

# KINGDOM SPIRIT



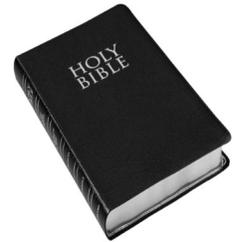
P O Box 279, Pleasant View, CO 81331

Phone 970-562-4874

e-mail [ksm@fone.net](mailto:ksm@fone.net)

**"SEEK YE FIRST THE KINGDOM OF GOD"**

Matthew 6:33



Issue 2011

## IN THE BEGINNING A STUDY OF THE BOOK OF GENESIS (Part 2)

We began a study of the book of Genesis in our last issue. The importance of knowing and understanding this book cannot be overstated. Following is a quote from Appendix 2 of the Companion Bible emphasizing this point. "Genesis is the seed-plot of the whole Bible. It is essential to the true understanding of its every part. It is the foundation on which Divine Revelation rests; and on which it is built up. It is not only the foundation of all Truth, but it enters into and forms part of all subsequent inspiration; and is at once the warp and woof of Holy Writ."

With that let us begin with Genesis 2: (Read Genesis 2:1-3) These three verses actually complete chapter 1. After working six days, or time periods, to create the universe and the earth and all that is in it, God rested on the seventh day or time period. Verse 3 says that He blessed the seventh day and sanctified it. The word "sanctified" means "set apart." He set this day apart from the rest of the days as it was to be different from the other six days. Later, when we study His law, we will see that He extended this sanctification from not only the seventh day, but the seventh year and then the seventh seven year period.

(Read Genesis 2:4-6) To better understand what we read in Genesis, remember that Moses is looking back and writing about things that have already happened. He is not recording these things as they are happening. It is easy for us to take things for granted. To fully grasp how truly wondrous the creation is, I believe one has to

study things like biology and zoology to appreciate not only the very intricate detail of the construction of plant systems and the animal anatomy, but how everything actually works.

(Read Genesis 2:7) There is a great deal of information in this verse, or at least it is the foundation of a great deal of information. First, we're told that God formed man of the dust of the ground. This is somewhat easy for us to understand as we all witness what happens to animals, and man, when they die. The bodies literally return to the dust of the ground if left to do so. We are made of the same elements that we find in the soil. Let me add an additional element to the story. (Read Leviticus 25:23, 24) God is giving the Israelites instructions as to how they were to live in the land of Canaan. They were to be given land that they could work to make their living and then they could pass it down to their descendents as an inheritance, but they could not sell the land. They could sell the use of it, though not for more than 49 years, but they could not sell the land to someone outside their family. The land belonged to God. Verse 24 says that they were to grant a redemption for the land. If they sold the use of the land to pay a debt, for example, it was to return to the original owner in the year of Jubilee (49<sup>th</sup> year), but it could be redeemed any time up to the Jubilee. The same thing applied to the people themselves, should they sell themselves or be sold to pay a debt, for example, they were to be freed in the Jubilee, but could be redeemed, or purchased back, by a kinsman redeemer anytime. The point I want to make is that we are made of the land, the soil, or the dust of the earth. Therefore, we belong to God. However, we could be sold, or we could sell ourselves, but we can be redeemed by a kinsman redeemer. When Adam sinned, we were all sold to sin. When Jesus

Christ, our kinsman Redeemer, because He was a man like us, died on the cross, He paid our price of redemption. There was always a redemption granted for the land, i.e. each of us. There was also a second redemption exercised by the death of our Saviour, but we will discuss that later in our studies.

I think sometimes we take things a little too much for granted when we read this verse 7. Few of us really comprehend just how this “forming” produced all of the systems that make up our body. To even think that our bodies could have started by accident, and then by evolution developed into the extremely complex system that comprises our bodies, defies all reason.

Then, the thing that defies all scientific reasoning, God breathed into man’s nostrils the breath of life, and man became a living soul. Man “might” be able to duplicate all of the elements of the structure of the human body, but the one thing science cannot do is to make it live. The Hebrew word here translated “soul” is *nephesh*. According to Strong’s Exhaustive Concordance, *nephesh* is defined as “a breathing creature, i.e. animal or (abstr.) vitality.” I think of it as “life”, i.e. man became a living life. I recently was talking to a doctor who practices Chinese medicine. He told me that the Chinese have a name for it—Chee. He explained that while we have the necessities for life in our bodies such as blood, oxygen, etc., chee is what makes the heart to pump and the blood to flow, makes the lungs to expand and contract to move air in and out of our body, etc. I look at this word “soul” as the same thing, it is the animation, the life, of the various organs and systems of our body. It is not, as is often taught, some separate part of us that lives on after the body dies. It is the life itself and when the body dies, it ceases to exist. I have served on a rescue squad for a number of years and have realized that there are times when the heart and the breathing has stopped in a person, just forcing the body to breath and the heart to pump does not assure life. Sometimes that animation can be re-ignited, so to speak, and sometimes not, though the procedure used from one person to another may be the same. The miracle of “life” is held exclusively in the hands of God, not man.

(Read Genesis 2:8-14) ) We don’t know if the “dry land” of Gen. 1:10 was all one piece of land or whether it was separated into the conti-

nents that we know today, or not. It is interesting, if you look at a globe of the world, and in your imagination are able to push all of the land masses together, they will fit into each other as if they were parts of a puzzle put together. It would seem as we read this portion of scripture that there was just one large land mass, or it is talking about one particular area of the earth to the exclusion of all the rest. We don’t know for sure the location of “Eden” where God planted the garden. I think it is fairly commonly believed that it was probably in what we know as the Mesopotamian area today. This seems to be supported by Moses’ references to lands and rivers he was familiar with in his day. Hiddekel is another name for the Tigris River, so if we are talking about the Tigris and the Euphrates Rivers, the Pison River would have been west of the Euphrates and the Gihon would have been east of the Tigris.

(Read Genesis 2:15-17) God put man, or Adam in the garden to dress and till it and told him he could freely eat of any of the fruit of any of the trees with the exception of the tree of the knowledge of good and evil. Since God is sovereign, His word is law. So when He commanded Adam to not eat of the tree of the knowledge of good and evil, this was law. The consequence, or judgment, for violation of that law was death, or literally “dying, you shall die,” i.e. become mortal.

(Read Genesis 2:18-25) God formed all of the animals and the fowls and He gave Adam the tremendous job of naming them all. But not one of the animals was suitable for a help meet for Adam. The margin of my Bible says “help meet” means “helper comparable to him.”

So we are told that God caused a deep sleep to fall upon Adam and He removed one of Adam’s ribs and closed up the flesh (first surgical operation under an anesthesia), and then, using the rib, God made a woman and brought her to Adam. Verse 24 is of particular importance on two points: man shall leave his father and mother and cleave unto his wife, and they shall be one flesh. As we study God’s law, keep these points in mind as we see how they are part of the law.

(Read Genesis 3:1-6) There is a great deal of argument as to what or who the serpent was and what all happened here. It is not my intent to enter into any of the argument as I think we can glean what we need by just taking what is written.

We're told that the serpent was more subtil than any beast of the field which the LORD had made. This tells me that whatever it was, God had made it and apparently did so along with the beasts of the field. The word serpent, according to Strong's Exhaustive Concordance, is from the Hebrew word *nachash* meaning a snake (from its hiss) and comes from another word that is spelled the same way in English which means "to hiss, i.e. whisper a (magic) spell; gen. to prognosticate."

Notice some of the difference in what Eve says that God said and what we're told He said in Gen. 2:16-17. In 2:16, God said that they could "freely" eat of any tree of the garden. When Eve answered the serpents query, she left out this emphatic adverb. Then she likewise leaves out the emphatic adverb "surely" that is in 2:17 when she repeats what God said in 3:3. But the important point here is that the serpent lied when he told Eve "**Ye shall not surely die.**" The Companion Bible comments on this statement saying, "This has become the foundation of Spiritism and Traditional belief as to death." Most people desperately want to believe this lie, as no one wants to believe they will actually die.

In I John 2:15-16, we find the following: "**Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.**" These three temptations are the basic source of all sin. So that we know that they are not new, compare these with Gen. 3:6. "**Lust of the flesh**" = "**good for food.**" "**Lust of the eyes**" = "**pleasant to the eyes.**" "**Pride of life**" = "**desired to make one wise.**" Adam, though his wife ate of the forbidden fruit first and then gave it to her husband, has to bear the responsibility for this sin since it was to him that God gave the commandment.

(Read Genesis 3:7-21) They were naked before they ate of the forbidden fruit, but something changed once they had eaten. I would speculate that in being made in the image of God, there could have been a glory surrounding them that was lost when they became disobedient so that now they were ashamed of their nakedness. They were certainly ashamed when they heard the voice of God in the garden and hid. Note that Adam blamed Eve, and Eve blamed the serpent. None

escaped judgment. God started with the serpent, then Eve and then Adam. But note the last of verse 19. The death sentence for disobedience is clearly stated here though in a unique way. The apostle John tells us in I John 3:4, "**sin is the transgression of the law.**" As we have said already, God's Word is law and Adam and Eve clearly transgressed God's Word. The apostle Paul tells us in Romans 6:23 "**the wages of sin is death.**" This is what God had told Adam, so in telling him now "**for dust thou art, and unto dust shalt thou return**" we see that Adam and Eve became mortal, i.e. they began the process of dying.

But mortality not only affected them—each of us are going to die also because of their sin. (Read Rom. 5:12) If we substituted the word mortality for the word death, we might understand it better. But Paul is telling us that because Adam sinned, he became mortal and because he became mortal, we are mortal, i.e. we die because Adam sinned. To use a term the Apostle Paul used, Adam's sin was imputed to us, i.e. not only was Adam held responsible for his sin, we are being held responsible as well. We are mortal because of Adam's sin. But there is more. We're told that because we are mortal, or that we are going to die, this causes us to sin. The words "for that" are a mistranslation. We have heard the saying, "you only die once." This was apparently what the translators believed which caused them to mistranslate. The truth is we can die twice. Rev. 20 speaks of a second death which we will study in more detail when we reach that point in our study. But because the translators apparently did not understand this, they changed the meaning of the Greek words to say "for that" or basically "because" which is the way that it is usually understood.

The Greek words that are translated "for that" are "eph' ho." Eph' or Epi means "on, upon, or over." Ho means "which." So it should have been translated "on which." "On which" denotes a result to follow, in this case, all have sinned as a result of death, or mortality, passing on them. Verse 14 verifies this as does Heb. 2:15.

We certainly die because we sin as death is the end penalty for sin. (Read Rom. 6:23) But the mortal death we die is because Adam sinned, the second death is the result of our own sins. However, before we leave this subject, we need to

leave on a good note. (Read Rom. 5:18) Note that the same number on which the judgment (mortality) came is the same number that will be justified. We'll discuss this considerably more as we proceed with our study.

Some people believe that God had to change his plan for mankind when Adam and Eve disobeyed Him. It is very important that we understand from this point on the sovereignty of our God.

(Read Isa. 45:5-7) We can ask ourselves the question, Did Adam and Eve have a choice as to whether they disobeyed God or not? This is a very difficult question to answer. Could we even think that God caused Adam to sin, i.e. transgress His law? (Read I John 3:4) For discussion sake, what would be better, Adam and Eve spending eternity in the garden, or the billions of people who have been born since, which includes each of us, spending eternity in the garden? For the moment, let's consider the possibility that it was God's plan that Adam and Eve would disobey. Does this mean that God sinned? The verb "to sin" is translated from the Hebrew word "chata" in the Old Testament and the Greek word "hamartano" in the New Testament. They both have the same meaning: "to err or to miss the mark." In the book of Judges, there is a story in chapters 19 and 20 of the men of the tribe of Benjamin in the city of Gibeah committing a very serious crime against a Levite man and his concubine that caused the rest of Israel to come against the tribe of Benjamin in battle. We're told that among the army of Benjamin, there were 700 chosen men. (Read Judges 20:16) The word "miss" at the end of the verse is translated from the same word, "chata" that the word "sin" is translated from. Going back to what happened in the Garden of Eden, if we say that God caused Adam and Eve to sin, He did not miss His mark, did he? So God did not sin, right? Remember, sin is transgression of the law. God did not break any laws. But, some will say that it is evil for someone to cause someone else to do evil. From our limited perspective, this sounds reasonable. But let's try to look at the bigger picture, the bigger plan, God's plan. (Read Malachi 3:6) If God does not change, then the plan that He started with would have to be the one He still has. Yet, He told Adam not to eat of the tree of knowledge of good and evil. This would appear to be what He want-

ed Adam to do. So what makes Him cause Adam and Eve to violate His law on the one hand, yet want them not to do so on the other?

In the New Testament, this plan, as expressed by His causing Adam and Eve to sin, and His will, as expressed by His commanding Adam and Eve not to sin, is expressed by two different Greek words, both of which are translated "will." The Greek word "*Thelema*" means "will, or wish." (Read Matt. 6:10-13) In verse 10, God's will, His wish, or His desire is that all men would be righteous (His will be done in earth, as it is in heaven.). However, we know that it is not happening now, but Jesus is telling us to pray that it will happen. The Greek word "*Boulema*" means "purpose," but is translated "will" in Romans 9:19. The apostle Paul, is using the Egyptian Pharaoh of Moses' time to show God's sovereignty and he quotes Exodus 9:16 in Rom. 9:17 (Read). He continues in verse 18 to promote God's sovereignty knowing that this is sure to bring up a question. He asks the question himself in verse 19 (Read). The word "will" here is translated from the word "*boulema*." The argument then is, if Pharaoh did what he did because God made him do it, how does God find fault with Pharaoh since nobody, including the Pharaoh, can resist His will, or more accurately, His purpose. This is a good argument that we'll be discussing more later, but for now we need to recognize that God's "will" and His "purpose or plan" are not necessarily the same thing. His will can be resisted, His plan, or purpose cannot be.

To say then that God purposed, or planned for Adam and Eve to die makes it not look so good for God in our eyes. But let's go back to our discussion question. "What would be better, Adam and Eve spending eternity in the garden, or the billions of people who have been born since, including each of us, spending eternity in the garden with them? This, in a sense, is the big picture. What may appear to us as unjust when we see the small picture, changes 180° when we look at the big picture. The big picture is God's plan and He is willing to pay the price for the big picture.

(Read Genesis 3:22-24) Adam and Eve were driven out of the garden because they had become sinners. The garden represented the presence of God. Any non-perfection could not be tolerated. It is from this point that the process of returning to that perfection first enjoyed by Adam

and Eve begins. But the end result will be that all of mankind will have returned to that perfection as well. This process is the story the Bible presents to us.

(Read Genesis 4:1-7) There are differences of opinion concerning the birth of Cain. However, it appears to me that the Bible is pretty straightforward that Cain was Adam and Eve's firstborn son. Abel was the second born. We're not told just why God had respect to Abel's offering, but not Cain's, but possibly we can determine why by looking at a couple of other scriptures. Heb. 11:4 tells us, **By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh.**" This tells us Abel's offering was more excellent, but we're told that by the offering he obtained witness that he was righteous. Jude 11 tells us, **"Woe unto them!** (speaking of some very sinful men) **for they have gone the way of Cain.**" We're still not told exactly what that way was, but this tells us that it wasn't as much the sacrifice as it was the attitude that Cain apparently had.

(Read Genesis 4:8-15) This attitude of Cain's ultimately led him to murder his brother Abel. I John 3:12 tells us that the reason for Cain murdering his brother was **"because his own works were evil, and his brother's righteous."** God's punishment to Cain was to cause him to be a fugitive and a vagabond in the earth and to cause the ground to not yield its full strength when Cain tilled it. Cain realized this meant that he would be driven from the face of the LORD and that he would be in danger of being killed as well. We're told that God put a mark on Cain to protect him, but we're not told what was meant by this mark.

(Read Gen. 4:16-24) Nod means "wandering." We are given a short genealogy of Cain and his family. There is reason to believe that the civilization started here made substantial advancements as men tried through their own works to once again attain to the paradise that was lost through Adam's sin. While we don't know for sure to what degree this civilization achieved, Solomon tells us in Eccl. 1:9, **"there is no new thing under the sun."**

We have already seen the Bible narrow its focus from creation of the whole earth to the Gar-

den of Eden, then with man banned from the Garden, the focus is again narrowed to one man and his descendents with the birth of Seth. (Read Genesis 4:25-26) We will see throughout the Bible that God maintains a remnant who are loyal to Him. Seth starts a line of men whom the apostle Peter in II Peter 2:5 calls preachers of righteousness. JRL

## A STUDY OR THE BOOK OF EPHESIANS

We concluded our study in our last issue looking at the first 16 verses of chapter 4. I am quoting verses 15 and 16 again for understanding as we continue our study in this issue: **"But speaking the truth in love, may grow up into him in all things, which is the head, even Christ: From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."**

Paul then says in vs. 17, **"This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind."** (Read Eph. 4:17-24) Paul assumes the Ephesians understand what he has just said, thus he gives a directive that they should no longer walk in the paths that they have been walking in as he says that those who do, do so in futility. They gain nothing that is enduring. Those who still walk in the same paths believe they are gaining if they are accumulating earthly wealth, or if they are being entertained, but really have nothing to show for their walk to God. Paul goes on to say that those walking in the paths of other Gentiles have their understanding darkened because they have alienated themselves from God through ignorance which is in them because of the hardness of their heart. They are past feeling and have given themselves over unto licentiousness to work all uncleanness with greediness. But those to whom Paul is writing have not learned Christ in this way, if they have heard and been taught by Him, as the truth is in Jesus. If they have done this, he says they have put off their former conduct, the old man which is corrupt according to deceitful lusts. They have also been renewed in

the spirit of their mind, and have put on the new man which, in the likeness of God, is created in righteousness and true holiness.

(Read Eph. 4:25-32) Having said what we just looked at, Paul then gives some more specific instructions. First he says to speak the truth to your neighbor since we are all part of the same body, speaking of the body of Christ, thus members one of another. Paul paraphrases a couple of verses from the Psalms that speak to being angry. Both verses warn against doing something evil when we become angry. I don't think any of us can keep from becoming angry at times, but we need to control our anger and not do anything foolish. Paul says to not let the sun go down on our anger. He says to not give place to the devil. The word devil here is from the Greek word *diabolos* which means accuser or calumniator. I.e. he is saying to not do anything that would give opportunity to anyone to slander you or accuse you of wrong doing. For those who have stolen in the past, he says to steal no more, but rather to labor in that which is good that he might have the resources to give to him who is in need. Then he says to let no corrupt communication proceed out of your mouth. This is not talking about swearing in particular, but includes speech that offends or tears down someone else. For some of us this may be the most difficult advice to follow. He says to limit your speech to that which edifies, or builds up, that it might minister grace to those who hear it. To commit any of these sins grieves the Holy Spirit. Paul warns to not grieve the Holy Spirit **“whereby ye are sealed unto the day of redemption.”** I believe this day of redemption to be the day of our resurrection and through the sealing of the Spirit, we are protected from losing our justification until then. Paul finishes this portion of his epistle saying **“Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.”**

(Read Eph. 5:1-14) The NASB translates vs. 1 as, **“Therefore, be imitators of God, as beloved children.”** I feel the word “imitator” helps give us a better idea of what following God means. Children who love their parents want to imitate them. To follow God, we should want to imitate Him. Paul continues saying that we

should walk in love, as Christ also has loved us. Understanding how Christ loved us is not easy, but understanding that He gave Himself as an offering, or sacrifice, for us should help us get a grasp on how much He loved us. But there are things that are totally unacceptable to God such as fornication, uncleanness, covetousness. Paul tells the Ephesians to not let these things to be named among them. He adds filthiness, foolish talking, coarse jesting to the list. Instead of this kind of talking, he instructs to be giving of thanks. They know that no whoremonger, unclean person, covetous man, or idolater can inherit the kingdom of Christ and of God, he says. He warns to not be deceived by vain words. It is this type of conversation that brings the wrath of God on the children of disobedience. Paul tells the Ephesians not to be partakers with them. Referring to their time before their conversion, Paul says that they were then darkness, but now they are light in the Lord, so he says to walk in the light proving or learning what is acceptable to the Lord. Parenthetically he says that the fruit of the Spirit, the source of our light, is all goodness, righteousness and truth. He warns to have no fellowship with the unfruitful works of darkness, but rather expose them. It is disgraceful to speak of the things done in secret by those walking in darkness. But all things become visible when exposed by the light, then he adds that everything that is visible is light.

Paul then takes from a couple of verses in Isaiah and paraphrases them to say, **“Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.”** It seems strange to me at times when Paul adds a statement like this that at first seems out of context, yet this is the ultimate exposure of darkness to light, so it is most fitting to make a statement like this.

(Read Eph. 5:15-21) Paul then directs the Ephesians to walk carefully, not as fools, but as wise making the most of their time for he says, the days are evil. So he tells them to not be unwise, but to understand what the will of the Lord is. He warns against drunkenness wherein he says is excess or dissipation, or one's mind is scattered, unable to concentrate. Instead be filled with the Spirit he says. He then encourages them to speak to each other in song, spiritual song if not literal singing giving thanks always for all things unto God the Father in the name of Jesus Christ, finally telling them to submit themselves to each other in

fear of God.

(Read Eph. 5:22-33) There is often a misunderstanding of these verses that detracts from a full understanding. Many believe that these verses teach that the church is the bride of Christ. But this is never stated. The book of Hosea makes it very clear the bride of Christ is the kingdom of Israel. I believe it is very important that we understand the difference between the kingdom and the church to be able to understand the full plan and purpose of God. In these verses, think of the church as being the body of Christ just as we think of our own body. Paul is using the relationship Christ has to His body and we to our body to explain the proper relationship between a man and his wife. He first tells wives to submit to their husband. Unfortunately many men never read the rest of what Paul says and thus expect their wives to be somewhat of a slave to do their bidding. Paul compares the position of a husband as head of the wife to Christ being head of His body. He then tells the husbands to love their wives even as Christ loves the church, so much so that He gave Himself for it. In giving Himself for it He set it apart and cleanses it with the washing of water by the Word. Continue to think of the church as the body of Christ. His intent in setting the church apart and cleansing it is so that He might present it to himself a glorious church, or body, not having spot, wrinkle, or any such thing, but that it should be holy and without blemish. Using Christ and His body as an example, he tells the husbands that they should love their wives as their own bodies. This is the part that many men have failed to read. He that loveth his wife, loveth himself, he says, for no man ever yet hates his own flesh, but nourisheth and cherisheth it even as Christ loves His body. He points out that we are members of His body. He then quotes Gen. 2:24, **“For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh.** Paul is making two points here as I see it; he is looking at the relationship of a husband and wife and he is looking at the relationship of Christ and His body and is using the one to explain the other both ways. He says it is a great mystery, but he is speaking concerning Christ and the church. This is the more important lesson to be learned here. Nevertheless, he says, **“let every one of you in particular so love his wife even as himself; and the wife see**

**that she reverence her husband.”**

Let me briefly explain why I believe it is important to distinguish the kingdom from the church. First, everyone who is part of the kingdom is part of the church, but not everyone who is part of the church is part of the kingdom. This will be more clear as we continue to study those whom John refers to in Revelation as overcomers and rulers with Christ. Those in the kingdom will be those who rule and reign with Christ and of course will be the bride, but the marriage is something that will take place after the thousand years spoken of in Rev. 20:6. They have a special assignment to carry out over and above that of the church in general. To me, Paul and the rest of the apostles continually urge us in their writings to strive to be a part of that kingdom. We’ll see Paul discuss this a little more clearly in our next book of study, his epistle to the Philippians.

(Read Eph. 6:1-9) Paul continues his advice on how a person should be living to God. He first advises children to obey their parents and then quotes the fifth commandment, **“Honor thy father and mother.”** He points out that this is the first commandment with promise, the promise being, **“that it may be well with thee, and thou mayest live long on the earth.”** If children would, and sometimes could, hear and understand this and be able to attach the importance to it that they should, our world would be a much better place to live. But, as with Paul’s advice to husbands and wives, the child isn’t the only one responsible. Vs. 4 says **“ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.”** The word “nurture” is from the Greek *“paideia”* which means “instruction, chastening. Again if fathers would hear and understand what Paul is saying here, our world would be a much better place to live. With over 40% of births being to unwed mothers, is it any wonder that we have a major breakdown in our society?

Paul then deals with servants telling them to be obedient to those that are their masters, according to the flesh, with fear and trembling and with a sincere heart. He warns them against being men pleasers, i.e. making it look like they are doing a lot of work, but rather he says to obey as servants of Christ, **“doing the will of God from the heart.”** The word “will” is from the Greek *“thelema”* denoting the desire rather than the re-

solve. The word “heart” is from the Greek “*psuche*” which is normally translated “life” or “soul”. Paul goes on to advise servants to work with good will as to the Lord, and not to men. Again, others have a responsibility here as well. He tells the masters to do to the servants the same as he has told the servants to do to the masters and to forebear threatening. He reminds them that their Master is in heaven and there is no respect of persons with Him.

(Read Eph. 6:10-20) As he comes to the end of his epistle, Paul tells the Ephesians to be strong in the Lord and in the power of His might. He says to, **“Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.”** Again, the word “devil” is from the Greek, “*diabolos*”, or accuser. Then he says that **“we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.”** As I studied this I had two thoughts. First, as we have talked before, it appears that “principalities, powers, and rulers of the darkness of this world are entities. In Eph. 3:10 we were told that God was carrying out His purpose with the church with the intent that His manifold wisdom might be known by the principalities and powers in heavenly places. If I am correct, I don’t know just what these entities are, but it appears that they have a part in God’s plan and purpose and what He does on the earth is to show them this plan and purpose. They seem also to have a part in this plan that is not good so far as we are concerned.

My second thought had to do with the events of this last week. Certainly flesh and blood had a part in the Obamacare plan that has been foisted on the American people, but it seems that it is something greater than flesh and blood. It has become an entity itself that has the power to perpetuate itself in spite of reason and honesty. The same is the case with the homosexual move-

ment. It seems to have taken on power itself that is no longer controlled by flesh and blood, meaning a person or people, and even though a very small percentage of our population are participants, it seems to forge ahead in spite of strong opposition against it. To fight either one of these entities is impossible at this point from a people point of view. While both have willing supporters, it is not these supporters that have to be fought to stop either one. We certainly have spiritual wickedness in high places which we have seen manifested in the rulings of the Supreme Court and President Obama on the Obamacare issue.

As the Ephesians were advised to do in their day, what Paul is telling them is certainly appropriate in our day as well. He says to take on the **“whole armour of God that ye may be able to withstand in the evil day, and having done all, to stand.”** The Companion Bible has a note concerning the “evil day” saying that this is perpetual—every day is an evil day. “Having done all” brought a question in my mind and that was increased when neither the word “done” or “all” appeared in Young’s Analytical Concordance for this verse. This usually means that there is another word that is not translated as either of these words somewhere else in Scripture. This is the case here. These come from one Greek word that comes from two Greek words. One of those words means demolition and the other means “effect or engaged in or with.” At some point in time I had written in my Bible the word “overthrown” for these two words. I believe it to be appropriate. If we can, by putting on the whole armour of God, overthrow the evil that tempts and threatens us, we will be able to stand, to stand before our God.

Paul then lists the parts of this armour. We will discuss these and conclude our study of the book of Ephesians next issue. JRL

---

**“But, Seek ye first the kingdom of God,  
And His Righteousness  
And all these things shall be  
Added unto you.”** Matt. 6:33