

Eph. 1:1

SUBJECT: Save The
Christian Home
(The Environment & its kids)

09/69

GPO

Eph. 1:1 The Epistle: Paul's ministry in Ephesus
was his personal resource in it.

THE ENVIRONMENT OF THE CHRISTIAN LIFE

"Environment" from the Latin through the French, "to circle around."
of a passenger or a ship. Around him the ship itself
" " his fellow passengers
" " the ocean, power to get there
" " a wind
" " a current.

of all in the text: "In X" - supported by his grace, guided by the Spirit
" to the saints" - strengthened, inspired by each other
" in Galens" - an insatiable life, surrounded by its trials
challenged by its perils

I. The Xth Life is Lived In Christ.
Ask a man: "Are you in business?" "Knows what you mean?" "Is he
in one of the professions, law, medicine?" "Is he
in love?" "Having replied.
But ask a man: "Is this?" mystified, embarrassed.
The early Xth probably at home with the phrase: ^{Rooted in his faithfulness} ^{as word in his soul,}
Paul uses the phrase / to know "In X" ^{for guidance, for wisdom,}
f. II Cor. 5:17 "If any man be in X, he is a new creature; old things...
Paul describes himself: Eph. 1:1 "Through (by) the will of God..." ^{did}
Col. 1: "Through (by) Jesus X" ^{did} ^{For Christ}

His work, his calling, his apostleship, "in Christ" not in himself. In himself,
how many times, unwillingly. I Cor. 15:9 "For we must each of us apostles;" "Gal. 3:8
who are less than the least of all saints" ^{but based upon him} ^{and yet} "not appointed
to his office than the intervention of the church or by those who had been apostles
before him. His call came from heaven. And great to him wonderful; appointed
him "to preach not to Greeks the unsearchable riches of X." ^{1 Cor. 1:5}
This is the secret of every strong, effective Xth life: Our calling is Christ. But
it is a secret hard to learn. We constantly interfere over our own judgments:
"are we worthy?" "is our faith sufficiently strong to warrant our
an earthly apostle call for us?" The vigor, hopefulness of our work constantly
diminished by the fear that we are not perfect, our qualifications inadequate,
we do not measure up. Things like these might to paralyze us though
of the strength, to quench the fire of the most zealous. But whatever
work lies under my hand, taken up, accepted in the spirit in which Paul
accepted his apostleship. Our election, our calling, beyond our strength or
weakness, an illustration of God's wonderful grace. The divine will for us,
even this not "the least of all saints."

II The Y^m life is lived in the fellowship of the saints.
"Saints" of $\alpha\gamma\tau\omega$

"Saints" of Ay 106
impossible to restore this word to its ancient noble uses. Today
restricted to people whose behavior is in a technical, professional type.
and thus to set apart from common us, consecrated to God.

áyiátw. ^{to set apart from}
ávion = ^{the tag of} *the*

To $\delta\pi\alpha\nu = \infty$ i.e.
 $\delta\pi\alpha\nu = \infty$ Sankey

79 ~~divid~~ = de Samen, ~~divid~~ = Hölz, Holz rastet und kann.

$\delta V_{CA} = \delta V_{CB} = N_3$

The division will be chosen by God, who does, make a thing "holy".
nothing can be made "holy" by any human act. No man will
ever be a blessed soul to a teacher. Only God could do that - and we
are created by divine appointment. No man tells another when or why
of divine seal, cannot be a priest. Only God can do that - we are family
sons a day, consecrate it to God. That chooses of God, as nothing
belongs to man.

no man lives a day, insomuch as
a thing "holy" because chosen by God belonging to him.
also "holy" because created & directed by God for service to him
sacrifice
priest
sabbath
nation
nation of Israel
offerings at his "house"
duly having to minister over the
Lord placed his hand upon it
organized into a nation unto for missionary
purposes which have been the ends of all national
histories, but to receive & propagate his revelations
to nations & God for all mankind. Ex. 19:6

a "saint", one God has set apart for himself. A t y consecration is
God's, not man's. "Saint" implies no merit but a reward of God's grace
considering our love of "O. O" human degree. In the N^o all X^{rs}
are saints, & called / Ps. I P. 2:9. God does not attribute any
personal merit to them; simply recalled their present duties, obligations.
Every X^r a truly, saintly, priest, belongs to an old 124.
our bodies together

Every X 2 a truly, rare, & good
over bodies together
The company consecrates the service of all they, and consequently the
service of divine truth. It makes the act of consecration a service at
instead of a divine act. God, place reclaims etc: the only accepts what we
get. As sanctity, therefore, is supposed to originate in our will, the
measure of our sanctitude is the extent of our sanctity. The next
more profound, not learned wisdom, but the trivial foundations of
the divine presence, etc, etc, etc.

The word "Saints": always plural
One exception Phil 4:21 "every saint". But plural seems more
In the middle ages, one to be a saint, off into some lonely place,
desert, not associated with, caravans, people, to be a saint.
How different the early Chrs. made a great deal of being together.
Communities of groups, fellowship, grace, kindly bread, water, brotherhood
The ENGLISH also the HOLY GOSPEL. cf. Paul in Gal. 3:19 "with all saints"

- (1) Their life is lived in the church.
(a) The church members not come to church any more. The pastor to see
him. Sitting by the fire. The pastor, one of the gloomy ones called to the
door of the church by itself. Soon died. man spoke: "Enough, pastor.
I will be here next Sunday." Cannot minister without over
church. Private prayer, but public. Pastors ready of sermons,
but public (written for that). People-fellowship is service. Very social.
^{as a matter of course}
(b) The man and his family moved to another town, moving as a fugitive. And
in the end, you change your friends.
- (2) Sometimes they prefer us.
- Acts 6:1f. widows of the church, between (Hellenes, Palestinians)
- Acts 15:39, Barnabas, Paul.
But the apostles always: do not damage the brothers, but help
Paul wrote about this much.
Paul in Gal. 4:31 ^{6:16-19} ^{in the case of the} ^{any other} ^{brother.}

III. The 1/2 life must be lived in an non-ideal world.

ἐν Ἐφέσων τοῦ ἐν Κορινθῶν

These 1/2 not saints in heaven but in Ephesus.

" living is more in my favor again, rather than
child mind's play, no opposition. But in Ephesus: pagans

idolatrous
prosperous

degrading spirits

will surviving

temple of Diana.

capital of a rich
purple & lace

of Asia Minor, Ephesus

the largest, richest, most
splendid, most energetic.

f. Rev. 2:13 "where I saw another, even when I saw, etc." will surviving

in the world, not of it

let a day, all is covered with a redness gets visible

But the first two - in Christ } in the church } thus able for the third

Saw him do it well.
2^o very: return to Syria for three, called
then went to Equador, Marilla, stayed a few days,
promised to return. 3^o go, after visit etc/
winter, came down to the coast, stayed 3 years.
3 yrs to the Syro, also repeat to Tyrannus (just)
at the River Indus (all, second, of Tyrannus)
or the between or above, probably)
the tremendous specimen,

Bach from Bach to Mr. Wood as publisher, 30(20)
wrote for glass. The, rather odd
wrote for glass.

why not more actions around robins?
The letter "found letters", name, stuck to
filler in "at London" etc.
Tyrannus carried the eggs with big, also
intimate with personal message