



PASSIONFORTRUTH

WHERE NEW LIFE BEGINS

Decoding Ephesians 2

by Jim Staley

<https://youtu.be/RUsHwHk-MWQ>



Do you know what the greatest mystery of the Bible is? It's found in **Ephesians 2**. Paul unpacks for us one of the most unbelievable mysteries hidden right in plain sight. But you got to know the law, you got to know the prophets in order to actually see it.

The whole coming together of the two sticks happens in Ephesians chapter 2, and the dividing wall is gone. There's no Jew, there's no Gentile, there's only one thing, and I bet you're not sure exactly what it is. If you think that you're part of the Christian church, and you're separate from the Commonwealth of Israel, you might want to watch this. This is going to dig up some wells that need some digging, my friends.

And we're going to do it in the same fashion that we always do, digging up the ancient culture of the Hebrew foundation of our faith. And it's going to bring explosive commentary, and it's going to absolutely impact your life. Don't miss this episode. We're going to unpack it all right after this.

Hello, everyone, and welcome to Passion for Truth Ministries broadcast each and every Saturday at 11 a.m. Central Standard Time. We are diving into the Scriptures verse by verse from the original author's perspective, which is Jewish. It's Hebrew.

It goes back to the original context and backdrop of the Christian faith is all found in that Hebrew tree, that olive tree. Which is actually defined in Jeremiah 11 as Israel. And so we are looking at, speaking of Israel, we are going to be looking at the Commonwealth of Israel today. We're going to be looking at the citizens of the covenants of promise.

We're going to be looking at Ephesians chapter two, verse by verse. This is a thick chapter. I don't know how we're going to do this in less than 12 hours flat, but I'm going to do my very best because there is a seminary semester full that is built into this chapter.

And again, it's definitely in the top 10 most misunderstood chapters in the Bible from traditional Christian perspective. And so if you are a Bible student out there, you're a seminary student, maybe you're a pastor, minister, leader, You're probably going to learn a couple of things today, or at least I hope to present to you a different perspective that you may not be used to, but will be very absolutely useful, I should say, to your Christian theology and your understanding of scriptures. It's thick.

Ephesians chapter two. This is going to be amazing. I love this chapter. Here we go.

Verse one, and he made alive who were dead in trespasses and sins, in which you once walked, according to the course of this world, according to the prince of the power of the air."

By the way, that tells us that Satan is the prince in power of the air. He has charge of that second dimension. There's nothing we can do about it until he's thrown into the lake of fire.

He is going to be a little bit of a nuisance, as you guys already know, but he's making us alive. That means that before we found Christ, we were dead. In this whole alive-dead thing, you're going to see this theme not only throughout this book, but throughout all of Paul's writings. Blind, sight, dead, alive.

We're going to talk about it here in a few minutes. All right, let's keep going. The Spirit who now works in the sons of disobedience, among whom also we all once conducted ourselves in the lust of our flesh fulfilling the desires of the flesh and of the mind, and were by nature children of wrath, just as the others.

But God, who is rich in mercy because of His great love with which He loved us even when we were dead in our trespasses, made us alive together with Christ. By grace, you have been saved. All right, we're going to stop right there for just a second, and I want to kind of unpack a little bit, not a whole lot, because the real meat of this chapter is going to be in about seven verses from now. We're going to be camping out, putting our sukkah up, our tent, and we're going to be there for a minute.

So, I don't want to spend a whole lot of time on this, but I do want to break down this concept of dead in trespasses because in Jewish thought, it's based on Pauling theology, which is completely founded on the Torah and the prophets, and he's fitting Christ into the Torah and the prophets. Remember, Jesus said, if you've read the Torah, if you read Moses, you read about me. So, Paul understands all the prophetic implications, which is why God chose him, because he's a theological genius.

He's the Ivy School best student of the highest rabbi in the first century, Gamaliel, head of the Sanhedrin. Paul is in line to take his place, and God says, nope, you're going over here, and you're going to start teaching all of my people the depth of the front of the book

and the back of the book, if you will. So, as we move through here, I want you to see dead in trespasses. What does this phrase mean?

It means that in the covenant, the old covenant, you have two things. You have the covenant, which is the umbrella, and then you have the laws or the



decrees of the covenant, which is the stem of the umbrella. If you're in the first century, you're under the old covenant, which means that you are under the authority of the law itself. God was the initiator of that covenant, and the law was his arm that carried out jurisdictional judgment and blessing of that law, the handle.

So, the people were holding on to the handle as tight as they possibly can to not break it because the one who is in charge that judges them is the law. So, when someone broke the law, there is no personal judge that can give grace. They simply are going directly to the law and it says, you broke this, you deserve this. And many times, that might be death, right? Or restitution or whatever the requirement the law gave. There is flat out black and white - life and death. That's it, right? Blessing, curses, nothing in between.

The new covenant was not a change of the handle. It was not a change of the decrees. No more than when someone gets remarried, it's a new covenant with a new husband.

Doesn't mean that the laws are any different. You still want to be faithful. You don't want to commit adultery. Men still need to take the trash out, right? Put the toilet seat down or there's covenant consequences, as most of us know.

In any case, all kidding aside, the covenant laws don't change, but the one in authority does, right? So, a new wife has a new husband, the husband is now the authority, there's a new covenant. Laws are the same, new administration. same thing with the constitution in the United States: new administration comes in laws the same - it's the same thing here the new covenant in traditional Christian theology. Because we don't know the difference between covenant and law we assume that the covenant equals law and so when Hebrews says that the old covenant is being done away with or is obsolete we're lumping the law in there but that is not the case, and that's exactly why Paul says that he upholds the law. In Romans 3:31, and he delights in it, Romans 7:22, and all he wants to do is keep it. But Romans 8 makes it clear it can't condemn us anymore. Why? Because it's not in *charge*. It's not an *authority* anymore. It's just the handle. Yeshua, Jesus, is now the authority, and He doesn't condemn us if we repent. Through His blood, He took the punishment, and that's why there's grace whenever you sin. Before, it's just the law. No grace, just law. God now can do whatever He wants.

He can pardon you, through the blood of Messiah. So, didn't mean to get off to that, but when you are dead in your sins, it means that you are alive and the law looks at you as under its jurisdiction and it will kill you because you sinned and *the wages of sin is death*. According to the old covenant. But now that we're under a new sheriff, that's why it says but *the free gift of God is eternal life through Jesus Christ our Lord*.

You just learned more than you probably ever will in an entire seminary. Right there, understanding the difference between **covenant** and **law** will radically help you in probably a third of the New Testament and understanding it truly. So being dead in your trespasses is not a good thing. Being alive according to the law, not a good thing because it will kill you.

Being dead unto the law is a good thing because the law has no jurisdiction over a dead man, Romans chapter 7, in the very first six verses. And the reason why that's so important is because once you've seen the face of God, you cannot live. And I believe this is why Yeshua, who comes in the very image of God, says that you need to come and die with me. If you are in me, you are crucified with Christ.

And the reason why you have to be crucified is because you've seen the face of God. That word face in Hebrew literally is the same word for presence of God, *panim*. You've been in the presence of God, you cannot live. And so when you are walking with the Messiah, and you meet Him, and you bring Him into your life, you must die.

There is no other option than to go to the cross, be crucified. Your mind, will, and emotions don't even count anymore. It's whatever He wants. You are now a bondservant paid and bought by the blood of Christ.

Let's go back to the Scriptures and keep going, or we'll be here all night. Verse 6, *"...and raised us up together, and made us sit together in the heavenly places in Christ Jesus."* We're sitting with Yeshua. We are in Christ. *"...that in the ages to come He might show the exceeding riches of His grace in His kindness towards us in Christ Jesus."* I believe when we end up in the resurrection when Yeshua comes and the dead in Christ rise first.

Hopefully, we'll be alive. This generation, I believe, will be alive when he comes. But if we are and that wise horse shows up, I pray that we look forward to finding out how much grace we actually receive. You see, in the traditional Christian church, we say that we are under grace. I think we don't actually know how much we are under grace. Because here's the reality, my friends. You don't need grace if there is no law to break. *Let me say that again.*

You don't need grace if there's no law to break.

You only need grace because there is a law. If you take away the law of God and you say that it's abolished, there is no reason for mercy or grace. Because the definition of sin is transgressing God's law.

So, sin requires us to break something that is in operation at the moment, and if we break it, then we need mercy, and we need grace, and that's called Yeshua. Here we go, verse 8, *"...for by grace you have been saved through faith and not of yourselves. It is the gift of God, not of works, lest anyone should boast."* Now, before we move into the false interpretation of this, which is, the law of God required you to **work** for your salvation. Never, not one single time, ladies and gentlemen, in the entire Old Testament, the front of the book, the original covenant of God, did God ever set up a system where your salvation was based off of what you do. No. It was always by faith. Always over and over and over and over and over again. *His people were determined by their faith.*

It was not by what they do. What they do was simply the demonstration of their faith that already happened in their mind. When Joshua and Caleb decided, when they went into the Promised Land, and they came back from spying out the Promised Land, it was already in their mind before they spoke the words that they were going to come back and say, guys, we can do this. The giants are nothing.

But it was the spoken word that they did, which was the deed that already happened in their heart, that God honoured them based on what they did. But it was first happening in their mind. It was the faith that came out in the demonstration of their works. That's why James says, show me your faith without works. *I'll show you my faith by what I do.* They go hand in hand. You cannot separate them. But Paul is making a big deal about this.

Why? Because in the first century, there were so many groups, whether it be from the mystery cults or whether it be from the circumcision party and that was a part of Judaism, or the Pharisees that were getting saved, they were bringing the concept in that God's favor would never be on you unless you actually did something. And to a degree that's true, the favor of God and the blessings of God are in direct proportion to our obedience to His Word, right?

There's no other way to prove that you love God outside of keep His *commandments*. That's 1 John 5, verse 3. That's really simple. But what they were doing was crossing the line to redemptive salvation did not come unless you did A, B, C, D, E, F, G. And most all of them were connected to their traditions and doctrines, not to the actual law of God itself. So, Paul is just making it clear. Nobody can boast in their set-apartness or their covenant status. Their covenant status is given by the blood of Christ, period.

That's the entry door and there's no other way to get to it. Let's move forward here and get towards the meat of the chapter. Do you see how that is totally connected? If you had watched Ephesians 1 when we talked about *predestination* and *election* and how we made the mistake of thinking predestination was God choosing who's going to get saved. No, he makes it very clear. He's predestined this group of people to be holy. He's predestined this group of people to receive an inheritance. But it's our choice whether we get to be part of this group of people.

So, we join the team and the predestination is the shirt, it's the uniform, it's the holiness. And that's why he says, prepare beforehand. That's another way of saying *predestined*. Predestined that those who choose to be in covenant should walk in him. It is the terms of the covenant to be holy. That's why he says, be holy as I am holy. And he defines holiness, right? The only definition found in the Bible of holiness is found on Mount Sinai when he says, I set before you blessings and cursing.

This is the only way for you to be holy is setting you apart from the rest of the world by giving you ordinances and commandments and an instruction manual, a guideline for life, right? The **B-I-B-L-E**, the *basic instructions before leaving earth*, right? Okay, here we go. Where are we?

Verse 11. Therefore, remember that you once... This is where it starts to get thick, ladies and gentlemen. Strap your seatbelts in. We don't want to lose you here. Therefore, *remember that you once Gentiles in the flesh who are also called uncircumcision by what is called the circumcision*. Okay, that's just an enigmatic phrase that means Gentile and Jew. The Jews were called the circumcision. Made in the flesh by hands, that at that time you who were without Christ, being aliens from the commonwealth of Israel and strangers from the covenants of promise, having no hope and without God in the world, but now in Christ Jesus, you who were once *far off*, have been *brought near* by the blood of Christ. My friends, I'm going to stop right here for just a moment because this is the major setup for one of the **biggest mysteries** of the entire Bible that Paul is about to unpack. He literally states that the Gentiles are strangers from the covenants of promise. They're aliens from the commonwealth of Israel. They were once far off. Now, if you don't know the Old Testament very well, or if you're new to being a Bible student, if you will, or maybe you're just not familiar with this passage out of Isaiah 57, you wouldn't know that Paul is quoting from the prophets all over the place here. And he continues to do so as you move all the way through the teens here.

He's quoting phrases right out of the prophets that are directly connected to the northern house of Israel that was divorced. The northern house of Israel is separate from the southern house of Judah, which was made up of two tribes. But the northern ten tribes were called the house of Israel. When they went into captivity in 722 BC, they eventually got divorced. God was sick of them. He says, I'm going to put you far off. But in the places that I sent you and I scatter you I'm going to draw you near. It's amazing because Paul is quoting from these scriptures. Let me just show you this in Isaiah 57:19 real quick so you can understand. Paul cannot quote the Word of God out of context. He's not going to do it. The guy is one of the most brilliant, I believe, Jewish teachers, rabbi teachers, ever, okay, underneath Gamaliel. He is not going to twist the Word of God to mean whatever he wants it to mean.

That's what we do today. But that's not what he did. So, let's go over there. It says in Isaiah 57:19, this is specifically talking about the Northern Ten Tribes, the Northern Kingdom of Israel.

He says, "I create the fruit of the lips. Peace, peace to him who is far off and to him who is near, says the Lord, and I will heal him." He's specifically talking about the fact that the northern kingdom was always called the kingdom that was far off, because they got divorced and scattered into the whole world. The southern kingdom of Judah went to Babylon for 70 years into captivity, but God brought them back under Zerubbabel, Ezra, and Nehemiah, and that's why God says, I will heal him.

Who's him? I'm going to heal the one who's far off. I'm going to bring them and I'm going to make them together into one. The **two sticks** of Ezekiel 37. That's what this whole passage is about. God divorces the Northern Kingdom - they became as Gentiles. I don't have time to go through all the scriptures.

If you want a really in-depth on this, I encourage you to watch [Identity Crisis](#). That is absolutely going to go through all this and unpack it in a little over an hour that will truly give you the foundation that you need for what Paul is talking about. But I'm doing it crazy fast, and I apologize.

But Paul is not talking to just pagan Gentiles here. He's using covenant vocabulary. He's not talking about Christians from Alabama that are coming into Christianity. There's no conversion here, ladies and gentlemen. This is the commonwealth of Israel. This is covenant Israel language of the prophets, and we can't skip past it, and we can't twist it and interpret it into something that it's not. It's very clear Gentiles, both pagan Gentiles and the northern kingdom of Israel that became as Gentiles, according to the prophets, which were undistinguishable.

The Greeks were undistinguishable from the Israelite Greeks because they literally kind of lost their identity, even though they knew which tribe they were from. They had no possible way to come back into covenant because God had divorced them, and the Torah law says he can't take them back. Once he divorces his wife, she can never come back, except for one exclusion, which we'll talk about. I just want to tell you that right up front, as we move into 13, 14, 15, and 16, that there is a very deep mystery being unveiled here, hidden in the words of Paul.

That's why we go to verse 14 and it starts to get even thicker. It says, "*...for he himself is our peace, who has made both one...*" Both what? He just quoted from Isaiah 57, which is talking about both the northern house of Israel and the southern house of Judah which includes the Gentiles, the nations that are coming in, just like they did when they left the Exodus.

He broke down the **middle wall of separation**. What was the middle wall of separation? This is a clear allusion to the middle wall of separation in the temple. There was a three cubit high wall that was absolutely beautiful that separated the court of the Gentiles from the court of the Jews.

And the Gentiles could not go any further, period, unless they went through all of the ordinances, all the decrees, all of the rules of the rabbis to fully convert to Judaism, which was called a proselyte, separate from a God-fearer who was not circumcised. But a proselyte was circumcised and went through all of the rabbinic tradition to convert to Judaism, which took about a year or more. Then they can go past the court of the Gentiles into the temple yard area. *This was not set up by God.*

God said anybody that follows my Sabbaths and keeps my law, I'm going to make my house a *house of prayer for all nations*. There's supposed to be no separation. There are not two laws, one for the Gentiles and one for the Israelites. **No**.

Exodus 12.49 says, I will have one law for the sojourner, the Gentile, who wants to be part of my people, and for the native-born citizen of Israel. One citizen, and we're going to see that in just a minute. But the Gentiles and the house of Israel were far off. They could not be part of the commonwealth of Israel. But now through Christ, because he paid for the sin of that adulterous wife, they are now brought near and the hatred between the two is separate. He destroys the wall. Now watch this.

This is a very, very **top 10** most misunderstood verses in the New Testament right here. Verse 15, having abolished in his flesh, destroyed is what that word means, the hatred. It doesn't say destroying the Torah.

This has been interpreted by centuries of Christian theologians who are anti-noministic, they're anti-law of God. It doesn't say that. It says he abolished the hatred between the two. That is, where is the hatred coming from?

He's about to tell us where the hatred is coming from, the law of commandments contained in ordinances. Because of our ignorance and our misunderstanding and our lack of knowledge of what I call the front of the book or the Torah and the prophets, specifically the Torah, we read the word commandments and ordinances and law and we immediately assume the law of God. But every Greek scholar will tell you that this word law here is *nomos*.

And *nomos* can mean the law of God. It can be the law of sin and death. It can be Roman law, Greek law. It can even be the oral law of the rabbis, the traditions and doctrines and all the decrees and ordinances that choked out the actual written law of God. But our assumption is when we see law, we see commandments, ordinances, oh, it must be the law of God. But one, that cannot be because Jesus said not one single jot or tittle will pass away from the law until the entire law is fulfilled, and that doesn't happen until he comes

back. Paul says he opposes the law in Romans 3. He says that if you're not subject to the law in Romans 8, 6, and 7, that you're carnal. He says the very thing he wants to do is keep the law of God, all of Romans 7. He delights in it. It would be schizophrenic for him to say that Jesus did away with the law that I want to keep. Why is he trying to keep a law that Jesus did away with?

He didn't do away with it. This is not the law of God that he's referring to, and the dead giveaway is the word ordinances. That word in the Greek itself, I'll look it up so you can see it, is *dogma*. The word *dogma* there is connected to tradition of the elders. This is not the ordinances of God. Not one time is this word used to refer to the *law of God*. This is almost always referred to the *decrees of a man*. And so, what is separating the Jew from the Gentile, or the covenant of God and those that are outside of covenant, is what it is the separation dividing wall in the temple that was made up by a man.

Maybe for good intended purposes, I'm not saying that their motives were wrong, but it wasn't from God. And that's what Yeshua was doing, destroying the **tradition** and **doctrine** of men. Killing the opportunity, in the meantime, for Satan to even accuse you, because the moment you accept Christ, you jumped on the cross with him, whether you know it or not, you were crucified with him, and the law, who's looking at you, goes, oh, he's dead. Like a bear that comes upon a man, and the man plays dead, the bear doesn't see the threat. So he cannot attack. There's no authority that the law has over a dead man. And that's why Yeshua died. Yeshua died for two reasons. One, to set us **free from the law of sin and death**. And two, he came **to satisfy Deuteronomy chapter 24**, which says that if a man divorces his wife and she goes and whores among the nations or marries another, and then something happens, she can't come back. She'll always be an adulteress, unless the original husband dies. If the original husband dies, she's free from the law of adultery. She's free to go about and marry another. My friends, the greatest love story never told was that Yeshua, the bridegroom, died for his bride. He came to find the lost sheep of the house of Israel. This is why Yeshua said, I only came except for the lost sheep of the house of Israel.

This is why he told the disciples, don't even go to the Gentiles. I want you to only go to *the lost sheep*. And the lost sheep are defined in the dictionary, the Old Testament, as the lost sheep of the house of Israel. That northern ten tribes that lost their identity by being cast among the nations, becoming the Gentiles, go get them. Go get my bride. Go tell them the gospel first, because they're going to receive it the fastest. The pagan Gentiles will come along for sure. But the Israelites that became Gentiles and said, hey, if we can't be in covenant with God, we'll go serve with the other guys.

When you go and tell them that it was good news, you can come back into covenant. Here's how. I'm going to send you the greatest rabbi ever lived in the first century that can explain to you how the prophecies work and that you can come back because Christ paid for your sin and the debt and you're free. And then Jesus rises from the dead just by happenstance because no sheep ever needed to rise from the dead for sin offering. He

rises from the dead because this new bride needs a husband to marry. Yeshua says, pick me. It's one of the most beautiful stories, and I really encourage you to watch Identity Crisis, where I really unpack that. But watch this.

So, He abolishes this tradition and the laws of the elders that are creating this enmity between the two houses. And he says, I'm going to create one man from the two, one new man. My friends, if you know Ezekiel 37, the two sticks, he says, right on one stick, the house of Judah, right on one stick, the house of Ephraim, which is the house of Israel, and put them together in the hand of the Messiah. For you Bible students, go look up Zechariah 4, because you're literally looking at a symbol of the two houses of Israel.

You have an olive tree on this side, you have an olive tree on this side. That's the two houses of Israel, the two kingdoms of it. And in the middle is the menorah, which always represented Yeshua. As believers in Christ, if anyone has the right to have a menorah in their house, it's us!

It is the symbol of our Messiah. It is literally a tree. It is **the tree of life** in the garden, represented by the seven spirits of God in Revelation. It's the seven days, and the middle pillar is literally the Word of God, Christ Himself. And did you know, if you go back in Exodus, and this is just a free commercial break here, But if you count up all the pieces of the menorah, there are 12 pieces in the center of the candlestick and there are 27 pieces on one side and 27 pieces on the other side. And if you count the Old Testament as the foundation of the Word of God, which every scholar believes, 27 plus the foundation which is that center, it is 39 pieces, with 27 pieces left. That's 39 books in the Old Testament, if you didn't know that, and 27 books in the New. The entire Menorah, which represents the Word of God, just so happens to have 66 pieces. My friends, that's incredible. That's unbelievable. It's mathematically impossible.

And it also represents the **Tree of Life**. If you eat from it, you will never be hungry again. See the depth that's found in the Word of God when we just dive into it. That's why we eat the Word of God. It sustains us. When you're eating of the Word of God, when you eat the flesh of Yeshua, if you will, in his words, and you consume the Torah, the prophets, the sayings, when you understand the scriptures from his yoke, his interpretation, it brings life. What life? The tree of life, the fruit from the garden, travels all the way into your inner being and lights you up.

He says, and he came to preach peace to you who were far off and to those who were near. We just read this in Isaiah 57. He's quoting this because he knows the prophecy. This great mystery has been solved. This is the great mystery is solved under Yeshua. How in the world? Hosea is told to marry a prostitute representing the house of Israel.

Go read it. The whole book is about the prophetic divorce and remarriage. How is God, and Hosea says, in the very place that they're not my people, divorced, they will become children of the living God. Can't happen.

Even Jews today don't understand how that's going to happen, but this is how it happens. In Messiah, he's the bridegroom. God came in the form of his son and died, setting them free so they can come and be in covenant again. And this is why it says, my friends, in verse 19, therefore you are no longer strangers and foreigners, but fellow citizens with the saints.

Saints have always been defined as covenant Israel and members of the household of God. It's not fellow citizens of Christianity, fellow citizens of the first Baptist church of Ophalan. **It's your citizens in the commonwealth of Israel.**

You are part of this ancient covenant that goes all the way back to Abraham, the first Gentile. Which, by the way, if you don't know this, the word Hebrew itself, *ivrit*, it literally means *crossed over one*. So, you are part of an ancient crossing over into a covenant that God made with Israel, with Abraham, and then Isaac and Jacob, whose name was turned to Israel because he struggled with the angel, which is what Israel means, those who struggle with God. Ladies and gentlemen, if you are struggling with God, you are more part of covenant Israel than you imagine.



If you think Jacob had issues and struggled, and you have issues, and he struggled, but he was accepted because he struggled, maybe your maturity is built in the struggle. So why do we run from trial? Why do we run from struggle when the very nature of our identity is built on the idea of struggle?

It's not supposed to be a free ride. It's not supposed to be hands up and let Jesus take the wheel. Jesus says, I'm the map. You take the wheel. I want to see if you'll drive this thing the way I tell you to.

I'm the co-pilot. You take that wheel, brother, sister, you can do this. Forget the song of Jesus, take the wheel. Yes, we can't handle it, but God says, I believe you can. Because if you are weak, I'm strong in you. You got this. Man, this is so good. That's why God says, having been built on the foundation, as we close this out, built on the foundation of the apostles and the prophets.

Ladies and gentlemen, this is not a new denomination that he's starting. This is not a new religion that Paul is making up. He's not the first pope. He's telling us what I just said was built on the apostles and the prophets. No, sent ones before me. This great mystery. Jesus Christ himself being the chief cornerstone. Do you see all these prophets he's quoting? In

whom the whole building, being fitted together, grows into a holy temple. Temple? He's using covenant language. And it's not for an analogy.

It's because it's real in his mind. When he seized the temple up on the hill that every Jew knew was called the light of the world. When the original disciples wrote that down, Jesus said, we're the light of the world. It meant something. They knew what it meant because that was the light of the world. And now the tree of life is living inside of us. We've all been lied to, ladies and gentlemen. I apologize for my passion, but I've always looked at the menorah as that's a Jewish thing.

We've been lied to. It's a God thing. It's an Eden thing. It's a tree of life thing. It's an inside our temple thing. The seven spirits of God living in me, living in you. It is the symbol of life inside of us. We are the whole building built together for a dwelling place of God in the Spirit.

My friends, I could literally preach for hours on this entire chapter. But I hope you understand the deeper levels that we can go, that we did go, that you can go. All of this language is **temple** language. It's **covenant** language.

It's Old Testament **prophet** language. The more we understand of the covenant, the temple, the prophets, the Torah, the law, all of it put together, the more we see it. It's just, *it blares to me*. It comes out like it's highlighted.

Because I've studied the Old Testament at such length that when I read the back of the book, it all makes sense. It's like we open up a novel. Who opens up a novel to chapter 10? Have you ever read a book where the whole first half of the book is all setting up of all these relationships, all of the people groups, all of the towns and cities and lands and the relationships and the backstory? Almost every book I've ever read, it's like the first half of the book is like, oh my gosh, it's almost so boring sometimes. And then all of a sudden, it starts to get really good. Well, that's where we as Christians, we love to get into the book when it's really good. It's like getting a book at chapter 10.

And yeah, you're going to understand the words on the page. But at the end of the day, without the first nine chapters, you're really not going to fully understand what's going on and why this person's acting the way that they are. It's the same way here. If we don't understand the backdrop, the language, if we don't understand the people groups and the heart of God about what covenant is and the difference between that and law, we're going to read right into it. We're going to miss it. And we're going to walk away, with maybe one or two blessings, and leave a hundred on the table.

Because when you read the Bible and understand it the way that Paul meant it in his letters, you don't want to stop reading it. You want the Holy Spirit to continue to speak to you. Because if we truly are the lost sheep of the house of Israel, we're called as Gentiles to join covenant Israel, then we have access to the covenants of promise and we don't even know what that is. You'll never hear that preached from a pulpit or in any seminary.

What is the covenants of promise? Ask any pastor today. No one's going to know, but we have access to it, and we don't even know what we have access to. How far is the gap? How deep is the chasm that the enemy has dug for us? Like being on one side of the Grand Canyon and the promised land on the other, and he's moved us downstream so far from the bridge that we just say, it's too big. We can't go. We look at God's commandments and we say, we can't do it.

It's impossible. I agree. But if you're standing in front of the bridge, you just walk. By the Spirit, you'll walk across, the whole mile all the way across. And you can look down. It won't hurt you. The blessing is on the other side. Yeshua is the bridge that makes it all make sense.

Take a deep breath, Jim. I hope *you* take a deep breath and I hope it's the Spirit of God filling your lungs with the excitement of the Word of God. My friends, thank you so much for spending time. It is our privilege to serve you each and every evening. I pray that you would take this, that you will share this with as many friends as you can. Put this on your Facebook page. Link it to your Instagram account. This particular chapter is that important.

As we move forward here at Passion for Truth, do us a favor. Will you pray for us? We need your prayers. We have big decisions that we have to make each and every month, and we need your support to do that.

Christianity and our covenant with God is not built on one person or individual outlet, individual relationships. It's built on a community, and we need you as our community to help us move the ball forward. And for those of you that don't have a church, and you're not connected anywhere, and you're not supporting another ministry, would you consider ministering to the nations with us, through us? I promise you, we'll do our best.

You can do that at passionfortruth.com. If you have a few shekels, if not, no big deal. It is our blessing to love you and to bless you in this way. Okay, my friends, thank you again for spending this time with us.

I'm Jim Staley with Passion for Truth Ministries. Next week, we will get to chapter three. See you then.

Passion For Truth Ministries

P.O. Box 365 ❖ 5323 Highway N

Cottleville, MO 63338-9998

Email: info@passionfortruth.com

❖ www.passionfortruth.com ❖