

THE SCHEME OF REDEMPTION

A Study of

Christ and the Church

in

The Eternal Purpose of God

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This course of study will be confined primarily to a consideration of Christ and the church as set forth in Colossians and Ephesians. Paul's theme in Colossians is, the preeminence of Christ; in Ephesians, it is the fulness and completeness of the church. In both he teaches that God's provision for man's spiritual needs is now complete. The study will include an outline of God's promise from Eden to its consummation in heaven.

I. GOD'S ETERNAL PURPOSE IN CHRIST, EPI. 1:3-14

"The apostle surveys in this thanksgiving the entire source of the revelation of grace. Standing with the men of his day, the new-born community of the sons of God in Christ, midway between the ages past and to come, he looks backward to the source of man's salvation when it lay a silent thought in the mind of God, and forward to the hour when it shall have accomplished its promise and achieved our redemption." -- G. B. Findlay, The Epistle to the Ephesians, p. 21.

1. God - the Architect and Fountain-head of all blessings, vv. 3-6

Verse 3.

"Every spiritual blessing" - all blessings are from God, and in Christ, "Heavenly places, en tois enouraniois en Christoi, "This precise phrase (with en) occurs nowhere else (than in Ephesians) in the N T." --

A. T. Robertson, Word Pictures.

"It is best therefore, to retain the simple local meaning, and take it to describe the blessings which are stated to be in their nature spiritual, further as being found in heaven. To that they belong, and from thence it is that they come to us to be our present possession on earth. The choice of the unusual form here may be due to the largeness of the idea. It is not merely that the blessings with which God blessed us are blessings having their origin in heaven, but that they are blessings which have their seat where God Himself is and where Christ reigns." -- Salmond, Expositor's Greek Testament.

See also Eph. 1:20; 2:6; 3:10-11; cf. 6:12.

Verses 4-6.

He chose us, v. 4 (elected).

Ekletos, "picked out, chosen." -- Thayer.

"Eph. sees the idea of selecting for oneself out of a number. . . The foundation of the statement is the great O T idea of Israel as a nation chosen by the Lord to be 'a peculiar people unto himself, above all peoples that are upon the earth' (Deut. 14:2). . . The immediate subject is not what we are or are made, but what God does - His election and how it proceeds. And the idea is that that election has its ground in Christ, in the sense that apart from Christ and without respect to His special relation to us, and His foreseen work, there would be no election of us." -- Salmond, op. cit.

Before the foundation of the world, v. 4

katabolē: "a founding (laying down a foundation, pro, John 17:24; Eph. 1:4; 1 Pet 1:20)." -- Thayer.

"Lit., a casting down. . . (2) (pro, John 17:24; Eph 1:4; 1 Pet 1:20; all other passages, apo, HH) The latter phrase (pro, the three passages just cited, HH) looks back to the past eternity." - W. E. Vine.

Having foreordained us unto adoption as sons, prooridzo, v. 5. oridzo.

"To predetermine, decide beforehand. . . to foreordain, appoint beforehand." -- Thayer.

"Denotes to bound, to set a boundary (English, horizon); hence, to mark out definitely, determine. pro, beforehand, to determine beforehand, to determine before, foreordain (Acts 4:28; 1 Cor 2:7; Rom 8:29-30; Eph 1:5,11)." -- W. E. Vine.

But the choosing, foreordaining, was in the purpose of God, see vv. 9-11.

Keep this thought before you in studying the passage.

Foreknowledge - study this also. prognosin, noun form, two times in the NT; proginosko, verb, 5 times:

Acts 20:5) Verb form, purely classical, "previous knowledge."
1 Pet 3:17) Quest.

Acts 2:23) Noun form, beyond purely classical meaning
1 Pet 1:2)

Rom 8:39)
Rom 11:3) Verb form, also beyond purely classical meaning.
1 Pet 1:20)

2. Jesus Christ - the summing up of God's purpose and the channel of His blessings, vv. 7-12

Verse 7 - Redemption: explained as "the forgiveness of trespasses."

Through His blood - for both those of the Old Covenant and of the New.
Heb 9:15,20; 10:4. "That apart from us they should not be made perfect."
Heb. 11:40.

Verses 8-10.

Mystery: mysterion, "1. A hidden or secret thing, not obvious to the understanding. 2. a hidden purpose or counsel; secret will." - Thayer
Dispensation - oikonomia, "administration, dispensation." - Thayer.

"arrangement or administration," - Vine. "The divine ordering of the affairs of the world" - The New Century Dictionary.

Fulness of time - when the time should be ready. When ready, Christ came, Gal 4:4; Mark 1:14,15. Thus began the unfolding, the revelation of the mystery, the fulfilling of the purpose of God.

To sum up all things in Christ: i.e., the summing up of God's purpose and man's redemption, thus uniting the family in heaven and on earth, see Eph 3:14.

Verse 11a

In whom also we were made a heritage (Am S V); in whom we have obtained an inheritance (K J V).

klēroō, "to make a klēros, i.e. a heritage, private possession. . . the heritage of God, Eph 1:11. (In eccles. writ. it signifies to become a clergyman)." -- Thayer. Therefore the Am S V is better, of 1:18.

Verses 11b-12, a summary of the "purpose".

Purpose - "according to purpose," the key to the passage.

protithēmi, "to set before, set forth." - W. E. Vine.

prothesis, "the setting forth of a thing, placing it in view. 2. a purpose", Rom 3:23; Eph 1:11." From "protithēmi: middle. 2. to set before one's self, propose to one's self; to propose, determine." - Thayer.

Therefore, purpose signifies God's plan set before Himself from eternity. Hence, God chose us in Christ before the foundation of the world, for-ordained us to adoption, according to purpose, in His plan.

3. The Holy Spirit - the earnest of our inheritance, vv. 13-14

You heard the gospel - you believed - you were sealed, verse 13.

Sealed: sphragidzo: "to set a mark upon by impress of a seal, to stamp: . . . respecting God, who by the gift of the H S indicates who are his, pass., Eph 1:13; 4:30." -- Thayer.

"to seal, is used to indicate (d) ownership and security, together with destination." -- W. E. Vine.

"Holy Spirit of promise" - promise; not activeL brubgubg ir cibfurnubg tge promise, but passive, promised; object or content of the promise. Promises: Joel 2:28-32; Isa 44:3; Ezek 36:26,27; Zech 12:10 -- John 14-16; Acts 2:38-39; Gal 3:26-27; 4:6,7.

Verse 14:

Earnest, arrabōn, "an earnest, i.e. money which in purchases is given as a pledge that the full amount will subsequently be paid." - Thayer.

"Originally, earnest-money deposited b the purchaser and forfeited if the purchase was not completed. In general usage it came to denote a pledge or earnest of any sort; in the N T it is used only of that which is assured by God to believers. . . 2 Cor 1:22; 5:5; Eph 1:14." -- W. E. Vine

Therefore, it is God's full guarantee that the purpose will be consummated in our inheritance, in the resurrection, the final work of Christ's redemptive sacrifice, 1 Pet 1:5,9; Heb 9:27,28.

This view of the purpose extends from eternity to eternity:



II. CHRIST - THE PRE-EMINENCE OF CHRIST IN THE ETERNAL PURPOSE: "THE FULLNESS OF THE GODHEAD." Col. 1:3-3:4

Introduction, 1:3-14

Thanksgiving for the church at Colossae, 3-8.

Prayer on their behalf, vv 9-11.

Thanksgiving to God for His part, vv 12-14.

1. Christ's pre-eminence and glory in all things as shown by His relation to God and creation (He alone is Creator, Redeemer, Sovereign), 1:14-23.

(1) Relation to God:

Image of God: Son, Isa 9:6,7; Heb 1:1-3; Revealer, John 1:18; 14:7-9.

Fullness of the Godhead, v. 19; 2:9. Godhead: "A recognized technical term in theology, denoting the totality of the Divine powers and attributes." - Lightfoot, quoted by Robertson, Word Pictures, p. 480.

(2) Relation to the universe:

Creator, vv. 16,17; John 1:1-3; Heb 1:2

First-born of all creation: temporal priority, dominion.

Thrones, dominions, principalities: used of angelic powers, good and bad, and of earthly powers:

Good: Col 1:16; Eph 1:20-22; 3:10; 1 Pet 3:24. See also Revelation: throne of God and 24 thrones, 4:2,4; four living creatures, 4:6; many angels, 5:11; every created thing, 5:13.

Evil: 2 Pet 2:4; Jude 6; Eph 6:12; Col 2:10,15; 1 Cor 15:24,25.

Both: Romans 8:38.

Before all things. As Creator, He would be before the things created.
 "Was," John 1:1; "am," John 8:58; "before the world was," John 17:5;
 "Equality with God," Phil. 2:5-8. He is "before all things" in time
 and preeminence.

Sustainer, v 17b. "Consist, 'to cohere, to hold together.' The per-
 manence of the universe rests, then, on Christ far more than on
 gravity. It is a Christo-centric universe." - Robertson, Word Pictures
 Vol. Iv., p. 478.

- (3) Relation to the church: Head, v. 18; Eph. 1:22,23. In Colossians the
 emphasis is on the "headship of Christ"; in Ephesians it is on the
 church.
- (4) Relation to Godhood: the fulness, v. 19; 2:8-10.
- (5) Relation to man and to sin as these are related to God: Reconciler,
 the means or avenue of reconciliation, vv. 20-23.
 a. Your past relation: alienated and enemies, v. 21.
 b. Your present condition: reconciled, v. 22a.
 c. Your future: to be presented, v. 22b. - IF - conditions, v. 23.

2. Christ, the Mystery of God, and Treasury of Wisdom and Knowledge, 1:24-2:6.

"I fill up on my part, etc.", v. 24. "Christ suffered for the king-
 dom of God, and His followers must continue this." --Lightfoot. "Christ
 was sent only to Israel, and endured sufferings in His ministry to it.
 Paul fills up what is left of those sufferings, as apostle to the Gen-
 tiles." --Hoffman. "The afflictions are Paul's own, and are called
 the afflictions of Christ, because they are of the same essential
 character." --Meyer. All from Peake, Expositor's Greek N. T.

- (1) The mystery revealed: Christ in you, the hope of glory.
 Mystery - mysterion. According to Paul a "mystery" is truth which was
 once hidden but now is revealed. It is not discovered by man, but
 is revealed by God. The thing now being made known is that the hope
 of glory for the Gentiles is "Christ in you," 1:27; see also Eph 3:1.
 Formerly sought and searched for by the prophets and now being made known
 through the gospel, by the Spirit, 1 Pet. 1:10-12; Rom. 16:25-27.
- (2) Treasures of Wisdom, v. 3a.
 Treasury, thesauros: "The place in which goods and precious things are
 collected and laid up; a. a casket, coffer, or other receptacle, in
 which valuables are kept." - Thayer.
 Wisdom - "All... hidden." None outside, no need to search further
 than in Jesus Christ. The wisdom here spoken of is God's wise plan
 for man's salvation, in contradistinction to the wisdom of the
 world, 1 Cor. 1:18-24.
 It is wisdom long hidden from the world, but now made known in Christ,
 1 Cor. 2:1-13. And this revelation according to the eternal purpose
 of God, Eph. 3:10-11.
- (3) And of knowledge, 3b.
 The knowledge required to guide us in the way of life. "The wisdom forms
 the plan; the knowledge knows the ways of carrying it out" (Vincent).
 In Christ is revealed all that is necessary for man to know; there
 is no need to appeal either to human wisdom and philosophy, or to
 Jewish ritual.
 This knowledge covers the three most important subjects of enquiry:
 a. Who is God? - Jesus reply, John 1:18; 7:29; 14:9; Matt. 11:25-
 27. To know Christ is to know God; He is the revelation of
 that knowledge, John 17:3.
 b. What is man and what is his destiny? - In His earthly life Christ
 revealed the true nature and glory of man; in His resurrection
 He declared his destiny, Matt. 28:18; Mark 16:15,16.
 c. What is man's duty to God and to man? - Christ Himself is the
 answer: as man follows Him he finds and does his duty, John 14:
 6; Matt. 16:24-26; John 21:22.
- (4) Hidden - but only to those who refuse to see.
 This wisdom and knowledge are found not on the surface, but must be
 sought, Matt. 7:7ff; as a merchant after pearls, Matt. 13:44-46.

To those who have no love for the truth, instead of truth, delusion and error are found, 2 Thess. 2:10-12.

This mystery has been made known, Rom. 16:26; "proclaimed," with admonition and teaching, Col. 1:28; understood, Col. 2:2; therefore no excuse for one's being deluded, v. 4. There is no bulwark against error or of being deceived like the bulwark of understanding and walking in the truth, v. 6.

3. Christ - the Fulness of the Godhead, and the Christian's Completeness, Col. 2:8-3:4.

From the beginning Christianity has had its enemies; they have always been about the same. From among the Jews there have been the judaizers who would bring the Christians again into bondage to the law; from among the Gentiles there have been the philosophers who would substitute human wisdom for Christ and His teaching. The books of Romans and Galatians confute Judaism; Colossians and Ephesians meet philosophy.

(1) Philosophy denounced as being the enemy of Christ and the Christian, 2:8.

"Take heed" - beware, look out. A warning.

"Spoil" - "to carry off booty; to carry off one as a captive and slave." - Thayer. "plunder as taken in war." - Barnes. "To make a prey of, fleece." - Leuro.

"Philosophy" - attempting to devise by human reason an explanation of the universe. Human wisdom, 1 Cor. 1:20-21; 2:4. Its consequences, Rom. 1:20-23.

"Vain deceit" - kenos, "empty, with special reference to quality." - W.E. Vine. spate, "deceit or deceitfulness, that which gives a false impression. . . In Col 2:3, 'vain deceit' suggests that deceit is void of anything profitable." - Vine. It is vanity.

"Traditions of men" - the emphasis is on of men, as opposed to that revealed from God. Paul affirmed his doctrine was from God, Gal. 1:11-12. Anything other than that which is from God is vain, Matt. 15:7-9.

"Rudiments of the world" - elements, stoicheion, "primarily signifies any first things from which others in a series, or a composite whole, take their rise; the word denotes an element, first principle. . . (b) the delusive speculations of Gentile cults and of Jewish theories, treated as elementary principles, Col 2:8. . . (c) the rudimentary principles of religion, Jewish or Gentile, also described as 'the rudiments of the world', Col 2:20; and as 'weak and beggarly rudiments,' Gal 4:3,4,9." - W. E. Vine.

(2) The Christian's completeness affirmed to be in the complete Christ, 2:9-15.

a. The fulness of Christ reaffirmed, v. 9.

Not a partial revelation, but complete; not a partial indwelling of God, but full. All the power, wisdom and knowledge of God; all the love, mercy, tenderness of God; all of God's hatred for sin and wickedness. All the fulness of deity summed up in Him.

He is above angels and creation, these are not to be compared with Him, Heb. 1:1-5; 1:8-10.

Bodily - in the flesh, John 1:14; Heb. 10:5-10; Phil. 2:5-8.

b. The fulness of the Christian asserted, vv. 10-15. Nothing lacking or to be supplied by another.

Circumcised, united with God in Christ, vv. 11,12. Jewish physical; the Christian, spiritual, Phil 3:3; Rom. 2:28,29; Eph. 2:11.

"Buried - raised," see Rom. 6:1-11; Gal. 3:26-27.

Dead - Alive. Now a new creature, 2 Cor. 5:16,17; Eph. 2:1-5; Rom. 8:12-17.

Sins forgiven, see Jer. 31:34; Heb. 8:12; Acts 3:19.

Ordinances blotted out, fulfilled, Eph. 2:14; Heb. 9:15-17; 10:9-10.

Principalities despoiled - triumphed over our foes. Christ came to bind the strong man, Matt 12:29; destroy his works, 1 Jn 3:8; bring to naught his power, Heb 2:14,15; which he did, Rev 1:18.

(3) Therefore:

There is nothing philosophy can supply or add to Christ's fulness or to the Christian's completeness, 2:8.

There are no powers that can conquer the Christian, v 15.

There is nothing the law can contribute to the Christian's fullness; hence not to be judged by it, nor is one now under it, 16-17.

Neither visionary angel worship, nor modern revelations can add a thing to Christ's fulness or to the Christian's completeness, vv 18,19.

Nor is the Christian to submit to ascetic rules (Catholic or Adventist, etc), for Christ supplies all, 20-23.

BUT - let him seek things above, where Christ is, 3:1-4.

III. THE CHURCH - IN THE ETERNAL PURPOSE OF GOD, EPH. 1:15-4:16

In passing from the book of Colossians to the book of Ephesians, one passes from a consideration of "the fulness of Christ" to that of "the fulness of the church." God in Christ - "Christ, the fulness of the Godhead," Col.2:9; Christ in the church - "the church, the fulness of him that filleth all in all," Eph. 1:22,23.

The eternal purpose of God has been considered; also it has been shown that Christ is the summing up of all the purpose, wisdom and knowledge of God. In this section we propose to show the place of the church in the eternal purpose of God, and that in it are summed up all of God's provisions for man which He has made in Christ.

1. The church - the fulness of Christ, Eph. 1:15-23

(1) In Christ: every spiritual blessing, 1:3.

Redemption, the forgiveness of sins, 1:7.

Summing up of all things, 1:10.

God's heritage, 1:11.

Saints sealed unto the inheritance, 1:13-14.

(2) Paul's prayer and desire for the saints: that they may appropriate these blessings and the power which are at the Christian's disposal, 1:15-20.

(3) But the church is the fulness of Christ, 1:23.

Therefore, all that God has provided in Christ is enjoyed by those in Christ, who are the church, which is the fulness of Him that filleth all in all. Every provision in Christ, made by God for man, is realized in the church.

2. The church - the alive with Christ, 2:1-10.

(1) The former condition: dead in sins and trespasses, 2:1-3.

(2) But now raised up to sit with Him in heavenly places, and that by the power exercised in Him when God raised Him, 4-10.

3. The church - the body of the reconciled, 2:11-18.

(1) Separated, alienated, and without God, 2:11-12 (plus the enmity which existed between them and the Jews).

(2) But now made nigh in Christ, by His blood, 13-15.

One new man: the new creature, 2 Cor. 5:17; neither Jew nor Greek.

The "one body" is the church, made up of these new individuals.

(3) Reconciled in "one body" - the church. Christ preached peace to them; but when? In the Holy Spirit through the gospel, John 14:18,26; Acts 26:23; through the apostles, 2 Cor. 5:18-21; through Christians, Eph. 3:17; Phil. 2:14-15; Rev. 22:17.

Therefore, all the reconciled are those in Christ, in the church; all

4. The church - a temple of God, a habitation for God in the Spirit, 2:19-22.

- (1) Fellow-citizens - here in the kingdom idea - fellow-citizens in the kingdom, though strangers in the world, 2:19; 1 Pet. 2:11,12. The kingdom and the church are one:

Church bought with blood, Acts 20:28.

Individuals bought with blood, 1 Pet. 1:18,19.

The individuals bought with blood are the kingdom, Rev. 5:9,10.

Since the individuals bought with blood constitute the church - constitute the kingdom - the church and kingdom are the same.

- (2) Household of God - the family idea - God's family, His sons and daughters, 2 Cor. 6:16,17; 1 Tim. 2:15.
- (3) A temple of God - the worship idea - a dwelling place for God in the Spirit, vv. 20-22; see 1 Cor. 3:9,16-17; 2 Cor. 6:16-18; 1 Cor. 6:19-20. The various congregations make up the church in the aggregate.

5. The church - in the eternal purpose of God, 3:1-13

- (1) The revelation of the mystery, vv 1-7.

The mystery: the place of the Gentiles in the plan of God

(see also Col. 1:27; 2:3-4).

Fellow-heirs: Israel's God is our God; Abraham is our father,

Gal. 3:7,29; Israel's experience, our example, 1 Cor. 10:6-10;

their inheritance our inheritance, Heb. 9:15; Acts 20:32; both

are heirs of the ages, 1 Cor. 3:21-23.

Fellow-members of the body: one body, the church, made up of Jews

and Gentiles - now new - Eph. 2:15-17.

Fellow-partakers of the promise: God's promise to Abraham, Gen. 12:3; 22:18.

Its revelation:

Through the apostles and prophets (NT prophets, 4:11) - by the

Holy Spirit, John 14:26; 16:12-14; 1 Pet. 1:10-12; 2 Pet. 3:4.

Here is the Holy Spirit's work.

This forever answers the absurd claims of Mormonism and all other modern revelationists - there is nothing left to be revealed; there is no vacuum to be filled.

- (2) Paul's special mission, vv 8-10.

Preach to the Gentiles, v 8. Whole plan of the gospel.

To make all men see - to bring them into fellowship with God through the gospel, v 9.

Through which unfolding in the church angels were being instructed, v 10. See again 1 Pet. 1:10-12.

And now, fulfilled in the church, hence the church was as much a part of that eternal purpose of God - the body of reconciled and re-deemed men - as any other part. This forever answers the claims and foolishness of pre-millennialists on the church as a substitute or an after-thought.

6. Therefore - unto Him be glory in the Church, 3:14-21.

- (1) Paul's prayer for the church that they faint not, but that they be strengthened in Christ, vv 14-19.

- (2) "Unto Him be glory in the church and in Christ Jesus for ever and ever," 3:20-21. Here is God's great and eternal purpose finding its fulfillment and unfolding - glorified in the church.

- (1) To be with the apostles as a "Comforter," i.e., an aider, succorer helper. To be with them in the stead of Christ, 14:16-18.
Comforter: parakletos: "3. In the widest sense, a helper, succorer, aider, assistant." --Thayer. So used of the Holy Spirit who was to be with the disciples in the stead of Christ.
Another: allos: "another, other." --Thayer. "Allos expresses a numerical difference and denotes another of the same sort." --W. E. Vine.

Jesus: "I come unto you." He came in the person of the Holy Spirit.

- (2) To teach the apostles all things, to guide them into all truth:

14:26

16:13,14

At this point He has borne witness to Jesus: as He guided the apostles into all truth. This evidence is offered below.

- (3) Declare things to come, 16:13.

At this point also the Spirit has borne witness: all the church knew then and knows now about things to come the Holy Spirit revealed it.

One prophecy is sufficient: Paul's declaration of the apostasy,

2 Thess. 2. Continues to be fulfilled.

- (4) Convict of sin, righteousness, judgement, 16:8.

This work He began on Pentecost, through the preaching of the gospel, the resurrection of Christ, Acts 2:37.

- (5) Bear witness of Christ, 15:26,27.

This witness He has borne:

Abiding with them as their helper, aider, succorer.

Guiding them into all truth.

Confirming that truth with signs that followed.

Convicting the world of sin, righteousness, judgment.

2. The completed work of the Holy Spirit in the complete revelation.

- (1) He revealed the mystery, God's purpose in Christ, Eph. 3:3-5;

1 Cor. 2:7-13.

- (2) He made known the grace of God:

The grace has appeared, Titus 2:11-14.

The grace has been preached by the Spirit, 1 Pet. 1:10-12.

That grace has been written, 1 Pet. 5:12.

- (3) The faith has been once delivered:

2 Pet. 1:1-2

Jude 3: The faith - the organized body of truth.

Once for all - complete, not to be repeated or added to.

Delivered - revealed, not discovered.

To the saints - the trustees of the faith.

Since the apostles completed their work, not one line of truth has been added to that faith once for all delivered. This is the Spirit's testimony to the truthfulness and omniscience of Jesus.

- (4) Man made partaker of the Divine nature.

By the work of the divine power - the Holy Spirit - man is made partaker of the divine nature, 2 Peter 1:4.

The divine power granted the things pertaining to godliness (v. 3);

through these man becomes partaker of the divine nature (v. 4);

but such could come only by the Holy Spirit, and did so come. The

transformation of sinners into the likeness of God, and their

partaking of the divine nature is the Spirit's testimony to Christ's deity.

- (5) Men thoroughly furnished unto every good work, 2 Tim. 3:14-17. Thoroughly furnished by the scriptures, therefore the scriptures would have to be complete. Peter considered Paul's writing as scripture, hence that by the N. T. writers now makes man complete, 2 Pet. 3:15, 16.

Since by the Holy Spirit the mystery is revealed, the grace of God is made known, the faith has been once for all delivered, man is made partaker of the divine nature, and thoroughly furnished unto every good work, we conclude that all truth is now revealed, complete, and thereby the Holy Spirit has borne and bears testimony today to Jesus Christ, that He is the Son of God.

V. THE CHURCH - ITS UNITY AND GROWTH, 4:1-16.

1. The unifying spirit - the temper in which unity is to be achieved and maintained, vv 1-3.

- (1) A proper sense of our Christian calling, v 1. This carries one back to the first three chapters: God's purpose. Called according to His purpose, Rom. 8:28. Heavenly calling, Heb. 3:1; into fellowship with Christ, 1 Cor. 1:9. The walk must be worthily of the calling, and of God, 1 Thess. 2:12; and of the gospel of Christ, Phil. 1:27.
- (2) Lowliness and meekness. Lowliness is deep humility; meekness, that disposition which readily submits to God, Jas. 1:21; it does not avenge itself. Both are exemplified in Jesus, Matt. 11:29; and commanded of Christians, 1 Pet. 5:5-7.
- (3) Longsuffering - that disposition that leads to suppression of anger - opposed to short temper.
- (4) Forbearing. . . love. The spirit in which long-suffering is exercised; sp of unselfishness, in love, 1 Cor. 13:4-7.
- (5) Diligence. . spirit. . peace. Diligence: "steady application. . constant care. . due attention, industry; assiduity." Web.

2. The unifying facts - the basis upon which unity rests, 4-6.

- (1) One body - organism, organization.
- (2) One spirit - the Holy Spirit by which led. Oneness of life.
- (3) One hope - the hope wrought in you by your calling: et. life.
- (4) One Lord - the Christ, around whom all revolves. One head.
- (5) One faith - one belief, having Christ as its object; one system of salvation, the result of one message, Jude 3; Rom. 10:17; 1 Pet. 4:11.
- (6) One baptism - the rite, same for all, by which admitted into fellowship with Him, Gal. 3:26, 27; Rom 6:3-5.
- (7) One God. -- all - the author of every blessing, Eph. 1:3; object of worship, Matt. 4:10; John 4:23, 24.
Over all - transcendence, sovereignty over all expresses supremacy of absolute Godhead and Fatherhood.
Through all - expressing immanence, all-pervading presence.
In all - indwelling, expressing the constant abode of the one God and Father in His people, by His spirit, Eph. 2:23.

3. The unifying gifts - the offices under which unity is to be achieved and maintained, vv. 8-12.

- (1) The gifts:
Apostles and prophets - provision for the foundation of the church,

2:19-20; 3:5. The foundation had to be laid only once, hence no successors in their office. They are still there.

Apostles: Witnesses, Acts 1:21-22; 2:32-33; 10:39-41.

Signs: Rev. 2:2; 2 Cor. 11:14,15; 12:13.

Three Classes: Christ, Heb. 3:1; of Christ, the twelve; of the church, 2 Cor. 8:23; Phil. 2:25.

Prophets: mouth, spokesman, Ex. 4:16; 7:1. Inspired teachers.

Associated with the apostles, Eph. 2:19-23; 3:4,5; 4:11.

Independent of apostles, Acts 11:27-30; 13:1-3; 21:9,10ff.

Evangelists - provision for the extension of the church. To proclaim the gospel: Philip, Acts 21:8; Timothy, 2 Tim. 4:5. Study the work of these two men to learn what they do.

Pastors and teachers - provision for the continuation, development, of the church.

Pastors: elders, bishops, shepherds, Acts 20:17,28; 1 Pet. 5:1-5;

Titus 1:5,7. See also Heb. 13:17; 1 Thess. 5:12-15.

Teachers: instructors, faithful and able, 2 Tim. 2:2; Jas. 3:1.

(2) The purpose of these ministers:

Perfecting of the saints - maturing.

Work of ministering - spiritual ministry, service.

Building up of the body of Christ, numerically and spiritually.

4. The unifying growth - development through which unity is attained, 12-16.

Unity of faith and knowledge of the Son of God; full-grown man; measure of stature of fulness of Christ - the possession of all Christ has to offer, becoming like him, 12,13.

Aim: purpose of such a goal: no longer children, but grown up, complete and mature, vv. 14-16.

V. THE CHRISTIAN - HIS CHARACTER AND BEHAVIOUR IN CHRIST, EPH. 4:17; 6:24; Col. 3:5; 4:18.

1. As set forth in Ephesians, 4:16; 6:23.

(1) The character of the Christian, 4:17; 5:21.

a. Putting off the old man, no longer walking as the Gentiles walk, 4:17-32.

b. Walking in love, as an imitator of God, 5:1-14.

c. Walking wisely, redeeming the time, 5:15-21.

(2) The Christian and social relationships, 5:22; 6:9.

a. The Christian husband and wife, 5:22-33.

b. The Christian parents and children, 6:1-4.

c. Christian slaves and masters (employees and employers), 6:5-9.

(3) The Christian warfare and armour, and Paul's conclusion, 6:10-23.

2. As set forth in Colossians, 3:5; 4:18.

(1) Putting off the old character and putting on the new in Christ, 3:5-17.

a. Negative: put to death, vv. 5-11.

b. Positive: put on, vv. 12-17.

(2) The Christian and social relationships, 3:18; 4:1.

(3) Exhortations, 4:2-6.

(4) Conclusion and personal remarks, 4:7-18.

THE TWO-FOLD PROMISE TO ABRAHAM AND ITS FULFILLMENT

God promised that in the seed of the woman the head of the serpent should be bruised, Gen. 3:15. The Bible, from that point, is God's revelation of the fulfilling of that promise.

After the flood, when the world was going into idolatry, God chose Abraham as His servant through whom the seed should come. This study is a consideration of that promise as it pertains to the scheme of redemption.

The two-fold promise, Gen. 12:1-3

1. The nation-land promise. God would make of Abraham a great nation and give to that nation the land of Canaan, vv 1-2, 7.
2. That in his seed all the nations of the earth should be blessed - spiritual, v. 3.

I. The Fulfilling of the nation-land promise:

1. The promise from Abraham to Moses at Sinai:
 - (1) The promise takes the form of a covenant, chapter 15. Consider:
 - a. The sojourn of 400 years, vv. 13,14.
 - b. The fourth generation, and condition of the Amorites, v 16.
 - c. The extent of the land to be received, vv 18-20.
 - (2) The covenant of circumcision, as it pertains to the "flesh" and the "land," 17:1-14.
 - (3) The promise renewed to Isaac, 26:1-5.
 - (4) The promise renewed to Jacob, 28:3-4, 13-14.
 - (5) The descent into Egypt, where the tribes developed into a nation.
 - (6) The going out of Egypt, the "fourth generation": Levi - Kohath - Amram - Moses and Aaron, Ex. 6:16-20.
 - (7) To Sinai, where God made a covenant with them, as a nation, Ex. 19:4,5; 20:1-17; 34:27,28.
2. The covenant at Moab, "besides the covenant made at Horeb," Deut. 28-30.
 - (1) The "blessing" and the "curse", chap. 28.
 - (2) Study carefully Deut 29:1-30:10. The promise to Abraham had been "unconditional," the actual receiving of the land was due to the promise made to Abraham, but the retaining of it was conditional - "If" - 30:1-10.
 - (3) When they should return unto Jehovah, under the law, God would bring them back to the land, vv 8-10; see also Deut 8:18-19.
 - (4) The "if" conditions repeated, Jer. 18:1-10; but the people should be broken, Jer. 18:1-15.
3. The inheriting of the land:
 - (1) Under Joshua God gave them all the land He had promised their fathers, 21:43-45; 23:15-16.
 - (2) Solomon reigned over all of it, 1 Kings 4:21; God had fulfilled His promise, Neh. 9:7,8.
 - (3) At the death of Solomon, 935 B.C., the nation was divided into the north: Israel, and the south: Judah, 1 Kings 12.
 - (4) Israel continued a separate nation till 721, when they were carried away into Assyrian captivity; and Judah continued till 586, when they were carried away into Babylonian captivity - the curse did come, Neh. 1:8-10.
4. God's promise concerning the salvation of a "remnant":
 - (1) A remnant to be saved, Isa 1:9; 10:20-24; 11:11.
 - (2) They should be in Babylonian servitude 70 years, Jer. 28:8-12; 29:10-14; 2 Chron. 36:17-25.

- (3) A remnant did return, the first group under Zerubbabel and Joshua the high priest, in 536; another group under Ezra the scribe, 458. See Ezra 1; 9:13-15; Neh. 1:3-11 (cf. Deut 30:8-10); Hag. 1:13,14; 2:3.

Conclusion: God's promise to Abraham concerning the nation and land has been fulfilled. He has also fulfilled His promise to the nation in giving them the land and in bringing back the remnant to possess it after the captivity. God has nothing more for the Jews except in Christ through the gospel.

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II. The Spirit/Promise and its Fulfilment

1. The promise from Abraham to Judah:

- (1) The promise of Gen 3:15 now to come through Abraham, Gen 12:3. It should include "all families," "all nations," 12:3; 22:18.
- (2) Renewed to Isaac, 26:4.
- (3) Renewed to Judah, as the particular tribe of Israel, 49:10.

2. The Promise from David to Christ:

- (1) The family of David selected, of the tribe of Judah, 2 Sam 7:11-14. This passage is very important, study it carefully. Note:
 - a. God would make David a house - not material, but physical, of his descendants.
 - b. When David should sleep with his fathers;
 - c. God would, of his seed, set one upon his (David's) throne;
 - d. The throne of the kingdom would be established for ever (v 16).
 - e. That this referred to Christ there can be no doubt, cf. v 14, Heb 1:5.
 - f. See also Psalm 89:26-37.
- (2) The seed in prophecy:
 - a. Should be born of a virgin, Isa 7:14.
 - b. A "son," throne, kingdom, Isa 9:6-7. (note, "government on shoulder")
 - c. The "key of David" should be on his shoulder, Isa 22:22, cf. Rev 3:7.
 - d. The character of the king, of the subjects, and the kingdom, composed of a "remnant," this is the spiritual remnant, Isa 11:1-11; Cf. Romans 15:13; 11:5.

3. The promise fulfilled in Jesus Christ:

- (1) The promise of the angel, Luke 1:26-33.
- (2) Peter's sermon on Pentecost, where he claims for Christ what Nathan had promised David, Acts 2:29-37 (Cf. 2 Sam 7:11-14).
- (3) The throne of David was the throne of Jehovah, 1 Kings 2:12; 1 Chron. 29:23, upon which Christ now sits, Rev. 3:21.
- (4) Paul's claim for the fulfilled promise, and discussion of the relation of the law to the nation and promises of God, Gal. 3:6-29.

Conclusion: The promise of the "seed of the woman" and "seed of Abraham" has been fulfilled. In Jesus Christ God has fulfilled the things promised in the law, the prophets and the Psalms. There is nothing more for man beyond what God has now provided in Christ.

VARIOUS ELEMENTS OF THE SCHEME OF REDEMPTION

I. THE PLACE OF BLOOD IN THE SCHEME OF REDEMPTION

1. Blood in the Old Covenant

- (1) Blood not to be eaten, Gen. 9:4; Lev. 3:17; 7:26,27 (17:10-16); Deut. 12:16,23.
- (2) Blood of the covenant:
 - a. The covenant God made with Abraham, Gen. 15:8-11,18.
 - b. Covenant of circumcision, Gen. 17:1-14.
 - c. Blood of the covenant made with Israel, Ex. 24:1-8; Heb. 9:18-22.
- (3) Blood for atonement of souls, Lev. 17:10-16; annual atonement, Lev. 16:1-22. Cf. Heb. 9:5.
- (4) Sin offerings: the blood was poured at the base of the altar, Ex. 29:12,16; Leviticus, chaps 1, 3, 4, etc.
- (5) At the consecration of the priests, blood of consecration, Ex. 29:19-21; Lev. 8:24.

2. Blood in the New Covenant

- (1) Blood not to be eaten, Acts 15:19-20, 28-29.
- (2) Blood of the new covenant:
 - a. Matt. 26:28; Mark 14:24; Luke 22:20; 1 Cor. 11:25-27.
 - b. Heb. 8:6-13; chap. 9.
 - c. Heb. 10:19-22; 1 Pet. 1:2; Heb. 9:14; 12:24; 13:20-21.
- (3) Relation of blood to the saved:
 - a. Grace, faith, propitiation through blood, Rom. 3:21-28.
 - b. Justified by blood, Rom. 5:9.
 - c. Redeemed by blood, Eph. 1:7; 1 Pet. 1:18,19; Rev. 5:9-10.
 - d. Made nigh by, Eph. 2:13.
 - e. Peace through, Col. 1:20.
 - f. Sanctified by, Heb. 13:11-17.
 - g. Washed in, Rev. 1:5; 7:14.
 - h. Kept clean by walking therein, 1 John 1:7.

3. Baptism and the blood of Christ

- (1) The blood was shed for remission of sins, Matt. 26:28.
But we are baptized for remission of sins, Acts 2:38.
Hence, baptism brings one to the blood where remission is obtained.
- (2) The blood of Christ was shed in His death, Matt. 26:28.
Baptism is into the death of Christ, Rom. 6:3-7.
Therefore the blood is reached when one reaches the death of Christ, which is in baptism.
- (3) The heart is sprinkled from an evil conscience when the body is washed with pure water, Heb. 10:19-22.
But the conscience is cleansed by the blood, Heb. 9:11-14.
Hence, when baptized, Eph. 5:26.
- (4) Baptism is "into Christ," Gal. 3:26-29.
But it is into the "one body," 1 Cor. 12:12,13.
Therefore, that which puts one into Christ where is salvation, puts him into the "one body," which is the church, the body of the blood-saved.

II. THE SECOND COMING OF CHRIST, AND THE CONSUMMATION OF THE SCHEME OF REDEMPTION

1. Characteristics of His coming:

- (1) It is necessary for the consummation of the scheme of redemption and the purpose of God, Heb. 9:27,28; Phil. 3:20-21; 1 John 3:1-3.
- (2) It is sure - as sure as the word of God - Acts 17:30-31; 1:9-11; 1 Thess. 4:17-18; 2 Thess. 1:5-10; Rev. 1:7.

- (3) The time of the coming is completely unknown to man, reserved within the authority of God, Mark 13:32; Matt. 24:27,36-44; 25:13; Acts 1:7. To set a time, or declare it as imminent, is pure speculation.
- (4) The manner - with or on the clouds of heaven, Acts 1:9-11; 1 Thess. 4:16-18; 2 Thess. 1:6-10; Rev. 1:7. He did not come in 1914.

2. Things to be accomplished at His coming

- (1) The resurrection of the dead - all the dead - John 5:28-29; the last day, John 6:40,44,54; Rev. 20:12,13; last trump, 1 Cor. 15:51; those afflicted and those afflicting, 2 Thess. 1:5-10.
- (2) The judgment of all men, Matt. 25:31-46; Rev. 20:11-15.
- (3) Glorification of the saints, Col. 3:4; 1 John 3:2; bodies changed, Phil. 3:20-21; 1 Cor. 15:51-52.
- (4) Punishment of the wicked, 2 Thess. 1:7-9; Rev. 1:7.
- (5) Passing of the present order, and the ushering in of a new heaven and a new earth, 2 Pet. 3:4-13; Rev. 22:1f.
- (6) The kingdom shall be delivered up to the Father, 1 Cor. 15:20-28.

III. THE JUDGMENT AND ETERNAL DESTINY OF MEN

1. The judgment and the judge

- (1) The Judge: Jesus Christ, into whose hand God has committed all judgment, John 5:22,27; Acts 10:42-43; 17:30-31; 2 Tim. 4:1. He is Son of man and Son of God, hence, competent to judge man from God's point of view.
- (2) The judged: all men of all ages, great and small, Rev. 20:11-15; Matt. 25:31-46. None excused, 2 Cor. 5:10; Rom. 14:10-12.
- (3) The standard of judgment: the word of God, "books," Rev. 20:12. The Jews who lived under the law to be judged by the law, Rom. 2:12; all since Christ are to be judged by the gospel, Rom. 2:16; John 12:48.

2. Heaven

- (1) The eternal dwelling place of God, Matt. 5:16; 12:50; Rev. 3:12.
- (2) From thence the Son descended, John 3:13,31; 6:38,42; 7:39. Thither He ascended, Acts 1:9-11; Heb. 4:14; 9:24. There He sat down on the right hand of God, Heb. 8:1; where He now is, 1 Pet. 3:22.
- (3) From thence came the Holy Spirit on Pentecost, Acts 2:33; 1 Pet. 1:12.
- (4) It is the abode of the angels, Matt. 18:10; 22:30.
- (5) From thence Christ will descend at His return, 1 Thess. 4:16; Phil. 3:20f.
- (6) It is to be the eternal dwelling place of the saints in glory, 2 Cor. 5:1.
- (7) It is to be at home with God, glorified, Rev. 21,22.

3. Hell

- (1) Three words should be studied:
 - a. Sheol, Hebrew, equivalent of Hades, Greek. "The unseen world, the state of the dead" (I. S. B. E.). The word is used of the abode of the dead, with no idea of consciousness or of suffering.
 - b. Hades, Greek, same meaning as Sheol, see Psalm 16:10; Acts 2:27,31. At the judgment death and Hades are cast into the lake of fire, Rev. 20:14.
 - c. Gehenna, found twelve times in the N.T., eleven times used by Jesus. It is universally translated "hell" in the Am. Std. V. of the Bible. Its reference is to eternal punishment, Matt. 18:8,9; Mark 9:47,48.
- (2) The nature of the eternal punishment in hell:
 - a. Eternal fire: a lake, Rev. 19:20; 20:14-15; 21:8; a furnace, Matt. 13:42,50; unquenchable, Mark 9:43, 47-48; everlasting, Matt. 25:41; prepared for the devil and his angels, Matt. 25:41.
 - b. Outer darkness, Matt. 22:13; 25:30.
 - c. Anguish and tribulation, Rom. 2:8,9; sorer than death without mercy, Heb. 10:28,29; torment day and night forever, Matt. 8:28-29; Rev. 20:10