

Study of Ephesians Chapter 2

Eph 2:1 *And you hath he quickened, who were dead in trespasses and sins;*

Who is Paul talking about here? *And you [gentiles] hath he quickened....*

The Ephesians were gentiles who were dead in trespasses and sins.

Eph 2:2 *Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience:*

Satan is the prince of the power of the air. The children of disobedience are those who do not obey Torah and Yahweh.

Eph 2:3 *Among whom **also we** all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.*

Among whom also we [Jews]

They are the children appointed to wrath which we at one time were also.

Paul goes on to show how Yahweh's mercy extends to both the gentiles and the Jews through faith and not self-righteous legalistic observance of any works.

Eph 2:4 *But Elohim, who is rich in mercy, for his great love wherewith he loved us,*

Eph 2:5 *Even when we were dead in sins, hath quickened us together with Messiah, (by grace ye are saved;)*

Eph 2:6 *And hath raised us up together, and made us sit together in heavenly places in Messiah Yahshua:*

Eph 2:7 *That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Messiah Yahshua.*

Eph 2:8 *For by grace are ye saved through faith; and that not of yourselves: it is the gift of Elohim:*

But in Yahweh's mercy and grace, He called us out of darkness and by the Ruach HaKodesh and brought us to Yahshua that we might be joint heirs with Him and positionally sit with him in heavenly places.

The perfect passive participle "sesosmenoi" in verses 5 and 8 that is used here should really be translated as "BY GRACE YOU ARE BEING SAVED". Salvation is an on going process, not a one time event. You aren't saved by saying some little prayer formula. When you accept Yahshua as your savior, you are grafted into Israel and set on the path to salvation. You are secure in Messiah though and if you died tonight, you would still be saved. We are given the earnest or down payment of the Spirit (Ruach HaKodesh) to assure us that we are being saved.

Eph 2:9 *Not of works, lest any man should boast.*

Eph 2:10 *For we are his workmanship, created in Messiah Yahshua unto good works, which Elohim hath before ordained that we should walk in them*

Salvation has always been by blood atonement and never by our own works or Torah keeping. It is the blood that makes atonement for the soul which is why eating of blood has always been forbidden. See Lev. 17:11

[Having demonstrated that Jew and gentile have been saved by a merciful Elohim, and not of anything either did or deserved, Paul makes clear to the gentiles ("ye," below) that before their salvation they had no relationship to Torah (the "commonwealth" and "covenants of promise." Now, as believers in the Elohim and Messiah of Israel, they are brought into the faith of Israel. Paul's intention for gentiles is that they would begin to learn and take on more of Torah, as the Jerusalem council in Acts 15:21 stated.

Eph 2:11 Wherefore remember, that **ye being in time past Gentiles** in the flesh, who are called **Uncircumcision** by that which is called the **Circumcision** in the flesh made by hands;

If we were gentiles in time past, what are we now? Of course, the answer is Israel! They were called the uncircumcision by the Jews or "saved gentiles" (an oxymoron, because when you are saved, you are Israel). The Jews want to be the only ones called Israel and refuse to recognize Ephraim, who was originally called "Israel".

Eph 2:12 That at that time ye were without Messiah, being aliens from the **commonwealth of Israel, and strangers from the covenants of promise,** having no hope, and without Elohim in the world:

When we were without Yahshua, we were strangers from the Commonwealth of Israel. **A Commonwealth of Israel is more than a one tribe nation, it has to comprise more than one tribe to be a commonwealth.** It is all 12 tribes.

Israel became strangers to the covenants of promise (Torah) when they were divorced by Yahweh in Jer. 3:8, yet YHWH still considers Himself married to them (Jer 3:14)

Yahweh never makes a covenant with gentiles. No where in scripture do you find that said. His covenant is made only with Israel. A gentile can partake of that covenant by becoming Israel, but only by doing so. He can not take part in the covenant apart from Israel.

Eph 2:13 But now in Messiah Yahshua ye who sometimes **were far off** are made nigh by the blood of Messiah.

Israel is described often throughout scripture as those being "afar off". (Dan. 9:7; Eze. 11:16)

Eph 2:14 For he is our peace, who hath **made both one,** and hath broken down the middle wall of partition between us;

Both Jew and gentile (Ephraim/Israel) made one in Yahshua. This partition wall was added by the Jews in the outer court of the temple to distinguish themselves from the gentiles (The court of the gentiles). This was not called for in Torah, but was a man made addition. Yahshua came to tear down this middle partition between them so both houses of Israel could enter without the barrier.

Eph 2:15 Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for **to make in himself of twain one new man**, so making peace;

The "enmity" that each had for the other and for the oral law was abolished in his flesh. **See Isa. 11:13**

Isa 11:12 *And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.*

Isa 11:13 *The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim.*

The enmity was abolished So as to make of the TWO (Ephraim and Judah) one new man (Israel).

The only thing abolished was the hatred or hostility between Ephraim and Judah. **The Torah was not what was abolished.**

The Apostle Paul would not have told us in Romans 3:31 that our faith did not abolish or make void the law, and then say in Ephesians that it did!

The way the Aramaic word "namusa" or "law" as conjugated here cannot mean "Torah", but is man made laws or regulations of the Pharisees. This is from a comparison of the Syriac Peshitta. The Greek word for "ordinance" is "dogma" which can only mean man made doctrines.

Eph 2:16 *And that he might reconcile **both** unto Elohim in **one body** by the cross, having slain the enmity thereby:*

"Both" = Ephraim and Judah.

"One body" = Israel

Eph 2:17 *And came and preached peace to **you which were afar off, and to them that were nigh.***

Notice he says "you" speaking to the Ephesians, which were afar off. Israel is said to be afar off and Judah was nigh. (Acts 2:39; Dan 9:7; Isa. 57:19)

Eph 2:18 *For through him **we both** have access by one Spirit unto the Father.*

We both = Ephraim and Judah. Paul was Judah and the Ephesians were Ephraim.

Eph 2:19 *Now therefore **ye** are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of Elohim;*

Now therefore ye [gentiles] are no more strangers and foreigners [to the faith of Israel]...

Until Ephraim sees himself as a non alien or non stranger to the Commonwealth of Israel, the nation will remain divided. Also, until Judah accepts him as a brother and fellow member of Israel, the nation will not be united.

Eph 2:20 And are built upon the foundation of the apostles and prophets, Messiah Yahshua himself being the chief corner stone;

Ephraim needs to embrace Torah and Judah needs to accept their savior.

Eph 2:21 In whom all the building fitly framed together groweth unto a set apart temple in YHWH:

Eph 2:22 In whom ye also are builded together for an habitation of Elohim through the Spirit.

This building is called the Tabernacle of David which includes all 12 tribes. We, as believers, are the temple of the Ruach HaKodesh, the Israel of Yahweh.

Act 15:16 After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up:

There are two possible interpretations to this prophecy. The RSTNE has the following: The focus of the Renewed Covenant in Acts 15:15-16 is the rebuilding, the return and re-establishment of the Tabernacle of David which had fallen. Obviously the components are the 12 tribes of Israel living in harmony and unity under the new and greater David, the Messiah Yahshua Himself. Verse 17 of Acts tells us that this rebuilding will be done by finding and rescuing the nations or the gentiles "upon whom my name is called".

The other interpretation is this:

The Greek word "Skene" for tabernacle is better rendered as "wife". The word for fallen would be better translated as "flown away" and the word for "build" would better be "raise up". Therefore, this verse would read this way: "After this I will return and raise up again my bride that has left me."

The tabernacle of David contained all 12 tribes. The tabernacle as described in Ephesians 2 is comprised of the Israel of YHWH, the bride of Yahshua.

Whichever interpretation you prefer, it will take place at Yahshua's second coming. See Amos 9:11-12. James (Jacob), the brother of Yahshua said this prophecy of Amos would be fulfilled after the church age.

The context of the verses quoted is that of the restoration of Israel: "**I will bring again the captivity of My people of Israel...And I will plant them upon their land, and they shall no more be pulled up out of their land**" (Amos 9:14,15); and the quotation of this reference is a further example of the New Testament endorsing the doctrine of the restoration of all the tribes of Israel to their land.