

**NATURE** were able to be in accord with it. How, if they are inherently sinful and wholly depraved? Where does the ability come from, other than what is stated to be the source, “by **NATURE**”? Likewise in **Ro.2:27**, “the Uncircumcision (those same nations), by **NATURE**” are seen again to be “discharging the law’s demands”. Again in **Ro.1:27** we see again “God giving them over”, but this time it is not as earlier to be enslaved by “dishonorable passions” which are “altered from what is natural” and “beside nature”, but this time given over to a “disqualified mind”. In viewing the matter of the verse as a whole, we understand that to be “given over to a disqualified mind” is to be given over to a mind that is “unnatural”. It is a mind that was bent on “doing that which is not befitting”. In other words an “unnatural mind”, that which is “beside nature”, that which is in disagreement with **HUMAN NATURE**. This what is “not befitting”, what is sinful and depraved. Indeed, there is a list of what is unnatural that follows; “filled with all injustice, wickedness, evil, greed, distended with envy, murder, strife, guile, depravity, whisperers, vilifiers, detesters of God, outragers, proud, ostentatious, inventors of evil things, stubborn to parents, unintelligent, perfidious, without **NATURAL** affection, implacable, unmerciful”. Fairly “sinful and depraved”, that which is **UNNATURAL**? Again in **2Ti.3:3** we find a listing of that which is **UNNATURAL**: “Now this know, that in the last days perilous periods will be present, for men will be selfish, fond of money, ostentatious, proud, calumniators, stubborn to parents, ungrateful, malign, without **NATURAL** affection, implacable, adversaries, uncontrollable, fierce, averse to the good, traitors, rash, conceited, fond of their own gratification rather than fond of God; having a form of devoutness, yet denying its power. These, also, shun. For of these are those who are slipping into homes and are leading into captivity little women, heaped with sins, being led by various lusts and gratifications, always learning and yet not at any time able to come into a realization of the truth. Now, by the method by which Jannes and Jambres withstand Moses, thus these also are withstanding the truth, men of a depraved mind, disqualified as to the faith.” As pointed out here at the end concerning Jannes and Jambres, they were men of “depraved and disqualified minds”. That is to say they exemplify that which is **UNNATURAL**.

Now we come to the iffy verses that follow:

**Eph.2:3** (among whom we also all behaved ourselves once in the lusts of our flesh, doing the will of the flesh and of the comprehension, and were, in our **nature**, children of indignation, even as the rest)

**Ga.2:15** We, who by **nature** are Jews, and not sinners of the nations

What is to be made of this? Taken at face value out of context, it would appear the writer is saying in **Eph.2:3** that those who he is addressing are “**in their nature** is the inherent bent to be depraved”, just like everyone else of the human race. Is this the case? Whom is he addressing? Does the original language actually say “in our nature”?

First, who is he addressing? Who is the “we also” at the beginning of the verse referring to? The writer, who is Paul, and who else comprises the “we”? Further down in this chapter Paul divides all of humanity into two groups, the circumcision and the uncircumcision. Paul would be in the group termed the circumcision, the seed-race-nation of Israel. The uncircumcision would be all the other seed-race-nations outside of that of Israel. Those who were “*alienated from the citizenship of Israel*”. Paul, in his mission to Ephesus, is primarily there to speak to Greeks, who were “*alienated from the citizenship of Israel*”. So the “we” that is spoken of are those of the seed-race-nation of Israel.

Does the original language actually say “in our nature”? No, not really. There are three other usages of this form of the word **phusis** in the Greek NT. These are in almost all translations given as “by nature”. Doesn’t really change much, other than pointing out that “in our nature” is not consistent. But upon closer examination, the most literal translation would be “**to-nature**”. What is being said here can be more easily understood as read it “according to our nature, according to our sprout, according to our seed, according to the genetic pattern laid out in that nucleus” WE are of the seed-race-nations that has the citizenship of Israel. It is not saying “we are in our nature just as inherently fallen, sinful, and depraved as all other humans”. It is saying “we are of

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