

# VIGIL



*“Be sober, be vigilant, because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour.”*

*~ I Peter 5:8*

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IN CHRIST IS FOUND**

## **SECURITY IS FOUND IN CHRIST**

**Bobby Liddell**

In Christ, God’s people have security because of the revealed, complete, inerrant Word of God. The gospel of Christ was confirmed (in the first century), by the miraculous demonstrations of the Holy Spirit, as the inspired message of salvation received from God (Mark 16:20).

For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will? (Hebrews 2:2-4).

Likewise, the miraculous gifts received by those upon whom the apostles of Jesus Christ laid their hands, among other things, confirmed them as those whom God had received. Today, we do NOT have miraculous abilities, nor do we need them (1 Corinthians 13:8-10), but the church at Ephesus did need

them, and the Christians at Ephesus did possess miraculous gifts (Ephesians 4:7-16), given them by the laying on of the apostles hands (cf. Acts 8:14-19). The miraculous abilities of the first century believers, noted here as those baptized believers in the city of Ephesus, upon whom the apostles laid their hands, constituted a visible sign, or seal (Ephesians 1:13; cf. Acts 19:1-6). A seal, such as an impression made in wax to “seal” a letter, could refer to the impression, or to the instrument used to make the impression. In either case, the purpose was to show identity of ownership, or to confirm authority. Brother Franklin Camp wrote, in *The Work Of The Holy Spirit In Redemption*:

The “seal” of the Holy Spirit was the miraculous manifestations of the Spirit that certified and guaranteed the integrity of the revelation given and obeyed. The “earnest” [Ephesians 1:14, BL] of the Spirit is a figurative term to indicate the inward enjoyment of the blessings of Christianity, because of

the assurance given by miraculous manifestation. How could one enjoy the blessings of Christianity unless he was assured of the truthfulness of the gospel he had received? The “earnest,” is the other side of the “seal.” The “seal” to certify the integrity of the gospel given directly, and the “earnest,” the assurance of the blessings promised therein.

Thus, the Ephesian brethren could take hope in the security offered them by the confirmed Word, and the assurance given them that their being confirmed in Christ meant they belonged to God, and were, as long as they maintained their faithfulness (Ephesians 1:1), the happy recipients of the blessings afforded them (Ephesians 1:3), including the security which we are studying, by such a blessed relationship.

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## IN CHRIST IS Ronnie Hayes

### Editorial

At least 20 times in the book of Ephesians Paul speaks of blessings that permeate from Christ. In this edition of the Vigil we are going to look at several of them.

This is not an accident that all of these blessings are found in Christ. Paul stated, "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, According to the eternal purpose which he purposed in Christ Jesus our Lord" (Ephesians 3:8-11). Salvation and the Church were both ideas that were in God's eternal plan and both were accomplished in Christ Jesus. David Lipscomb wrote in his commentary on the book of *Ephesians*:

"These things were all developed in the church, according to the purpose of God. He proposed to bring them about in and through Christ from the beginning of the world, when Christ was a lamb slain from the foundation of the world, but manifested in these last days" (61).

Through the Church and in Christ there is great strength. Paul told the Ephesians, "In whom we have boldness and access with confidence by the faith of him" (Ephesians 3:12). Boldness and confidence to say and do the things

that are pleasing to God. Paul told the brethren at Philippi, "I can do all things through Christ which strengtheneth me" (Philippians 4:13). As Christians we can do whatever it takes for us to do the will of the Lord. The Lord has not placed upon us commands that are impossible to do. John penned, "For this is the love of God, that we keep his commandments: and his commandments are not grievous" (1 John 5:3). The term "grievous" denotes "heavy, burdensome" (Vines, 179). God commands are not too heavy to carry. Paul's statement of Philippians 4:13 is not one of superiority, but of support. Paul is telling everyone that if I can do it, you can do it and it is because of Christ!

Stability is another blessing, which comes through the Church and is found in Christ. Paul wrote, "Wherefore I desire that ye faint not at my tribulations for you, which is your glory. For this cause I bow my knees unto the Father of our Lord Jesus Christ" (Ephesians 3:13,14). Christians falling or fainting was a great concern of Paul's. To the Church at Corinth he wrote, "Therefore seeing we have this ministry, as we have received mercy, we faint not" (2 Corinthians 4:1) He emphasized this when in the same chapter he stated, "For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day" (2 Corinthians 4:16). To the Church at Galatia he wrote, "And let us not be weary in well doing: for in due season we shall reap, if we faint not" (Galatians 6:9). Christians must finish the race to receive the crown. Just starting isn't good enough. The writer of Hebrews said, "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run

with patience the race that is set before us" (Hebrews 12:1). Let us run with patience or endurance. We are not running a sprint but a long distance race that has to be finished for us to receive the crown. Paul said, "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing" (2 Timothy 4:6-8). If a race is worth running, it is worth finishing. There will be no crown to those who have fallen by the wayside. Paul pleads with us not to faint or quit.

As Christians we have the support of Christ through the Church. Listen to the words of Paul as he says, "Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen" (Ephesians 3:20,21). Our God is able to supply what we need to confront the woes of this world. Notice what Paul says God does for us: we are "strengthened with might by his Spirit" (3:16), "rooted and grounded in love" (3:17), "able to comprehend" (3:18), and able "to know the love of Christ" (3:19). No wonder Paul said He "is able to do exceeding abundantly above all that we ask or think".

Aren't all of the blessings found "In Christ" wonderful? May we never lose sight of all that God has done for us.

4207 Veterans Memorial Dr.  
Adamsville, AL 35005

## REDEMPTION IS FOUND IN CHRIST

Sam Willcut

Speaking of Christ, Paul said, “In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace.” (Ephesians 1:7). Redemption is in Christ. Later in the first chapter, Paul states that the body of Christ is synonymous with his church (1:22-23). Thus, if redemption is in Christ, then redemption is in his body, the church. In this rich epistle, Paul describes the church of our Lord as God ordained it (wherein is redemption) as the very vestibule of heaven itself. This is what Christ has made possible through his work, his death and his resurrection. This is what he provided through redemption. Do we think about the church of our Lord and the redemption we enjoy therein as being a little slice of heaven here on earth? As we study this subject, let us break it down into four simple points.

First, let us see the picture of redemption. The word “redemption” as a noun comes from the verb “redeem,” which means, “to buy back.” In fact, Paul includes an article before the word (“the redemption”), which shows that Paul refers to the particular redemption that God had in mind from the very beginning (Ephesians 1:3-6). The Bible records several redemptions: God redeeming his people from Egyptian bondage (Exodus 13), God redeeming his people from Babylonian captivity (Nehemiah 5) and such like. Yet, Paul here refers to redemption from sin, the redemption that God planned since Genesis 3:15. Since sin enslaves us and places us in bondage as servants to it (John 8:34-36), we stand in need for one to purchase us out of the cruel clutches of sin. This is what Christ did—he bought us out of the slavery of sin. We can see a vivid picture of redemption in Hosea 3:1-3. The adulterous wife of Hosea finally

ended up at the slave market after running away, and Hosea went down there to redeem her. In like manner, Jesus came and bought us, paying the price of sin and spiritual death that must be paid. By such, Christ frees and liberates us from sin to become his bondservants (I Corinthians 6:20; Romans 6:16-23). Another word closely tied to this is the word “ransom” (cf. Galatians 3:13; 4:5).

Second, let us see the price of redemption: “through his blood.” Blood has always been in God’s plan for redemption (Genesis 4:1-8; Hebrews 9:16-22). Yet, “...it is not possible that the blood of bulls and of goats should take away sins” (Hebrews 10:4). Thus, the blood of animals was a shadow that led to “*his blood*”—the perfect, sinless blood of Jesus and it is through his blood that he redeems us (cf. I Peter 1:18-19; Acts 20:28; Revelation 1:5; Acts 22:16).

Third, let us see the product of redemption: “the forgiveness of sins.” The word “forgiveness” means “to release.” One is in bondage, indicated by the word “redemption,” but with forgiveness, there is sweet release (cf. Deuteronomy 15:1-3). The NIV uses the word “cancel.” Thus, sin is as a debt (Matthew 6:12). Obtaining a debt beyond our ability to pay (Matthew 18:23-35), we become bankrupt. For example, a Jewish man who found himself without any ability to pay his loans could sell himself as a slave to pay his debt. According to the Law of Moses, he would be “released” at the end of seven years. He would be forgiven of that debt, because he no longer owes it. It is cancelled. This is what happens when God forgives us. In the spiritual debt of sin, standing in spiritual bankruptcy without any ability to pay, when I obey the gospel of Jesus, God (the creditor) releases me. He no longer exacts that debt—

he no longer demands payment. He has freed me! He has released me! As we sing, “He paid a debt he did not owe. I owed a debt I could not pay. I needed someone to wash my sins away, and now I sing a brand new song, ‘Amazing Grace.’ Christ Jesus paid the debt that I could never pay.” This ought to bring joy to every heart. Forgiveness is synonymous with “remission.” I imagine some who read this will recall the joy of heart when the doctor announced, “Your cancer is in remission!” How would you feel? What kind of thoughts did you think when you came up from the watery grave of baptism? Did you sense a release from your sins?

Fourth, let us see the process of redemption: “according to the riches of his grace.” This is how he made redemption possible (cf. 2:8). Look at the modifying phrase, “the riches of.” What a wonderful thought to realize that when God redeemed us from our past sins, he did not use up all of his grace that was in Christ. There is still grace left. If God has expended all of his grace to redeem me from my past sins, I would find myself in terrible shape. Unable to live perfectly, coming short of the glory of God (Romans 3:23), I would be unable to make it through this life if there was no more grace in his account. Thus, because God still has grace left when he redeemed us from sin, this is how, in spite of my frailties and weaknesses, I am able to live “in Christ.”

PO Box 127  
Munford, TN 38058

# RECONCILIATION IS FOUND IN CHRIST

Jerry L. Martin

In Ephesians 2:16 Paul describes the process of the Divine salvation. In this verse he displays how both Jews and Gentiles, as the sinners, can be "reconciled" back to God: "And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby." A simple definition of the word "reconcile" is "to make friends again." What one has to be aware of is what caused the estrangement (separation) from God in the first place. Obviously it is sin that separates one from God. "Behold, the LORD'S hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear: But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear" (Isaiah 59:2). In order for friendship and fellowship to be restored between God and man the enmity (hate and hostility) has to be removed. You see, one who serves sin displays his love for and his friendship with the world (Matthew 6:24; James 4:4). Friendship with the world separates one from God. "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God" (James 4:4) If friendship is to be made with God again then sin has to be removed.

In the context under consideration Jews and Gentiles (all mankind) are reconciled to God "in

one body." No man can enjoy salvation without being reconciled and such reconciliation is found only in the body of Christ. Men are not reconciled to God in social clubs or religious denominations. Reconciliation takes place in the body, the church (Ephesians 1:22, 23; 4:4). This passage forever drives a death nail into the idea that man can be saved outside of the church. Luke records that the Lord adds the saved to the church (Acts 2:47).

The means of reconciliation is "by the cross." It was at the cross that the cause of the "enmity" (hatred) was removed. Through the shedding of the blood of Christ a remedy for sin was provided. When the sinner complies with the terms of forgiveness his/her sins are remedied, blotted out, washed away and reconciliation takes place (Acts 2:37-38; 3:19; 22:16). He is added by the Lord to the church He purchased with His blood (Acts 2:47; 20:28). Also, by Jesus' death on the cross, He abolished that which created "enmity" between Jew and Gentile, the law of Moses given at Sinai. He made peace by reconciling both Jews and Gentiles to God in the body through the cross. Without the death of Christ there could (can) not be reconciliation. It is the cross that makes it possible for righteous God to accept man as righteous. What a beautiful thought and grand privilege it is for sinners redeemed by the blood of Christ to be able to

confidently approach the throne of God.

The beauty and purpose of reconciliation is to bring man back where he belongs, into fellowship and friendship with God. Seeing that God created man in the first place, it is only logical that man's most pressing need is reconciliation to His Creator. A careful student of the scriptures will discover that God is not reconciled to man, but man to God (2 Corinthians 5:17-20; Colossians 1:20-22). Without the death of Christ, none could be reconciled. The benefits of the cross are only realized by those who are members of the "one body", the church (1:22-23). Therefore, no one can be reconciled without being a member of the one body.

Knowing that the enmity can be removed and reconciliation is possible, it would take a calloused heart and seared conscience for one to remain in sin and estranged from God. Sin deserves the wrath of God but He has lovingly provided a means of reconciliation and a place of spiritual refuge in Christ Jesus (Romans 5:9-10). May we abandon the arrogance of the sinful rebellion that separated us from God in the first place and flee for the refuge of spiritual reconciliation found only in Christ (Hebrews 6:17-20).

1935 m. Baden Cove  
Cordova, TN 38016

## WORKS BY FRANKLIN CAMP AND BOBBY DUNCAN

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# INHERITANCE IS FOUND IN CHRIST

Tom Larkin

“In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will” (Ephesians 1:11). A part of Thayer’s definition is as follows: “used of the part which one will have in eternal salvation; of salvation itself; the eternal salvation which God has assigned to the saints” (p. 349). The New Testament’s usage of the word “inheritance” gives us insight into the salvation that God has provided in Christ.

God’s promise to Abraham is the background to New Testament’s teaching on the inheritance (cf. Genesis 12:1-3). God’s promise to Abraham was threefold – to give his descendants the land of Canaan, to make a great nation of them and to bless all families of the earth through Abraham’s seed. This final part of the promise refers to salvation in Christ. Paul wrote, “For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise” (Galatians 3:18).

Not only is the inheritance by God’s promise, but it is vitally connected with God’s word. Paul told the elder at Ephesus, “And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified” (Acts 20:32). One fundamental truth about the inheritance is that God determines what it involves. Just as one who makes out a will can dispose of his possessions as he pleases, God is the only one who has the right to determine the nature of the inheritance and who receives it. To receive the inheritance we must do God’s will (Matthew 7:21).

The location of the inheritance is “in Christ” (Ephesians 1:11). This is what Paul told Timothy

concerning salvation – “I endure all things for the elect’s sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory” (2 Timothy 2:10). Ephesians 1 reveals the character of the blessings that are in Christ. In addition to the inheritance (v. 11), in him we are chosen (v. 4), we are accepted (v. 6), and we receive redemption and forgiveness (v. 7). The significance of verse 3 must not be missed – “Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ.” If all spiritual blessings are found in Christ there are no spiritual blessings outside of Christ. Just as one receives nothing by way of inheritance unless he is mentioned in the will, if one is not in Christ he will enjoy no spiritual blessing.

To this agrees the New Testament’s teaching that the inheritance is for the saints. Through his preaching Paul was “to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me” (Acts 26:18). And to the Colossians Paul wrote, “giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light” (Colossians 1:12). To be a saint is to be a Christian (cf. Philippians 1:1). Christians in Galatia were reminded of their entrance into Christ when they obeyed the gospel – “For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ” (Galatians 3:26, 27).

Not only is the inheritance in Christ but it is made possible by the death of Christ. “And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the

transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance” (Hebrews 9:15). When Jesus died his will (the New Testament) became effective and the inheritance that it provides became available. The church at Colossae was reminded, “Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ” (Colossians 3:24).

This passage in Colossians reveals that the inheritance is future – “ye shall receive the reward of the inheritance.” Yet to the Ephesians Paul said that “we have obtained an inheritance” (Ephesians 1:11). These passages are not contradictory but simply reflect the fact that salvation is both a present reality and future reward. The inheritance is a present blessing now in this life – past sins are forgiven and we enjoy all spiritual blessings in Christ. But the inheritance refers also to a future blessing. Because of Christ’s death and resurrection, we have been begotten again “to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you” (1 Peter 1:4). Our present enjoyment of the inheritance is a reminder of what awaits the faithful.

A word of caution is needed – this inheritance can be forfeited. Paul reminded the church at Ephesus, “For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God” (Ephesians 5:5). If we fail to follow God’s word our name can be removed from his will (Revelation 22:19). The New Testament’s teaching on the inheritance ought to motivate us to faithful living in Christ.

6 Antioch Rd.,  
Somerville AL 35670

## ALL SPIRITUAL BLESSINGS ARE FOUND IN CHRIST

James E. Rogers

Paul declared, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with every spiritual blessing in the heavenly places in Christ" (Ephesians 1:3). Our study involves the spiritual blessings in the Christ. Let us observe some important things in this regard.

Let us notice **the source** of all spiritual blessings. God has placed all spiritual blessings in the Christ, thus He is the source of these blessings. He is the God and Father of Jesus. He is also the God and Father of every Christian (Ephesians 1:5; 1 Peter 1:17; 1 John 3:1). This lets us know that God is in control. He has planned and provided for those who would serve him. He is the creator of this universe who is to be remembered (Genesis 1; Ecclesiastes 12:1). If He could create the universe, He certainly would know how to bless those who submit to Him (Matthew 6:8; 7:11; James 1:16-18).

Notice also **the saints** who receive the spiritual blessings. Paul addressed this letter to the "saints that are at Ephesus, and the faithful in Christ Jesus" (Ephesians 1:1). These are people who have become Christians and are faithfully pursuing the Christian lifestyle. There is a difference between the man who belongs to the world and the man who belongs to the Christ (1 John 4:1-6). Paul called Christians, "saints," in his defense before Agrippa (Acts 26:10; 9:1; 11:26). If one is to enjoy blessings in the Christ, he must be a saint. When Paul wrote the Ephesian letter, he included himself with the saints. He said God "hath blessed **us**" (1:3, emphasis mine).

Notice, further, the **spiritual nature** of the blessings in the Christ. "Spiritual" is translated from *pneumatikos*. Vine says it "always connotes the ideas of invisibility and

of power. It does not occur in the Sept. nor in the Gospels; it is in fact an after-Pentecost word" (4:64). Notice the statement, "after-Pentecost word." That connects spiritual blessings with the church of the Christ (Acts 2:47). One cannot make light of the church of the Christ and expect to receive the blessings of the Christ because they are tied together! These blessings are not material. Paul is not writing about some kind of "health and wealth" message as is so prominent in some religious movements. He is not talking about what one may receive materially by being a saint. Paul's emphasis is on the spiritual relationship sustained between the saint and his Savior (Romans 15:27; 1 Corinthians 9:11). The word translated "heavenly" further stresses this point. It is the word *epouranios*. Vine writes that it is used "of the present position of believers in relationship to Christ, 2:6; where they possess 'every spiritual blessing,' 1:3" (2:209). Jesus had this in mind when He talked about making treasure provisions (Matthew 6:19-34). Paul stated that those who "were raised together with Christ" were to "seek the things that are above, where Christ is seated on the right hand of God. Set your mind on the things that are above, not on the things that are upon the earth" (Colossians 3:1,2). Christians enjoy spiritual blessings because they are begotten "unto a living hope" and look for "an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you" (1 Peter 1:3,4). The spiritual blessings culminate in a spiritual crown for the faithful (2 Timothy 4:8; James 1:12; Revelation 2:10).

Notice the **specifics** of the spiritual blessings. The Christian enjoys "every" spiritual blessing in the Christ. This underscores the fact

that God is the God who gives leftovers. The Christian will not miss out on any blessing. To Israel, Jehovah promised, upon their faithfulness, "ye shall eat old store long kept, and ye shall bring forth the old because of the new" (Leviticus 26:10). To Judah, Jehovah said, "prove me now herewith, saith Jehovah of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" (Malachi 3:10). When Jesus fed the multitudes, there were baskets-full remaining (Matthew 14:20; 15:37). As in physical blessings, so in spiritual blessings, the saint "shall be satisfied with my goodness" (Jeremiah 31:14). The Christian will be "lacking in nothing" (James 1:4).

The Christian is chosen in the Christ (Ephesians 1:4). As the nation of Israel was chosen by Jehovah to be "a people for his own possession, above all people that are upon the face of the earth" (Deuteronomy 7:6), so the Christian is part of "an elect race, a royal priesthood, a people for God's own possession" (1 Peter 2:9). As a result of this choice, the Christian will live a holy and unblemished lifestyle.

The Christian is a recipient of the "good pleasure of" the will of God (Ephesians 1:6) in the Christ. "It is your Father's good pleasure to give you the kingdom" (Luke 12:32). "It was God's good pleasure through the foolishness of the preaching to save them that believe" (1 Corinthians 1:21). Paul attributed his preaching to the Gentiles as "the good pleasure of God" (Galatians 1:15). What greater blessing could there be than to have God express His good pleasure toward the Christian through every spiritual blessing?

PO Box 2895

Cookville, TN 38502

**SOURCES CITED** Vine, W. E., An Expository Dictionary of New Testament Words, (Old Tappan, NJ: Fleming H. Revell, Co., 1966).



# “REDEMPTION THROUGH THE BIBLE” STUDY SERIES BY FRANKLIN CAMP #1

Continued from Volume XXXV No. 3

Robert R. Taylor, Jr.

## THE BOOKS OF PROVERBS, ECCLESIASTES AND SONG OF SOLOMON

In this fine book, seven lessons cover Proverbs; five are devoted to Ecclesiastes and one lesson finishes with Song of Solomon.

In Proverbs, three lessons deal with a father addressing his son. He introduces Proverbs. To his son, Solomon stresses the importance of wisdom, the price of wisdom, the basis of wisdom, the failure to apply wisdom, the wisdom of avoiding evil women, how wisdom works in daily life and wisdom personified.

Three lessons deal with the variety of comprehensive nature of wisdom. He gives proper emphasis to proper instructional matter versus a rejection of reproof. There is a special and lengthy section on proper treatment of our fellow man versus mistreatment of him. Lesson 5 is one of the most practical chapters in this Camp volume. There is marital wisdom and parental wisdom set forth for the reader. Wisdom versus foolishness is treated. So are the blandishments of abandoned women on the prowl for men void of character. Man must be righteous and of deep character to resist such, an area where many have fallen never to rise again. Kings and rulers need wisdom. Humility must be militant in putting down pride or arrogance. Wisdom urges work over indolence. Wisdom is a great guide in money usage. Wisdom does not walk the ways of wine imbibing. Reward is

strongly preferred over punishment. The attributes of God are ALL on the side of wisdom. Proper tongue usage versus its improper usage comes in for brother Camp’s in-depth analysis. The merry heart is preferred at all times over the angry, wrathful and malignant heart and tongue. Lesson 7 deals with a wise king and a virtuous woman—the worthy woman.

He introduces Ecclesiastes with an overview, matters touching authorship of the book, the relationship of Ecclesiastes with other wisdom literature and some cross-references—other Biblical passages tying into Ecclesiastes. He has a fine section dealing with false statements made when one walks by sight—not by faith (cf. II Corinthians 5:7). In Lesson 9, brother Camp deals with an empty life when one omits divine wisdom. Solomon did a great deal of experimenting in the unfolding of this piece of divine wisdom when heavenly guidance is omitted, which brother Camp pinpoints. Emptiness does not lead to a worthwhile life. He gives excellent treatment to people who pursue the perilous pathway of walking according to the religious “*wisdom of this world*.” Such people would be perfectly at home with the highly popular “gospel of wealth” the charlatans peddle today. They are the ones getting rich—not their duped victims. Solomon’s quest for

meaning to life is found in the closing parts of Ecclesiastes (chapter 12). He traces life from youth to the grave. Man’s whole duty is to fear God and keep His commandments (Ecclesiastes 12:13). Solomon knew judgment was coming (12:14).

The final lesson in this book deals with the Song of Solomon, which he styles as “Redemption’s Love Song.” He introduces the book. In attractive alliteration, brother Camp depicts,

The **splendor** of **service**...the **sacrifice** of love, the **special** attraction of love, the **steadfastness** of love, the **solid** foundation within love, the **striking** emotions of love and the **spontaneous** nature and **strength** of love.

These are his sectional headings. Insightful questions close each chapter of his great, grand and good book.

### CONCLUSION

These are excellent books for individual meditation or for a Bible class setting. One will better himself by reading, imbibing and living out the principles of these valiant volumes.

**Editors Note:** We want to thank brother Robert Taylor for this review and recommendation of brother Franklin Camp’s material. There will be more brother Taylor’s review in issues to come.---- Ronnie Hayes  
Editor

## Return Service Requested

### Security Is Found In Christ by Bobby Liddell -----Continued from page 25

God's people have security because, in Christ, we have "boldness and access with confidence by the faith of him" (Ephesians 3:12). In Christ, Christians possess the assurance of freedom of speech and access, or admission, to the presence of God. The "boldness," or ability to speak openly to God, without fear (but not without reverence), and with assurance, as herein described, is available and possible only in Christ. One gets into Christ by being baptized into Christ (Galatians 3:26ff; Romans 6:3-5), which is the only way to enter into Christ. Therein, the faithful, as priests of God, may, through our High Priest, Jesus Christ, approach the very throne of God, and speak to Him (1 Peter 2:5, 9; Hebrews 8:1; 4:16; James 1:6). Thayer declares this access is: "That friendly relation to God whereby we are acceptable to Him and have assurance that He is favorably disposed toward us."

In addition to boldness and access, the child of God has confidence; that is, reliance, or trust.

One in Christ has confident assurance of his salvation (Ephesians 1:7), of his relationship of fellowship with God (Ephesians 2:12ff), and of his eternal home in Heaven after while (Titus 1:2), for he knows, without doubt that his obedient faith has put him into a relationship, a state, a location where he is secure (cf. 1 John 2:2-4; John 8:32; Mark 16:16; et al.).

W. Curtis Vaughan wrote, in *The Letter To The Ephesians*: "Boldness," suggesting absence of restraint or fear, translates a Greek word which literally denotes freedom of speech. It was used in classical Greek of the free speech which was the right of every citizen of a democratic state. In the New Testament it signifies the liberty of believers to approach God directly through Christ, with the added notion of freedom from fear of being rejected. "Access," which betokens

approach to God (cf. 2:18) is the principal word here. "Confidence" suggests assurance of acceptance. The three words are bound together so as to form one complete idea, namely, that through faith in Christ we have free, unrestricted, confident access to God.

How does one reach such a blessed position? By faith (defined by Thayer as joyful trust conjoined with obedience) acting upon the faith (the gospel message; that is, the good news of redemption by the blood of Christ). The faithful have security in Christ knowing that the inspired, revealed, and confirmed Word is the Truth (John 17:17), through which man learns of the need to be in Christ, and the blessings therein. Thus, Christians are secure in their access to God, and confidently approach Him by faith.

3950 Forest Hill Irene Rd.  
Memphis TN 38