

# The Summation of All Things in Christ

Studies in Ephesians with a Local Church Emphasis

LESSON XXVI : VERTICAL AND HORIZONTAL RECONCILIATION (2:11-22)

## The Original Position of the Gentiles (2:11-13)

*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; that at that time ye 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 ye who sometimes were far off are made nigh by the blood of Christ. (KJV)*

*Therefore, remember that formerly you who are Gentiles by birth and called “uncircumcised” by those who call themselves “the circumcision” (that done in the body by the hands of men) — remember that at that time you were separate from Christ, excluded from citizenship in Israel and foreigners to the covenants of the promise, without hope and without God in the world. But now in Christ Jesus you who once were far away have been brought near through the blood of Christ. (NIV)*

*Wherefore, remember, that ye [were] once the nations in the flesh, who are called Uncircumcision by that called Circumcision in the flesh made by hands, that ye were at that time apart from Christ, having been alienated from the commonwealth of Israel, and strangers to the covenants of the promise, having no hope, and without God, in the world; and now, in Christ Jesus, ye being once afar off became nigh in the blood of the Christ, (Young’s Literal Translation)*

**v11 — THIS PERICOPHE LINKED TO PAUL’S PREVIOUS DISCUSSION — Therefore —**  $\Delta\iota\omicron$  [dio] = “therefore, for this reason”; a strong inferential conjunction, linking this section with the preceding one. **“2:11-22 in its context in the letter as a whole stands parallel to 2:1-10. There the contrast between the readers’ pre-Christian past and Christian present was stated in more general terms. Here it is expressed in more specific terms of their relation to Israel’s previous privileged position in God’s purposes for salvation. Both passages, with their reminders of the readers’ changed situation as a result of what has happened in Christ, can be seen as connected with the desire expressed in the thanksgiving period of 1:15-23 that the readers should have an increased appreciation of the power of God that has been operative on their behalf. In addition, the last part of the thanksgiving period has shown that God’s power was effective for his people as the Church, described as Christ’s body and his fullness. Here in 2:11-22 this theme is taken up again as the Church is seen as the product of the creative power of Christ’s reconciling work and then described as God’s household, a building in which Christ is the keystone, a holy temple in the Lord, and God’s dwelling place....** [T]he present pericope functions together with the previous one as a *narratio*, which reports the past in such a way as to attempt to influence its audience to base their values and their actions upon it. This second dramatic contrast between the readers’ past and their present, which calls on them to reflect on their experience, has a powerful rhetorical effect. As they recall God’s actions in Christ on their behalf and the privileges they now enjoy in comparison with their past deprivation, and as they see themselves as now part of a community that is growing into a holy temple in the Lord, this is meant to produce an attitude of profound thankfulness and a mind-set that will be ready to accept the ethical implications of being a new holy community, when these are spelled out in the exhortations of the latter part of the letter. **The passage can also be seen to have two major links with the opening berakah.**

- **“First, the blessings of salvation set out there are often described in ways which had been associated with Jewish hopes of salvation, and yet these are the blessings into which the readers are said to have entered (1:13, 14).** Similarly here in 2:11-22 the readers’ previous deficiencies over against Israel have been more than compensated by the new situation produced by Christ’s reconciling work.
- **“Second, the uniting of elements in heaven and on earth in a cosmic harmony has been seen as the goal of God’s plan in 1:10.** The move from cosmic harmony to human unity, in the use of traditional material in 2:14-16, shows that the two notions were associated in [Paul’s] mind, and **it will become apparent in his discussion in 3:9, 10 that he regards the unity accomplished in the Church as an anticipation of final cosmic unity.**

**“The themes of 2:11-22 are taken up in two more ways in 3:1-13. In 3:5, 6 the membership of Gentiles in the same body as Jewish Christians is said to be the mystery that has only now been revealed, and the notion of access to God through Christ is repeated in 3:12.** The issue of Gentiles’ relationship to Israel or to Jewish Christians is not, however, mentioned in the paraenesis [= ‘exhortation’] of the second part of the letter. 4:17-24 does speak of the readers’ pre-Christian Gentile past and repeat the participle ‘separated’ (cf. 2:12), but in neither instance in connection with Israel. Instead, the paraenesis exploits in more general terms the notions of unity in the one body (cf. 2:15, 16) in 4:3-5, of peace (cf. 2:14, 15, 17) in 4:3 and 6:15, of growth together (cf. 2:21) in 4:15, 16, and of building (cf. 2:20-22) in 4:12.” [Lincoln, 131f]

1:3-14    blessing to God the Father, God the Son and God the Holy Spirit

1:15-23    prayer for increased appreciation of the power of God operating on their behalf through the church

- 2:1-10 pre-Christian / present-Christian position spoken of generally (of all mankind) and individually
- 2:11-22 pre-Christian / present-Christian position in relation to Israel's previous privileged position; the local churches as a product of God's creative power
- looking ahead: 3:1-13 Jews / Gentiles united in one body was a mystery that was only now being revealed: *"that the Gentiles should be fellow heirs, of the same body, and partakers of His promise in Christ through the gospel.... to make all see what is the fellowship of the mystery, which from the beginning of the ages has been hidden in God who created all things through Jesus Christ ... according to the eternal purpose which He accomplished in Christ Jesus our Lord"* (Eph 3:6, 9, 11 NKJV) Compare this with Paul's 'theme of the book of Ephesians', that all will be united in Christ: *"that in the dispensation of the fullness of the times He might gather together in one all things in Christ, both which are in heaven and which are on earth — in Him."* (Eph 1:10 NKJV)

### PARALLELS BETWEEN THE FIRST AND THIRD SECTIONS

— While some try to develop (unsuccessfully) a chiastic pattern between the first and third sections, there are obvious parallels. All attempts to make it more than simple parallels always end up forced and unbalanced. "The element of truth on which these analyses have been built is that the passage does make use of some words and ideas more than once, but at very best it is only loosely chiastic, and these 'parallel' features have a more obvious explanation. Verse 19 clearly takes up aspects of v 12, but ... this is as a summarizing conclusion to a contrast schema, not as a deliberate attempt at chiasmus." [Lincoln, 126]

**chi-as-tic** [kahy-as-tik] – adjective: characterized by rhetoric reversal of the order of words in the second of two parallel phrases: *he came in triumph and in defeat he departs*

#### First Section (v11-13)

before  
once alienated from God  
in the flesh  
without a Messiah  
excluded from citizenship in Israel

#### Final Section (v19-22)

after  
near to God  
in the Spirit  
built together with a Messiah  
fellow citizens within Israel

**"THEN ... NOW"** — "The pre-Christian past is designated by 'then' in vv. 11, 13 and by its equivalent 'at that time' in v 12; it is set over against the Christian present, described as 'now' in v 13, and in an equivalent as 'no longer' in v 19. *This contrast reminds the readers of their past in terms of the implications of having been deprived Gentiles, as opposed to the Jews, in order to show again what has been done on their behalf to change this situation and in order to make them aware of the privileges they now enjoy...* The schema had already been used in the context of Gentiles' relationship to Israel in Rom 11:30-32, but perhaps the one other example in the NT of its use in such a context provides a closer parallel. In 1 Pet 2:10 the readers are told, 'Once you were no people but now you are God's people.' [Lincoln, 124f] "Both vv. 1-10 and 11-22 follow directly from 1:15-23, where Paul prayed that his readers might have a greater appreciation of the power of God that had been exercised on their behalf. The dramatic change, underscored in both paragraphs by the 'once – now' schema which is more than a rhetorical device, is testimony to the fact that God had been mightily at work in their lives." [O'Brien, 183]

**THE COMMAND TO THE GENTILE BELIEVERS: "CONTINUE TO REMEMBER YOUR PAST"** — **remember** — **μνημονεύετε** [mnēmoneuete] imperative, present tense: the Gentiles were commanded to continue to remember their former plight. *"Whether they are recent converts or those of long standing, they are told to keep on remembering (the verb is in the present tense) the change in their position. Since what has happened in the past (the exodus, the cross) creates the present, remembering has always been important to both Jews and Christians; here however believers are not summoned to recollect the great things God has done externally in the past but what he has done in their own lives: once they were outside his people, now they are within.... The summons to the readers to remember resembles the Deuteronomic appeal to the Israelites to recall their former slavery in Egypt (Deut 5.15; 15.15; 16.12; 24.18, 22); it is more than an instruction to recollect particular facts or situations; once recollected they should be evaluated and the evaluation acted on, cf. Lk 17.32; Jn 15.20; Acts 20.35; Col 4.18; 2 Tim 2.8; Heb 13.7. Recollecting their past should then lead readers to consider the great change that has come over their position; v. 12 makes clear that this is much more than ignoring the absence of circumcision. Even when believers are not told to remember their past, it is often thrust on their attention (Rom 9-11; Gal 4.8-11, 21-31; 1 Pet 2.10)." [Best, 237, 240; see also O'Brien, 185] "As in 2:1-10, the purpose for which the contrast schema is employed is to serve as a reminder of the privileges the Gentile readers now enjoy. The past lack of privilege in comparison with Israel is not depicted for its own sake, but to assure the readers of the greatness and reality of their salvation by highlighting their highly privileged present situation as members of such a community as the Church is shown to be. This primary purpose of the schema, and therefore of the pericope, must be kept in view." [Lincoln, 126]*

**EVIDENCE THE AUTHOR OF EPHESIANS WAS A JEWISH CHRISTIAN** — *"It is significant that [Paul] chooses to help his Gentile readers appreciate the greatness of their salvation by setting it in the context of Israel's former privileges and their own former deficiencies. He does this not only because he is in all probability a Jewish Christian, but also because he*

wants his readers to be aware that their salvation has not taken place in a vacuum. Salvation has a history, they have a place in that history, and there is a sense in which in experiencing salvation they have entered into the heritage of Israel.” [Lincoln, 133; note that while rejecting Pauline authorship, Lincoln still confesses the author to be a Jewish Christian]

**that at one time you [were] Gentiles in the flesh** — ὅτι ποτὲ ὑμεῖς τὰ ἔθνη ἐν σαρκί [hoti pote humeis ta ethnē en sarki] *“Romans or Greeks would not call themselves ‘Gentiles,’ so this designation is made from a Jewish standpoint, as is the distinction between the ‘uncircumcision’ (literally, ‘the foreskin’), standing for the Gentiles, and ‘the circumcision,’ representing Jews, since circumcision was viewed as the distinguishing mark of belonging to God’s elect people. The additional qualification ‘in the flesh’ underlines that [Paul] is making an ethnic distinction.”* [Lincoln, 135]

**called “the uncircumcision” by what is called the circumcision** — οἱ λεγόμενοι ἀκροβυστία ὑπὸ τῆς λεγομένης περιτομῆς [hoi legomenoi akrobusitia hupo tēs legomenēs peritomēs] *“[T]his was their [nickname] with the Pharisee; often used, no doubt, by the Pharisee Saul. The lack of the bodily mark was the condemning, and characteristic, thing, supplying a short expression for a state of entire difference and alienation.”* [Moule, 75] “This term and its opposite are frequently used in the NT for the contrast between external material aspects of the old order of Judaism and the spiritual efficacy of the new order (cf. Col 2:11; also, for example, Mark 14:58; Acts 7:48; Heb 9:11, 24). To talk of circumcision in the flesh made by hands is therefore to reflect the Pauline view that this is no longer the real circumcision (cf Rom 2:28, 29; Phil 3:2, 3; Col 2:11).” [Lincoln, 136]

**which is made in the flesh by hands** — ἐν σαρκί χειροποιήτου, [en sarki cheiropoiētou,] *“[T]his circumcision was ‘made with hands’, an expression which drives home the point that it was merely human and stood in contrast to the work of God. It belongs to the old order of Judaism with its external and material features, in contrast to the new spiritual order that was inaugurated with the coming of Christ. In the Old Testament Moses and the prophets had spoken of the true circumcision or cleansing of the heart for which God looked form his people (Deut 10:16; 30:6; Jer 4:4). The circumcision done in the body by the hands of men is not the real circumcision. That true circumcision was ‘not made with hands’; it is the ‘circumcision of Christ’ (Col 2:11), which is not available to Gentiles and Jews in the new order established in the gospel of the Lord Jesus (cf. Rom 2:28, 29; Phil 3:2, 3).... The adjective χειροποιήτος (cheiropoiētos, ‘made with hands’) was employed in the LXX to denote idols (Lev 26:1; Isa 2:18), an idol’s sanctuary (Isa 16:12), false gods (Isa 11:9), or images (Lev 26:30). It therefore described the gods as made with human hands and standing over against the living God. In all of its New Testament occurrences χειροποιήτος (cheiropoiētos, ‘made with hands’) is used to set forth the contrast between what is constructed by human beings and the work of God (Mark 14:58; Acts 7:48; 17:24; Heb 9:11, 24). So to speak of something ‘not made with hands’ (ἄχειροποιήτος, acheiropoiētos) is to assert that God himself has created it: e.g., the temple that Jesus would erect in three days (Mark 14:58), the heavenly house that will be given to believers at death (2 Cor 5:1), and that circumcision which stood in contrast to Jewish circumcision and was truly the work of God, namely, Christ’s death (Col 2:11).”* [O’Brien, 186f]

**THE JEWS WERE NOT THE ONLY CIRCUMCISED PEOPLE IN THE ANCIENT WORLD — circumcision —** περιτομῆς [peritomēs] *“The external sign of the Jews’ special relationship with God was circumcision, the seal of the covenant which he had made with their ancestor Abraham (Gen 17:9-14). Although they were not the only nation to practice circumcision, the Jews’ practice of it was sufficiently distinctive in the Graeco-Roman world for them to be called comprehensively as the ‘uncircumcision.’ [In earlier OT times other Semitic groups and the Egyptians practiced circumcision, while the Philistines notoriously did not and were therefore known distinctively as ‘the uncircumcised’ (e.g., 1 Sam 31:4; 2 Sam 1:20).] The Jews’ circumcision might be a matter of reproach against them on the lips of their Gentile neighbors, but in the eyes of Jews the uncircumcision of Gentiles was a token of their estrangement from God. It was a religious handicap which could be overcome only if a Gentile became a proselyte to the Jewish faith, accepting circumcision and the attendant obligation to keep the law of Moses. (That only males bore the covenant seal in their bodies gave them greater religious prerogatives than women enjoyed: the man who thanked God daily that he had not been made a Gentile thanked him at the same time that he had not been made a woman.)”* [Bruce, 292f] “The verb form of the term ‘circumcision’ literally means ‘to cut around’ with a view to remove, and hence it is the cutting off of the foreskin. The Jews were widely known in the ancient world as those who were circumcised. They were proud of the distinctive of circumcision, a God-ordained covenantal sign that goes back to Abraham (Gen 17:9-14). Paul, in his pre-conversion days, was proud to state that he was ‘circumcised on the eighth day’ (Phil 3:5), and it seems that Jews were zealous to have Gentiles circumcised so that they would come under the covenant (Gal 6:12-13; cf. 5:2-6, 11; Phil 3:2-3).” [Hoehner, 354]

**CIRCUMCISION NO LONGER RELEVANT** — “[Paul] has no intention of emphasizing circumcision as a main factor in the Jewish-Gentile contrast, yet it cannot be ignored. Its presence reminds us that what he is discussing is the pre-Christian existence of Gentiles and not of all people. As a physical distinction made in the flesh by human hands it no longer possesses for Christians any religious significance (cf. Gal 5:6; 6:15; 1 Cor 7:19).” [Best, 238]

*‘For in Christ Jesus neither circumcision nor uncircumcision avails anything, but faith working through love.... For in Christ Jesus neither circumcision nor uncircumcision avails anything, but a new creation.’* (Gal 5:6; 6:15 NKJV)

*‘Circumcision is nothing and uncircumcision is nothing, but keeping the commandments of God is what matters.’* (1 Cor 7:19 NKJV)

*“Paul, who before his conversion had taken pride in the fact that he was ‘circumcised the eighth day’ (Phil 3:5) and may well have been an ardent proselytizer, inviting Gentiles to submit to circumcision and thus be incorporated in the covenant people (Gal 5:11), had now learned that circumcision in the flesh was religiously irrelevant. This ‘man-made external circumcision’*

*he now depreciated; in one place he dismisses it as no better than mutilation (Phil 3:2). What mattered in the sight of God was the circumcision or cleansing of the heart of which Moses and the prophets spoke (Deut 10:16; 30:6; Jer 4:4), the 'circumcision not made with hands' or 'circumcision of Christ,' as it is called in Col 2:11. This spiritual 'circumcision' is equally available to Jews and Gentiles, to men and women. In the new order which the gospel has inaugurated there is no room for mutual disparagement between the circumcised and the uncircumcised."* [Bruce, 293]

**IN PASSING: PEOPLE IN THE OT WERE 'BORN AGAIN'** — This present discussion on circumcision flows into another related subject: *the problem of mistaking external evidences of salvation for salvation itself.* In today's culture this error could be seen in those who are baptized, members of a church and trying to live a good life yet are not truly saved. They have mistaken the external evidences of salvation for salvation itself. This was one of the major problems in the New Testament. The Jews at that time thought they were accepted by God merely because they were in the lineage of Abraham and had received the covenantal sign of circumcision. This explains John the Baptist's warning to those who came to him for baptism,

*"Therefore bear fruits worthy of repentance, and do not think to say to yourselves, 'We have Abraham as our father.' For I say to you that God is able to raise up children to Abraham from these stones."* (Matt 3:8,9 NKJV)

In Israel's apostasy their religion had become external without the inner spiritual reality. That the covenantal sign of circumcision was to be merely a sign of an inner reality is evidenced many places in the OT:

*"Therefore circumcise the foreskin of your heart, and be stiff-necked no longer."* (Deut 10:16 NKJV)

*"And the Lord your God will circumcise your heart and the heart of your descendants, to love the Lord your God with all your heart and with all your soul, that you may live."* (Deut 30:6 NKJV)

*"For thus says the Lord to the men of Judah and Jerusalem: 'Break up your fallow ground, and do not sow among thorns. Circumcise yourselves to the Lord, and take away the foreskins of your hearts, you men of Judah and inhabitants of Jerusalem, lest My fury come forth like fire, and burn so that no one can quench it, because of the evil of your doings.'"* (Jer 4:3,4 NKJV)

Paul refers to the external sign of circumcision and brings forth the true meaning that the Jews had lost:

*"In Him you were also circumcised with the circumcision made without hands, by putting off the body of the sins of the flesh, by the circumcision of Christ"* (Col 2:11 NKJV)

***While some might disagree, I believe these verses along with others teach that the OT saints were born again. Like most of our doctrines they may not have had the depth of understanding that we have today thanks to the NT writings but the truths are still evident in other forms:***

*"Therefore I will judge you, O house of Israel, every one according to his ways," says the Lord God. 'Repent, and turn from all your transgressions, so that iniquity will not be your ruin. Cast away from you all the transgressions which you have committed, and get yourselves a new heart and a new spirit. For why should you die, O house of Israel? For I have no pleasure in the death of one who dies,' says the Lord God. 'Therefore turn and live!'"* (Ezek 18:30-32 NKJV)

Speaking to those who would be brought out of the Babylonian captivity: *"Then I will give them one heart, and I will put a new spirit within them, and take the stony heart out of their flesh, and give them a heart of flesh, that they may walk in My statutes and keep My judgments and do them; and they shall be My people, and I will be their God."* (Ezek 11:19, 20 NKJV)

Again, speaking of the return from the Babylonian captivity: *"I will give you a new heart and put a new spirit within you; I will take the heart of stone out of your flesh and give you a heart of flesh."* (Ezek 36:26 NKJV)

Jeremiah spoke the same concerning those being taken captive from Jerusalem (Jer 24:1-5) and those the Lord will bring back into the land: *"For I will set My eyes on them for good, and I will bring them back to this land; I will build them and not pull them down, and I will plant them and not pluck them up. Then I will give them a heart to know Me, that I am the Lord; and they shall be My people, and I will be their God, for they shall return to Me with their whole heart."* (Jer 24:6,7 NKJV) I realize there are those who interpret these verses as still future in their fulfillment. I prefer to consider these verses as being fulfilled immediately when Israel was brought forth from Babylon with a fuller and greater fulfillment yet to come. As an illustration of this principle, see the Lord's promise to David as being fulfilled immediately in David's son Solomon yet was prophetic of the greater son of David, our Lord and Master Jesus Christ; see 2 Sam 7:12-16.

That this was taught throughout the OT is made clear by the fact that Jesus in John 3 was 'surprised' that Nicodemus was not aware of these truths. Nicodemus did not have the NT yet as a teacher in Israel, he should have been aware of the new birth from his studies in the OT scriptures only. That Nicodemus did not know of the new birth reveals how far Israel had departed from the real truths as revealed in the OT:

*"Jesus answered and said to him, 'Most assuredly, I say to you, unless one is born again, he cannot see the kingdom of God.' Nicodemus said to Him, 'How can a man be born when he is old? Can he enter a second time into his mother's womb and be born?' Jesus answered, 'Most assuredly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. Do*



*not marvel that I said to you, "You must be born again." The wind blows where it wishes, and you hear the sound of it, but cannot tell where it comes from and where it goes. So is everyone who is born of the Spirit.' Nicodemus answered and said to Him, 'How can these things be?' Jesus answered and said to him, 'Are you the teacher of Israel, and do not know these things?'"* (John 3:3-10 NKJV)

We must also remember that when Jesus spoke to Nicodemus about the new birth, they were still under the 'old covenant' (or if you like, they were still 'in the Old Testament'). Further evidence that OT saints were saved as we are saved in this 'NT era' is by the NT writers' use of the OT saints as examples while teaching the great truths of salvation:

David: *"But to him who does not work but believes on Him who justifies the ungodly, his faith is accounted for righteousness, just as David also describes the blessedness of the man to whom God imputes righteousness apart from works: Blessed are those whose lawless deeds are forgiven, and whose sins are covered; blessed is the man to whom the Lord shall not impute sin."* (Rom 4:5-7 NKJV)

Abraham: *"Does this blessedness then come upon the circumcised only, or upon the uncircumcised also? For we say that faith was accounted to Abraham for righteousness. How then was it accounted? While he was circumcised, or uncircumcised? Not while circumcised, but while uncircumcised. And he received the sign of circumcision, a seal of the righteousness of the faith which he had while still uncircumcised, that he might be the father of all those who believe"* (Rom 4:9-11 NKJV)

*"Therefore it is of faith that it might be according to grace, so that the promise might be sure to all the seed, not only to those who are of the law, but also to those who are of the faith of Abraham, who is the father of us all"* (Rom 4:16 NKJV)

*"Just as Abraham believed God, and it was accounted to him for righteousness.... So then those who are of faith are blessed with believing Abraham."* (Gal 3:6, 9 NKJV)

The OT saints were also called the 'children of God' and God is called their 'Father;' obviously these are more prevalent in the NT but it is not unknown in the OT:

*"You are the children of the Lord your God"* (Deut 14:1 NKJV)

*"... all of you are children of the Most High."* (Ps 82:6b NKJV)

*"In the fear of the Lord there is strong confidence, and His children will have a place of refuge."* (Prov 14:26 NKJV)

*"You, O Lord, are our Father; our Redeemer from Everlasting is Your name."* (Isa 63:16 NKJV)

*"Therefore David blessed the Lord before all the assembly; and David said: Blessed are You, Lord God of Israel, our Father, forever and ever."* (1 Chron 29:10 NKJV)

*"I have found My servant David; with My holy oil I have anointed him ... he shall cry to Me, You are my Father, my God, and the rock of my salvation."* (Ps 89:20, 26 NKJV)

John in 1 John 2:29-3:15 teaches those who are 'born of God' will do righteous works. Interestingly, the example John uses to illustrate this teaching is Abel, going all the way back to the beginning of Genesis! –

*"In this the children of God and the children of the devil are manifest: Whoever does not practice righteousness is not of God, nor is he who does not love his brother. For this is the message that you heard from the beginning, that we should love one another, not as Cain who was of the wicked one and murdered his brother. And why did he murder him? Because his works were evil and his brother's righteous."* (1 John 3:10-12 NKJV)

While not directly speaking of a new birth, there are many verses in the OT which speak of having a 'clean heart' or something similar:

*"Who shall ascend into the hill of the LORD? or who shall stand in His holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully."* (Psalm 24:3 4)

*"Blessed is the man unto whom the LORD imputeth not iniquity, and in whose spirit there is no guile".* (Psalm 32:2)

*"Create in me a clean heart, O God; and renew a right spirit within me."* (Psalm 51:10)

*"Preserve my soul; for I am holy: O thou my God, save thy servant that trusteth in thee."* (Psalm 86:2)

***To deny the reality of being born again in the OT is to teach that men in the OT could live a righteous life without the new birth, the implication being that they were either not 'dead in their sins' or that being dead in sin, they were still capable of living righteous lives without the new birth or power of the Holy Spirit. THEREFORE I believe that while this (as well as many concepts which we consider 'NT' truths) is understood and explained much more fully in the NT, the truths were in the OT and taught in their incipient forms.***