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## -STUDIES IN EPHESIANS-

#26

## -MAN'S DOMINION-

In a recent study it was noted that the phrase "dead in trespasses and sins" in 2:1 and "dead in sins" in 2:5 should have the preposition TO and not IN. It might be well to see why this has to be.

The margin of the Companion Bible tells us that the first one is dative case. The second is the same. Now what is the meaning? Can we find any parallels?

Rom. 6:2. We that are dead to sin.

Rom. 6:10. He died unto sin.

Rom. 6:11. Dead indeed unto sin.

Rom. 7:4. Dead to the law.

Gal. 2:19. Dead to law.

I Pet. 2:24. Dead to sins.

In the above passages try substituting IN for TO and UNTO. It will not work. The last passage is almost identical with Eph. 2:1. In the second you would never dare to say that He died in sin!

This does not mean that we never were dead in trespasses and sins, but the writer here is on other ground. He is not going back to that condition, a condition which has been true of all of us.

It should read in 2:1, "And you being dead ones to trespasses and to sins." Here is union with Christ. Notice the same thing in Col. 2:13, "And being dead ones to trespasses, and the uncircumcision of your flesh, He made alive together with Him." Note the margin makes it TO and not IN.

Now we have 3 references that are almost identical, in meaning, if not in words; Eph. 2:1,5 and Col. 2:13. The teaching is that there must be a dying to trespasses and sins before being made alive with Christ.

It was thru the mercy of God that we were dead to trespasses and sins. If it were not for that mercy, then we certainly would still be dead in them. We who died to sin, now live to God. In Gal. 2:19 Paul died to the law that he might live unto God. The law condemned, therefore he must die to it. He could not be alive to law and to God at the same time.

As it was by mercy that we died to sin, so by grace were we made alive unto God. This same chapter has more to say about that also.

Before we died to trespasses and sins, we WALKED according to the pattern of this age, the age of this world. We also had our conversation in lusts of the flesh. So then before we died to sin, we were sons of disobedience and children of wrath.

In the wonderful doctrine of chapter one sin is mentioned once, and that in connection with redemption and forgiveness.

In the account of the creation (Gen. 1:28) man is told to multiply and replenish the earth and SUBDUE it. This subjection is specified as being over the fish, fowl, and every living thing that moved on the earth. (So in the first revelation concerning man and his sphere of activity, he seems to be limited to the earth. It is stated, however, that he was made in the image of God.)

The Psalmist gives us a little more information. He says that man was made a little lower than the angels; that he was crowned with glory and honor, that he was to have dominion over all the works of the Creator's hands; that all things are put under his feet. But the Psalmist hastens to put a limit on all this by mentioning all sheep, oxen, beasts of the field, fowl of the air, and fish of the sea. So man's realm there is still earth. See Psa. 8.

This Psalm is quoted in Heb. 2, but with some additional information. First, get the setting of Hebrews. In it we have the High Priest ascended to the heavens, completing the priestly work, and then sitting down in the holy of holies. This was typified by the high priest of Israel going once a year into the holy of holies with blood. But he never sat down. His work was never finished. It had to be done year after year. No other person could enter, not even a priest.

Wonder what Peter would have said if anybody had mentioned that others than the Lord were to enter that holy place and Gentiles at that! But we anticipate.

Heb. 2 says that God set man over the work of His hands; that all things were put in subjection under him. This is made emphatic by the mention of the fact that there is nothing of the works of God's hands that is not put under the dominion of man. This is certainly far beyond the confines of the earth and is revealed before the mystery is made known! There is a little parenthesis that says that we do not see this yet. It is not till resurrection that man will regain the lost dominion and image of his maker,

Now when the mystery was proclaimed we find that there are chosen ones who are seated in the heavenlies, the holiest of all, the holy of holies, with Christ (Eph. 2:6). None of these look for His appearing here on the earth, but wait till they are actually in the super-heavens to await His appearing there (Col. 3:20).

But what about the dominion? In 2 Tim. 2:12 the Holy Spirit reveals the fact that "If we suffer, we shall also reign with Him."

Some men will reign with Him on earth. Some will reign with Him in the heavens.

-FIVE DEGREES OF SAINTHOOD- #3

"Hath quickened us together with Christ." "And you...hath He quickened together with Him." Eph. 2:5 and Col. 2:13 resp.

In article #1 we found the saint dead. In #2 we found him buried. Now the next move is up to God. Man can do nothing.

Quickened or made alive is the word. It is still a compound with SUN which is translated together with. It is our identification with Christ in newness of life. In the former verse there is a NT Selah following. The apostle stops and says "By grace are ye saved." It is a time to pause and think on what has gone before. There is more to come, but we must not hurry.

We hear a great deal about all the blessings in Ephesians. We have heard about death with Him. We hear much about the being seated with Him, but somehow, there has been a neglect of being made alive with Him. Of course we do understand that being raised with Him includes the idea of being made alive with Him. But the fact of life in Christ has not stood out as it should.

Paul knew about this life and spoke about it often. He was dead to the law, and crucified with Christ. But he goes on to say more. The life I now live in the flesh, I live by faith of the Son of God. Christ liveth in me. I live, yet not I, but Christ. Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be manifest in our body, for we which live are always delivered unto death for Jesus' sake, that the life of Jesus should be made manifest in our mortal flesh.

This life that is now lived in the mortal flesh does not refer in any way to that time of resurrection and the glory that shall come. By reason of indwelling sin, we once were under the dominion of death. But by the power of the indwelling Spirit, we have passed from death unto life. That was the mighty power that is to usward who believe, that power that raised Christ from the dead.

Death and burial with Christ is not just something that refers to waiting in sleep till the resurrection. It is not "pie in the sky bye-and-bye." We have been made alive that we might walk here and now in newness of life. Once a spirit energized us to be sons of disobedience. But now the Spirit energizes us to live, to will and to do. The living, the living, shall praise Him!

May all of us come into a full realization of this life so that we might live unto God. At the same time we must remember that by grace we are saved, and it is by that grace that we are enabled to live.

-A RABBIT'S FOOT-

Too often the Bible is used as a sort of fetish or charm, such as the rabbit foot or a horse shoe or some other popular phylactery. It may adorn a central place in the home without adorning a central place in the heart. It may be kept in obvious sight, but never opened.

It contains words of life. It is a guide for the wayfarer. It is a revelation of the plan and purpose of God for the ages.

Alas, it can be read and studied and be given the greatest of prominence and all to no avail. Without Christ it is meaningless and powerless. It testifies of Him, but if He is not accepted and built upon as the great rock of salvation, all else is vain and the Bible is just another book.

From Genesis 3:15 where He is called the seed of woman till His advent to the little town called the house of bread in Judaea, He was looked forward to as the one means of life. Every sacrifice and every part of the tabernacle spoke of Him.

The Bible is God's record of His Son in Whom is life. There is no life unless the record is believed. God has not set forth any great deeds or even any rituals that we should use as a means of salvation, but only the simple declaration that we should believe the record concerning His Son.

Now there is also the sure word that he that hath not the Son of God hath not life. Yet on every hand we find those organizations which call themselves Christian that have turned the truth of God into fables. All that their ministers have to offer are the philosophies of men and vain deceit. Where once one could go to a place of worship and hear words of life, now all there is left is ritual and a system of ethics. Members (especially those of means) are patted on the back, told to be good fellows and support the church and they will be preached into heaven when they die.

Over 15 years ago we made the following observation in a little diary, "It is doubtful if a preacher will be supported by any church if he insists on teaching the Bible as truth." Scarcely a church will allow a course in pure Bible study with no other guide books or commentaries in connection with it. Such is the sad situation today. But it is nothing new. The same situation was the order of the day when our Lord came that He might show forth the Father.

What can we do? All that we can do is to recognize the situation, not wrestle with flesh and blood, but at all times exalt the name of Him who died for us.

When writing I keep at hand a Testament which I have used for a number of years. One time several years ago I did some marking in it which has been of great help a number of times since. I would suggest that you mark your Bible in the same manner, not only for present study, but for future reference. You will be glad that you did.

Beginning with Acts 13:1 I have traced the missionary journeys of Paul. I used purple India ink for my work, tho any color may do. I underlined each of the places that was visited and then connected all these with fine lines. Of course the first place underlined was Antioch. Then followed in order; Seleucia, Cyprus, Salamis, Paphos, Perga in Pamphylia, Antioch in Pisidia, Iconium, Lystra, etc.

When connecting with lines and you have to go to the next page, run the line out to the edge of the page in the margin and connect the line with this point on the next page. You will soon catch on to this.

When all is done, the eye can quickly follow the line all thru the journeys, ending with Jerusalem in 21:15. To this you may wish to add the journey from Jerusalem to Rome which begins in chapter 27 and ends at 28:16. Look all places up on the map.

When you have made this outline and looked it over, you will begin to realize that up to Acts 13 we have an account of the ministry of Peter and others of the Circumcision WITHIN THE LAND. But not long after Paul begins to preach, the gospel is carried OUTSIDE THE LAND.

Now for a bit of comparison, you will note that Peter's first epistle is to the Jews scattered about in Galatia where Paul preached in person and later wrote his epistle to the Galatians to the same ones, both Jew and Gentile.

Note also in your outline the great turning point when Paul went to Europe instead of remaining in Asia. Just suppose that the gospel had been carried east instead of west. Can you imagine how it might have affected the history of the world and what we know as civilization?

All of the ministry of Peter in Acts is from Jerusalem. After his arrest he went and abode in Caesarea (12:19). After the death of Herod he must have returned to Jerusalem where we find him at the council in 15:7.

At the end of Peter's first epistle it is revealed that he is at Babylon. That he was ever in Rome is just a myth and has no support outside later traditions.

DEAR YOUNG FOLKS: you will have to overlook my mistakes, I guess. Again last month I gave you the wrong reference. It should have been Gen. 34 (not 24). It was about Dinah and her disgrace.

Now in the last chapter of John we have a very interesting little scene. You may remember that back in Matt. 26:33,35 Peter had made it emphatic that he would stand by his Lord no matter what might happen. But in a few hours he had denied the Lord six times. Now here in John the Lord speaks to Peter and says, "Simon, son of Jonas, are you more fond of Me than these other disciples are?" Peter answered, "Yea, Lord, thou knowest that I am very fond of Thee." The Lord said to him, "Provide pasture for my little sheep (lambs)."

Then the Lord tried him again the second time. "Simon, son of Jonas, do you really love Me?" Peter answered, "Yea, Lord, Thou knowest that I am very fond of Thee." The Lord said, "Shepherd My sheep."

The third time also the Lord tried him. "Simon, son of Jonas, do you really love Me." This began to annoy Peter a little and he answered, "Lord, Thou knowest all things; Thou knowest that I am very fond of Thee." The Lord replied, "Shepherd My sheep."

This is a rough attempt to get the real meaning of the word of this passage. I would suggest that you study it from the Companion Bible and look up the words in the Appendix.

It seems that Peter, for some reason or other was not ready to commit himself fully to the word love as the Lord used it the last two times. It may be that he was not so sure of himself after having failed his Lord once and so refused to make any more boasts. I do not believe that Peter was wrong here. He had learned his lesson and was no longer so self-sufficient. It is a good lesson for us all to learn.

But note what Peter is to do as a result of the affection he has for his Lord. He has the opportunity to prove his love or fondness by some specific act. It was to provide pasture for the lambs and shepherd the sheep. Peter was no longer to think about himself and his safety and what he would like to do. If he really loved the Lord he would show it by a love to his fellow men. Now you will find that the opposite is the philosophy for today. Folks think that if a man loves his neighbor, he loves God. The correct order has been reversed. The man that loves God will shed that love abroad upon others.

Sincerely in HIM, *Oliver H. Baker*

**- THE EDITOR'S DESK -**

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