



Bible Student's Notebook™

The Herald of His Grace

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

Volume 32
Issue 788

The Uniqueness of Our Calling

Part 1 of 3

Dispensation – Mystery – Church
(Oikonomia – Musterion – Ekklesia)

by — William B. Hallman (1903-1973)

Two passages of Scripture form the foundation for this message. First a verse from Paul's letter to the Ephesians, in a free translation of my own:

... To enlighten all as to what is the Dispensation of the Secret which has been hidden from the ages in God Who created all things by Jesus Christ (Ephesians 3:9).

The second verse is from the same apostle's letter to the Colossians:

... For His Body's sake, which is the church; of which I became a servant according to the Dispensation of God which is given to me for you to complete the Word of God: even the Secret which has been hid from the ages and from the generations but now is made manifest to His saints. To whom God did will to make known what the riches of the glory of this Secret are among the Nations which is Christ among you, the hope of glory (Colossians 1:24-27).

There are three Greek words in these verses which form the basis for any study in the Bible. The first we shall discuss is the word we usually speak of in English as "dispensation" or "administration." These are good translations of the original word.

The second word that we need to carefully understand is the word "mystery" or "secret." There is more than one mystery mentioned and revealed in the Bible. Which one is it that belongs to us?

The third word is "church" or "assembly." There are many

assemblies (*ecclesia*) in the Bible, and we need to know to which assembly we really belong. Let us examine each of these three key words in turn.

DISPENSATION

There are three forms of this particular word as we translate it into English, and these words occur a total of twenty times in our New Testament. In the *Authorized Version* they are translated by such words as: steward, stewardship, dispensation, and once each, Godly edifying, chamberlain, and governors.

So we have a conglomeration of English words with reference to the translation of "dispensation."

Oikonomia

Oikonomia is made up of two Greek words: *oikos*, which is the Greek word for "house," and *nemo*, which means to "dispense." Put the two together and you have a word which means literally "house dispensing," or something which is distributed or dispensed in and from a house.

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Nine times in the New Testament this basic Greek word for dispensation is used, which means to parcel out, distribute, manage. It occurs three times in Luke's gospel (16:2-4); once in I Corinthians 9:17; three times in Ephesians 1:10; 3:2, 9; once in Colossians 1:25; once in I Timothy 1:4.

Oikonomos

Oikonomos is a combination of *oikos*, meaning "house," and *nomos*, meaning "rule" – thus "house rule." It can also refer to the "house ruler," someone particularly chosen to dispense.

This word occurs ten times in the New Testament. It is used by Luke in his gospel (12:42; 6:1, 3, 8). It occurs in Romans 16:23; in I Corinthians 4:1-2 and once each in Galatians 4:2; Titus 1:7; I Peter 4:10.

Oikonomeo

Oikonomeo occurs only once in the Bible, in Luke 16:2. It is in the form of an infinitive verb and means literally "to be a steward."

Different Dispensations

There is a sense in which the Bible is given to us for knowledge and understanding, but not in the sense of *dispensation*. A dispensation limits truth. It is a house rule.

Some people read the Bible and then sing the chorus, "Every promise in the Book is mine." This is absolutely unscriptural.

God told Noah to do a certain thing. Has He told me to do the same thing? God told Abraham to do certain things. Has He told me to do the same things?

Later on we will discuss the Dispensation in which we live and will develop it further. It is basic, however, to see that the word dispensation does not mean a time period. There may be more than one dispensation in a certain age. For example, we have the word *chronos*, which has reference to "time." We have the word *kairos*, which should be translated "season." We have the word *aion*, which should be translated "age." These are all different words so that a dispensation does not necessarily have the time element within it. It is something that is dispensed within time.

We have some biblical examples of those who dispense a dispensation – *i.e.*, dispensationalists. For example, there was Eliezer, the steward in Abraham's house (Genesis

Bible Student's Notebook™

Paul Our Guide – Christ Our Goal

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Scripture education in a weekly format!

This free electronic publication is dedicated to:

- the absolute sovereignty and deity of God (Romans 11:36);
- 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 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 (Ephesians 3:1-3);
- the Secret Administration, being the operational revelation for today (Ephesians 3:9);
- the unprophesied, Celestial hope and calling of the Body of Christ (Colossians 3:4);
- the distinct message and ministry of Paul, the apostle to the nations (Ephesians 3:1-3);
- 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 the product of humble efforts of ordinary men intended to stimulate the earnest study of Scripture. We do not claim infallibility for the contents of this publication; thus they are not meant to imply finality on any subject discussed, or that further research would not add further light from the Word of God. God's storehouse of truth is inexhaustible, so draw on its wealth by prayerful study. 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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For definitions of abbreviations/acronyms, see index after the order form.

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15:2). We are told in Genesis 24:2 that he was a ruler in the house. He was a dispenser and he was a ruler: a true *oikonomos* over a true *oikonomia*.

We could also mention Joseph, who was an overseer. He was chosen by Pharaoh to distribute grain in the time of famine. We are also told that he was given the second highest rank of rulership over the country of Egypt.

It is important to understand the meaning of the word dispensation and to see what we are to dispense in this dispensation. There are many people who are afraid of the word. Some are anti-dispensationalist and some would dub us extreme dispensationalists. However, anyone who has ever read the Scriptures must recognize that there is such a word and that it has a scriptural meaning. Therefore no one who teaches the Word can truly be anti-dispensational.

MYSTERY

The second word, "mystery" or "secret" is a translation of the Greek word *musterion*. In its modern usage we think of something that is a mystery as something which cannot be understood. In the biblical sense, however, it is something that cannot be understood until or unless it is *revealed*.

The word "mystery" is used 27 times in the New Testament: three times in the gospels, 20 times in Paul's epistles, and four times in Revelation.

There are many mysteries in the Bible. For example the mysteries of the Kingdom (Matthew 13); the mystery of the duration of Israel's blindness (Romans 11); the mystery of iniquity (II Thessalonians 2:7); the mystery of Godliness; the mystery of the seven stars; the mystery of God; the mystery of Babylon the Great; the mystery of the woman (all these in Revelation); and finally, the mystery revealed in Ephesians and Colossians.

The mystery of Ephesians and Colossians must be distinguished from all of the other mysteries. Paul revealed the Secret for the day in which we live. The other mysteries do not belong to us today.

CHURCH

The Greek word for "church" or "assembly" is *ekklesia*, which comes from two words: *ek* (out of) and *kaleo* (to call forth). There are various "churches" in the Scriptures. For example, we have "the church in the wilderness" (Acts 7:38) with reference to Israel. There is the "church of God" mentioned in Acts and nearly all of Paul's early epistles (which are usually called Acts-period epistles).

We also see many local churches in the New Testament: the church which is at Jerusalem, the church of the Thessalonians, churches in certain provinces, churches which met in private homes. There were churches of Galatia, Asia, Macedonia, Judea, Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia and Laodicea; and of course there is the church, the Body of Christ.

We can see that, with such a mass of Scripture in reference to the word *ekklesia*, we have to ask, "Which one refers to the church in which we have a part today?"

It is important that we see the distinctiveness of the three words (dispensation, mystery and church) as basic to an understanding of any position in the Bible and particularly to ours.

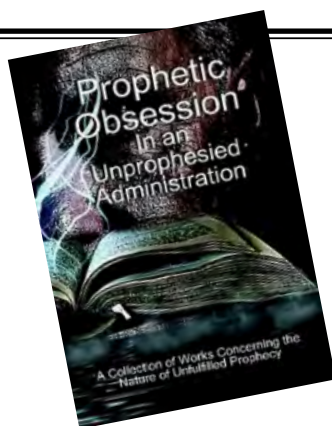
(abridged & edited)

(to be continued)

TOPICS:

Major: Administrations; Calling; *Oikonomia*

Minor: Church; Mystery



Prophetic Obsession in an Unprophesied Administration

(A Collection of Works Concerning the Nature of Unfulfilled Prophecy)

List of authors contained in this work are: Sir Robert Anderson (1841-1918), Cecil J. Blay (1906-1976), A.E. Knoch (1874-1965), J. Vernon McGee (1904-1988), Andrew Miller (1810-1883), Sir Isaac Newton (1642-1727), Clyde L. Pilkington, Jr., Otis Q. Sellers (1901-1992) and C.R. Stam (1909-2003).

62 pp., PB

See order form.



Philippians

Paul's Pivotal Letter Pressing Toward the Mystery

by — Clyde L. Pilkington, Jr.

*Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, **I press toward** the mark for the prize of **the high calling** of God in Christ Jesus (Philippians 3:13-14, KJV).*

*Brethren, not as yet am I reckoning myself to have grasped, yet one thing – forgetting, indeed, those things which are behind, yet **stretching out** to those in front, **toward** the goal am I pursuing for the prize of God's **calling above** in Christ Jesus (CV).*

The book of Philippians has a unique place in the arrangement of Paul's epistles. We do not speak here of its order in the canon but its progression in the Pauline revelation. This epistle stands on the threshold of the grand Ephesian-Colossian writings. It is the gateway epistle to the Celestial writings of Paul.



the earlier letters than to the Epistles to the Colossians and Ephesians. ... It represents an epoch of transition ... or to speak more correctly, a momentary lull, a short breathing space ...

Of all the earlier letters it most nearly resembles the Epistle to the Romans, to which according to the view here maintained it stands next in chronological order. At least I do not think that so many and so close parallels can be produced with any other epistle.¹ ...

If these resemblances suggest as early a date for the Epistle to the Philippians as circumstances will allow, there are yet more cogent reasons for placing the others as late as possible. The letters to the Co-

AN EARLIER DATE FOR PHILIPPIANS

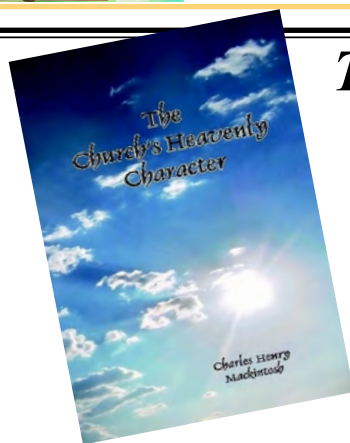
J.B. Lightfoot places Philippians prior to the Ephesians and Colossians letters. We here provide some of Lightfoot's comments.

Altogether in style and tone, as well as in its prominent ideas, it bears a much greater resemblance to

1. Parallels which Lightfoot goes on to enumerate over the next two pages of his work, as well as delving into words and expressions common to these two epistles and not occurring elsewhere in the New Testament.



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The Church's Heavenly Character

by — Charles Henry Mackintosh (1820-1896)

During the greater part of the nineteenth century, there lived and labored in Great Britain a true and devoted servant of God, Charles Henry Mackintosh (1820-1896). He was one of the early Brethren, commonly called Plymouth Brethren. His chief writings are found in the six-volumes *Notes on the Pentateuch*, and the six-volumes *Miscellaneous Writings of C.H.M.* He never used his name in connection with his writings and to most of his readers he is known only by his initials "C.H.M." In 1850 he wrote a series of papers on *The Life and Times of Elijah*. In the final paper of this series under "Concluding Remarks" we find a strong testimony in confirmation of the unique ministry of Paul. This section is reprinted here as *The Church's Heavenly Character*. – Otis Q. Sellers (1901-1992)

lossians and Ephesians ... exhibit an advanced stage in the development of the Church. ... The doctrine which he preaches is not now the “milk for babes” but the “strong meat” for grown men. He speaks to his converts no more “as unto carnal” but “as unto spiritual.” Especially in the letter to the Ephesians his teaching soars to the loftiest height, as he dwells on The Mystery ... the sublime doctrine of the Church first set forth in its fullness in the Epistle to the Ephesians. [So much so is the distinction that] a few writers have questioned the genuineness of the letters to the Colossians and Ephesians ... They have done so chiefly on the ground that these writings present a later stage of Christian thought and organization than the [rest of the] universally acknowledged letters of St. Paul.²

PHILIPPIANS IS THE THRESHOLD OF THE EPHESIAN-COLOSSIAN WRITINGS

Russell Schaefer aptly expands on this theme, seeing Philippians as “the threshold of the Ephesian-Colossian writing”:

The Philippian letter intimates a crisis in Paul's life and ministry – as if something was approaching an end. Looking at the critical text of Philippians 1:22-23, Paul is stating that he was not making his preference known concerning the future should his labors still continue on, but he was being pressed out of the two previous choices into a third. A similar ambiguity is suggested in Philippians 3:12-13. ...

2. J.B. Lightfoot (1828-1889), *Epistle to the Philippians* (1878), pages 42-46.

Paul wrote as if he were unsure of what God might yet have in store for him. If it was “The Mystery,” then Philippians would take its place at the threshold of the Ephesian-Colossian writing. Philippians could well be a pivotal letter, given that Philippians goes beyond the “Jew first” of Romans, but it still falls short of announcing “The Mystery.”

The Philippian 3:1-9 passage presents the great renunciation by Paul of his former great national heritage. This is in contradistinction to Romans 9:1-5 and 11:1-5, *i.e.*, where Israel is still having an active role in God's program, even though it was a negative role. ... The great renunciation of Philippians 3:1-9 forms a logical steppingstone to the later Mystery truths revealed in Ephesians and Colossians.

The “out-resurrection, out from among the dead” that Paul was so uncertain of attaining, and the “prize of the on-high call of God” that drew him onward (Philippians 3:11, 14), is more than realized in the further Mystery revelation that all were jointly made alive, jointly raised, and jointly seated in the heavenlies, in Christ (Ephesians 2:5-6).³

Therefore, there is little wonder, as Schaefer states, that “most authors associate the Philippian letter with the *Mystery Epistles* of Ephesians and Colossians.” **BSN**

TOPICS:

Major: Paul's Gospel; Philippians; Secret Administration
Minor: Paul's Epistles

3. Russell H. Schaefer (1919-1999), *Mystery Ministry of Paul* (see the order form under “Other Authors”; also Schaefer's entire section on Philippians can be read in *Bible Student's Notebook* #743).



Check out a **NEW BOOK!**



The Mystery Ministry of Paul

by — Russell H. Schaefer (1919-1999)

This book takes a look at the “Mystery” ministry of Paul as revealed in his letters of Ephesians and Colossians. It surveys this teaching as well as its relationship with the rest of his epistles.

80 pp., PB

See order form.

Paul's Gospel and the Secret Administration

by — Clyde L. Pilkington, Jr.

Gospels and administrations are not the same thing, so it should almost go without saying that there is a difference between *Paul's Gospel* and the *Secret Administration* – one is a gospel; the other is an administration. Some of the most advanced students of Scripture have failed to make this clear distinction. This failure to “rightly divide” between the two has resulted in much confusion, even among dispensational teachers.

Paul's Gospel is the premier evangel concerning Christ's grand work at Calvary. It was a glorious revelation that began being declared at his divine separation in Acts 13. This gospel continues on to this day.

On the other hand, the *Secret Administration* is the divine revelation concerning what God is doing regarding the One Body and its *celestial destiny*. This dispensation began only after the judicial decree of the blinding of Israel in Acts 28:28. Like *Paul's Gospel*, this administration continues to this day.

Thus, since the close of the Pentecost Administration at the end of the Acts period, both the pronouncement of *Paul's Gospel* (the evangel of good news for today) and the economy of the *Secret Administration* (our present dispensation) have run concurrently.

This means that *Paul's Gospel* – running from Acts 13 until the appearing of Christ Jesus with His Body far above all heavens – covered a part of one dispensation (the Pentecost Administration)¹ and the entirety of another (the Secret Administration).²

During the Pentecost economy Paul's Evangel was to the Gentile only; during the Secret economy it is to all men, given that the dispensational distinction between Jew and Gentile has been fully removed.

During the former Pentecost Administration two gospels were proclaimed: (1) “*the Gospel of the Kingdom*” (also known as the “*Gospel of the Circumcision*,” since it was to the Jews only); and (2) Paul's Gospel – “*the Gospel of the Grace of God*” (which, during that time, was also known as the “*Gospel of the Uncircumcision*”).

During the current *Secret Administration*, with the barrier wall being down, only one gospel remains: *Paul's Gospel*.

What this means is that, in all of his epistles, Paul teaches his Gospel: the Gospel of Grace – an evangel standing completely apart from the law.

As for the *Secret Administration*, we have Ephesians and Colossians as the epistles that lay forth the details of our current dispensation. In one of Paul's letters, under the Pentecost Administration, he stated that he was “*acting as a priest of the evangel of God*” to the Gentiles (Romans 15:16). This prophesied ministry (Acts 13:47; Isaiah 49:6; Roman 15:9), as with all priesthoods, spoke of alienation. This was Paul's function while the barrier wall between Israel and the Gentiles remained firmly in place. **BSN**

TOPICS:

Major: Paul's Gospel; Secret Administration
Minor: Right Division

Making Mistakes and Dealing with the Evidence

Holding to the doctrine of *eternal torment* is to believe that God makes mistakes, and then hides the evidence. While holding to *annihilation* is to believe that God makes mistakes, and then destroys the evidence.

— Clyde L. Pilkington, Jr.

1. Paul's Gospel was heralded from the period covering Acts 13-28.
2. The Secret Administration being established after the close of Acts and continues until today.

Colossians

The Completion of the Word of God

by — Clyde L. Pilkington, Jr.

*Whereof I am made a minister, according to the dispensation of God which is given to me for you, **to fulfill the Word of God** (Colossians 1:25, KJV).*

Colossians is the companion letter to Ephesians. These two epistles of Paul make up the revelation concerning the *Secret Administration*. Ephesians is the establishment and Colossians the conclusion of this pinnacle of Pauline revelation. Colossians finishes what Ephesians started, and in so writing these two epistles it was given to Paul to bring divine revelation to a close, and complete the Scriptures. Chronologically, Colossians closed the door on the Greek Scriptures commonly referred to as the New Testament.

The idea of the *King James Version's* rendering of “fulfill” – “**to fulfill the Word of God**” – is to “fill-full.” Thus, Rotherham translates the phrase as “*to fill up the Word of God.*”

The Greek word translated “fulfill” is πληρόω (*plēroō*) meaning to make replete, that is, (literally) to cram ... level up ... finish (*Strong, G4137*).

The *Concordant Literal* and *Darby* versions render the phrase as “**to complete the Word of God.**”

*Of which I became a dispenser, in accord with the administration of God, which is granted to me for you, **to Complete the Word of God** (Colossians 1:25, CV).*

God ordained a *completer* for His Word. Our passage tells us who it was that He chose for the task. Colossians 1:25 stands as the declaration of God's completed Word through Paul, with all other writings of the Greek Scriptures pre-dating Ephesians and Colossians.

When Paul wrote Colossians – his last epistle – the Word of God was *completed* – it was *full*; it was *finished* – and the Body of Christ had in its possession the *entire* Word of God! **ESN**

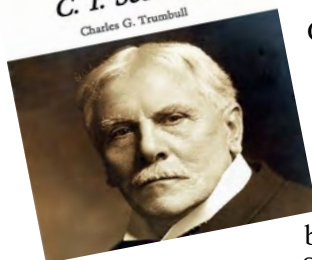
TOPICS:

Major: Bible; Colossians; Paul's Epistles

Minor: Plēroō



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The Life Story of C.I. Scofield

by — Charles G. Trumbull (1872-1941)

C.I. Scofield (1843-1921) was a Congregational, and later, Presbyterian minister who, in 1885, published his classic work *Rightly Dividing the Word of Truth*, and in 1890 established the Central American Mission. As a result of his diligent and systematic study of the Scriptures he produced the *Scofield Bible Correspondence Course* (1890; published by Moody Bible Institute in 1907), and the *Scofield Reference Bible* (Oxford Press: 1909, 1917).

He served as editor of the periodical *The Believer*, and as president of Northfield Bible Training School (Massachusetts) founded by D.L. Moody (1837-1899); founded the Southwestern School of the Bible (Dallas 1887), and the New York School of the Bible (1900) where Lewis Sperry Chafer (1871-1952) was on staff. He was also co-founder, along with William L. Pettingill (1866-1950), of Philadelphia School of the Bible (1914).

Scofield held to a literal, grammatical and historical system of biblical interpretation. His elementary dispensational approach is remarkable in that it brought the principle of “*right division*” to countless millions (with just his reference Bible alone having reached 5 million copies by 1990).

This biography is a facsimile of the original Oxford University Press work published in 1920.



My good brother, I will always be attentive to your teachings, which are a blessing to the Body of Christ. Thank you for the real spiritual projection of how to be used by God. – **PA**

My mind is being blown with my studies on Paul's Acts ministry! I read the installments of Charles H. Welch's *None Other Things* series and it is starting to really hit home of what was the true nature of Paul's Acts ministry. ... It makes all the Jewish things in Paul's early writings understandable. So, it is so worth it! – **GA**

Many thanks to you and we pray that more people will come to a knowledge of the True God through your ministry. – **CA**

Thank you for all you're doing. God chose you and other authors to bring forth the truth of His Word. Thanks for the BSNs. I share them with friends. Keep up the good fight. – **PA**

I did not realize there was so much in a few verses on "the faith of Christ." – **AR**

Thank you for the *Daily Email Goodies*. So much good information! – **NE**

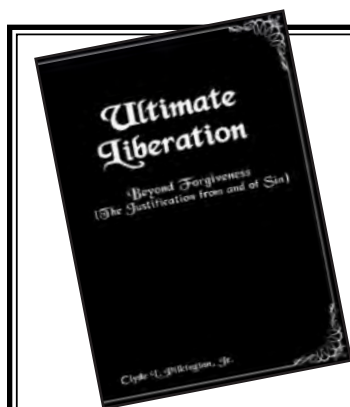
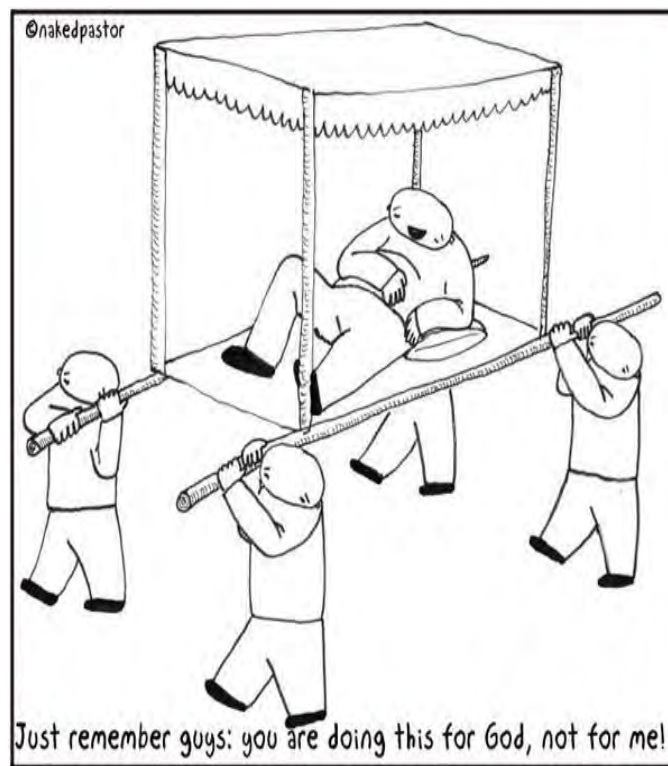
The bound BSN volumes have become my greatest

resource for great information on the Bible and right teaching. – **GA**

Many thanks to you for your very encouraging, spiritually up-building and edifying words, writings and teachings from God's Word. – **AZ**

Just listened to both videos: Part I & II *Straight-Jacket Verses*. I really appreciate your teaching on those. Thank you. I just wanted you to know. – **FL**

We would like to order 15 copies of *The Undoing of Adam* ... to give them to [a contact of ours] ... The book put them over the top into seeing the salvation of all and they want to hand it out. – **ID** **BSN**



Ultimate Liberation: Beyond Forgiveness (The Justification from and of Sin)

by — Clyde L. Pilkington, Jr.

Many people labor under a heavy weight of guilt and shame. The answer is to be found only in the total provision that God Himself has already provided!

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