



# Bible Student's Notebook™

## The Herald of His Grace

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

Volume 35  
Issue 869

# Paul's Last Message to National Israel

## Acts 28:16-31

by — Ike T. Sidebottom (1899-1970)

Just three days after Paul arrived in Rome, he,

*Called the chief of the Jews together: and when they were come together, he said unto them, "Men and brethren, though I have committed nothing against the people, or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans, who, when they had examined me, would have let me go, because there was no cause of death in me. But when the Jews spake against it, I was constrained to appeal to Caesar; not that I had ought to accuse my nation of. For this cause therefore have I called for you, to see you, and to speak with you: because that for the hope of Israel I am bound with this chain" (Acts 28:17-20).*



heart before his brethren, the Jews.

*When they had appointed him a day, there came many to him in his lodging; to whom he expounded and testified the Kingdom of God, persuading them concerning Jesus, both out of the Law of Moses, and out of the Prophets, from morning till evening (Acts 28:23).*

We call special attention to the fact that the above quotation makes it plain that Paul's message was to the Jew first in Rome. He called "the chief of the Jews together." His purpose of calling them together is clearly recorded in :20. He said to them,

*I call for you, to see you, and to speak with you: because that for the hope of Israel I am bound with this chain.*

It is clear, therefore, that his burden was still a burden for his kinsmen according to the flesh. He was not calling the chief of the Jews together to discuss with them the truth concerning the hope of the church which is Christ's Body. It was "the hope of Israel" that was uppermost in his mind as he unburdened his

If we expect to get the full weight of Paul's message to these dispersed Jews in Rome, it will be necessary for us to note carefully the fact that he "expounded and testified the Kingdom of God," and that he persuaded these Jews concerning Jesus, both out of the law of Moses and out of the prophets. It is clear that this Kingdom of God<sup>1</sup> message was revealed through the Law of Moses and the Prophets.<sup>2</sup> Therefore it is evident that the message did NOT concern the "mystery" of Colossians 1:25-27, because the mystery had been "hid from ages and from generations" and could not have been revealed through Moses and the prophets.

The reaction on the part of these Jews when they heard Paul's message concerning the Kingdom of God is both interesting and significant. Some of them "believed the things which were spoken" and some of

Paul's Last Message to National Israel –	
Acts 28:16-31.....	7369
The Dispensation of the Mystery.....	7373
"The Church, Which Is His Body" –	
Ephesians 1:23 .....	7375





*“Independence” is not all that it is cracked up to be, but a recent delusional “value” of our society. – Clyde L. Pilkington, Jr.*

them “believed not” (Acts 28:24). This proves that these Jews were no different from the rank and file of the peoples of the world throughout all generations.

At the very beginning of Paul’s ministry, we find stern opposition on the part of the Jews to the testimony which he was called upon to bear. Acts 13:44-45 carries the record that, because of envy, the Jews

*spoke against those things which were spoken by Paul, contradicting and blaspheming.*

It is evident from the following verses of this same chapter that Paul and Barnabas

*waxed bold, and said, “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.’”*

This move on the part of Paul, the apostle to the Gentiles, did not mean that God’s program there

and then set the nation of Israel aside, and that from henceforth the message should be given to Gentiles only. It did mean, however, that as the Jews of the various communities where Paul and his co-workers ministered rejected the testimony, they then turned to the Gentiles of those particular communities, giving them the opportunity to come in on the same basis that Cornelius and his household were brought in.

In Acts 18 we find Paul ministering in Corinth. Here he was opposed again by the blaspheming Jews.

*He shook his raiment, and said unto them, “Your blood be upon your own heads; I am clean: from henceforth I will go unto the Gentiles” (Acts 18:6).*

This means that, in this particular locality, Paul continued his ministry with the Gentiles and not with the Jews. However, as he moved on to other places we find him again entering into the synagogues, or calling the Jews of the community together in some other place and ministering the truth to them first.

Finally, he bears his last testimony “to the Jew first”

– adult sonship position (Ephesians 1:5).

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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**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 4:16);
- 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 and ascended seated position among the celestials (Romans 6; Ephesians 2:6);

in Acts 28. After some believed the things which he spoke, and others believed not,

*When they agreed not among themselves, they departed, after that Paul had spoken one word (Acts 28:25).*

This “one word” which Paul spoke was a quotation from the prophecy of Isaiah 6:9-10. Note the straightforwardness of Paul’s last words to national Israel. He said,

*Well spake the Holy Ghost by Esaias the prophet unto our fathers, saying, “Go unto this people, and say, ‘Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive: for the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them’” (Acts 28:25-27).*

After quoting to them this passage from Isaiah, he said,

*Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it (Acts 28:28).*

This verse is a very important turning point in God’s program, which cannot be overlooked by the student of the Word who endeavors to “rightly divide the Word of Truth” concerning God’s message to national Israel, and His message to the Gentiles. After Paul

uttered the words of this verse we never hear of him giving another message “to the Jew first,” and we never hear of him speaking again of the Jew having the advantage, or of there being profit in circumcision.

In Romans 1:16, and chapters 3-12, Paul makes it plain that the Jew occupied the first place in the program of God, but after Acts 28:28 he stresses the fact that in the Body of Christ there is *neither* Jew nor Gentile (Ephesians 2:14-18; Colossians 3:10-11).

After delivering this positive message to the Jews of Rome, and after declaring emphatically that the salvation of God was henceforth to be sent to the Gentiles, and that the Gentiles would do what the Jews had not done – namely, “hear it” – Paul settled down for a two-year period of ministry

*in his own hired house, and received all that came in unto him (Acts 28:29-30).*

During these two years Paul was busy

*preaching the Kingdom of God, and teaching those things which concerned the Lord Jesus Christ, with all confidence, no man forbidding him (Acts 28:31).*

We are not told that during these two years he persuaded men concerning Jesus, both out of the Law of Moses and out of the Prophets; but he taught those things which concerned the Lord Jesus Christ.<sup>3</sup>

So far as we know, the book of Ephesians was written during these two years, and in 6:18-20 of this book Paul declares himself to be “an ambassador in bonds” for the “mystery of the gospel.” In Acts 28:20 he was bound with

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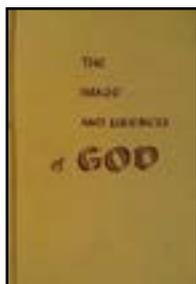


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### **The Image and Likeness of God**

by — Melvin E. Johnson (1897-1979)

230 pages, PB (See order form under “Johnson.”)

Concordant teacher who, along with Cecil Blay, was editor of *Treasure of Truth*.

a chain for the “*hope of Israel*,” but in Ephesians 6:18-20 he was in bonds for preaching the mystery. **BSN**

— *A Dispensational Study of the Book of Acts* (edited except)

**Sidebottom** was a native of Mansfield, Texas. He attended Texas Christian University in Fort Worth. Then he went to the Moody Bible Institute in Chicago. While studying there, he worked as an associate of J.C. O’Hair (1876-1958) at the North Shore Church. Returning to Texas, in 1929 he established the College Avenue Church in Fort Worth, and in 1940 he began the weekly periodical *The Timely Messenger*, as well as the “Radio Bible Class” (not to be confused with the ministry of M.R. DeHaan, by the same name, in Grand Rapids, MI).

See [The Fellowship of the Mystery](#) by Ike T. Sidebottom (see order form under “Other Authors,”; also see his chapters in the compilation works [Water Baptism](#) and [The Lord’s Supper](#) under “Compilations,” as well as individual articles in *Bible Student’s Notebooks* #184, #359, #360, and #361).

**TOPICS:**

**Major:** Acts 28; Dispensational; Paul; Right Division  
**Minor:** Israel; Mystery

(Endnotes)

1. [Editor:] The “*Kingdom of God*” concerns God’s sovereignty over all of His creation. By contrast, the prophetic writings are concerned

with the “*Kingdom of Heaven*” on Earth, a reference to Daniel 2:44, “*in the days of these kings shall the God of Heaven set up a Kingdom.*” This “*Kingdom of Heaven*” is the terrestrial subset of the “*Kingdom of God*,” dealing specifically with God’s righteous rule over the Earth through the instrumentality of National Israel. So, when the “*Kingdom of God*” is spoken of in the context of Israel, or the Earth, it is in fact, more specifically, the “*Kingdom of Heaven*” which is referred to. This can be clearly seen by the fact that these two terms are used interchangeable in the earthly context of the “Gospels.” While Matthew, Mark, Luke and John all refer to the “*Kingdom of God*,” it is Matthew’s gospel alone, presenting Jesus as Israel’s King, that refers to the “*Kingdom of Heaven*” (see the chart below).

Therefore, care must be made in noting both the differences, as well as the similarities, of the “*Kingdom of God*” and the “*Kingdom of Heaven*.” For more information see:

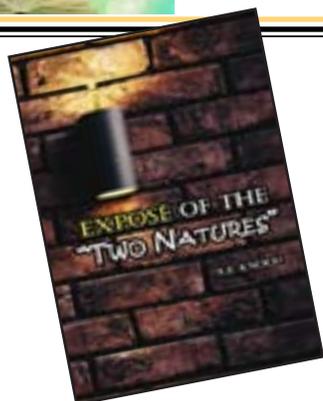
– An Introduction to “*the Kingdom of God*” and “*The Kingdom of Heaven*,” Clyde L. Pilkington, Jr., [Bible Student’s Notebook #793](#).

<b>The Kingdom of God</b>	<b>The Kingdom of Heaven</b>
Matthew-Mark-Luke-John	Matthew
“ <i>the Kingdom of God is at hand</i> ” (Mark 1:15).	“ <i>the Kingdom of Heaven is at hand</i> ” (Matthew 3:2; 4:7; 10:7).
“ <i>Blessed be ye poor: for yours is the Kingdom of God</i> ” (Luke 6:20).	“ <i>Blessed are the poor in spirit: for theirs is the Kingdom of Heaven</i> ” (Matthew 5:3).
“ <i>enter into the Kingdom of God</i> ” (Matthew 19:24; Mark 9:47; 10:23-25; Luke 18:24-25; John 3:5).	“ <i>enter into the Kingdom of Heaven</i> ” (Matthew 5:20; 7:21 18:3; 19:23).
“ <i>sit down in the Kingdom of God</i> ” (Luke 13:29).	“ <i>sit down ... in the Kingdom of Heaven</i> ” (Matthew 8:11).
“ <i>he that is least in the Kingdom of God</i> ” (Luke 7:28).	“ <i>he that is least in the Kingdom of Heaven is greater than he</i> ” (Matthew 11:11).
“ <i>the mysteries of the Kingdom of God</i> ” (Luke 8:10; c.f. Mark 4:11).	“ <i>the mysteries of the Kingdom of Heaven</i> ” (Matthew 13:11).

- [Editor:] Since Paul here taught the “*Kingdom of God*” from the Mosaic Law and the Prophets, it is then clear that it was the “*Kingdom of Heaven*” which was his subject. (See endnotes 1 and 3 for further details).
- [Editor:] With the setting aside of Israel in Acts 28:28 the “*Kingdom of Heaven*” aspect of the “*Kingdom of God*” is now in abeyance. During this current Secret Administration the “*Kingdom of God*” is not related in any way to the Mosaic Law or the Prophets, but is focused on the theme of God’s righteous rule among the Celestials through the instrumentality of the Christ (Head and Body). (See endnotes 1 and 2 for further details).



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See order form under “Knoch.”

# The Dispensation of the Mystery

by — Vincent Bennett

The “Dispensation of the Mystery” was committed to the Apostle Paul. It was not made known until the crisis was reached, in Acts 28, by the setting aside of Israel.

God has a definite plan and purpose for Israel on the Earth, and our God Who cannot lie will yet fulfill the Covenants He has made with His people. The entire prophetic Word has its climax in the coming of the Messiah and the setting up of His Kingdom.

We also know that when Jesus Christ came to His own “*His own received Him not*”; in fact, He was rejected and the crucifixion was Israel’s emphatic declaration that they would not have this Man to reign over them.

Peter, on the day of Pentecost, like His Lord, still carried on with the message of the Kingdom, addressing his words to “*ye men of Judea,*” “*ye men of Israel,*” “*all the House of Israel*” (Acts 2:14, 22, 36). Peter’s astounding declaration was this: that Jesus Christ, Who had been raised from the dead, had been raised to sit on David’s throne (Acts 2:30) and had been exalted to be “*a Prince and a Savior, for to give repentance unto Israel*” (Acts 5:31). Let us not anticipate later revelation concerning Gentile salvation, and we shall better understand the Lord’s



message to Israel and His Kingdom program.

Israel did not repent, therefore Christ did not return. The promised Kingdom was not restored and the restoration of all things was postponed. Surely students of the Word should know the difference between Acts 3 and Ephesians 3.

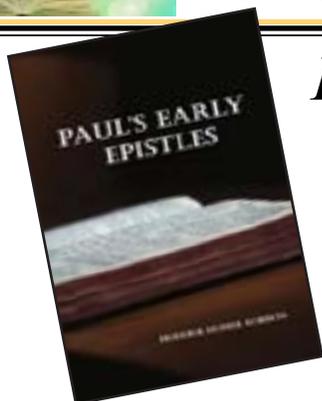
It is truly a pitiful fact that because the Church today does not understand its distinct calling, preachers and teachers are trying with every conceivable plan and program to bring in an earthly kingdom of blessedness that is God’s purpose for Israel. How different are the blessings of Matthew 10:5-8 and Ephesians 1:3. Would to God that Paul’s prayer in Ephesians 1:19 could be answered in us today,

*the eyes of your understanding being enlightened;  
that ye may know what is the hope of His calling.*

The Church today, not understanding the Lord’s distinct calling, which is “*heavenly,*” in ignorance seeks to realize the vocation of Israel which is earthly, claiming, though not realizing the promised Kingdom blessings.

While the Kingdom is in abeyance and “*blindness is happened to Israel*” (Romans 11:25), God, “*according to His eternal [eonian] purpose*” is making known by Paul a “*secret*” of which he “*was made a minister*”; and to him was committed the “*Dispensation of the*

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## Paul’s Early Epistles

by — F.H. Robison (1885-1932)

An important dispensational look at the place of Paul’s early epistles in the plan of God. This is taken from the pages of Robison’s classic work *Are Bride and Body Identical?*

36 pp., PB

See order form under “Robison.”

*Mystery*” which fulfilled, or made complete the Word of God (Ephesians 3:11; Colossians 1:25).

*Even the mystery which hath been hid from the ages and from generations but now is made manifest to His saints (Colossians 1:26).*

None of the prophets knew this “*mystery*.” Neither did John the Baptist nor the Twelve Apostles. Not until the glorified Lord revealed it to Paul was the wisdom of God made known, that before the foundation [overthrow] of the world (Ephesians 1:4) God had purposed the making of a new thing, whose nature, calling and destiny would be “*heavenly*” (Ephesians 1:3, 19-22; 2:5-7; 3:8-11).

Paul was the minister of this truth which completed the Word of God. This concerns the making of the “*One New Man*” (Ephesians 2:15), “*the Church which is His Body*,” and Christ Jesus our Lord its glorious Head. This is a different message and purpose than the King and the Kingdom (Ephesians 1:22-23; Colossians 1:18).

One day the “*Body*” will be complete, then the last member will be added and the saints will realize “*His inheritance in the saints*” (Ephesians 1:16-22). When that day comes our *heavenly* hopes will be realized and *Head and Body* will be joined in glory. After that God will deal with Israel again, for their blindness is temporary. They have not been cast away forever (Romans 11:27).

The Epistle to the Ephesians has a distinct message for this age; in it is found truth concerning “*the Church which is His Body*.” This is *Body truth*, distinct from *Kingdom truth* which is God's message concerning Israel. The two must not be confounded, for each is unique in calling, character and destiny. The Body has its relation to the Kingdom of God and there certainly was, and shall be, grace in the Kingdom Gospel, but we must *test things that differ* (Philippians 1:10, RV).

*The Church which is His Body* was chosen “*before*” the foundation [overthrow] of the world, and Israel “*since*” the foundation [overthrow] of the world. The sphere of blessing for the Church is “*in the heavenlies*” and is our present position “*in Christ*,” for “*we are seated together with Him*.”

Israel's inheritance is the Land of Promise and the hope of a Kingdom set up on Earth. *The Church, which is His Body* is not an adjustment or a development of anything “*Jewish*.” The Body of Christ is not a continuation of the Kingdom of Heaven. Neither is it Israel, either real or figurative. In the Body there is an equality of membership. In the Body there are Jews and Gentiles; but they lose their distinction, as such, for God is creating something *absolutely* NEW.

*For to create in Himself of the two, One New Man, so making peace (Ephesians 2:15).*

In this dispensation “*tongues*” and other sign-gifts have ceased. These passed away with the setting aside of the people Israel (Acts 28:25-28), and connected with this distinct message we are enjoined to keep the sevenfold unity.

*There is one Body and one Spirit, even as ye are called in one hope of your calling: One Lord, one faith, one baptism; One God and Father of all, Who is above all and through all and in you all (Ephesians 4:4-6.).*

It is a great blunder to have Israel set aside before Acts 28:25-28, or to confuse the one baptism of Ephesians 4:5 with Israel's water ceremony. Water could never add a sinner to Christ.

We desire to respond and we seek grace to “*make known the Dispensation of the Mystery*” and to preach “*the unsearchable [untraceable] riches of Christ*.” **BSN**

— *Bible Study for Bereans* (October, 1935)  
J.C. O'Hair (1876-1958), Editor  
(*edited excerpt*)

**Bennett**, an Englishman who came out of the Dutch Reformed Church, was a graduate of Cliff College (Sheffield, England), Moody Bible Institute and McCormick Presbyterian Seminary (Chicago). He was an active Bible conference speaker, the Assistant to the President of Wheaton College, pastor in Muskegon, Michigan a few blocks from Harry Bultema (1884-1952) who was at the Berean Church, and university pastor at John Brown University (Siloam Springs, Arkansas).

**TOPICS:**

**Major:** Acts 28; Administration; Dispensational; Ecclesia; Ephesians; Mystery; Right Division  
**Minor:** Calling; Celestial; Grace; Israel

# “The Church, Which Is His Body”

## Ephesians 1:23

by — Harry Bultema (1884-1952)

The word “ecclesia,” here translated “church,” is found one hundred and eighteen times in the New Testament, and in the *Septuagint* it is often found to describe the assembly of Israel. In Acts 7:38 Stephen uses it for the hosts of Israel, which had been led out of Egypt. The name “ecclesia” comes from the verb *eccleo* - “I call out of.” The noun means, therefore, a group of called out ones. The turbulent mob of Acts 19:32-39 is also called an *ecclesia*, because it was a gathering out of the citizens of Ephesus. This word then, does not define the very essence of the Church for this age. It is too broad, since it includes Israel and the Gentiles. The definition put above this article, and found in Ephesians 1:23, presupposes that there is an *ecclesia* which is not His Body.

In the word *soma*, body, we have the essence of the Church for this age. The crucified, raised and glorified Lord was given to be the “Head” over all things to the Church, which is His Body. Before this, the Body Church could not be in existence. Christ is not the King of this Body, but the *Head*. Kingship is always connected with Israel. He was presented, proclaimed and professed as King of Israel, and in His *parousia* He shall restore the Kingdom to Israel.

In a body, the head is organically joined to the body and there is the most intimate union and communion, representation and even identification. The head is above all of the members, and this is true of our glorious *Head* in Heaven. As the head is the seat of the senses, so Christ is the seat of all of our spiritual senses, and as the head of the body is the common property of all of the individual members, so all of the members of the Body Church own Him as their *Head*.

The Orient folks carry everything on their heads. The baker had three baskets on his head (Genesis 40:16). Our *Head* is our burden bearer. Suffering

saints, put your burdens on your *Head* and leave them there!



The *Head* and the *Body* are one, because we have been crucified, buried, baptized, quickened, raised and made to sit together with Him in *Super-Celestial Places*. According to Colossians 2:19, our Head renders to His Body the threefold service of nourishment, unity and growth.

We have now briefly seen what the Head does for the Body; now we ask what the Body should do for the Head. In other words, what is the calling and business of the Body Church? The Epistle to the Ephesians gives us the answer to this question. The calling of the Body, as a whole, and of every member individually, is first of all that we should be “to the praise of His glory.” Three times this phrase is repeated (Ephesians 1:6, 12, 14).

The body should reflect, manifest and serve the head. The feet carry whither the head directs, the hands toil, the eyes see, the nose smells and the tongue speaks, all as the head directs, and thus it is with Christ and His Body.

In the second place we find, in Ephesians 2:7 that God makes of the Church a great display, a great exhibition, in the ages to come. In that Celestial show He will show forth the “*exceeding riches of His grace in His kindness toward us in Christ Jesus*.” The Greek word “*exceeding*” is *ὑπερβάλλω* (*hyperballō*). It is used five times by Paul only. It means, literally, something tossed beyond the mark, and in this case, it means that His grace transcended all normal limits and boundaries and is unmeasurable, unrestricted, incalculable, inimitable and incomparable.

Chicago prepared years for her World’s Fair, but God has already been preparing for nearly two millen-

nia to make *this* show a wonderment for Earth and Heaven. This text shows, then, that our real mission still lives in the future.

The third calling of the Body is expressed in Ephesians 3:10.

*To the intent that **now**, unto principalities and powers in heavenly places, might be known by the Church the manifold wisdom of God.*

The Body is not served by the angels, but serves the angels, whether good or evil, with the manifold wisdom of God.

Ephesians 4:16 gives us another business of the Body. It edifies itself in love. This task of the Body is most forgotten and neglected. All talk of Pauline truth shall be worse than worthless, if it is not accompanied with Pauline love.

The perfect identification of our glorious Head and His Body form the mystery which has been hidden in God from all ages and generations. Not one of the ancient worthies could know it, as God had not revealed it. Even during the generation of the Gospel period no one knew it, and also, during the generation of the Acts no one could know it except Paul, for to him it has been revealed. The mystery was not a new development of some known thing, but something altogether new and distinct.

- Here is a new *person* to present this truth: Paul, the prisoner of the Lord, “*less than the least of all saints*” (Ephesians 3:1, 8).
- Here is a new *people*: the heavenly Body, one with the Head (Ephesians 1:23).
- Here is a new *prearrangement*: chosen in Him before the foundation [overthrow] of the world. Concerning Israel it is *from*; concerning the Mystery Body the choice is *before* the foundation [overthrow] of the world (Ephesians 1:4).
- Here is a new *possession*: all spiritual blessings in Christ (Ephesians 1:3).
- Here is a new *place*: no Jew or Gentile had ever been set in the *epouranios* (ἐπουράνιος), or Super-Celestial Places (Ephesians 1:3, 20; 2:6; 3:10; 6:12).
- Here is a new *period*: the Dispensation of the Grace of God (Ephesians 3:2).

- Here is a new *power*: the exceeding greatness of His power (Ephesians 1:19).
- Here is a new *position*: uniquely “*in Him*” – in His Body – is the precious monogram of Paul, used in one form or another thirty times in Ephesians.
- Here is a new *purpose*: to head all things in Christ (Ephesians 1:10).
- Here is a new *prayer*: the Ephesian prayers of Paul.
- Here is a new *parity*: perfect equality of the Head and the Body.
- Here is a new *partnership*: sharing all of His coming glories.
- Here is a new *pleroma*: a filling up of the Christ.
- Here is a new *peace*: He Himself is our peace (Ephesians 2:14).
- Here is a new *perfection*: we are complete in Him (Colossians 2:10).
- Here is a new *piety*: free from all legalism and formalism.
- Here is a new *plenitude*: filled with all the fulness of God (Colossians 3:19).
- Here is a new *prediction*: that we will appear with Him in glory (Colossians 3:4).
- Here is a new *plea*: be filled with the Spirit (Ephesians 5:18).
- Here is a new *prize*: the out-resurrection from the dead (Philippians 3:14).
- Here is a new *perfect-man*: the fullness of Christ (Ephesians 4:13).
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## ABBREVIATION KEY

### Scripture Version

ALV: Analytical-Literal Version  
ASV: American Standard Version  
AV: Authorized Version  
BBE: Bible in Basic English  
BSV: Bible Student's Version  
CEB: Common English Bible  
CLNT, CLV, CV: Concordant Literal Version  
CPV: – Cotton Patch Version  
DAR: Darby Translation  
DT: Dabhar Translation  
EB: Exegeses Bible  
ED: Emphatic Diaglott  
EGNT: Englishman's Greek New Testament  
ERV: English Revised Version  
ESV: English Standard Version  
FF: Ferrar Fenton Bible  
GB: Geneva Bible  
GLT: Green's Literal Translation  
GNT: Goodspeed New Testament  
GWT: God's Word Translation  
HCSB: Holman Christian Standard Bible  
JMNT: Jonathan Mitchell New Testament  
JWNT: John Worsley New Testament  
KJV: King James Version  
LSV: Literal Standard Version  
LXX: Septuagint  
MB: Mirror Bible  
MCT: Montgomery's Centenary Translation  
MKJV: Modern King James Version  
MLV: Modern Literal Version  
MNT: Moffatt New Translation (James Moffatt)  
MSG: The Message  
NAS: New American Standard Version  
NCV: New Century Version  
NET: New English Translation  
NIV: New International Version  
PME: Phillip's Modern English  
PNB: Panin's Numerical Bible  
REB: Rotherham's Emphasized Bible  
RCV: Recovery Version  
ST: Scarlette Translation (1798)  
TCNT: Twentieth Century New Testament  
TNT: – Tyndale New Testament  
VT: The Voice Translation  
WAY: The Arthur Way Translation

WEB: World English Bible  
WET: Wuest Expanded Translation  
WI: Workman's Interlinear  
WNT: Williams' New Testament  
WT: Weymouth Translation  
YLT: Young's Literal Translation

### Reference Sources

AA: Analytical Analysis (Welch)  
BDB: Brown-Driver-Briggs Hebrew Lexicon  
CB: Companion Bible Notes & Appendixes (Bullinger)  
CC: Concordant Commentary (Knoch)  
CKC: Concordant Keyword Concordance (Knoch)  
CL: A Critical Lexicon and Concordance (Bullinger)  
CWS: Complete Word Study Dictionary (Zodhiates)  
FoS: Figures of Speech (Bullinger)  
GED: Greek-to-English Dictionary (*Septuagint*)  
LSJ: Liddell-Scott-Jones Lexicon  
RWP: Robertson's Word Pictures  
SEC: Strong's Exhaustive Concordance  
TGL: Thayer's Greek-English Lexicon  
TtC: Things to Come  
UR: Unsearchable Riches  
VED: Vine's Expository Dictionary  
VWS: Vincent's Word Studies  
WWS: Wuest's Word Studies  
YAC: Young's Analytical Concordance

### Reference Notations

*cf.* – compare  
*e.g.* – for example  
*et al.* – and others  
*etc.* – et cetera (and so on)  
*ff.* – and the following  
*i.e.*, – that is