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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

To Complete The Word Of God, Colossians 1:25

There is a post-Acts dispensational ministry given through the Apostle Paul that completes and fills full the Word of God.

This final ministry completes the whole canon of Scripture. This was done by an inspired apostle, not by an uninspired church council meeting centuries later. This many-faceted ministry of Paul (contained in Eph./Col.) brings forth and makes operational those hitherto secret purposes of God, those that awaited the right and opportune time for their revelation. The purpose of the ages past as well as the substance of the on-coming ages was now made known. It is the capstone of the revealed will of God, and the most sublime of all God's revelations in respect to Himself, the Lord Jesus Christ, and of all that is related to and in Christ.

The secret of the Father's heart's desire is to head-up, sum-up, comprehend under one Head, and gather to-

gether in the perfect Christ all things in the heavens, and upon the earth, in Him. (Eph. 1:9, 10) An adjunct to the Dispensation of Grace to all people, Eph.3:2, is the mystery of Christ, a setting forth of the perfections of Christ's person in relationship to His Body, and that as a projection of what is in store for all. Christ's various modes of being are developed in the Colossian letter with Christ filling full the Body of Christ with Himself. (Col. 1:27; Eph. 1:23) There is a revealing and a releasing of the untrackable riches of Christ, this having been heretofore hidden away from all ages of time, and from all generations, Col. 1:26. This unprophecied and non-Jewish uncovenanted program is without temple, priestcraft, ritual or ordinances. It exists within the framework of the Spirit's Unity in Eph.4, a oneness made by God and in which there is no excommunication and in which all are made "com-

plete in Christ". (Col.2:10) All are made "prepared" Col. 1:12, and are jointly-seated with Christ, Eph.2:6.

The Mystery was God's original purpose, antedating Israel, Abraham, or the Old and New Covenants. It reaches back before the dawn of time and stretches forth into all the on-coming ages and their generations. No hint is given of its interruption, termination or any other program taking priority over it as to time, place or rank. There is no intimation anywhere in the Word of God that this Mystery ministry of Paul's is, was, or ever will be a parenthesis within the framework of Israel's hope. This grace, fulness, and Christ orientated dispensational program is not a substitute until something better is revealed. This is the very best that God has ever revealed.

R.H.Schaefer

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Israel Tour

On August 19, six from the Bible Explorations fellowship, Barney and Philip Bagby, their sister Priscilla Monohan, Brendon and Drew Cottrell, and Jean Heltzinger joined twenty-four other Christians for a tour of Israel for one week.

It was called a "solidarity" tour, arranged by Israeli Tourism, by El Al Airlines and a tour company, for pastors and leaders of Christian ministries. The intent was that we might see that it is safe to travel in Israel and then influence others to come there. Because of terrorism, Israel's number one source of income, tourism, has fallen to less than half its usual numbers. Splendid luxurious hotels are empty and those employed in jobs related to tourism are without work. Arab terrorism is doing to Israel's economy what scud missiles did not do. Indeed, we did find it quite safe in Israel.

But, what made this tour unforgettable was the unity among the thirty members and the doors of utterance that were opened before the six of us. We had many opportunities to speak the truth concerning Christ in His present glory and to make known God's purpose for today. We were a multi-colored and multi-doctrined group. Twenty of our members were from countries of South Africa. There were two black ministers, one a speaker in demand at international Christian meetings. There was an Indian minister with his wife, a Catholic priest, and some from several other denominations. Each had a story to tell about how in spite of hindrances the way was cleared for them to come on this tour. Though we were a variegated lot, there was a unity.

The six of us arrived home exhausted but rejoicing that the Lord had blessed us beyond our greatest expectations. We saw that He had gone before us, opening doors of utterance and He had given us words to speak of Him and His calling. We realized that, though we emphasize the Lord being risen, ascended, glorious, with all things under His feet, we must read the gospels again now and see how He laid His glory aside to die for us.

The Salvation God #2

In article #1, we noted that the word “salvation” occurs 45 times as a noun and only four times as an adjective in the New Testament. In Acts 28:28, the adjective is used. (It should be pointed out that in some cases, the adjective is used as a noun.) It is not our intent to spend time dealing with the grammatical differences. We desire only to call attention to the fact that the Holy Spirit, through the pen of Luke, chose the adjective for a reason. The point that is being made by the Holy Spirit is that it is not merely “salvation” that was being sent to the Gentiles, but that “The Salvation God”, i.e. “The God of Salvation” was being sent to the Gentiles. So, what is the difference? For the first time since the call of Abram, salvation as the person of God was made available directly to the nations apart from Abraham.

Barnabas and Paul were separated for a specific work in Acts 13:2. It took them to Paphos and into Galatia and is often called his first missionary journey. That work was “fulfilled” (completed) as noted in Acts 14:26. It was to these Galatians that Paul wrote his first epistle. They had heard the gospel of the grace of God in that, **“...a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.”** (Gal 2:16) It is evident from chapter one that there were those who had perverted the gospel and convinced the Galatian believers otherwise. Paul reminds them that the gospel that he preached, was not of man, nor had it been taught to him, but rather, he received it by the revelation of Jesus Christ.

After further testifying of his credentials, Paul makes clear the source of this gospel: **“Know ye therefore that they which are of faith, the same are the children of Abraham. And the Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, “In thee shall all nations be**

blest. So then they which be of faith are blest with faithful Abraham.” (Gal 3:7-9) In verse 14 he adds, **“That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith...”** and in verses 16-18, **“Now to Abraham and his seed were the promises made. He saith not, “And to seeds”, as of many; but as of one, “And to thy seed”, Which is Christ. And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise...”**. Paul concludes saying, **“And if ye be Christ’s, then are ye Abraham’s seed, and heirs according to the promise.”**

While there is a tremendous amount of wonderful truth in these verses to be considered, our space is limited to the following points:

1) The truth concerning Christ was according to the promise made to Abraham (written in OT Scriptures and prophesied).

2) God would justify the Gentiles through faith according to the promise made to Abraham (written in OT Scriptures and prophesied).

3) This truth concerning Christ was associated with a covenant made to Abraham (written in OT Scriptures and prophesied).

4) The nations are blessed with faithful Abraham and all those who are Christ’s are “Abraham’s seed” and heirs according to the promise (written in OT Scriptures and prophesied).

It is clear that the truth concerning salvation and justification by faith, whether it be Jew or Gentile, was according to promise and covenants (written in OT Scriptures and prophesied). Salvation for the Gentiles was dependent upon the fulfillment of these promises. The Gentile’s hope during the Acts period was never apart from the seed of Abraham. The Jew was always first. (Rom 1:16) It was Israel’s position to

be a kingdom of priests to bring the gospel of salvation to the nations. However, we read in Romans 11:11 that salvation had come unto the Gentiles because of Israel’s fall and for the purpose of provoking them to jealousy. Scripture was fulfilled in spite of Israel’s unbelief. From the time of the call of Abram until the end of Acts which includes most of Genesis through the gospels, the epistles of the Apostles and the first seven epistles of Paul, never do we read that the “God of salvation” was sent directly to the Gentile apart from these promises.

In Acts 28:28, for the first time, the proclamation is made that the nations would now have access to the “God of salvation” apart from Abraham’s seedline, apart from prophesy and apart from any covenant. The Holy Spirit further confirms the uniqueness of this proclamation by including Paul’s quotation of Isaiah 6:9,10. For the third time in Scripture (three being the number of completion), this verse is quoted in connection with Israel’s unbelief. Here, for the last time, is the record of their final rejection of their Messiah.

It is after this proclamation that “the mystery” is revealed to Paul. He expounds this secret (mystery) in Ephesians and Colossians. This mystery was “hidden from the ages in God” (Eph 3:9, Col 1:26). This mystery is not dependent upon a promise made to Abraham nor is it traceable (Eph 3:8) in the Old Testament, the Gospels or any writing recorded during the Acts period. It attests to the wonderful truth that was in God’s mind before the ages, **“...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.”** (Col 1:27)

With this new revelation, we read of a new administration, a new hope, a new calling, a new destination in resurrection, a new man and a new walk. But more so, we read of God in His fulness, the full revelation of Himself to mankind and to principalities and powers.

B. Bagby

A Study In The Book Of Ephesians

Lesson 8, Chapter 6

Read vs. 1- 9

162. Why should children obey their parents? Vs 1-3; Col.3: 20

163. What is the father's responsibility to his children? V 4; Col: 3:21

164. What is the difference between what is asked of children and servants and what is asked of wives? Eph. 5:22; 6:1,5

165. In what manner should servants do their jobs? Vs 5-8

166.a. Why should masters take care how they rule? V.9

b. In today's world, who could be called servants and who could be called masters?

Read 10- 18

167.a. List the three different words in verse 10 that speak of some sort of power.

b. What does each word mean?

168.a. In verse 10 "strong" should be rendered "be strengthened." What then can a one do of himself to be strong in spiritual battle?

b. Where is our strength to be found?

169. What are we admonished to do in verses 11 and 13?

170.a. Why do we need God's Armor?

b. Why is the WHOLE armor needed?

c. Why is there no armour for the back?

171. In verse 11 "wiles" is a translation of the Greek word, "stragem." What does this tell us about the attacks of the enemy?

172. Though spiritual enemies attack us, we are not to fight.

a. What is our conflict called? V 12

b. Instead of fighting, what are we to do? Vs 11,13,14

173.a. With whom do we wrestle? V 12

b. With whom do we NOT wrestle?

174. When do we wrestle, in this life or in the life to come?

175. Where do we wrestle, on earth or in heavenly places? See Ap. 3

176. For what reason are we wrestling? Eph.3: 8,9; 6: 19; 2Tim.1: 13,14

177.a. List the parts to God's armor found in verses 13-17.

b. What is significant about the number of pieces?

178.a. Why was it necessary to gird up ones clothing for conflict in Bible times?

b. Truth is to be our girdle today. How does truth aid us in our spiritual conflict as the girdle aided in the physical conflict? See also 1Pet.1: 13

c. Who let this part of their armor drop and was deceived? Gen. 3:1-6 1Tim.2:14

179.a. A breastplate covered what vital human organ?

b. What does the breastplate of righteousness do for us?

180.a. Why is it necessary that the feet be properly fitted out for a conflict?

b. What is it in that area that properly fits us out for spiritual warfare? V 15

c. What gospel of peace is Paul referring to here? Vs 19,20

d. What company in a previous dispensation was told good news of peace they will enjoy in

the future? Isa. 52: 6,7

181. Is it our faith or Christ's faith that shields us from the fiery darts of the wicked one? Gal. 2:16,20; Lam. 3:23

182.a. A helmet covers what part of the body?

b. How does this picture the protection our Salvation/God provides?

Read 18- 24

183. When, how, and where are we to pray? V 18; Philippians 4:6

184.a. What are we to do in addition to praying? V 18; Col. 4: 2; See also Mark 14:38

b. Why is this important also?

185.a. For whom are we to pray? V18

b. What should be our prayer for them? Eph. 1:17-19; Col. 1:9-11

186.a. What was Paul's prayer request for himself? Vs 19,20

b. Why might he feel a need for such prayer?

187. Paul sent Tychicus to whom? V22; Eph. 1:1

188. What was Paul's attitude toward saints in distant places? Vs 21-23

189. With what benediction does Paul close his letters? V 24; Col. 4:18; 1Tim. 6:21; 2 Tim. 4:22

190.a. What are the gifts to us mentioned in verses 23,24 and in chapter 1 verse 2?

b. From Whom are these gifts?

191. In summary, we read in Ephesians of the great Mystery that God revealed to Paul while he was a prisoner in Rome. What things were new in that revelation that never had been told before? Fill in the blanks below.

a. Eph.1:3 _____ blessings

b. "1:3 blessings located _____

c. "1:4 chosen when, _____

d. "1:21 Christ's new position _____

e. "1:22 Christ's new title _____

f. "1:23,24 name given this new company of believers _____

g. "2: 4-6 position of this company _____

h. "2: 15 new unity _____

192.a. Why can we say that this mystery concerns us? Eph.3: 1

b. What are we to do in thankfulness for the position we have been given in Christ? Eph.1: 12; & 4:1-3

This lesson completes the study of the book of Ephesians. The entire course can be ordered from: Arizona Book Outlet, 1156 E. King Ave., Phoenix, AZ 85022.

J. Heltzinger

The Hopes Of God's People #1

"HOPE", ITS USAGE AND SIGNIFICANCE"

In the King James Version of the Bible "hope" is the translation of the Greek word "elpis." This noun is not used of an uncertain future, but of the confident expectation of good. It is the anticipation of a pleasant future as represented in the "hope chests" of unmarried young ladies. Hope may be called a "sweet expectation." Hope is unseen, it is future, and it is pleasant.

*Hope (*elpis*) is used a total of 54 times in the New Testament. It is used eight times by Luke, three times by Peter, one time by John, and 42 times by Paul.

It is of interest to note that while John uses this word once in an epistle to saints, it is absent from his Gospel. John wrote his Gospel to the dying world to show them the way of eternal life. He wrote his epistles to saints who already had eternal life. The word hope which we are considering is reserved for use concerning those who have eternal life, and in addition have been chosen and called out by God to an adoption or sonship.

Since Paul speaks of *hope* far more than other writers do, we can expect him to tell us most about hope and those to whom it applies. And indeed it is he who tells us in Romans 8:24,25 that hope is future and unseen.

"For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it."

Paul also wrote in Romans 4:17,18 of Abraham's hope showing that hope looks to a future fulfillment. Speaking of Abraham's hope we read, **"As it is written, 'I have made thee a father of many nations' before Him Whom he believed, even God, Who quickeneth the dead, and calleth those things which be not as though they were. Who against hope believed in hope, that he might become the father of many nations."** Abraham was given the hope of a son when he was 75 years old and without a son. 25 years later, when he was 100 years old, this hope was realized in Isaac. (Gen.21:5)

*Numbers are significant in Scripture and we see this in the number of times each writer used this word hope (*elpis*).

Three denotes completeness. Peter used *hope* three times when all was ready and complete for the hope of Israel to be realized.

The number eight denotes the end of something and a new beginning. Luke used hope eight times, all in the book of Acts. He showed that after Christ's ascension, the hope of Israel continued

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to be offered to the nation but they rejected it. The book closes with the end of God's offer of Israel's hope and the beginning of a new hope that God had kept secret. Paul revealed that hope fully later in his prison epistles.

Forty-two is 6x7. Six denotes man and seven denotes spiritual perfection. Seven is the seal of God upon His Word and works. Surely, in Paul's use of hope 42 times (6x7), God has put His seal of approval upon Paul's writings concerning the hopes of man. Seven is the period of gestation in man, and in Paul's epistles we read that man, (God's people), has a period of waiting for his hope. The Church which is Christ's body is hidden in Christ, hidden in the womb as it were, until their being born from above (resurrection) and their hope is realized. (Col.3:4)

The total number of times this word occurs is 54 or 6x9. Six denotes man and nine denotes finality. Does not this tell us that man's finality, his Divine completeness, is realized in his hope?

J. Heltzinger

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