

# 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 3: Chapter 1 continued

**31.** Verses 1 through 19 speak of the position and blessings that the Father planned for members of the Church which is the Body of Christ. For example, in 1:1 we are said to be “in” Christ. “In” here carries the meaning of *in and remaining within*. Thus we have a secure position in Him. In the following verses what more do we have, “in Christ,” “by Him,” “through Him” etc.?: 1:3-7; 1:9-11; 1:13,14; 1:18,19

**32.** Although the happenings in this world appear without direction and control, what does verse 11 and chapter 3 verse 11 tell us?

**33.** Is the inheritance mentioned in verse 11 said to be a reward we may or may not gain, or is it a gift given to us because we are in Christ, members of His body?

**34.** In verse 14, the Greek word, “peripoiesis,” is rendered “purchased possession.” It is made up of two words combined, “peri” (around) and “poiesis” (I am). We are said to be God’s “purchased possession.” We are literally God’s “I am around” people. He is around us even as a circle may totally surround a dot.

**a.** From this what can we understand about our relationship to God?

**b.** In Tit.2: 14 “peripoiesis” is translated “peculiar people”. In this verse what is God’s purpose for surrounding of members of the Body of Christ?

**c.** In the Septuagint, (Greek Old Testament) “peripoiesis” is rendered “jewels” (Malachi 3:17) and “peculiar treasure” (Exodus 19:5). How did this carry the same idea concerning God’s view of Israel?

**35.** What response does God expect from those whom He has so greatly engraced? Vs 12, 14

**36.** A seal on a letter or property denotes the identification of the owner and marks the security of that object and its safe delivery unto its intended destination. Why can we be certain of our resurrection and of our inheritance? Vs 13, 14

**37.** In verses 12 and 13, Paul speaks of his and others’ trust in Christ. Is he referring to his own experience on the Damascus road 27 years earlier and to their trust in Christ as Israel’s Messiah and King, or is he speaking of their new faith; their trust in Christ as Head over the Church of Gentiles?

Vs 1: 9,22,23 Explain your answer.

**38.** These saints had heard the good news of their “salvation.” Salvation means deliverance out from or deliverance into some thing or place. Their recent deliverance was unto what position and realm? Vs 1-5

**39.** Verse 13 speaks of a promise.

**a.** What was promised? 2 Tim.1: 1; Tit.1: 2; Eph.3: 6

**b.** For whom was this promise made? Eph.1: 1; 3:1,6

**c.** When was this promise made? Tit.1: 2; Eph.1: 4

**40.a** While in prison, what had Paul heard about these to whom he writes? V 15

**b.** What will he write about some of them a few years later? 2Tim.1: 15

**41.** What example did Paul set for us in verse 16 and in Philippians 1:3,4; 4:6 and Col.4: 2,3?

**42.a.** What was the first thing that Paul prayed for these saints? V 17

**b.** Why was there need for this?

**43.a.** What was the second thing he prayed for them? V 18

**b.** Why was this needful for them?

**44.a.** What was the third thing he prayed for them? V 19  
Why would this be a necessity for them as it is for us?

**45.** Paul prayed that members of the Church which is Christ’s Body would know the power that raised Christ from the dead, that took him through the heavens, and to a further realm. That realm to which He ascended is called what? V 20

**46.a.** What position and rule was given to Christ there? Vs 20-22

**b.** What had those of Israel’s purpose known about the extent of Christ’s future rule? Ps.2: 6-9; Rev. 11:15

**47.a.** What was to be Christ’s title in his relationship to Israel? Mt. 2:2

**b.** What is Christ’s title in his relationship to the Church which is his Body? V 22

**48.a.** How are Christ’s relationships to the Church which is His Body like those of the human head to its body?

**b.** Who, in addition to the Body of Christ, can claim this relationship to Him? Eph. 1:10; Col.2: 10

## The Question Of Predestination And Rightly Dividing The Word #4

### Rightly Dividing

The Greek word *orthotomeo* (Strong's 3718 Greek) occurs only once in the New Testament — in 2 Timothy 2:15, where we are asked to “rightly divide” the Word of truth. The meaning given is “to make a straight cut, to dissect (expound) correctly (the divine message)”. The word *orthotomounta* or *orthotomeo* is made up of the two concepts of *orthos* (= right) and *temno* (= to cut). The closest Hebrew equivalent for this concept is *yashar* (Strong's 3474 Hebrew), which also has a similar meaning of “to be straight or even; right, pleasant, prosperous, direct, fit, seem good, please well, right on, straight way, be upright, or be uprightly”. The Septuagint concordance shows that the same word (*orthotomee* [Gr] = *yashar* [Heb]) occurs also in Proverbs 3:6 and Proverbs 11:5 which read as follows: **“Trust in the Lord with all thine heart, And lean not unto thine own understanding: In all they ways acknowledge Him And He shall direct (= rightly divide) thy paths. ... The righteousness of the perfect shall direct (= rightly divide) his way: But the wicked shall fall by his own wickedness.”**

And how do we rightly divide or “make the right cut”?

For one thing, we need to acknowledge the limits or bounds set for us — and our functions and activities WITHIN what these are. Just as we do not think we have the same boundaries and limitations as angels, principalities, powers, we should not think that our boundaries are the same as God's “chosen people”. If we look back into the scriptures, we will notice how closely tied the promises to Israel are to land and the possession of land. It is so distinctly part of their inheritance. There is constant statement and re-statement of these physical boundaries. On the other hand, we as the Body of Christ are not tied to similar physical land

boundaries. Again, the “Law” (to which Christ constantly referred) as given in the Pentateuch (the Torah) is another set of limits or boundaries. We are told that these boundaries or limits are not limits or boundaries for us either. To begin with, these two facts should alert us to the fact that there must be something different for us, a different set of limits, different boundaries, another inheritance.

In following through the idea of inheritance and boundaries, we began also to look at other Old Testament words (i.e. other than *orthotomee* - Gr.; *yashar* - Heb) for the concept of “divide” and “division”. The Hebrew term *nachal* (Strong's 5157 Hebrew) is an unusual word. It is translated “divide”, “divided” in English. In actual fact it is different from many other words also translated “divide”. The meaning is given as “to inherit, or to occupy; divide, have (inheritance), take as an heritage”. *Nachal* refers specifically to division for the purpose of distribution of an inheritance and word usage clearly indicates this where it is used — and it is often accompanied by the word “inheritance”. It is a word that really cannot be translated into English because there is no equivalent.

To get a better flavor for the word *nachal*, look at Deuteronomy 32:8 which we had quoted earlier with regard to “bounds”: **“When the Most High divided to the nations their inheritance....”** Rev. Bullinger's notes on this are excellent, for he points out that “*nachal* = to possess” but that it is “not the Hebrew *palag* (Genesis 10:5) which = to cleave by disruption, or *parur* (Genesis 10:5, 32) = to divide by breaking off”. The words *palag* and *parur* are also translated into the English word “divide”. Also look at Numbers 33:54: **“And ye shall divide the land by lot for an inheritance among your families..; Numbers 34:17, 18: “These are the names of the men**

**which shall divide the land unto you: Eleazar the priest, and Joshua the son of Nun. And ye shall take one prince of every tribe, to divide the land by inheritance...”** and Numbers 34: 29: **“These are they whom the Lord commanded to divide the inheritance unto the children of Israel in the land of Canaan.”**

Interestingly enough, the word *Nachalah* (Strong's 5159 Heb) actually means “inheritance”! It comes from the word *nachal* and is “prop. something inherited, i.e. occupancy, or an heirloom; gen. an estate, patrimony or portion: - heritage, to inherit, inheritance, possession”. There are innumerable references for this under the word “inheritance” in Strong's concordance. The Greek equivalent(s) are, *kleronomeo* (= heirship, i.e. a patrimony or a possession: - inheritance), and *kleroo* (= to allot, i.e. fig. to assign a privilege: obtain an inheritance).

In summary, our English word “predestination” comes from Hebrew and Greek words which indicate the setting of limits or boundaries with reference to inheritance. As members of the Body of Christ, we have been assigned a unique set of boundaries/limits from other callings (or *ekklesia*). Although we do not find any direct correlation between the Greek and Hebrew words for “predestination” and “rightly dividing”, the concepts of “dividing”, “dividing for inheritance” and the creation of “boundaries” in this process made us feel that they are conceptually related to each other. We will leave readers with two ideas to ponder:

- The process of “rightly dividing” is the process of rightly dividing or apportioning the inheritances for the different callings.

- It is interesting that the responsibility of “rightly dividing” is only found with the Body of Christ.

Hal and Lyn Ayer

## The Unity Of The Spirit...What Is It? #2

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

A | ONE Body,  
B | ONE Spirit,  
C | ONE Hope,  
D | ONE LORD,  
C | ONE Faith,  
B | ONE Baptism,  
A | ONE God and Father.

The ONE BODY is balanced (as seen in the structure) by the ONE GOD and Father. This also speaks of resurrection-for none call God "Father" but members of His Family (the word "Father" is *pater*, the word "Family" in 3:15 is *patria*). None are such, except by new creation; and hence we have emphasized by this structure the Family relationship of One Body to the "God and Father of our Lord Jesus Christ of Whomevery family in heaven and earth is named" (3- 14, 15).

The ONE SPIRIT is balanced by the ONE BAPTISM, this plainly tells us that the Baptism in question is the Baptism by the Spirit into the One Body; and inasmuch as it says "ONE Baptism," there is necessarily excluded baptism of every other kind.

Some say that the One Baptism is inclusive of both water and Spirit: but if the word "ONE" in this case means TWO, why not in the other six instances? Can we dare to say that the other passages MAY mean TWO BODIES, TWO SPIRITS, TWO HOPES, TWO LORDS, TWO FAITHS, TWO FATHERS?

The very statement is its own refutation. How then can we speak of Two Baptisms? Yet how solemn it is to see that, in the travesties of unity around us it would seem that this is actually the case, and that there are two LORDS; which state of affairs comes under the Divine judgment- "Ye cannot serve two masters."

The One Spirit and the One Baptism are alike HEAVENLY, and have nothing to do with the "EARTHLY THINGS" of John 3:1-12; it is no longer the "water AND spirit" which obtained

during "Acts"; neither is it "water only with the *promise* of the Baptism of the Spirit," as in the case of John Baptist's witness; but it is "spirit" only.

"Water" alone, and "water and spirit" are both left on the other side of Acts 28:26-28.

Much evil has arisen by taking it for granted that the Baptism by the Spirit in Acts, with its accompaniments of "gifts"; and the "laving on of hands," is the same as the Baptism by the Spirit now; but the further consideration of this important subject we reserve for a future article (if the Lord will).

The ONE HOPE is balanced by the ONE FAITH, and both are vitally connected with Resurrection. The HOPE of the believer is set upon His Lord's return, and on the blessed hope of the "building of God, a house not made with hands," of having a body like unto the glorious body of the Risen Lord (Phil 3: 20, 21).

The ONE Faith likewise is vain without Resurrection, for without it "your faith is vain; ye are yet in your sins" (1 Cor. 15:17).

Thus the whole complex unity belongs essentially to *the other side of Death and Burial*. It is in the Heavens "where Christ sitteth on the right hand of God" (Col. 3:1).

It is not enough for us to have the faith that once was sufficient. Faith believes the whole of God's Word; "all things written." And God's LATEST revelation for our faith takes us up to rest in the Person of One at His own right hand- One whose work is finished and complete.

At what particular period the One Body began to 'be *manifest* may always remain an open question, but Eph. 2:15-18, makes it clear that, like every other of God's dealings in grace, it is vitally connected with the Cross. *There* we see the peace which binds together. *There* we see the love that constraineth us. *There* we see the access by ONE SPIRIT unto the FATHER. *There* we learn the depths of the parenthetical remark of Eph. 2:5,

"By grace are ye saved."

This, then, is the unity that we are to endeavour to "keep". Its "circle of fellowship" is as broad, as long, as deep and as high, as the love of Christ itself; and that IN-cludes every saved one, however feeble his faith, and EX-cludes every other, however great his gifts. We are not commanded to MAKE, but to keep a unity ALREADY MADE, and existing, unshaken, and indefectible in Heaven (Phil. 3:20).

The bond of unity is not "all speaking the same thing," however desirable that may be; neither is it Creed, Confession, or Conformity-but it is the binding together "by the peace made through the blood of His Cross" (Eph. 2:15; Col. 1-20).

We may not have fellowship with the sins, errors and denominations of our brethren; but, we cannot cut ourselves off from them, or they from us, without *denying the truth* of these wonderful verses.

Our calling, our hope, our position in Christ, and our position, dispensationally, are all alike heavenly; and the Divine corollary from this exalted position is "to walk worthy of the calling wherewith ye are called; with ALL lowliness, AND meekness, WITH long-suffering, forbearing one another in love, 'etc.'" The travesty enacted and repeated all around seems to be as though the Scripture said, "With ALL arrogance, AND bitterness, WITH a sectarian and party intolerance, casting out 'like Diotrophes, endeavouring to keep, by one means or another, a man-made, undispensational unity in the bondage of legalism. Judaism, Romanism, and Brethrenism.'" May every reader be led to shun these ways of men, and to "Hold the Head," seeking to KEEP THIS unity set forth in Eph. 4, leaving the bickerings and fightings to those who say, "My Lord delayeth His coming." May we more fully enter into the blessing (1:3), power (1:20), grace (2:6), triumph (3:10), and conflict (6:12) of the key-words of true Unity, "In the Heavens-in Christ."

## Powasson, Bible Conference

The beauty of God's creation, displayed in the rolling green hills, the clean air and the orange, yellow and red maple leaves was the setting for the Annual Bible Conference in Powasson, Ontario, Canada, September 30<sup>th</sup>. I was privileged to be the speaker at the three sessions that Saturday. The subject matter was a comparison of Paul's ministry before and after Acts 28.

My heart was filled with joy and encouragement from the rich fellowship shared with the saints in Ontario. Their hospitality will be remembered for years to come.

My appreciation for Jean and George Bonser was renewed when we shared a few moments together discussing the Scriptures together concerning our Lord and head. They bore witness of the worthy walk described in Eph. 4:2 with **"allowness (humility of mind) and meekness, with long suffering, forbearing one another in love"**.

Sunday morning included a time of fellowship and a hearty breakfast in the home of Debra and Mark LaFrance. **"Blessed be the Lord, who daily loadeth us with benefits, even the God of our salvation. Selah."** Ps 68:19

## Phillipines Ministry Support

Santiago Chua, of Manila, Phillipines, is actively spreading the good news of the "mystery" in The Phillipines.

For those who would like to contribute to this ministry, you may send any contribution to Bible Explorations and indicate your desire to support the work there. We will include the gift with our normal support and identify your gift.

## The Highest Ambition Of The Christian, Phil 3:11

Excerpt from TFT tape, The Mystery Gospel, given 6-26-84, by Oscar M. Baker.

Steps leading up to it:

1. v.8, **"that I may win Christ"**
2. v.9, **"found in Him"**
3. v.10, **"That I may know Him"**
4. v.10, **"and the power of His resurrection"**
5. v.10, **"and the fellowship of His sufferings"**
6. v.10, **"being made conformable unto His death"**
7. v.11, **"If by any means I might attain unto the resurrection of the dead."**

He already had the assurance. But this is really an out-resurrection, out from among the dead, literally translated. When you consider the 6 steps leading up to it you begin to see he is

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looking for perfection. That he might become so intimately acquainted with Christ and identified with Him; that he might walk right here and now as if he were in resurrection life, that he'd already attained that as far as an experience was concerned. Now can you think of any higher ambition for a Christian man here on earth than that? That he might become so perfect, I don't mean just morally, but spiritually, mentally, and so on, that he could walk here on this earth as if he was already resurrected in heavenly places. Now that is, of course, an infinity goal. You folks that know something of mathematics know there's a sign called infinity. It's something you never quite attain to, it's out there, and makes no difference how far you go it's still out ahead.

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