



# Bible Student's Notebook™

*The Herald of His Grace*

Weekly

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

Volume XXI  
Issue 519

## The Heavenly Realms

by — John H. Essex (1907-1991)

It is in Paul's prison letters (Ephesians, Philippians and Colossians), and there only, that we find the heavenly realms, with all of their inhabitants, given a special prominence. Let us look at some of the things told to us in these particular letters about the celestial habitations and those populating them.

Ephesians, the first of the prison letters as arranged in our Bibles, opens straightaway "among the celestials" After its initial salutation, 1:3 reads,

*Blessed be the God and Father of our Lord Jesus Christ, Who blesses us with every spiritual blessing among the celestials, in Christ.*

In :10 the apostle reveals God's intention to,

*Head up all in the Christ, both that in the heavens and that on the earth.*

Note the comprehensiveness of this "heading up in the Christ"; nothing is left out.

In 3:10 we learn something about the composition of the celestial realms. We find that there are "sovereignties and authorities" among the celestials, just as there are on earth. These sovereignties and authorities are not all favorably inclined to God, for in 6:12 we are informed that,

*It is not ours to wrestle with blood and flesh, but with the sovereignties, with the authorities, with the world-mights of this darkness, with the spiritual forces of wickedness among the celestials.*

This last quotation rather puts an end to the idea, so prevalent among many believers, that heaven is solely a place of bliss. The bliss that will be ours in our future state will come more from our being conformed to the glorious body of our Lord than from our being in any special locality. Nor is heaven solely a place of rest. For us, it will be rather a scene of intense activity.

Philippians also takes us into the celestials. In 2:9, for example, we read of Jesus that,

*God highly exalts Him, and graces Him with the name that is above every name, that in the name of Jesus every knee should be bowing, celestial and terrestrial and subterranean, and every tongue should be acclaiming that Jesus Christ is Lord for the glory of God, the Father.*

In 3:14 Paul reminds us of "God's calling above in Christ Jesus," and in the last two verses of the same chapter, he brings out the startling truth that,

*Our realm is inherent in the heavens, out of which we are awaiting a Savior also, the Lord Jesus Christ, Who will transfigure the body of our humiliation, to conform it to the body of His glory, in accord with the operation which enables Him even to subject all to Himself.*

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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).

We do not claim infallibility for the contents of this publication. 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 <i>Bible Student's Version</i> ).	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

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REALMS (continued from front page)

Turning now to Colossians, we read in 1:5 that our expectation is being reserved for us “*in the heavens.*” Later in the same chapter, Christ is spoken of as,

*The Image of the invisible God, Firstborn of every creature, that **in the heavens** and that on the earth, the visible and the invisible, whether thrones or lordships or sovereignties or authorities (1:15-16).*

These have all to be reconciled to God. No wonder, bearing in mind all of these Scriptures regarding our blessings, our status in Christ and our expectation among the celestials, that Paul urges us, in Colossians 3:1, to “*be seeking that which is **above***” and to “*be disposed to that which is **above**, and not to that on the earth.*”

Yes, it is in these three letters of Ephesians, Philipians and Colossians, that we are truly transported into the celestial realms, and told something of the great work which God is to perform upon their inhabitants. Now why is all of this revelation concerning the heavens reserved for these three letters? Why is it not revealed in other parts of God’s Word?

### THE ECCLESIA AS CHRIST’S COMPLEMENT REVEALED IN PAUL’S PRISON EPISTLES

I would suggest to you, in all seriousness and solemnity, that the reason is this: that the great work of the reconciliation of the universe, the heavens in all of their magnitude, the celestial regions with all of their multitude of inhabitants, is to be carried out by Christ, operating in and through that glorified ecclesia which is His body, *His complement*. ... [I]t is only in these particular letters, the prison letters of Paul, that the ecclesia is so presented.

We have the ecclesia mentioned in Romans, in Corinthians, and in Galatians; but for the first time, in Ephesians, we have it presented to us in that peculiar but sublime relationship to Christ as *His complement*. Hence the supreme importance, the sublime significance, the unparalleled splendor, of that first chapter of Paul’s Ephesian letter. Can we ever plumb its depths? Can we ever scale its heights? Always it

strikes us with fresh force and with ever increasing loveliness.

*Blessed be the God and Father of our Lord Jesus Christ, Who blesses us with every spiritual blessing **among the celestials**, in Christ, according as He chooses us in Him before the disruption of the world, we to be holy and flawless in His sight, in love designating us beforehand for the place of a Son for Him through Christ Jesus; in accord with the delight of His will, for the laud of the glory of His grace, which graces us in the Beloved (1:3-6).*

What a wonderful passage is this, regarding the chosen ones of this era! It tells of the richness of their blessings and the loftiness of their status – blessed with every spiritual blessing among the celestials.

It tells of the means by which these blessings and this status are provided – in Christ. It tells, too, of the marvelous antiquity of their calling – chosen in Him before the disruption of the world. That takes us back long before Adam.

It tells of their continued appearance in God’s eyes – and flawless in His sight, a state which they could never acquire of themselves. It tells of the place in God’s purpose for which they have been designated – a place of a son for Him. What a supreme honor! It tells of the cause which occasioned this wonderful exaltation – the delight of God’s will, for it is in accord with that and nothing else. Finally it tells of the reason for it – that it might be for the laud of the glory of God’s grace, which graces us in the Beloved.

That is why we are foreknown, predestinated, called, justified and glorified; not for any blessings that may accrue to us, although we shall be blessed beyond all measure in the process, but that the supreme glory of His grace might be lauded throughout the whole universe. As Paul says in Ephesians 1:11, we are those,

*Being designated beforehand according to the purpose of the One Who is operating all in accord with the counsel of His will, that we should be for the laud of His glory.*

If that opening passage of Ephesians 1 is so wonderful, what are we to say about the concluding phrases of that chapter?

*For you to perceive what is the expectation of His calling, and what the riches of the glory of the enjoyment of His allotment among the saints, and what the transcendent greatness of His power for us who are believing, in accord with the operation of the might of His strength, which is operative in the Christ, rousing Him from among the dead and seating Him at His right hand {among the celestials}, up over every sovereignty and authority and power and lordship, and every name that is named, not only in this eon, but also in that which is impending: and subjects all under His feet, and gives Him a Head over all to the ecclesia which is His body, the complement by which He is completing the all in all (:18ff).*

### THE MAGNITUDE OF OUR PART IN CHRIST'S FUTURE ALLOTMENT

Here again every phrase is pregnant with meaning. We are still considering matters “*among the celestials*”; but, our attention is directed to the highest point in the universe, up over every sovereignty and authority and power and lordship, and every name that is named; for it is as “*Head over all*” that Christ is given to us. We are even carried forward into the eons of the future, and are allowed a glimpse of the consummation when all in all is completed.

Let us never cease to ponder on, and wonder at, the magnitude and importance of the work which is reserved for us “*among the celestials*,” a work to be accomplished by the power of Christ operating in and through the ecclesia which is His body, His complement.

The truth of I Timothy 4:10 now appears in a different perspective.

*We believe in the living God, Who is the Savior of all mankind, especially of believers.*

That God is indeed the Savior of all mankind is truly a precious truth, in the sense that it is a token. What God does on earth, He will also do in the heavens. He must save all on earth if He is to reconcile all to Himself; and the completeness of His reconciling work on earth can be taken as evidence of the thoroughness which He will exercise in reconciling all in heaven.

Have you noticed the superscription to the Ephesian epistle?

*Paul, an apostle of Christ Jesus, through the will of God, to all the saints **who are also believers** in Christ Jesus.*

God is the Savior of all mankind, “*especially of believers*.” What do we believe? We believe in Christ Jesus, the risen Lord. We believe that our lot was cast in Him. We believe that we are indeed part of the ecclesia which is His body – His complement by



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Brethren, be thinking of these things. Be seeking that which is above. Be disposed to that which is above, not to that on the earth. All things are given us richly to enjoy, and we are right to enjoy what is ours now, but let us put temporal things in their true perspective. Remember that just as there are incalculable numbers of suns (we call them stars) scattered all over the universe, so, too, there are incalculable numbers of beings inhabiting the celestial realms, all waiting to be brought within the scope of the reconciling work of God. All have need to be brought within the subjecting influence of Christ.

We, if we are members of the ecclesia which is His body, have been chosen in Him from before the disruption of the world for an allotment among the celestials; and are even now being blessed with all spiritual blessings among the celestials; and even now find our conflict not with flesh and blood, but with spiritual forces of wickedness among the celestials; and are even now being used of God to make known to the sovereignties and the authorities among the celestials the multifarious wisdom of God – in ac-

cord with the purpose of the eons which God makes in Christ Jesus, our Lord. God's purpose in Christ is nothing less than the reconciling of the universe to Himself.

May our minds be continually expanding to grasp what is the length, breadth, depth and height of God's love for us, and the length, breadth, depth and height of the stupendous work which is to be done through the ecclesia in the oncoming eons. The salvation of all mankind is of supreme importance, but it is only a step in God's wider purpose, and we should be growing to realize that.

Not at the beginning nor at the end of the Book do we find these glorious truths of God's, but hidden away in the center, in these prison letters of Paul. For he it is who was commissioned to "complete the Word of God" (Colossians 1:25) by revealing the secret which had been concealed from the eons and from the generations, but now is made manifest: Christ among the nations, the expectation of glory. ■

— *Unsearchable Riches*, Volume 82  
(edited & abridged)

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# Ruling the Celestials

by — A.E. Knoch (1874-1965)

**T**he secret of Christ reveals His celestial glory, up over every sovereignty and authority and power and lordship and every name that is named (Ephesians 1:21). These are various forms of restraint or rule among the celestials. The sovereignties are the highest of all, who delegate some of their rights to authorities. Except for one reference in Jude 6 to the messengers “*who kept not their first estate*” (sovereignty) we never read of these heavenly realms in the Circumcision writings. They come before us only in Paul’s epistles. These sovereignties, probably the most mighty of all of God’s creatures, cannot separate us from the love of God in Christ Jesus (Romans 8:38). All sovereignty, as well as all authority and power, will be abrogated at the consummation (I Corinthians 15:24). We will not reign for eternity. Our rule is limited to the eons. It is eonian. Even at the present time we are serving as an object lesson to the sovereignties and authorities, making known to them the multifarious wisdom of God (Ephesians 3:10).

Even now we come into contact with these sovereignties and authorities, the spiritual forces of wickedness among the celestials, who are our real adversaries, although they work through blood and flesh in order to harm us (Ephesians 6:12).

In Israel, celestial messengers were almost always beneficent, and bore tidings of good. Not so with us. The denizens of the spirit world are our chief adversaries. They doubtless know that some of us are destined to take their place of rule, and this may account, in part, for their antagonism to the saints of the celestial calling.

These mighty spiritual governments seem to occupy the heavenly realms which are promised to us. They are like

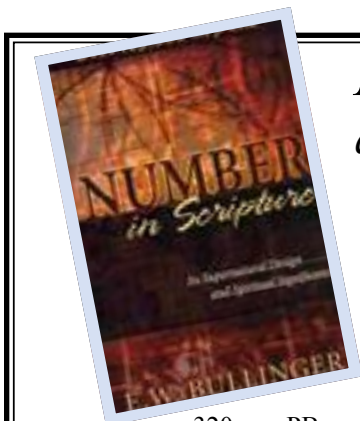


the Canaanites in the land of promise, who opposed Israel until Joshua led the nation into their allotment. We cannot count on peace with them so long as we are on earth and have not displaced them among the celestials. Meanwhile, however, we do not merely withstand them and shield ourselves from their fiery arrows, but we are a blessing to them by manifesting God’s wisdom now, and by taking over their rule in the future, under the headship of Christ. Just as He will assume the headship of earth’s sovereignties and authorities in the day of Yahweh, and install His apostles and faithful followers in the places of rule on earth, so will He do in the heavens also.

We can hardly imagine the magnificence of the millennial reign – prophet after prophet has extolled its varied glories – but it is confined to a minute part of God’s creation. Compared with the orbs of space its size is insignificant. Our celestial realm is unutterably greater and its glories grander. It is amazing how much a man will hear and what risks he will take to seize the reigns of even the smallest of earth’s governments. No wonder Paul reckons that the sufferings of the current era do not deserve the glories about to be revealed for us (Romans 8:18).

We should not look upon these trials as a penalty for past sins, or as a punishment of any kind, but rather as a privilege, which may benefit ourselves as well as celestial creatures, and play a small part in God’s great plan of blessing to the whole creation. Let us glory in afflictions which produce endurance (Romans 5:3) and put a crown upon our humbled heads. ■

— *Unsearchable Riches*, Volume 85  
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# Oppositions Among the Celestials

by — Donald G. Hayter (?-1988)

Most of us will have little difficulty in believing that the terrestrial creation, including ourselves, is groaning together having a premonition of future deliverance when we are unveiled (Romans 8:19). Yet some would be horrified at the suggestion that the heavens share in this and that there is a universal lament filling every section of creation. However, a consideration of Scriptures will confirm this as truth.

Ascending upwards from the earth, the first area of distress we meet is the space immediately surrounding it, for there is the sovereignty of the Adversary, Satan. He is the chief of the jurisdiction of the air. He has access into heaven as we read in Job, for he stands with the sons of the Elohim before Yahweh and responds to questions about the area in which he is especially interested, the earth. We must not be surprised to know that God's great Adversary has entry into heaven, for it is not until he battles with Michael during the period after we have been taken up that he is cast forth to disturb it no more. This occurs towards the end of this present eon. His presence in heaven must lead to groaning among those who dwell in these realms. All of those who tabernacle in the heavens must be affected by the virus of the Adversary's presence among them.

Even in the highest regions of the heavens there is cause for distress and groaning, for wickedness is there. In Ephesians when naming the forces ranged against the saints, Paul writes of "the spiritual forces of wickedness among the celestials." This takes wickedness into the uppermost regions of the universe. This is where Christ is seated and we with Him. God has not excluded wickedness from His very presence. This is not easy to accept for some, but it must be true. The greatest opposition we encounter comes from the nobility of universal society, the sovereignties and authorities. They are among the celestials. If they are opposed to us they are also opposed to God and His Christ. Is there not, then, distress in the very courts of the Supreme? Is this not a cause of groaning among the highest? The entire creation is groaning, declares God through Paul in one of his early epistles. In his latest epistle he reveals that this includes the highest of God's creatures. ■

*Unsearchable Riches*, Volume 67  
(edited & abridged)

Donald Hayter, of Bournemouth England, was an associate of John H. Essex.



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Clyde L. Pilkington, Jr., Editor

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