

KINGDOM SPIRIT

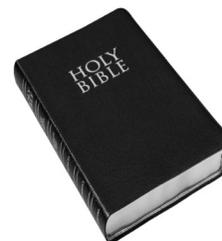
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"SEEK YE FIRST THE KINGDOM OF GOD"

Matthew 6:33



Issue 2009

WHOM DO YOU FEAR?

One of the most important things I feel a person needs to know is the complete Bible story. I realize that most people will never know the complete story, but that doesn't negate their need to know. But it is also not a requirement for one's salvation, but to understand what is happening in our world today, it is a necessity, I believe. There are elements of the story that are understood by many, most, better than I. As I was contemplating and praying on what I need to write on for this issue of the KINGDOM SPIRIT on Friday, Sept. 20th, I finally closed my Bible and went to a news website to catch up on the daily news and found the headline, RUTH BADER GINZBERG DIES AT 87. So what does this have to do with knowing the Bible story? By itself, probably nothing. But I believe that what follows this, what I will call a catalyst, has a great deal to do with the Bible story. This event, I believe, is going to bring a level of unrest and rioting that we have never seen, before it is all over. If I did not know that this was part of God's plan, I would be exceedingly fearful. This does not mean that because I know at least the plan generally, that I believe I and my family will escape physical harm in one form or another. I have no idea what will happen in that sense, but I am assured by what I feel, I know that God is very much in control.

We as a nation have become very disobedient to God and His law. The Bible story tells many times that there is a judgment we have to meet. But to understand this, we need to know who we are. One doesn't have to have much imagination to realize that our nation fits the prophetic description of what God has prophesied,

through the prophets, of His people, Israel. I once asked a relative of mine if he would accept this fact if I could prove it Biblically, archeologically, historically, or what ever method that he had faith in; his answer was no. He, like many, prefer to turn a blind eye to the Bible and the truth that it contains. Because the Bible is to, for, and about Israel, it is talking to us. When we understand this, then the story comes alive and provides assurances that we can count on in times like these.

I said above that if I did not have at least a basic understanding of the Bible story, I would be exceedingly fearful. I would like to look at the word "fear" for a little bit as I think that we are going to see this expressed considerably in the near future. There are fifteen Hebrew words translated to the English noun "fear" in the Old Testament. Several are only translated "fear" once or twice, but I would like to look at five of the words and how they are used as I believe this will help each of us in the coming days.

The first is *emah*. According to Young's Analytical Concordance, it means terror. In fact it is translated terror seven times and fear five times. In Exodus 15, Moses and the people are singing a song to God following their deliverance through the Red Sea from the Pharaoh and they are looking at the people who are in the path of the exodus saying, "**Fear and dread shall fall upon them; by the greatness of thine arm they shall be as still as a stone; till thy people pass over, O LORD, till the people pass over, which thou hast purchased.**" Prov. 20:2 says, "**The fear of a king is as the roaring of a lion: whoso provoketh him to anger sinneth against his own soul.**" This type of "fear" is the kind that people are very much afraid of what might hap-

pen. I feel that this is the type of “fear” that many will be witnessing in the near future.

The second is *yirah*. Again according to the concordance, it means reverence. It is translated “fear” forty-two times. In Genesis 20:11 Abraham is explaining to Abimelech, king of Gerar, why he told him that Sarah was his sister when he entered Gerar and he says, **“Because I thought, Surely the fear of God is not in this place; and they will slay me for my wife’s sake.”** Psalms 2:11 says, **“Serve the LORD with fear, and rejoice with trembling.”** Proverbs 1:7 tells us, **“The fear of the LORD is the beginning of knowledge: but fools despise wisdom and instruction.”**

The third is *magor*. This word is translated fear six times and terror twice. Jer. 6:25, as part of Jeremiah’s warning concerning the coming of the Babylonians, says, **“Go not forth into the field, nor walk by the way; for the sword of the enemy and fear is on every side.”** Jer. 46:5 is part of a prophecy against Egypt saying, **“Wherefore have I seen them dismayed and turned away back, and their mighty ones are beaten down, and are fled apace, and look not back: for fear was round about saith the LORD.”**

The fourth is *mora*. Again the definition is reverence. This word is translated fear six times and terror twice. In Gen. 9:2 God is giving the fruitfulness and dominion mandate to Noah following the flood. He says, **“And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air upon all that moveth upon the earth, and upon all the fishes of the sea; into your hand are they delivered.”** In a reprimand to Israel in Malachi 1, God says in vs. 6, **“A son honoureth his father and a servant his master: if then I be a father, where is mine honour? and if I be a master, where is my fear? saith the LORD of hosts unto you. O priests, that despise my name. And ye say, Wherein have we despised thy name?”**

The fifth is *pachad*. This is defined as dread. In listing the curses upon Israel for disobedience, God says in Deut. 28:67, **“In the morning thou shalt say, Would God it were even! and at even thou shalt say Would God it were morning! for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see.”** In Proverbs 1:26-27 be-

cause the people of Israel have refused to hear God and turn to Him, He says, **“I also will laugh at your calamity; I will mock when your fear cometh; When your fear cometh as desolation and your destruction cometh as a whirlwind; when distress and anguish cometh upon you.”** Also we need to look at the term “fear of the Lord” in a different context as we find in II Chronicles 14, Zerah the Ethiopian and his host had come against Judah and King Asa and Asa had cried to God for help against the Ethiopians. God answered Asa and vs. 14 tells us, **“And they smote all the cities round about Gerar; for the fear of the LORD came upon them: and they spoiled all the cities; for there was exceeding much spoil in them.”**

I think that we can see there are two kinds of fear discussed in these verses. One kind we all should have and one that if we had the first we should not have. We should have “fear of the LORD” in the sense of reverence. This is probably a crude example, but consider the hydrogen bomb. We fear the destructive power of the bomb from the sense of it being used on us. We also respect or reverence it for its great power. We should fear God because of His unmatched power to destroy for our disobedience, but we should fear God in the sense of reverence for that same power that only a creator God can have.

We live in some very unsettling times. If the threats that are being made materialize like I certainly believe they can, we could all be in danger. But I believe that if we are aware that all that happens is according to God’s plan and purpose, first we should fear God and then not fear what is happening. This doesn’t mean that some or all of us might be in danger of bodily harm, but with the understanding that God is in control and that the final outcome is to be with Him for the age as overcomers, we should, like many before us, rejoice as we see this age coming to an end.

My first career was to sell farm and light industrial equipment. When I first started, I was advised several times to not discuss religion and politics, yet I found that one or the other or both was what most people wanted to talk about. However, I have tried to stay clear of politics as a subject in the Kingdom Spirit. I have found that the two things that upset other people the most is if someone criticizes a tenant of one’s denomina-

tion or one's political party. So I have tried to stay clear of main stream denominational dogma and political discussion in the Spirit.

However, I would like to discuss my observations of the current political climate from what I feel is the way I believe God is looking at it. I have to admit that I am surprised at how things are turning out. I believe that God has blessed America greatly since its inception, but we, like our Israelite ancestors, have been very disobedient to God and His ways. As a result, I believe that God has pronounced several judgments on us to get us to repent and turn back to Him. One of these judgments is He has put us in captivity to the Jewish bankers through the Federal Reserve banking system. Certainly, our leaders who voted this in have betrayed us, but I believe it is God's plan. However, I feel like there are signs that He is releasing us from this captivity. Doing so is certainly going to cause some economic turmoil, but if we fear God, and not man, we can get through it. God gave us an economic system that is basically a debt free system. It was based on no usury, or interest, and a jubilee where all debt would be cancelled every 50 years. Because of greed, that plan has never been followed, but I believe we are heading back to it. There is no reasonable reason that we should be under this debt system, that is designed to keep people in economic subjection, other than greed. Our constitution provides for congress to be the one who creates our money supply. Money should be a medium of exchange, a substitute for goods and services. It should never be a wealth builder in and of itself. The pandemic that we are experiencing may be the key to our release from this captivity. As I have said, it is strange how things are working out. The stimulus program or programs have increased out debt to the Fed in astronomical ways and we aren't done yet. But I believe that people are beginning to see the fraud that the Federal Reserve system is and will cause our leadership to cast it aside. I don't think our leaders understand yet what God's system is, but I believe we are seeing signs of the beginning of our release from the central bank system. It appears to me that our president understands the problem with the Fed system and is intentionally helping it destroy itself.

Another judgment from God is the destruction of our educational system. There has

never been a greater need for parents to take responsibility for the education of their children than now. The public school system is a total disaster so far as education is concerned and I am convinced that it cannot be repaired. Whether parents choose to home school, use a private school, or find a tutor, parents need to take control of the education of their children. I realize that this puts a real burden on parents, but unless you want your child indoctrinated in atheistic communist propaganda, there is very little choice.

I feel that most of us think of God's judgment as being like a bolt of lightning, something God does suddenly. But in truth, it often is something that takes years in the making. An example of this is the catastrophic fires that we in the west are experiencing this year. While we are faced with the fires themselves this year, the severity of the fires is the result of years of mismanagement of our forest. While our politicians cry "global warming" or "climate change," they refuse to acknowledge the real reason. There was a time in my lifetime when forests were managed properly and fires, while they were always a concern, didn't come close to the damaging effect they do today. As man has progressively separated himself from God, God knowing what man is going to do has prepared His judgments against man. Man has seemed to always be at war against God and has made himself his own god. Whether he worships an idol, an ideology, man, or himself, it is a form of idol worship. No matter what man thinks, he cannot outperform God, nor can he disrupt God's plan and purpose for His creation, including man.

The current coronavirus pandemic is another example of God's judgment. Though man created, I do not believe we should consider it anything less than a judgment from God for our sins. Remember that God used the Assyrians as a judgment against Israel and the Babylonians as a judgement against Judah. That He would use the Chinese as a judgment against the U. S. would not be a stretch of the imagination. I might mention that God then judged those nations for what they did to Israel and Judah, though He had used them for His purpose. Again it is important for us to know and understand the complete story that the Bible presents to understand that we have a just and righteous God, then to understand God's judgments.

The riots are another judgment by God. Again, we blame the rioters and those that are supporting them financially, but I don't think there is any question that they are a judgment from God for our unrighteousness as a nation. Until we as a people repent and turn back to our God, I believe that we can expect much more of the same.

I realize that most of us tend to think that we can't do anything about all this. After all, we are just one person. It is not our job to save the world. Our job is to serve God in any way that He leads us. We just have to be available.

I would like to quote the last six verses of I Peter 4 as I believe that Peter is giving us the answer to how we as individuals and we as a nation need to deal with the situation we are now in.

“If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified. But let none of you suffer as a murderer, or as a thief, or as an evildoer, or as a busybody in other men's matters. Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf. For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear? Wherefore let them that suffer according to the will of God commit the keeping of their souls to him in well doing, as unto a faithful Creator.”

I expect to see some momentous events happen over the next few months and most of us will be affected one way or the other, but we must fear God, not man. JRL

A STUDY OF THE BOOK OF GALATIANS

We have a little bit to finish up on our study of the book of Galatians. (Read Gal. 6:11-18) Vs. 11 may again be a reference to a possible eye problem that Paul might have had in that he calls attention to how large the letters are that he is writing with his own hand.

He says that those who are trying to cause the Galatians to be circumcised may be doing so .

the Galatians to be circumcised may be doing so to make themselves look good and to avoid persecution for the cross of Christ. They themselves who claim to be of the law do not keep the law, but wish to cause the Galatians to be circumcised that they might glory in what they have done. Paul says his only glory is in the cross of Christ. He again repeats that in Christ neither circumcision nor uncircumcision availeth anything, only a new creature or creation, i.e. the changed person who has accepted the free gift of justification from God. Paul then closes this letter. JRL

A STUDY OF THE BOOK OF EPHESIANS

We are ready for the epistle of Paul to the Ephesians. The early copies of this epistle are a little different from most of Paul's letters in that it was not addressed to anyone in particular. The title was left blank. There are different explanations for this. One being that it was actually a letter to the Laodeceans, but for some reason was not labeled as such. Another is that it was intended for several churches in Asia Minor and the title was added to the copies to each church as it was sent. It is different from the letters to the Corinthians and Galatians that we have just studied in that it doesn't deal with specific problems of the people of that church or congregation. It is primarily doctrinal, but it deals with more advanced thought than some of Paul's other letters.

As we saw in the book of Acts, Ephesus had the great temple to the goddess Diana. For a time it was considered one of the great wonders of the world. As we saw in Acts, Paul not only had opposition from the Jews, but he had considerable opposition from the tradesmen who made their living making idols in conjunction with the worship of Diana.

This letter was written from Rome during Paul's imprisonment there, probably about 62 A.D.

Paul's salutation is brief and to the point in verses 1 and 2. (Read) Most of Paul's epistles were to the descendents of the Israelites who had

been taken captive by the Assyrians. They are frequently referred to as “gentiles”, though this is not a title referring to who they were and where they came from, but rather to distinguish them from the Jews. “*Ethnos*” is the Greek word translated “gentiles” and literally means nations. It is translated gentiles 93 times, heathen 5 times, nations 64 times, and people twice. The people to whom Paul is writing here are also descendents of Israel. At this point, they have not totally lost their identity as Paul knew who they were. I say this for two reasons. 1. To fully understand what Paul is saying, I believe it is necessary that we understand who these people are. 2. To understand the plan of God for all mankind, we have to understand the commission that God has given this people to witness Him to the whole world and that all that has happened to them has been in accordance with that plan. We have to understand God’s sovereignty which is a major part of what Paul is talking about in these first chapters. With this in mind, read Eph. 1:3-14. The word “places” is an added word with the word “heavenly” = “the heavenlies.” We have been blessed with all spiritual blessing (singular) in the heavenlies in Christ. In Christ, we have been blessed with all spiritual blessing. Blessed be the God and Father of our Lord Jesus Christ who has blessed us thus.

Verses 3-12 are all one sentence in the King James Translation, so let’s see if we can break it all down so we understand all that Paul is saying here. With vs. 3 in mind, that we have just discussed, vs. 4 is saying that just as God has blessed us with all spiritual blessing, so also He has chosen us to him before the foundation of the world (*kosmos*). Before the creation of the world, Paul says that God had chosen us, speaking of he and the Ephesians, but I believe we are related to these people, thus we can include ourselves in this as well. This speaks to God’s sovereignty. For Him to have chosen us long before we are born, even before he created the earth, tells us a great deal. We were not chosen because of something we did or didn’t do. Neither were we chosen because God knew what we would be doing or not doing. We were chosen because God planned it that way and had the power to carry out His plan.

Some people and denominations use verses like this to say that we pre-existed, this is not

what this is teaching. It is teaching us that God is sovereign and carries out His plan. We would like to think we have free will. If we carried out the free will thinking to its conclusion, we would be stripping God of all power. He would have to just be sitting on the sidelines waiting for us to determine the future. It is difficult for us to picture God determining what we do, say and think when we think that we are the ones in control. But to understand how God’s plan for all mankind works, we have to believe that God is sovereign and in control.

That plan is that we can all ultimately appear before Him holy, or set apart, without blame. We know that so far as each of us and mankind in general are concerned, of and within ourselves, we cannot do this. Yet this is the ultimate fulfillment of God’s plan for all men, but of the Israelites first, again not because of anything Israel has done, but because God chose them.

In His love, we’re told that we are predestinated unto the adoption of children by Jesus Christ to Himself. Keep in mind the definition of adoption we learned in Galatians 4. Let’s take a step or two to help us understand this better. In Romans 9, Paul is greatly concerned about the people of Israel. Beginning in vs. 2, he says, **“That I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh: Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; Whose are the father, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever.”** Jesus tells us in Matt. 15:24, **“I am not sent but unto the lost sheep of the house of Israel.”** So those of Israel who have been predestinated to the adoption are the people who will be the leaders, or as Rev. 20:6 tells us, priests who will rule and reign with Christ 1000 years, i.e. these are those who will be mature in their relationship to Christ, will have achieved sanctification. In Rom. 8 Paul is discussing the resurrection and says in vs. 22, 23 **“For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adop-**

tion, to wit, the redemption of our body.” This tells me that the actual adoption takes place at the resurrection, God will give us the responsibility of a mature Son of God. Going back to Rom. 9, Paul goes on to explain that not everyone who is an Israelite genetically will be considered to be an Israelite while at the same time, there will be those who are not genetic Israelites who will be considered Israelites. I believe this goes back to the law that dealt with both being cast out of the congregation for cause and being able to become a part of Israel by worshipping the God of Israel.

Before I get accused, as I have in the past, of being a racial bigot, let me explain why I am saying that all of this applies to Israel. Going back to Abraham, God chose Abraham, not as a reward to Abraham, but again because God is sovereign and can do and does whatever He wishes with His creation, to be the foundation of a race of people that God has used throughout the centuries to carry out His plan. Just as a man who is starting a new business would chose the people he would want to run his business under his direction, God chose a race of people to run His business, so to speak. They certainly never did anything to warrant this special attention, in fact often what they did wrong was part of God’s overall plan and purpose. We have to understand Isaiah 45:7 to understand that God, while not evil in any way, does use evil to His own purpose sometimes, **“I form the light, and create darkness: I make peace, and create evil: I the LORD do all these things.”**

Getting back to Eph. 1:5, we’re told that God predestinated us according to the good pleasure of His will. Again using a man starting a new business as an example, let’s say that he chose certain people to be his sales force. Unlike God who has the power to have man do what He wants, the man because he was able to find people who met his qualifications so far as to what he could expect them to do, took considerable pleasure in hiring them for the job. God having the power to direct those He chooses, takes pleasure in doing so.

God predestinated us to the praise of the glory of His grace which He freely bestowed upon us in Christ in whom we have redemption through His blood, or His life, and forgiveness of sins. The word translated “redemption” means “a losing away.” This takes us back to the law whereby

a man could sell himself to another for a debt that he owed, or he could be sold by the authorities to pay a debt that he had contracted. He then had to work for that person he was sold to until the debt was paid. However, a kinsman could purchase him out of his servitude by paying the owner the amount that was left to be worked out. He would be known as a redeemer. Thus Christ, born of a woman, thus a human, qualified to become our kinsman redeemer. There are two things that needed redemption and Christ paid the price for both redemptions with His life. God sold Israel to Assyria to pay the debt of sin that Israel had accumulated under the Old Covenant. God says in Isa. 50:1 **“Thus saith the LORD, Where is the bill of your mother’s divorcement, whom I have put away: or which of my creditors is it to whom I have sold you? Behold, for your iniquities have ye sold yourselves, and for transgressions is your mother put away.”** The mother He is speaking of is Israel. In Luke 24 we find the story of the two men who were walking together following the crucifixion of Christ and as they communed with each other, the resurrected Christ joined them asking what they were talking about. They told Him that they were talking about Christ and how the chief priests and the rulers had delivered Him up to be crucified. One of them then said, **“But we trusted that it had been he which should have redeemed Israel:”** In Gal. 4:4,5 Paul says, **“But when the fullness of time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons.”** God used the captivity of Israel by the Assyrians as a lawful reason to send His Son to redeem Israel, who were under the law, i.e. were still under the sentence carried out by the Assyrians in that they had not been allowed by God to return to their land. Through this redemption, He also redeemed all men from sin that began with Adam’s sin that caused Adam to become mortal and Adam and all men since to die a mortal death. This redemption will be complete when all men have been resurrected from the mortal death.

We have this redemption and forgiveness according to the riches of His grace wherein He poured out upon us all wisdom and understanding by making us know the mystery of His will. We’re told that this was according to His good

pleasure which He purposed in Himself. Again, God takes pleasure in working His plan. The mystery of His will was not known until Christ came, was crucified, buried and resurrected. But now Paul says that it is revealed and proceeds to tell us what it is. **“That in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even him.”** “Dispensation” means law or arrangement of a house. In His law or order of the fullness of times, i.e. when the time that God had planned from the beginning has come to pass, he will ultimately gather together all things, not just here on the earth, but all that are in heaven as well as one in Christ. This was not known or understood until after Christ’s resurrection. But it tells us that ultimately, after the restoration of all things in accordance with His law, all will be one under Jesus Christ.

Speaking of Christ, Paul goes on to say that in Him we have an inheritance, being predestinated according to the purpose of God who works all things after the counsel of His own will. This inheritance then is part of God’s plan and there are those whom He has chosen to receive it. I believe this inheritance is the inheritance promised to Abraham as we saw in Rom. 4:13, **“that he should be the heir of the world.”** This is verified in Rev. 20:6, **“Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.”**

Those who have been predestinated to receive that inheritance have been chosen that they might be to the praise of his glory, who first trusted in Christ. I believe those “who first trusted in Christ are those we just mentioned in Rev. 20:6 who have part in that first resurrection. Paul goes on to say that those people who put their trust in Christ were sealed with that holy Spirit of promise, which he says **“is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.”** On the day of Pentecost following the ascension of our Lord, the apostles were given the earnest of the Spirit. We see what they did with that portion of the Spirit that they received. That earnest of the Spirit, is our inheritance until the

redemption of the purchased possession, i.e. the first resurrection when those of true Israel will become priests of God and of Christ. At that time the full inheritance, i.e. the fullness of the Spirit will be bestowed on those in that resurrection. Reading what the apostles did with the earnest of the Spirit, I don’t think our imagination can imagine what will happen when these priests or rulers with Christ have the fullness of the Spirit.

The term “sealed” appears several times in the New Testament. Affixing a seal implies ownership or security. Matt. 27:66 speaks of the chief priests and Pharisees sealing the stone that covered the opening of the sepulcher where Jesus was buried to prevent, as they said, Jesus’ disciples from stealing the body of Jesus and then saying that He had arisen as He had said He would do. My guess is that they probably used wax or some substance that would attach to both the stone and the sepulcher that would show damage should the stone be moved. In John 3:33 John the Baptist speaking of himself concerning Christ said, **“He that hath received His testimony hath set to his seal that God is true.”** II Cor. 1:22, speaking of Christ says, **“Who hath also sealed us, and given the earnest of the Spirit in our hearts.”** Back to Ephesians 1, vs. 13 tells us that believers are sealed with the earnest of the Holy Spirit of promise. The seal here implies ownership in that Jesus has sealed us, claimed us as His own, and set His seal on us to show that ownership. Through that earnest of the Spirit we should show forth the fruits of the Spirit in our lives.

(Read Eph. 1:15-23) Since Jesus had done this in the hearts of the Ephesians, Paul says that he also ceases not to give thanks for a them and making mention of them in his prayers that the God of our Lord Jesus Christ, the Father of glory, may give unto them the spirit of wisdom and revelation in the knowledge of Jesus. He says that he has done this once he heard of their faith in Jesus and love to all the saints. In asking in his prayers for wisdom and revelation, he says that it is so that the eyes of their understanding would be enlightened that they might know what is the hope of His calling, what the riches of the glory of His inheritance in the saints and what is the exceeding greatness of His power to us-ward who believe, according to the working of His mighty power.

The calling he is referring to is spelled out

in vs. 4, 5, **“According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will.”** I.e. the calling is to Sonship in Jesus. Paul is praying for wisdom and revelation in the knowledge of Jesus that the Ephesians might understand this calling and strive for it. I don’t believe we can imagine in our finite minds what it will be like to rule and reign with Jesus over the earth. We will not be under some new law, but under the law that God spelled out to Moses. In saying this I do not mean to imply that we are going to go back to the Old Covenant, but rather God’s law will be the standard by which righteousness is determined. It will be God’s purpose that there will ultimately be total righteousness on the earth. Think about that considering our present day society, in fact give it thought concerning each of our own lives.

The power God extends to us is by the working of His own power which was manifest when He raised Jesus Christ from the grave and set Him at His right hand in the heavenlies. What greater power could there be than that which God exhibited when He raised Jesus from the dead. He then tells us that being at the right hand of the Father is above all principality, and power, and might, and dominion, and every name that is named, not only in this age, but in the age to come. This tells us that there is at least one more age to come following this age. The mish-mash of teachings concerning the rapture and heaven and hell seem to leave out this next age in which Jesus will be in control.

Paul then refers to what seems to be his favorite Scripture, the eighth Palms, particularly vs. 6. (Read Psalms 8) Paul uses the last part of verse six quite often in his letters as I believe he had a definite understanding of God’s plan for all mankind. He then points out that God has given Jesus

to be head of all things to the church which he tells us is the body of Christ. I believe it is important that we understand the difference between the kingdom and the church, or the called out one. We will be looking at this as we continue our study.

(Read Eph. 2:1-10) The phrase “hath he quickened” in vs. 1 is not in the original writing. Paul is talking to the same people he was talking to in chapter 1. Paul is referring back to the bill of divorcement that God gave to Israel as recorded in Hosea 1:9. God gave this bill in the names of Hosea’s children. Vs. 9 says, **“Then said God, Call his name Loammi: for ye are not my people, and I will not be your God.”** God disowned His people Israel. As a result Paul says they were dead in trespasses and sins. Without God, how could they be forgiven? They were in a very terrible situation. He goes on to say in vs. 2 of Eph. 2, **“Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience.”** The word “course” is from the Greek “*aion*” which means age. They walked according to this particular age of the world. During this time, God had disowned Israel and turned His back on Judah for a time. Paul adds, **“according to the prince of the power of the air”** and then says that this prince is the spirit that works in the children of disobedience. To understand who this prince is, we need to go back to Daniel 2. King Nebuchadnezzar had a dream, but he could not remember what it was, thus none of his magicians, etc. could interpret it for him. Finally, Daniel, went to God and God showed him the dream and the interpretation of it. In this dream Nebuchadnezzar saw a metal image with a head of gold, his breast and arms were silver, his belly and thighs were brass and his legs were iron and his feet part of iron and part of clay. Daniel begins his interpretation in vs. 37. JRL

**“But, Seek ye first the kingdom of God,
And His righteousness:
And all these things shall be
Added unto you.”**