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The Herald of His Joy!

Showcasing **all humanity** finished in Christ Jesus. Colossians 1:28 Volume 46 Issue 1133

There is still much light to break forth from the Scriptures. A.E. Knoch (1874-1965)

Not "Dead in Trespasses and Sins," but, "Dead TO Your Offenses and Sins"

by — Clyde L. Pilkington, Jr.

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And you, being dead to your offenses and sins (Ephesians 2:1, *CV*)
We also being dead to the offenses and the lusts (Ephesians 2:5, *CV*).
You also being dead to the offenses (Colossians 2:13, *CV*).

The Ephesian Summit

Ephesians is the summit of God's revelation to us. … Paul takes us back to a time long before the creation of Adam, and forward to a point far beyond the end of the book called Revelation.

— Andrew Maclarty
Grace & Truth
"The Prison Letters"



in His death. It has substituted the popular but erroneous "*dead IN trespasses and sins*" and applied it indiscriminately to all sinners, who are not in view in this connection at all.

—A.E. Knoch (1874-1965)
Rooted and Grounded in Love
A commentary on Ephesians, chapter 22
(*Unsearchable Riches,* Volume 21-1930)

We were chosen in Christ "*before the disruption of the world to be holy and flawless in His sight*" (Ephesians 1:4). [This] was ours in God's purpose long before we had sinned. … When Christ died, we died with Him. When He was roused and vivified, we were in Him, and we ascended and sat down among the Celestials in Christ Jesus. **Let us not blur this marvelous truth by imagining that all this occurs for each individual after becoming dead *through* sin, or *in* trespasses. Death is oblivion. We were dead *TO* everything before we were born. All these high honors were ours before we could make or mar them. They are absolutely independent of our conduct**. …

Such a slight inaccuracy in translation has robbed us of the grand truth of our death *TO* sin

Since we were chosen *in Christ* before the disruption of the world, our being "*in Him*" pre-dates Sin. Sin is only a secondary detour to bring about a contrast to what we *already* possessed. We are dead *TO* Sin.

Ephesians 2:1-3

It must be remembered that :1-3 are firmly within the **Doctrinal** section of Ephesians (chapters 1-3), and not in the **Deportment** section (chapters 4-6).[1]

(continued on page 9489)

1. See, "Two Sections of Ephesians and Colossians, The" (*AC*).

Not *"Dead in Trespasses and Sins,"* but, *"Dead to Your Offenses and Sins"* 9487
"Dead to Sin" Before You Ever Sinned 9492

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Bible Student's Notebook™
Paul Our Guide – Christ Our Goal
ISSN: 1936-9360
Volume 46, No. 1133 – August 17, 2026
Scripture education in a weekly format!

This *free* electronic publication is dedicated to:
- the absolute sovereignty and deity of God (Romans 11:36);
- the proclamation of the riches of God's abundant, exceeding joy (Romans 5:20; 11:6; Ephesians 1:7);
- the affirmation that God will save all through the death, burial and resurrection of Christ (I Timothy 2:3-4; 4:10; Titus 2:11);
- the universality of death and resurrection (I Corinthians 15:21);
- the unique gospel of Paul – which he calls "my gospel" (Romans 2:16; 16:25; II Timothy 2:8; I Corinthians 15:1-4; Acts 13-28; Acts 20:24);
- the epistles of the present Secret Administration being Ephesians & Colossians (Ephesians 3:2, 9; Colossians 1:25);
- true freedom and liberty apart from law (Galatians 5:1);
- the organic nature of the One Body (Ephesians 4:16);
- the Secret Administration, being the operational revelation for today (Ephesians 3:9);
- the unprophesied, Celestial hope and calling of the One Body (Colossians 3:4);
- the distinct message and ministry of Paul, the apostle to the nations (Ephesians 3:1-3);
- the importance of receiving all whom Christ has received (Romans 14-15);
- the recovery of rich Biblical truth that has too long remained hidden under the veils of traditionalism, prejudice, misunderstanding and fear (Mark 7:7, 13);
- the completeness of the believer in Christ (Colossians 2:10), with:
  - total freedom from sins (Colossians 1:14);
  - union in His death, burial and resurrection and ascended seated position among the celestials (Ephesians 2:6);
  - adult sonship position (Ephesians 1:5).

This publication is the product of humble efforts of saints intended to stimulate the earnest study of Scripture. We do not claim infallibility for the contents of this publication; thus they are not meant to imply finality on any subject discussed, or that further research would not add further light from the Word of God. God's storehouse of truth is inexhaustible, so draw on its wealth by prayerful study. Our readers are asked to be as the Bereans and search the Scriptures (Acts 17:10-11; I Thessalonians 5:21).

We're just presenters, not persuaders. – Steve Martin
We are always open for discussion, but never for disputation. – André Sneidar

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Pauline doctrine always precedes deportment. These two sections can be identified as:

Standing / State
Ephesians 1-3 / Ephesians 4-6
Calling / Conduct
Doctrine / Deportment
Position / Practice
Absolute / Relative
Objective / Subjective
Immovable / Ideal

Therefore, this passage is NOT a discussion concerning how our *standing* (from chapter 1) has changed our *state*, how our *calling* has changed our *conduct*, or how our *position* has changed our *practice*. BUT RATHER, Paul is firmly establishing that *Sin* (the root: noun, in the singular) and *sins* (the fruit: verb, in the plural) have absolutely NO effect whatsoever on our standing, calling and position.

Before we get to Ephesians 2, Paul in Ephesians 1 has already revealed these immutable facts, that God (the Placer):

– had already *blessed us with all spiritual blessings in heavenly places in Christ* (1:3);
– had already *chosen us in Him before the Disruption of the World, we to be separated and immaculate in His view* (1:4);
– had already *predestinated us unto Sonship by Christ Jesus to Himself, according to the good pleasure of His will* (1:5);
– had already *liberated us, through His blood, giving us freedom from the sideslips, according to the wealth of His joy* (1:7);
– had already *pre-designated us according to the purpose of the One Who operates all according to the counsel of His will* (1:11);
– had already *made us pre-expectant in the Christ* (1:12);
– had already *sealed us with the separating spirit of summons* (1:13).

None of these are in the *process* of happening. They are all *pre-accomplished* acts.

It is important to realize that, unlike most English versions, this verse does NOT read *"dead IN trespasses and sins,"* but instead, it should be rendered *"dead TO"* offenses and sins, as is properly shown in other translations (*CV*; *SRV*; *SNT; WET*; *WLT; AEB; GHT; LRT; ELT; BSV*).

While the Greek word here (*en*) is used for the idea of being dead *"in"* sin in other passages (such as I Corinthians 15:17;[2] John 8:21, 24[3]); when the word is in the **dative** case, as it is here in Ephesians 2:1, it is properly rendered *"to."*[4]

> [This is] the **dative** construction, declaring our **standing** before God. … When the truth of being dead TO sins is set forth, the **dative** case is used. (Note this in Romans 6:2, 10, 11, and here [in Ephesians 2:1, 5].) These words describe the present [position] of a believer in Christ Jesus. **We**

2. *"Now, if Christ has not been roused, vain is your faith – you are still in your sins!"* (*CV*).
3. *"He said, then, again to them, 'I am going away, and you will be seeking Me, and in your sin shall you be dying. …I said, then, to you, that you shall be dying in your sins. For if ever you should not be believing Me that I am, you shall be dying in your sins."*
4. The dative *to* "serves as the case of personal interest by indicating the indirect object of the verb. It points to whom something was done or for whom something was done." (*UGG*)Thus, "*dead to*," does not reflect *our own doing*, but something that *has already been done to us*, prior to our birth. This is the result of our union in the death, burial, resurrection and ascension of Christ.



Prayer Dispensationally Considered

Compilation

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are dead TO our sins. – Otis Q. Sellers (*SRV*)

It is simply the **dative** case, not *in* your (*AV*) or *through* your (*RV*) trespasses and sins, but *to* your offenses and sins. … As a matter of fact, we were dead *TO* the sins in the death of Christ … Death is a figure of oblivion. We were oblivious *TO* our sins when Christ died and was roused and vivified and seated in the Heavens. — A.E. Knoch (*KRG*)

What the out-called have divinely enumerated to them in chapter 1, was all true of them prior to their birth, and in fact, before *"the Disruption of the World"* – *i.e.,* before Sin came upon the scene.

Thus, the phrase *"dead TO"* is an expression that means that someone is *severed*, *detached*, *unresponsive* or *oblivious* to something. It does not mean that this something (in this case "*Sin*") does not exist, but that the relationship with it has been severed.

When someone says, "They're dead to me," it means that they treat them *as if* they no longer exist.

When someone is said to be "dead to the world." they're being described as sleeping so soundly that they are *oblivious* to what is happening around them.

When someone is said to be "dead to" a certain concept or feeling, it means that they are *unaffected* by it (such as, "dead to politics").

The Greek word translated "*conversation*" in the KJV in 2:3, is *anastrepho*, which means:

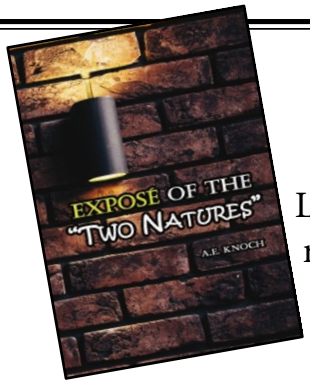
– turned up and down (*YAC*);
– turn upside down (*LSJ; TGL*);
– turn hither and thither (*TGL*);
– turned topsy-turvy (*SRV*).

The actions described in 2:1-3 are the sins of the saints. … It is as those who are dead TO trespasses and sins that we live and walk in this world.

The word *pote* [translated as "*in time past*" in the *KJV*] is **indefinite,** *not* past [tense]. 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 that it means **"at some time or other."** It is somewhat like our phrase **"now and then."** We do [sin sometime or another], and it is useless to deny it. We have here a divine estimate of our walk [- that we are "*topsy-turvy*" "*every now and then*," having a STANDING that is *"dead TO our offenses and sins."* Even though,] no one can say he is never influenced by his environment and circumstances – *"For in many things we all offend"* (James 3:2), [Yet we remain perfectly *"flawless in His sight"* (1:4)]. — Otis Q. Sellers (*SRV*)

Once more the [*KJV*] *obscures* this precious truth in verse 2 by translating *pote*, as *"in time past,"* and [by translating] *periepatesate*, the indefinite *walk*, by the past *"walked."* … A *slight inaccuracy* in translation has robbed us of the grand truth of our death *to* sin in His death. It has substituted the popular but erroneous "dead *in* trespasses and sins" and applied it indiscriminately to all sinners, who are not in view in this connection at all. — A.E. Knoch (*KRG*)

While it is true that in the start of the second part of Ephesians (chapters 4-6) Paul clearly makes exhortations for walking "*worthily*" of our calling (4:1), yet



Exposé of the "Two Natures"

by — A.E. Knoch (1874-1965)

Long have believers labored under the false premise that within them resides "two natures." This is a refreshing, liberating, scriptural investigation of the key subject. 42 pages, paperback.

such is NOT the theme of this section. Plainly, as the out-called our walk is now and then *turned topsy-turvy.* Yet, in the truths previously revealed by Paul – we are dead TO such contrary conduct. And such behavior has absolutely NO bearing whatsoever on our calling.

> *For the flesh lusts against the spirit, and the spirit against the flesh: and these are contrary the one to the other: so that you cannot do the things that you would* (Galatians 5:17).

> *For that which I do I allow not: for what I would, that do I not; but what I hate, that do I. … Now then it is no more I that do it, but Sin that dwells in me. … for to will is present with me; but how to perform that which is good I find not. For the good that I would I do not: but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but Sin that dwells in me. I find then a law, that, when I would do good, evil is present with me. … warring against the law of my mind, and bringing me into captivity to the law of Sin which is in my members. O conflicted man that I am! who shall deliver me from the body of this death? I thank God through Christ Jesus our Lord …* (Romans 7:15-25)

These are the circumstances that have always been true concerning the out-called of God, even in past economies. For who can forget the adultery and murder committed by King David, God's anointed, and the man after God's Own heart?

> *for we all make many stumbles* (James 3:2, *YLT*);

> *for, oft, are we stumbling* (*REB*);

> *for we all are tripping much* (*CV*).

That our walk *"according to the course of this world, according to the Ruler of the power of the air"* and *"our conversation in the lusts of our flesh, fulfilling the desires of the flesh and of the mind"* is somehow relegated to the past tense, is a preposterous notion, and is self-deceptional, for,

> *If we should be saying that we have no sin we are deceiving ourselves …* (I John 1:8, *CV*).

With all of these things in consideration, read how beautifully Otis Q. Sellers (1901-1992) rendered Ephesians 2:1-3 in his *Resultant Version*:

> [1] *Even you, being dead* ***TO*** *your offenses and sins,*
>
> [2] *In which, you, at* ***SOME TIME OR OTHER*** *walk according to the eon of this world, according to the Ruler who is the authority of this atmosphere,*[5] *the spirit now operating in the sons of disobedience.*
>
> [3] *Among whom even we all are* ***TURNED HITHER AND THITHER*** *at* ***SOME TIME OR OTHER,*** *in the desires of our flesh, doing the volitions of the flesh and of the mind; and we are, in that which is produced by these forces,*[6] *children of indignation, even as others.*

BSN

TOPICS:
Major: Dead to Sin; Ephesians 2:1-3; Sin
Minor: Translation; Translations

5. The entire atmosphere opposes us.
6. Note that these "*desires*" and "*doing*" are "*produced by these forces.*"



The Sacred Scrolls of the Scriptures

by — A.E. Knoch (1874-1965)

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"Dead to Sin" Before You Ever Sinned

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by — Steve Martin



One of the most misunderstood verses in Scripture may be the opening words of Ephesians chapter two.

Most English translations read, *"And you were dead in trespasses and sins."*

For generations this has been understood to mean that people are spiritually lifeless because of their sins until God eventually makes them alive. It has become one of the foundational proof texts for explaining the condition of fallen humanity.

But what if Paul was saying something much more profound? What if the phrase actually should be translated, *"dead* ***TO*** *your offenses and sins"*? That small preposition changes everything. The difference between being dead *in* something and being dead *to* something is enormous.

When we say that someone is "dead to the world," we mean that they are oblivious to everything happening around them. When someone says, "He's dead to me," they mean that the relationship has been severed. The object still exists, but it no longer defines the relationship.

That is Paul's point. Throughout the first chapter of Ephesians, Paul has already taken us back before creation itself.

Before the disruption of the world, before Adam, before sin, before failure, before any human being had taken a single breath, God had already chosen us in Christ. He had already blessed us with every spiritual blessing. He had already predestined us to sonship. He had already designated our inheritance according to His own purpose. Every one of those statements is written as an accomplished fact.

Nothing in chapter one is presented as something God hopes to do someday. It has already been done.

This means that our standing before God was established before sin ever entered the picture. Think about that for a moment.

If God chose us before sin existed, then sin never could become the determining factor of our relationship with Him. It was always secondary. It was always part of the story that God Himself wrote to reveal something greater than sin ever could reveal.

Religion often begins the story in Genesis chapter three.



The Real Story of Jesus Christ's Birth: An in-depth biblical and historical look into the truths surrounding the birth of Jesus

by — Paul R. Pontis

Leave it to religion to get things all messed up. It can't even get the plain story of the birth of Christ correct. This work contains a wealth of historical and scriptural knowledge, effectively displacing commonly held traditions and legends surrounding the birth of Christ. Besides being enjoyable to read, this work is also a valuable reference guide. 158 pages.

Paul begins the story before Genesis chapter one.

That changes the entire perspective.

- When Christ died, we died with Him.
- When He was raised, we were raised with Him.
- When He was seated among the celestials, we were seated in Him.

Our identity is not built upon what Adam introduced but upon what Christ accomplished. That is why understanding *"dead to your offenses and sins"* fits so beautifully into the flow of Ephesians.

Paul is not suddenly interrupting his glorious description of our heavenly calling to remind us about how terrible we are. Instead, he is reinforcing the very point he has already been making. Our offenses do not determine our standing, because we are dead to them in Christ.

Notice where this passage occurs.

Ephesians is beautifully divided into two sections. The first three chapters establish doctrine – our position, our calling, our standing before God.

The last three chapters discuss deportment – how we live because of who we already are.

Paul always establishes identity before instruction.

Grace before gratitude.
Standing before walking.

If we read Ephesians 2 primarily as a description of unbelievers becoming believers, we miss the flow of Paul's argument. He is still explaining our position. He is still describing truths that were settled in Christ long before our conduct entered the conversation.

This doesn't mean that believers never sin. Far from it.

Paul himself describes the ongoing conflict between flesh and spirit. In Romans seven he openly admits doing the very things he hates. James tells us that we all stumble in many ways. John says that, if we claim to have no sin, we deceive ourselves.

Scripture is remarkably honest about the weakness of human experience.

Yet none of those passages suggest that our standing changes every time we stumble.

Our walk may become topsy-turvy from time to time. Our position never does.

That is the wonderful distinction that Paul keeps making throughout Ephesians.

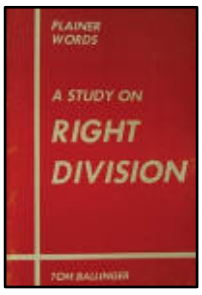
Our behavior belongs to the realm of experience.

Our acceptance belongs to the realm of God's purpose.

Those two should never be confused. Religion often reverses the order. It teaches that our position rises and falls with our performance. Every victory moves us closer to God. Every failure pushes us farther away. Assurance becomes impossible because acceptance depends upon yesterday's behavior and tomorrow's improvement.

Paul teaches exactly the opposite. Our acceptance was settled before we were born.

- Before we had obeyed.
- Before we had disobeyed.
- Before we had believed.
- Before we had doubted.
- Before we had succeeded.



A Study on Right Division

by — Tom Ballinger
(1931-2022)

70 pages

"Tom Ballinger has endeavored to faithfully set forth clear studies in plainer words which could be used by believers to help them press on as 'unashamed workmen.'" – Steve Crichlow (1975)

- Before we had failed.

God had already written the story.

That doesn't encourage careless living. It produces confident living.

When we know that our Father's love cannot be threatened by our failures, we no longer obey out of fear. We begin living out of gratitude. A change in behavior becomes the fruit of security instead of the price of acceptance.

This is why Ephesians is so different from so much religious teaching.

- It begins in Heaven.
- It begins with blessing.
- It begins with God's purpose.
- It begins before sin.

The story does not start with man's failure. It starts with God's grace. That perspective changes everything.

We discover that sin was never the center of God's story. Christ always was.

Long before we committed our first offense, our Father had already chosen us in His Son.

Long before we took our first step, He had already written the journey.

Long before we experienced our first failure, He had already determined the outcome.

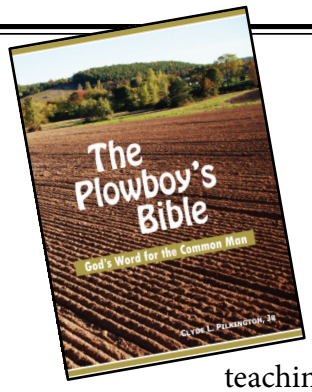
Our standing has never rested upon the strength of our performance. It has always rested upon the perfection of His purpose.

That is why Paul can spend three chapters describing the riches of God's grace before he ever tells us how to walk. He wants us to understand that we don't walk in order to obtain our calling – we walk because our calling has already been given.

That is the freedom of grace. That is what Paul meant all along when he said that we are dead – not *in* our offenses and sins, but dead ***to*** them. BSN

Topics:
Major: Ephesians 2:1; Dead to Sin; Sin
Minor: Deportment; Standing

The King and the kingdom are in abeyance, and prophecy yet awaits its further fulfillment.
– E.W. Bullinger (1837-1913)



The Plowboy's Bible: God's Word for Common Man

by — Clyde L. Pilkington, Jr.

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