

## STUDIES IN EPHESIANS #109

5:18-20

## THE TWO BODIES

AND BE NOT DRUNK WITH WINE, WHEREIN IS EXCESS; BUT BE FILLED WITH THE SPIRIT; SPEAKING TO YOURSELVES IN PSALMS AND HYMNS AND SPIRITUAL SONGS, SINGING AND MAKING MELODY IN YOUR HEART TO THE LORD; GIVING THANKS ALWAYS FOR ALL THINGS UNTO GOD AND THE FATHER IN THE NAME OF OUR LORD JESUS CHRIST.

LOOK NOT THOU UPON THE WINE WHEN IT IS RED, WHEN IT GIVETH ITS COLOUR IN THE CUP, WHEN IT GOETH DOWN SMOOTHLY: AT THE LAST IT BITETH LIKE A SERPENT, AND STINGETH LIKE AN ADDER. THINE EYES SHALL BEHOLD STRANGE THINGS, YEA, THOU SHALT BE AS HE THAT LIETH DOWN IN THE MIDST OF THE SEA, OR AS HE THAT LIETH UPON THE TOP OF A MAST. THEY HAVE STRICKEN ME, THOU SHALT SAY, AND I WAS NOT HURT; THEY HAVE BEATEN ME, AND I FELT IT NOT: WHEN SHALL I AWAKE? I WILL SEEK IT YET AGAIN.

Be filled by the Spirit. The Spirit here is the agent. What is he to fill us with? LET THE WORD OF CHRIST DWELL IN YOU RICHLY; TEACHING AND ADMONISHING ONE ANOTHER IN ALL WISDOM, SINGING IN PSALMS AND HYMNS AND SPIRITUAL SONGS WITH GRACE IN YOUR HEARTS TO THE LORD. Can we say to God, THY WORD HAVE I HID IN MINE HEART, THAT I MIGHT NOT SIN AGAINST THEE?

Here is a contrast. The drunkard sings his ribald songs and sinks to utter oblivion of his responsibility to those he holds dear and who are most dependent upon him. He is dead to all ties. But one who is filled by the Spirit with the Word of Christ sings praises unto God. Here is a new conversation which has no connection with the conversation in the days when we were subject to the world, the flesh, and the devil. Wine fills with vice; the Spirit fills with virtue. Alcohol can eat all the good out of its victims like termites in wood. And some day, when the moral fiber is eaten away, character crumbles and crashes to ruin.

Gentiles have ever been noted for their drinking and fornication. With all the boasted advances in science and civilization, there seems to have been little, if any, improvement in sobriety. We are not here to criticize and reform the world, but rather to warn those who are Christ's that they must not be drawn into this terrible maelstrom and become castaways (disapproved) when it comes to running for a prize or striving for a crown. Let no man beguile you of your reward.

Note also that being filled by the Spirit is connected with thanksgiving. One of the great sins of the nations was that they were not thankful. There should be more thanksgiving in our prayers instead of so much "Gimme, gimme." We can be assured that if we do not make good use of the gifts that have been given, and have not been thankful for them, we need not expect more. It would not be for our good.

And another object of being filled by the Spirit is, THAT YE MIGHT BE FILLED WITH THE KNOWLEDGE OF HIS WILL IN ALL WISDOM AND SPIRITUAL UNDERSTANDING. THAT YE MIGHT WALK WORTHY OF THE LORD UNTO ALL PLEASING, BEING FRUITFUL. Do not try to walk with one foot in the drunken world and the other in the realm of the spirit!

No doubt you are so accustomed to hearing about *the one body* that the expression *two bodies* will come as a shock. But we have to reckon with two bodies, for all efforts to make them one are futile.

Now as to basic truth and being in Christ, there has been no difference between Jew and Gentile. In Acts both had equally sinned and come short of the glory of God (Ro 3:23). We are talking about those who believe. And as to salvation, again there is no difference since there is one Lord (Ro 10:12). But when it comes to a dispensational sphere, the realm of service, there was a difference and the Jew had a distinct advantage (Ro 9:3-5).

But in the dispensation of the mystery we see that there is no distinction between Jew and Gentile in any sphere, whether it be in Christ or in the body. And that is where so many are confused (ignorant).

During Acts there was one body. At the same time there were several bodies, for each church was a body. It is during that time that the word church is used in the plural. But never in the prison epistles does it appear in the plural. There must be a reason.

In 1Co 12 we read of a body. It has various members. The members are not equal, some having diverse gifts from others, some comely and some otherwise, etc. Even some of the members are parts of the head, such as eyes, ears, and the like. And in that Body are Jews and Greeks. Nine separate gifts are mentioned as given to members severally. Some members were set in this body in superior positions over other members, such as apostles, prophets, teachers, miracle workers, healers, helpers, rulers, and lastly those who spoke in various languages. Read that chapter carefully and note all these.

But after the dispensation of the kingdom has passed, there is a new group or body set up. No distinction between Gentile and Jew in this body. They have become one new man, a new creation (Eph 2:15). Each member is a joint heir with the rest. Each member is a joint member of the same body. Each member is a joint partaker of a promise made in Christ concerning eternal life and made before age times. Read Eph 3:1-6; 2Ti 1:1; Tit 1:2. Use your concordance and look up *body*, *bodies*, *church*, and *churches* and see for yourself how they are used during Acts and after Acts. Prove all things.

Now why should there be this difference? It is rather simple. The various bodies called churches, or as one body and church sometimes, during Acts had an earthly calling. They waited for the coming of the Lord to set up His kingdom here on the earth. They were waiting for the Lord to come and sit on the throne of His father, David. So in their relationship to the nations of the world, the fact that they had a commission which was to be fulfilled when He came, set the Jews apart. They will have a distinct ministry and purpose among the nations.

But in the dispensation of the mystery, the calling and ministry are heavenly. So there are no earthly distinctions. It is that simple.

## THE SOVEREIGNTY OF GOD #3

## SUBSTITUTION

In M't 12, M'k 3, and Lu 11 we find an account of the Pharisees (who were of their father, the devil) accusing Christ of being in cahoots with Satan and casting out devils by the power of Beelzebub. In 2 of these accounts you will find that the Lord went on to explain that this accusation was blasphemy against the Holy Ghost and was not to be forgiven in this age or in the age to come. The very thot of our Lord and Creator having any part with Satan was certainly devil inspired, for depraved man at his worst would hardly dare to make such statements.

But if that were the zenith of blasphemy in that day, we find something far worse today. And again it is uttered by those who pose as Christians and friends of God. *The supreme blasphemy of today among certain circles is that God created Satan, the devil, that old serpent, as he is, and turned him loose upon mankind to torment and torture them.* That kind of reasoning makes God the author of sin. It also takes away from the Word of God, for those who believe this lie have to tear Eze 28 out of their Bibles, not to mention many other such passages. And if man or devil could think of a greater blasphemy than this, I would like to know what it is.

These folks not only do not hesitate to make God responsible for things as they are in His creation today, but they say, "Everything is just exactly as God wanted it to be!" This statement is from a publication, was printed in capitals and has the exclamation point. Then why should folks in the tribulation pray that God's will be done on the earth? Why did the Lord weep over Jerusalem and express His desire and will that they should come to Him when they did not? Why is it that God does not will that any should perish, when we know right well that they do perish? Why does God will that all should be saved, but we are blind if we cannot see that most folks are not saved?

As we said before, God's power has never been diminished, but His sovereignty has been limited by circumstances. God does not save all simply because they will not. They will not because God gave them the choice. Satan fell because he had a choice. He made his choice because of self. And that is the reason mankind has been in rebellion against God all these ages. But a few have honored His name.

Only certain servants will ever hear the words, WELL DONE, THOU GOOD AND FAITHFUL SERVANT. Satan will never hear these words, for he is an enemy, not a servant. He does not belong to any household of God. There are some servants who are slothful and wicked, we grant that. God will deal with them as servants and not as enemies. They will receive their punishment. And if servants receive punishment for wrong doing, how much more those who have constituted themselves enemies?

This is a generation that is trying to outdo all others and there is some success, even in the realm of blasphemy.

When they had eaten of the forbidden fruit, Adam and Eve must have looked at each other in consternation. They realized some things they had never thot of before. First there was a feeling of guilt because of disobedience. And it was then that they noticed that they were naked. Knowing that their Creator would be walking in the garden later in the day, they hastily tried to find some way to hide their nakedness. And so came about man's first invention. It was an apron.

But there was also a great dread upon them. They remembered that God had said, IN THE DAY THAT THOU EATEST THEREOF DYING THOU SHALT DIE. This was a reminder that man was created a dying creature, made of corruptible material. There was a provision made that this dying process might be arrested from time to time so that man could live on indefinitely. That provision was the tree of life. But now they fear the results of their sin. What would happen?

So they waited, covered with a poor makeshift of a covering of their own invention, their own works. They waited in fear not knowing just what was going to happen to them. So they hid among the trees and waited.

After a while God called Adam, and Adam had to answer for he knew that he could not successfully hide from God. Do not minimize the guilt of Adam. He was with Eve when her visitor came and lied to her. Adam was not in some other part of the garden. He was the appointed guard of the garden and should have been ready for such an occasion. But he failed.

The day was drawing to a close and they did not have much time yet, for did not God say that it would be in the day that they ate of the forbidden tree that they should die? All are questioned, and one by one each is spoken to, the serpent, Adam, and Eve. These little speeches intimate that there is to be life for them in days to come. But how and why?

We are inclined to overlook some very important things in the Word. God made them coats of skins. Now that is about all that is told us. We have to fill in the lines sometimes in the Word and this is one of those times.

But in order to make these coats of skins, animals had to be killed and their blood shed. And there is the answer to the question that has bothered many a theologian in centuries past. That is why God did not keep His word and they did not die. They had a substitute, and God furnished it. And because that substitute died, they lived. Their sin was covered until the day should come that the greater Substitute should come as the Lamb that taketh away the sin of the world.

And the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me. This is substitution. And so it is in Him we live, move, and have our being. It made it possible that God could be the Savior (Preserver) of all men, especially of those that believe. And there is much more; resurrection for whosoever will.

## THE LESSON OF THE NAZARITE

A Nazarite was one who was set apart. This might have been for a fixed time, or it may have been for life. Samson, Samuel, and John the Baptist were Nazarites for life. For a short time Paul was a Nazarite along with 4 Jews.

The Nazarite set forth an object lesson which we do well to consider in these days. We might learn something.

1. The Nazarite was set apart from all others in that he was to have nothing to do with the vine as long as the vow was in effect. He could not eat grapes, green or ripe. He could drink neither juice nor wine. He could not eat dried grapes or raisins. He was to eat nothing from the vine, from kernel to husk.

And how does this apply? One who is truly set apart for God must not yield himself in any way to the intoxicating pleasures of the world. And not only that, but even the pleasures which are not considered intoxicating, not wrong in themselves, must be shunned if they hinder our spiritual life. And whatever hinders our spiritual life is sin to us. There is a further thot in connection with this; one is to keep entirely out of the way of anything which might separate him from communion with God. You are to be the judge of what these might be.

2. The Nazarite was to set himself apart from the rest of his people by letting his hair grow. And the application? We are to be unlike the world, not by dress or letting hair grow, but by living in the world as a stranger and foreigner, one whose citizenship is in the heav-enlies. If we walk worthy of the calling, men will recognize it as being different from the world. Conduct and life are to be spiritual.

Our Lord was not a ceremonial Nazarite. He drank wine and he touched the dead. Therefore we conclude that He did not let His hair grow long. When Paul had finished his vow, he shaved his head (Ac 18:18). Any picture representing Christ with long hair is wrong! In fact, any picture or likeness of deity is wrong.

3. A Nazarite was to be so separate that he may not touch the dead body of anyone. Even tho it be the body of a wife, child, brother, sister, father or mother, he may not touch it. And if by any accident he be defiled by touching the dead, he must begin his vow all over again.

The application of this may be a bit more difficult at first sight. But a dead body signifies the old nature, the old man, or the flesh. A real Christian who is separated unto God must never give an occasion to the flesh, even tho it be thru the nearest and dearest family ties. No doubt this is the hardest test of all. In this life blood ties are very binding and for one to love the Lord more than father and mother, or brother and sister is a real clear cut dividing line. But the Lord said that if one did not love Him that much, that person was not worthy to be called a disciple.

Altho a Nazarite was a Jew and in a different dispensation, yet all Scripture is for us, and we can learn many valuable lessons from other families of God. A believer living under grace has more responsibility than those under law.

## THE QUICK AND THE DEAD #38

DENTON C. ABBEY

So we have these three conditions, all working together, and all must be included in any attempt to explain the end of man. Does man die? Is it a physical death only, or does he sleep as the Bible points out? How and when is he raised up? Does this have any bearing on his manner of death? In what order is he raised up? Does this mean a special group or body? Is a man's hope contained in and a part of this special resurrection?

These are points we have brot out for your study and consideration. Resurrection is one of the great themes of the Bible, and any doctrine on the demise of man must take it into consideration. It is a sad commentary on our efforts to rightly divide the Word of truth, if we merely say a person is resurrected with no effort to explain his hope or calling.

For instance, in the first resurrection that is listed, or the first group that has precedent, is in Ephesians. Here the hope of these believers is called a *heavenly hope*. But at first glance this does not seem to be different from some of those found in Matthew, where we have the word heaven used. However in the case of the group in Ephesians, the word used is *epouranios* in contrast to the *ouranios* used in other places. By itself *ouranios* means heaven or heavens, see Mt 5:12. But when we add the *epi* as in *epouranios*, it means above the heavens or the super heavens. It is a higher realm. And the phrase used here is *en tois epouranios*, in the heaven above the heavens. It might not be conclusive in itself to find this terminology in Ephesians, but the startling aspect is that this is the only place where we do find it. Five times (the number of grace) we find the word *epouranios* used in Ephesians and nowhere else in the Bible. And always it is used in connection with the hope of the church of the dispensation of the mystery proclaimed by Paul.

Now the word heaven is used more than 500 times in the Scriptures, yet it is only here that we find it connected with a different Greek word meaning upon or above. Just note Eph 4:10, FAR ABOVE ALL THE HEAVENS, *huber ano panton ton ouranon*. Here it is used of the hope of the one body, WHICH IS HIS BODY, THE FULNESS OF HIM THAT FILLETH ALL IN ALL.

Now why do we find this word *heavenlies* and the one body together? And only in this epistle? By the law of averages, if man had been writing such a book, we would find these words used more than 5 times or not at all, or in connection with other gospels and epistles. But here we have a hope, we have a calling, and we have a body. Is it just accidental?

Now contrast this with the promise made to Abraham concerning the land, the promise made to the 12 of their rule during the millennium, or the promise in John's gospel of everlasting life. There is a difference.

Paul sums this up very vividly in Ph'p 3:11 where he says, IF BY ANY MEANS I MIGHT ATTAIN UNTO THE (OUT) RESURRECTION OF THE DEAD. This hope that he is looking forward to is unique in its hope and special calling.

## INTERROGATIONS

## THE EDITOR'S DESK

73. *Somebody has pointed out that you were wrong in your use of perpetual in Je 51:39,57; that it does not mean forever, but is only for a limited time. What is the answer?*

This is just one of the instances where the key hangs right at the door, the last place folks will look for it. If they do not *wake*, then that perpetual sleep is going to be along, long one. You may wish to look up some other instances where the definition is given right in the immediate context. Look at Lu 1:33.

74. *The note on Ge 2:17 in the Companion Bible says that in the Heb. it is DYING THOU SHALT DIE and that this is a figure of speech denoting emphasis. Could there be more to it than this?*

I believe there is a great truth here that is overlooked. Adam was made of corruptible material, just as were the animals he saw on every hand. So here he is reminded that he is a dying creature, and that the process of dying would be finished in the day that he ate of the forbidden tree. The tree of life is proof that Adam was a dying man, for it would have been necessary for him to eat of it in order to prolong his life. Adam did eat the forbidden fruit, the tree of life was then denied to him, and finally the dying process was finished after 930 years. Adam brot death upon the whole race by depriving that race of the tree of life. So the conclusion is that Adam was created a dying creature, that he could prolong life indefinitely by eating of the tree of life, but when he was driven forth from the tree of life, he finally died. The outcome of sin was death. But we must remember that it was not a death of retribution for rebellion, but it was a denial of life because that in a sinful condition the man was not fit to live forever. Someday, when paradise is restored, Adam will be resurrected in a new incorruptible body that cannot sin, and live in it again. We have every reason to believe that the new paradise will be far better than the old.

75. *Were Adam and Eve lost when they ate of the forbidden fruit?*

Perish the thot! They had communion with God, and walked and talked with Him in the garden. But sin severed this communion and man lost the joy of his salvation. David did the same thing. He did not pray that his salvation be restored, but that the joy of it be restored. God immediately made provision for the broken fellowship by giving them the message of the Lamb of God that taketh away the sin of the world. He did not give this in writing as we have it today, but by a ritual. An animal was slain, its blood shed, and the skin used for a covering. That was the gospel of redemption from sin. Adam and Eve did not refuse it. Their joy was restored. But even tho they had joy in the knowledge of forgiven sin and a restored communion with God, they were not happy. They had to reap what they had sown. Men today can rejoice when they are not happy. There is a difference between the two. REJOICE IN THE LORD ALWAYS: AND AGAIN I SAY, REJOICE.

*THIS PAPER* is called TRUTH FOR TODAY and is a monthly publication of Truth For Today, Inc., a non-profit organization for the purpose of (1) proclaiming life thru His name, and (2) making all men see what is the dispensation of the mystery. This paper is sent free to anyone anywhere upon request by themselves or friends.

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