible." That puts it in the dative case. What I am really saying is, "Give **to** me your Bible." This verse should read "...dead **to** (not "in")." When you are born again of God's spirit, you are dead **to** trespasses and sins. Before you are born again, you are by nature the children of wrath. Then you are dead in it. But when you are born again you are no longer dead **in** it, you are made alive **in** him. Therefore, you are dead **to** it. And the accuracy of that is absolutely phenomenal in this verse.

Romans 6:2 - "...dead to sin." It is the same usage - dative case.

Romans 6:10 - "...he died unto (to) sin."

Romans 6:11 - "...dead indeed unto (to) sin."

Galatians 2:19 - "...dead to the law." In the dative case it is "to" or "at," not "in."

I Peter 2:24 - "...dead to sins." There is a lot of difference in being dead **to** sins and being dead **in** them.

So in Ephesians 2:1 you read "Even you, who (the usage of "in" made it absolutely necessary for the translators to use the word "were," but the word that is used here is *ontas*, and that is the present participle of the verb *eimi* which is "being") being dead to trespasses and sins." The members of the church of the one body not only died to sin, which is the root cause, but to the fruit of it which is sins. Whenever the Bible uses the word "sin" it is always referring to the root cause. When it uses "sins" it is the fruit of the cause. We died to sin, the root. The word "trespasses" means "a falling away from truth when we should have stood uprightly" and "sins" is the fruit which would literally mean "failing to hit the mark, either by omission or commission of our walk."

Ephesians 2:2 - Remember, we are dealing with the parenthesis now. "Wherein in time past (before you were born again) ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh (the spirit at work) in the children of disobedience." But you are not a child of disobedience, you are a child of God. But before you became a child of God, you were a child of disobedience. There is a tremendous contrast in the walk of one born again of God's spirit who has renewed his mind and the walk of one not born again of God's spirit. Look at this contrast in verse 2 where it says "according to this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience." In verse 10 we are his workmanship, created in Christ Jesus unto good works, not to walk according to the prince of the power of the air, the world, the spirit that now worketh, but according to good works which God hath before ordained that we should walk in them. That is a tremendous contrast.

Ephesians 4:1 - The walk of the believer is to walk worthy of the vocation.

Ephesians 4:17; 5:2 - The walk in love is in contrast with the one that we did previously when we were children of disobedience. We are to walk in the light as he is the light when we are born again. We are to put on the mind of Christ. We are to walk the Word.

Ephesians 5:8, 15 - To those of us who believe and are born again of God's spirit, we are children of light, children of God. It is God in Christ in you, the hope of glory at work within you to will and to do his good pleasure.

II Thessalonians 2:10, 11 - According to this, those who fail to receive the love of the truth become deluded and will believe a lie.

The prince of the power of the air in Ephesians 2:2 is simply a figure meaning one of gloom and darkness. The believer, born again of God's spirit, is with Christ in heaven's holiest when he is born again.

Ephesians 2:19 - "...fellow citizens with the saints." Remember the word *hagion* in the Foundational class meaning "holy"? That is the word that is used here for "saints", only it is *ton hagion*. The best translation I know that could possibly be given with it is "heaven's holiest." There are a lot of other things in heaven, but nobody is above the born again believer in Christ. He is heaven's holiest. That is the meaning also in verse 18 of chapter 1 "...the riches of the glory of his inheritance in the saints (*ton hagion* - heaven's holiest)." Looking back to our state from which we have been delivered and looking up to our standing position in Christ certainly makes us walk humbly and lovingly because it is all of God's grace, not of works lest any man should boast.

Ephesians 2:3 - We belonged to Satan until we were saved because we were by nature, by natural birth (body and soul without God and without Christ), children of wrath even as others.

Then comes that great 4th verse. This "But" sets in contrast what the adversary did to us with what God did. Even dead to sin is not the goal, it always refers to being alive to Christ. The alive to Christ is the goal. We are dead to sin because we are alive in Christ.

Romans 6:1-8 - The goal is alive to Christ. You are alive in him.

Romans 6:10, 11 - You have to reckon yourself dead. The adversary will never want you to do it because he will keep reminding you how sinful you have been and how sinful you still are. But you have to reckon it dead because God said it is dead and alive to God.

Romans 6:12-18

Ephesians 2:4 - "But God, who is ("who is" is being) rich in mercy." We have today what we call mercy hospitals. The reason he had to be rich in mercy is because of the wretchedness of man. Man is forlorn, man is in his misery. The reason I bring this up is because the word "mercy" and the word "wretchedness" have the same root. "Mercy" is the word *eleos*, and "wretched" is the word *eleeinos*. It is his mercy to the miserable, mercy to the forlorn, mercy to those who are to be pitied "God being rich in mercy (and that is why it is grace) for his great love wherewith God loved us." God loved us. This is true in verse 5; "Even when we were dead in sins" God still loved us. Then we heard the Word and believed the Word; and even you, then, were quickened together with Christ (by grace ye are saved). "By grace you have been saved" is the text.

Ephesians 1:7 - is talking about the redemption through blood, the remission of sins according to the riches of his grace. Every time you read "the riches of his grace" in the

Word, it will always refer to redemption. Whenever you read "the riches of the glory of his inheritance in heaven's holiest," like in verse 18, it will always refer to the inheritance. "The riches of his grace" relates to the redemption; the "riches of the glory" relates to the inheritance every place in the Word. The riches of God's grace in his mercy to us originates not in our misery and us being forlorn that we are to be pitied. Nor does this come to us because we have a covenant with God like Israel had. But our sonship, our standing is for his great love wherewith he loved us. That is the key.

"By grace you have been saved" in verse 5 is again the perfect passive participle form, grammatically. Salvation is not a process. It is an accomplished work and reality in the past tense with present effects.

Ephesians 2:6 - "Hath raised" is real interesting because the word "raised" should be translated "roused" or "awakened." It is a different word that is used than the one that talks about the resurrection because the church will never be resurrected. Israel will be resurrected and all unbelievers will be resurrected. Biblically, to be resurrected, everybody has to be dead, and the church will never come to the place where everybody will be dead, for some will still be alive and remain until his coming. That is why the resurrection in the Word never refers to the church of the body to which you and I belong. And that is why the word that is used here is not the word that is used to stand up. It is the word "awakened." The great significance of this may dawn on us later, I don't know, but to Israel and the unbelievers there is going to be an awakening period. When the trumpet sounds they are going to pop straight up - out - stand. That is the word *anastasis*. But that is not the way the believer works. Before you stand up in the morning, what do you do? Wake up, and that is the word that is used here. God is going to take the church and wake us up with a little old soft alarm clock that has music playing or something. Isn't that beautiful that the Greek text would use that word? But when you see it there in English, you would relate this word to other words like in Corinthians, and you don't see that great truth. The truth is that he has awakened us, roused us up together and made us sit. He didn't ask us, he made us. He said "SIT DOWN." If we would just magnify in our walk what we have in Christ and what Christ is in us. That is the only way we can magnify it - in our walk. All people read is your life and mine. They watch how you smile and how you act and how you treat people. So let them see what a Christian looks like. Some of them will probably die, and old Digger will get them because they are so acclimatized to being negative and your being so positive scares them to death.

The word "sit" means when something is completely complete. This word has a two-fold significance. The Greek word is *sugkathizō* which is transliterated into our English word "cathedral" and a cathedral, denominationally speaking, is the seat of the bishop. Wherever there is a cathedral, there is a bishop. The cathedral has in it the chair or the seat of the bishop. It means that that is his place of rest, his seat, it belongs to him, but that seat carries authority and power with it. God made us sit in the heavenlies in Christ Jesus. It is our seat. We are at rest, but we have authority sitting in that chair - Christ in you, the hope of glory.

Ephesians 2:7 - is the purpose. "...He might shew (exhibit)." Why do you have an exhibit? Because you want to show your materials. That is the word that is used here. "...He might exhibit the exceeding riches of his grace." When somebody sees you, they will say that you are the exceeding riches of his grace, and that is right-on. In his exhibit, I am not the important thing, but the important thing when he exhibits me will be that everybody will know the riches of his grace in his kindness toward me in Christ Jesus.

The word "kindness" is that same word that is used in a family where a father is kind to his children. It deals with the family. He is going to show the exceeding riches of his grace in his kindness to his family. It is the word that is used regarding a home, and a family lives in it.

This whole section terminates with verse 7. This finishes up what I call chapter 1. And in the process of this understanding, I learned some very significant things. I have learned that 1) I was crucified with Christ, 2) I was dead with Christ, 3) I was buried with Christ, 4) I was quickened with Christ, 5) I was raised with Christ and 6) I ascended with him and I am seated with Christ. And I learned one more thing.

Galatians 2:20 - "I am (was) crucified with Christ." When Christ was crucified, you were crucified with him.

Romans 6:3 - When he died, we died with him.

Romans 6:4 - "...buried with him by baptism into death."

Romans 6:5 - When he was raised, we were raised with him. Because we are "planted together in the likeness of his death, we shall also... resurrection." In order to have a resurrection, everybody has to be dead. Jesus Christ is everybody at that moment. There is nobody else who has ever been resurrected. He is the only one who has ever been resurrected. Even when the Bible talks about raising people from the dead, it was not a resurrection because they died again. In a resurrection, Biblically speaking, there is no longer death. And all the believers of the future (after the day of Pentecost and on to the return of Christ) died with Christ when he died and when he arose (and it is called a resurrection) we already rose with him. That is why we are seated.

Romans 6:8

So when you put this all together, it is really significant that Ephesians says that he raised us up together and made us sit together in Christ Jesus. So you and I were crucified with Christ, we died with Christ, we were buried with Christ, we were quickened with Christ, we were raised up with Christ, and we are seated with Christ. Those are six things to the body of the church, and there is yet one great one that is in Colossians. There are only seven in the Bible, and only seven that you will ever experience.

Colossians 3:1-4 - "...**then** shall ye also appear with him in glory." The word there is "manifest in glory". So we not only died with Christ and all those other things, but we are manifested with Christ in glory. What a fantastic thing the church of the body is. Those seven things are for every believer. That is why we are not saved by works but by grace; even you, quickened in Christ Jesus. Before, we were children, naturally, of the adversary. But we got a new father when we confessed with our mouth the Lord Jesus because the spiritual is greater than the natural man. The man of body and soul lives for 60 - 90 years. But that on the inside is eternal life. That is spirit. And the greater is more important than the lesser. So in Christ we have all of this by his grace and mercy wherewith he loved us.

SESSION #14

January 7, 1975

The teaching on Sunday night from Ephesians was primarily designed for the Corps. Be sure to have your Bible marked that you have the parenthesis. In 1:19 it begins with the word "according" and closes at the end of the 23rd verse. Then a parenthesis begins again with the word "who" in 2:1 and closes after "sins" in verse 5.

The shortest portion of the body of the text of Ephesians 2, as far as one segment is concerned, are verses 8, 9 and 10. Those are the verses that we are currently at. The first three chapters are basically the great teaching of Ephesians, and chapters 4, 5 and 6 work out the practical end of that revelation or doctrine. We are still here in the great doctrinal sections of this tremendous epistle. And boy, the more I work this I just stand in utter amazement of the truths that are in here and how the church as been blinded through the years and has lived so far below par. And even the best in The Way ministry still walk in condemnation. It is just unbelievable how Satan has hooked people.

Ephesians 2:8-10 - One of the great truths you have to write into your heart and life is that salvation is not of (out of) works, but that salvation is unto works. The words "are ye saved" in verse 8 literally read, "you are those having been saved" Donna Randall was supposed to bring me the conclusion of this word "faith" in verse 8 from our last research here when we spent the time going through *pistis*. Is anyone knowledgeable? -"For in grace are ye saved through (*dia* - by means of) the faith of Jesus Christ."

The word "create" in verse 10 intrigued me. This may sound a little disjointed to you for the time being, and the reason it is, is because I didn't have enough time to put it all together. Pushing myself to the hilt today, I had exactly one hour to work on this. Ordinarily I work these things all week long, and then on Tuesday afternoon I spend all afternoon doing nothing but the Word. But I will try to make it live for you with what I know. The word "create" is used seven times in Ephesians and Colossians. Four times in Ephesians; three times in Colossians. Colossians corrects the doctrinal error. That is why "create" is used in Colossians. You and I know the usage of "create" and what it signifies. Let me just give you these seven and run through them with you and see how tremendous this really is.

Ephesians 2:10 - I think I told you previously that "workmanship" is "handiwork." We are created in Christ Jesus and created unto or for good works. I told you salvation is not out of good works, but we are saved unto good works.

Ephesians 2:15 - The text reads, "...in order that he might create of two one new man."

Ephesians 3:9 - "...who created all things. Period."

Ephesians 4:24

Now to notice how neat this really is, go to Colossians 1:16. It is used twice in that verse.

Colossians 3:10

Putting those four in Ephesians and the three in Colossians together, that basically gives you all the truth of "create" which he accomplished within us in Christ Jesus.

Titus 3:5 - When we emphasize the complete exclusion of works regarding salvation, we are right on.

In Titus 3:8 it says, "...to maintain good works." To emphasize good works in the body after salvation is an absolute necessity. There are two walks; the old man walk and the new man walk. The old man walk is the one that is given in Ephesians 2:2 and 3. In Ephesians 2:10 is the new man walk. But in this section, he never tells you what the walk is. That will come in the practical side. It just says that in the old man we walked according to the prince of the power of the air and so forth. But now you are created in Christ Jesus unto good works that you should walk in them.

Donna brought this work over and I think I should share it with you.

Ephesians 2:8 - "Through" is *dia*; "faith" is *pistis*." "Grace" is in the locative usage of the dative case which means that you translate it "in grace." The dative case can be translated "to" or "for" or it can be translated "as a means" where you would translate it "by" or "with." It can be translated "in" when it is what we call the locative use of the dative and that is how it should be translated here, "in grace."

Ephesians 2:9 - "Not of (out of, *ek*) works." Here it sets the works of man and the grace of God very carefully and very beautifully. It is not because of works, not of works, for if it were works it could not be grace. That is why verse 10 says so clearly "we are his workmanship." In the locative usage of the dative, that becomes real significant.

Ephesians 2:10 - "...we are his workmanship, created in Christ Jesus...which God hath before ordained that we should walk in them." That last phrase, "which God hath..." can literally be translated "for good works which God prepared beforehand in order that we should walk in them."

I worked this in the light of John 14:2. "Prepared" here is the same word as "ordained" in Ephesians 2:10. The word "that" (Ephesians 2:10) is "in order that." Another translation that I checked translated it very beautifully, "good works for which God prepared us that we should walk in them."

This same truth is given in Philippians 3:9 "...but that which is through (*dia*) the faith of Christ, the righteousness which is of God." "By faith" is not in the Aramaic text. Isn't that beautiful? It is just exactly like Ephesians.

Ephesians 2:11 - You know what the word "remember" means. That is exactly what it means in its usage here. The "the" before "Circumcision" is not in any critical Greek text.

Ephesians 2:12 - That is quite a verse. In times past you were Gentiles, called Uncircumcision by that which is called Circumcision in the flesh made by hands (Israel). The Gentiles were called the Uncircumcised. And I read that record from Matthew again for myself which I think, in many respects, is one of the great records along this line. The greatness of the body of the church is just so beautiful because in that 12th verse it talked about being without Christ, aliens, strangers, having no hope and without God. The difference between "without Christ" and "without God" used in the same verse bothered my head for years. But there is a reason.

Matthew 15:21-28

To see in Ephesians where the tremendous amount of the love of God is made manifest

unto the Gentiles and to Israel on an entirely new basis is fantastic after reading about the Gentiles being without Christ, aliens from the commonwealth of Israel, strangers from the covenants of promise, having no hope, without God in the world, and of course, understanding that the Gentiles were uncircumcised and were referred to as dogs by those who were circumcised.

The reason it says without Christ in Ephesians 2:12 is because Christ came to Israel. Because they were uncircumcised, not having come within the pale of Judaism or Israel, they were without God in the world. That is why the two usages are used. And it is sort of neat because it doesn't make God and Christ one. Jesus Christ is not God. That is what that verse tells you again.

The word "commonwealth" is "citizenship." If you would translate verse 12 "...being alienated" you would be much closer to the truth. They were alienated from the citizenship of Israel, strangers from the covenants of promise. One translator translates it, "with no share by birth in the covenants which are based on the promises." That is a little lengthy. I understand the word "strangers." He translates it, "with no share by birth in the covenants which are based on the promises, being alienated from the citizenship of Israel, strangers from the covenants of promise" because the covenants of promise were to Israel and they were just strangers. They had no hope of everlasting life because they were strangers; they had been alienated, without God in this world.

You see, over against this in verses 11 and 12 is that great section in Romans 9:3-5. You have to always, basically, understand Romans to see the greatness of the house being built in Ephesians.

Ephesians 2:13 - "But now" and that is an emphatic but. They could have been dogs at one time, "But now in Christ Jesus ye who once were far off were made nigh by the blood of Christ." What a tremendous thing. Remember the night Bo taught you the kinsman redeemer? Here it is and it is even bigger than that because there is a scripture that says Jesus Christ is our brother. (Romans 8:29 is in the light of "are made nigh.") The word "nigh" literally means "next of kin." What an elevated position we are in. And at one time we were dogs, Gentiles, without God, no hope; but now, in Christ Jesus, brethren. No wonder the adversary blinds people's eyes and wants people to fight all the time. We were "made" next of kin. We didn't work for it, we were made it.

I was thinking the other night on the way home how on Sunday night I taught how God **made** us sit. Aaron was never allowed to sit down. He represented God, but he never sat down because the priest's job was never finished. Jesus Christ, as the high priest, sat down when it was all finished. Every place in the Word when it talks about Aaron ministering, he is always standing up because it wasn't completely finished. But Christ Jesus is prophet, king, and priest for Israel. He is to the Gentiles all that God made him to be. That is why - but now in Christ Jesus, we are next of kin, brethren of him.

I was so blessed by verse 14. "For he is our peace"; present, active, operative now - our peace. So when you feel most unpeaceful, he is still our peace. That's why we need to renew our minds to say what the Word says. He is our peace, and that is why I teach that nobody will ever have peace until they have the prince of peace, the Lord Jesus Christ. Then he is our peace. He **is** it, like he is our righteousness, our sanctification, our redemption and like he made us to sit. He is our peace. So we have to declare that we have what the Word says we have because, spiritually, we can't feel it, but when we renew our minds and do the good work, it becomes manifested in concretion and we feel like it.

Isn't that a beautiful thing? He is our peace. When the whole lousy world is fighting and unpeaceful, he is our peace.

Ephesians 2:14, 15, 16

One of the translators translates verse 14 "For he and no other is our peace." I think that would be literally true according to the usage here. And he **made** both one - Jew and Gentile.

Ephesians 2:15 - "...to create himself of twain one." It says he made both one in verse 14 and then he uses "twain one" in 15 and goes back unto "both" in verse 16. That sort of intrigued me too.

Ephesians 2:18 - "For through him we both have access." "We both" is used three times and "twain" is used once. I got to working this usage of "twain" here. Why did he use that? I saw the new man and the one body. And I got to thinking of Genesis 2:24, "...they shall be one flesh." The one flesh trip of Adam and Eve is where I spiritually felt we were headed for in the greatness of this Ephesians section. There, the husband and wife were to become one flesh. In Christ the two, Jew and Gentile, become one body. And that to me is the great significance of it. One flesh in Genesis, but one body for the church.

Ephesians 2:14 - "...broken down the middle wall of partition." That wall of partition was what separated the court of the Gentiles from the inner court of the temple. The Gentiles could only go so far. They could go into the court of the Gentiles, but beyond that, they could not go. Only the initiated ones, Israel, were allowed in. Then deeper inside was the holy of holies which was separated by the veil that not even Israel was allowed in except the high priest and that, on the Day of Atonement. So when you work it in from the outside, you have the court of the Gentiles, then you have Israel, then the holy of holies - the high priest. But work it the other way from the high priest to Israel down to the Gentiles. In Christ Jesus, the veil was rent in twain from top to bottom and the Gentiles have access to all the blessing in Christ Jesus and Jesus Christ's blessing back to the Gentiles. That is the one body he is talking about. And when it gets back to the Gentiles, it goes through Israel and back out. Therefore, out of the twain and out of both he builds one body by the cross. That's the greatness of this wonderful revelation in this section.

Acts 15:1 - Why did this type of teaching continue in the early church? Because they were zealous for the law. And here in Acts 15, you have the first great opportunity for a major split in the church of the body.

Acts 15:2-20 - I thought he just told them he didn't want to trouble them. Then he turns right around and writes them to abstain from pollution of idols. You see, here are the Pharisees, the Jewish Israel believers who were still zealous for the law, even though they were born again. Here are other men like Paul and Silas representing the Gentiles who were born again and speaking in tongues just like the rest. And they know the Gentiles weren't saved by works but by grace; yet, because they were zealous for the law, I think it was a very loving thing that James suggested.

Acts 15:21-24 - Wasn't it a wonderful message to get, to find out from the heads of the church in Jerusalem that they had never commissioned men to go up there and say that they had to be circumcised? It was not only carried in a letter, but it was carried in the voices of men like Barsabas and Silas speaking for Jerusalem.

Acts 15:25 - What a tremendous thing. James and the rest of the men were saying "our beloved Barnabas and Paul." They had been teaching the Gentiles, and Israel said "they

are our beloved." The Gentiles knew they were their own. If the men in Jerusalem would have said) "send chosen men unto you with your beloved Barnabas and Paul," it wouldn't have carried the weight at all. "Our." It is the one body, Jew and Gentile. If it had said "your" it would have been the Gentile side. But he had made both one - out of the twain, one body.

Acts 15:26-28 - It is interesting to notice that it says "it seemed good" three times in this chapter.

Acts 15:29 - In other words, they were saying - here is a new walk. You just keep a little of this new walk. You don't have to be circumcised. We are in one body. Paul and Barnabas are one of us; we are one of you. But in the walk in front of the Gentiles, do those things.

Acts 15:30-35 - That was the church of the twain, of the one body. The adversary almost ruined it at that time. Had the head Jews in Israel said, "We didn't send those boys up there, but we think that they are right," the early church would have split right down the middle. But those men in Jerusalem walked by revelation with the love of God. A lot of those things about the mystery they didn't understand, but practiced. Walking by revelation and practicing those great truths kept that early church moving. But after men like James and John were gone, the boys who were zealous for the law kept working away. By the time of the death of the Apostle Paul, the greatness of this revelation in Ephesians was lost - the mystery. And for the most part, man has ever since that day been running from pillar to post, from confusion to more confusion and has not come back to the greatness of that revelation of the mystery and the greatness of the Jew and the Gentile in the one body, called out unto a new creation because he created Christ Jesus in both Jew and Gentile who believed. That is some of the greatness of this section of Ephesians.

SESSION #15

January 28, 1975

Every individual goes through different things in his life, and we all follow sort of different roads at different times. I sometimes wonder if any of the students I ever teach will ever really see the greatness of the revelations. When I am here in Ephesians, it is just so fantastically big, that many times the greatest words I know are simply the words that the Word gives. I see very few people believing it. I wonder sometimes, what's the use of teaching people? But if I didn't teach, I would be miserable. So I teach.

Ever since the fall of man in Genesis, where man lost that created part, that spirit in him, all through the centuries, the whole thing was built that God some day might have a dwelling place. As you look through the Old Testament, you see He gave instructions to Moses about building a tabernacle. He reiterated that a little later on, and gave instructions to Solomon about the temple. But none of those things really did it. They were only a temporary type of dwelling. Even the prophets of old looked for a city whose foundation and builder was God. All through the thousands of years, God looked forward to that day which began on the day of Pentecost. As you know historically, most of that light was lost and people copped out all the time. They didn't lose the spirit, but they lost the walk because they didn't get the thing and believe the greatness of it in their hearts, and that is still pretty much true among the Corps. You just never get big enough in it to see the immensity of that dwelling place of God and your responsibility to stay put in and on the Word that God has given to men and women who have had that knowledge imparted to them.

Isaiah 57:15 - Heaven is not big enough for God. It is eternity. It says that Jesus Christ ascended up into the heavens and sat at the right hand of God. He ascended up into the greatness of that thing which is eternity. When you use "seated at the right hand of God in the heavenlies," it is still a condescension because God is bigger than that.

This verse is what I always put together with John 4:24. God is Spirit, but He is also Holy. He can only give what He is, and on Pentecost was the first time He gave it; and then it was a gift in. Previously, it was a gift upon only to the end of handpicked people who walked. "Humble" is "meek".

Psalm 27:4, 5

Acts 7:37-50

Acts 17:22-25

All through the centuries, God always did His best to make Himself known to them. Because the people could not walk with the greatness of Moses, the man of God, and the revelation that God gave him, God had Moses build a tabernacle for them. Then He had to give them a law for the hardness of their hearts. You see, He is always doing His best for the people because the one thing that the true God wanted was a certain dwelling place, a place where He would be worshipped, revered, respected, obeyed, sold out to, committed to and have man's absolute worship. After that, to David and Solomon who built the temple, again a witness of the love of God doing His best for His people.

When you come to Ephesians, you again see the immensity of what I am speaking about—God's desire to have a permanent, an absolute dwelling place.

Ephesians 2:14 - There are three different words used for "temple" in the Bible. One deals with the sacred courts and the colonnades of the temple. Another dealt with "the court of the Gentiles, the court where the money changers were seated when Jesus came in and overthrew the tables" and sent them out and drove the animals out. The third is the innermost part of the temple. The wall, 5' to 6' high, that separated out these various sections is what was destroyed between the court of the Gentiles and the Jews; but, more importantly, between the Jews and the holy place.

"Broken down" is "having destroyed". It is more than just breaking it down. Here is a 5' wall of stone. If I break it down, you have a problem walking over it. You may stumble. This wall was totally disintegrated, totally destroyed, not there at all. It was left smooth. That is what that Word says. He destroyed this wall that did not allow a Gentile come into the court of Israel. Nor did it allow the Jews to get into the holy of holies. The entrance into the holy of holies was the veil that was rent from top to bottom, Jesus Christ tore the veil between the holy place and the holy of holies and he also utterly destroyed the separation between the Gentiles and the Jews. He did this because he abolished in his flesh the enmity. The natural man receiveth not the things of the spirit of God, and the natural man's mind is enmity against God.

Ephesians 2:15 - He abolished the enmity between the natural man, the man of just body and soul, the man of worldly wisdom, and God. The enmity is the man of body and soul, basically Gentiles. The law of commandments, the ordinances, is Israel. He destroyed the enmity and the law of commandments in ordinances in order that he might create of two one new man, so making peace (between the enmity and the commandments in ordinances; between the Gentile and the Jew). If you are at enmity, you are not at peace. If you are living under commandments, you are not at peace.

All of this God did so that He might have a dwelling place, and how little we have recognized it and how little we have done with it, even after we have recognized it. We just pussyfoot around. How little we have really walked for God and believed. How little we have renewed our mind and stayed put on God's Word without complaining, without coughing our heads off all the time. How little we have appreciated the greatness of God in Christ in you, the hope of glory. They are yet, so often, nice thrilling words that cause us to smile and laugh. But here it is. He did in all in order that he might create, and the word "create" is absolutely accurate. That creation is the spirit, God in Christ in you - Gentiles, and God in Christ in Israel. Then there is no longer Jew or Gentile, but a new creation in Christ Jesus, and that new creation is the new man, Christ in you, the hope of glory. The Christ in you is the new man. Putting on the new man in your mind is different than the Christ in you, but Christ in you is that new man.

Ephesians 2:16 - Israel was never able to keep the law, so they were copped out. The Gentiles were copped out. I taught you the difference between "without God" and "without Christ". There is a lot of difference; but when it comes to the reconciliation, it is both unto God, not unto Christ. Israel had the Messiah and rejected him. That is why they were without Christ. The Gentiles were without God. But He reconciled both unto God. The one body is always God. The Father is always in relationship to the family. The last verse of chapter 2 says that we are built together for a habitation of God. That is the difference between God and the Father.

"...Having slain the enmity thereby." The natural man of body and soul, the Gentile, is not only enmity, but the great reality of truth, is that Israel could not keep the commandments, so they were at enmity with God. "...Having slain the enmity in himself (or by himself, or through himself)."

Ephesians 2:17 - "And having come and preached (having given you good news)." There are a lot of different kinds of good news, but this good news is so good that most people don't see it. It is the good news of the abolishment of the enmity and the commandments, the destruction of, the middle wall and the reconciliation of both to God in one body.

"And having come...to you which were afar off, and to them that were nigh (those who had it constantly available to them)." Israel had been taught about the love of God. They should have been tender: They should have been meek, grateful. Israel was a stiff-necked, obnoxious, destructive, cantankerous, devilish people who were insulting other people. They could have walked, but they didn't.

Ephesians 2:18 - "...access by one Spirit (one God) unto the Father." The usage of this here is fantastic. "Unto" is *pros*. What a tremendous way to show us that there is only one God to who both have to be reconciled. But when both are reconciled unto Him, then He is like a Father to both. God, who dwelleth not in temples made with hands, whose resting place is eternity, comes down as a Father. Because of what God did in Christ, and Christ's walk of believing, God could now be a Father in the way in which He desired from before the foundation of the world, that He would have some day a permanent dwelling place, not in temples made with human hands, but in a temple made by His work. The greatness of this continues to be unfolded here in the next few verses by the usage of certain words whose basic root is *oikos*. *Oikos* means "house" or "household," and "family". The family is all those who are born again of the spirit of God and the household is all those who are walking.

Ephesians 2:19 - Because of the relationship of the Father with us, we are no longer strangers and sojourners. "Foreigners" is *paroikos*. We no longer flip around from here to there like Bedouins, having no certain dwelling place. We are no longer strangers. We are known by Him and we know Him because of His fullness have we all received, and He has led us into all truth. "Fellow citizens" means that we are His townspeople, we are in His city. He is the Wall—the *polis* around the outside to keep, the enemy from coming in, not as it is today, to keep the people inside and the city afraid—but to keep the people outside afraid because the inside are fellow citizens. We are now fellow citizens with heaven's holiest of all saints. In the temple was the holy of holies. Now we are with God as fellow citizens. Right in the center is God. We are fellow citizens with heaven's holiest of all which is with God who is eternity. We are fellow citizens with heaven's holiest of all **and** of the household of God because we are of His family for He is our Father. So it is a household, not just the family. That is what Christ died for and why God raised him, so God could have a dwelling place where people wouldn't cop out, screw up, move every day, but where they would stay put. I haven't seen it among the Corps. You are not committed. You talk about being a slave, you talk about being sold out, but you just cough your way through Christianity. You are not sold out, you just think you are. That is what He is talking about - fellow citizens, with God right in the center, the holiest of all, and of the household, not the family. The family relates to the Father; the household relates to the walk with the Father who is God. That word "household" is *oikeios*.

Ephesians 2:20 - That is apostolic, prophetic succession. The apostolic succession never was from Peter on down. It is for those out of Jew and Gentile who believe God's Word

and stay put in that household of God. "Built" is *epoikodomeō*. "...Christ Jesus himself being the chief (foundation) stone." He is not only the chief corner stone; he is the whole foundation of the building, for no other foundation can be laid than that which has been laid. I think when you see a foundation stone, you see one stone. I don't. I see the whole foundation, Christ Jesus, one stone, a solid rock. When I see these scriptures, I see Christ Jesus, the foundation stone, the corner stone. He is the solid rock. Now there is a house built on that. There is no other corner; he makes up the whole stone. That is what that verse says.

Ephesians 2:21 - "Building" is *oikodomē*. Some of the translators have it, "in whom every building." I don't believe that because there is only one building on that foundation stone. There has to be. You can't have a Methodist one place and a Presbyterian another place. There are no Methodists or Roman Catholics in heaven. Those who are born again of God's spirit, whom He knows as sons of God will be there, but they will not have the label, Roman Catholic, or Methodist, on them. You see, we have so messed up, and the devil has so degraded this whole thing, that it is hardly left today, any place. If salvation weren't by grace, nobody would make it because they never stay put in the household. The family - yes; but the household - no. "In whom the whole building (that is on that solid rock, Christ Jesus) harmoniously fitted." How can it be harmoniously fitted if you and I fight all the time or if I cop out on the household? Another usage is "to symphonize". How can you have a symphony if it isn't harmonious? It "groweth" because somebody may get born again tomorrow. "...groweth unto an holy temple in the Lord." Jesus Christ is my Lord; God is Lord to Jesus Christ. When I think in terms of the Lord God in relationship to the new birth, it is always that Christ that is in God and God in him. How could it be harmonious if Jesus Christ is not Lord to us? If we didn't obey what he says, if we do not believe what he says, how can it be a harmoniously fitted household of God?

Ephesians 2:22 - "Builded together" is *sunōikodomeomai*. The habitation is a housing place, a location. The word "habitation" is *katoikētērion*. We are built together for a habitation of God. He does not dwell in temples made with hands, but it is God in Christ in you, the hope of glory. This is something that the true God wanted from before the foundation of the world because He knew that when He formed, made and created Adam and Eve, that they would blow it. And He never was able, because of His justice and righteousness, to bring it to pass until His son, Jesus Christ, did it. Then it was possible for God, legally, to make it so that when one would confess with his mouth the Lord Jesus and believe that God raised him from the dead, God could come in and have a certain dwelling place which is God in Christ in you, the hope of glory. It is God in you! What He has wanted from before the foundation of the world, He got in the church of the body. And what has the church of the body done with it? You can't feel God. Therefore, the only way He can be magnified is to worship Him in spirit and in truth, truthfully via the spirit, which is speaking in tongues.

Now do you see why I drive to my people in the Foundational Class speaking in tongues much? You seldom hear me talk about interpretation and prophecy. Why? Because interpretation and prophecy does not worship God. God is spirit and can only be worshipped by the spirit, and when you walk and talk with Him, and when you speak with Him, His heart melts. His countenance becomes beautiful because He doesn't dwell in a temple made with human hands. He dwells in you, whom He made, when He creates within you His spirit. Oh, people, we just don't love God; we don't walk. (Dr. Wierwille is openly weeping by this time.)

You just have to get to the place where that Word of God is the will of God. If nobody believes it, I believe it is true because it is God's Word. If that isn't true, than what is? Look how it fits, people, all the way from the beginning. It answers every question. That God who is Holy and who is Spirit, whom even the heavens can't contain, is in us and we are that household of God, that temple, harmoniously fitted, the habitation of God by spirit which is God in Christ in you, the hope of glory. And whenever you speak in tongues, you are worshipping Him in spirit and in truth, and He is getting what He deserves and wanted all along from the very beginning.

Now you see why, so many times, I never get excited about what other people get excited about. There were 25,000 to hear Billy Graham. They consider him to be the greatest evangelist. Well, I don't. I don't get excited about a lot of that stuff, but I still thank God for Billy Graham if he gets one soul born again and into the family. Even if he never makes it in the household, I am still thankful, because I know what hell is all about in the Word, and I would much rather see all of the people go to heaven.

Concerning understanding our ministry and the household, there is a section in "Receiving the Holy Spirit Today" that very few people ever master, but it is already in here if they only have eyes to see. It begins on page 185. (He reads the whole section.)

I Corinthians 12:22 - Every time I hear you make a crack at the garbage detail, I get chills running up and down my spine because I know you haven't seen the mystery. Is it a disgrace to haul garbage and be a son of God? You talk about sanitation like I put people on it because I want to lower you. You don't know my heart at all. I'm not lowering you, I am elevating you. I put you there so you can begin to see the mystery! To you it looks great to sit up here and teach. But if you were responsible for what I am responsible for, I wonder how great it would seem to you. I eat more crap than the whole group put together. And if I wasn't able to eat it, I wouldn't have the ministry I've got. When you sweep this floor, the reward is just as great before God as when I sit up here and teach the Word, if you do it as unto the Lord. But if you do it with resentment and bitterness in your heart, if you wish to God somebody else in the body did it, you have just denied yourself the reward.

I Corinthians 12:26 - "And whether one member cough, all the members cough with it?" When you are sick, I am sick. Like tonight, three of you are out. When you don't feel good, I don't feel good because you are a part of that temple, and we are fitly framed together. We are unfit at that point, and that is where the body gets hurt. If you don't feel that, then you don't understand the mystery! (Finishes reading the section.)

There are men and women in this world who feel that their ministry is to change the government of the United States. Somebody may feel he could serve God better if he were the President of the United States. Our ministry is the greatness of the mystery. That is the whole reason for the existing of the Corps, to give you an understanding as best as possible for me to do, of the greatness of the things that God wrought in Christ so that He might have a habitation for himself.

Prayer - Father, I thank you that your Word is still your will tonight. And I thank you, Father that it sets in here like a diamond. ...And Father, I pray that the Corps may have eyes to see and that they may have ears to hear and just know, Father, how tremendous the responsibility is upon them, the opportunities, because of who they are, because of what you made them to be. Thank you, Father, for all your greatness and grace to us this day, through Christ Jesus, our Lord. Amen.

SESSION #16

February 4, 1975

I have always wanted to take a small group and give all the arguments that people give that came out of E. W. Bullinger and the Trinitarian Society. I wanted to handle why the church did not start in Acts 28, which they believe. If you begin the church in Acts 28, or after that period historically, you get rid of Corinthians and the manifestations. That is what Bullinger and those fellows are after; and, of course, he was ingenious in the presentation of it. Even today, that is the basic criteria of the Trinitarian Society. Here in the United States, the group that pushes it the most is run by Baker in Winona Lake, Indiana.

The reason I thought of this again, is because I know of only one text that has "Jesus Christ" in Ephesians 3:1. All the other critical Greek texts have "Christ Jesus," and all Bible scholars that I have ever read are real concerned about it saying "Christ Jesus". But I believe that "Jesus Christ" is the accurate usage. The key to this in my mind is that it is "For you Gentiles".

Another thing that I am concerned about is that basically all the Bible scholars say that he was in prison at that time. I do not believe that. I believe he may have been in prison; but I do not believe that verse 1, 13 or 4:1 are at all what he is talking about. I would prefer, believing the literal reality of verse 1, that he was a prisoner of Jesus Christ for the Gentiles. It was not that he was a prisoner because of the Gentiles, because the Gentiles were not the ones who got him in prison. It was the Judaizers and so forth that got him in prison. So, along these lines, I disagree with basically everything that the biblical world represents again.

I think the first three words "For this cause" are real significant, having remembered what I taught you last week about the habitation of God and His having a dwelling place. "For this cause," is because of the dwelling of Christ within, the habitation of God. This is why he was a prisoner of Jesus Christ. Jesus Christ is on a horizontal level. Paul was a prisoner on earth, not in the heavenlies (Christ Jesus). And I think he was his prisoner by choice, like he was a *doulos* by choice, a servant by choice. You just make yourself a prisoner of Jesus Christ. I don't think it has anything to do with being a prisoner in a physical jail. I am a prisoner of Jesus Christ, and that means I am just sold out. I guess the implication is that if you are in jail, you can't get out; you are locked in. Well, if you lock yourself in by the freedom of choice, then you are a prisoner of Jesus Christ. I believe all of us ought to be prisoners of Jesus Christ. I think we ought to be slaves.

"For this cause..., a prisoner of Jesus Christ for you Gentiles." Why for the Gentiles? I think for the same reason that I moved from the adults to the young people. I spun my wheels; I bled my heart out to people of 45, 50 and 60 years of age until I finally realized that it wasn't there, that it was down to a much younger level. I believe Paul bled his heart out for Israel when he went to them, like in Acts, in the synagogues. Every time he went into a city, he went to where the Jews were, and he ministered the Word to them. And consistently they chased him around and threw him out. So he finally began to see that the greatness of the outreach of the Word was not through Judaism, but through the Gentiles.

That is why it says he was a prisoner of Jesus Christ for the Gentiles. That doesn't mean that he did not share the Word with a Jew when he had a chance. But he had absolutely seen that it was to the Gentiles that this Word had to be offered because they were responding to it and listening to it.

Acts 9:15

Romans 11:13

Galatians 2:8, 9

There are so many things about the Word that you must see the development and the growth of, not because God isn't able to move faster, but people don't move faster. And the reason that Peter and those men went to the Circumcision was because that was where they felt most at home. Yet, from the very beginning in Acts, with the giving of the holy spirit, as far as God was concerned, it was just as good for Gentiles as it was for Jews. Why the progression - simply because God has to wait on people to see it. So, for the most part, what happened was that Peter and that gang kept ministering basically among the Jewish believers, while Paul and his group ministered more and more to the Gentiles. That is why this first verse is stating simply a great truth that "For this cause," because of the habitation of God, Paul, the prisoner of Jesus Christ - to the Gentiles. That does not mean he never spoke to the Jews about it, but that was where his heavy ministry moved, where the outreach of his basic efforts were expended.

You see, all of chapter 3 is a parenthesis, because you move from 2:22 directly to 4:1. See the logic? Since we are the ones who are the habitation of God, where God dwells, the next thing is that we are to walk like we ought to walk. Chapters 4, 5 and 6 are basically all in the walk of the believer in whom God has taken up His residence, where He dwells.

Now, in between chapters 2 and 4 is the greatest explanation in the whole world of the mystery. It is the explanation of the mystery that so elucidates the habitation of God and the necessity of the walk that is worthy of that calling. That is why the mystery is set right between chapters 2 and 4. Without that mystery, there would be no habitation of God. And if there is no habitation of God, why the walk? You will see, as we get into chapter 4 later, that the walk is a walk that brings glory to the God who has taken up His dwelling place in you, the believer. So you put the entire third chapter in a parenthesis, and start verse 2 with a double parenthesis. This second one ends with verse 13. So you have a parenthesis within a parenthesis. Verse 1 begins a parenthesis that ends with verse 21. Verse 2 begins the double parenthesis that closes with verse 13a. Now, going to the parenthesis of verse 1, go right to verse 14. It is a repetition. Because of the habitation of God, His dwelling within, Paul gives one of the great prayers in the whole Word.

Ephesians 3:2 - "If ye have heard" is not the literal thought content of the translation. According to usage, it should be translated, "Assuming that you have heard." It is like Ephesians 4:21. There is an interesting usage of this in Colossians 1:23, "Surely ye shall continue...which you have heard." That is why Ephesians 3:2 is not an "if"; it is the assumption. There is a knowledgeable reason to assume that they should have heard.

"...of the administration of the grace of God which is given me to you-ward." It certainly has to be the grace of God for God to take up His habitation with people like us. Paul was the first one that ever got the revelation. Naturally, having received the revelation, being a prisoner of Jesus Christ to the Gentiles, it is to you-ward because he taught it. It is all wrapped up in that verse.

I have shown you this before, but it must be repeated here.

Luke 16:1 - The root word of *oikonomia* is translated "steward" and "stewardship". In verse 1, it is "steward"; verse 2 - "stewardship" and "steward"; verse 3 - "steward" and "stewardship"; verse 4 - "stewardship"; and verse 8 - "steward".

I Corinthians 4:1

Romans 16:23 - "Chamberlain" is "steward".

Galatians 4:2 - "Governors" is "stewards".

As far as I know, that is all that is in the Word, and that tells you that the *oikonomia* was always someone who was in charge of supervision, taking care of something very special, specifically appointed, like the chamberlain or governor.

I checked Isaiah 37:2 in the Septuagint, but I just want to look at it again. I many times check the Septuagint translation when I am working the Word because it many times gives me access to at least Greek usages of words in the light of that translation. The word "household" in the Septuagint is *oikonomia*. That agrees with Ephesians 2:19 from last week — household of God.

You should know the reason for the error of Ephesians 3:9 where they translated *oikonomia* "fellowship". *Oikonomia* begins with *oik*. *Koinonia* (fellowship) begins with *koi*. In the process of transliterating it, they just got it turned around.

"Assuming you have heard of the administration." I have taught you about the basic different administrations in the Bible, and there are carryovers in some, where others are cut sharply. The administration of the church of the body to which you and I belong was cut sharply because it was the first time that the habitation of God became a reality within. Yet, there is a carry over. The apostles served under Israel; but, on the day of Pentecost, they were born again. They sort of lived in two different administrations. It is interesting to see their development and their growth. I can understand why Paul, even though he was of Jewish background and training, could just be the proper man to go to the Gentiles, because he was not in that original group on the day of Pentecost.

"...the administration of the grace of God." Grace is nothing new. It was all through the Old Testament; but the great emphasis on the grace of God here, is that God should take up His habitation in us.

That is the greatness of that verse. What is the administration of the grace of God? Sure, it is Christ in you, the hope of glory, which you know; but it is that God is in Christ. I keep going back to God because I know the habitation of God by way of the spirit. That is the grace of God of verse 2. It is special; it is unique; it is dynamic. It never happened before the day of Pentecost; and it happens daily as people are won for the Lord today.

Ephesians 3:3 - The parenthesis is absolutely unique. You know which one they refer to? All the basic Bible scholars and theologians that know anything about it, say that the "few words" refer to Romans 16:25 and 26. It doesn't make any sense to me at all to go back to Romans. What do you want to go back to Romans for, when you have the last verse of Ephesians 2. What is the mystery? — "Builded together for an habitation of God by way of the spirit." There it is. That is one explanation of it. When you break it down, Christ Jesus made it available. Therefore, it is Christ in you, the hope of glory. But in few words, it is God's habitation in you.

I know of no other place in the world or among the Bible scholars and theologians who understand that word "revelation," because to understand "...how that by revelation," you have to understand that holy men of God spoke as they were moved by holy spirit. You

have to understand the word "moved"; you have to understand that there are nine manifestations of the spirit and that three of them are revelation manifestations. In verse 4, he wants you to understand why he has this knowledge regarding the mystery of Christ.

The mystery of Christ is simply that God is in Christ in you, the hope of glory, the habitation of God through the spirit. The Trinitarian Society will take you back to two of the Old Testament Psalms to show you that the coming of the Messiah was not fully revealed until it was revealed to the prophets of old; and, therefore, they say that the mystery of Christ is in the Psalms. That is a bunch of baloney. If you can understand the habitation of God through the spirit - that it is the grace of God that He is in you, and that this is a reality because of the mystery, the secret of Christ which is God in Christ in you - you don't have to go so far back to the Old Testament. What they are trying to get rid of is always that the church started on the day of Pentecost, and that there are different mysteries here. It wasn't a mystery that Christ would be coming as the Messiah. The time of that coming was sort of a mystery; but it wasn't too big of a mystery because they had it in the Old Testament, and they could have figured it out if they would have screwed their brains down to the integrity of the Word.

This word "mystery" is *mustērion* and comes from the root word *muō*. That word *muō* is never used once in the Bible. It is only used in Greek literature, and it means when you have your eyes closed or your lips closed. That is what that word "mystery" is - to have closed eyes or closed lips.

Philippians 4:12 - "Instructed" is "initiated," and that is the basic meaning of the word "mystery," the initiated one. "How that by revelation he made known unto me the mystery" means that He initiated him. The word "instructed" is *mueō*, which is a take off of the foundational root to the word mystery. Unless you are initiated, you will never know. You can talk about initiation, but you will never know until you get initiated. That is what he is talking about. You have closed eyes and lips until you get initiated and then your eyes and lips will be opened. From a sense knowledge point of view, Paul should not have had that knowledge. The revelation should have gone to Peter and John, maybe. But it didn't.

Ephesians 3:5 - "...is now" is "is lately" or "was lately".

Ephesians 3:6 - It is God's promise of His habitation. The gospel is the good news of the declaration that became known as Paul was initiated into the mystery. Now do you see why the word "Gentiles" in verse 1 again bears repetition in verse 6? It was not that the Jews were cut out, but because of the greatness of the ministry going out to the Gentiles as well as the Jews, the Gentiles are fellowheirs and of the same body. The Jews were born again but still zealous for the law, and God just had to set it straight that this is a new body, called out from Jew and Gentile. It is not an improvement on the old body of Israel, the bride body; it is a brand new one in which God dwells.

I think I have driven verse 5 home to you a hundred thousand times. These holy apostles and prophets are those of the administration of grace. And it's remarkable that everything regarding the mystery was not given to Paul solely, but it was also given to other holy apostles and prophets. That is not difficult for me to understand because the same God that dwelt in Paul dwelt in other apostles and prophets too. That is why I teach every one of my classes that there is no reason why you shouldn't have revelation. I can have revelation, but that doesn't disqualify you from having it, because you have the same God in Christ. That is why you ought to have revelation in your walk, in your ministry. One of

the last things you get to believing is that God is really within you to will and to do of His good pleasure, and that you have that revelation. The Devil keeps talking you out of it all the time. You have that revelation if you walk worthy of that vocation wherewith you are called. And when you don't, he will trick you just like that and you will think you have revelation, and the revelation will be contrary to the Word. You see why I keep driving that revelation must always be checked against the Word? Any man can get off in his walk, and when he is not walking according to the vocation wherewith he is called his revelation would not necessarily be genuine. That is why I keep driving to you the alignment and harmony. Just believing that you are in alignment and harmony doesn't automatically put you there. But if you are in alignment and harmony, He worketh within you to will and to do of His good pleasure and that revelation will be there. It just has to be.

My teaching you this tonight is so simple for you. But I spent hours and years drilling this stuff in my mind. I just couldn't understand it; it didn't make much sense to me. You just drive yourself that you become a *doulos* and that the Word means what it says and that it says what it means to you. Walking worthy of the vocation wherewith you are called is the basic key to receiving revelation that is right on. Otherwise, the adversary will trick you because he will set up things in the senses world that you will see and be knowledgeable of or experientially you will retain in your old man trip, and he will bring that to your remembrance, and you will think that is revelation. It isn't. Paul was not the only one who got revelation regarding the mystery. He was the first one who got it, and he got it in all of its greatness. You know, one line of recapitulation can give the whole essence of a story. Paul gives that one-liner - Gentiles should be fellowheirs and of the same body. But you read of other men in the book of Acts who had revelation that was right on. It is all an unfoldment of the one body.

So you see how this third chapter is sandwiched in between verse 22 of chapter 2 and verse 1 of chapter 4. That whole mystery fits within. And in that is the revelation of what the mystery is, how God is in you; how God works within you to will and to do of His good pleasure. Later on in the chapter, we will see the love of Christ, why he did it, and that you might be filled with all the fullness of God. This section in here was one of those things that kept me up for days when it first began to dawn upon me. I just never slept. Nobody had sat down and taught it to me like I taught it to you tonight in an hour or so. I just learned it as God kept unfolding more and more of the Word to me. You think it is difficult for you to renew your mind to? Think of how difficult it was for me.

But I just got to that place where I had to absolutely believe God's Word - or reject it. And here it sets like a diamond, and I began to see that this dwelling place of God was within me, and that if I walked the walk for Him, God would work within me and give me revelation. I have never seen it fail. I have failed. Sometimes your walk with God will be right on, but as far as the world is concerned, it will be right off. But you walk worthy of the vocation wherewith you are called. When you do this, the first thing that comes, if you need to know, is always revelation.

Many times your senses mind will tell you that you are not in alignment and harmony, but the revelation will be there. You will wonder what happened. The reason you thought you weren't in alignment and harmony is because some of your old man is creeping up and telling you that you are not; but you must be, or God wouldn't give it to you. It gets to be real intriguing. It is quite a walk, yet it is so simple. And I am convinced that if you are in

alignment and harmony with him, God in Christ in you will not let you down as long as you don't let Him down.

We often think of the difficulties with which we are to be engulfed instead of just simply thinking that we are a child of God. Just relax yourself and quit stewing. Everything we have, we have by grace, God's presence within. So we walk in that Word, and He day by day teaches us more and more. That is why I teach you that the walk is a moment-by-moment walk. You walk for one second and then for another. Finally, you walk perfectly before Him for one day, then for two. It is possible to walk this way. It is a growth and it isn't something that we have to wait on God for; He waits on us until we get to the place where we make ourselves prisoners and just walk on that Word.

SESSION #17

February 11, 1975

When it comes to doing research in the Word, it is much more than being able to check texts. It has to become in you an inner reality. You build within yourself, with that spirit of God working in you to will and to do of His good pleasure, a spiritual perception so that when you work something and it finally gels in you, you know that it has to fit with the whole Word of God. One of the things that is so very important is your overall knowledge of the Word. The way to get that is to study it and work it. This is something that does not happen over night. I am always astounded at people who want to start in research right after finishing the Foundational Class or the Advanced Class. Many of those people have just flipped out. They can't handle it. From a working point of view, I don't expect them to be able to handle it. It would be possible only under the category of phenomena.

How do I work it? I have always worked solely by myself in my own office where I can lock the door and throw the key away and just stay my mind on the Word. I have not prepared anything for tonight. I just wanted to get into it like I would if I were beginning to work these things.

I brought some things along. I use many more than these, but this will be enough to illustrate:

- Greek texts - These are a constant source of checking.
- Critical Greek Lexicon & Concordance - by Bullinger
- Bullinger Bible
- Figures of Speech - by Bullinger
- Dake's Annotated Reference Bible - This is a beautiful copy of a lot of different men, so I don't have to check all the other men.
- Septuagint - when I am working the Old Testament
- Lamsa
- New English
- Young's Concordance

Tonight I brought a New Testament translation taken from 26 different translations. It makes it possible for me to check quickly without having to look at all of them. There is another translation that uses 8 different ones. Tonight I brought Rotherham and Darby along because I want to show you some things that I know are relevant to our work in Ephesians.

There are a lot of ways that you can go about this. It is never uniform with me. I have no set pattern. About the first thing I do is to get some paper and a pencil. On the top of the paper, I write - Ephesians 3:6. Then I will list the words that I want to check. The first one is "fellow-heirs." Then about an inch below, I put "same body." My mind would ask, "How does fellowheirs and same body mean the same thing?" Then, "partakers," because of "share fully" and "took part."

Then I write "verse 7," allowing myself enough room to work on it. If I save these and don't use them for a year or so, I can always come back and add to them. Here I would

work on "minister." My reason is that I already know that there are three different words used for "minister." Therefore, I want to know what that word is before I teach it to you. I would need to know what "according to the gift of the grace of God" means. I would check "effectual working" because there are different words for "effectual" and for "working." I would check "power." So that finishes up one page for me.

Then I go to verse 8. I want to know what "less than the least" means. If the translation is accurate, that immediately tells me that it is a figure of speech. That one is a great play on words. Here we hit the word "grace" again. I have already worked "grace" all the way through Ephesians because it appears in 1:2. The first time I hit a word, I work it all the way through. Let's say I never saw it until now. I would then check it out, which would take me backwards and forwards. "Preach" is the next one to check. Then, "unsearchable." If it is unsearchable, what are we looking for? When I find out what "unsearchable" means, I will not need to know about the riches of Christ because it will be unsearchable.

Many times I will read two or three other translations. I take Bullinger and read these verses thoroughly. (Dr. Wierwille does this now.) I don't always look up these references of his yet? I just read to see what it says. I use Appendix 104 hundreds of times. Another thing I do is to check myself on figures of speech. So I will go to Bullinger's Figures of Speech and check his index in the back to see what he has in Ephesians. He has verses 2-13. Since I am working 6, 7 and 8, I will check page 477. This I write on my paper. He has one in verse 5. Even though I am not dealing with 5, I will take a look at it. For verse 8 he has 157, 818, 831 and 893. So I will go and check these pages out. (Dr. Wierwille does this.) If I am not knowledgeable about a particular figure, I go back to the beginning and brief my head. This *parembole* is simply a parenthetical insertion which stands on its own. I taught you that 3:1 through the end of the chapter is a parenthesis. Setting in beside this and standing on its own feet is 2-13.

Now I go to page 408. There is a very catchy thing in Bullinger. Here is the line, and if you don't get it, you will blow it — "The son of man is therefore an emphatic, dispensational title of Christ." What he means to say there, is that it will only be applicable to the gospel period. So it is very neat how he does that.

Now we go to page 157. (Dr. Wierwille reads it.) Behind "less than the least" on my paper, I will write - a belittling in order to magnify and intensify the contrast. When I finally put all of this together, I have to have some of this information.

Page 818 - (Dr. Wierwille reads it.) I had worked some of this stuff last week, and in this section I wrote - "Paul, like all men who worked the Word honestly, and to whom even the greatness of the abundance of the revelations were given, even Paul had a deepening sense of personal unworthiness in the presence of an increasing knowledgeable understanding of God's grace, mercy and love." - So I will put *oxymoron* down on my paper. It is wise folly. It is sort of God's good sense of humor, yet it emphasizes something.

Now we go to page 831 and see what he has here. (Dr. Wierwille reads it.) Years ago, I read something somewhere where somebody had taken a list of words and showed how, when these words were first used, they had a very unique and high meaning. But as man continued to use them, man always degraded the words. Bullinger has a beautiful footnote on one here - idiot.

Page 893 - I have to put the word "riches" down here to keep myself lined up. (Dr. Wierwille reads it.)

I sort of remember what I worked before, and I have put down some of these things that I want to remember. Now I will start checking my Greek against these things. So I go to Ephesians. I am looking at "fellowheirs." There is a footnote in Stephen's text that I have to check. I will write on my paper *suggkleronoma*. I happen to know that *sug* is the preposition *sun* which means "with." Next to "same body," I will put *susoma*. It has a footnote, and I know that the preposition is *sun*. "Partakers" is *summetoxa* (footnote). Now, I've got something here that I have to really work on. The preposition *sun* is the prefix to all these words, but it doesn't show up in KJ. If I have to work it and if I am not knowledgeable of what I am doing, I will go to "Bullinger's Analytical". For this particular usage, I can have no help from him on "with." I will use the "Englishmen's Greek Concordance" of the New Testament. Now I am going to go for the word *sun*. This is my problem because I know this preposition precedes all the words, but I don't see it in the KJ. There is something wrong there. I just see this. It is a preposition governing the dative case here. This is why you not only have to know your Greek, but you have to know your English too. There isn't anything that I have here that would help me too much. I would have to go deeper into my other stuff. But I will show you something from "Steven's Interlinear" in Ephesians 3:6. It says: Joint heirs, joint body and joint partakers. So the Interlinear puts the word "joint" preceding "heirs, body and partakers." Having known that this is how it would work, I brought Darby and Rotherham to show you how many times translations will help you. (Dr. Wierwille reads them.) Let's say that I run into two or three translations where they translated it "joint heirs, joint body and joint partakers." Knowing that this is a preposition *sun*, and that it could be translated "with," and using it in the dative case, I understand it "with heirship, with one body, with one partaker." This is how my mind would work on "joint." And that is sort of neat because in verse 6 in KJ, they translate *sun* - "fellow"; *sun* - "same"; and *sun* - on "partakers" they didn't translate at all," they just bypassed it entirely. So I will conclude that perhaps the best translation that you could have is "that the Gentiles should be joint heirs, and of a joint body, and jointly partakers of his promise."

I will check "promise" in Bullinger's Concordance. I want to be sure that I know that it is right. (Dr. Wierwille reads it.) That is okay.

I understand "joint heir". It is an equality situation. If I really wanted to trace this out, I would get a legal book, and check it. A joint heirship is one who shares fully. Say I have a brother, and our father leaves us \$100,000. I used to think that it meant that I would get \$50,000 and my brother \$50,000. But that is not it. We both get the \$100,000. There is only one \$100,000 and we both get it. That is what this word is. Knowing that it is a legal usage, I put in my mind "equality heirs." An heirship is an inheritance. So my mind would fall on — that the Gentiles should be on an equality in inheritance. "And of the same body" would be an equality of membership; "and partakers" would be an equality of his promise in Christ by the gospel. That would be its literal, practical usage according to the word. So I will write this on my paper. Maybe that word "equality" would not be the same to another man whose mind works differently. Knowing joint heirship, I know that each son is equal to the other son. Therefore, the word "equality" communicates the greatest depth of these three words which you will never see in KJ. You have to go back to your original texts and back to the Greek.

Now I have another problem. I teach you in the Foundational Class that you read for thought content. The "whereof" bothers me because I have just read, "that the Gentiles should be fellowheirs, and of the same body and partakers... whereof I was made a minister." There is no stopping point between 6 and 7. They should never have been two

verses. Take a look at verse 5. What was revealed by the spirit? Gentiles - equality in inheritance, equality in a body and equality in the promise whereof **he was made a minister** of this revelation by the spirit. It is the hallmark of the revelation that Paul received indicating that nobody else ever received it before. He is the first one who got it. Perhaps my seeing this so clearly is because I already know what "minister" is going to be. I look in Bullinger's Concordance. It is the word "deacon." (Bullinger is wrong here. It should be usage #3 for Ephesians 3:7; 6:21; Colossians 1:7, 23, 25; 4:7.) These are all that I am basically interested in. I never fail to check Colossians when I work Ephesians. Ephesians is the revelation, Philippians is the practical error and Colossians is the doctrinal error. Therefore, in Colossians you will see the great keys that many times brings them right back to Ephesians and gives greater understanding of the usage of it.

Colossians 1:7 - "faithful minister."

Colossians 1:23, 25; 4:7 - These give me enlightenment on what "minister" means.

Do you see what *diakonos* really means? Now go back to Ephesians 3:7. He was a faithful minister. That is why it is revealed. It gives his credentials as to why he had the revelation. I have told you that it is faithfulness that God wants. These verses really become enlightening and invigorating when you work them like this.

"According to the gift of the grace of God." "Gift" is *dōrea*. It is: "gift of God's grace." Now you take this word "grace" and check it out in Ephesians 1:2, 6, 7; 2:5, 7, 8; 3:2, 7, 8; 4:7, 29; 6:24. That is 12 times. "Grace," as *charisma*, is undeserved favor from God to man. Man, ministering it according to the gift of the grace of God, ministers it on a horizontal level. That is why it becomes a *dōrea*. He was made a minister according to the gift of the grace of God to minister on a horizontal level.

Now we look at "effectual working". The word is *energia* and there is no "effectual" in front of it. "Power" is the root of *dunamis*. It ties back to being revealed by the spirit, whereof he was made a minister to serve God's people. This is a calling that God gave him according to the gift of the grace of God, given by the energy working on the inside which God wrought within him. It is the energy inherent within, which is God energizing this ministry which Paul had of serving God's people.

Ephesians 3:8 - We have covered "less than the least". Now I want to check "preach". To preach is to evangelistically announce. I will check "Bullinger's Concordance", and it says "to evangelize him". He will evangelistically announce to win the Gentiles to Christ, and that is the ministry of evangelism. Now we go to "Bullinger's Concordance" to look at "unsearchable". He gives the Hebrew word also, which means "to dig".

Job 11:7 - "searching" which means, "Canst thou by digging find out God?"

Psalms 77:19 - "known." You can't dig them; you can't find them. It is like you can see God's trail through everything, and yet you can't dig it. "Dig" is an abstract term, not a physical digging. It is to dig with the mind.

Job 5:9 - "unsearchable"

Job 9:10 - "past finding out" You can't dig it.

Ephesians 3:8 - "...evangelistically announce among the Gentiles the stuff you can't dig regarding how rich Christ is (or the riches of Christ)." I like the word "untrackable" which is a synonymous usage of "past finding out". There are some things in the Word you can find out. Then there are other things in the Word that are past finding out because they are

unsearchable which means that you can't track them. On some of the Word, you can start at one point and track it all the way through. Other things are absolutely untrackable. In my mind, when I work this word, it reminds me of when there is snow and when there is no snow. When there is snow, you can track a rabbit beautifully. But if he goes through in July, when there is no snow, you cannot track him. And the things that you cannot track are the riches of Christ. It is like His paths in the sea. What he is saying is that they weren't entitled to it. It is by grace. Why are you saved? It is untrackable. It was ministered to you by grace. You were dead in trespasses and sins. So how can you trace that which is dead to life? It is untrackable. This will all end up showing you in verse 9 that it is the administration of the mystery which had been hid in God.

(Then Dr. Wierwille asks for questions. Some share other translations.) The Concordant Literal is a very fine piece of work. In reading other translations, you can see how freely translators utilize words. We worked them very carefully from Greek texts with what I call the inherent accuracy of the Word. It certainly is a lot different than some of the things you are hearing. This is why I think our ministry has a tremendous lever of power when we say that something is a literal translation according to usage. That means that we take a word and go back to the usage as it was basically used throughout the whole Word and we make it literal, literal according to usage. When we work the Word like we do in the Corps, we are after the inherent accuracy of it. We have to bare that Word, but we never squeeze it to make it mean what we think it ought to mean. If you squeeze it, it will go out from your fingers like jelly. You just cannot squeeze the Word. When you get to the point that you have to start squeezing it, put it in the unsearchable category. Then you just tell people that you don't know any more, and that is no disgrace. It is a disgrace when we say we know what we do not know.

You know, it is revealed by the spirit that the Gentiles should be joint heirs, of a joint body, and joint partakers. There is equality there. That equality is in spirit, and that spirit, Christ in you, is that equality. There is no equality in the one mind. The mind has to be in the renewal. We each have to renew our minds to the integrity and accuracy of the Word to have the same mind. But our equality is in the spirit because it is eternal life.

SESSION #18

March 4, 1975

Tonight I am going to finish the greatest section in God's Word on doctrine (right believing) that has ever been given. That, of course, is with the close of the third chapter of Ephesians. Then we will be finished with the doctrinal section, and all that we will have left is the practical side which begins with chapter four.

Again, when you are in this section of Ephesians, a man's heart and mind has to stand in utter amazement at the greatness of God's Word. When you begin to work it down and squeeze it to its minutest detail, you always lose. But when you are there looking at it in all of its greatness and all of its beauty, there are no words to describe it. This whole section in here, beginning with verse 10 and following, is really the purpose of the ages. If I were going to give it a title, that is what I would call it.

Ephesians 3:9 - "And to make all see" literally means, "to enlighten all," and the question will be - to enlighten who. Basically, it means all saints. "from the beginning of the world" is "since (or from) the ages". Make all see - created all things. This is a tremendous truth. Looking at it in Ephesians in its context, beginning to close out this doctrinal section, it begins with "created" in verse 9. God who created all things is brought here into the limelight of the creation of all things, but it relates only to the creation in you of Christ in you. That depicts how great that creation of Christ in you is because it shows God here who created all things. And that takes you back to Genesis 1:1. So putting God here as the creator is really significant.

Ephesians 3:10 - Now He gives you the intention. He created spirit within you "to the intent that now..." "Manifold" is "variegated, multifarious or very varied".

You see, the greatness of this creation of the body of the church, Christ in you, to the intent, takes you back to that record in I Peter 1:12. This is why the created intent in Ephesians is that "now to the principalities and powers in the heavenlies might be known by the church the manifold wisdom of God." They saw that grace period and looked and looked, but now, to the intent, they did know. That He repeats this here and brings it back is real significant. All the angels throughout the years were interested in that grace period. They searched diligently. But now they know.

Ephesians 3:10 - It is not His knowledge but His wisdom, the application of that which He knew from before the foundation of the world but hid in God and not revealed until it was revealed to the Apostle Paul. The greatness of this revelation of Ephesians was given to him while he was in jail. It was the greatness of it in the form of writing, and he wrote it in prison as a holy man of God moved by the holy spirit.

Ephesians 3:11 - "According to the purpose of the ages which he purposed to bring to pass in Christ Jesus our Lord" in that He created him in us, Christ in you. That is the purpose of the ages, that secret that is now revealed. "Eternal" is "ages" in the text. This is the whole purpose of the ages. Verse 10 gave the intention; verse 11 gave the purpose of God who created all things. In Ephesians, the ages are divided into three categories: this age, the past ages and the coming age.

Ephesians 1:21 - "not only in this world (age)."

Ephesians 6:12 - "against the rulers of the darkness of this world (age)."

Ephesians 3:9 - "from the beginning of the world (ages)."

Ephesians 2:7 - "in the ages to come." That is all the ages.

Ephesians 3:12, 13 - "faint not..." is "do not lose heart at my tribulations (imprisonment) for you which is your glory." Why was it their glory? Here he was given orders to write, and because he wrote it, it was in written form and that is why it was for their glory. Otherwise, being in jail wouldn't be for their glory. It was for their glory because he wrote it and sent it to them when he was in prison. The eternal purpose which God knew would come to pass in Christ Jesus our Lord, and in whom (God) we have boldness and access to God (Gentiles, fellow heirs) with confidence, certainty, assurance surety by the *pistis* of Jesus Christ. If I don't feel like I have boldness, I still have it. I have to line my feelings up with what the Word says. It says we have boldness, and right now we have access. Never in the history of the world had anything been declared like this, to think that you could go directly to God by Jesus Christ. What a tremendous revelation, and how far below par has the church lived. And people will say that if we have such boldness and access to God, how come Paul is writing it to us from jail. He says not to lose heart or be dispirited, which is really the text, at his tribulation. If you are in the midst of hell, you still have boldness and access. If you are in jail, you have boldness.

Ephesians 3:14 - We are back to the wording in verse 1, "for this cause." What cause? The cause of what God has done in Christ Jesus. "I bow my knees" means to give respect, homage, reverence, in one sense, like prayer. Again it is the Father of our Lord Jesus Christ. It wasn't the Father who created in verse 9. It was God. God does the creating. When He has created it within me, I am His son, God is my Father; and I pray, give reverence, respect, homage to my Father. See how beautifully it puts this together? God has created, but to that which He has created, He is the Father. How tenderly a Father takes care of His children, how lovingly, and that is why we have boldness and access with confidence. He is our Father.

Ephesians 3:15 - "Whole" is "every." This whole relationship is involved in the words "created, to the intent, purpose," making the boldness and access with confidence to the Father, and it is the male side. The family is the Father. In this relationship there is no mother involved, just God creating in you His spirit at the time when you confess with your mouth the Lord Jesus. This is involved in the mystery part, the great doctrinal section.

There are three "in order that's": verse 16, 18, and 19. In verse 16, it is "in order that he may grant you". In verse 18, "in order that you may comprehend," and in verse 19, "in order that you might be filled with all the fullness of God." The intent, the purpose, is all in order that He would grant you, according to the riches of his glory, to be strengthened with might by means of the spirit of him. That is where it begins. "In the inner man" is not in the text, but it is understandable.

Ephesians 3:17 - That "dwell" is the same root form of "habitation" of verse 22. "...strengthened with might by means of the spirit of him that Christ may dwell (inhabit, have his habitation, God in Christ in you,) in your hearts, that you being rooted and grounded." This rooting and grounding here is the practical or individual side which is in love.

Ephesians 1:17-19 - I Corinthians says, "now abideth faith (*pistis*), hope, charity, these three". Here in the believing section of Ephesians, you have the hope, the faith, and you end up in the latter part with love; and it fits right in with I Corinthians 13.

Ephesians 3:17 - "being rooted and grounded in love in order that you may be able to comprehend." If we can comprehend what the Word says we can comprehend, then we can. The word is *katalambanō*. It doesn't say we will comprehend, it says we may if we want to. You are able to comprehend, but you and I know from experience that there are very few people through the centuries who have. That is why the church has been manifested as such a poor stick. It says we are able to comprehend with all saints, all of them, not just that I comprehend or that you comprehend, but that all the saints comprehend. Then is the great fourth dimension. This is the only place it is used in the Word, and it is regarding the greatest revelation of all, the church of the body - that you can comprehend the breadth, length, depth and height. I got to thinking in terms of this able to comprehend the breadth, length, depth and height. This relates itself to the riches of His glory, and the riches of His glory is that you and I are strengthened with might by means of His spirit or the spirit of Him. That is what roots and grounds us. Then we are able to comprehend with the saints the breadth and length and depth and height. Israel had breadth and length. The records of the Old Testament, talking about Israel, culminates in the record regarding Israel in Revelation 21:16. I checked this through with as much time as I had. God many times talked to Israel in length and breadth terms, but never in depth and height. It is the revelation to the church that brings forth the depth and the height because Israel was not only in the church, but Gentiles are brought in because of their new birth. They are neither Jew nor Gentile but a new creation in Christ Jesus. And that brings us to that we are able to comprehend with all saints what is for Israel as well as what is for the Gentiles.

Romans 8:38, 39 - There is the height and depth.

Being rooted and grounded in love, able to comprehend, and then verse 19 says to know the love of Christ which passes knowledge. How can you know something that is beyond knowledge? It looks like an apparent contradiction on the surface. What it literally means is to know something that you can never know well enough. Being rooted and grounded in love, and to know the love of Christ, which is the love to all the saints - unless you know that love you will never understand the breadth, length, depth and height. This is love to all the saints with that one body, that one spirit, that one unity - else that knowledge is going to be lost. Unless we keep that love of all the saints in that one body, in that one spirit, in that unity, that knowledge will be lost. Again, the reason for all of this is that you might be filled with all the fullness of God. All the fullness of God is all that love of God in Christ in you, with all of the greatness of this revelation. That is the filling. It brings tears to a man's eyes and heart when he thinks of it. How far below par we have lived because people didn't teach us the truth of God's Word. Imagine, before God Almighty, to have boldness and access with confidence. I wasn't taught that and neither were you until you got in the ministry. Nor was I ever taught that I was filled with this love of God, that I could comprehend with all saints the one body, the one spirit, the one unity, that I might be filled with all that fullness of God and have that knowledge. There are no other words to describe it, kids. It is too big for me, but I sure believe it. Just imagine, Gentiles, fellow heirs, of the same body, know the breadth, length, depth and height of that love, filled with the fullness of God. Nothing is any bigger; there is nothing else available. Once you are filled, you are filled. And that fullness of God includes Christ in you, the hope of glory, all of that.

Ephesians 3:20 - Verses 20, 21 is what is called in theological circles a doxology which comes from *doxos* meaning "to praise". A doxology is praise. There are 10 of them in the Pauline epistles; II Corinthians 1:3,4; 11:31; Romans 1:25; 9:5; 11:33-36; 16:27; Ephesians 1:3; 3:20, 21; 1 Timothy 1:17; 6:15, 16. Those are the 10 in the church epistles. Along with this, to really understand the greatness of this doxology, you have to get the "I thank Gods" that are in the church epistles. You have to put those together with it. This would be a great piece of research here for somebody on doxologies because of the word "praise" that goes with it. "I thank God" is a phrase that always goes with the knowledgeable, practical side of doxology: Romans 1:8; 7:25; I Corinthians 1:4, 14; 14:18; Philippians 1:3; Colossians 1:3,12; 3:17; I Thessalonians 1:2; 2:13; II Thessalonians 1:3; Philemon 4. Those are the "I thank Gods" in the Pauline epistles.

Now, this great doxology here in Ephesians is where He closes out the great revelation to the church. When we close this out, that is the "filled with all the fullness of God". Remember where it says that the spirit will lead you into all truth? This is it. This is where the spirit promised to lead. It doesn't mean you sit in a corner and pray and the spirit will lead you in your little old garden and lead someone else in his little old onion patch. Where the spirit will lead into all truth is when all the revelation to the church is given. And this is the all truth. There is nothing left that has not been revealed to the body of the church.

Ephesians 3:20, 21 - I have done a beautiful literal translation on this that I would like to share with you:

Now to Him who is of power above all things to do above what we ask or think,
according to the power that is at work in us, to Him be glory in the church in
Christ Jesus unto all the generations of the age of the ages.

Our relationship with the Father began because God created. That is why (to Him be glory in the church) "to him" has to be God, because God has made His habitation in us. We talked about the present age, the past age and the future age. This praise at the close of the greatest revelation is to God be the glory in the church in Christ Jesus unto all the generations. Remember, Abraham looked forward to it; angels wanted to look into it, but couldn't find it. It is just so tremendous. What more is there to say? I suppose we just live the rest of our days with great love and thanksgiving and let the Word dwell within us. We shall never exhaust the greatness of these three chapters of Ephesians. In Ephesians 1:1, it is to the faithful in Christ Jesus, and it closes out with the glory of God in the church in Christ Jesus; again the faithful in Christ Jesus. What a tremendous record in God's Word.

SESSION #19

March 13, 1975

Matthew 24:36-42 - "Watch" is "Be vigilant." If you are vigilant you are always on the watch. The reason I want to do this study with you is because I want to go through it myself. I have just written a thing regarding the death of Sandy Sullivan. I do not believe that the coroner was at all justified or that he had any appreciable amount of proof on his side to label her as a suicide. I do not believe Sandy Sullivan committed suicide. The coroner labeling her as a suicide is totally unjustifiable and totally out of order as far as the facts concerning the case are from the point of view that I represent. I have written all of this up and sent it to the newspaper in Sidney, the coroner and the Chief of Police. So now they can do as they fool please. They did anyway, but I don't think they had a foot to stand on. I think that Sandy just was not vigilant, and that is why I made this study in the Word on what happens to people when they are not vigilant. You go to sleep at the switch.

Matthew 24:42, 43 - "...he would have been vigilant."

Matthew 24:44 - Here we are dealing with vigilance specifically addressed to Israel regarding the second coming.

Matthew 25:13 - "Watch" is "be vigilant."

Matthew 26:38 - "Watch" is "be vigilant."

Matthew 26:40, 41 - Both times "watch" is "be vigilant." In other words, if you are not sharp, vigilant, you are going to be tempted to the end that you are going to give on the principle.

Mark 13:34, 35, 37 - "Watch" is "be vigilant." You are beginning to see the application even though it is specifically to Israel regarding the return of Christ, and in the garden that this matter of being vigilant can be applied—just to be sharp all the time.

Mark 14:34, 37, 38 - "Watch" is "be vigilant".

Luke 12:37 - "Watching" is "being vigilant".

Luke 12:39 - "Watched" is "been vigilant."

Acts 20:28-31 - "Watch" is "be vigilant." See the context of that again? If you are not vigilant, grievous wolves are going to come in and devour, and they will not spare the flock. So if we are not vigilant among ourselves, that is exactly what is going to happen.

I Corinthians 16:13 - "Be ye vigilant..." Nobody will ever stand fast in the faith unless they are vigilant. No one will ever be a strong man except he is vigilant.

Colossians 4:2 - "Watch" is "be vigilant." In other words, if you are not vigilant, you will not be thankful. Have you ever caught yourself in these things? You weren't thankful because you weren't vigilant.

I Thessalonians 5:1, 2 - Remember that the day of the Lord has two segments. That whole period is called the day of the Lord.

I Thessalonians 5:3 - I ought to have Walter look for a text for me on this "as travail upon a

woman with child". It means that moment when labor begins. There is no scientist who knows why a woman starts in labor when she does. They don't know what it is that triggers labor. That is the neatness of that verse. I don't have a text to prove it, but that is what it is all about. Destruction comes upon as travail - as that moment when delivery begins, that moment that triggers the beginning of delivery. That fits with the thief in the night.

I Thessalonians 5:4, 5 and 6 - Asleep where? It is a figure, and I think it is talking about being asleep at the switch, not observing, not seeing the things that are coming to pass. It doesn't mean you stay awake 24 hours a day. "Watch" is "be vigilant." This is really sharp regarding the return of Christ.

I Thessalonians 5:7-10 - "Wake" is "be vigilant."

I Thessalonians 5:11 - Does this mean that whether we are awake or as you will be, say two hours from now, asleep? Or does this mean sleep in death? Now think before you jump. The text reads, "Who died for us, that, whether we be vigilant or sleep, we should live together with him." If that means sleeping at night, then it is significant because Christ died for us that whether we be vigilant (awake during the day) or sleep (at night), Christ is always at work within us to will and to do his good pleasure, and so we shall live together with him right now; today while we are awake or tonight while we are sleeping, we are still living together with him now. Now, do you want to discuss it? (The Corps responds with various answers.) Okay, now let's get some smart answers. What you are really saying is that whether you are vigilant or asleep at the switch, it doesn't make any difference. The best thing to do is to comfort yourselves together by saying you are all going to go to heaven anyway. Then why talk about the walk? Why does Ephesians 4, 5 and 6 have the practical walk? Read the first words of Ephesians 4. It says to walk worthy. Why should he have to tell us that if we don't have to be vigilant?

There is a reference in Revelation that I want to show you. Revelation 3:2 "be vigilant." Also verse 3 and 16:15. Those are all the usages of that word in the Word.

The Acts 20:31; I Corinthians 16:13; Colossians 4:2 are very plain. Then we got hung up on I Thessalonians 5:6.

Ephesians 4:1 - "Beseech" is "comfort, exhort, encourage". Why does it say, "prisoner of the Lord" in 4:1 and "prisoner of Jesus Christ" in 3:1? Do words mean what they say and say what they mean? Then there must be a difference between these two. That is what makes the great difference between the doctrinal side and the practical side, those two little changeovers. It makes all the difference between truth and error. Whenever the word "Lord" is used, like here in its relationship, it always puts it in the practical side of **our** relationship with him.

I Corinthians 12:3 - I teach that you cannot **really** make him Lord unless you speak in tongues. It is practical. You have made him Lord means that you have obeyed him. It is always on the practical side. In the greatness of the truth that God speaks forth in His Word, being in Christ Jesus is our stand; being in the Lord is our relationship in our walk in a practical way. I guess you could say it is our state.

John 13:13-16 - The Lord is that practical side of carrying out what is said. Do you see on that point of Ephesians that people can be one in Christ Jesus without being one in the Lord? That is the problem and that is where the practical side of Ephesians comes in. You know a lot of people who are born again. They are in Christ, but they are not one in the Lord. If we were one in the Lord, we would speak the same thing, everything. That is the

practical side of Ephesians that he is talking about. This stuff is real great here in Ephesians.

This starts the practical side - "prisoner of the Lord beseech you (beggingly, encouragingly, do anything I need to do to get you to) walk worthy of the vocation (the calling) wherewith ye are called." When you are born again of God's spirit, you still have the old man. Unless that old man gets put off, the doctrine, the greatness of the teaching of Ephesians 1, 2 and 3 will just continue to remain simply words without life. That is all they will be. You will portray yourself as being superbly intellectual regarding the mystery, but your life, your walk will not indicate it at all, so those great doctrinal truths of Ephesians 1, 2 and 3 are just words. Then you will hold the Word, but you will not be held by the Word. This is why it says to walk worthy of the calling wherewith you are called. That "walk worthy" is *axiōs*. It is an adverb, "worthily". *Axiōs* is the root word of the word "balances" or "scales," and that is the picture that is being painted for your mind. Here you have the balances. What he is saying is that you balance it out, walk worthily of the calling wherewith you are called. You have the right believing doctrine (chapters 1, 2 and 3) on one side of the balances and the walk on the other side. They parallel out horizontally on the scales. You walk worthily of the calling. Otherwise your scales will go off balance. You will be so smart about the mystery, and you talk like crazy, but you will not walk worthily, so the balance is off. Then you are holding the Word, but not being held by the Word. Then you are speaking the Word, but not walking the Word. The Word of God wants it balanced.

Romans 16:2 - "worthy of saints"

III John 6 - "after a godly sort" is "worthy of God".

When you put that together with what I have taught you about the habitation, you will walk worthy of God. That is your balances. Walk worthy of the saints because God is in Christ in you, habitation, and you walk that way. That is where the practical side of the fourth chapter starts. I have never seen the scales out of balance where somebody walked so perfectly and didn't know anything about the mystery. I have often seen them out of balance the other way. I have seen a lot of egotism and a lot of blow about the mystery, and then the walk wasn't there. It is going to be surprising to you to see what that walk is all about when we get into it. It will melt your mind, I hope.

SESSION #20

March 18, 1975

Ephesians 4:1 - We are of the family. If anybody of the family gets out of line, speak up. In other words, if you see somebody doing something which is contrary to the principles of the Corps, just because you like them, you don't shut up. You say, "Look, why are you doing it?" It takes courage. We wake each other up and make each other walk with the greatness of the commitment that you are obligated to. All I am trying to do is to build some people that ultimately, when you get out on the fields will be able to stand. If you can't stand here, you will never be able to handle that Word of God beautifully out on that field and stand. You will be pulling legs, and it just doesn't work, kids. You get to the place where you have that discipline. Otherwise it just won't work. Unless you put off the old man by being transformed by the renewing of your mind, all that doctrine of Ephesians 1, 2 and 3 is of no value, and it will simply remain just words without life.

I talked to you about the word "worthy" last week. I told you about the pair of scales.

Romans 16:2 - "becometh" is "worthy of saints". We are to walk worthy of the calling wherewith we have been called. When you receive someone, you receive that one who is worthy because he is walking as a saint. You assist that one in whatever he or she has need of because they have been a "great helper" of many. Wasn't that beautiful of that woman here? She was a woman of God, and she was spoken of as being a worthy saint, or one who is a saint who is worth something.

III John 6 - "after a godly sort" is "to be worthy of God". You bring them forth on their journey because they are worthy of God. And you do well. God has no greater joy than to hear that His children walk in truth. That is the application. That is the practical side of Ephesians. You act faithfully to the brethren, to strangers, those that have born witness of the love of God in the renewed mind before the church. You bless them, take care of them. To "bring forward on their journey" means that you walk with them, carry their suitcase, give them a sack lunch. There is a record in Acts where they went with Paul. The word "worthy of God" literally is because God has taken up His habitation in that believer. When he walks, he is worthy of God because God in Christ is in him.

Ephesians 5:2 - "Walk in love." To walk worthy as a saint, to walk worthy of God, you have to walk in love.

Ephesians 5:8 - "Walk as children of light." The walk of worthiness is to walk as children of light. It is a walk of love; it is a walk of light.

Ephesians 5:15 - "Walk circumspectly (sharply)."

I told you about the prisoner of Jesus Christ and the prisoner of the Lord; that the "in Jesus Christ" is the standing, and the "in the Lord" or "with the Lord" is our state.

I Corinthians 12:3 - Lord means master. If he is your master, he is your Lord and in the Oriental usage, he is your god. In the Bible, a woman referred to her husband as god, not that he was the creator of heaven and earth, but that he was her protector, her guardian, her lord, and she recognized him as lord. That is the practical way in which Ephesians is set.

I told you also that Christians have been one in Christ Jesus, but not one in the Lord. I honestly believe that when people come to the greatness of the Word, you can just forget about a lot of their differences because you can pull people together on a much higher level. There is one thing that I know, and that is that the Word of God is the will of God, and that when it is rightly divided, it will meet the need of every person present. In any other field, you can never be sure you are totally right. Only God's Word is totally right. Being born again of God's spirit makes us one in Christ Jesus. There are some people who are born again of God's spirit who wouldn't think of coming to this place to die, let alone to live. We cannot be one in the Lord with them because they do not want to be one in the Lord with us. The thing that balances it all out is that we not only be one in Christ Jesus but one in the Lord. One of the major reasons why this is not true is because people don't come to the Word and let the Word speak. You are never going to be one in the Lord until you come to the Word. All of us who say we are Christian ought to be able to get together and work the Word until we are one in the Lord. We ought to lock the door and throw the key away until we are one in the Lord. There cannot be two true opinions of truth. Truth is truth. It is possible for me or for you to be wrong. But it is also possible that we could be right. When we are right, and the right is truth, we are one in the Lord. Suppose you have a brother or sister who is one in Christ Jesus with you, and you don't see eye to eye on the Word. The best thing to do is to hold it in abeyance. Don't argue about it. Then you can work the Word together. Maybe both need more light. Basically, that is just regarding minor things. The major things in the Word should hardly take any time at all. It is just set. The Word speaks authoritatively. You shouldn't have one problem with Jesus Christ not being God. That is what I mean by the simplicity. What has happened is that people are in Christ, but have never renewed their mind to the Word, and they work strictly in their mind from sense knowledge devilishness, which the adversary has built in the world, and they follow along with that. And they do it under the title of Christian. We are to walk worthy of the calling.

Ephesians 4:2 - The purpose of verse 2 is to endeavour to keep the unity of the spirit in the bond of peace. You will never keep the unity of the spirit in the bond of peace unless you begin with lowliness. "Lowliness" means "humility of mind". A great frame of mind is necessary in your walk. A spiritual humility is necessary if you are going to keep the unity of the spirit in the bond of peace.

That walk (worthy of the calling) demands two basic things: 1) forgetfulness and 2) remembrance.

Philippians 3:13 - "forgetting" is "refuting" or "declaring null and void". If you are going to walk worthy of that calling in all lowliness, you have to declare null and void everything of the past.

Ephesians 2:11, 12 - You have to remember where you came from and who you were. You forget the things that are past and remember what you have been called to, what He called you for. All you have to remember is how big of a sinner you were and you won't have any problem. But you have to forget the things that are past. People still bring up what happened five or ten years ago. The scales will never balance for you except you walk that way. That is a spiritual humility. That is lowliness. It just blesses my heart when I read this because I know Paul who wrote it. He talks about a spiritual humility! Something must have changed him. We read in Acts that he breathed out threatenings and slaughter. Now he says he is a bond slave. What changed him is the same thing that will change you, the teaching doctrine of Ephesians 1, 2 and 3, and then the practical

application of that where you walk worthy of that calling in humility of mind. You see, unity without humility is hopelessly impossible.

James 4:1-4 - Without proper humility, you will never have the unity of the spirit.

Philippians 2:2, 3 - This humility of mind is always put together with the one mind. You will never have a one mind unless you have a humble mind. See how he puts the lowliness of mind and the one mind together?

Colossians 3:12 - This is the companion verse to Ephesians 4:2.

You have to watch this humility of mind so that the adversary doesn't trick you. You can manifest such a humility that you are proud that you manifest it, and that is wrong. That is why excessive humility is a monster of hypocrisy. When you run into that excessive humility, you will know it is a monster and straight hypocrisy.

Colossians 2:16-23 - "...which things indeed have a reputation of wisdom in religious worship and humility." That is the counterfeit. They are so darn humble it is awful. They sneak up to you and tell you you shouldn't wear that blue tie. Next week they will want to know why you don't observe twelve to three on Good Friday. It's real humble, but it's counterfeit; it's hypocrisy. That humbleness of mind is that one mind built on the integrity and accuracy of the Word.

Galatians 6:1 - Without that humility of mind, you will never have meekness. Meekness always goes hand-in-hand with the authority to help people.

You can't work "endeavouring to keep the unity of the spirit in the bond of peace" backwards. It will only work forwards on these words. You cannot forbear one another in love and keep the unity of the spirit. The unity of the spirit cannot be kept by forbearing one another in love; it cannot be kept by longsuffering; it cannot be kept by meekness; it cannot be kept by lowliness. The "walk worthy of the calling" has to start with lowliness, then proceed to meekness, then to longsuffering, then to forbearing. Then you can have unity of the spirit.

II Timothy 2:25 - You will never do it in meekness unless you have humility of mind. See the greatness of this practical side?

Numbers 12:3 - He was very meek. It says he knew God face to face. He was sure on talking terms with Him. That tells you a whole story in two words - very meek. If anybody had a reason for being proud, he should have been. He delivered the ten commandments. The Word says he was very meek, and he would have never had the revelation had he not been. Paul was breathing threatenings. Then he turned around and was a bond slave of Jesus Christ. Jesus Christ, God's only begotten son, knew no sin and became sin. He endured the cross. How about meekness?

Humility of mind expressed in meekness is then accompanied by the practical expression of love which is longsuffering, which is the next word. That humility of mind, then in a practical way expressed as meekness, is accompanied by the practical expression of love, which is longsuffering. Longsuffering means that you can stand me. Have you ever noticed what the first positive thing in I Corinthians 13 is? "Charity suffereth long." You see how the love of God in the renewed mind fits right into Ephesians? If you have the love of God in the renewed mind, you have a humble mind. A humble mind restores people in meekness, which is longsuffering. That is why that charity has to be translated as the love of God in the renewed mind in manifestation because it is something you do.

And the first positive thing is longsuffering. It has the humility of mind and the meekness to go with it.

Colossians 1:10, 11 - Truth needs to be spoken in love because the right believing of Ephesians 1, 2 and 3 has to be spoken in love with longsuffering. The reproof and correction has to be done in meekness. Ephesians 1, 2 and 3 is doctrine (right believing). There has to also be reproof and correction. The doctrine has to be shared with love. The reproof and correction in the practical side has to be with longsuffering to get people back to the greatness of Ephesians 1, 2 and 3.

Ephesians 4:3 - "Endeavouring" is the same root of "study" in II Timothy 2:15. It is an active, watchful diligence. It is used in II Timothy 4 as "diligence" and in Hebrews 4:11 as "endeavour (labour)".

The keeping of the unity of the spirit is seven fold in Ephesians in practice. Unless you have this perfection of the seven-fold unity rightly divided, you will never have the unity of the spirit. The seven-fold keeping of the unity of the spirit is 1) one Lord, 2) one hope, 3) one spirit, 4) one body, 5) one faith, 6) one baptism, and 7) one God. How can you keep the unity of the spirit when the Word says there is one Lord, one hope, one spirit, one body, one faith, one baptism, and one God, and someone comes around and teaches that there are three baptisms or three Gods? How can you have the unity? Impossible.

Ephesians 4:3-6 - give you all seven of them. Verse 7 gives you the keeping of the unity of the spirit according to the measure of the gift of Christ. Verses 8-12 have the gift ministries with longsuffering. I have never taught this in the Foundational Class. That is why the ministries come in chapter four and not in one, two and three. If they were in one, two, or three, your Bible would fall to pieces. This is the practical application of right believing, and that takes apostles, prophets, evangelists, pastors and teachers.

The second great unity that has to be kept in Ephesians is the unity of the faith. That is the family. You will never have the unity of the family unless you have the unity of the spirit in that one mind. There, again the measure is the fullness of Christ.

The third great unity is the unity of the one body. That unity of that one body is the word "edify," and that again is seven fold. The unity of the spirit is a seven-fold ministry of the unity of the family faith which makes up the unity of the body which is seven fold, and it is the word "edify". That is what I teach in I Corinthians 14. You will find all those seven words "endeavour" in I Corinthians 14:3-5, 12 and 17. The measure in the unity of the body is every part. The whole conclusion of the unity of the spirit, the unity of the faith and the unity of the body is in Ephesians 4:16, "maketh increase of the body unto the edifying of itself in love." We endeavour to keep the unity of the spirit actively. You have to work on it actively with watchful diligence day after day.

"keep" is fantastic. It is only used two other times. It doesn't mean "guard" here.

Luke 2:51 - Remember, I tell you that every person ought to have a lock box and throw the key away in your mind. The Bible uses the word "keep". In secular literature it is only used in classical Greek when someone had a treasure that was so valuable that he wouldn't even show it to anybody. They used this word. It is *tēreō*.

II Timothy 4:7 - Same word.

Endeavouring to keep as a great treasures. This is the treasure of the unity of the spirit, of the unity of the faith, of the unity of the one body. We diligently, watchfully keep that. It

is a treasure. We can lose everything else, but we can't afford to lose that treasure of the unity of the spirit in the bond of peace.

Why the bond of peace? Because this one body is called out from both Jew and Gentile. It is peace between the Jew and Gentile who have been given a new creation in him, and that separation between God and man was reconciled by Jesus Christ and put back together with peace. The unity of that one body in the bond of peace. You can only have the unity of that body by having the unity of the spirit.

Ephesians 4:1-3 - Outside of love, it will never work. What the world calls love is not love at all; it is simply an agreement to cooperate. Love is that great thing that keeps us together in that unity, in that oneness. The greatness of that love is many times misunderstood by the unbelievers in the senses world. But the Word still stands, and we are to endeavour to keep that great treasure in the unity of the spirit. But it can never be kept unless it begins with the love of God in the renewed mind in manifestation. That gives you humbleness of mind, keeps you meek and keeps you forgiving and forbearing one another in love. Without that, it just doesn't work. That is the greatness of these first four verses in Ephesians 4.

SESSION #21

March 25, 1975

Isn't it beautiful how you can just see the practical side in Ephesians 4, and how it comes to pass so beautifully? Everything that is taught from Ephesians 4 on, you will find the basic root of (the doctrine, the right believing) in the first three chapters. We covered verse 3, and I told you the word "endeavouring" means "a watchful diligence". "Keep" means "guard; keep like a treasure". Keep these things in mind. Tonight we go to verse 4.

Scratch "There is" and read verse 3 and 4 together.

Ephesians 4:5, 6 - Verses 4, 5 and 6 make a unit. I told you that the keeping of the unity of the spirit in the bond of peace was what God wanted, and that that peace was that which was made by Christ between two parties, Jew and Gentile. In the unity of that spirit in the bond of peace, the called out from both Jew and Gentile, you have the whole doctrine and verses 4, 5 and 6 laid in that second chapter of Ephesians, verse 18.

"Through him we both have access by one spirit unto the Father."

The practical side to the unity of the spirit in the bond of peace are the seven great truths that are set in verses 4, 5 and 6. Unless Christ arose, God could not be known as God and Father. Unless he is the ascended Lord, there would be no one baptism or no one spirit. That is why the unity of the spirit in verse 3 demands one Lord, one hope, one spirit, one body, one faith, one baptism and one God and Father.

These seven work real beautifully. Take a piece of paper. Write "one body" in the middle, toward the left. Above that, and a little bit in, put "one spirit"; above that, and in, put "one hope"; at the center at the top put "one Lord"; on the other side, "one faith" is opposite of "one hope"; "one baptism" is opposite of "one spirit"; "one God and Father" is opposite of "one body." That is the way it is built; that is the perfection. There is one Lord; and, therefore, there is one hope and there is one faith. The one faith is the faith of the Lord Jesus Christ. The one hope is the hope of the return of the Lord Jesus Christ. There is one spirit, which is God in Christ in you. When God in Christ is in you, that is the one baptism. In that one faith, that one hope, that one spirit, that one baptism, we are one body, having one God who is the Father of all of us.

Romans 8:11 - There is one body and there is one spirit. Then it said there is one hope of our calling. We all know that hope is something that you cannot receive at that moment. The hope of his calling includes the return of Christ. That is what keeps us going on and on.

Colossians 3:4 - That is the culmination of that one hope, the return of Christ and our appearing with him in glory.

I told you why he was called Lord last week.

Romans 14:9 - He is Lord in a very practical sense because of the gathering together.

I Corinthians 8:5, 6 - "...one Lord Jesus Christ, by (for) whom are all things." The Corinthians section agrees with the Ephesians section and gives some very illuminating truths. They had so many idols in Corinth, and they called the spirits behind the idols

gods. In a practical sense they served them, and that is why they are called "lords many". But to us, there is one God, the Father, and one Lord. Isn't that beautiful?

The one faith is the faith of the Lord Jesus Christ. The one baptism has absolutely nothing to do with water. That great truth is already set in Acts 2, and you just have to drive this into your mind. They asked in verse 37 what to do, and Peter told them to repent. When you repent, you are born again. "and" is a conjunction tying the repentance in with baptism. When you repent, you are baptized in the name of Jesus Christ. The baptism is the presence of God in Christ in you, which is eternal life. When you repent, you are baptized, and at that time, unto (not for) the remission of sins. Ye shall absolutely *lambanō* the gift.

Hebrews 9:10 - "washings" is "baptisms". The divers baptisms are linked right with carnal ordinances. Even today in the Christian church every place they teach basically some method of water baptism. If there is one baptism, plus immersion, then you have two. If you add sprinkling, you have three. How can language communicate, if one baptism means two or three? There is no communication possible. If it would mean two or three, then what does one body, one spirit, one hope mean? Outside of The Way ministry, I have never seen anybody put this together on baptism. If you are still zealous for the law, you will end up with two or three baptisms. But then you lose the unity of the spirit in the bond of peace. Hundreds of thousands of Christians have killed each other over water and the amount of it.

Romans 6:1-4

Colossians 2:11, 12 - Risen with him. In that death where we are baptized with Christ, God raised him; he ascended; it is God in Christ in you; and that's why it is one baptism. It has nothing to do with water.

Ephesians 4:6 - He is the God and Father of those whom He has fathered, and there is no distinction among the believers. He is above all and through all and in you all as the Father. This is why the Word says that we are labourers together with God.

I Corinthians 3:9 - God is our Father; we are His children. Children in the household work with the Father. Those are the seven great things that have to be followed where you endeavor to keep the treasure, the unity of the spirit in the bond of peace between the Jew and Gentile, who have now been reconciled and made a new creation; and in that unity of the spirit, there is one Lord. You have made him Lord in your life if you do what he says you are supposed to do. Under that one Lord, you have one body, one spirit, one hope, one faith, one baptism, one God and Father of all.

Isn't that beautiful? That is the greatness of it.

Ephesians 4:7 - This verse bothered me for a long time, because of "But". It is interesting to note that in Aramaic this word can be translated "for," "then" or "however". If you translate it "for," it will fit like a hand in a glove. You have a right to ask what the measure is. The measure is the *dōrea*, the gift of Christ. *Dōrea* means "gifts of persons". The *dōrea* gift benefits the individual receiver, and the emphasis is on the gift rather than the grace aspect. The measure is the gift, the *dōrea*, the beneficium, and it is a gift of persons. It is not gifts **to** persons, it is gifts **of**. The gifts to persons have been taught as the gift of speaking in tongues and so forth. We know those are the manifestations. It is gifts **of** persons. We will see that these gifts of persons are apostles, prophets, evangelists, pastors and teachers. The measure is the gift of Christ, one Lord, then ministries.

"For" introduces the reason for the preceding statement, "One God and Father of all...For unto every one of us is given grace according to the *dōrea* of Christ." The measure in verse 7 is "differing" in Romans 12:6; "one's own," *idios*, in I Corinthians 12:11; "several ability" in Matthew 25:15.

Ephesians 4:8 - "Wherefore he saith" literally reads, "Wherefore it is said." "Wherefore" means "consequently" or "therefore". "ascended up on high" is a quotation from Psalm 68:18, but it is not a strict quoted it is a thought context quotation only.

Dealing with the word "ascended," you have to go to verse 9. "The Life and Epistle of St. Paul" by Coneybeare and Howson have a much finer translation of this than anything else I know: "Now the Word, he went up, what does it say and mean, but that he first came down to the earth below." Dr. Bullinger puts it as a genitive of opposition: "the lower part, that is to say the earth." The "ascended" of verses 8, 9 and 10, I think is far beyond what any of us are able to teach or apprehend, let alone comprehend. In Hebrews 4:14, the text reads, "that is passed through the heavenlies." The Greek word is *dienchomai*, and that means passed all the way through the heavenlies. That is why that word is way beyond what any of us have ever seen for the most part.

In Hebrews 7:26, it is *hupseloteros*. This gives you some idea of the magnitude of the ascension. How little we have related to it or apprehended it. The Word says he is passed through the heavens and is made higher than the heavens, and we are seated with him.

Ephesians 1:20, 21 - This is the doctrine to this practical side of the ascension.

Ephesians 4:8 - It could read, "a multitude of captives," but I like this King James translation. It is very expressive. He led that which ensnares, encases and takes people into captivity. When Jesus Christ took our sins upon himself, he led that captivity captive for us. "Gave" equals "made available," but not until the day of Pentecost. Here "gifts" is *doma*. In the Aramaic, the "gift" of verse 7 and the "gifts" of verse 8 are the same word because they don't have a variation of words like the Greek. I believe the Greek fits very beautifully, because in verse 7, it is a benefit to the individual receiver. The emphasis is upon the gift rather than grace. Here in verse 8, the emphasis is made on the benefit to others. *Doma* means benefit to others. How can you benefit others until you have been benefited yourself? It couldn't be. Others can be benefited since you have been benefited. That is why the first one is *dōrea* and the second is *doma*.

Ephesians 4:11 - If you leave the comma in, you have the dative case, indirect object. It isn't that way in any text. The Greek text is the objective case modifying the word "apostles". Take the comma out and it fits like a hand in a glove. Take the comma out after every "some" in verse 11.

Keeping the unity of the spirit, for unto every one is given grace according to the measure, and remember that the measure is the "differing," the *idios*, the "several abilities," and that this is according to God's discretion; that is why it is the measure of the *dōrea*, the benefit to the receiver, and in turn a benefit to the people being ministered to. These are gifts of persons rather than gifts to persons, because these are apostles, prophets, evangelists, pastors and teachers. There it is. That ties that section together just beautifully. To be a benefit, a blessing, a *doma*, you first have to be benefited yourself. You cannot bless anybody else if you have not been blessed. Therefore, according to God's will, the measure of Christ, the *idios* or the several abilities, is where God would give that gift as a benefit to you of an apostle, prophet, evangelist, pastor and teacher. It is a *dōrea* to you, but it becomes a *doma* as you put it into operation to benefit others. That is verses 8 and 11.

SESSION #22

April 15, 1975

I have taught you that the first three chapters of Ephesians are the great laws of believing in the church of the body. In the theological terminology it is called doctrine. In the good biblical practice of it, it is called right believing. The fourth chapter begins the practical section.

Ephesians 4:9 - Remember what I taught you about verse 8. Verses 9 and 10 are a parenthesis, and these are fantastically enlightening within the context of the whole section.

Basically, all of the commentaries say that "first into the lower parts of the earth" has reference to his descent into *hadēs*, hell. Then they drop it there. I have seen one group that refers to it as his going down to the imprisoned spirits. I do not believe this has anything to do with any of that because the spirits that were witnessed to in his resurrected body were witnessed to on the night following his resurrection, or the sunset before his appearance on Easter Sunday morning. Putting that here in relationship to the ascension doesn't fit, but if you tie it together like Dr. Bullinger does in his concordance, I believe you will have the finest thing that really builds it as the great accuracy of the Word and the truth of it. He puts "of" as a genitive of apposition, and I believe that is what it is. "...descended into the lower parts, that is to say, the earth." He ascended, but before that he descended into the lower parts, that is to say the earth. Remember that in verse 10 it says, "He that descended is the same also that ascended..." The double usage: "Now that he ascended," turning it around, "He that descended," and ending up with the ascension is also quite significant.

Hebrews 4:14 - *dierchomai*

Hebrews 7:26

When you put these together with Ephesians 4:10, you get some idea of the magnitude of the ascension.

I taught you from the word "ascended" in verse 8 that the church of the body has made far too little of the ascension. What have you ever done at Ascension Day service? Nothing. But when the Word of God sets that, it says that he passed all the way through the heavens and is made higher than the heavens. That ascension of the Lord Jesus Christ is above all principality and power, and that is why Ephesians 4:10 just gives you some idea of the fabulousness of that ascension of the Lord Jesus Christ.

The purpose of that ascension is that he might fill all things. Remember that he came to fulfill the whole law? That is all involved in the filling of all things; that is all involved in the ascension, his death, resurrection, the giving of the gift. I have never seen a commentary where they talk about his ascension being the filling of all things. Literally it means "fulfill," *plēroō*. You have to start getting the feel of this in the innermost part of your being in relationship to Ephesians that we have already covered in 1:20-23. These verses fit right in with this section in verse 10. The ascension was the fulfilling of all things, and it is far above all heavens, all principality, all power—that is the church. Christ

is the head of the church. Look where it puts the ministries, the body, the believers in the church as far as God is concerned. We have never seen the believer that high. We have seen the believer down grubbing in the mire of unbelief when God has taken that believer in Christ, who is the head, and set him far above all heavens, that he might fulfill all things. The all things equals the fulfilling of that gift of Christ of verse 7, *dōrea*. That is why it is set in here as a parenthesis.

In verse 7 it is the gift of Christ. In verse 8 it is gifts unto men. Then comes the parenthesis which indicates to us the greatness of the gift of Christ, which then also was given as gifts unto men. The parenthesis talks about the ascended Son of God who was on the earth, but has ascended and fulfilled all things.

That is why verse 11, the ministries in the church, **have** to be set at that point. The fulfilling of the *dōrea* of Christ in turn will include gifts unto men. With everything full - the fulfilling all things of verse 10, the gift of Christ, the gifts unto men, he gave some apostles. He didn't give apostles to the church. He gave apostles, not **to**, but **for** (the first word of verse 12). It is gifts **of** persons to the church, not gifts to persons in the church. We have not been able to see and appreciate the ascension in all of its greatness because the revelation of Ephesians has been hidden from our eyes. Scratch the commas after "some". The "some" is "to," and it isn't that way. He gave gifts of persons, some apostles, some prophets.

An apostle is one who carries new light to his generation. It may be old light, but it is new to the generation to whom he speaks. A prophet is a man called of God who speaks for God in the essence of the Old Testament prophets who said, "Thus saith the Lord." Foretelling is incidental to the ministry of a prophet, not primary. An evangelist is one whose great ministry for the body is the outreach of that body and the growth and building of it.

What I just said was that it was for the growth of the body. That is neat because in Ephesians 2:21, it "groweth unto an holy temple." That is in the doctrinal section. It grows. In Ephesians 4:12, it is for the building of the body of Christ. In 2:21, it is the growth of the temple; in 4:12, it is the building up of those who are already in the temple. The doctrinal section is the new birth; the practical section is the building up by the ministries.

The ministry of an evangelist is for the building up of those which God by His foreknowledge knew would hear the Word and be in that temple. And the only way you can get into it is by the new birth. A pastor is someone who ties up the wounds of the believers. A teacher is someone who teaches.

Acts 14:14 - Barnabas and Paul are listed among the apostles.

Romans 16:7 - Two more apostles.

I Corinthians 4:6-9 - Putting himself with Apollos gives you another apostle.

II Corinthians 8:23 - "Messengers" is "apostles."

I Thessalonians 2:6 - If you check it back, he is talking about himself, Silas and Timothy.

Philippians 2:25 - "Messenger" is "apostle." As far as I know, these are by name all the apostles that are mentioned in the epistles. Of course, I believe that all the original 11 plus the one are among the group. They are sort of unique. They were under the old covenant,

and then they got to the day of Pentecost and got born again and were involved in all of that.

Ephesians 4:11, 12 - The primary reason for the ministries are **not** salvation. The primary purpose for the ministries of persons is not **to** but **for** the church because every one of those ministries has to rightly divide the Word and make salvation possible for anyone who wants to hear, which God knew before the foundation of the world that those that hunger and thirst after righteousness shall be filled. All you have to do is get the Word to them whether you are an apostle, prophet, evangelist, pastor or teacher. That is secondary; the Word is primary. If an apostle speaks the Word, the man will be born again. If an evangelist speaks the Word, he will be born again. So evangelism is not just to win the unsaved. Evangelism is to get people who are already saved.

You see, the old statement is that the great purpose of Christianity is to get people saved. This is not true if Ephesians is right. We have too many now! I do not object to people getting saved; you know that, but they are totally stupid on God's Word. See, salvation is by grace and you could walk in here dead drunk and if you heard the Word and believed, you would be saved. But you would still be totally stupid. That is just like a little baby. Unless it gets food, it remains a baby. The only difference is that that which is born in him is eternal life. They never grow up. They are always in a milk stage. Look at the greatness of that. It says that these ministries are not **to**, they are **for**. Then an evangelist is **for**; an apostle is **for**; a prophet is **for**; a pastor is **for**; a teacher is **for**. That's what it means! The holy temple groweth, but the saints are built. That is text, people. To edify is to build.

That word "perfecting" is just "rah, rah." The perfecting means to perfect a rupture. If something is ruptured, then to correct that rupture is the word "perfecting," *katartismos*, and it is a medical term still used today.

Matthew 4:21 - "Mending" is the same word. It has been ruptured, broken up, and they are mending it. That's perfecting.

I Corinthians 1:10 - "Perfecting" is the same word in the context of division. The division would be a split, a rupture. We are to be perfectly joined together in the same mind.

Galatians 6:1 - "Restore" is the same word. Restoration is used medically of a dislocated arm or limb when it's put back together.

Ephesians 4:12 - These gifts of persons to the church are for the perfecting of the saints. The next "for" is *pros*, meaning "with a view to the work of the ministry." It is for the perfecting of the saints with a view to that they will work for the ministry. Every born-again believer is supposed to be a WOW. We are all ambassadors. These ministries are given for the perfecting, the healing, mending of all the ruptures, the dislocations, with a view to the work of the ministry which is "for" (*eis*), "with a further view for the edifying of the body of Christ." This is much bigger than what I teach in the Foundational Class. These persons that are **for** the church are **for** the perfecting. That cannot be spiritual because the temple grows by the new birth that God gives. The body is built up by the work of every member in that body. It doesn't grow; it is built up. You have to first belong to the temple in order to get built up. The building up of the body is in the practical sections. It is the responsibility of the ministries in the church for the body. I think you ought to make a note of Romans 12:15ff and I Corinthians 12:28ff and check them in the Holy Spirit book.

The great purpose of this you don't see right here in full bloom. It is in Colossians 1:10, "That ye might walk worthy of the Lord...being fruitful (propagate one's self) in every good work, and growing up by the knowledge of God," which Ephesians has set in verse 12. The purpose is in Colossians, and the great goal is in Ephesians 4:16, when he finally ends it all up, "making increase of the body unto the edifying of itself in love."

That is about the opposite of what we have done. We have endeavored to build up the body of Christ, but not in love. Instead, we have built little groups. One believes in water baptism, and the other doesn't. The great goal is the edifying of itself in love.

Ephesians 4:29 - "that which is good to the use of edifying," building itself up.

I Corinthians 8:1 - The building up has to be done by the love of God in the renewed mind. That love of God is dependent upon the teaching ministries of all of those men (apostles, prophets, evangelists, pastors and teachers) for the perfecting of the saints (with a view to...with a further view to...) for the whole building up of the body.

All of I Corinthians 13 deals with the greatness of this. "Edifying" is used seven times in I Corinthians 14—verses 3, 4 twice, 5, 12, 17, and 26. So the great goal is for edifying, the building up of that body that there is no rupture, no dislocation, that it is all mended, put back together.

That is why the ministry of a prophet will be to teach. His longsuit is that ministry, but all of the ministries for this edifying hold forth the accuracy of God's Word. So the word "evangelize" means a great deal more than just winning someone to the Lord Jesus Christ, having huge meetings and bringing people to the altar.

Ephesians 4:13 - I gave you the purpose and the great goal; now, the duration is verse 13. This is three-fold; 1) unity of the faith, 2) unto a perfect man and 3) the measure of the stature of the fullness of Christ. That is how long the perfecting, the purpose continues, until we all come unto the unity of the faith. This word "and" (of the knowledge of the Son of God) is real intriguing, because with all of our commitment and dedication and spiritual perception, we will never completely comprehend the full knowledge of what the Son of God really did for us. That is why that "and" bothered me.

I was working Bullinger's Analytical. (This is a lot like *lambanō* and *dechomai*). He puts under "and": "*kai*, the conjunction of annexation, uniting things strictly coordinate." Then he says *kai* also connects thoughts. "A conjunction of annexation, annexing with implied relation (annexing something added)." That is why I think it must be translated "even" and then you've got it. This can only be with the return of Christ. It is unto a perfect, mature man, and the word means "full grown." In other places it is translated "husband." "The measure of the stature of the fullness of Christ" is the knowledge of the Son of God. That is our growing up in him completely at the time of the gathering together. Until that time, the ministries are here for the building up of the body in love, for the perfecting of the saints with a view of carrying out the ministry. If I am a finger, I am supposed to be a darned good finger. See how the whole thing ties together? That is the greatness and the purpose in this section in Ephesians.

SESSION #23

April 30, 1975

Ephesians 4:14 - Remember that "For the perfecting of the saints." Now we go on - "That we be no more children." That is the perfecting of the saints. When we are born again, we are all children, but spiritually we are babies. How do you raise a baby? You feed it. That is what we have to do with the ministries. The ministries have to feed these babies for the perfecting of the saints, for the work of the ministry that we be no more children tossed to and fro and carried about with every wind of doctrine. People who are born again but are never really taught the integrity of the Word seem to get blown about with every wind of doctrine unless they are born into a certain denomination, and daddy and mommy are real adamant. They stay put in that until they get old enough to split out, and then many times they don't split out. Ordinarily what happens to many of us is that we are blown about with every wind of doctrine. "Be no more children" means to develop, to grow up. Maturity is not from a baby to adulthood. It grows from adolescence, to youth to adulthood. You take the same road of progress spiritually, although it doesn't take you 20 years if you make up your mind. These words "by the sleight of men" is "by the slyness," and that word used here means that they are so sly that their manner of performance escapes observations. It looks like the real McCoy, like the genuine. You have to be a specialist in the field to determine. It is also the same word that is used by a sleight of hand expert, a magician, who is so skillful in manipulation that it escapes observation.

Then I learned something else about it. The Greek word is *qubeia* which means "cube." Really, it means "loaded dice." The dice look like real, but they are loaded. That verse is thrilling on the inside. "Carried about" means "tossed here and there," just back and forth. "Cunning craftiness" means "with subtlety" which means "to execute with nice artistry, ingenious, clever." Checking it out even further, I discovered that it means "cunning craftiness-systematizing of error to the extent of making it a perfect counterfeit of truth." You will have to put "perfect" in quotes because there is never a "perfect" counterfeit, but that is what the word "cunning" means. Only knowledgeable ones will be able to detect. "That we be no more children, tossed to and fro and carried about (tossed here and there) with every wind of right believing (what they say is right believing) by the loaded dice of men with subtlety whereby they lie in wait (they just lay there and wait on you) to deceive."

Ephesians 4:15 - "But speaking the truth in love (being truthfully sincere in love) may grow up (develop) into him." He in us is salvation; we in him is our walk, our development, to grow up in him in all things who is the head, Christ. Isn't, that beautiful? Speaking the truth in love, or being truly sincere in love doesn't say that you have to tell everything you know.

Ephesians 4:16 - "Fitly joined together" is "being perfectly fitted together." "Compacted is "knit together." Remember that word from Colossians 2, the theme from Rock of Ages last year? In Colossians it is translated "knit together." Something that is knit together is difficult to tear apart. So as we put this body together, there has to be a strong knitting so that nobody can tear it apart. It is all one thread. How closely it is knit determines how

strong it is. That is what I think being perfectly fitted together means. It is tight. "Joint" is "ligament." "By the effectual working (*energeia*) is "energy." It is the same word that is in 1:19-"working."

Colossians 2:19 - "Increases with the increase of God (with God's liberal supply)."

In Ephesians, I do not believe "maketh increase of the body unto the building up of itself," is "the new birth." I believe this is that building up of the people that are born again and that is the increase of the body. It gets stronger and stronger in the knowledge of the Word, being built up in love.

Ephesians 4:17 - "Testify" is "witness." "Other" before "Gentiles" is scratched. "Walk not as Gentiles walk in the vanity of their mind." The vanity of the mind is an ego trip.

I have nine notations here on the state of Gentiles:

1. vain in mind - vs. 17
2. darkened in understanding - vs. 18
3. alien to God's life - vs. 18
4. ignorant of God - vs. 18
5. blind in heart - vs. 18
6. past feeling - vs. 19
7. lustful - vs. 19
8. homosexual - vs. 19
9. greed - vs. 19

Ephesians 4:18 - "Having the understanding darkened." Verse 17 says, "that we henceforth walk not as Gentiles." Those who have been born again are neither Jew nor Gentile. He is saying, don't go back to that walk as Gentiles, having the understanding darkened. It should read, "In your understanding having been darkened," past tense. In other words, you don't go back to where you were. "Being" is "having been." Why is the ignorance in them? Because of the blindness of their hearts. "Blindness" equals "hardness." The Greek word is *pōrōsis* from which we develop a word—paralysis. Arteriosclerosis comes off of that word. When you have that, your muscles are not flexible, you have a hardness of the heart. I would love to translate that "paralysis." That would really communicate in our time.

Ephesians 4:19 - This is really nice. Because of the paralysis of their heart, "Who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness." "Past feeling" is "hardened." Remember the body is to be built up, edifying itself in love. Love tenderizes. But when they have the understanding darkened, they get hard, calloused. The word is *apalgeō* from which we get apologetic. The word "apologetic" doesn't quite fit in context here. When you have this paralysis of the heart, you rationalize. The "rationalizing" here communicates the best thought content. "Who because of the paralysis of the heart rationalize." They are hardened to the end that they always rationalize. Men in positions of authority many times do just that. Their hearts are hardened and then they rationalize and say that a thing is good. One of the magazines that came out today has a fantastic article in it on a new move in the United States of a group of men to sell to the American public that the government should dictate economic planning. It has real sharp words, not telling you at all what is in their minds. Their hearts, understanding, is darkened, and they are rationalizing. This verse right here is like it was written 15 minutes before we came into the Corps meeting.

"Given themselves over" means "gave up to lasciviousness" which is "lust." I do not believe that lust just means sex. It can be in other categories. The Bible talks about being a whore and it is not talking about a physical, sexual thing; it is talking about God's people who had idols. I believe in context here, that we have basically the same meaning, although the lust part will come up in the homo trip. "Unto the working" implies a regular occupation for gain which seems to imply soliciting customers - including immoral sex, Romans 1:24. This economic planning is this very thing. Also the homos and the rest are soliciting customers. "Greediness" I think is the only place this word is translated "greediness." Every other place it is translated "covetousness," and that is what it should be here. One of the ten commandments is, "Thou shalt not covet." To covet is to want something that really doesn't belong to you, somebody else has, and you would like to get it for nothing. Every lottery is built on this word, covetousness. That is how they get the minds of people. You buy a 50 cent ticket. My, that is so little. You have the possibility of getting \$300,000. 50 cents isn't much, so you buy two for \$1. \$1 isn't much, so you buy four more. All gambling is like that. You put \$100 down thinking you will get more. The law of truth is that a man is worthy of his hire and that every man that is to eat is to work. All of that is just contrary to the Word. This gets into the field of ethics. In the field of genetics (putting an egg and a sperm together in a test tube), if you want all mathematical brains, you put that into the test tube. If you want all physical brains, you put that together. It is all that same devilish covetousness. Those things in the Word are written just so accurate. Covetousness is trying to get for yourself what someone else has without paying for it. They show you what people get in the lotteries, but they never show you what the government gets. We allow people to get away with that because we are a minority, and the majority has the control, and they speak. If one individual got \$300,000, think of what the government got. And the government is promoting the lottery because they are covetous, they want tax money. This really speaks loudly.

Ephesians 4:20 - You did not so learn Christ.

Ephesians 4:21 - Scratch the first "have." "Have been taught" is "were instructed (add "even") as truth is in Jesus."

Ephesians 4:22 - "which is corrupt" is "being corrupt." That phrase, "according to the deceitful lusts," should literally read, "according to the desires of the deceiver."

Ephesians 4:23 - You know "spirit" means "life."

Ephesians 4:24 - These verses are very knowledgeable to you.

Ephesians 4:25 - "Wherefore putting away lying" literally is "...putting away the lie." The word "lie" is *pseudos* which is transliterated into "pseudo." According to John 8:44 and II Thessalonians 2:11, Satan is the father of lies. Therefore, you put away the lie which literally means to put the Devil away. Mr. Helms, who was the head of the FBI and is now an ambassador, made the statement just recently regarding the government and the people in government, "A lie is better than the truth when it is profitable" for the government, for the FBI, for the CIA, for the President, for the judges, for the Supreme Court. It would be difficult to find chapter and verse to back that one. See how low we have sunken? No wonder the ship-of-state has capsized. What gets to your heart is that a lot of these people are church people. But the church has not had the Word, just a semblance of it. "But in vain they do worship me," Matthew 15:9. Are these people that say these things sincere? Do they believe they are right? Sure they do. But if you understand Ephesians, you can

see that they are just like Gentiles in the vanity of their mind and all those other things - paralysis.

Ephesians 4:26 - If you are angry, sin not, and we know that that is righteous anger. God had it in the Old Testament; Jesus indicated it in the New. "And be ye angry" is "Yet be ye angry" in a number of texts. I think it is about time some of us get angry along some of the lines of the things that we see happening. "Let not the sun go down upon your wrath" really means to not stay awake at night if you have been teed off with righteous judgment. Don't let it shake you. In other words, when you go to bed, go to sleep, and don't lay awake and wonder if it was right-on. It is a beautiful statement. Before sunset, forget about it.

Ephesians 4:27 - You give him place when you stew about it after the sun goes down. In some texts, the word "place" is translated "opportunity." I think it is here where Walter puts James 4:7 when he teaches "Dealing with the Adversary."

Ephesians 4:28 - "Corrupt" is "putrid." "Communication" is "word." "to the use of edifying" is "to edify profitable." In some old texts "to the use" reads, "of the faith." I can understand this because I would put "of" as "for," and then read, "for the faith" (family). "Minister" is "give" at other places. If you minister to me, it is a giving. "Minister" conveys even a greater thought concept than just "giving." "...minister God's divine favour unto the hearers."

Ephesians 4:30 - "And grieve not the *pneuma* the *hagion* of God by whom ye were sealed until the day of redemption" which is the return of Christ, the gathering together of his church. You may want to note II Corinthians 1:22 there.

Ephesians 4:31 - Here is the figure *polysyndeton*. "Clamour" is "uproar." "Evil speaking" = "blasphemous railings." That really communicates. "Malice" is like an intention to hurt.

Ephesians 4:32 - "Kind" is from the word *charisma* meaning "gracious." Be gracious one to another. We read that they are hardened in heart. The walk of the believer is being gracious and tenderhearted, forgiving one another "even as God in Christ hath forgiven you" (is the text). It is not remission here, it is forgiveness. It is to this wonderful body of believers that are being edified by the ministries of that body.

It reminds me of where it says in the Word that a believer is not to go to the worldly court with another believer, but that the church is to do the judging. If we can't judge down here (is the essence of it) how can we some day judge angels? I Corinthians 6:1ff. You see, if we are tenderhearted, forgiving one another, you could bring two Christians together who have a problem and men with ministries who are to build up that body could settle it. This is the way the daysmen did it. Now this closes out chapter four.

I want to give you a run-down of the life of the saints. This blew my mind as I went through this and picked this out. This is all built on Ephesians 4:20ff where the practical side of the life of the saints is set forth:

1. learn Christ
2. hear and be taught by Christ
3. put off old man
4. be renewed in mind
5. put on new man
6. put away lying
7. be angry
8. give no place to the Devil
9. quit stealing
10. work for a living
11. give to the needy
12. use tongue rightly
13. grieve not the Spirit
14. bitterness
15. wrath
16. anger
17. clamour
18. evil speaking
19. malice
20. kind
21. tenderhearted
22. forgiving
23. followers of God
24. walk in love
25. let not fornication be named among you as becometh saints
(It was interesting to me that under this fornication is #26.)
26. homosexuality
27. covetousness
28. filthiness
29. foolish talking
30. sex lust
31. jesting

SESSION #24

May 6, 1975

Remember that I taught you that the first three chapters of Ephesians are basically doctrine, but there are some practical things which you have seen in those chapters. Likewise, in chapters 4, 5 and 6 there is some doctrine. It is basically practical, but there are doctrinal teachings that show up from time to time,

Ephesians 4:32 - We concluded by the statement, "kind one to another, tenderhearted, forgiving one another...." This is now carried over into verses 1 and 2, "Be ye therefore," and "Walk in love, as Christ also hath loved you." It is a follow-up.

Ephesians 5:1 - "Followers" is *mimētēs* which is transliterated into "mimic." Any time man takes a word that God uses in the Word, he will always degrade that word. Today, to mimic is to make fun of, something a little lower than the individual. But the height of the word used in the text is this particular word - "imitators" (or mimic). The love of Christ and our love for God because of what He did for us is the object of our being imitators. "Be ye therefore imitators of God, as beloved children."

Ephesians 5:2 - There are three walks in Ephesians. In 4:1, 2 we have imitators - walk in love as children; in 5:8, walk as children of light; and in 5:15, walk circumspectly, not as fools. You will see that we are in the positive sense to walk as Christ loved. In the negative sense, the walk is the six-fold walk of the flesh. Three of these six are uncleanness in action. The other three are uncleanness in word.

"Hath loved us" must be changed to "loved you." That really communicates, doesn't it? I walk in love because Christ loved me. You walk in love because he loved you. "hath given" is "gave up."

Philippians 4:18 - "...an odour of a sweet smell, a sacrifice acceptable, well-pleasing to God." We are a sacrifice to God for a sweet-smelling savor.

II Corinthians 2:15 - What makes this sweet smell is the walk in love.

Ephesians 5:3, 4 - "Neither" is "Nor." "Convenient" is "befitting." Some of these verses will become clear as I get deeper into this chapter.

Ephesians 5:5 - "Whoremonger" is "idol worshiper." "Covetous" is *pleonexia* which means "avaricious." In the context of its use here, it should be translated, "unbridled lust." I worked on a literal translation that I need to share with you and that you need to put into your heart and mind as you work it yourself: "For this you know, you have learned it, that no idol worshiper, or lustful man, nor unclean person is any better than an idol worshiper." You see, what he is saying is that an idol worshiper is just not loving God and walking in love as Christ also loved you. When you are not walking on the greatness of that love, you are just like an idol worshiper. Then back to KJ, "hath any inheritance in the kingdom of Christ and of God." The light of the truth is axiomatic if you can understand the inheritance. An inheritance is the reward.

Colossians 3:24 - "...the reward of the inheritance: for ye serve the Lord Christ." Salvation is by grace; the reward is of merit. That is the inheritance.

This "kingdom of Christ and of God," as it is put in verse 5, speaks loudly in this whole section because of Christ being the end of the law in Galatians and the things that God set down for Israel. This kingdom of Christ is that kingdom of heaven, as Messiah. "...hath any inheritance in the kingdom of Messiah." The kingdom of Messiah related itself to the Jews or to Israel. Today there are no more Jews or Gentiles. When they are born again, they are in the kingdom of God which is the over-all kingdom.

In Ephesians, an inheritance is used in a two-fold way. In 1:11, 14 the inheritance was a matter of eternal life. It is used in verse 5 as a reward, and that inheritance may be forfeited, but not the inheritance of eternal life.

Ephesians 5:6 - "Children of disobedience" is "sons of the disobedient" or "sons of unbelief." The word is *apeitheia*, heard but refused to believe.

Ephesians 5:7 - "Become not ye therefore partners with them" in the crime. It is not that you would lose your eternal life, you lose your inheritance, the reward is forfeited.

Ephesians 5:8 - "For ye were once in blindness, but now light in the Lord." There is that second walk - as children of light - *photos*.

Ephesians 5:9 - "Spirit" is omitted in the Greek, but "light" is used in Aramaic. Therefore, you walk as children of light proving what is acceptable unto the Lord.

Ephesians 5:11 - "Fellowship" is "partnership." That reproof has to be the Word in the doctrinal section in Ephesians.

Ephesians 5:12 - The mystery religions of Bacchus were so prevalent and so downright nasty and devilish that even the Roman Senate compelled their discontinuation in the city. For Rome to do that, it had to be bad. The history book that I checked said, "The Eleusinian and Bacchanalian rites were banished by the Roman Senate. Plato said, 'The entire population got drunk when these mystery religions had their celebration.'"

Ephesians 5:13 - It's light that manifests and shows you how dark it is. That is all in that section, "love as Christ also hath loved us" because he has forgiven us. Therefore, we walk in the light as He is the light.

Ephesians 5:14, 15 - We walk as children of light; we walk in love. Here we walk circumspectly - *akribōs*.

Acts 22:3 - It is the word for "perfect manner."

Acts 26:5 - It is the word for "straitest."

Acts 18:26 - It is the word for "perfectly."

"Circumspectly" is used in Greek literature of a man climbing a mountain. He is to walk or climb circumspectly, with accuracy, with exactness. He doesn't lose his footing. Going up to the summit doesn't mean that you go straight up, but you go accurately, exactly. Finally you get to the top. Walk first in love, then as children of light, then circumspectly - head for the summit with your back feet tracking with your front ones. If you don't do that, you are going to be a fool. If you walk circumspectly, it is the walk of the wise.

"Redeeming the time" is a word that is used when you buy out the market. You buy what you need at the market before it goes on sale to the public. That is real significant. You redeem the time before it is all blown away and everybody is messing around with it. Literally it is to buy out the market before it goes on sale on the public stand. To do this you have to have the wisdom of verse 17, and this understanding is attained by verse 18.

Ephesians 5:17 - "'Wherefore (on account of - that the days are evil) be ye not unwise (*aphrōn* - senseless, crazy, frantic)." *Aphrōn* is a word that was used regarding the wild orgies of Bacchus in their religious mysteries.

Ephesians 5:18 - "Excess" is *asōtia*, literally translated, "debauchery of every kind." It again relates itself to those Bacchus feasts. That is what he is hitting here all the way through. Everything that is mentioned, "once named among you as becometh saints," were carried on in the religious rituals of Bacchus.

The word "filled" is *plēroō*. Here it is a passive verb. *Pneuma* is in the dative case. Checking this out, I thought would be great for the Corps because there are only four different cases for "filled" used In the Word:

- 1) As an active verb followed by the accusative. Then its meaning is "of whatever it is filled."
- 2) An active verb followed by the genitive case. Then it is "'of what filled with."
- 3) A passive verb followed with the genitive. And it is "what filled with."
- 4) A passive verb with the dative case as we have here in 18. Then it is "of the filler."

"But be filled by *pneuma*," meaning that the spirit is the filler which equals that it is filled by God giving His gift. Here you have a cup. You fill it from the coffee pot. It is filled **with** coffee. Or it would be filled by the pot. It isn't the pot in the cup, it is the coffee in the cup. This is filled by God with His gift. That is why verse 19 says, "Speaking to yourselves with psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord." You are filled by God with His gift, you renew your mind according to the Word, and you operate the gift (speaking to yourselves...). This is really tremendous.

Colossians 3:16

It is in the renewed mind that we manifest the gift. Without the renewed mind you will never speak to yourselves with psalms, hymns and spiritual songs, singing and making melody with your heart to the Lord. Walk in love, walk as children of light, walk circumspectly - heading to the top as you renew your mind.

Ephesians 5:20 - That doesn't mean for all the evil in the world. It means all the things that we are to be thankful for "unto God, even (not "and") the Father in the name of our Lord Jesus Christ."

Ephesians 5:21 - The text reads, "in the reverence of Christ," not God. If you can drive this, it is beautiful. We are going to receive great understanding in these next verses.

"Submit" is the true relationship of one believer to another believer in general. Suppose one believer gets real sweet on another believer and they get married. Then you go to verse 22, and that is different. "Submit" is "subject" of verses 22 & 24. It is *hupotassō*. The words "put all" of Ephesians 1:22 is this same word. When you break that word down, there is another Greek word which comes out of it, *tassō* which is literally "to set in order, to make the proper arrangement." In verse 31, which is right at the conclusion of this whole section, husband and wife believers become one flesh. Like the husband and wife becoming one flesh, so the believers submitting themselves one to another are one in Christ. The comparison is between husband and wife becoming one flesh and believers being one in Christ. The husband and wife being one flesh is analogous with the believers being one in Christ, one body. That is what he is after.

Chapter 6 - should either start with verse 22 of chapter 5 or verse 10 of chapter 6 because this will all tie together. Submit (or be subject unto Christ) because Christ forgave us, walk as beloved children, walk as children of light, walk circumspectly; therefore, now you will have the wife subjecting herself to her husband as the church to Christ. The second thing you have is for the husbands to love their wives. After that, you go into chapter 6 with the children obeying their parents in the Lord in the light of that love. In 6:4, the fathers train their children in the admonition, in that love, walking circumspectly. Then the slaves be obedient in verse 5 and masters of verse 9 do the same.

When you tie this whole thing together, it is all being subject as unto Christ. All these arguments to submit or Subject will vanish when wives are loved with that kind of love that this Word is talking about. Then a wife will not mind being subject because that is its true meaning.

Ephesians 5:22, 23 - "Even as Christ" is "as Christ also."

Ephesians 5:24 - "Therefore" is "but."

Ephesians 5:25 - "...gave up himself for her."

Ephesians 5:26 - "In order that...by the washing of water."

Ephesians 5:27 - "It (present it to)" is "himself," and it is a very unusual usage. It is that Jesus Christ might present himself to himself a glorious church. He presented himself to bring to himself a glorious church not having a blemish or wrinkle. "Wrinkle" means "no mark of age." "Without blemish" is "faultless."

Ephesians 5:28, 29 - "Even as the Lord the church" is "as Christ also the church."

Ephesians 5:30 - "and of his bones" is scratched.

Ephesians 5:32 - What is the great mystery? How a husband can ever get it together to be one flesh is a great mystery. But it is also relating that physical marriage of two believers to the great mystery of Christ and the church - submitting one's self one to another in the reverence of Christ where one believer and another believer get it together with the same mind, the same Word being held forth, being of one spirit, one mind, one baptism, all of that. There must be an "H" of a lot of divorces in Christianity if this is right. They never got that one flesh idea spiritually. Look how beautifully it ties a husband and wife together. If the husband puts Christ first and the wife puts Christ first, her husband is the head like Christ is the head of that body. It is absolutely fantastic how two people can ever get it together as believers. They finally mold their heads together to get one head and be united together as one flesh. This is the great mystery concerning Christ and the church that the church is one body, Christ is the head. He is not talking about the church as the bride. He is talking about the church as a body using a husband and wife as an illustration showing that the church is to have one mind, one heart, one stand for the truth, one Word to speak. That gets rid of all the different denominations which is nothing but divorce.

Ephesians 5:33 - "...and the wife see that she reverence the head."

There are eight commands given for the husband in this chapter:

- 1) head of the wife - verse 23
- 2) love wife as Christ the church - verse 25
- 3) love wife as own body - verses 28 and 33
- 4) nourishes, cares for and protects - verses 29 and 6:4
- 5) cherishes (foster, literally to warm in one's bosom or enfold) - verse 29

- 6) be joined in one flesh - verses 30, 31
- 7) leave parents for the wife - verse 31
- 8) cleave to - verse 31

The word "Jesus" is very important from the numerical usage of it. This is called in math **gematria**. The numerical number for Jesus is 888 which is resurrection, new start, while the number for the beast is 666. This number for resurrection is in Romans 3:26; 8:11; II Corinthians 4:5, 10, 11, 14; Philippians 2:10; I Thessalonians 1:10; 4:14 and Ephesians 4:21. Those are all the usages there are in the epistles.

There are 15 commands of Christ given to the believers in chapter 5:

- 1) be not partakers with them - 5:5
- 2) walk as children of light - 5:8
- 3) prove what is acceptable - 5:10
- 4) no fellowship with works of - 5:11
- 5) reprove works of - 5:11
- 6) wake up - 5:14
- 7) walk circumspectly - 5:15
- 8) walk as wise men - 5:15
- 9) redeem the time - 5:16
- 10) understand the will of God - 5:17
- 11) be not drunk - 5:18
- 12) be filled - 5:18
- 13) edify yourself - 5:19
- 14) give thanks to God - 5:20
- 15) submit yourselves to each other - 5:21

SESSION #25

May 13, 1975

I told you last week that this section we are dealing with should go all the way through Ephesians 6:9.

Ephesians 6:1, 2

Ephesians 6:3 - "In order that...."

Ephesians 6:4 - In some of the texts it reads, "and the fathers," but "ye" is okay too. "Bring them up" is the word "nurture," which means "with discipline." "Admonition" is "instruction." The reason this could be written is because this is God's plan and purpose for the family.

God planned the family - husband, wife and children. The husband was to be head of the wife. The children were all part of that family, and the husband set the Word of God in the family, he represented God to that family. In our stupid culture, many times, the husband is dead drunk most of the time. Maybe the wife is half-Christian, and the kids run wild. But in the old Biblical culture (all Eastern) the father was the head, and the father was to know what was right. You can't expect children to obey parents that are always dead wrong. The father is to be in the Lord, he is to be a Christian, and he is supposed to walk like a Christian. He handles the family, and the children are to obey. The wife is a companion to the man. It doesn't say the wife has to obey. Here it is talking about children obeying because the husband and the wife are companions. The children are the offspring of that companionship, and they are to obey the parents. You certainly can honor your father and mother if they love the Lord.

It said the fathers are not to provoke the children to wrath. In other words, you don't unnecessarily irritate them but you nurture them with discipline and instruction of the Lord, of the will of God. Nurture means to bring up. You feed them and take care of them. We are to nurture with discipline.

Every child needs discipline whether he is a child of the Word or not. Children like discipline as long as it is honest and loving. There is no person in the world that disciplines people any more than I discipline some of you in the Corps. I don't discipline you to criticize. It is with discipline so that people can be nurtured. I think that the Corps has done as much for our 40 kids as it has for any of you in the Corps. There is a tenderness there, a growth. There is a family there. You couldn't buy that growth any place in the world. You could send them to a private school, but they never would have gotten what they got here this year being a part of the family. These verses speak loudly, and this is the practical side of Ephesians.

Ephesians 6:5 - "Masters" is *kurios* which is translated "Lord." They say that Jesus Christ is called Lord; therefore, he is God. Well, if that is true, then "master" is also God. It is true in the sense in which you and I know the Word. The master is like God to the servant. He is the lord, his master, just like the husband is God to his wife. That doesn't make the husband God Almighty, the creator of heaven and earth, but he is that to his wife.

There is a remarkable thing in the Word - if you are a servant, praise God. If you are a master, praise God. The Word never went down to take the servant up and say that every servant should be a master. They never marched on Washington in the Word. If you are a servant, praise God - use the Word. If you are a master, praise God - use the Word. They have taken it all out of context, and the church has gotten involved in all that social service stuff. It is not our purpose to change people from one category to another. It is our responsibility to hold forth the Word to all people whatever category they are in. That is the key here.

"Fear and trembling" is "reverence and respect."

Ephesians 6:6 - The heart is the seat of the personal life which is operated from the mind.

Ephesians 6:7 - If you are a servant, you serve the Lord. If you are a master, you serve the Lord. That is the practical side of this Word.

Ephesians 6:8 - "Any man" is "each one." This verse, according to Bullinger, has a figure of speech in it called *tmesis*. It is a mid-cut. Usually, there are three words. They cut the middle word out, put it at the end and put the end word in the middle. That is the mid-cut. The mid-cut here is "what good thing," and the "soever" came at the end. They put "whatsoever" together. It read, "Knowing that what good thing soever." The only thing I can see why God would have this in here would be to wind up all of this in chapter 6 with that figure to put the emphasis on knowing that what good thing soever each one does, the same shall he receive of the Lord, whether he be bond or free. The whole purpose behind children obeying parents, doing the right thing, instructing, nurturing is the rewards that the person receives from God - "he shall receive of the Lord." Not only will we have children that will love the Lord and walk in the light of the Word, but we will be rewarded. Salvation is of grace, reward is of merit. That is what he is talking about.

Ephesians 6:9 - "Forbearing threatening" is "refraining from threatening." "Knowing that your Master also is in heaven" is "knowing that both the Master and yours also is in heaven." As long as you do the Word, the reward is just as great for the servant as it is for the master.

Ephesians 6:10 - begins the closing section. This section in Ephesians is like the clarion call of Romans 8. Nothing is more beautiful in Christian literature, all the writing of the Word, than this section in Ephesians and the one in Romans 8. Ephesians is the height of all the revelation. Romans set the foundation for it. It is just fantastic.

Romans 8:35-39

Ephesians 6:10-19

Romans says that nothing separates us. Now God says to do one thing — stand. It nothing would ever come to pass, still stand. Ephesians tops it off, but Ephesians couldn't top it off if you didn't have the foundation of Romans.

Ephesians 6:10 - "Finally (from henceforth)." "My brethren" does not appear in the text. It is interesting that this begins with strength in the Lord. It is going to talk about putting on armor. What good is it to put on armor if you are not strong in the Lord? The first thing you have to have is strength in the Lord. It does not say to be strong in the armor. You do not trust in your ability to speak or your wonderful personality. No. Be strong in the Lord. Strength without armor would be folly. But armor without strength would be absolute stupidity and suicide. Suppose you have all the armor, but you haven't got the strength. It reminds me of David when he put Saul's armor on. Can you imagine a 14 year

old fellow having 450 pounds of weight on? So the first thing is to be strong in the Lord, and in the power of His might.

Now this first verse here of this conclusion begins with that wonderful figure known as *hendiadys*, which means that two words (power and might) mean one thing. "Be strong in the Lord, and in his mighty power." You are not strong in the armor that you put on, but in the power of His might that energizes, that will give you the ability to utilize that armor efficaciously, in a real versatile way. I think all the commentaries spend too much time on the armor and not on the strength of the Lord in verse 10. They just seem to pass over verse 10. But that is the whole key to this section. Remember that the Word says that at the name of Jesus every knee should bow? You speak that name believingly, and it has to come to pass in the power of his might. I checked out "strong."

Romans 4:19, 20 - He was strong in believing.

Ephesians 6:10 - is the second usage.

Philippians 4:13 - You will see that the armor is really the strength of God in Christ in you. That is what the armor is all about.

I Timothy 1:11, 12 - "Who hath enabled me" is "who strengthened me."

II Timothy 2:1 - It is all from Christ Jesus. It is all because of God. So many people lose that. They get on the good works trip, and they are not strong in the grace at all. They think that they are so darned good. What a disgrace that is to grace.

II Timothy 4:17

Hebrews 11:34 - Out of our weakness we are made strong with God in Christ in us, the hope of glory. In ourselves, we may be weak; but with the Christ in us, he is our strength.

II Corinthians 1:9 - We do not trust in ourselves, but in God, and that gives us a high trust.

SESSION #26

May 27, 1975

Tonight I want to play you a tape. I made this in the woods during a camp. I wanted to hear it myself, and then we will begin putting Ephesians 6:10ff together with the things that are not taught in this.

This is considerably different than what I used to believe, but that is what we are in research for. If we can learn, and the real truth is there, we are always willing to change. I am as anxious to change as any person in the world if I know it is right-on. I would like to say before you listen to this tape, and this is very important concerning Ephesians, that if you are going to understand this portion, you have to have mastered Romans 5-8. And you have to have a very good knowledge of Galatians because it corrects the doctrinal error that Romans 5-8 represents. In addition to Ephesians, you have to have a comprehensive knowledge of Colossians because Colossians is the doctrinal correction of the Ephesians section. The one great thing from Romans that you have to understand is the law of the spirit of life in Christ Jesus that has made me free from the law of sin and death. That is the greatness of Romans 5-8. We have a law, but it is the law of the spirit of life in Christ Jesus. The greatness of that is reached in Romans 8:37-39. When it comes to Ephesians 6 where it talks about the wrestling and the fight that we have today, you have to understand that Romans section because in some of these categories, there is just no fight left, it is all over with. The battlefield has to be at another location.

(Tape)

"Athletes of God" or "God's Athletes"

I stated it in the genitive case to begin with because it is the genitive whereby you put the second noun in the genitive to give the emphasis. It is like "mighty angels" that I teach in the Foundational Class. If you wanted to put the emphasis on angels, you say, "mighty angels." If you want to put the emphasis on the might of the angels, you say, "angels of might." Therefore, I stated it as "Athletes of God." The emphasis is on God — first, foremost and always; secondarily only, on us who have Christ in us, the hope of glory and who hold forth God in all of His magnificence and beauty.

Ephesians 6:10 - "Finally" brings you to the beginning of the conclusion of the greatest revelation that has ever been given to the church of the body. But "Finally" does not mean that we now finally get to something. It means that we must take note of the total superb revelation given previously in the book of Ephesians. In other words, "Finally" does not mean that this is now what you do, but this is finally what you do after the knowledge of the preceding revelation given in the book of Ephesians.

Immature believers are totally unqualified in this most critical of all contests until they have three things: 1) a knowledge of the weapon, 2) a knowledge of the purpose of the contest and 3) a knowledge of the foe or the enemy arrayed against us.

Hebrews 5:13 - Milk babies are unskillful in the Word. Milk babies are unqualified to be partakers or participants in this most critical contest in which we are engaged.

II Timothy 2:4 - "Life" is "livelihood." "No man that warreth entangles himself in the things of this world making a livelihood." There are hundreds and hundreds of people who have disqualified themselves from the contest by their entanglements. This is why this word "finally" is stated as the first word in Ephesians 6:10.

Ephesians 6:10 - "...be strong in the Lord." It is not to be strong in man's opinion or what some theologian or some church group may think, or some other bird may think. We are to be strong in the Lord. Now how can we be strong in the Lord until we first hear from Him? You have to get born again, filled with the spirit, have everything that is stated in Ephesians and the epistles to the church directly to be strong in the Lord.

Ephesians 3:21 - He can only do exceedingly abundantly in the outreach of the Word around the world according to the power at work within us. If we are strong in the Lord, then He can do exceedingly abundantly. That is why, "Finally, my brethren, be strong in the Lord, and in the power of his might." "The power of his might" is a figure of speech called *Hendiadys*, where two words are used and one thing is meant. That is His power, and His power is might.

Ephesians 6:11 - Whenever the Word of God says "put on," it is works, something we can do.

Romans 12:1, 2 - "Beseech" is "implore." It is almost like to beg. People say they will die for the Lord. Well, God didn't ask you to die, He asked you to live. We are supposed to be a living sacrifice, alive, vital, effervescing. This is why verse 11 says to put on by the renewing of the mind that you may prove what is that good and acceptable and perfect will of God.

Romans 13:14 - The temptations that Satan hands our way are temptations that will get us in the flesh, and the Word says we are to "put on the Lord Jesus Christ," not in the spirit; in the mind. And do not make any provisions for the flesh, the senses category whatsoever.

Ephesians 4:23, 24 - Put on the new man in your mind.

Philippians 2:5

Colossians 3:10

It says we are to put on, and the putting on has to be in the category of the mind. We are to put on the whole armor of God, or the whole of God's armor. Again, it is in the genitive case to put emphasis on God and not on the armor.

A believer's defeat cannot be due to anything else but: 1) we have no armor on, 2) whatever armor we have put on is untrustworthy or 3) a lack of the knowledge of the usage of the armor. This can be the only place that we are ever defeated.

Now when it says to put on the whole armor, we have to go to work to determine exactly what the Word teaches this armor is. Here you have to hold in abeyance all the pictures you have seen, all the Sunday school lessons, all these other trips because we must go to the Word to find out exactly what this armor is. Whenever somebody exceeds the orders that are given in the Word, it is as much disobedience as to disobey God's Word. This armor of the believer that we are to put on from the scriptures that we read can certainly not be Joab's armor because it took ten men to carry it (II Samuel 18:15). I am sure it cannot be Saul's armor because I Samuel 17:38 and 39 declares that when Saul hung it on David for him to prove, David couldn't because it was too heavy for him to operate with.

Both of those armors were armors with which they shed other people's blood. They were armors of war. Furthermore, it can't be any armor of man.

Jeremiah 17:5 - We cannot put our believing as Christians in anything that man says, does, acts or builds. Furthermore, I know from God's Word that this armor can't be the sword of man.

Matthew 26:52 - The law is that you are always in that which you are giving out. I may be able to hit you in the face because I am stronger than you. But one of these days somebody is going to come along who is better equipped than I am and hit me in the face. That is why I know that that armor cannot be what most of us have thought or taught that it is. It has to be something different than a military armor.

There are no military terms used in these scriptures with the exception of their use figuratively, which is in the essence of athletes who win.

Ephesians 6:11 - "Stand" is used in athletic circles when the athlete receives the award, when he is crowned for the victory.

Ephesians 6:12 - No man wrestles in an armor. No man stands in an armor to receive the crown. No man would be an athlete to wrestle if it would take ten men to carry the armament. "Wrestle" is not an armor of steel; it is "naked," *gymnos* transliterated into "gymnasium." Whenever they ran the race, the great athletes ran it naked. This word "wrestle" is what I believe disturbed the commentators, disturbed all the Bible students through the years, and still disturbs them today because they never wanted the people to get a picture of the athletes as being naked. They wanted them all clothed, and the closest clothing they could think of was to get a soldier and hang armament on him. Therefore, I believe we have had the arrangements of soldiers, knights of the Middle Ages presented to us regarding these scriptures.

(Live)

I said "wrestle" is "naked." Whenever they wrestled in the Greek arena, they wrestled naked. They ran naked in the Olympics. That is what I was trying to say. Everything in the Greek athletic field was done naked.

(Tape)

Remember—verse 11 is stand; verse 12 is wrestle; verse 13 is stand; verse 14 is stand (first word). That is the armor. Put on the whole armor to stand. It doesn't say to be bogged down under the weight; it is to stand to receive the trophy, the reward, the crown. The whole armor of God is an armor of light. To put on the mind of Christ is the light, the armor.

Remember in the Foundational Class, if you run into a difficulty, you endeavor to understand the individual word in the verse, the verse in the context, and go back to the first usage. The first usage of "armor" is in Romans 13:12. You cast off the works of darkness by putting on the armor of light. The armor of light gets rid of the works of darkness.

That is why, in context, Ephesians 6:14 says to put on the Lord Jesus Christ and make no provision for the flesh because the provisions for the flesh correspond with the works of darkness of Romans 13:12. The armor is an armor of light.

Philippians 2:5 - fits in again here.

II Corinthians 10:4, 5 - "Weapons" is the word "armor." The warfare is imaginations and reasonings. The captives that are taken are the thoughts.

Romans 6:11-13 - "Instruments" is "armor." "Armor of unrighteousness unto sin," and that we would get from the lusts of the flesh of verse 12 because we did not reckon ourselves dead unto sin and alive unto God according to verse 11.

Romans 6:12b - Again "instruments" is "armor."

II Timothy 2:3 - "Soldier" is used here figuratively meaning the training and endurance he goes through. In verse 5 it says that he is not crowned. A soldier is not crowned but an athlete is. A soldier may get a medal but only athletes are crowned. I should have seen this 20 years ago. A soldier who wants to go and fight has to have training and endurance. In other words, "soldier" is used as a figure of training and subsequently endurance.

(Live)

I added a little to this in light of "stand" in Ephesians. I wrote this: "Soldier is mentioned only in the connection and context of endurance. Even if he has to die, the soldier will stand." And that is why Ephesians says, "stand, withstand, stand." The greatness of this is the reward, the crown. The figure of a soldier is used because if he is a top-notch soldier he has to endure. A soldier will not lay down to get killed. He will stand up to get shot. So if we are going to get shot at, spiritually, we will stand up. That is what Ephesians says.

(Tape)

II Timothy 2:4 - "Warreth" is "fighteth," like a good athletic struggle. You athletes use it time and time again when you say that something will be a good fight with another team. What you mean is that they are top opposition. The word that you used is "fight." "...who hath chosen him to be trained and to have hard endurance."

II Timothy 2:5 - "Strive for masteries" is the word *athleō*, transliterated into our word "athlete." If a man is an athlete, he is not crowned except he strive lawfully.

(Live)

Lawfully means that you play according to the rulebook.

II Timothy 4:7 - The word "fight" is *agōn* which means "race." It is translated that way in Hebrews 12:1. What Paul practically and technically should say is, "I have fought in a good race."

II Timothy 4:8 - The one reason and purpose behind the fight is the crown, the reward. Salvation is of grace. The reward is of merit. You earn it and work for it. You didn't get out there to mess up all the time, you run lawfully.

(Tape)

Ephesians says to put on the whole armor of God that you may be able to stand, stand to receive the reward, the crown because of the victory that was won.

Colossians 2:18 - "Beguile you of your reward" is literally translated, "defraud you of your prize."

The armor, if the Word is right, has to be the armor of an athlete. And an athlete who wants to travel fast and far has to travel light. Now logically, where is the battlefield? It is in the mind, in the flesh, in the works of darkness in the flesh. Where is the athletic field? Where is the arena where all of this takes place? The mind. Who is the opponent? The Adversary, the Devil, Satan. What are we fighting for? The crown of righteousness.

We are in this race, this contest to defend our spiritual blessings against all spiritual foes. We are in this contest, this battle, this fight, this running race to defend the truth which Christ did which namely is what he was made to us; also, the truth concerning what we are made in him. The Adversary cannot rob you of your standing. He attacks our state and thus cheats us of the crown, the reward. The reward is of works.

People, Ephesians 6 is not the first time that believers had armor available to them. Adam and Eve must have had armor. But they must have laid that armor aside or the Adversary could never have gotten a hold of them.

Isaiah 11:5 - "Reigns" is "mind."

Isaiah 59:17

Ephesians 6:11 - "Able to stand" is taken from the arena where the contest was held. After the race was run, they put their whole heart and soul into it; they could still walk up to the judges stand and stand. They were not so worn out that they had to fall down on the ground. That is why it says to put on the whole armor of God that you may be able to stand by His ability after the victory because of the strength that is given to you by God in Christ.

Stand against the wiles of the Devil. The "wiles of the Devil" is the word *methodeia*, which is transliterated into "method" or "methodology." A synonym of it is "systemization." In its least common denominator it means, "a way opposite to the direct, right, straight way."

(Live)

That word also can be translated "systematic deception." In Ephesians 4:14, "wait" is *methodeia*, "...whereby they deceive you systematically." He is real logical in his method of systematically deceiving us.

II Corinthians 4:1 - We faint not because we are athletes of the spirit. You can't get a crown when you are faint. You stand up to get the crown.

II Corinthians 4:2 a - When you put this together with Ephesians 4:14, II Corinthians 4:2 repudiates for those of us who have the ministries. We renounce the shameful, secret things, not walking in craftiness, nor do we handle the Word of God deceitfully. The method of the Adversary is to handle the Word of God deceitfully. Look at that in our culture and in our time. People don't mean to, but they handle the Word of God deceitfully and they are still just as guilty before God because the knowledge of the truth is available. Every man is accountable. The walking in craftiness is the handling of the Word of God deceitfully. Some of these guys are quadruple-tongued sometimes. They speak out of four sides of their mouth. The idea behind it is to handle the Word of God deceitfully.

(Tape)

The Word says we are not ignorant of the wiles of the Devil. We know his methods.

Ephesians 6:12 - "Rulers" is "holder" in a real old translation. This verse tells us what we wrestle against, what the race is all about. And we strive for masteries that we may have the crown of righteousness in this race. The enemy must be routed out; he must be vanquished by all things contrary to his own nature of operation.

(Live)

There is another translation that I worked on for this verse:

For we wrestle not against flesh and blood	but against principalities, against powers, against the holders of this darkness, against wicked spirits	in the heavenlies.
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Now this translator argued that we wrestle not against flesh and blood in the heavenlies because flesh and blood would be here on earth, but against principalities, powers...not in the heavenlies, but in the spiritual fight. In the heavenlies simply stands alone and it should read, "For we wrestle not against in the heavenlies, but our wrestling is with principalities and powers not in the heavenlies." To me it is as simple as the KJ gives it. But I thought you ought to know that this is another way in which texts handle it.

(Tape)

Ephesians 6:13 - Here is the second time it is given and this establishes it. A believer who wants to be qualified to participate in this great contest has nothing else to do but to get qualified. He has to put on the whole armor of God. If it takes you six months or two years, so what. You have to be armored before you get involved in the contest. So put it on, kids, "that ye may be able to stand...."

(Live)

They even had to qualify for the Indianapolis 500. Athletes that go to the Olympics have to qualify. Not every athlete qualifies. Not every athlete of the spirit qualifies either. When you think that through you will see why some play in the spiritual Olympics while others just play; why some are able to manifest that more abundant life more abundantly than others. They are athletes who qualify. You just remember it.

(Tape)

Ephesians 6:14 - "Stand." There it is again. Put on the whole armor of God that while you are in the contest running with these other athletes, devil spirits and the rest, you can withstand them. "And having done all," you come in first; you are still standing so that you can get the crown of righteousness. Others may have fallen by the wayside. They will never get that crown of righteousness. They did not withstand to the end that when the race was over with, the contest, they were still standing. You can't put the armor on after the contest starts.

Ephesians 6:14 - "Stand therefore," so that you can put the crown of righteousness on.

Ephesians 6:14-17

Ephesians 6:14 - The loins are the strong part of your body. This is where the power is generated. I would almost say that it also deals with this whole part of the body which also generates the strength to run in life and generates life itself from the organs that are in this part of the body. The athlete in the arena had his loins girt about with truth. "For out of their belly shall flow rivers of living water." That is generating truth, strength, power.

The athlete coming into the arena would have his loin girt about with something that would hang over his private organs before the race would start. That is all. When the race started they took it all off. If you want to travel fast and far you have to travel light.

Luke 12:35

I Peter 1:13 - In the physical realm for an athlete, his great strength comes through this part of his body. This says to gird up the loins of our mind. That is where our strength comes from in the running of the race that you and I have been called to. It is not a race for an earthly crown; it is a race for a heavenly crown which is the crown of righteousness.

Ephesians 6:14 - The breastplate of righteousness is like when you carry the flag of your athletic team. Today you have the name of your team on your T-shirts.

This breastplate of righteousness on the athlete as he came into the arena carried his colors and his name. You and I carry a name into this arena which is a name that is above every name, and that is the name that is written across our breastplate. The breastplate symbolizes the protection of the heart. Out of the heart are the issues of life.

Romans 10:10 - says that with the heart man believeth unto righteousness.... Remember that record in Mark where it says "...and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith." It protects the heart.

Romans 4:25 - Remember we carry the breastplate of righteousness; we have got the name Jesus Christ, God's Son, written across it. And above that name stands God.

Romans 3:22 - That is the breastplate of righteousness.

II Corinthians 5:21

I Thessalonians 5:8 - That breastplate of faith has to be the faith of Jesus Christ. Remember those last four words.

(Live)

II Corinthians 6:7 - should be put after I Thessalonians 5:8. It means it is an ambidextrous type of armor, both right hand and left hand.

(Tape)

The thing that intrigued me about the feet being shod with the preparation of the gospel of peace was the preparation. An athlete will prepare his feet to harden them. Today you get some stuff you spray on before you put your socks on. If you were going to run naked and barefoot, you would have to get your feet hard. The feet are shod with the preparation of the gospel. That is the shoe. And the feet are peace. Wherever we run we bring peace. Remember the scripture that says when you get into a house and they don't accept your peace, you leave? The gospel of peace makes you light-footed because until you know you are at peace with God, you are heavy. When your head knows that you are at peace with God, you have been justified, made righteous, God is not at loggerheads with you, you have passed from death unto life, you shall no more come into condemnation, the wrath of God shall not come upon you, that gives you light feet and you have got peace. It is peace that makes you light in life. If a day comes and you are not peaceful, it is a heavy day and you are not light. But if you have peace, there is no heaviness, no anger, no bitterness, no resentment. Jesus Christ is our peace, the Word declares. Being shod with the preparation of the gospel of peace, he is ready to run right now.

(Live)

This preparation is also firm-footing. That not only gives you a lightness in your walk, it gives you a firmness,

Ephesians 2:15; 4:3 - When you tie that together with what I just taught you on the tape, that is all I know about it. And thereby, you keep the unity of the spirit among believers because there is peace there.

(Tape)

It is at this point that I want you to be very considerate of my teaching tonight, and hold it in abeyance until one or both of us get more light. But I believe that this shield of faith is the athlete throwing the discus.

I John 5:4 - This is the discus that you throw. That is the shield of believing. That is the victory that overcomes the world. We have our confidence in the Word of God and what it says. God is our defense. Truth needs no defense. God is our shield and buckler. Therefore, the athlete putting on the armor, it has to some way fit into the contest where we are running for a crown of righteousness.

The next on in KJ is the helmet of salvation. I believe this should be listed last. I think it got screwed up some place along the line in translation. The helmet of salvation is the goal of the contest. It is the award that is made. It is the crown that is put on the head. When all of life's race is run, and we get the crown of victory, the crown of righteousness, that is the helmet of salvation. And the reason I know this is because of that word used in I Thessalonians 5:8 which says, "the hope of salvation." You and I have hope right now. But the word "salvation" means in Thessalonians like it does here when everything is finally all wrapped up with the return of Christ, the gathering together, all of these awards are handed out because we all appear before the judgment seat to get rewarded. Then for those of us who have run this race, girt with truth, having on the breastplate of righteousness, our feet shod with the preparation of the gospel of peace, with the discus or the shield of believing, and the sword of the spirit, the Word of God, we are awarded with that crown. The goal has been arrived at and we have been given it because it is the hope of salvation. That is why #5 should be the sword of the spirit and #6 the helmet of salvation.

The sword of the spirit, as the Word of God declares, is the Word of God. An old translator translated this "spear," and he got very close because I think it is the javelin. So when you put this all together, there is only one way to get that Word out and that is to cast it out, throw it out, tell it like it is. It is like the great athlete who gets that javelin in his hand, steps back, runs, draws way back and out it goes as far as he can throw it. What about the Word of God around the world? That is it! The javelin of the Word, the sword of the spirit. It is the athletic contest where we hold that Word forth, we throw it out there, we share it.

Now, people, you can't share it until you first have it. That is why all these things were first told us to begin with tonight from these great scriptures — how we put on the mind of Christ and all of this armor. Then we start moving with the greatness of the power of God.

Also in my mind it is very remarkable that immediately after he names all of this armor and he doubles it, he comes to verse 18 and talks about praying. You know what kind of prayer that is? It is prayer in the spirit.

(Live)

That is fantastic. I just wanted to add a few more things to it. You see, it is by Christ's resurrection that all of this is possible to come to pass. Had Christ not been raised from the dead, this here in Ephesians could not be an experiential reality for people. With Christ's resurrection, his glorification, his being seated, all of that which came on the day of

Pentecost, it is now Christ in you, the hope of glory. It is that Christ in you, the hope of glory that makes you more than conquerors that Romans talks about. And being more than conquerors, we are over principalities and powers. And because of Christ's resurrection and everything that he did, we now can achieve experientially the victory that was accomplished in Christ by the resurrection.

That is why in Ephesians 1:21 and 22 God gave this record to us. This fits with Colossians 2:15. He spoiled them by what he bore for us.

This contest of Ephesians 6, if we endeavor to attempt to succeed at it any other way than by the risen, glorified Christ, there is nothing but defeat. To do it with that power of Christ that is given to us in the new birth is to prove experientially that we are more than conquerors.

Numbers 1:3

Numbers 14:23 and 24 - They had to be 20 years old and all of them went for the place. But only Joshua and Caleb finally entered in. What happened to the rest of them? The key is in verse 24: "hath followed me fully" which literally means, "have filled fully of me," or "have filled up fully after me," or "been filled to the full with me." That last one is the best literal I know. Caleb and Joshua "hath been filled to the full with me." The reason the rest of them didn't make it is because someplace along the line they copped out and were not filled to the full with the believing that God had told them was available to them. It was never God's will for any of them to die, but the reason they did die and never got in like Caleb and Joshua was because they were never filled to the full.

That is why some athletes go to the Olympics. The rest play kindergarten, grade school, high school, college or pro ball. But they don't go to the Olympics. It is possible for all believers, but not all believers will because they will not avail themselves of the probabilities and possibilities available to them. Will they be in heaven? There is never a question about the standing. The only thing is to get cheated on the reward, the crown.

That is why Colossians collaborates what I just said to you.

Colossians 1:4 - It is the believing in Christ Jesus that makes us adequate. The believing **in** determines whether you just look at the Promised Land, die en route or get to walk in with Joshua and Caleb. There is a tremendous parallelism between the conquering of the land of Canaan by Joshua and the athletic contest of Ephesians 6 for the born-again believer. As the inheritance of Israel was in the hands of an enemy, the inheritance which legally belongs to the church of the body is held by the high rank and power of the spiritual foes of today. Israel went in under Joshua's leadership. We go in under Christ in us, the hope of glory, to defeat the spiritual foe. Joshua did it physically. Our fight is spiritual.

The enemy cannot rob or steal from us our calling in Christ Jesus, but he can rob us of the joy en route before we receive the reward so that it is no longer a joy to walk in the effervescence and the glow.

II Timothy 2:1-3 - A soldier is trained for discipline. He is able to stand out in the weather.

I was at that cemetery in Hawaii where a lot of our boys are buried who died so uselessly because Roosevelt and the rest of them wanted to get rid of a lot of the young people. The thing that blessed my heart that day during a funeral was the men who were standing at attention. It was raining cats and dogs. We were in the car and could hardly get the rain off of the windshield. And there stood those boys and men at attention. They never wiped the rain from their face or blinked an eyeball. I thought to myself what it would really be

like if Christians stood for God like that. They never flinched. They just stood there like the sun was shining gloriously. And yet you know that they were soaking wet with the rain beating in their faces. But they never moved. That is what you call unmovable, always abounding in the work. That is enduring hardness, getting toughened up. "As a good soldier that has endurance." You don't just stand one day on God's Word. You just don't just let something come along and wipe you out. You just stand — endurance — as a good soldier of Jesus Christ.

I know there is a lot of criticism of my ministry and of our lives today and criticism of the Corps and what they think I teach the Corps. They can't figure out why we don't want to get real top-paying jobs so that when we get into the senses world we can move into the \$35,000 - \$50,000 a year bracket, own three automobiles and have a \$150,000 house. We don't want to get into it because it is off of the Word for number one, and that makes it immediately fit for me. Secondly, all the people that I have met in that bracket, basically, are in financial difficulty. They are making \$50,000 a year and haven't got 10 cents to their name. They are indebted and committed for the next 30 years on payments. It just never made sense to me.

There was a plumber who was making \$15 an hour and was \$4,000 in debt. And he wanted to come and work for the ministry. How can you be \$4,000 in debt if you are making \$15 an hour? If you at least work two hours a week, that is \$30. We have nothing against material things, but we just can't afford to be entangled with the affairs of this life. And the word "entangled" means "to be encased with, enslaved with."

I cannot afford to worry about having enough money to pay for the insurance that I have to die for my wife to get. The only fellow that enjoys it is the fellow that gets the payments off of it. That son of a gun sold me a bill of goods, and I have to die for my wife to get it?! But all the time that I am living, he is enjoying it. We have to be stupid to buy that stuff. Insurance has never kept any of you alive. There is no doctor who will sign any piece of paper that will keep you alive. So why not just go to God's Word? You can't be any worse off. There is only one thing that can happen to you and that is to die. Everybody else is doing that trip anyway. What about the man that makes \$250,000 a year? Does he die? Okay, suppose I make \$10,000 and I die. So what's the difference? He didn't enjoy his death at \$250,000 any more than I did at \$10,000. But we have such a screwed up evaluation that they think the senses world has to make so much a year and do this and that. It is a bunch of baloney. God promised to meet all of our needs according to His riches in glory through Christ Jesus and give us a life that is more than abundant. But we are not to be entangled. And anything that entangles you, sell. Get rid of it. Turn it back to the finance company. Let them have it. Just don't get entangled because if you get entangled, it says you cannot please Him who chose you to be a soldier with hardness and endurance for Jesus Christ because you are going to get involved where you shouldn't be.

II Timothy 2:6 - How can you know the jelly is good unless you taste it?

II Timothy 2:7 - "Consider what I say" is the word "*selah*" of the Old Testament. The Lord gives that understanding.

II Timothy 2:8 and 9 - Paul suffered, and they said he was an evildoer.

II Timothy 2:10-13 - I have a letter on my desk now from someone who says that he has been so faithful in his abundant sharing and how he has just done everything I have asked him to do in the class, but he doesn't have any money. He says he is poorer now than when he took the class. Somebody has to be wrong, either he or God's Word. God is faithful.

He cannot deny Himself. Even if we do not believe, God's Word is still true. We get the consequences of our unbelief. We are to put the believers in remembrance of these things. I think we take too many things for granted at times about the believers. We think they are smarter than they really are. They are not very smart, so keep reminding them, charging them.

In the great context of this comes that great 15th verse. It is a tremendous thing.

II Timothy 4:7 and 8 - The whole purpose is the crown, the rewards.

Colossians 2:18

Numbers 14:29 - I should have read this to you. Look at verse 26 (ff). It sounds like the letter on my desk. These men died. They were not unbelievers. They were Israel. Then why did they die? They had not fully put on the Lord. Only Joshua and Caleb did. Everybody else died.

Today, we don't have to go in to capture the land. That is why we don't need to be that soldier that has the automatic or the bombs. We don't have to go in to capture. The enemy that we have to capture is a spiritual enemy. Nobody had taken our land like they had done to Israel. God had given that land to them. The enemy took it over. God sent Joshua back to beat the hell out of them. They had stolen it, the Canaanites, the Amorites, the Hittites and all the rest of the "Birdites." They had taken God's property. So God's people went in and shot them up. And you say God was in heaven crying His eyeballs out because these guys got their heads bit off. No, you have to live in our country today to say that that was murder. They took the land they weren't entitled to, so God's people went back in and shot them up. They had a right to. The others should have stayed off of God's property.

Now turn it around spiritually and look at the foe we are fighting. What right has the Devil got on any believer today? None whatsoever, and we have a right to take our spiritual armor like the athlete and use it against the enemy. That's it, kids. That is why I wrote today that the figure of the soldier and of the fighting of the soldier merge into an athlete in a race in Ephesians. And the fight for the prize is more than the conquering of an enemy. That is Ephesians.

Open soldier warfare is not the order of our day. Open spiritual warfare is the order of our day. Sometimes some of you clergymen, when you start teaching Joshua, find that place where God said to Moses to stand still and see the salvation of God. He said, "Stand still and see," and He said to Joshua, "Arise, and go." Put those two together sometime in a great teaching. With Moses at that point, he didn't have to do a thing but stand still. But God told Joshua to arise and go. That is another order. There is tremendous parallelism there.

The "whole armor" of Ephesians 6:11 is *panhoplon*. *Pan* means "all"; *hoplon* broken down means "armor." "All armor." We are to put on all the armor, the whole armor of God. This is set in contrast with the whole armor of Satan of Luke 11:17-22. It is a kingdom.

Ephesians 6:12 - "Wrestle" literally means, "with grinding endurance." The finest powder in the grinding of grain is the word "wrestle."

Exodus 17:14-16 - Look at the context of where the Lord is our banner — right in the midst of the fight of that Old Testament. He covers over us. God is going to wipe him out because it is Jehovah and His seed. Look how He used one of the seven redemptive names. And He did this under Joshua when he went in to take the land. That is why your "wrestling" is "grinding endurance." Joshua went in and they after that wopped them. And

when it is finally recorded at the conclusion, I think 32 or 33 kings are listed. He subdued them all. And time and time again they went to battle and never lost a man but wiped out the enemy. That enemy had as good a bullet in that day as the enemy has bullets in the senses world today. Then how come that bullet couldn't kill a child of Israel when the children of Israel's bullets would go straight through one person and kill two more en route? Why is it a man can take the jawbone of a jackass and beat the "H" out of somebody? It has to be because he has somebody on his side. That is Old Testament. Certainly you and I in Christ Jesus with Christ in us, the hope of glory and everything the Word says about his resurrection, we do not have less power in this spiritual warfare. But the Adversary keeps talking us out of our legal sonship rights. And so we say, "Oh, yes, that is what the Word says, but...."

I made another note: "Truth, sincerity, and faithfulness are absolute essentials when it comes to walking and being more than conquerors."

After having heard this tape tonight, it is right-on, and I am convinced it is as true as we know truth regarding it today. I am absolutely convinced that the armor of Ephesians 6 is not military but in the essence of an athlete who is running for a reward. And you and I are athletes of the spirit running for the reward.

You know what also amazes me? Right where this sits. We have just gone through the family about the children being obedient and everything else. Then he comes to this great section of the athlete. Then when he finishes the athlete, he goes directly to prayer. And that is where we are going next week, to show how this whole thing finally fits together.

People, there has to be a God and there has to be a revelation manifestation like word of knowledge and word of wisdom because no human writer could have put Ephesians together. It took someone born again of God's spirit, filled with the spirit, who was operating manifestations. God told him what to write and how to write it. Then he used his vocabulary and wrote it. The absolute perfection of Ephesians is not the work of a super-genius; it is the work of a super God in Christ Jesus in a man. That is why it is such a fantastic record.

SESSION #27

June 3, 1975

Since we will close the Ephesians teaching tonight, I brought in just a few of the things that are perhaps the backbone of the Ephesians work. These are things that I have worked in working the book of Ephesians:

"The Church Epistles" by Dr. Bullinger (out of print)
"Gnomon of the New Testament" by Bengel, Vol, IV
"In Heavenly Places" by Charles H. Welch
"The Testimony of the Lord's Prisoner" by Welch
"The Anchor Bible on Ephesians" by Marcus Barth
"Word Studies in the New Testament" by Vincent
"Wuest Word Studies in the Greek New Testament" (three volumes)

Those are just a few of the things.

One of the wonderful things is what you can do with your mind and how you can discipline your mind to remember things in your reading and study. A lot of the stuff that we covered in Ephesians, I hadn't read for 15 years, but I still remember them. I just keep bringing it back and sandwiching it in and bringing it up to date in the teaching. There is nothing in any of these that will put the whole thing together like we put it together in the Corps. But there is a lot of knowledge that contributed to my knowledge in putting it together. A lot of men have knowledge of individual words, but they don't see the greatness of the Word as I am capable of seeing it when I work it. I work these men and I see the logic of the words as they are used in word studies. We will be in one tonight — prayer. They don't understand that at all as speaking in tongues and praying in the spirit. If there is any greatness in my ability to work the Word, I think it is in my over-all ability to put the things together, having a part here and a part there, and being able to weed the stuff out. Of course, Bernita keeps finding me stuff. We are going to be working Estrangelo Aramaic more as time goes by. I think Walter should pretty well be able to be over the top of any Greek thing that needs to be done in the world.

Ephesians 6 - Again, no man in the world could help but stand at utter amazement at the integrity and the greatness of the revelation in Ephesians. One of the things that strikes me so forcefully is that immediately after that great record in Ephesians 6:10-17 he goes to prayer. Following upon the work of the athlete of the spirit, he goes to verse 18 where it says, "praying always with all prayer and supplication by way of the spirit." You and I know that this praying always is praying in tongues which, of course, is in your private walk with God. If you are going to put on the whole armor and run that race, it is still going to take a little praying.

Those words, "prayer and supplication" are translated by one translator as "supplication and deprecation." "Supplication" means "asking for the best." In other words, praying for the best. The only possible way I can see this can be done biblically is to pray in the spirit for the spirit searcheth the innermost part. I think the emphasis there in the supplication is on heart's desire, asking for the best. The word "deprecation" is "what is evil." It reminds me of Jesus's statement in the Gospels, "keep them from the evil one" (John 17:15). When

we pray in the spirit, it is deprecation to keep us from that evil or to keep us from what is evil or to keep evil away from us. The emphasis is on the expression of a need in this word "deprecation." The need is that by praying in the spirit the evil one is kept away from us. It reminds me of Romans where God's Word says to pray without ceasing.

II Timothy 4:2 - You preach it all the time. That is praying always with all supplication and deprecation. Praying always is like preaching the Word in season out of season, all the time.

When you are going to pray, pray in the spirit. All the art work, paintings, if done by a Roman Catholic painter who shows people in prayer, the guy praying will always have his eyes open. If it is done by a Protestant, he will always have his eyes closed.

You have to always keep prayer and the Word lined up. Our praying has to be done like the Word says. If you are in a believers' meeting, pray privately in your own private prayer life. If you pray out loud in the spirit, it has to be lined up with the Word. All praying in the spirit and all prayer with the understanding has to be lined up with the Word. The Word is our rule of faith and practice. Everything we do we have to work the Word first. We are a research and teaching ministry. We are not a teaching and research ministry. We research the Word, let the integrity of that Word live, and then teach it. We don't teach first and then go to the Word to corroborate our thinking.

I remember David says, "Do as thou has said," talking about God. Prayer will never change God's mind. We don't pray to change God's mind. We pray in the light of the Word to get our mind changed to the Word which says that when we pray and believe, that His Word will come to pass. That is why prayer in the spirit is so dynamically real because when you pray in the spirit, it is the only way you can pray perfectly. If you are sure that you know everything in the Word that you need to know, I think you could pray perfectly in the senses. But praying in the spirit is the guarantee of perfection. I just want to drive into your mind that it has to line up with the Word whether it is praying with the spirit or praying in the understanding. Everything has to line up with the Word.

Acts 4:23, 24 - They recognized God for what God had done. God knew He did this. But in that prayer here, whatever they were doing, they were reminding God that **God** had said it, like David - "Do as **thou** hast said."

Acts 4:25-31

Ephesians 6:18 - "...watching unto this with all perseverance." Jesus said to watch and pray. In the prayer that he taught to his disciples and apostles, the KJ reads, "lead us not into temptation." The text should read, "let us not enter into temptation." "Watching" means "with sleeplessness." That agrees with the word "always" in "Praying always with all prayer (supplication) and supplication (deprecation) by way of spirit, and without sleep." It means not that you stay awake all day every day of the week. It is a walk. You just keep praying always with the spirit. And you watch unto this with perseverance. "Perseverance" means to stay at it and do it day after day, time after time in that day. "and supplication..." is "asking for the best concerning all saints." Isn't that wonderful to be able to pray in the spirit with perseverance concerning all the saints?

Mark 13:37 - (verses 33, 35, 36) "Watch."

You and I have to watch the greatness of the revelation given in Ephesians. Not watch it split out, but with perseverance, paying attention, getting involved for the saints. If you don't do it, the Adversary will slip it away from you.

II Corinthians 6:3-5 - This watching again is with a sleeplessness, staying put on things.

II Corinthians 6:6 - "By *pneuma hagion*" which would be by speaking in tongues.

II Corinthians 11:27 - I can get a picture that he stayed up to the wee hours of the morning sometimes just praying.

Psalms 121:4 - You and I represent God here on earth. So what do we do for the believers? We watch for them night and day.

Romans 8:26 - "Groanings" is like a heart-felt desire. The spirit intercedes with those groanings for God's best for you.

Romans 8:27 - "According to" is "in harmony with."

Philippians 4:6

That is part of the greatness of Ephesians 6:18. If there is anyone we ought to pray for, it ought to be the believers. I know you pray for me every day. If you didn't, we would never make it. I recognize that and thank God for it. Even when I travel and go into your bathrooms, I see my name all over. When they pray for me it is making intercession for the saints according to the will of God and we are to persevere in this concerning the saints. I believe that "saints" means a great deal more than just to be born again. It is those who have put on the mind of Christ and who are endeavoring to walk in the light as He is light. This is just tremendous in here.

Ephesians 6:19 - "And for me." Look at the tenderness of this. Just like I told you, the believers put little signs up reminding themselves to pray for me. This is tender, this is heart. If anybody could have come around and bragged about a lot of stuff, it could have been Paul. And yet he didn't go around bragging. He said, "Pray for me." We all need that. I need it. You need it. The best way I can pray for you and you for me is in the spirit. Otherwise it is simply a prayer of thanksgiving with your understanding. God knows your need and He knows whether the evil one is taking a crack at you or getting ready to. Praying in the spirit is the greatest lever of power that I know. The Word also says we are to be especially good to the household. We don't deliberately go out and kick somebody in the teeth. But to those who stay in the fellowship and walk on the Word as He is that Word, we are to be especially good to and make intercession for. And Paul says, "Pray for me." What a man! How tender!

"That utterance may be given unto me...." Boy, I understand that baby. It would have been so easy for Paul time and time again to throw up his hands and say, "Forget it." But he says, "Pray for me" that when I am tempted, to keep the evil one away from me, that when these things flop in my mind I can kick them out because then I can open my mouth boldly to make known the mystery of the gospel.

Without lifting one another, praying for one another in the spirit, you will not continue to open your mouth boldly because you will get talked out of it, you will compromise it. That is why I see heart in here that hardly anybody else sees, I think Paul was a real tender man, He probably cried his eyes out time and time again. To the world he many times looked real tough because he would get in there and say, "Thus saith the Lord. Do you want me to cut you off or do you want to walk in love?" They probably said he was an old hard-headed bull-headed old bird. "Pray for me," he says. It shows his heart.

The mystery and Paul's daily affairs that he was involved in are all linked together. In the Christian life, the household, there is no incongruity between the sacred and the secular. It

has only become this in the mind of people because they haven't understood the greatness of the revelation of the Word of God.

I wrote this also today: "Many of these people not only lose the revelation of the great truths from God but put error in its place. That is worse." It is just as sacred to haul garbage as it is to mow grass, as it is to sit under the apple trees reading the Word. In the true walk of your life, you cannot separate the sacred from the secular. You are a son or daughter of God and whatever you put your hand to is blessed of God, and you get blessed by it. Paul was a saddle maker. He worked as a Twig leader, as a Branch leader, as a Limb leader. He worked making saddles so that he would have money to live on so that he could teach the Word. At other times when the people would believe big enough to send in money, he quit saddle making for a month. You see, there is no incongruity between the sacred and the secular for the man or woman of God. It is no disgrace to work at a task. We have gone through all of this baloney in our country with the "white-collar" jobs saying that to have a "white-collar" job is much higher on the totem pole. Maybe in dollars and cents it is, but not from God's point because wherever you are, you are the highest on that totem pole whether it is sanitation or directing a corporation. For the man and woman of God according to the revelation of Ephesians, there is no incongruity between the two.

II Timothy 1:4 - I wanted you to see a little of the heart of Paul. You can read Ephesians and think that he never had a problem that he always lived right on tops that he never had a headache, etc. That is a bunch of baloney. He had a heart! Paul needed someone to bless him just as you do.

I Timothy 4:12 - When he said that to Timothy, it hurt Paul because Timothy carried, his suitcase, Timothy loved him. They said things like, "Look, you aren't even dry behind the ears yet and you are trying to teach us God's Word?" Here was Timothy being attacked and Paul was hurt inside. He said, "Timothy, let **no one** despise thy youth."

II Corinthians 10:10 - That is what they were saying. They said, "When he isn't here, he can write big strong letters, but when he comes, he is a little old weakling." Paul was not weak. His speech was never contemptible. Paul says, "Pray for me." Do you see it in Ephesians, how great that record has to be.

I Corinthians 15:9, 10a - He knew that he didn't amount to much, we all know that, but by the grace of God.

Galatians 4:13, 14 - Whatever his infirmity of the flesh was, he had when he preached the gospel to the people in Galatia at first. Their temptation was due to what he had in his flesh. They could have said, "Well, physician, heal thyself and then talk to us!" But they didn't. They received him even as Christ Jesus. You see, Paul needed praying for. He had the opportunities. He was human like we are and tempted like we are. I am sure that if he stepped on a nail it went into his foot. It is really something, isn't it?

Acts 18:7-11 - "Pray for me that my utterance may be bold to speak the mystery." Here in Acts the Lord appeared to Paul in a vision, and the revelation was to be not afraid but speak. Paul needed that. If God doesn't give you some of that we are just not strong enough to walk on the greatness on our own.

You know what some of the things that occurred to him were and what they said about him were. God just bolstered him up. Paul was as human as you are and as I am. He disliked very much physical confrontations. He did not enjoy the beatings or the scourgings. He was not a martyr for his own ego. Paul was highly sensitive to criticism. He was not sensitive to someone instructing, or teaching, or holding forth the Word to him. But when

they criticized and when the criticism was wrong, Paul was real sensitive to it. He knew his own unworthiness. When you read records of those Pauline Epistles, and especially Ephesians, I can see time and time again (remember — all Asia forsook him) people would say, "Well, who does he think he is? He is nothing but an old blabbermouth, a boaster. Prays more than we all? Who is he kidding. He doesn't pray any more than I do."

That record, in Ephesians 6:19 is more than the average person sees in it. He knew that he had to have prayer and that he had to speak boldly the Word, making known the mystery.

Ephesians 6:20 - "in behalf of which I am conducting an embassy in a chain." That is a fantastic translation. He was chained with a chain and in the midst of that, he was still conducting an embassy. What a fantastic thing.

II Peter 3:14-17 - This was Peter saying this by divine revelation of Paul and his ministry of the Word. Peter was the minister to the Circumcision.

Paul's ministry was basically to the Gentiles. Things that were revealed to Peter a Peter understood. But things that were revealed to Paul, Peter didn't always understand. He still endeavored to hold on to the legalism of the Judaism of which Paul confronted him once in the Word.

Paul was in prison in a chain, and yet, he gave no tear-jerking, harrowing list of details of that prison life to make anybody feel sorry for him. He doesn't give any listing of the hardships and privations that he went through here. What a man! What a heart that man had.

Ephesians 6:20b - "Therein" is "there of." There of what? The mystery of the gospel, "as I ought to speak."

Ephesians 6:21, 22 - It would seem to me that Paul needed the comfort. He was in a chain in jail. Look at the heart of that man! He was always concerned about the fellow saints, the fellow believers. They had heard about the things in jail, so Paul by divine revelation sent Tychicus to go down and tell them about his affairs. He says that Tychicus was a beloved brother, and he was faithful.

The one requirement of a servant or a man who ministers is faithfulness in the Lord. "He will tell you all things." Paul said, "Look, I am sending Tychicus. He will tell you the truth. He will tell you what it is all about. It will bring comfort to your hearts." Paul didn't want to upset the believers. He wanted to comfort them. The Word and the ministry of God's people always bring comfort to God's people.

Colossians 4:7, 8

II Timothy 4:11, 12 - You see how the time of Timothy fits with the Ephesus epistle? Verse 9 says, "Do thy diligence to come shortly unto me." See the heart of that man?

Acts 20:4 - Apparently these men were originally from Ephesus.

Acts 21:29 - These men were from that city, and he sent them back to it. If someone from Indiana comes here to see you and goes back to Indiana, he carries the word of your affairs, of your state. It brings comfort to those people.

Colossians 4:8 - That comfort reminds me of Colossians 2:1-3.

Ephesians 6:23 - Not only comfort, but peace. The epistle of Ephesians opens with grace and peace and closes with it.

The word "peace" is used seven times in the epistle: Ephesians 1:2; 2:14, 15, 17 (In 2:17, the word "peace" is omitted in the text. In essence it can still be there in practice. If you leave it there, as you can from some of the texts, it is the central one of the seven. It talks about to those who are nigh and those who are far off. It is like the truth of the pivot.) 4:3; 6:15 and 23.

We talked about praying for people. In Ephesians I have checked out that there are six things that are prayed for; 1) for power in the inner man, 2) for indwelling of Christ, 3) to be rooted in love, 4) spiritual understanding, 5) to pray that you may know the love of Christ and 6) to pray to be filled with all the fullness of God.

Ephesians 6:23 - "With" is "in action with." "Peace be to the brethren and love in action by way of believing from God the Father and the Lord Jesus Christ."

Ephesians 6:24 - Finally it says, "Grace be with all them, that love our Lord Jesus Christ in sincerity." "Sincerity" is "incorruptibility" or "uncorruptible." It is absolutely remarkable that the whole epistle closes with incorruptibility. Peace is in verse 23, and grace and love are in verse 24 in incorruptibility. This incorruptibility in Ephesians is seen in the power to us who believe. It is seen in the new man which is God in Christ in you in Ephesians. This incorruptibility is seen in the exhortation to awake from sleep. Finally it appears as the strength and endurance of the athlete of Ephesians 6.

Philippians 3:12-14 - Declaring null and void the things which are behind, I press toward the mark for the prize (it is a race) of the upward calling of God in Christ Jesus. That is why Paul valued that good deposit. It said earlier that he was an ambassador. He guarded this good deposit that was committed to his trust. It is committed to us too. You and I are obligated to guard that good deposit at all costs, to run with it, like in a race to receive a crown, to guard it, to keep it, to utilize it.

The word "ambassador" in Ephesians is the same as in II Corinthians 5:20 — *presbeuō*. The term is only used of the Emperor's personal legate. We are ambassadors, even if he is in chains, as I read to you, he is conducting an embassy. Even though he is in chains, he is still the personal emissary for the Emperor. If I would be the ambassador of the United States to France, then I would speak as the personal representative to France. But if I would cross the line and go to Germany, I would no longer be that ambassador to Germany because I was sent to France and I represent the Emperor there, so to speak. Even in the midst of bonds and chains, he was still the ambassador. The one thing he was to guard was the good deposit, and the good deposit was the mystery, the first thing lost and the last thing to be regained. The one thing you want to guard is the great mystery of God in Christ in you, the hope of glory, that the Gentiles are fellow-heirs and of the same body. "In all sincerity (incorruptibility)" you just let nobody touch the mystery. Nobody touches the Word. You have no friends when it comes to the Word. The Word is the Word, man or no man, woman or no woman, friend or no friend. It is God's Word. Whether people believe it or not is secondary. It is incorruptible and you never touch the Word. You never bring the Word down to suit people. Of course, you don't have to tell them everything you know the first moment, but you never bring it down, compromise it. Never let anybody touch the Word to take it away. I think it is the only epistle of all the epistles that begins with a benediction and closes with one: the grace with all them that love our Lord Jesus Christ in incorruptibility.

That is the greatness of Ephesians. I assume we could start all over again and learn a lot more than we know because I am convinced that we have not uncovered everything that is

available to us in these great six chapters of Ephesians. And again I would like to say that I stand in utter amazement of the integrity and accuracy of the Word, the greatness of it. And I stand in absolute humility before God that He allows us to be a part of that Word and to know a part of it and to be a part of that light that represents that Word. No one who loves God could be anything but humble to stand before God who made known such revelation to Paul. And it belongs to us, to the church of the body just as much tonight as it did the first time it was written. So it is a tremendous, tremendous, tremendous revelation.