
-STUDIES IN EPHESIANS- #7

Eight times in the epistle we find the word FATHER in reference to deity;
 1: 2 from God our F, and from
 1: 3 be the God and F of our Lord
 1:17 the F of glory, may give unto you
 2:18 access by one Spirit unto the F.
 3:14 my knees unto the F of our Lord
 4: 6 One God and F of all, who is
 5:20 unto God and the F in the name
 6:23 from God the F and the Lord Jesus

Since the letter is addressed to the saints and faithful, then God is their Father. Power, or authority to become the children of God is given to such as receive Christ (Jn 1:12). In the age in which we now find ourselves believers become the children of God by the process of adoption. None is born as such.

One becomes a child of God by virtue of being in Christ, the Son of God. There is no hope of any kind outside of being identified with Christ in His death, burial, and resurrection. Such as have a part in the dispensation of the mystery have the additional identification with Christ in His being raised and seated at the right hand of the Father.

Some may argue that man was made in the image of God and therefore all men are children of God. But Adam lost the image of God for himself and the whole human race. The last Adam, our Lord Himself, is the express image of God. The goal of the believer is to be conformed to the image of the Son.

So often Paul uses the expression OUR FATHER in reference to His and the saints' relationship to God. Often he speaks of God being the Father of our Lord. If God is the Father of the Son and at the same time our Father, then what relation are we to the Son?

From the Father flows all spiritual blessings in the heavenly places thru or in Christ. As a loving Father He is ready to bestow all His best gifts on those who are His children. If any gift is is kept back, it is because the child is not sufficiently mature yet to receive it.

He is the Father of glory, or the glorious Father. In 3:15 it is "Of Whom every family in heaven and earth is named." God has had several families or dispensations. But each family is related to Him as the Father. This is further brot out in 4:6, "One God and Father of all." What is He to you?

-TIME OF REPENTANCE-

The word REPENT is not found in any form in the gospel of John. The mere absence of the word would not be a proof of any conclusion, but it might lead us to a study of why it should not be found.

As we study the prophets we find that their theme is repentance or turning back to God. They came at times of national apostasy. The word REPENT itself means a change of mind or a turning back to a place or state of mind.

When we study the first 3 gospels together we soon see that John the Baptist follows up the prophets and he too calls the nation to repentance. This repentance is to make way for the King and the kingdom. John's baptism with water was connected with repentance.

Then the Lord starts out His ministry with the words, "Repent, for the kingdom of heaven is at hand."

Repentance is preached to Israel only and in connection with the making ready for the kingdom. Gentiles had no part in it. They were not called to repentance.

The 12 were sent out with the same message. Likewise the 70. All called Israel to repentance so that they might be ready to receive their promised King and Messiah.

Then came the Acts period of time. The prayer on the cross was answered and Israel were given another chance all during Acts. Peter started at Pentecost with the message "Repent and be baptized"(Acts 2:38). The word is used several times in Acts up to 26:20.

But after Acts 28:28 IT WAS TOO LATE to repent. The time of repentance had passed. Israel was set aside for the time being and God began dealing with Gentiles in a far different manner.

Now we can see why John did not use the word REPENT. His gospel was written at a time after He had come to His own and they had received Him not. The words that follow start a different theme. As many of those who were not His own that received Him, to them gave He the power or authority to become the children of God. It does not say children of the kingdom as many might think. That was no longer possible. Going on to 3:16 we find that everlasting life is given upon the basis of believing, not repenting.

The same thing is true of the 7 epistles written by Paul after Acts. Why?

- STUDIES IN JOHN - #37

1. How long after the Lord's first appearance to the disciples was it till He appeared to them again? 20:26
2. Who was with them this time?
3. What is said about the doors?
4. How did the Lord get in?
5. What did He say to them?
6. What did he say to Thomas?
7. Do you think Thomas did what he was told to do?
8. What did he have to say?
9. Was he right in calling this Jesus of Nazareth GOD?
10. What about the folks who believe without having to have some kind of tangible evidence? 29
11. Did John write a complete account of what the Lord did during His life?
12. Why did John write this gospel?
13. What is the result of believing Jesus to be the Christ, the son of God?
14. Where did the Lord again show Himself to the disciples? 21:1
15. To whom did He appear then?
16. What does Peter propose to do?
17. What did the others have to say about it?
18. What success did they have during the night?
19. Who stood on the shore in the morning?
20. Did they recognize Him?
21. What did He ask them?
22. What was the reply?
23. What did He tell them to do?
24. Did they obey?
25. What was the result?
26. Who was the first to recognize the Lord?
27. To whom did he tell what he knew?
28. What did Peter do?
29. What was the breakfast menu?
30. Where did it come from?
31. How many fish did they catch?
32. Was the net damaged?
33. Were they invited to breakfast?
34. Who served?
35. How many times did this make that He had shown Himself to them?
36. What three questions were asked of Peter?
37. What were the replies?
38. Does verse 18 indicate that Peter might live till the Lord's coming?
39. What was the final word to Peter?
40. What disciple did Peter see when he turned around? 20

DEAR YOUNG FOLKS: One more lesson and we will have completed the studies in John. Over 40 persons enrolled in the course and got their membership pins, but not that many are finishing. If you wish to finish, write out the answers and send them in.

Back in 1st Kings 12 you will find a rather interesting story. A king died and his son was left with the responsibility of taking over.

Such is a time when a young fellow needs plenty of advice, and good advice at that.

This young man did not have the years of experience and the wisdom that his father did. No wonder he was bewildered and sought the advice of friends.

First he got advice from the older men, those who had been associated with his father and knew something about the conditions which he faced. They were well able to tell him some things which would be to his best interests.

Then he went to the young men who had grown up with him. They had no more knowledge of conditions than he himself had. Neither did they know what it was to work, or to sympathize with the troubles and problems of the people.

Sorry to say, the new king did not heed the advice of those who really knew, but followed that of those who knew no more than he. As a result, he lost the greater part of his kingdom. The people revolted against him. Another took ten of the 12 tribes and left him with only two.

Probably he thought that the older ones had forgotten what it was to be young and were old-fogey as some say. Many young folks are that way. But take a little tip from me; the older ones remember only too well what it is like and they would do anything to keep the young folks from making the same mistakes they have. You may not have thought of that angle of the question.

But if you read the story over again carefully you will notice that there was one thing lacking at the very beginning. The young man neglected to try to find what the will of the Lord was in the matter. This should have been his first concern. If he had sought the will of God, he might not have needed other advice.

Are any young folks making the same mistake today? Are you?

Sincerely in HIM, Oscar M. Baker.



Charles H. Welch

Several have written in response to the announcement last month about the coming of Mr. Welch to this country, and we are encouraged. It was in mind at first that he should come some time this fall, but there is so much red tape and preparation for getting from one country to another that it is now decided to have this tour during next May and June.

The itinerary will have to be made out and sent to Mr. Welch by the last of Jan. so that it can be published in the March issue of The Berean Expositor. Elroy Robinson of Lake Bluff Ill. and myself will make out the itinerary for Mr. Welch.

This tour is not sponsored by any individual or organization as such. All may have a part. Also that means that no group will be asked to pay a certain amount toward expenses, but they will be pooled. That will not put any hardship on any class, but will give all an equal chance to have Mr. Welch for meetings regardless of distance. Already several have indicated their willingness to cooperate even if they do not get to hear him.

For book lists, see the last two issues of TFT. However we did forget one item. We have a few mimeographed copies of THE NEW COVENANT by J. Eustace Mills priced at 45¢ each postpaid.

Mr. and Mrs. A. O. Bowser of Bremen Ind. dropped in for a while one Sunday afternoon for a chat.

We have a good supply of Companion Bibles. In red buckram \$12. In quarter leather in green \$16. In full red leather \$24. These are all the latest reprints.

Some time ago we announced the program of a new class in TFT. Some of our friends in that area went to them and have been fellowshiping with that group since then. That is why we would like to have your announcement for TFT. We might have readers in your community who would like to know about it.

The announcement in last issue just about cleaned up our supply of used books and a few were disappointed since there were not enough to go around. However we are putting them on the waiting list and more may turn up later.

We still have copies of THE BURDEN OF PROPHECY by Welch at 60¢ each. If you would like to know the central theme of prophecy, read this book.

Recently got a request for price on 1,000 copies of THE DISPENSATIONAL FRONTIER by Welch. It would be \$30. They are \$3 per hundred, 50 for \$1.50, 12 for 60¢, or 8¢ each. They should be distributed far and wide, for here is the answer to much of the confusion that is rampant today.

The best way to interpret the Scriptures is to let them do it themselves.

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