



The Hillside Messenger

A Message from the Rector:

New Life with Christ: Ephesians 2:1-10

This exposition of St. Paul's *Epistle to the Ephesians*, Chapter 2:1-10, continues where my article on *Ephesians 1* (June edition of *The Hillside Messenger*) left off. The first five verses of *Ephesians 2* hang together, being linked by the theme of God's gift of life to all believers even when they were "dead in trespasses and sins" (*Ephesians 2:1*). Interestingly, in the King James Version, the first portion of *Ephesians 2:1* reads:

"And you *hath* He quickened, who were dead in trespasses and sins." The italicized part of this clause consists of words supplied by the translators (they do not occur in the original Greek). Later versions do not include this clause. For example, the English Standard Ver-

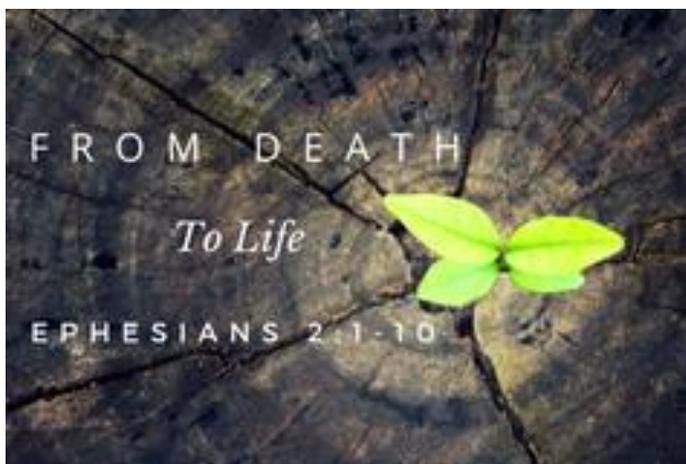
sion (ESV) reads: "And you were dead in the trespasses and sins." If we were to translate literally, this section would read, "And you being dead in your trespasses and sins." The Greek uses a present participle, and there is no main verb. Only in verse 5, when the participial phrase is repeated, does

es and sins." It is easier for the reader to concentrate on being alive in Christ if he first reads, "And you *hath* he quickened."

But the author's intention—through the inspiration of the Holy Spirit—is that the reader realize his spiritual state of being dead in trespasses and sins before he ever came to salvation in Christ. It is also the Lord's intention for the readers to grasp the importance of the use of **you**. In writing about Christians

and their blessings, St. Paul often uses **we** and **our**. For example, in *Ephesians 1: 7* he writes, "In Whom (Christ) we have redemption through His blood, the remission of transgressions" (my translation). But here the

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St. Paul use a main verb, **hath quickened** (KJV). What is the effect of delaying the main verb here and repeating the participial phrase? The principal effect gained by this literary device is to focus the reader's attention on the phrase, "And you being dead in your trespass-

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New Life with Christ: Ephesians 2:1-10

(Continued from page 1) reader must know and appreciate his desperate spiritual state before salvation, that of being dead in his trespasses and sins. No one can experience the joy of Christ's salvation without knowing the heavy weight of his sins which have separated him from God and are causing his spiritual death. Admittedly, St. Paul is looking on the spiritual death of his readers as something of the past, but the heaviness of the burden of sin and its consequences must not be forgotten. Without this remembrance, believers might easily fall into sinful habits again or become unthankful for the great salvation which the Lord Jesus Christ has purchased for them by His own blood. That this habitual sin lies in the past is emphasized by the relative clause which follows after **trespasses and sins**: "Wherein in time past ye walked according to the course of this world" (*Ephesians 2:2a*, KJV), or "in which you once walked, following the course of this world" (*Ephesians 2:2a* ESV). In this way, St. Paul makes it clear that the sins of the readers were not simply inherited but that they lived in these sins, committing them by their own thoughts, words, and actions. Although "the course of this world" is used in the two versions of *Ephesians 2:2a* above, it would be

better to translate **the present age of this world** as distinguished from the eternal age to come or, as the Revised English Bible (REB) translates, "this present world order." These translations imply ways of thinking, ideologies, and behavioral patterns that conflict with God's will and are rooted in evil. Following these sinful ideologies and behaviors, St. Paul continues, means that one is obeying "the prince of the power of the air, the spirit that now worketh in the children of disobedience" (*Ephesians 2:2b*, KJV). The "prince of the power of the air," or "commander of the spiritual powers of the air" (REB), is the Devil, or Satan. The term **of the air** probably refers to darkness, being parallel to the use of **darkness** in *St. Luke 22:53*, *Ephesians 6:12*, and *Colossians 1:13*. Demons were believed to inhabit the lower atmosphere (Greek *aer*), as opposed to the upper, pure atmosphere (Greek *aither*). Satan, who controls all the demons of his dark kingdom, continues to be at work in "the children of disobedience" (*Ephesians 2:2b*, KJV).

To show that this state of sinful living is and ought to be something of the past and is yet a highly dangerous state, St. Paul returns to the use of the first person plural in *Ephesians 2:3* (KJV):

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.

Characteristic of being dead in trespasses and sins is following the ideologies, philosophies, sinful habits, and behavior patterns which belong to this present wicked age of the world. To follow these is essentially to obey Satan, who is now at work in all the children of disobedience. These children of disobedience, whose lives and thoughts are rooted in disobedience, live in the lusts of the flesh, fulfilling the desires of the flesh and the mind. We all were once like this, St. Paul writes, and by nature we were children of wrath like the rest. This means that the wrath of God rested upon us, and we would have been condemned to everlasting hell if we had not believed in the Lord Jesus Christ for the forgiveness of sins. It is necessary for Christians to appreciate the amazing miracle of their salvation and to know that they have been saved from spiritual and eternal death by God's grace alone and consequently turn away from

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sin and put their faith in the Lord Jesus Christ who died to redeem them from sin and eternal death.

Having considered the meaning of spiritual death in trespasses and sins, the reader of *Ephesians* is now given new hope as St. Paul goes on to write about what God has done for believers:

But God, who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;)

Ephesians 2:4-5, KJV

God in His great love (*St. John 3:16*) and rich mercy gave life to us together with Christ, saving us from this spiritual death by grace alone. When God raised the Lord Jesus Christ from death, He made alive with Him all who would come to believe in Him. God saw the helplessness of the human race to save itself and so gave those who accept His gift of salvation life through Jesus Christ. This was all the wonderfully gracious and kind act of God's love and grace. All who have believed in the Lord Jesus Christ and been baptized in the Name of the Blessed Trinity of Father, Son, and Holy Spirit have been raised

from spiritual death and made alive by God in Christ.

But this is not the end of what the Lord has done for us who have believed. According to *Ephesians 2:6-7, KJV*:

And hath raised us up together, and made us sit together in heavenly places in Christ Jesus: That in the ages to come He might show the exceeding riches of His grace in His kindness toward us through Christ Jesus.

Spiritually at one with Christ through faith in Him and Holy Baptism, all the faithful have been given new life and will be given resurrection and seated in heaven in the coming ages so that God's infinite riches of grace and kindness to them through the Lord Jesus Christ may be revealed.

Twice in the ensuring verses (*Ephesians 2:8-9*), St. Paul makes it clear that this great salvation Christians have received is not by their own deeds: It is by the grace and the gift of God received by faith. No one can boast of salvation, because it is God's gift (see also *Romans 3:22-24*).

But there is a great purpose of our salvation to be fulfilled on earth. In *Ephesians 2:10*, St. Paul writes that we are God's workmanship (Greek

poiema, from which we derive our English word **poem**). God has created us in Christ Jesus for good works, and He has prepared these works beforehand for us to do. No longer must the ideologies, philosophies, and sinful lifestyles dictate to us or form our thinking, conversations, or behavior. Instead, God's word—the Bible—and the Holy Spirit's words to us must shape our minds, direct our words, and control our actions. For now we must no longer live as if we are products of the world's thinking, directed by Satan, but as God's new creations, doing all the good deeds that He has called us to do.

— *The Reverend Christopher Parrish*

*Everlasting Father,
we thank You
for Your Word.
We thank You
that in Jesus Christ
we are remade.*

*We are Your workmanship.
May we do good works out of faith,
in line with Your commandments
and for Your glory.
May we go boldly
and with confidence
knowing that our service
is prepared in advance for us to do.
We pray this in Christ Jesus' Name.
Amen!*

Parishioner Profile: Katy Cummings

Katy Cummings was born in Bryn Mawr, Pennsylvania, despite not ever actually living in Pennsylvania. She spent her first year of life in Atherton, California, before moving to Menlo Park, California later. She was baptized at ten years old. Her church often went to Tijuana, Mexico, to help a sister church there build houses, run Vacation Bible School and the like. During college she got interested in Biblical theology and translating the Old and New Testaments. In law school she wrote a paper on law and economics called *Value Creation in the Sacrifice of Olah*. Now as a law school graduate she is preparing to take the bar exam.

– *Caroline Cummings*

Katy Cummings
has been a very active member
of St' Luke's Chapel in the Hills
over the years.
She has served on the Altar Guild,
managed Sunday fellowships,
catered celebrations at the Chapel,
led Sunday School classes,
run the Easter Egg Hunt,
organized youth events,
overseen Pew Minders,
conducted special Holy Saturday events,
and played both the organ and the flute
to accompany worship services.



Our Chapel Family Prayer List

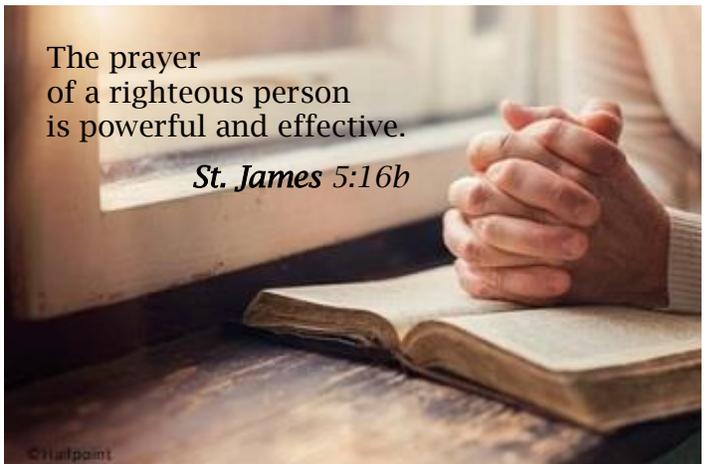
O God, the Creator and Preserver of all mankind, we humbly beseech Thee for all sorts and conditions of men; that Thou wouldest be pleased to make Thy ways known unto them, Thy saving health unto all nations. More especially we pray for Thy holy Church universal; that it may be so guided and governed by Thy good Spirit, that all who profess and call themselves Christians may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life. Finally, we commend to Thy fatherly goodness:

Archbishop Foley Beach;
 Bishop Bill Ilgenfritz;
 Canon Michael Penfield;
 Father Chris Parrish;
 Deacon Peter Vogel; and
 Deacon Linda Bracken;
 also all those who serve as Thy ministers in governing our nation and state, particularly:

President Donald Trump; and
 Governor Jerry Brown;
 as well as all those who are any ways afflicted, or distressed, in mind, body, or estate; especially those for whom our prayers are desired:
 the soldiers, sailors, marines, airmen, police officers, firefighters, and pilots who protect us every day;

our persecuted Christian brothers and sisters throughout the world;
 Kim Vogel;
 Jim and Edna Davis;
 Estelle Wilson;
 Julia McNeely;
 Joya de Rossett;
 Sharon De Souza;
 Debbie;
 Scott;
 Brittany;
 Chuck;
 Don Cottam;
 James and Tanya Theiler;
 Christian McKagan and his parents;
 Dale Quinn;
 Lisa;
 Ben;
 Marion;
 Max;
 Bishop Richard Boyce;
 Dorian;
 Kate Ward;
 Dan and Kendra Pack;
 Ernst Hernandez;
 Ray and Elodia Boreham;
 Jan Martins;
 the Stanko family;
 Yoshihiko and Hideko Ikegami;
 Elizabeth Ann and her husband;
 Stephen;
 Scott Guinn;
 Craig Cameron;
 Lori Anderson;
 Ali Hemphill;
 Lori Hemphill;
 Pennel Magaw;

Tracy Magaw;
 Lourdes Fernandes;
 Mary Frances Reeves;
 Katy,
 Israel, Caroline,
 and Noah;
 Aaron;
 safety on the highways for all who commute, especially during rush hour;
 the life and continuing longevity of
 St. Luke's Chapel in the Hills;



and for all those who are in our hearts,
 that it may please Thee to comfort and relieve them, according to their several necessities; giving them patience under their sufferings, and a happy issue out of all their afflictions. And this we beg for Jesus Christ's sake. Amen.

Please note: This prayer list was current as of July 29th. Please contact Father Parrish to make corrections.

I AM

I was regretting the past
And fearing the future.
Then...suddenly...
My Lord was speaking.
“My name is
I AM.”

He paused.
I waited.
He continued.

“When you live in the past
With its mistakes and regrets,
It is hard.

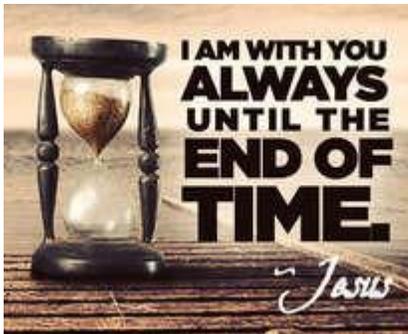
“I AM
Not there.
My name is not
I WAS.

“When you live in the future
With its problems and fears,
It is hard.

“I AM
Not there.
My name is not
I WILL BE.

“When you live in this moment,
It is not hard.

“I AM here.
My name is
I AM.”



Parish Postings

The Vestry will meet on Sunday, August 5th, immediately following the worship service. Interested parishioners are invited to attend.



International Day at St. Luke's is a celebration of the places and people to whom God has directed us. This year's International Day Potluck will take place on Sunday, August 19th, immediately following the worship service. Parishioners are asked to bring a favorite dish to share. Please let Bridgitte Parrish know what you plan to bring so that we have a good variety. Thanks!



The Bible Study class meets most Sundays at 9:15 AM. All are welcome!



– Helen Mallicoat

Upcoming Events

Sunday, August 5th

The Tenth Sunday after Trinity

Bible Study: Malachi 2

9:15 AM

Holy Communion with Healing Service

10:00 AM

Vestry Meeting

immediately following the worship service

Sunday, August 12th

The Eleventh Sunday after Trinity

Bible Study: Malachi 3

9:15 AM

Office of Morning Prayer

10:00 AM

Holy Communion

noon

Sunday, August 19th

The Twelfth Sunday after Trinity

Bible Study: Malachi 4

9:15 AM

Holy Communion

10:00 AM

International Day Potluck

immediately following the worship service

Sunday, August 26th

The Thirteenth Sunday after Trinity

Bible Study: I Thessalonians 1

9:15 AM

Office of Morning Prayer

10:00 AM

Holy Communion

noon

Sunday, September 2nd

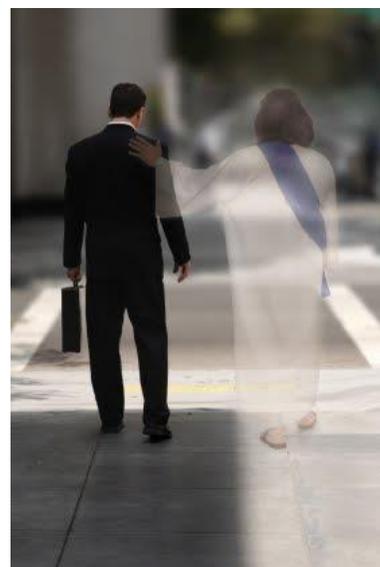
The Fourteenth Sunday after Trinity

Bible Study: I Thessalonians 2

9:15 AM

Holy Communion with Healing Service

10:00 AM



For we are His workmanship,
created in Christ Jesus
for good works,
which God prepared in advance
that we should walk in them.



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A PUBLICATION OF
ST. LUKE'S CHAPEL IN THE HILLS
ANGLICAN CHURCH

A PARISH OF
THE CONVOCATION OF THE WEST,
PART OF THE
MISSIONARY DIOCESE OF
ALL SAINTS IN
THE ANGLICAN CHURCH
IN NORTH AMERICA

26140 Duval Way
Los Altos Hills, California
94022-4413

Office phone:
650-941-6524

Rector's cellular:
669-245-9701

E-mail:

ChristopherParrish7@gmail.com

Website:

www.StLukesChapel.church

«AddressBlock»

Worship Schedule

St.

Luke's Chapel in the Hills is a traditional Anglican parish which uses the 1928 edition *Book of Common Prayer*. We invite you to join us for worship soon!

***"A place
where the Bible is taught."***



*Biblical in teaching.
Liturgical in worship.
Loving in practice.*

First, third, and fifth Sundays of each month

Holy Communion
(with Healing Service on First Sunday)
10:00 AM

Second and fourth Sundays each month

Office of Daily Morning Prayer
10:00 AM

Said Holy Communion
noon

Please note that both services on Feast Days occurring on these Sundays will be Holy Communion.