
-STUDIES IN EPHESIANS- #14

-CHRIST MAGNIFIED-

(Phil. 1:12-26-)

These studies are not intended to be either exhaustive or necessarily consecutive, but merely to call attention to some of the highlights of this wonderful epistle to us Gentiles to whom has been opened the dispensation of the mystery.

A word in 1:7 must not be overlooked in connection with the mystery. It is the word REDEMPTION.

Now this word is not at all peculiar to the dispensation of the mystery. Redemption was made necessary by the fall of Adam and resultant death. So primarily it has to do with release or deliverance from death and the grave. It is very plain from its three appearances in Eph. that it is not complete until resurrection.

Here in 1:7 we have redemption in Christ. It is thru His blood.

In 1:14 the Holy Spirit is given as a pledge or down-payment till the redemption of the purchased possession. That looks forward till resurrection.

In 4:30 again we find the sealing of the Holy Spirit and it is unto the day of redemption; i.e. resurrection.

Israel were redeemed from Egypt by the mighty arm of Jehovah. The blood of the passover lamb redeemed them from death. There we have the type of the redemption that is in Christ.

But in the case of Israel we find that this redemption did not include the forgiveness of sins as we find it here in Eph. 1:7. That was taken care of in the atonement which was not set up till they were redeemed from Egypt and set at the foot of Mt. Sinai. The atonement was for sins so that a redeemed people might be made meet to come into the presence of their Jehovah.

Hebrews is a book that is taken up with the atonement. It has to do with the high-priestly work of Christ. It does not go back to the redemption of the passover lamb. Sir Robert Anderson has shown this very plainly in his book on Hebrews.

It is by this separation of redemption and atonement that we find those under the law required to first forgive if they expect to be forgiven. See the so-called Lord's prayer.

But under the dispensation of the mystery we are urged to forgive as we have been forgiven. See Col. 3:13. Our forgiveness (atonement) and redemption are then both accomplished in one act.

1. Verses 12, 13. Paul would have the folks at Philippi understand that his being arrested and imprisoned was not such a calamity, but for the furtherance of the preaching of the gospel. He tells them that he is known in all the palace (probably the praetorian guard) and also among the common folks. So they are not to be too much concerned.

2. Verses 14-18-. As a result of his being in bonds some are more bold to preach the gospel. There may be some who wanted the pre-eminence and now in Paul's absence preach against him. But others were preaching in all sincerity. It matters not in which way the preaching is done, Christ is preached. This is the important point. Other things are but side issues and worthless in comparison to the preaching of the Christ.

3. Verse -18. Paul rejoices in all this and will continue to rejoice in it. It takes a real man to rejoice when the other is having a successful ministry, especially when that man may be a bit contentious. Paul is able to rise above the things of the flesh here and rejoice that others preach Christ.

i. Verse 19. Paul says there is something that he does know about all this. He feels that it will turn out to his release from bonds (his salvation). This to be in answer to their prayers and by the power of Christ.

ii. Verses 20-25. As far as Paul is concerned, Christ shall be magnified. This is true whether he shall live or by his death. He says that Christ shall be magnified in his body. Both by his example and preaching can this be done. So he concludes that whether he shall live or whether he shall die, it will be to Christ's gain. For himself, he would Choose respite in death, but for them it is expedient that he live. So he is confident that their good shall be the outcome of it all. He will live.

iii. Verse 26. The result; they will rejoice that he is coming to them again to minister to and help them.

NOTE: In the above outline you will notice that in it all Paul was not in any way seeking his own gain as so many may think. First of all he thinks of Christ's gain and then of the gain of those who live at Philippi.

-WHY STUDY?-

Just why should anyone study the Bible today? Is it not a little old and out of date for us? Cannot one live a Christian life by doing church work and being neighborly? Why the bother of Bible study? Nobody understand it anyhow!

Not only are the laymen asking such questions as these today, but they are even asked from the pulpit with the implication that it is not necessary to believe the Bible. Many seem to think that social and political questions are more important than what the Bible may have to say to us.

But we might ask the question; How can a man live pleasing to God and be a workman that needeth not to be ashamed if he does not know God? How can he please God is he does not know what God desires of him?

Is just being a do-gooder pleasing to God? Can a child please its parents if it does the things it chooses to do and which it may think are the right thing to do?

You know very well he cannot. He must not only know his parents, but must know their wishes and desires concerning him.

The only way to get to know God is by the Word which He has written and in which He reveals Himself and His will. If we would please Him, we must know what it is that He wishes us to do. He has written it all in the Book for us to read. If we do else than what is written, then we are following man's way and not God's way.

What a man might think to be good may be just an abomination in the sight of God. God says that His ways are not our ways. What we may think to be good may be the very thing that will frustrate the will of God. For instance, suppose that some rich lady with a bunch of pet charities should have come across the prodigal son and given him some new clothes and a pocketful of change; would he have returned to his father's house?

Even the rich young ruler who has kept the law from his youth up lacked a little of coming up to the requirements.

Now just suppose that you should go out on some job and without any instructions from headquarters you should begin to do what you thought was the right thing. How long would you last on the job?

It is about time that we seek to know the Father and His will and quit all this social gospel foolishness!

-WORKS AND FRUIT-

1. In the realm of the flesh there is no fruit. For to sow to the flesh is to reap corruption (rotteness) and certainly it takes something alive to bear fruit. So in Gal. 5 we have a list of the works of the flesh. It is an imposing list of 16 items. Now 16 is 4 X 4, and 4 is the number of earth. But somebody may object and say that there is a mistake and that the number of works is 17. In the Companion Bible margin it says that adultery, the first one, is omitted in the best manuscripts. Look at Gal. 5:19-21 and see the list. They are;

FORNICATION, UNCLEANNESS, LASCIVIOUSNESS, IDOLATRY, WITCHCRAFT, HATRED, VARIANCE, EMULATIONS, WRATH, STRIFE, SEDITIONS, HERESIES, ENVYINGS, MURDERS, DRUNKENNESS, REVELINGS.

Too many people are running to and fro today trying to improve the flesh and not seeing the corruption that it must bring forth. It can never be improved. Flesh remains flesh, and Spirit remains Spirit, and one can never become the other.

2. But in the realm of the Spirit there is fruit. For Spirit is life, and it takes life to produce fruit. There are nine kinds of fruit. Nine is 3 X 3, and 3 is Godly perfection. So if fruit is desired, then cease trying to cultivate the flesh. Let the Spirit produce its fruit. The fruit of the Spirit is;

LOVE, JOY, PEACE, LONGSUFFERING, GENTLENESS, GOODNESS, FAITH, MEEKNESS, TEMPERANCE.

Against these things there is no law. The law was designed to curb the flesh, but it fails. The flesh is not subject to the law of God nor can it be. I am quoting from Rom. 8:7, and flesh there is the carnal mind.

Now I suppose you may wonder how one is going to produce fruit of the Spirit instead of works of the flesh seeing that we are yet in this body. This is the work of the new nature that is implanted in the believer. This new nature must be cultivated and fed if it will produce fruit. It must be fed on the Word and cultivated by exercise or use of the Scriptures for daily living. But if the flesh or old nature is pampered and fed, then there can be no fruit of the Spirit.

-STRUCTURAL STUDIES- #1

Oftimes when a passage of the Word seems obscure and baffles our best attempts to find the meaning, the way out may be by the structural outline. This is something every Bible student should try to master to some extent. It is not quite so complicated and hard to understand as some might think.

Structural outlines are all under two main classes;

1. Alternation.
2. Introversion.

These two may be varied, combined, and extended, but they are the foundation of all structural work.

For this study we will take up the first one with some examples. In its simple form it would appear thus;

- A / -----
 B / -----
 A / -----
 B / -----

If I had a variety of type at my command on this typewriter, I would use the italic form for the second pair. If you should be fortunate enough to have access either to "How to Enjoy the Bible" or to "Figures of Speech Used in the Bible" both by Bullinger, or if you have a Companion Bible, you will see examples of what I mean.

Now for a text to illustrate our pattern, see 1 Cor. 15:22;

- A / In Adam
 B / Death
 A / In Christ
 B / Life

Mr. Bullinger gives an example of Psa. 19 as an alternation of subjects as follows;

- A / 1-4-. The Heavens.
 B / -4-6. In them "The Sun."
 A / 7-10. The Scriptures.
 B / 11-14. In them "Thy Servant."

Now if you have access to the Companion Bible, make a list of all the simple alternations you find in the notes on the gospel of John. The first one is Jno. 1:-19-28. Then 2:13 to 3:21; 2:14-22; 3:5-8; 3:10-21; 5:16-47; 5:19-47; 5:25-29. This covers the first 5 chapters. You should be able to go on from here.

If you will practice on these, copying and making original ones whenever possible, you will be well on your way to a much better understanding of the Word. Oftimes it explains itself.

DEAR YOUNG FOLKS; No doubt you have been puzzled at times, just as well as some of the older folks, about the nature of the Triune God. Some time ago I gave the illustration of the elements which with few exceptions are found in 3 states; gas, liquid, and solid. Yet the element itself is not changed. it is the same. So God can be manifest in different ways and yet be one and the same.

In each aspect God has a particular office to perform and the Word is very particular to use the right word in the right place. Each word denoting deity is in the right place and means just the right thing for that place. The Scriptures are not haphazard at all in the use of words.

Now I have another little illustration that has helped some to realize the truth of the matter. Just suppose that a man should organize a business with himself as the sole owner and operator. Just suppose that he had three intercommunicating offices and that on one would be the title President, on another Secretary, and on the third Treasurer. Now just suppose that you had business to conduct at these offices and you discover that no difference which door you entered, you found the same person, this business man, ready to wait on you. He has three offices. In one he plays the part of President. In another he plays the part of Secretary. And in the third he plays the part of Treasurer. He fulfills the duties of each office, but is one and the same person.

This may be a little crude and may not be pushed too far, but it may help you to realize that our God is one God. But at the same time he may be either the Father, the Son, or the Holy Spirit.

I know that this leaves a lot to be explained which few, if any, can explain. As you read the Word you will notice that some things will be clearer if you will remember this little illustration. When the Lord said that He and His Father were one, we now have some idea of what He meant. When the prophet said that the coming Redeemer was to be the Everlasting Father, we can understand just a little of what is meant. Now we can realize something of the mystery of Godliness, God manifest in flesh.

Thanks for all your nice letters this month. Glad so many are in school and taking it seriously.

Sincerely in HIM, Oscar M. Baker.

- THE EDITOR'S DESK -

BIBLE CLASS meets in our home each Tue. nite at 7:30. U R welcome. You will find us 4 miles south of Atwood, or 6 miles west of Warsaw, on the Harrison Center Rd. Those having questions to discuss are welcome to drop in any time.

VISITORS during Oct. were Elroy Robinson and family of Lake Bluff, Ill., and Floyd Wilson of Chatsworth, Ill.

CHARLES H. WELCH is going forward with plans for a visit to this country next spring. He has now booked sailing over here on the Queen Mary leaving England April 21st, and going back on the Queen Elizabeth leaving New York June 29th. Elroy Robinson and I are yet struggling with the itinerary, having made about 4 drafts so far and still having some trouble. Have patience with us. If you wish to help with the expense of this trip, send your money to Elroy B. Robinson, 711 Woodland Rd., Knollwood, Lake Bluff, Ill. He will send you a receipt.

RECONCILIATION, a 14 page pamphlet by Mr. Welch, is free for the asking.

TAPE RECORDINGS are being sent to those who have requested them. See the announcement last month.

NEW READERS ARE welcome each month. Your editor does not ask that you agree with everything you read, but to test it by the Word. Our fellowship does not need to be around a doctrine or creed, but around a glorious risen Savior.

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A suggestion to you; read up on the works of Charles H. Welch so as to be prepared for his ministry next spring.

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