



# Bible Student's Notebook™

*The Herald of His Grace*

Weekly

Presenting every man perfect in Christ Jesus. Colossians 1:28

Volume XXI  
Issue 516

## What Is the Mystery?

by — A.E. Knoch (1874-1965)

What is the Mystery of Ephesians 3:3, called, in :9, “the dispensation of the mystery,” or “the secret economy?” It is defined for us in :6-7 thus:

*That the Gentiles should be fellow-heirs, fellow-members of a joint body and fellow-partakers of His promise in Christ through the gospel whereof I [Paul] was made a minister.*



Jehovah had promised the land to them alone. They were *aliens* from the commonwealth of Israel (Ephesians 2:12).

The nations were not *fellow-members* of the body, for in that body there were those members which were “*less honorable*” and “*uncomely*” (I Corinthians 12:23). The members of the body were of various rank. They were not *fellow-members*, which must mean more than merely “*members*.”

That the nations were to be *heirs* was no secret. Before this time Paul had written to the Romans,

*The Spirit Himself beareth witness with our spirit, that we are the children of God; and if children, then heirs* (Romans 8:16-17; cf. Galatians 4:7).

That the nations had *membership in the body of Christ* was no secret, for it is written:

*So we being many; are one body in Christ, and every one members one of another* (Romans 12:5; 1 Corinthians 12:12-27).

That the nations were *partakers* of His promises in Christ through the gospel was no secret, for it is written again,

*The Gentiles have been made partakers of their [Israel's] spiritual things* (Romans 15:27).

Since these points were *not* a mystery, or secret, wherein does it lie?

The nations were not *fellow-heirs* with Israel before, because all of the inheritance was on the earth and

The nations were not *fellow-partakers* of the promises Paul preached in that gospel which he called his own, and of which he was the minister. They were merely *guests* (*xenoi*, not “strangers.”<sup>1</sup> – AV) of “*the covenants of promise*.”

They were debtors to Israel (Romans 15:27). The point of the matter lies in that one word:

### FELLOW

In this we understand that the nations were accorded an inheritance, a membership in the “*joint-body*,” and a partnership in the promises which Paul had preached, and all of this in *equal measure*, in as *high a degree* and in *every way the same* as that given to those Israelites with whom they were united. This is what the word “*fellow*” tells us.

1. “Strangers to the covenants” (AV) is misleading. It should be “*guests of the covenants*.”

(see *MYSTERY*, page 4531)

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## Bible Student's Notebook™ Weekly

Paul Our Guide – Christ Our Goal

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This free weekly electronic publication is dedicated to:

- the proclamation of the riches of God's abundant, exceeding grace (Romans 5:20; 11:6; Ephesians 1:7);
- the affirmation that God will save all mankind through the death, burial, and resurrection of Christ (I Timothy 2:3, 4; 4:10; Titus 2:11);
- the "preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret in ages past" (Romans 16:25);
- true freedom and liberty apart from law (Galatians 5:1);
- the organic nature of the Body of Christ (I Corinthians 12);
- the distinct message and ministry of Paul, the apostle to the nations (Romans 11:13);
- the importance of receiving all whom Christ has received (Romans 14-15);
- the recovery of rich Biblical truth that has too long remained hidden under the veils of traditionalism, prejudice, misunderstanding, and fear (Mark 7:7, 13);
- the completeness of the believer in Christ (Colossians 2:10), with:
  - total freedom from sins (Colossians 1:14);
  - union in His death, burial and resurrection (Romans 6);
  - adult sonship position (Galatians 4).

This publication is a joint effort of a few members of the body of Christ. It is a product of our individual lives and ministries together. We do not claim infallibility for its contents. Our readers are asked to be as the Bereans and search the Scriptures (Acts 17:10-11; I Thessalonians 5:21).

This publication is not connected with any "church," "denomination," "movement," "organization," "mission," "creed," "meeting," "school," "conference" or "fellowship."

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### ABBREVIATION KEY

<i>Scripture Version</i>	Concordance (Knoch)
(Unless otherwise noted all Scripture quotations are taken from the Bible Student's Version).	CL: A Critical Lexicon and Concordance (Bullinger)
CV: Concordant Literal Version	CWS: Complete Word Study Dictionary (Zodhiates)
DAR: Darby Translation	FoS: Figures of Speech (Bullinger)
DT: Dabhar Translation	SEC: Strong's Exhaustive Concordance
FF: Ferrar Fenton Bible	TGL: Thayer's Greek-English Lexicon
KJV: King James Version	UR: Unsearchable Riches
RE: Rotterdam's Emphasized Bible	VED: Vine's Expository Dictionary
WT: Weymouth Translation	YAC: Young's Analytical Concordance
YLT: Young's Literal Translation	
<i>Reference Sources</i>	<i>Reference Notations</i>
AA: Analytical Analysis (Welch)	cf. – compare
BDB: Brown-Driver-Briggs Hebrew Lexicon	e.g. – for example
CB: Companion Bible Notes & Appendixes (Bullinger)	et al. – and others
CC: Concordant Commentary (Knoch)	etc. – et cetera (and so on)
CKC: Concordant Keyword	ff. – and the following
	i.e., – that is

### Bible Student's Notebook™

PO Box 265, Windber, PA 15963

Office: (800) 784-6010

Local: (814) 701-0063

Clyde L. Pilkington, Jr. – Editor  
André Sneidar – Managing Editor

### Department Managers and Assistants

Clyde L. Pilkington, III, Keith Martin, Nathan H. Pilkington, Janet L. Maher, Stephen & Amy Hill, Mark Peters, Cindy Pilkington, Nadine Sneidar

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**MYSTERY** (continued from front page)

A full, clear and immutable explanation of these three separate items of the mystery – *fellow-heirs*, *fellow-members* and *fellow-partakers* – is the subject of the first two chapters of the Ephesians.

**FELLOW-HEIRS**  
(Ephesians 1:3-14)

This section of the epistle deals with the newly revealed heavenly inheritance. It is divided into two sections. The first (:3-12) deals with the apostle and his fellow *Israelites*. The second (:13-14) deals with the *nations*.

The "mystery of Christ" (which is radically distinguished from the secret we are now considering) shows that He is to be Head in *Heaven* as well as on earth. The destiny of those *Israelites* who received Paul's message is changed from an earthly inheritance in the land to a heavenly inheritance with Christ in His newly revealed heavenly honors. These blessings are spiritual. They were pledged to them by the earnest of the Spirit which they received upon believing. The nations, too, had received this Spirit. They had the same pledge. Hence they are *fellow-heirs*.

**FELLOW-MEMBERS OF A JOINT-BODY**  
(Ephesians 1:15-2:10)

This is God's inheritance in us. We are Christ's body, the fullness, or *pleroma*, which rounds out the universe completely. Hitherto, redemption had provided only for the recovery of earth's lost blessings. Heaven, where sin started, was not, it seemed, to be reached by the work of the cross. A segment of the universe was still unfilled. The "church which is his body" fills the gap. Thus it is "the fullness that filleth all in all."

This body is made up of both Jews and Gentiles. In chapter two, the first two verses, the *Gentiles* are spoken of. Then the apostle writes to "we," the *Israelites*; but both have been quickened together, raised together, and seated together, with Christ.

The eighth verse is entirely mistranslated. It should read something like this: "For salvation by *faith* [which Paul had preached to them] calls for favor, and this [favor] not of yourselves; it is God's gift, not of works, lest any man should boast."

God's gift here spoken of was the added favor of

fellow-membership in a joint body. They had been saved through faith that it might be by grace (Romans 4:16). All further blessing follows on the same principle. Their behavior since they believed has nothing to do with this added blessing.

**FELLOW-PARTAKERS**  
(Ephesians 2:19-22)

The third item of the mystery reads "and *fellow-partakers of His promise in Christ through the gospel whereof I was made a minister*" (Ephesians 3:6-7). The apostle is not telling the Ephesians that he is a minister of the gospel. He is not telling them that they are fellow-partakers of the gospel, which the twelve preached. They could never be fellow-partakers with Israel in her earthly blessing. He is telling them that they are *fellow-partakers* of that gospel which he had preached to them, which he called "my gospel" (Romans 16:25) and which they had received, but which had been their subordinate to Israel.

Hitherto they had a standing "in flesh," or from a physical standpoint. They were "uncircumcision" and must take a lower place than the "circumcision." They are bidden to remember that time (Ephesians 2:11-12). This does not refer (as the translators evidently thought, judging by their rendering) to that time when they were unbelievers or "unsaved." It refers to the time when they were partakers, but not *fellow-partakers*. A true translation would read that they were "guests" (not strangers) of (not "to") the covenants of promise. This they were not before they believed. *From the physical standpoint* (not from the spiritual standpoint) they had no expectation or hope, for Israel monopolized that. They even had to acknowledge the Deity as the God of Israel. If they should chance to be bodily present in Jerusalem, they could not have even entered God's temple. They emphatically were *not* fellow-partakers. Yet now (that the mystery is revealed) they are made nigh by the blood of Christ (Ephesians 2:13). He is the peace between Jew and Gentile. He has made both one. He has broken down the central wall of the enclosure, abolished the ordinances, created a new humanity.<sup>2</sup>

As a result, instead of being shut out of God's presence by a high wall, or ceremonial observances, both Jew and Gentile go past all of these by one Spirit into the very presence of the Father. ►

2. This "one new man" must be carefully distinguished from the "one body." The new man is to be "put on" (ch.4:24), the one body never.

Consequently the nations (“ye”) are no longer guests at Israel’s board or sojourners depending upon their hospitality, but *fellow*-citizens with the saints and belong to God’s family and are a holy of holies, in the Lord, being “*buildded together*” for a habitation of God in spirit.

## PAUL’S GOSPEL

It is most important in this connection to note that Paul’s “*my gospel*” continues in force. The promise it brought is *not set aside*, but is only modified in its bearing upon the relation of the two parties which it reached – Jew and Gentile.

As he had been proclaiming it, it was “*to the Jew first*” (Romans 2:10). It was necessary that the Word of God should first be spoken to them (Acts 13:46), but now all such distinctions cease.

Yet the letters written after the mystery was made public do not attempt a reconsideration of those great doctrines, such as justification and reconciliation. These are taken up and amplified to accord with the new revelations. The principal points which affect them are:

1. The heavenly destiny.
2. The withdrawal of all physical distinctions.

These two make it possible for the Gentiles to be *fellow*-heirs, *fellow*-members and *fellow*-partakers.

In describing his ministry (II Corinthians 3) the apostle compares himself with Moses. Moses put a veil on his face that the sons of Israel should not see the *end* of that which was to be abolished. He did not wish to hide the *glory* from them, but the fact that it

was a *fading* glory. It went from glory to gloom; but Paul’s does not do that. His ministry leads in the opposite direction. It is the same ministry, but continually gathering glory.

*But we all, with unveiled face, reflecting as a mirror the glory of the Lord, are transfigured into the same image, from glory to glory, even as from a spirit Lord.*

Paul plainly taught that his ministry was not a fixed dispensation, but one which would continue to gather glory.

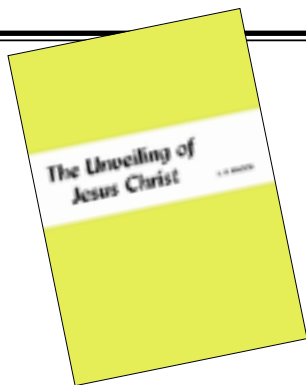
The fact that Paul’s previous ministry is thus incorporated in the secret economy in no way interferes with his declaration that he was to enlighten *all* as to the secret economy, which since the ages began has been hidden in God, the Creator of all.

Even that of his previous ministry which enters this economy came exclusively through him and is as closely associated with his name as the mystery itself – and all, even though a secret hidden *from* the ages, is in highest accord with “*the purpose of the ages which He made in Christ Jesus our Lord*” (Ephesians 3:11).

O, to comprehend the breadth and length and depth and height of this mystery and thus be able to know the love of Christ which lies beyond this knowledge, and thus be filled with all of God’s fullness!

*Unto Him be glory in the church and in Christ Jesus unto all the generations of the age of the ages! Amen!* ■

*Unsearchable Riches*, Vol. 2, pp. 49-60  
(Edited and abridged)



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## *The Unveiling of Jesus Christ*

by — A.E. Knoch

Study on the Book of Revelation, commonly called The Revelation of St. John. Including: The Mystery of the Seven Stars, The Mystery of God Finished, The Mystery of Babylon.

# Nuggets of Truth in Tiny Words

## Prepositions of Paul

by — Frank Neil Pohorlak (1907-1988)

Paul's theology is Christocentric, while man's theology is anthropocentric. In other words, for Paul theology has Christ as its center, not man. For salvation, this is crucial, since it resolves itself into the question, "Does God save man or does man save himself?" If God is our Savior, then man is not; if man is his own savior, then God is not.



into the world, and **through** sin death, and thus death passed **through** into all mankind, on which all sinned (Romans 5:12).

And not as **through** one act of sinning is the gratuity. For, indeed, the judgment is out of one into condemnation, yet the grace is out of many offenses into a just award. For if, by the offense of the one, death reigns **through** the one, much rather, those obtaining the superabundance of grace and the gratuity of righteousness shall be reigning in life **through** the One, Jesus Christ. Consequently, then, as it was **through** one offense for all mankind for condemnation, thus also it is **through** one just award for all mankind for life's justifying. For even as, **through** the disobedience of the one man, the many were constituted sinners, thus also, **through** the obedience of the One, the many shall be constituted just (Romans 5:16-19).

In our *Concordant Keyword Concordance* there is a helpful arrangement of relevant materials under CHRIST (p. 49f) and JESUS (p. 162), especially in the matter of such tiny words as prepositions. There are at least seventeen prepositions in the Greek language, but four in particular are used by Paul and found to be useful in setting forth the precious truth about our Savior and His work as it affects both the unbeliever and the believer.

These four in alphabetical order are: *dia*, *eis*, *en* and *sun*, or "through," "into," "in" and "with" (or together). Let us follow the Greek alphabetical order which will help to emphasize the divine sequence of the following quotations from Paul's epistles.

*Through* suggests a channel. Death is channeled to us through sin, through one act of sinning, through one offense, while we have salvation through our Lord Jesus Christ, and through His faith.

### THROUGH

Therefore, even as **through** one man sin entered

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## INTO

Or are you ignorant that whoever are baptized **into** Christ Jesus, are baptized **into** His death? (Romans 6:3).

The preposition *into* suggests motion to a final goal, such as our inclusion in Christ's death, or our inclusion in God's own righteousness and salvation.

## IN

For **in** one spirit also we all are baptized into one body (I Corinthians 12:13).

So that, if anyone is **in** Christ, there is a new creation (II Corinthians 5:17).

Whom we are announcing, admonishing every man and teaching every man **in** all wisdom, that we should be presenting every man mature **in** Christ Jesus; for which I am toiling also, struggling in accord with His operation, which is operating **in** me **in** power (Colossians 1:28-29).

The preposition *in* suggests location (in Christ Jesus, operating in me) and implementation: operating by means of power, baptized in order to implement the one spirit, teaching in all wisdom, so as to become filled up with all wisdom ("implement" comes from the Latin *implere*, to fill up).

## WITH, OR TOGETHER

This preposition is used not only with Christ as the object, but also is compounded with verbs and adjectives, thus expressing a double relationship to Christ.

We, then, were entombed **together** with Him through baptism into death, that, even as Christ was roused from among the dead through the glory of the Father, thus we also should be walking in newness of life. For if we have become planted **together** in the likeness of His death, nevertheless we shall be of the resurrection also, knowing this, that our old humanity was crucified **together** with Him, that the body of Sin may be nullified (Romans 6:4-6).

For even if He was crucified out of weakness, nevertheless He is living by the power of God. For we also are weak **together** with Him, but we shall be living **together** with Him by the power

of God for you (II Corinthians 13:4).

Yet God, being rich in mercy, because of His vast love with which He loves us ... vivifies us **together** in Christ ... and rouses us **together** and seats us **together** among the celestials (Ephesians 2:4-6).

The preposition *together* suggests our being identified with Him, which is a daily experience in our life of faith; *together* also denotes our future association with Him in the eons to come.

## CHOICE WORDS OF SAGE ADVICE

We close with a few choice words of sage advice from p. 159 of THE GREEK ELEMENTS.

Since God is the real Author of the Scriptures, the language is refined and exact beyond the power of human appreciation. While He uses human words, He does not use them with human laxity. Their meaning is to be gathered from His own usage, rather than from the writings of men who use words loosely and inaccurately, or from philosophic literature devoted to human speculations. To a surprising extent the sacred book is self-sufficient, and he who knows all that it contains will have little recourse to external sources of information. These have their place and value, but their evidence is far inferior to a microscopic examination of the living Word of God itself. ■

(edited)



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# The Darlings of God

by — Clyde L. Pilkington, Jr.

... to all that be at Rome, darlings of God (Romans 1:7, Wycliffe New Testament, 1388).

Over six hundred years ago John Wycliffe, while translating the Greek Scriptures into English, rendered the phrase “darlings of God,” later more commonly translated “beloved of God.”



Now, how did this happen? Well, as we later learn through the revelation given to Paul, we have been “accepted in the Beloved” (Ephesians 1:6). Being “in the beloved,” and finding our own acceptance of God there, we are thus also beloved! How could it be otherwise? That is why we are “the darlings of God.”

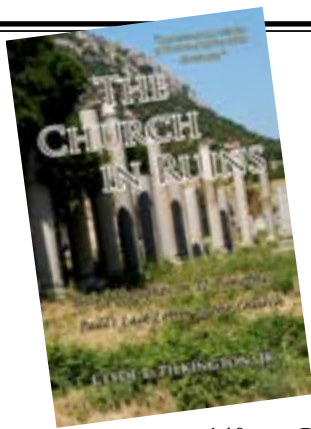
What a thought this must have been to the first readers of the Bible in their own English tongue, that they were the “darlings of God.”

Our English words “loved” and “beloved” are not identical in meaning. The prefix *be-* carries the meaning “completely, thoroughly, excessively.” Oxford states that the prefix *be-* “naturally intensifies the sense of the verb.”

We are beloved by God; *completely, thoroughly, excessively* loved of Father, *intensely* loved by Him. As Wycliffe rendered it, we are His “darlings.”

Father, speaking of His Son out of heaven, called Him, “My Darling” (Matthew 12:18, Wycliffe). Thus, now being in God’s Darling, we, too, are His darlings.

Never forget how intensely precious you are to Father. He could not possibly love you any more than He does. You are His darling. ■



140 pp., PB

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by — Clyde L. Pilkington, Jr.

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