

Spiritual Blessings

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May-June 2001

Romans is not Ephesians-dispensationally.

Somewhere in the distant past, it was said that the church began at Pentecost.



Brian Kelson Since this traditional axiom has remained unchallenged in mainstream Christian circles, it is very difficult indeed to suggest that it is an impossible hypothesis as a careful comparison of Romans and Ephesians will show.

The word “church” for most believers, means all those who, by faith in Christ, are the children of God. The phrase “the one true church” is still prevalent, being the offspring of the entrenched axiom.

Ephesians chapters 2 & 3 are not so much about an equality between Jews and Gentiles dispensationally but rather that in Christ, one new man has been created from both.

Eph. 2:14 For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us;

Eph. 2:15 Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace;

Jewish and Gentile disparity no longer exists in the sight of God during this administration of Grace as it is said:

Eph. 2:18 For through him we both have access by one Spirit unto the Father.

Eph. 2:19 Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God;

Did the church pertaining to this “new man” begin at Pentecost is the question.

No differences between people.

It is true that so far as sin is concerned there is no difference between any race as Paul puts it:

Rom. 3:9 ...we have before proved both Jews and Gentiles, that they are all under sin;

All people descend from Adam, that man by whom sin entered the world and death by sin.

Rom. 5:12 Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:

Christ came as The Lamb of God (1Pet.1:19-20) to take away the sin of the world and all people rejoiced at his birth. From Adam until this day, every soul born is in sin and needing salvation. No difference.

Differences between people.

Back in the Old Testament, personal and national promises had been made to Abraham and his descendants and, (Hallelujah!) God does not forget promises. The Israelites were called God’s firstborn among the nations. See Ex. 4:22. Israel were given an advantage, a prior position by God over all other nations.

At what point was this prior position forfeited or put aside? It is universally acknowledged that Ephesians is the truth for today so far as Jew and Gentile is concerned but when was it established, or become effective? Only then can we determine the beginning or unveiling of the truth for today and “the church which is his body” and walk accordingly.

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Brisbane Report.

The March Bible Study weekend (24th - 25th).

This was eagerly anticipated by our small fortnightly group. It was great to see the regulars along with a visit from Enid Marshall, Ken and Graham's Mum. Sorry to hear Rex isn't well, but it was delightful having Enid's company.

Over several sessions Brian Kelson spoke on two topics: - "Christ Emptied Himself" - helping us see more of the amazing qualities of our God, and "John the Baptist" - which gave us insight again into the differences in the dispensations and yet, the wonderful way scripture and prophecy unfold to show God's purposes.

We haven't had Ron Boaden with us for quite a while and particularly enjoyed seeing him. His study "Do You Want to do it the Easy Way or the Hard Way?" was encouraging, reminding us of our unshakeable standing in Christ.

Frank posed the question "What is our task?" as we read through Titus. He drew everyone into the discussion for a good think on the subject, coming up with the conclusion that our job isn't saving the lost millions but living lives honouring God.

The fellowship round the meals was excellent and the studies thought provoking. Everyone had a great weekend and we look forward to the long weekend in June when the Walters and Wards will be with us.

Merilee Haegler.

A Snippet.

How important are the words "but now" in the following passage?

Does "now" include Pentecost which was at least 20 years earlier? or at Pentecost did uncircumcision and circumcision still hold?

Eph. 2:11 Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands;

Eph. 2:12 That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world:

Eph. 2:13 **But now** in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.

Correspondence via the Internet. An email.

I would like to share with you an incident that happened a few days ago.

My husband, who is a new believer decided out of the blue to listen to more of Welch's recordings one workday evening last week. We have been listening to them on a Sunday afternoon.

Even though it had been a strenuous day, I gladly accepted His proposal. Shortly after listening to Welch's recordings, he noticed your paper, "Spiritual Blessings" that had just arrived that day and wanted to read aloud the paper with me. Needless to say, we thoroughly enjoyed the evening! I would like to thank you and all there that make that wonderful Bible study paper possible! It has been a real blessing!

I meant to tell you that I thought the previous issue (Jan/Feb 2001) was also excellent. That paper alone could be given to someone for the testimony of the Mystery - enough to get them started in the right direction.

From Deb Hand, U.S.A.

Spiritual Blessings

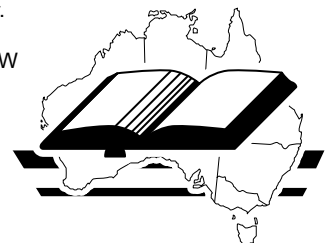
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The interpretation of Scripture by various authors is not necessarily the one held by the majority of the Fellowship.

All articles are accepted on the basis that they may be used as the BBFA sees fit unless otherwise requested by the author.
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3. All sufficiency of Christ's One Sacrifice.
4. The Bible study principle of right division.

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5-7 October
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Wye**

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Alternate
Sundays
10:00AM

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9,10,11
June 2001
(07) 3297 1981

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3rd Sunday.
From 12:15.
Community Hall
104 Galston Rd
Hornsby Hts.
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Newcastle

Every Monday.
7:00PM
34 Aroona St
Edgeworth.
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Sanctification.

This is one of the four things which God has made Christ to be unto His people. They are "Wisdom, and Righteousness, and Sanctification, and Redemption" (I Cor. 1:30).

It is a common practice with those who do not see the truth of "the two natures" to constantly speak of Sanctification as if it were a progressive work by which the Old nature is constantly improved until it is made meet for the inheritance of the saints (i.e., sanctified ones) in light.

But the opposite is the fact. Scripture never speaks of "a change of heart." That is man's formula. God speaks of a "new heart" being created: but never of the old heart "changed." True, with Israel in the coming day of blessing, the heart will be exchanged—the stony heart for a heart of flesh, but even that will not be the "change" of one into the other. The Holy Spirit never speaks of His work as being the improvement of the old nature, on the contrary, He tells us that the old man is hostile to God (Rom. 8:7): that he cannot get to know spiritual things: that they are foolishness to him (I Cor. 2:14).

From this it is surely clear that if the natural man can neither "receive" nor "get to know the things of the Spirit of God," how can he be sanctified? The flesh is eternally opposed to the spirit; i.e., the Old nature is eternally opposed to spirit, which is the New nature, as Gal. 5:17 testifies. Conflict is not Sanctification! Neither is the Spirit of God in His operations in our New nature improving that with which He is carrying on a warfare.

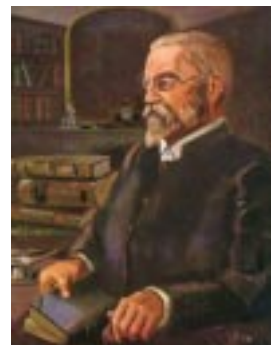
Those who are looking for Sanctification as a progressive work are looking for a ground of peace in a sanctified nature, instead of being occupied with that peace which has been made by the perfect sacrifice of Christ. Instead of being occupied with Christ's finished work for them, they are taken up with an ever unfinished work in them. It is a question of Christ or self; and the only reason why multitudes of Christians are occupied with progressive sanctification is because it exalts self. Whereas the work of the Spirit is just the opposite—viz.: to glorify Christ. "He shall glorify me" were the Saviour's words (John 16:14), and in them we have a standard by which we may test everything in us and around us.

"But OF HIM are ye in Christ Jesus, who of God is made unto us . . . Sanctification." This is one of four things which we have in Christ. Christ is made unto us "Righteousness." How? and When? By our works? By anything we can

do? Righteousness is expressly declared to be "to him that worketh not" (Rom. 4:5). So it is with all that we have "in Christ." As it is with Righteousness, so it must be with Sanctification. Righteousness is declared to be "without works," but most Christians to-day want to have Sanctification by works. But Sanctification is put on precisely the same ground as Righteousness. As we get the one, so do we get the other, for we get both in Christ. Surely our readers must see that we can no more work out a Sanctification for ourselves than we can work out a Righteousness of our own.

True, it is written of holiness—"without which no man shall see the Lord" (Heb. 12:14). It does not say, without a certain measure of holiness, but without the thing itself. How then are we to get it? The answer is: In—precisely the same way that we get Righteousness,—*in Christ!* We get Christ by gift, by grace, and by imputation, and it is all Christ from first to last. Our standing is in all His perfection. There is only one standing for every saved sinner. We cannot grow in this standing. It is perfect. Nothing can be put to it and nothing can be taken from it; our knowledge of it and experience of it, and our enjoyment of it may grow and will grow. But it is one standing and the same standing for the weakest, poorest, youngest, humblest child of God as well as for the highest and most learned. It is not a question of knowledge, but of life. And that life is Christ. In Him we have got a perfect righteousness by grace. In Him also we have a perfect Sanctification by grace—Righteous before God, as He is righteous: Holy before God, as He is holy, because Christ "is *made*" both to us. Both are perfect. So that the child of God is wholly righteous and wholly sanctified, and his standing is perfect, eternal, and unchangeable, because it is Divine.

True, our walk is marked by failures, and infirmities, and falls, and sins. This is quite a different matter, our walk is quite distinct from our standing in Christ, and cannot affect it in the slightest degree.



Dr. Bullinger
painted by
C.H. Welch.

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From

**"Selected Writings 2, Holiness:
God's Way Better Than Man's"**

by E.W. Bullinger D.D.

Printed by Truth for Today Bible Fellowship

UNTO ALL THE FULNESS.

A few comments will bring us to the end of ch. 3 of Ephesians, which is the halfway point of this wonderful part of God's Word. It seems to me that we have scaled great heights of God's Truth. In fact, more than one expositor calls the revelations contained in Ephesians and Colossians, the epitome, the peak of God's revelations to mankind, and I find myself in whole-hearted agreement with that assessment.

Ephesians

Nº 30



Athol Walter

God's Dwelling Place.

I touched on it in the previous lesson, but I do want to emphasise the connection between what Paul said at the end of ch. 2 about God building a dwelling place for Himself using the members of the Church which is His Body as the living stones for this building, and the statement in 3:17, where part of Paul's prayer for all of us is that Christ may dwell in our hearts by faith.

These two statements - 1, that the Lord is building His holy place using believers as the stones and 2, the prayer that Christ may dwell in our hearts by faith - show as the two aspects of our life in Christ. There are different names for these things, but I like the two words "standing" and "state". These words refer to what God sees us as in Christ, our "standing", and what we actually are at the present time, our "state".

We get a good example of this in ch. 2:5-7. There, among other things, Paul tells us that we have been raised with Christ and made to sit together with Him in the heavenly places. Ch. 1:20 has already told us that this position is at the right hand of God the Father. I don't mind what translation you use to check this out, but if you look at the tenses of the verbs used, you will see that God sees it as an accomplished fact. The Father sees us in Christ as already, now, seated in the Heavenly Places with/in Christ Jesus.

I hope you don't think I am being silly, but as I type these words, I am seated in our house, very much earthbound on our little acreage near Clarence Town in New South Wales. And while it is a delightful spot in many ways, it is a far cry from being seated with Christ in the Heavenlies at the right hand of the Father.

Both are true. The one position, in the Heavenlies, is our standing in Christ. It may not have come about in fact as yet, but

because God has purposed it, and because its accomplishment rests both on God's Word and on Christ's faithfulness, God can speak and act as if it is already a fact. On the other hand, we are still in "this vale of tears", walking the pilgrim path that has been put in front of us. But as Abraham, Isaac and Jacob were strangers in the land that God had promised them, and lived as if they were only passing through (they lived in tents, not building solid houses), so we are strangers here on earth. We are travellers passing through on our way HOME, and we've got Heaven in our hearts. I hope, my dear reader, you know with me, that in spite of the many lovely things about our earthly surroundings, you don't belong here. As Paul says in Phil. 3:20, our citizenship ("conversation" in the AV) is in heaven. I suppose we could be really modern and say we are aliens, and one day, at resurrection time, we will be truly extra-terrestrial!

Filled with all the Fulness of God.

Paul reaches the climax in his prayer in v. 19, when he says, "that ye might be filled with all the fulness of God." This should remind us that back at the end of ch. 1, we read of the Church which is His Body being the fulness of Him (Christ, of course) who fills all in all. The subject of the fulness (Pleroma in Greek) is a large one, and I have neither the space nor the capacity to go into it here. There is one point here that I think we can all comprehend.

The Amplified Version translates this passage this way: "that you may be filled UNTO all the fulness of God", and that is a more accurate translation of what Paul wrote. It is not easy to understand what the Apostle meant by unto all the fulness, and maybe that is why the earlier translators put the word with. Be that as it may, we need to come to an understanding of it for our own edification.

Col. 2:7-10 is the corresponding passage, and v. 9 says: "For in Him dwelleth all the fulness of the Godhead bodily." V. 10 goes on: "And ye are complete in Him ..." The word complete is a form of the word pleroma - fulness. So this sentence could be translated: "And you are those having been filled to the full in Him." Again using the Amplified, we have: "And you are in Him, and made full ..."

In the Ephesians passage, Paul prayed that you may be filled unto all the fullness of God, and in Colossians he wrote that you are being filled to the fulness in Him.

I think that it is beyond possibility that we can be filled with all the fulness of God, but it is certainly possible, and indeed highly desirable that we are filled to our capacity with the fulness provided in Christ. It is not hard to think of other passages where we are taught

For this cause I bow my knees unto the Father of our Lord Jesus Christ, Of whom the whole family in heaven and earth is named, That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, May be able to comprehend with all saints what is the breadth, and length, and depth, and height; And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen. Eph. 3:14-21.

that God expects the best that each one of us can give individually. Whoever you are who is reading these words, God does not expect me to receive and give the best that you are capable of. That may be beyond my capacity. And of course, it goes the other way. He will not ask of you to receive and give in return what some other servant of His may be able to take in and give out. As with the parable of the talents, each to his own capacity and ability.

Now this does not let us off the hook. If anything, it hooks us the more firmly. We could be forgiven, perhaps, for thinking that it is impossible to be filled with all the fulness of God, and so not worry about it. We cannot, however, be excused for not being filled to the full extent of our capacity, in other words, to grow in Christ to our full potential. This is possible. It is also God's goal for us. Surely that should make it our goal as well.

What does it mean to be thus filled? Perhaps a quote from Welch's book, "In Heavenly Places" may help.

"It will be remembered that, at the close of ch. 2 of Ephesians, there is a reference made to the "habitation" of God and as a consequence Paul prayed that what the believer is in grace, in Christ and in position, he may be in experience, in realization and in enjoyment in order that Christ may dwell in your hearts by faith." Please read that paragraph carefully.

The Love of Christ.

At the beginning of v. 19 we have "and to know the love of Christ which passeth knowledge ..." The words "which passeth" are EXCEEDING in the Greek. This word has occurred twice before in Ephesians and if we put the three references together it looks like this:

1:19. "What is the exceeding greatness of His power to usward."

2:7. "That... He might show the exceeding riches of His grace."

3:19. "The love of Christ exceeding knowledge."

These three things are said to be exceeding - His resurrection power, the riches of His grace and the love of Christ. And they are all to us. What fulness! Which one of the Lord's servants would not want to be filled to the brim with these? By the way, the word exceeding in v. 20 is not the same word.

The Power of God.

The doxology of vv. 20 and 21 picks up the themes that have been prominent in the preceding chapters - power of God, power that energises us, and to the Father who has made this power available to us, glory in the church in Christ Jesus, unto all the generations of the age of the ages. Amen.

If you are wondering what happened to the world without, I must say that Paul did not write it. What I have put in the paragraph above is what he actually wrote. Think about it. We know very well from Scripture that this world is going to end. When the time comes, God will roll up the heavens like a scroll. Then this poor, sin-stricken and weary world is to be destroyed by fire, and its place taken by a new heaven and new earth.

So whatever the phrase unto all the generations of the age of the ages may mean, rest assured that Paul did not write "world without end." Maybe all that needs to be said at the moment is that there a number of ages to come, before the great plan of God is complete. **S**

Eph. 3:19.

The prayer of Eph. 3 may be outlined with just 3 words, STRENGTHENED, COMPREHEND, and FILLED. We have examined 2 of these and now are ready to take up the last one.

These words at first glance may not seem to have any great significance. But the more we look at them, the more we are convinced that here is not only the goal for the believer in the dispensation of the mystery, but that it is a revelation of the goal of the ages.

The word FULNESS is what takes the eye. What does it mean? Does it mean the character and attributes of God? Certainly that cannot be the answer. There is no hope that any mortals can ever become omniscient, omnipresent, etc.

The word in the Greek is Pleroma. Its first occurrence is in Matt. 9:16. There it is used of a piece of cloth that is used to patch a rent in a garment. It is a fulness that is used to heal a schism, a division or rent.

God's creation has had something happen to it some time that has produced just such an example. When man was placed on earth he was to replenish it, or to refill it. When the flood depopulated the earth, the survivors were told to replenish it.

Sin has entered the earth. Nothing but the fulness of God can heal it. The heavens have been rent. It will take the same patch there. Earth dwellers will some day be filled into the fulness of God and the rent by sin here will be closed. Heaven dwellers, the church of the mystery will some day be filled unto the fulness of God and the rent there will be closed. The latter is the goal mentioned here in 3:19.

While we are yet in these sinful bodies and in the presence of sin daily, God seems to be far

off, even as after the sin in the garden. But the threefold goal of the prayer in this chapter looks forward to the time when this will no longer be true, and when God can again dwell with and in mankind. Then He will be all and in all.

There are several steps in all this plan for the ages. There is an enemy that has to be dealt with. There has to be a trying of men to see whether they will serve God or no. Then there will have to be a new earth for the earth dwellers. It is equally necessary that there also be a new heavens, for the present heavens are unclean in His sight. Both the earth and the heavens have been defiled with the slime of the old serpent as he has slithered his way hither and yon thru all of them.

Man, in his rebellion and selfishness, has defiled and ruined the earth. He sets up monuments to celebrate his murders and destruction. All trace of these must go and only righteousness dwell in the new earth.

Satan and his fallen angels have marred the heavens, which will have to be cleansed and repopulated by the saints and faithful.

This filling with His fulness begins here and now. Let us be careful not to miss it.

Oscar Baker.
Truth for Today. Vol.10 N°11.

For in him dwelleth all the fulness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power: Col. 2:9-10.

PLEASE EXPLAIN



**David
Tavender**

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Two Questions.

The questions in this edition of "Please Explain" were sent to me by email (see my address at the end) and deal with two different areas.

1. *Dispensational Markers.*

What are dispensational markers, is that a scriptural term, or has it been coined by someone?

Reply:

I assume that our reader's question has come about after reading an article in the last issue of "Spiritual Blessings" (Vol.15 No.2), so I will refer to it a few times here.

The phrase "dispensational markers" is not a term which is found in Scripture. The author of the article in question, Bob Davidson, used the term to describe a concept in Scripture which we believe to be correct - namely that God has dealt with different people in different ways at different times, and that the conditions and laws we read in Scripture sometimes vary, depending on how God chooses to deal with a given group at a certain time.

To highlight this, Bob wrote about the different dietary laws which applied to different groups of people at different times throughout Scripture. For example, he illustrated the differences in the laws given by God to Adam in Genesis 2:16, to Noah in Genesis 9:3,4; to the children of Israel in Leviticus chs. 3, 11 & 22; to the Gentiles in Acts 15:19,20; and Christians in general today in Colossians 2:16,20 - all of which, though given by the one Lord's hand, differ in detail. The idea was that the variety in dietary laws was a consequence, or visible "marker", of the change in dispensation each time.

As for my own opinion, the term "dispensational markers" is one which may be used or not used as desired. However, I do certainly agree with the concept of what was being put forward in Bob's article.

2. *What Dispensationalists "Believe".*

Have you read Ralph Woodrow's book "Great Prophecies of the Bible"? I have just started reading it today, I would like your thoughts on it.

Reply:

I have only read portions of the book referred to in the question, so I can only comment on those few sections at this time.

One of the main issues dealt with seems to be the question of whether the second coming of Christ will take place in two stages. The author makes the comment that, "Christians who hold what is called the "dispensational" interpretation of prophecy, teach that the second coming of Christ will be in two stages: first, the rapture (his coming for the saints), and then later the revelation (his coming with the saints)." (p.2, 1989 edition). The Berean Bible Fellowship of Australia is, among other things, a group consisting of many dispensationalists. However, I know of few in our fellowship, if any, who would subscribe to the position that "dispensationalists" are supposed to adhere to in Mr. Woodrow's book.

The main reason for this discrepancy is probably because many Christians (the author apparently included in this instance) suppose that dispensationalists believe "such and such", when there is actually quite a divergence of opinion among dispensationalists - some differences of opinion being of greater significance than others.

Tied in with this is the author's thoughts about Darby and Scofield (pp.39-42), and some of their teachings. Their doctrine of dispensationalism and all it entailed is actually quite different to what the majority of our fellowship believes.

The simplest definition of a dispensationalist, despite the descriptions often given in Bible dictionaries and other critiques, is one who believes that God has dealt with different people in different ways at different times throughout history (for instance: the children of Israel in the wilderness lived under a different set of conditions to Christians today). Upon that basis there are several variants and we often advise people to not assume our fellowship upholds such-and-such a doctrine, just because Darby or Scofield endorsed it.

Any Questions for David?

You can write direct using the address on the back page or email him:
tavender@ozemail.com.au

From Page 1.

Romans and Ephesians differences.

Romans and Ephesians have much in common concerning the sin question, but they are at odds when it comes to the dispensational differences between Jew and Gentile and this helps us determine when that prior position of Israel was set aside.

Paul in Romans says this:

Rom. 1:16 For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; **to the Jew first, and also to the Greek.**

How many forget the second half of this verse? "Jew first", says Paul, and this was written many years after Acts 2. See also Acts 3:25-26, 13:46, 26:20. This is not Ephesians truth, this is not the case today.

Paul in Romans says this:

Rom. 3:1 **What advantage then hath the Jew?** or what profit is there of circumcision?

Rom. 3:2 **Much every way:** chiefly, because that unto them were committed the oracles of God.

Where Paul said Jews and Gentiles were both under sin, he also said Israel's advantage existed. This is not Ephesians truth, this is not the case today.

Paul in Romans says:

Rom. 10:19 But I say, Did not Israel know? First Moses saith, **I will provoke you to jealousy** by them that are no people, and by a foolish nation I will anger you.

Rom. 10:20 But Esaias is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me.

Rom. 10:21 **But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people.**

Folk of other nations, Gentiles, were finding God while He held out His hands to Israel, His disobedient and gainsaying people. Jew and Gentile differences remain while God was appealing to His firstborn. This is not Ephesians truth, this is not the case today.

The word "jealousy" 10:19 (or as it is, provoke to jealousy) occurs again.

Rom. 11:11 **I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy.**

And again

Rom. 11:13 **... I am the apostle of the Gentiles, I magnify mine office:**

Rom. 11:14 **If by any means I may provoke to emulation (jealousy) them which are my flesh, and might save some of them.**

Gentiles were being included to provoke Israel to jealousy and Paul advertised his apostleship to the same end. This is not Ephesians truth, this is not the case today.

Paul in Romans says:

Rom. 11:1. **I say then, Hath God cast away his people? God forbid.** For I also am an Israelite,

Clearly we read that God, when Romans was written, had not cast away His people Israel and Gentiles were included to provoke them to jealousy. This is not Ephesians truth, this is not the case today.

Paul in Romans says:

Rom. 11:13 **For I speak to you Gentiles,** inasmuch as I am the apostle of the Gentiles, ...

Rom. 11:18 **Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee.**

When Paul wrote Romans, Gentiles were grafted into the olive tree, Israel, as the context clearly shows. This is not Ephesians truth, this is not the case today.

Paul in Romans says:

Rom. 11:25-26 For I would not, brethren, that ye should be ignorant of **this mystery**, lest ye should be wise in your own conceits; **that blindness in part is happened to Israel**, until the fulness of the Gentiles be come in. **And so all Israel shall be saved:** as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob.

When Paul wrote Romans, Israel were afflicted with temporary partial blindness. This is not Ephesians truth, this is not the case today.

In Romans the fulness of the Gentiles, who were grafted in to provoke Israel to jealousy, was followed by the salvation of Israel, the deliverer coming out of Zion. This is not Ephesians truth, this is not the case today.

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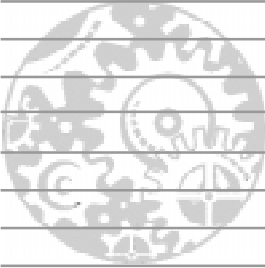
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Continued back page.



Wherefore I..Cease not to give thanks for you, making mention of you in my prayers; That the God of our Lord Jesus Christ,.....may give unto you the spirit of wisdom and revelation in the knowledge of him: ...that ye may know what is the hope of his calling... Eph.1:15-18

Romans is not Ephesians-dispensationally. (from page 7)

When did the change between Romans and Ephesians come?

Late in Paul's life, The Lord revealed to him The Mystery of Ephesians. We note in the last chapter of Acts, Paul was bound for the hope of Israel who had the prior position then:

Acts 28:20 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.

When we open Ephesians, however, the Apostle is bound for today's cause where Israel do not hold the prior position:

Eph. 3:1 For this cause I Paul, the prisoner of Jesus Christ for you Gentiles,

Eph. 3:2 If ye have heard of the dispensation of the grace of God which is given me to youward:

The Mystery of Ephesians had been hidden in God, Eph.3:9. The Mystery says that

Gentiles, or believers with no regard to race, should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel. Ephesians 3:6.

I believe this revelation came sometime after Paul's meeting with The Jews in Rome as recorded in Acts 28.

Pentecost was not the birthday of the church which is his body.

The Acts period is not the beginning of church history, the phrase "the early church" is a stumbling block to truth.

The Acts period records the ends of an age in which we do not live.

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see page 2

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2 Timothy 2:15 2 Timothy 3:16