

# BIBLE EXPLORATIONS

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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

## A Study In The Book Of Ephesians Lesson 7, Chapter 5

### CHAPTER 5

Read verses 1-12

140.a. In this chapter we are urged to walk in three ways. Describe the first way found in verse 2.

b. Why will we sometimes fail to do this, even though it is our desire? Ro. 7:15-22

141.a. One who imitates God will have what characteristic that is similar to Christ's? V 2

b. How did Christ show this characteristic of God? Vs 2,25

142. What instruction is given us in verses 3&4 that is repeated in Col. 3:16,17?

143. Are there things that God's people in the past dispensation and that we too are not even to *talk* about? See Vs 3,4,12. Also, Josh. 23:7; Ex. 23:13

144.a. In chapter 1 verse 13 we read of an inheritance that is ours. It is secure and preplanned for us. In Eph. 5:5 we are warned that wrong words and acts can deny us an inheritance. How can we explain this seeming contradiction? Col. 3:23,24; 2Tim. 4:7,8; Philippians 3:14

b. In the past dispensation of the kingdom to Israel, what parallel is seen concerning inheritances? Gen. 15: 18; 1Cor. 6:9,10; Rev. 2:26; Rev.3: 21

145. How can members of Christ's Body be led into complacency, drift into sin, and ultimately lose out on a reward that God wished them to re-

ceive? V 6 See also Col. 2:8,18,19

146.a. What was the condition of the Gentiles in times past? V 8

b. What was their condition when this epistle was written? V 8

147.a. Chapter 5 mentions three walks that are fitting for members of the body of Christ. What is the manner of walk seen in verses 8,10 and 11?

b. What does this manner of walk accomplish?

Read verses 13-21

148.a. Is verse 14 speaking to saints?

b. If so, why is this admonition needful?

c. What similar warning did Peter give earlier to believers in Israel's hope? 1Pet. 5:8

149.a. Describe the walk seen in verses 15-17 that is befitting us.

b. How do we see this walk demonstrated by Jesus in Mark 12:13-17?

150. Describe the walk of one who is unwise. Vs 15-17

151.a. What does "redeeming" the time mean? V16

b. How can one do this?

152.a. Verse 18 should read, "be filled by the Spirit." (God). His filling in this present dispensation does not result in speaking in foreign languages. What does accompany His filling today? Vs 19,20

b. By what means does the Spirit fill us? Col. 3:16

153. "Submit" may be defined as,

"be subject to," or "give the rightful place to." What would be an example of this relationship among members of the Body of Christ today? V 21

Read 22-33

154. God's orderly arrangement of relationships in marriage is seen in 1 Corinthians 11:3. We read there that Christ is the head of every (believing) husband.

a. How does this order affect the husband's role and responsibilities?

b. Can a husband refuse to recognize Christ as Head? If so, what will be the result?

155. In what manner should wives submit to the headship of their husbands? Vs 23,24

156. What kind of love will encourage a wife to submit to a husband's headship? V 25

157. How is the Church sanctified and cleansed? V 26

158. For what purpose is it cleansing? V 27

159.a. In verse 28 husbands are told to love wives as they love what?

b. What parallel is seen in Christ's love for the Church? Vs 29,30

160. The marriage relationship should picture what other relationship? Vs 31,32

161. In summary, what is God's desire for two joined in marriage? V 33

*JHeltzinger*

## The Salvation God #1

The word salvation (*gr. soteria*) as a noun, occurs 45 times in the New Testament. The adjective, (*gr. soterion*) occurs 4 times.

In Acts 28:28, we read that ‘the salvation of God’ (*to soterion tou theou*), i.e., ‘the salvation God’ or ‘the God of salvation’ is sent to the Gentiles. Here, the Holy Spirit chooses the adjective instead of the noun. Is this a coincidence and are we making too much of this? Or, did the Lord intentionally guide the pen of Luke to record the words written here?

In his book, ‘*The Giver and His Gifts*’ Dr. Bullinger appropriately writes:

“Judging by the perfection of all God’s other works, we know that His *Word* and His *words* are alike perfect. He not only means what He says, but He has a meaning for everything He says. If He uses one word, there is a reason why no other word would do. If He uses this word in several distinct ways, then there must be a reason for His so doing. “The words of Jehovah are pure words: As silver tried in a furnace. Words pertaining to the earth, But purified seven times” (Ps. 12:6). “His way is perfect...His word is refined (Ps. 18:30)

The *words* of which the *Word* is made up are perfect in themselves, perfect in their use, perfect in their order, and perfect in their truths. If God has given a revelation in writing, then it must be in words, and the words must be His words. Therefore they must be inspired. They may be spoken by human lips, and written by human hands, but He calls them “His words.” Whatever human agency or instrumentality may be employed, it is still His act. ...The works of the LORD are great, Sought out of all them that have pleasure therein (Ps. 112:2).

His Word is the greatest of His works; and His words, therefore, are to be sought out by all who, through grace, have been made to value them more than their necessary food.”

The fact that the adjective is employed here shows cause to look further into God’s intention. Surely, it was not new truth that God would make salvation available to the Gentiles. The

promise of almost two thousand years before in the covenant made to Abram certainly had the nations in mind “...and in thee shall all families of the earth be blessed.” (Gen 12:3). In Acts 10, the Lord opened the door to the Gentiles through Peter with the conversion of Cornelius and his household. This was shortly after Saul’s (Paul) conversion, who would become the apostle to the Gentiles. It was necessary that Peter be the one to introduce the Gentiles to Christ. If Paul had immediately began preaching the gospel to the Gentiles, no Jew would have recognized this as the fulfillment of prophecy, including the Apostles. We read of their reluctance in 9:26. It is evident from the record in Acts 10:9-16 that even Peter was confused with this change in God’s program. This paved the way for Paul’s ministry.

In Acts 13:6-12 we read of Paul’s first Gentile convert, Sergius Paulus, while at the isle of Paphos. It was there that a Jew, a false prophet by the name of Elymas, withstood them and tried to dissuade Sergius Paulus from the faith. At that point, Paul pronounced judgement upon Elymas and he was blinded for a season. This blindness was a picture of the blindness that would come upon Israel as he later described in Romans 11:25, “**For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.**” Israel was being provoked to jealousy and Paul’s ministry to the Gentiles represented the grafting in of the wild olive branch as described in Romans 11:16-24.

Continuing in Acts 13, Paul visits a synagogue in Antioch. He proclaims that the man Jesus was their promised Anointed One and was raised from the dead to bring forgiveness of sins. (vs 16-39). On the following Sabbath, when “**came almost the whole city to hear the word of God**”, the Jews, filled with envy because of the multitudes, spoke against the words of Paul. We then read Paul’s response. “**It was necessary that the word of God should first**

**have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. For so hath the Lord commanded us, saying, ‘I have set thee to be a light of the Gentiles, that Thou shouldst be for salvation unto the ends of the earth.’”** (vs 46,47) Paul quotes from Isaiah 49:6. The offering of salvation to the Gentiles was nothing new, it was prophesied. It is evident that the Jews did not understand this prophecy because of their unbelief.

In Romans chapters 9-11, Paul writes in great detail that it was prophesied that the Gentiles would have the opportunity of salvation. See specifically 9:23-26 and 10:11-13.

So, what is unique about what we read in Acts 28:28? If the availability of salvation to the nations was prophesied, then what are we to make of Col 1:25-27? “**Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God; Even the mystery which hath been hid from ages and from generations, but now is made manifest to His saints: To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:**” Paul, writing to the Colossians a few years after the statement made in Acts 28, makes clear the meaning of “the mystery”. It is Christ in (among) you (Gentiles), the hope of glory. This mystery was “hidden from the ages and generations”. This truth concerning Gentiles was not prophesied or written about beforehand. The riches of the glory of this mystery coincides with the “**unsearchable** (untraceable, not written or prophesied) **riches of Christ**” of Eph 3:8.

The fact that God chose the adjective in Acts 28:28 becomes evident when we see that it was not salvation that was being sent to the Gentiles, but “the salvation God”. In our next lesson we will expand upon this distinction and its importance.

B. Bagby

## Why Should We Pray?

Prayer is one of the most important subjects of study for the person who wants to know Christ in a deeper way. The Apostle Paul mentions, at least six times, that he prayed “without ceasing”. But, what is the purpose of prayer? Is the purpose of prayer to get something out of God that He would otherwise be unwilling to give? Or, is it for effect on us in some way? Let’s keep these questions in the back of our mind as we proceed with the following study, which has been adapted from C.H. Welch’s *Alphabetical Analysis*, Volume 10.

### DEFINITIONS:

We are going to discuss five different Greek definitions of the English word “prayer”. They each have to do with an attitude of the new nature and the renewed mind to God. They have to do with being constantly in touch with Him, in spite of what is going on around us.

The first definition has to do with “familiarity”. It is the Greek word “*erotao*” which is never used of our prayers to God, but rather of Christ’s prayer to the Father. (Jn 14:16; 16:26:17:9,15,20)

The second, “*deomai*”, shows an attitude of weakness and insufficiency. It emphasizes a dependency on the Almighty. (Matt 28:18) This type of prayer is a request of “want or need”. The third word, “*euchomai*”, means to “wish strongly” either for oneself or for others. (Js 5:15) The fourth word is found in John 14:16 and I John 2:1. It means to “call beside or near”, in other words, needing the Lord to help or strengthen oneself. It is the Greek word “*parakaleo*”. The fifth word has to do with coming together or “falling in” with, and then to intercede. In this context the needs of others is stressed. Self is put to the side or the background, and the welfare of others is put first. This Greek word, “*euteuxis*”, is a type of prayer that is a sign of the “mature Christian”. (1 Tim 2:1)

### TRUE PRAYER

The privilege of prayer is taken for granted every day. Many times we hear prayers using parts of God’s name instead of addressing Him with the glory

and honor He deserves. Had the Lord Jesus Christ not come to redeem us, we wouldn’t even have the opportunity to pray to God the Father! In Ephesians 3:14 we see that Paul’s prayer is directed to God the Father and in Ephesians 3:21, offered in the name of the Lord Jesus. And in Romans 8:16, we can see that our prayers are interpreted by the Holy Spirit. We need to give thanks to Him for that. As Mr. Welch puts it so nicely, true prayer is seasoned with thanksgiving not only to God for what He has done, but also giving of thanks for others. (Rom 1:9-12; Eph 1:16; Col 1:3,4) We need to remember that it was when Israel stopped being thankful that they forgot God’s lovingkindness and miracles in their lives. It was then that they turned their hearts and minds back to Egypt (a type of the world and its temptations). (Ps 106:14,15) Are we any different than the people of Israel in this sense? Something to keep in mind.

Another characteristic to note about true prayer is that God always answers. Sometimes that answer may be “No” for our own protection or spiritual growth. Look at 2 Corinthians 12:8,9. Three times Paul prayed and asked the Lord to remove his “thorn in the flesh”. God’s answer was “No” in order that he might experience God’s added grace and strength. “Wise are we if we can take the Lord’s refusals without being offended, and have complete trust in His matchless wisdom and love for each one of us, a love that will not allow Him to grant us things that would be to our harm.” (Vol 10; pg 78)

True prayer is based on the Word. It rests upon the promises He has given us today which means we need to put into action, 2 Timothy 2:15: “**Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.**” We must claim today’s promises to the Body of Christ versus the promises made to Israel having to do with their dispensation. God loves to be reminded of the promises He has made, so we need to get into the Word and dig

out which ones are for us today! “We must get to know our Divine calling before we can begin to pray properly.” (Vol 10, pg 81)

A part of true prayer that many of us forget is the part of “watching” for the Lord’s answer. The example in Hab. 2:1 is wonderful regarding this. The prophet Habakkuk not only prayed, but also stood upon his watchtower to see what the Lord would say in reply. In addition, the Lord told his disciples to “watch” as well as pray. (Mk 13:35-37) In Luke 21:36, the Greek word for watch (*gregoreo*) has the exciting meaning of BEING SLEEPLESS OR KEEPING WIDE-AWAKE. Isn’t that great? So, let’s stand upon our watchtower and start watching.

Along with keeping wide-awake comes the idea of praying with intensity and earnestness. Effective praying has behind it intense effort compared to an athlete running a race. Have we ever compared our praying to running a race? The prayer life of Epaphras was like this: “**...always labouring fervently for you in prayers ...**” (Col 4:12)

In addition, we especially need to remember that “true prayer will conform us to the will of God”. Luke 22:42 says, “**...not my will, but thine, be done.**”

This is the bottom line. As Mr. Welch puts it: “When we can honestly and truthfully say we long for nothing so much as His will in our lives, whatever that may cost, and when our wills are completely submerged in His, we have progressed far towards the goal of spiritual maturity. He goes on to point out that we will never reach this stage until we have deeply realized the “deception, frailty and sinfulness of our own hearts, and, at the same time, the boundless love and infinite concern for our eternal happiness that exists in the heart of our Heavenly Father towards each one of us.” (Vol 10, pg 84)

### CONDITIONS THAT GOVERN THE ANSWERING OF PRAYER

There are certain conditions that govern the answering of our prayers. The  
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## Why Prayer ...cont'd.

first condition is that there be no known sin in our lives (Ps 66:18; Eph 4:27,30). The second is that we must be separated from the world and to the Lord (see Lot in 2 Ptr 2:7) compared to Abraham in Gen 18:16-33. The third condition is: there must be no self-motive (Js 4:3) but rather to glorify God. And the fourth is that we must pray in harmony with our calling. In order to do that we must know what OUR (the Body of Christ) calling is. (see Col 3:1-4). We must rightly divide the Word (2 Tim 2:15) to know what we have the privilege to pray about. For example, should we be praying "**And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.**"? (Matt 21:22) What is the context of these verses? Are they to Israel regarding THEIR hope of reigning with Christ their King on earth? Or, is it the hope of the Body of Christ which is to appear with Christ in the heavenly places? (Eph 1:20-23) Our prayers must coincide with our hope. (Perhaps some of us need to figure out what our hope is). And finally, the fifth condition is that there must be perseverance in our praying. "**Continue in prayer, and watch in the same with thanksgiving.**" (Col 4:2) Persevering prayer is necessary, not because God is ignoring us or unwilling, rather, He can

use the waiting time for our spiritual growth, discipline and appreciation of His goodness. We must remember, God is always more willing and ready to answer, than we are to pray.

### TWO SCHOOLS OF THOUGHT

Mr. Welch points out that there are two schools of thought on prayer. The first emphasizes God's sovereignty and that no matter what we do or pray, He will not change His plans. (Eph 1:11) This perspective under values prayer.

The second view is that unbelief limits the Holy One of Israel, (Matt 13:58), and God is unable to work in the absence of prayer as "true prayer moves the hand of God". This perspective places the responsibility on the believer to pray.

In actuality, "the truth lies midway between these two extremes." God does have a glorious plan and it will be fulfilled. In addition, we believers have the freedom to choose the way of the flesh (old

nature) or the way of the new nature in Christ Jesus. Because of this freedom, prayer becomes ultimately important. Since God is working His plan and chooses to use believers to carry it out, then it is important that we are in constant communication with Him, desiring His will and direction. On the other hand, no communication or prayer

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leads to no direction and no vessel useful of service for Him and His plan. Acts 9:6 states, "**Lord, what wilt Thou have me do?**" This should be our state of mind. His will can only be discovered by prayer and waiting upon God.

Prayer is a believer's communication of requests, wishes, thanksgivings and intercessions with God. The center of the purpose of all prayer is to bring each one of us into conformity to the Lord's will, whatever that may involve. A question many of us ask is, "Does prayer change things?" Yes. It changes us, the decisions we make, and as a result, the paths we take. Prayer enables us to become the willing vessels of service that He desires for His glory. The questions we should be asking are, "Are we praying fervently? Are our prayers coupled with thanksgiving, putting God first, others second and ourselves last? Are we asking, "Lord, what wilt Thou have me do?"

*K. Cottrell*

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