

## Ephesians 2, Part 1 (Conrad Bowman) (January 8, 2006) (Verses 1 – 18)

The latest version of the Notes on Ephesians is on the table in the back, dated as late as yesterday or the day before. There is an extra page also that I took out of Gaebelein's notes on Ephesians. It is particularly appropriate to what we are doing and where we are.

We're in Ephesians chapter 2. Joe knocked off chapter 1 and got us on the road. You will remember, for those of you who have not been with us consistently over the last two years that we have moved from Genesis through James, 1<sup>st</sup> and 2<sup>nd</sup> Peter, Hebrews, Romans 11, and some parts of Matthew, the prophetic passages in Matthew. That gave us the continuity of God's promises to Israel from the time He elected Abraham as the father of the family that He was going to bless on earth (Genesis 11:26-28), and it moved consistently through to where those promises were made in Genesis, were announced and reinforced in the gospels, then were brought to bear and realized at the end of the gospels prior to Pentecost. During that time, his earthly people, Israel, rejected the Son, took Him out of the camp, and thoroughly turned down the offer to fulfill the promises that God had made to them since father Abraham. I want you to understand what happened. God did not in His disappointment put together Plan B. That is not what happened. Pentecost and what followed was not a fall-back position because things didn't work out too well on the first run with Israel. What the Epistle to the Ephesians tells us – now remember, this is late in Paul's ministry. Paul has already written Romans, and he's gone through his letter to Hebrews (yes, I believe he wrote Hebrews, with a lot of help, but I believe he authored the thing). We get up to this point in Paul's ministry and he realizes he is approaching the end of his life. That's appropriate for this class. Phil particularly has come face to face with the reality [Laughter] of what that's like. The first time I fell down in the hall of a hospital and they stuck me in a room and said, "Well, you're going to have to have a pacemaker; do you want the TV on?" And I said, "No, I don't think so." "Do you want the radio on?" I said, "No." "Can we get you something to drink?" I said, "No, I'm perfectly happy laying in this bed looking at the wall and giving up on everything I've been hanging on to for all of my life. It's going to take me a while to do it, but give me a few hours." I finally went to sleep about 6 a.m. in the morning. It took that long to turn loose of immortality, and realize that this sucker of a heart wears out after all. In spite of the abuse and everything it's going to wear out. (To Phil): Welcome aboard my brother. Now there's one more in the camp.

Alright, now, Paul is faced with that vision of his mortality, so he whips off a couple of letters late in his ministry. This is one of them and Ephesians, and 1<sup>st</sup> and 2<sup>nd</sup> Timothy, he wrote two letters to Timothy. Those two letters and Titus are the answer to what the Church of Jesus Christ was going to need to know in order to continue into the next phase of what God was doing with His Body. They're foundational to understanding the Church's purpose. They are as foundational today to us as they were then with Paul in prison and the Church facing early on onslaughts of opposition. If we fail to grasp that, we will fail to appreciate the importance of these pieces of correspondence to Christians. We have gone through all the preliminary stuff with Israel, and all the promises, and we have moved through all those transitional passages and books (James, 1 & 2 Peter, Hebrews) that beg the Jew to come to the ascended resurrected Christ, and saw that they still refused to do it, for the most part. Now in Romans he explains why "He broke down the middle wall of partition" (Ephesians 2:14) between the Jew and Gentile; there is no more wall of separation in God's Plan for man. Here's the logic of it guys, here's the logic from the very foundation of Christ established by God Himself as the creator; here's the foundation of the logic of our coming to God as one of His own. That's what Romans is all about. It is Paul's systemic theology in one volume. It's a concise theology, right there. So you can take Romans and it logically lays out a study of God and man; to the unbeliever, then to the Jew; then the superiority of Christ over anything the Jew was offered; then to the Gentile, and finally to the Church; that's Romans.

Now we move through all those transitional volumes right up to the foundation blocks of the instructions to the Church. The first thing we learn is that the Church itself was formed according to the eternal council and intention of the Father from the very outset of creation. Have you got that in your notes? It wasn't Israel. It wasn't the Holy Land. It wasn't real estate. It was the living organism of the body of Christ, redeemed by the blood of His own Son, made righteous, in robes of righteousness, so that every individual part stands acceptable before the Father. We now have standing before the Father, (To John Young; "thank you John." To the class: his legal mind understands that, and we've had hours to talk about that). We have discussed just what the word "**standing**" means to the believer; we have "**standing**" with the Father **because of the work of Christ and His righteousness** that makes us acceptable to the Father. And here we are. I love what Gaebelein says about this. In this passage – let me go through it and I'm going to get there naturally in just a minute in verse 10, because verse 10 is pivotal. Verse 10 – you want to color that verse in your bible so you can find it instantly. You want to color it, and put one of those arrow

markers that stick out in the margin so you can find this thing on any day when you doubt how important you are to God. Here it is.

You were dead in trespasses and sins, Ephesians 2:1

That's where you were, and he's talking to these Ephesians.

In which you formerly walked according to the course of this world. Ephesians 2:2

You walked this way because the world works this way.

According to the prince of the power of the air of the spirit now working in the sons of disobedience. Among them we too all formally lived in the lust of our flesh. Ephesians 2:2

The desires of our flesh.

Indulging the desires of the flesh and of the mind, and were by nature children of wrath, even as the rest. Ephesians 2:3

Remember what we talked about, before today that the best definition of "lust" that we can come up with is anything that makes you breathe hard, and it doesn't make any difference what it is; whether it's fast cars, or big trucks, or whatever; but, whatever it is that stimulates you, and causes your heart to speed up; that's the desires of the mind. For some people its power.

And were by nature children of wrath, even as the rest.

"But" – contrast – "but" always introduces contrast.

But [contrast] God, who is rich in mercy, because of His great love with which He loved us, even when we were dead in our transgressions. Ephesians 2:5

He didn't wait for us to come.

Joel Osteen is in trouble from his message this morning. "We've got to make the first step if we expect God to make the second one." Not here. It's just not here. Twenty-seven thousand people heard it and it makes me sick.

Even when we were dead in our transgressions made us alive together with **the** Christ. Ephesians 2:5

Insert an article in there. There's an article before "Christ," "**the** Christ," which means that specific One. Not just God with us, but that specific God with us, the Lord Jesus Christ. So it's very specific.

By grace, you're having been saved. Ephesians 2:5

That's an *aorist* tense. It doesn't say, you have been saved, in the past perfect, but it's an *aorist* – you're **having been saved**, you stand in the position of one who is saved.

And raised us up together with Him, and seated us with Him in the heavenly places in Christ Jesus. Ephesians 2:6

Is there any way for a finite mind to understand that? It's impossible to understand that God, because of His love for me, took me when I am dead in my trespasses and sins; He took Conrad from this position, where he stands as a son of Adam, to this position where he stands as a son of the Father; He **put us in union with Christ**, who He has already seated on a throne in heaven; He raised me up together with Christ and put me up there with His Son today. This is not something He's going to do, but something He's already done, and that's my ordinary standing now before the Father; as one who has been joined to Christ. We prayed just now, and we prayed for specific things. Did you pray as one who is standing before the Father in the full authority of the life of Jesus Christ; as one of God's own dear children? **Not as adopted into that family, but as one born into that family by rebirth** – that's what regeneration means. You see how big these terms are, how huge these terms are. **Regeneration** is not something that happens to you as a man or a woman. **Regeneration** is something that happens to you as **a spiritual child of the Father**. You're born into His family. You are therefore an entirely **new creation**, which is the language Paul uses in his letter to the Ephesians. That **new creation** carries weight. You're no longer what you were. That's why he starts out with, "and you were dead in your trespasses and sins; just like I was. But I've been reborn. That's his message. That's the message of **reconciliation**. I have been reconciled to God. Every believer is given the ministry of the gospel of reconciliation. Thailand is getting ready to hear it first hand. God bless them. That's it. You have been reconciled to God by the blood of Christ. Whether you have accepted it or not, He loves you even while you're

dead in your trespasses and sins, if you will just not reject it. No Taiwanese, no Chinese, no American-ese ever goes to hell at death because of sin. **They go because of the rejection of the price of redemption that's already been paid.** You can't say that and not love the person you're looking at. You cannot say that to somebody regardless of how unloving, or how low they have sunk; regardless of how pitiful, or dirty, or offensive they might be; you cannot say that to them without loving them. It draws love from the depth of your spirit, and you must love them because the Father loved them enough to put His Son on the cross to pay the price for their redemption; and it's the same thing He did for you. How can you say that to another living soul and not extend to them the same common courtesy – isn't that such a trivial word – "common courtesy" as brothers, and sisters that God has extended to you. Just plain common courtesy will tell you that this is true. This *is* the **gospel**. It means you can't treat the gospel lightly, can you? You can't treat the offer of salvation lightly to people who need it and are lost because that's the same condition you were in, and that's what this is all about.

"So you raised us up with Him and seated us with Him in the heavenly places in Christ Jesus in order that..." Ephesians 2:6

"That" is a purpose – "in order that" – purpose always follows "that" – for this purpose,

"that in the ages to come he might show us the passing riches of His grace and kindness toward us, in Christ Jesus. For by grace, you're having been saved, through faith, and that not of yourself." Ephesians 2:7-8

There are different translations on this, and different interpretations – I believe that the faith that saved us is **not our faith**. It's not our faith. God bless Joel, he missed it again. This morning his message was, 'it's not God's faith that moved you along, it's your faith. You know you've got to reach out and grab this stuff by faith, or else God can't move.' Lord goodness, if this word says anything under the sun it says that: when we were rebellious and we were without resources, when we were without motivation, when we were without hope or any favorable feeling toward God, He reached down through the muck and the mire and down to the gutter where we were, He got us, right there, all dirty as we were, and He lifted us up and brought us to Himself, and opened our eyes of understanding, and cleaned us up, and covered us with a white robe of righteousness that we might appear holy before Him. He did that of His own

accord, not me; because if I did it, I can lose my grip. I'm just not strong enough to hang on to that all of my life; not through what I face; I could lose my grip. But, thank God, it doesn't depend on my grip. **It's His hold on me that makes the difference, and, that's what Ephesians is talking about.**

Now, look at the foundation Paul is explaining here. God is laying down sovereignly the fact that **you are where you are in God's family by virtue of His choice, His choosing, His preparation, and His work before you ever breathed a breath of life and He brought you to Himself according to His own will.**

Now, by grace your having been saved through faith, and not unto yourselves, is a gift of God, not as the result of works, that no one should boast. For we are His masterpiece. (Ephesians 2:8-10a)

Masterpiece. Work is not just a simple little – 'we think we are His workmanship' – 'I wrote a good letter and think it was really good.' Or 'I spent an hour or two on my copier and got those copies off, which was a pretty good work in itself, you know.' (Paper jammed in the gate; other than that, you really feel like you accomplished something when you got to the end of it.) You look at the things you have worked on all your life and you think 'that's workmanship.' No, no, no, no, no. This verse says that we are *His workmanship* – the word is His *poema*. If we bring it over into English, we get the word "poem." The word for "workmanship" is "poema" in the Greek. We are God's poem. **Understand that you, we, collectively we are this love poem that God is writing before all of creation, His poema.** Another translation is "masterwork," or "masterpiece." The Church is God's *masterpiece*, in the middle of all creation. In that outline, there is a picture of the creation of Adam from the Sistene Chapel, which is Michelangelo's vision of where the finger of God is touching the finger of Adam, and it's at the creation of Adam. Man is often referred to as the crown of God's creation. Understand that he might be the crown of God's creation, **but God's masterpiece, the poem that is seen displayed before the entire angelic order, is the Church of Jesus Christ.** Before the foundation of the world, before one act of creation ever started, God had this plan in mind, and it was you, and me, and Paul, and Tom Douthit, and every single one of us, worldwide, in one body singing His praises before all of creation. This is God's poem! This is God's masterpiece! Is it important? You bet it's important. You cannot neglect this. There's nothing more important, for if this is the most important thing God is doing in the entire universe of creation, how can we take it lightly? Is there anything else that can come close; that is more important than this very organism

that He's joined us together in? I want you to think about this, because in the last couple of classes I taught I was kind of preoccupied with some things. I was pulling down space shots of galaxies from the internet and lining those up with the text. There is another study I want to do, and I'm gathering spiral galaxies and the fact that right there in the nucleus of that spiral galaxy are these 'barred' stars. Now understand, we're talking about 30 hundred light years across just for the nucleus of this galaxy. And right in the middle of this formation, there are these cross figures that show up in the middle of the nucleus. It's absolutely stunning, it's stunning to see that, it's stunning to see the beauty of a spiral galaxy, and the blues, and the reds, and the infra-reds, and the magnificent gorgeous views we have that stretch for billions of light years across, and then realize that *that is Satan's realm. He is the prince of the power of the air.* That's not even where God is solely ruling at this time. That's the area in which He's allowing the prince of the power of the air to operate. Where is God choosing to pour out His Spirit? Right there in the middle of all of those billions of galaxies, on this little blue dot, you can get lost so easy in the middle of all of it; Longpoint Road in Houston Texas. It's Brick and mortar and people, and He pours His Spirit into here, because we are here; wherever you are; wherever I am. That's a stunning revelation. That's startling; the importance He has attached to you as a member of the body of Christ. Paul saw that when he wrote these words:

For we are His masterpiece. We were created in Christ Jesus for good works which God prepared beforehand that we should walk in them. Ephesians 2:10

The number one problem with the Church – God bless Joel, he missed it again. That is such a good prefatory thing to watch before I come to these classes. "If you are not being blessed by God," he said, "what you need to do is get busy around here. You need to volunteer to teach class, or volunteer to work in a nursery or something like that." Let me tell you something. **God doesn't need our works. He's not after your works. He's not after your production. He owns the gold in every mine and the cattle on a thousand hills. What God is after is your life. He wants your life.** The good works that we meet up with every day – whose works are they? [Someone: "His"]. They're His. They're His. Look at what that verse says. Before the foundation of the world, He had this in mind – this organization].

And, He created us in Christ Jesus for the purpose of good works which God prepared beforehand.

We should simply walk in them. Understand – I'm going to tell you one of my favorite verses. 1 Thessalonians 4:11.

Make it your ambition to lead a quiet life. Tend to your own business, and work with your own hands so that you won't be in any need.

There are the marching orders for the Christian life. Live a quiet life, not an explosive life. Live a quiet life, as best you can. If He needs the noise, He'll make the noise. He will make it. You can't compete with him. I went out there the other night and looked up. You cannot compete with God. If He wants a splash of fireworks, He's got a splash of fireworks that He can turn loose any time He wants to. He created these good works before one material thing came into being, and [He just expects you to walk in them](#). He expects you to walk through your business every day, quietly, tending to your business, working with your own hands, and discovering His work in the process. And it will absolutely stun you to find that. And you'll be busy so you won't be doing this or that – just won't happen; because you're going to be stunned to find His work, and there you are walking right in the middle of them. That's the way it was planned to be. We are so busy planning what we are going to do to impress God that we miss these things too often. We don't want to do that; we want to impact West Houston, and that's fine. We can impact West Houston, yes. Just get out there and quietly walk through West Houston, and take care of the business God gives you to do where you are.

Now, understand; this is a good time to do this; let me read this paragraph, because now it's exactly the right time to do it. There are copies of this over there too; it is Gaebelein, page 254 if you have the whole copy.

The house [he talked about the tabernacle and the temple in the OT]. And the house when it was building was built of stone made ready before it was brought out, so that there was neither hammer nor ax or any tool of iron heard in the whole house while it was being built.

Now I want you to listen to that. God not only doesn't want your work involved in the house, He didn't want the sound of the work in the house. You understand that. He didn't want the sound of your efforts to be heard in the house while the house was being constructed. That was the tabernacle and the temple. He wanted all the stones cut and prepared outside and already prepared before they

were brought in. Now, listen to Gaebelein. "Every stone was prepared beforehand, fitted exactly into the place where it belonged. How beautifully this illustrates the fitting-together of the house, His church. He chooses and prepares the material, puts each in its proper place" – 1<sup>st</sup> Corinthians – what a contrast with man's methods of trying to "increase" church membership. God is building His house. Before the foundation of the world He's elected the stones, He's trimmed them and fitted them for exactly where they need to be. Our job is to work quietly around here, in complete anticipation of those that He has already fitted to move into place here. Quiet acceptance. What a joy to find this place that was home, when we were looking around and God moved us in here. It was a beautiful sense of having been moved into the right place. I hope you feel that same way, share that same sense. Now all you have to do is quietly continue to enjoy one another, and serve one another, as you discover the good works God has already prepared, and in which you find yourself walking. And let those good works just catch up with you, and just run you down, and bury us in grace. That is such a far cry from having to deal with the feeling that you need to be doing something *for* God. How can you do something *for* One who has done *everything* for you? It cannot be done. We just went through a season of celebration. Well, what are we going to get her? What are we going to get him this year? He got this for us last year. And we go through this whole process, right? That probably costs this, or that probably cost that; all relative values. There is no such thing as relative value when you are measuring yourself and your efforts against what God has done. It's just not possible. You can't do it. It's a futile, defeatist thing to have to try to engage in. So, look around you, and enjoy the body to which he has attached you.

It is the life of the Lord Jesus Christ that is the glue that holds us together and is the mortar in the building. "The divine revelation is forgotten," Gaebelein says. Christendom has departed from the base and those revelations concerning the one church and its architect. But like all the confusion the wrong conception and attending evils cannot frustrate the purposes of the Lord. He is building His Church and He continues to do so. He takes the material, puts the living stones in the place where they belong. Welcome, this is the work of the Spirit. You can't foul it up. You can't do it. It's His building. He's doing it. He'll move you out of the way. If you are in the way of the building, He'll move you. He'll send you somewhere else. We've got temples full of them all over town. He'll send you somewhere else. God's building. His building. And it's according to his eternal purpose from the very beginning.

For we are His masterpiece, that no one should boast, created in Christ Jesus for good works which God prepared beforehand that we should walk in them. Therefore, remember, that formally you, the Gentiles in the flesh, who were called uncircumcised by the circumcision, which is performed in the flesh by human hands. Remember that you were at that time, one, separate from Christ; two, excluded from the Commonwealth of Israel; three, strangers to the covenants of promise; four, having no hope; and five, without God in the world. But, in contrast to that, now in Christ Jesus, you who were formally far off have been brought near by the blood of Christ. Ephesians 2:10-13

Near to what? Near to God? Near to one another? Near to the Lord? There is union. **Union**. He's joined us with Christ. He's joined us to one another, and joined us with **Himself**.

For He Himself [the Lord Jesus] is our peace [peace between us and God] who made both groups into one and broke down the barrier of the dividing wall by abolishing in His flesh [He did this as a man, right down there, that's the humanity of Christ] the enmity which is the law of commandments. Ephesians 2:14-15a

**He was the law in His flesh** when He died as a man and satisfied every requirement that was being made of Israel. Therefore, on the basis of the cross, between the cross and the time of Pentecost, the offer went to them to accept Christ as their Kinsman Redeemer – Messiah had become Kinsman Redeemer – and they reject it. Now the Church was revealed. So Paul calls it a mystery; the mystery now of the Church. That's what he's talking about. Phil mentioned that last week and that's what Paul is doing, unfolding the mystery, which is the Church, is being unfolded. And understand again, now, Ephesians was written late in his ministry. So it's not early. This is late. He's laying these things down so that we might know how the Church ought to continue.

Abolishing in His flesh the enmity which is the law of commandments contained in ordinances that [purpose] in Himself He might make the two [Jew and Gentile] into one new man [that's the regenerate man] thus establishing peace between us and between them and God, and might reconcile them both in one body to God through the cross by it having put to death the law, and He came and preached peace to you who were far away,

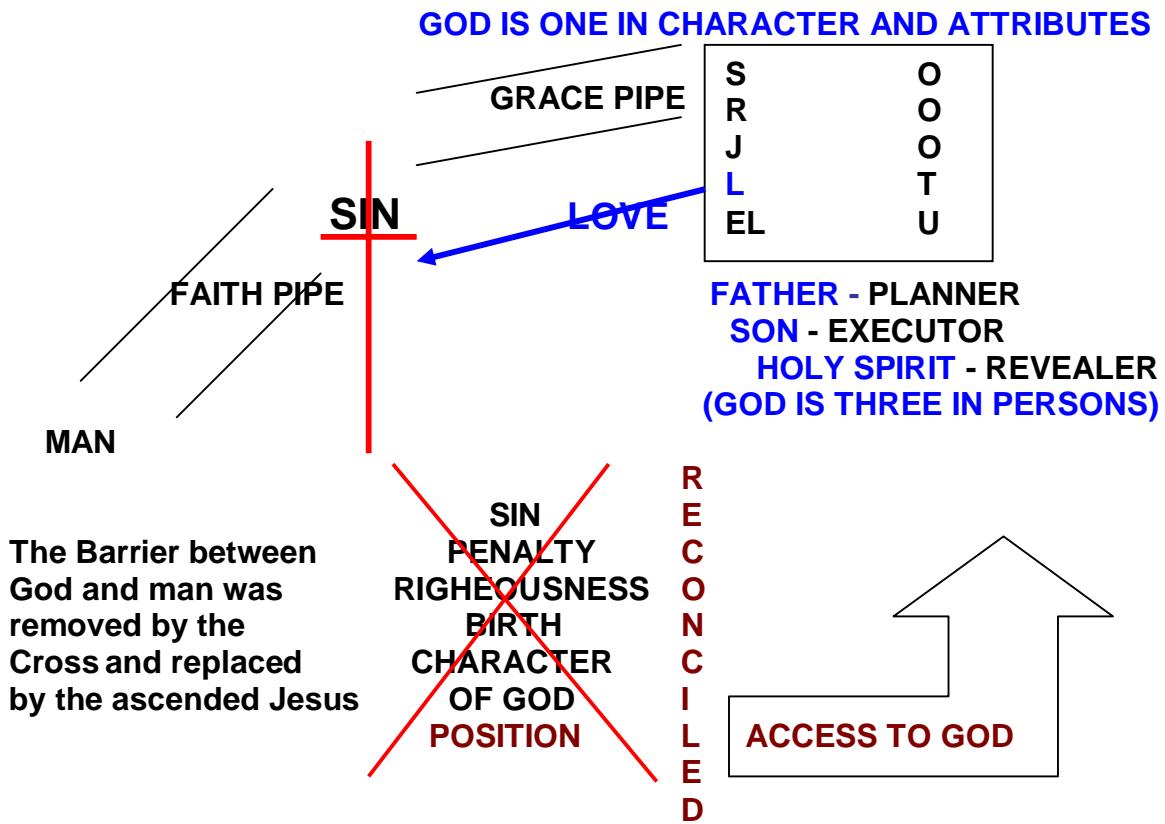
and peace to those who were near. For through Him we both have our access in one Spirit to the Father. Ephesians 2:15b-18

Are there any questions on what we've covered today? Any comments?

[Lady made a comment. Inaudible].

Conrad Bowman. The beauty of this thing is staggering.

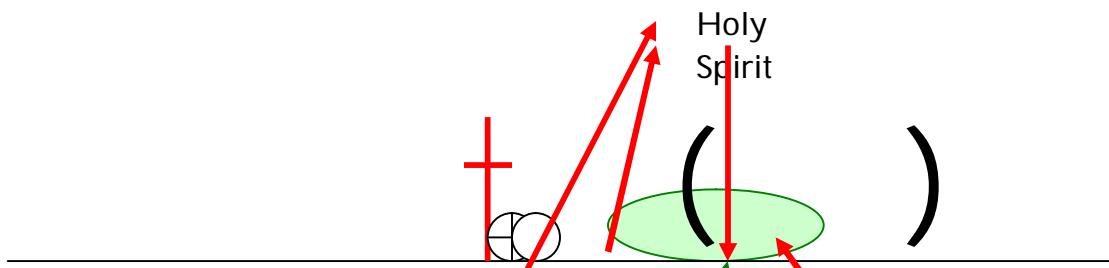
[Conrad drew a depiction on the Board]



Lady. Have we then been made one with Israel?

Conrad Bowman. We can be one now, but if we're going to be one with Israel, it will only happen from Pentecost and the Rapture. Understand, now, the cross is here, right at the moment that Israel rejected the offer of the Kingdom. All of the promises that were made in the Old Testament were realized during this period when Christ was presenting Himself as Messiah and Kinsman Redeemer to Israel. That's what the four Gospels are about – this period of the offer right here

at the coming of Christ. The gospels are not really written to the Church. They do not teach Church doctrine. They teach the covenants of the Old Testament doctrine. The offer, the final offer, in the flesh, of everything God has promised Israel is brought to bear right here in the Gospel, the 'glad tidings' of Messiah having come. Then the cross came, and sin and sins were paid for; into the grave went the Lord Jesus and out of the grave He was resurrected. Then there was a short period of time (40 days) before He ascended to be with the Father. Ten days after He ascended, the Holy Spirit descended, and the descent of the Holy Spirit was the birth of the Church; right here on your chart. It's only when the Holy Spirit descended that the Church was possible and was born.



Now you have James, and Hebrews, and 1<sup>st</sup> and 2<sup>nd</sup> Peter, and those guys who were the apostles to Israel, the Jew, and they keep telling the Jews who were in Jerusalem, 'you've got to get away from those old works; you have got to adopt the new works of grace.' The old works won't work any more, to bring you to repentance; (that's Hebrews 6 and 7 – right here), that was their message to Israel, the **transitional Jew** and it is right here. Now, once they died off, you don't have that. What you have is **one man**. And that's grace – right here. That period is when the Jew and Gentile can come to Christ on one basis – joining him where he now is, up here. Once the Rapture occurs, the Church is at the Marriage Supper of the Lamb; that oneness with the Jew that comes through their opportunity to join with the Church through union in Christ, only exists until the Rapture occurs and then it's gone. Then the economy of God's grace and salvation moves back to being one of, '*without shedding of blood there is no remission of sins*.' So, that's going to change. The one man, one body concept, only exists for this period of time, the Dispensation of Grace; then it changes.

Charles Pirtle. All of we who are *in Christ* are *one*, so there are none of us left here through the Tribulation.

Conrad Bowman. You see, what we have to fight right here, (in our local Body of Christians and in our personal lives) and what we have to struggle against right here (again, in our personal circle of Christian friends and our families) are

things like the Tim LaHaye series, *Left Behind*. In His books, he takes the Church and extends the Church on earth, right on into the Tribulation Period and up to the Second Coming, and he has all those Jews who believe during the Tribulation being joined to the Church. It's like my big argument with Dallas [Theological Seminary]. DTS started doing that too a few years back. They abandoned Chafer's clear distinction on this and started doing the same thing, and that's extending the Church forward to here [into the Tribulation Period].

Charles Pirtle. But you believe that the "gift" in 2:8 is **faith**.

Conrad Bowman. Absolutely.

Charles Pirtle. Not salvation.

Conrad Bowman. The practical result is the same, but yes. The gift is given to those who are elected by the Father; the election of the Father is the source.

Jackie Parks. So not everybody?

Conrad Bowman. No. If it was given to everybody, then everybody would believe it.

Charles Pirtle. You're saying **faith**?

Conrad Bowman. You see, I'm real close. I'm real close. You see, right here (on this side of the fence, where faith must be freely exercised), I'm a Baptist. And over here (where faith given cannot be ignored) I'm a Presbyterian, I'm real close to the line on this. I'm very close to the line [Laughter].

Charles Pirtle. Do you think faith could receive regeneration?

Conrad. Coincidental. [Laughter]. I don't mean the word is coincidental, or the issue is coincidental. I mean it happens at the same time. You see, I'm on this line and I'm looking over the fence.

Phil Richmond. We have to go on. We have a congregational meeting after this.

Conrad Bowman. I'm sorry. I apologize.

Phil Richmond. We need Ray to close us in prayer.

Ray Johnson. Closed with prayer. [Inaudible].

Conrad Bowman made and editorial edition to the transcript after the Class.

Here is an editorial addition that I think you will find interesting. A. T. Robertson has these comments on verse 8:

For by grace (*tēi gar chariti*), explanatory reason, "by the grace" already mentioned in verse 5 and so with the article [*tēi*]; "through faith" *dia pisteōs*. This phrase he adds in repeating what he said in verse 5 to make it plainer. "Grace" is God's part and "faith" is ours. "And that" (*kai touto* neuter, not feminine *tautē*), and so refers not to *pistis* (feminine) or *charis* (feminine), but to the act of being saved by grace conditioned on faith on our part. Paul shows that salvation does not have its source (*ex humōn*, 'out of you') in men, but that it is from God. Besides, it is God's gift (*dōron*), and not the result of our work.

Now, look at Peter addressing salvation as it was being offered to the Israelite on this side of Pentecost: note that the "power of God" is the primary agency in this transaction and the "faith of the Israelite" is the secondary, or next most important, agency.

"Blessed be the God and Father of our Lord Jesus Christ, who according to His great" *polu* (much, quantitative), "mercy has caused us to be born again" *anagennēsas hēmās* ('begat again us'). "To a living hope" *eys elpida zōsan* (present active participle of *zaō* "living" a favorite word of Peter); which is directed to the Pharisees, who cherished the resurrection (Acts 23:6), but "through the resurrection *dia anastaseōs* of Jesus Christ" that hope of theirs was grounded and proven. It would evermore be a "living hope," no longer like the "dead faith" spoken of by James in 2:17, 26. When Christ was resurrected "from the dead," it was "to obtain an inheritance" *eis klēronomian* (See Matthew 21:38 and Galatians 3:18), "which is imperishable" *aphtharton* ('incorruptible') "and undefiled" *amianton* (without flaw or defect in the title-Robertson), "and will not fade away" *amaranton* (from *marainō* to wither, see James 1:11), "reserved" *tētēremenēn* (to tend or guard) "in heaven for you, who are protected" *phrouroumenous* (to garrison, present passive, on a continuous basis) "by

the power of God" *en dunamei theou* (*en* is immediate agency; See Notes, Colossians 1:3), "through faith" *dia pisteōs* (*dia* is intermediate agency); "for salvation" *eis sōtērian* "ready" *hetoimēn* (prepared, waiting God's will; see Galatians 3:34; Romans 8:18) "to be revealed" *apokaluphthēmai* (aorist passive, 'the unveiling of') "in the last time" *en kairoi eschatōi* (in a season at the extreme end). 1 Peter 1:3-5

[This recording was transcribed on a tape recorder, and transmitted to a digital format. The earlier recordings, of which this is one, were made on a tape recorder. Some are more audible than others].