

# BIBLE EXPLORATIONS

Jul/Aug 2000  
Volume 14, No. 4

Bible Explorations Online:  
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...to know the love of Christ  
which passeth knowledge  
that ye might be filled with  
all the fulness of God Eph 3:19

**“Finally, my brethren, be strong in the Lord, and in the power of His might. Put on the whole armour of God that ye may be able to stand against the wiles of the devil.”**  
Ephesians 6:10,11

Our protection from the wiles of the devil is said to be in putting on the whole Armour of God. Paul described God’s Armour in Ephesians chapter 6, verses 14 to 17. He used the full armour of a Roman infantryman to teach us about it. We see from Scripture that Christ Jesus is the reality of all parts of that armour Paul described. By putting on the Lord Christ Jesus, we are protected in every area from all attacks.

1. Christ is the reality of the girdle or belt of truth in **“loins girt about with truth,”** for He said, **“I am the way and the truth.”** (John 14:6) Ephesians 4:21 tells us **“truth is in Jesus.”** As the girdle held up one’s robes in preparation for battle so *truth* prepares us for service to God.

2. Christ is the reality of the breastplate in **“breastplate of righteousness.”** Isaiah 59:17 tells us, **“He put on the righteousness as a breastplate. and an helmet of salvation upon His head.”** He is called **“The Lord our righteousness”** in Jeremiah 22:16. 1 Corinthians 1:10 reads, **“Christ Jesus...made unto us righteousness.”** As the breastplate covered the heart, so Christ’s righteousness covers our hearts and that which proceeds out of them.

3. Christ is the reality of the shoes in **“feet shod with the preparation of peace,”** for we read, **“He is our peace** (Eph. 2:14) It is He Who has made

## The Whole Armour Of God

peace *with* God for us and Who gives us the peace *of* God. It is He Who made peace between Jew and Gentile in the Church which is His Body. As shoes gave one footing for his walk, so this gospel of peace gives us a base and sure footing for wrestling with spiritual wickedness.

4. Christ is the reality of the shield in **“shield of faith.”** It is said of Him, **“Great is Thy faithfulness.”** (Lamentations 3:23) He said, **“I am thy shield.”** (Gen. 15:1) It is His faith and faithfulness that we hold before us as a shield. As a shield protects one from blows and that which might be hurled against him, so Christ, our shield, protects us from blows hurled at us.

5. Christ is the reality of **“the helmet of salvation.”** Simeon said, **“Mine eyes have seen Thy Salvation.** (Jesus).” (Luke 2:30) When the nation of Israel rejected Christ, Paul announced, **“The Salvation of God (Christ) is sent to the Gentiles.”** (Acts 28:28) It is He Who is our deliverance from false teaching and deceptions of the devil. It is He Who delivers us unto God’s plan, made before the ages began. As a helmet protects one’s head and mind, so Christ guards our minds against wrong doctrines and keeps the message of the Mystery secure.

6. Christ is the reality of the **“sword...which is the Word of God,”** for John 1:14 tells us, **“And the Word was made flesh and dwelt among us.”** He is the Living Word, the expression of God. As the sword was the weapon of offense of the Roman soldier, the Word is our only offensive weapon against supernatural and un-

seen enemies. The Living Word and the written Word will pierce and destroy all that come against us from the enemy.

With full armour and a sword in hand, the Roman soldier was not yet ready for battle. He needed to be committed to following orders from his commander; he needed to have boldness and dedication to his purpose.

In the same way, it is prayer that completes our readiness for spiritual warfare. The Apostle Paul reminded saints to pray,

**“Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints.”**

Only when we have put on the Armour of God *with prayer*, will we be **“strong in the Lord and in the power of His might.”** (Eph. 6:10)

Finally, being fully equipped for spiritual warfare, we might expect to aggressively return blow for blow, but our instructions are to **“stand”** and **“withstand”** against the devil’s schemes. We are to withstand false teaching and hold to the truth revealed to Paul for us. We are to fight for *the* faith, the truth of the Mystery.

Paul told Timothy, **“Fight the good fight of faith,”** (1 Tim. 6:12) Then shortly before his death, Paul wrote, **“I have fought a good fight, I have finished my course, I have kept the faith.”** (2 Tim. 4:7)

The Armour of God was his strength.

*J. Heltzinger*

## The Unity Of The Spirit - What Is It? #1

(Reprinted from *Things To Come*,  
March 1909. C.H. Welch.)

It is of the utmost importance in studying any portion of Scripture to carefully consider the context, not only of surrounding verses, but of chapters, and even books.

This is especially the case with the verse under consideration. It has already been pointed out in these columns that the quotation of Isaiah 6.10 by the Apostle Paul, in Acts 28, marked an epoch, closing the door of the kingdom for the time being, and opening the present "dispensation of the grace of God" to the Gentiles of which Paul was made the apostle, minister and steward.

The Epistle that contains our title was the FIRST WRITTEN MESSAGE, OF GOD in this now present dispensation. All other Scripture that had ever been written had been written in connection with Israel. This Epistle opens up the "Mystery hidden away from the ages," the One Body, the One New Man, the subject of our enquiry. The majority of our readers are aware that the word's "at Ephesus" are not a part of the inspired Scripture, probably a space was left, so that the name could be filled in as the Epistle went on its way. The CHURCH, not the CHURCHES, is the *addressee* of this wondrous letter, THE Church, not A Church, being the theme; a unity, with a risen Lord, in the Heavenlies; and not primarily the unity of a local assembly, however desirable that might be.

As we hope to take a series of dispensational subjects in subsequent issues, we leave a detailed examination of this Epistle, for the time being, and come to the particular subject before us.

### The Unity Of The Spirit-What Is It?

First, let it be marked, that the Holy Spirit has differentiated between the unity which we are to KEEP, and the unity which we are to SEEK.

Eph. 4: 3. "Endeavouring to KEEP the unity of the spirit in the bonds of the peace"

Eph. 4. 13 "TILL WE ALL COME unto the unity of the faith."

This order is Divine; but man has thought fit to attempt to revise God's order, and says, "When you agree with me as to 'fundamentals' (as if all truth were not fundamental) we can then have 'fellowship' and keep the unity of the spirit." This is practically the position of the majority of believers who have had any concern about this subject. The others, alas! seem to care nothing about "the unity of the spirit" at all, and go to the other extreme, making a wholesale jumble of creed and practice, "agreeing to differ," and raising above their rubbish-heap of traditions and mangled Scriptures the words "All one in Christ," etc.

What is "the unity of the spirit"? Has the Lord told us?

It is evident we shall not be able to *keep* a unity unless we know what it is; but shall probably become a prey to some stronger will of one who will give us his opinion as a standard. God has not left us without teaching on this important matter, for verses 4-6 are GOD'S OWN DEFINITION of what the unity of the spirit is.

The insertion of the words "*there is*" in italic type in both the A.V. and R.V. of Eph. 4:4 tends to prevent the reader from seeing that these verses are by way of *explanation*, and not the commencement of a new subject.

The passage reads like this: "Endeavouring to keep the unity of the spirit in the bond of the peace (then add mentally, "which unity consists of the following"), One Body, One Spirit, etc.

These seven constituents of true Scriptural unity are arranged in perfect and beautiful order. The fact of there being seven tells us that we have here spiritual perfection, and the balance of each part fully explains the Lord's mind as to this wonderful unity.

They are arranged as follows:

A | ONE Body,

B | ONE Spirit,

C | ONE Hope,

D | ONE LORD,

C | ONE Faith,

B | ONE Baptism,

A | ONE God and Father.

It will be seen that the great centre is

Christ as LORD - that is, *Christ*, not as the "Man of Galilee," nor as the "Nazarene," nor by any of the blasphemous titles whereby "Socialists" and would-be world-improvers, "universal brotherhood," advocates and "peace and safety" preachers dishonour Him. No, not Christ as the "Son of man," or even "Jesus"; but Christ in Resurrection GLORY; not Christ after the flesh - Christ Head of the NEW CREATION - THIS ONE is the centre, the pivot, around whose glorious PERSON the other elements of true unit are grouped.

Round this central Lord we find the other six placed in perfect correspondence.

Corresponding with the One Body or Family we have the One God and Father (A and A).

Corresponding with the One Spirit we have the One Baptism (B and B).

Corresponding with the One Hope we have the One Faith (C and C).

Christ is the centre of true unity, and, apart from HIM, faith and hope are without foundation, and the body itself is dead. Just as in the temple: "Every whit of it uttereth glory"; so here, every part of this seven-fold unity speaks of RESURRECTION.

None are joined to Christ as members of HIS BODY, except those who are quickened from the dead. Read Eph. 1:23 and 2:1 right on without break, remembering that *kai*; not only means "and", but "also" and "even". "The Church which is His Body, the fulness of Him that filleth all in all - EVEN you who were dead in trespasses and sins... (v- 5) even when we were dead in sins, hath *quickened* us together with Christ (by grace are ye saved)." Well might the inspired writer be led to say "grace," when dead ones are raised from the pit of corruption to sit in the Heavenlies, and be made members of the ONE BODY.

### Errata:

The last issue was incorrectly labeled as Volume 13 and should be Volume 14. Also, the mailing address is was incorrect and is P.O. Box 26608.

# A Study In The Book Of Ephesians

## Lesson 2: Chapter 1 continued

**16a.** Where will the saints of Ephesians fully enjoy their blessings? V3: See Ap.1

**b.** Where will Israel's benefits be fully enjoyed? See Gen. 15: 18; Heb. 11: 13-16; Rev. 21:1-3

**17a.** When did God the Father choose us for the purpose revealed in Ephesians? V4, See Ap.2

**b.** When did He make this purpose known? Eph. 3: 2-5

**18a.** When did God make known his purpose for Israel? Gen. 12: 1-2; Ezek. 20:1,5

**b.** What was His plan for them? Ex. 19:5,6

**c.** How do we know that God continued with that plan for some years after Christ ascended? 1 Pet. 2:9

**19.a.** In verses 1-9, who are those spoken of as "us" and "we"?

**b.** In verses 12 and 13, who are those spoken of as "we" and "ye"?

**20.** The Father chose us out for what purpose? V4

**21.** In Scripture predestination means a marking out beforehand, or a setting of limits before, for some thing or place. It has to do with *inheritance* and *position*. Men make out wills before their deaths and set out limits or boundaries of inheritances. God has made out a will concerning that position and inheritance that He has for the Church which is the Body of Christ. We read of this in chapter 1 of Ephesians.

**a.** Unto what position were we predestined? V5

**b.** We have been predestinated unto what inheritance? V3

**c.** Did God set limits around (predestine) how many or who may receive resurrection life? John 3:14,15

**22.a.** In Scripture the meaning of adoption is "sonship," that is, the placing of one as a son in a family. Sonship gave one a place of responsibility and privilege. What was Paul's responsibility that he passed on to Timothy and that Timothy was to pass on to faithful people? Eph. 3: 8,9; 2Tim. 2:2; 4:2

**b.** Who in earlier times had an adoption by God? Ex. 4: 22; Hos. 11:1 and Ro. 8:13-15; 9:3,4

**c.** What was their responsibility? 1 Pet. 2:9

**23.** In verse 5 "children" should be rendered "sons" according to the Greek and in John 1:12, "sons" should be rendered "children."

**a.** How does the role of a son in God's families differ from that of a child in His families? Eph. 4:14; Heb. 5:12-14

**b.** Humanly speaking, what is the same in the relationship of both a son and a child to their father? Is this true of both children and sons of God?

**24.a.** Through Whom has God made us accepted (made objects of grace)? V6

**b.** Why has God made us acceptable? Vs 5,6

**25.** What was God's underlying reason for all that He has planned for us? Vs 5,9

**26.a.** From what were we redeemed? V7; Col. 1: 14

**b.** What was the price paid for our redemption?

**c.** That price was sufficient for the redemption of \_\_\_\_\_ ? Ro. 8:19-23; 2 Cor. 5: 19

**27.** What was different about forgiveness of sins under God's administration for Israel from forgiveness of sins for members of the Body of Christ? Mt. 6:14,15; Eph. 1:7; Col. 1:14

**28.** What great act of grace has the Father done for us, seen in verses 8 and 9?

**29.** What ultimate purpose of the Father is stated in verse 10?

**30.** Verse 10 speaks of those things *in Christ* that are in heaven and those *in Christ*, that are on earth?

**a.** Who are those in heaven now? Eph. 3:10; Col. 2:10

**b.** Are there any resurrected people there? John 3:13

**c.** Who are those on earth that have their hope in the heavenlies? 1:3, 22,23

### APPENDIX 1: In Heavenly Places

The saints in Old Testament times knew that there is a realm above the heavens of Genesis 1:6. It was called the "heaven of heavens" in Deuteronomy 10:4. They knew that it is the realm of God's glory (Psalm 8:1), but none ever expected to ascend to that place.

The saints in New Testament times of Jesus and in the years of Acts knew nothing more about that realm. It was not until God revealed His great secret to the Apostle Paul that more was learned. God then revealed that He had a purpose for that realm above the heavens, and it included some saints whom He had chosen.

Paul wrote of things concerning that realm in Ephesians. There, in the Greek text, the phrase "en tois epouraniois" occurs five times. Its literal translation is *in the upon* (above) *heavens*. It occurs as follows:

1:3 Members of the Body of Christ are blessed with all spiritual blessings, *in heavenly places*.

1:20 Christ has been exalted *in heavenly places*.

2:6 Members of Christ's Body are seated *in heavenly places*.

3:10 There are principalities and powers *in heavenly places*.

6:12 There is no wrestling *in high places*.

### APPENDIX 2: Before The Foundation Of The World

In the KJV, the English word "foundation" is translated from two Greek words, *themelios* and *kataballo*. *Themelios* has its root meaning in, "founding" or laying a foundation upon which more may be built. *Kataballo* has its root meaning in the combination of *kata* (down) and *ballo* (cast). It means casting down or overthrowing. Its root meaning is disruption or ruin.

In Ephesians 1:4 the word is *kataballo*, thus it was before the ruin or overthrow of the world that we were chosen in Christ for adoption and membership in the Body of Christ.

The phrase "**before** the foundation of the world" occurs only three times. Twice it concerns Christ and once it concerns His Body, the Church. See John 17:24, 1Pet. 1:20, Eph. 1:4)

### The Question Of Predestination And Rightly Dividing The Word #3

#### Application of this study to Ephesians 1:5 & 11

Having looked closely at the Greek word *proorizo*, and the Hebrew word *gabal*, we now see the word translated “predestinated” with a whole new dimension of meaning that we felt was relevant to the context of truth for today. We saw that there must be some connections to boundaries set for us, and for our inheritance:

- “Predestination” here refers to God’s having decreed, ahead of time, specific boundaries or limitations for us today — as the Body of Christ. This was needed since the older limits that had been set by God no longer applied and had to be set aside, along with the Law that had been relevant.

- These boundaries assign to us a different inheritance from that assigned to others — e.g. the bride of Christ, the nation of Israel have a different inheritance. Jehovah assigned the inheritance of land to the various segments of His people via the system of the “lot” (*Urim and Thummim*). Interestingly, the Hebrew word *goral* is one of the eleven words translated as the same Greek word *horion* in the Septuagint (i.e. also translated “bounds” etc.)— and *goral* refers to the drawing of lots. See Exodus 28:30 and the extensive note in

the Companion Bible on the *Urim and Thummim*. Also look at Joshua 14:1, 15:1, 16:1, 17:1 where the drawing of lots determined the inheritance of the tribes. On the other hand, our inheritance — and resultant “limits” — was decided “before” the foundation of the world and had no need of the drawing of lots or any other such device.

- For one thing, as part of the inheritance that has been arranged for us, we have the privilege of adoption. Adoption, in our day and time, has lost much of its significance. In the time of Christ, adoption was a very seriously considered action because an adopted child was very often given a more significant inheritance than the birth children. As we read Ephesians, some more items of our inheritance become clearer.

- Continuing the idea of being adopted, we are “sealed” with that holy spirit of promise which is the “earnest (=pledge) of our inheritance” until we are able to claim it in full. During the days of the Roman Empire, a signet ring displaying an embossed family crest was worn by the head of the family — and important documents were “sealed” in wax and stamped with the embossing on the ring. A family will, the document that specifies inheritance, would be stamped and sealed with such a ring.

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- It is important that we study to understand what these boundaries and limitations are and what it is God has decreed for us. It seems therefore that 2 Timothy 2:15 also has a dimension of meaning added to it. For now, the term “rightly dividing” seems to fit in with the idea of boundaries/limits — and we are asked not just to “study”, but also to “rightly divide”. If we do not “divide” or “make the cut” correctly, we will come up with the wrong inheritance — one not made for us. Claiming someone else’s inheritance is in violation of the other person’s rights; and a denial of what we ourselves have.

In the final segment of our study, part four, we will look briefly at the Greek word which is translated “rightly dividing”.

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