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-STUDIES IN EPHESIANS-

Now we are ready for the prayer itself of Eph. 1:18, 19. It is three-fold, just as was the preparation for it. The prayer is for knowledge that they might know;

I. The HOPE of His calling. In the Word there is no hope apart from a calling. At the end of Acts we find Paul bound for the HOPE OF ISRAEL. The calling of the Acts period was in connection with the kingdom and pertained to Israel. Any Gentiles that might have been included were simply graffed into Israel and partook of their calling and the hope that belonged to it. Note that here it is spoken of as "His calling" while in 4:4 it is "your calling." The hope of the calling of Israel was in connection with the trump of the archangel and being caught up into the air to meet the Lord at His coming to the earth to set up His kingdom. The hope of the calling of the church of the dispensation of the mystery is in connection with being manifested with Him in the heavenlies, (not the air). The calling must be known and accepted before the hope can be realized.

II. The RICHES of the glory of His inheritance. We search the Scriptures in vain for a description of the "all spiritual blessings in the heavenlies." Likewise we also cannot find any details about the riches of the glory of His inheritance. When we study about Israel we find that the glory of the Jerusalem of the Millennium as well as the New Jerusalem of the New earth are all described and measurements given in detail. But we search in vain for even a hint of the glories of the blessings and riches which are to be enjoyed in the heavenlies. As the believer makes progress in the knowledge of God he will come to some realization of these things, but he can never transmit that impression to others. Paul is praying that this perception may be known to the saints.

III. The greatness of His POWER. We live in an age where the great truths of the resurrection are denied and lost sight of. Most folks have little idea of what Paul does mean in this passage. Since the heathen belief that all peoples regardless of their status before God will be raised some time, resurrection no longer is thot of as a great hope. And since death is either minimized or put away altogether, folks no longer have any idea that resurrection means the putting forth of any extraordinary power. But Paul tho differently. Not only was that power which raised Christ from the dead able to raise the believer, but it could work in his life every day, making him an overcomer in all things. Too few realize this!

-GOD HAS SPOKEN-

The Word of God tells us about the past, the present, and the future.

Writing to the Hebrews, Paul said that God had spoken in times past by the prophets, but in those last days by His Son. Are not the epistles that are truth for today as much the words of Christ as those in red letters in some popular editions of the Bible we see? Are they not just as inspired?

We can have satisfaction and understanding in the Scriptures only as we let them speak to us of the Son. For He is their one theme, their one subject. What a priceless treasure is ours! May we have eyes to see, ears to hear, and above all hearts to understand the unsearchable, the exhaustless treasures of love, wisdom, and knowledge which are revealed therein to us in Christ Jesus our Lord.

God has spoken so that we may learn lessons from the past, have a lamp and light for the present, and know the glorious triumphs of the future. We take heart. We are confident. The Lord is at hand, at our very elbow, a present help in time of trouble.

It is passing strange how that a man who does not and cannot understand the Scriptures will think that all are as blind as he. But the wisdom of man is foolishness with God. Therefore the foolishness of man can never interpret or explain the Word of God; the Spirit searches all things out; even the deep things of God. No man can know the things of God except by the Spirit of God. The secret things belong unto the Lord our God, but the things that are revealed unto us and to our children.

There was time when there was a threefold division of men; the Jews, the Gentiles, and the church of God. But that is not truth for today. When the mystery was brot to the light, then there was unity, not division. God has spoken. His latest revelation to us is truth for us. We dare not mix things up, the new and the old.

A Gentile today cannot boast against the branches. There is none against which to boast. Neither is the word Gentile a proper word of distinction today seeing that among believers Jew and Gentile were made one.

When God speaks, He expects Hishearers to understand, unless it be in parables. Do we doubt for a moment that the Ephesians or the Colossians could understand what God wrote to them by the hand of His apostle? If they could not, why then bother with the message? God is not unreasonable. We can today understand these if we will. But know this; DOCTRINE is not known apart from *? - PRACTICE!

Published monthly, D.V., in the interests of the WORD RIGHTLY DIVIDED. 2 Tim. 2:15

-GLEANINGS-

Tell me what you know of Christ, and I will tell you where you are as to your Christian experience.

If there be any part of God's truth that you refuse to believe, you may render yourself liable to believe just that portion of Satan's lie that he has set up as the counterfoil of that specific part.

The WRONG things will be in their MAG-NIFICENCE, just when their judgment comes-the TRUE thing will be in weakness till its GLORY comes.

way. The ungodly shall: the judgment (psa. 1:5).

We have a parallel he glory comes.

Man can grow in sin, but never out of it. If the Lord's people are led into the more deep and systematic study of His Word, the Devil will not oppose as heretofore with the Inquisition and its tortures, not with blasphemies of infidels which only revolt the "gentle" mind, but he will raise up religious infidels, who shall from multitudes of pulpits deny the inspiration of the Scriptures in the very name of Christianity. (1894)

The old nature cannot do right, the new nature cannot do wrong.

They (priests and scribes) knew where this Governor was to be born, but they had no place in their hearts for Him, and their very knowledge of Scripture was used to compass His death. Nothing will take the place of love of the heart. Let us ever remember this, that apart from the occupation of the heart with the Christ whom they revealed and of whom the testified, our knowledge of the Scriptures will only puff us up, and it may be even used against the truth of God.

The Lord looks at the heart. He sees the spring whence all our service proceeds. And, ah! it is to be feared that in our days there are many Marthas and but few Marys. There is so much Christian activity which indeed looks well, but has little worth in the sight of God, with whose approval alone we have to do. It often proceeds more from a pious nature than from love to the Lord. We may well take this to heart.

The great errors of the day may well be placed under three heads—the Fatherhood of God, the Motherhood of nature, and the Brotherhood of Man. The first embraces all that is rationalistic; the second that which is infidel; the third that which is anti-Christian. In all the movements of the present day we may see the tendency to one or the other of these giant errors. The last is at once perhaps the greatest and most prominent of the three, for it is that to which the others lead, and in which they culminate.

Please the Lord, and you displease men.

-WHO ARE RAISED?-

"For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." 2 Cor. 5:10.

Who appear? WE. Who are WE? Paul and the saints to whom he was writing. The unbelievers are not included in this in any way. The ungodly shall not stand (arise) in the judgment (psa. 1:5).

We have a parallel here with John 5:28, 29. If the dead here means all the dead, then the same must be true in 2 Cor. 5:10. But who would dare to say so? The dead are to be raised incorruptible. They then MUST be believers. In John 5 we have them judged on the same basis as in 2 Cor. 5. It is simply a judgment of resurrected believers to determine rewards and punishments. The believer is rewarded or punished for what he has done in the flesh, the body. It is high time we place the punishment where it belongs. God chastizes His own. He also rewards His own. There are many who follow and serve the devil. He also gives rewards. But all ends in death for those who follow him. Death means death, not something else.

In Dan. 12:2 we have another mention of a resurrection of believers. Not all the dead are raised in this resurrection. Only MANY that sleep in the dust. Some are rewarded with eternal life; some with everlasting (ageabiding) shame and contempt. It does not say so, but would it not be on the basis of works? It is not a question of salvation, for that is based on faith, not on works.

Now since we have this passage in Dan. before us, let us look at 1 Tim. 6:12. There Timothy is told to lay hold on eternal life. This has been a great problem with many. Timothy was a saved man. There was no question of his salvation. But why should he be urged to lay hold on eternal life? Dan. 12 gives us the answer. It is not salvation, but a reward. It is the opposite of shame and contempt. Paul was afraid of this failure in his own life and in 1 Cor. 9:27 he told how he kept his body under subjection lest he should be a castaway. There you have it! Timothy was warned about the riches and the lusts of youth. We are warned about the same thing again in 2 Tim, 2:15. There again is shame. The rich young ruler in Matt. 19 could take his choice, eternal life or shame.

So as we study eternal and everlasting life in all their occurances we find that they do not mean the same in all places. John uses it to mean what we call salvation in most cases. Look it up for yourself.

-TRACKS THRU ACTS-

Our question this time is what is the theme of Acts and the 14 epistles written during the same time period? What is the hope and what is the calling? We can only touch a few points here, but can suggest that you go on from here and investigate the problem for yourself. The 14 epistles are: 1st, 2nd, and 3rd John, 1st and 2nd Peter, James and Jude; these being written by the apostles of the Circumcision. Then 1st and 2nd Corinthians, 1st and 2nd Thessalonians, Hebrews, Galatians, and Romans were written by the apostle of the Uncircumcision.

Now to our question. In Acts 1:6 we have the apostles asking if the kingdom was to be restored to Israel at that time. This was perfectly in order since in verse 1 Luke says that his gospel was concerning what the Lord had BEGUN to do and teach. Acts is a continuation of that same narrative. So the instructions given in Acts I were concerning the kingdom and when the instructions were completed for the teaching and offer of the kingdom, the apostles naturally ask if it will be restored at that time.

The restoration of the kingdom and the Millennial reign of the Lord was the great hope of Israel. John began by announcing the kingdom at hand. The Lord did the same as well as the 12 and the 70. Peter at Pentecost makes it clear that the King will come only upon the repentance of the nation, Israel.

In Acts 26:6, 7 Paul says that he is then being judged (in chains) for the HOPE, not of the church, but of the fathers, the 12 tribes.

Again in Acts 28:20 Paul says that for the HOPE of Israel he is bound with the chain. Paul's hope and calling then are no different from those of Peter. They are concerning Israel and the kingdom.

How about the epistles? We have little space, but look at Rom. 15:12,13. There is a quote from Esaias. It is concerning a King. He shall be ruler over the Gentiles. Surely that is Millennial. See Isa. 11:1,6, 9-11. The fact that it is quoted from Isa., that it is concerning a King, and His rule over the Gentiles shows plainly that it can have no part in the hope of Eph. 1:18.

When we compare the event on the island of Malta with the 16th chapter of Mark, we can see that the commission which was for and about the kingdom is still in force and Paul, tho he was an apostle to the Gentiles had the gifts of the Spirit in as great abundance as the 12 ever did, and that at the very last of Acts! What think you?

DEAR YOUNG FOLKS: To be successful in life, whether it be in the sight of God or in the sight of men, one has to be what is known as "well rounded" in a number of subjects. The one-sided person is a little too much like the car with a flat wheel, He makes a great deal of noise and fuss and is not too well-liked.

In Luke 2:51,52 we have a little insight into the life of Christ and the preparations for His ministry. This is, of course, from the human standpoint and from that angle there is a lesson for us today, something that might be imitated.

Notice the theme of these two verses. First it is obedience to parents, then follows 4 blessed results which should be in the life of every Christian today. We might outline it thus;

OBEDIENCE TO PARENTS RESULT -- INCREASED;

- In wisdom. Mentally.
 In stature. Physically.
- 3. In favor with God. Spiritually.
- 4. In favor with man. Socially.

There you have the 4 phases of normal development. If one of them is lacking, you go flat-wheeling thru life like an old freight car. And who likes a flat wheel? Let us look at each of these points very briefly.

- Mental development. How many men and women do you know who rebelled at parental authority when young and quit the school and left home? Most of them are soon sorry for it, but seldom can make a change. That can definitely put a flat place on the wheel. Needless to say that rebellion also warps the mind so that it cannot develop as it ought. That is why that many of these folks later become subjects for mental institutions.
- 2. Physical development. The child that does not obey in matters of eating and getting rest cannot develop as he ought to. Of sourse I realize that parents have a responsibility in this matter too and I do know that in many places there is more malnutrition among the children of the rich than there is among the children of the poor. But in the normal family, the rules are proper.

Spiritual development. Too often we find children rebelling at family worship. They do not want to hear the Word. They do not like to take time for prayers.

4. Social development. Today this may be a little over-emphasized in some aspects. But we must learn to get along with others if we are to be of any service to them. It is a matter of loving a neighbor as one's self. Sincerely in HIM, Oscar 711 Kaker

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