

SEED & BREAD

FOR THE SOWER ISA.55:10 FOR THE EATER
BRIEF BIBLICAL MESSAGES FROM

THE WORD OF TRUTH MINISTRY

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EPHESIANS-CHAPTER TWO

THE RESULTANT VERSION

TRUE TO THE GREEK AND TRUE TO THE TRUTH

- (1) Even you, **A** being dead to **B** your offenses and sins, **C**
- (2) In which, **A** you, at some time or other **B** walk **C** according to the eon of this world, according to the ruler who is the authority of this atmosphere, **D** the spirit now operating in the sons of disobedience.
- (3) Among whom even we **A** all are turned hither and thither **B** at some time or other, **C** in the desires of our flesh, **D** doing the volitions of the flesh and of the mind; and we are, **E** in that which is produced by these forces, **F** children of indignation, even as others; **G**
- (4) But God, being rich in mercy, because of His great lovewith which He loves us, **A**
- (5) We also being dead to **A** the offenses, makes us alive together **B** in Christ Jesus, in grace are you saved; **C**
- (6) And He raises us together, **A** and He seats us together, among the most elevated **B** in Christ Jesus,
- (7) In order that **A** among the eons to come, He might be displaying **B** the transcendent wealth of His grace in kindness toward us in Christ Jesus; **C**
- (8) For in the grace are you saved, through faith, and this is not out of you; it is God's gift, **A**
- (9) Not of works, so that no one might boast.
- (10) For His achievement are we, being created **A** in Christ Jesus for good works, which God prepares beforehand, **B** that we might walk in them.
- (11) Wherefore, **A** remember, **B** that at one time **C** you, the nations in flesh, **D** who are called "Foreskin" **E** by the so-called "Circumcision," **F** done by hand in flesh,

(12) That you **A** were, in that era, **B** apart from Christ, **C** having been alienated **D** from the citizenship of Israel, **E** and strangers from the covenants of the promise, **F** having no expectation, **G** and without God in the world. **H**

(13) But now in Christ Jesus, you, the ones at one time being afar **A** off, are become near **B** in the blood of Christ.

(14) For He is our peace, **A** Who makes the both one ,**B** and razes the middle wall of the barrier, **C** the enmity in His flesh, **D**

(15) Annulling the law of the precepts in decrees, **A** that He might be creating the two, in Himself, into one new man, **B** making peace, **C**

(16) And might make congruous **A** the both to God, in one body through the cross, killing the enmity **B** in it.

(17) And, coming, He brings the good message **A** of peace, **B** to you the far off, and peace to the near; **C**

(18) For through Him we both have access in one Spirit to the Father.

(19) Consequently, then, **A** you are strangers and foreigners no longer; but you are fellow-citizens of the saints, **B** and of the household of God,

(20) Being built upon the foundation of the apostles and prophets, the capstone being Jesus Christ Himself,

(21) In Whom **A** the entire building, being framed together, is growing into a holy temple in the Lord:

(22) In Whom you also are being built together for God's dwelling place in Spirit.

NOTES ON THE VERSION

2:1 (A) The italicized words in K. J. V. must be omitted. (B) When the truth of being dead in sins is set forth in Scripture, the preposition *en* is used. (See John 8:21, 24, and 1 Cor. 15:17.) When the truth of being dead TO sins is set forth, the dative case is used. (Note this in Rom. 6:2, 10, 11, and here.) (C) These words describe the present state of a believer in Jesus Christ. We are dead TO our sins.

2:2 (A) This is *in which* or *in which state*. It is as those who are dead to trespasses and sins that we live and walk in this world. (B) The word *pote* is indefinite, not past. It is a dependent particle related to time. It can be used of the past, but this must be clearly established by the context. Thayer says it means "at sometime or other." It is somewhat like our phrase "now and then." (C) We do, and it is useless to deny it. We have here a divine estimate of our walk. (D) No one can say he is never influenced by his environment and circumstances - "For in many things we all offend" (Jas. 3:2).

2:3 (A) Paul now includes himself. (See Rom. 7:15-25.) (B) Gk.

anastrepho, which means "turned up and down," (Young); or more literally, "turned topsy-turvy." (C) This is again *pote*, same as in verse two. (D) See Gal. 5:17. (E) The Gk. is *emetha*, first person, plural, imperfect of *eimi*. (F) "that. . . forces" is a long rendering of the word *phusis*, from the verb *phuo*, which means to sprout. *Phusis*, therefore, is a sprouting. (G) The contrast here is between a believer who now and then lives contrary to the will of God, and the sinner who habitually lives in such manner. The actions described in Eph. 2:1-3 are the sins of the saints. We discover the provision God has made for these as we study on.

2:4 (A) Paul will now show that divine grace meets every demand. This is not the love of God for all mankind as declared in Rom. 5:8, but God's great love for His own who are now believing, as set forth in John 13:1.

2:5 (A) The same dative construction as in 2:1, declaring once more our standing before God. (B) The Gk. is *suzoopoieo*, occurring only here and in Col. 2: 13. (C) "Saved" is *sozo*, in which, in this passage, the idea of preservation is preeminent. In grace we are preserved. This speaks of our present salvation.

2:6 (A) "Raises. . . together," is *sunegairo* which occurs only here and Col. 2:12. (B) "Among. . . elevated" is *en tois epouraniois*, as in 1:3 and 20. This will be our position before God and men when God's government is a reality. We will be among God's nobility

2:7 (A) These words introduce the great purpose for which God saved us from the guilt of sin, is now saving us from the power of sin, and will yet save us from the dominion of sin. (B) He will display us for His glory, and display His glory in us. (C) We will ever be a living display of the grace He has shown, does now show, and will yet show unto us.

2:8 (A) This gift concerns the whole matter under discussion, our three-fold salvation by and in grace.

2:10 (A) "Being created" - the process goes on and will not be complete until we take our place in His kingdom. (B) God has a program for the future which will be worked out to the last predetermined detail.

2:11 (A) The Greek means *wherefore*, or *for which reason*. What is now to be said is based on the truth of the preceding paragraph, which began in 1: 15. No one should attempt to interpret this portion until he is familiar with the Biblical history of Israel, and, especially, all the facts related to the great barrier that existed between those in the land and those in the exile. (B) The word *remember* is a demand for close attention on the part of those to whom Paul now speaks. (C) This is the third occurrence in this chapter of *pote*, a word difficult to translate, but one which never points to a definite period of time. (D) They were "nations in the flesh," but not in spirit. This is the only

occurrence of this phrase in Scripture and it is a perfect description of the dispersed ones in Israel. (E) The Gk. word is *akrobustia*, which means "foreskin" and nothing else, an epithet that certain Jews in the land hurled at their brethren in exile. It was never used as a derogatory description of Gentiles, even though it was used to factually and truthfully describe them. See Acts 11:3, where the literal translation would be, "You went in to men having foreskin (*akrobustian exoutas*) and did eat with them." (f) There was a self-styled circumcision party in Judea.

2: 12 (A) Paul was not one of these. (B) "Era" is *kairos*, a definite period of time having certain characteristics. Here it is the period of the earthly ministry of Christ. The exiles were without Him during those years. (C) Before He came to earth, all the seed of Abraham were apart from Him. After His birth, those in the land had contact; but these in exile were apart from Him. (D) The word *apallotrioo* here is a verb, not a noun. It means *alienated*, not *alien*. (See Eph. 4: 18 and Col. 1 :21 for the same root word.) "Having been alienated" is the true and honest translation of the form used here. (E) This is that from which they had been alienated. Peter writes to these "expatriates of the dispersion" in 1 Peter 1: 1. (F) The phrase "strangers. . . promise" is somewhat like visitors who were no actual part of the family. (G) Their hope was dead and needed reviving. (See 1 Peter 1:3.) (H) They were not "without God" in the absolute sense, but without God in the system or world in which they were forced to live. Israel's divine religion was not transportable. Its rites and ceremonies could not be adapted. to foreign manners. They were strictly of Palestine and for Palestine. "An extra-Palestinian Judaism, without priesthood, altar, temple, sacrifices, tithes, first-fruits, Sabbatical and Jubilee years, must first set aside the Pentateuch" (Edersheim).

2:13 (A) See Dan. 9:7 and Acts 2:39 for positive evidence that this description belonged to one company of Abraham's seed. Non-Israelites were not "afar off," as Paul emphatically declares to a Gentile company in Acts 17:27. (B) This is the new status of the dispersed ones in relationship to the Israel of God, a nearness that no physical distance from the land could invalidate.

2:14 (A) This is between the two groups in Israel. (B) Those "near" and those "afar off" are now one. Paul includes himself by use of "our," he being an Israelite who was near. (C) The "middle wall" is the partition wall. If this is razed, no barrier exists. (D) This defines the "middle wall of the barrier." Christ was born in the land, and was circumcised on the eighth day. The barrier that stood between the 2,500,000 Jews in the land and the 5,500,000 outside the land became a fixed matter by His words and actions during the

days of His flesh. "Go not into the way of the nations," were His words (Matt. 10:5).

2:15 (A) His death annulled the temporary decrees that were necessary in "the days of His flesh," (B) That He might take these two disparate companies and create them in Himself into one new man. (C) He Himself is the union that binds the two.

2:16 (A) "Make congruous," is *apokatallaso*, formed from three words: *avo* (from), *kata* (down along or parallel with), and *allasso* (to change). Both companies are changed from what they were, down along certain lines, to make them both harmonious to God in one unit. (B) The enmity was between God and the exiles. They were dispersed as a punishment for their sins. However, there was also enmity between the two groups.

2:17 (A) This "coming" was through His appointed representatives. (B) This was a message of perfect, harmonious union. (C) These were the two companies of Abraham's seed, clearly identified by the Word of God in Dan. 9:7 and Acts 2:39; but men have made the Word void here by making these two companies to be Jew and Gentile.

2:19 (A) Paul now brings to a conclusion the statements made in verses 14 to 18. He sums up the results of the work of Christ on the cross, so far as it bore upon the great wall in Israel. (B) This will be in the new Israel which God promised to create (Isa. 66:7-14).

2:21 (A) A pyramid follows the lines of its capstone.

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