

Occupy till I come
part 4

Wayne Stewart

Last time

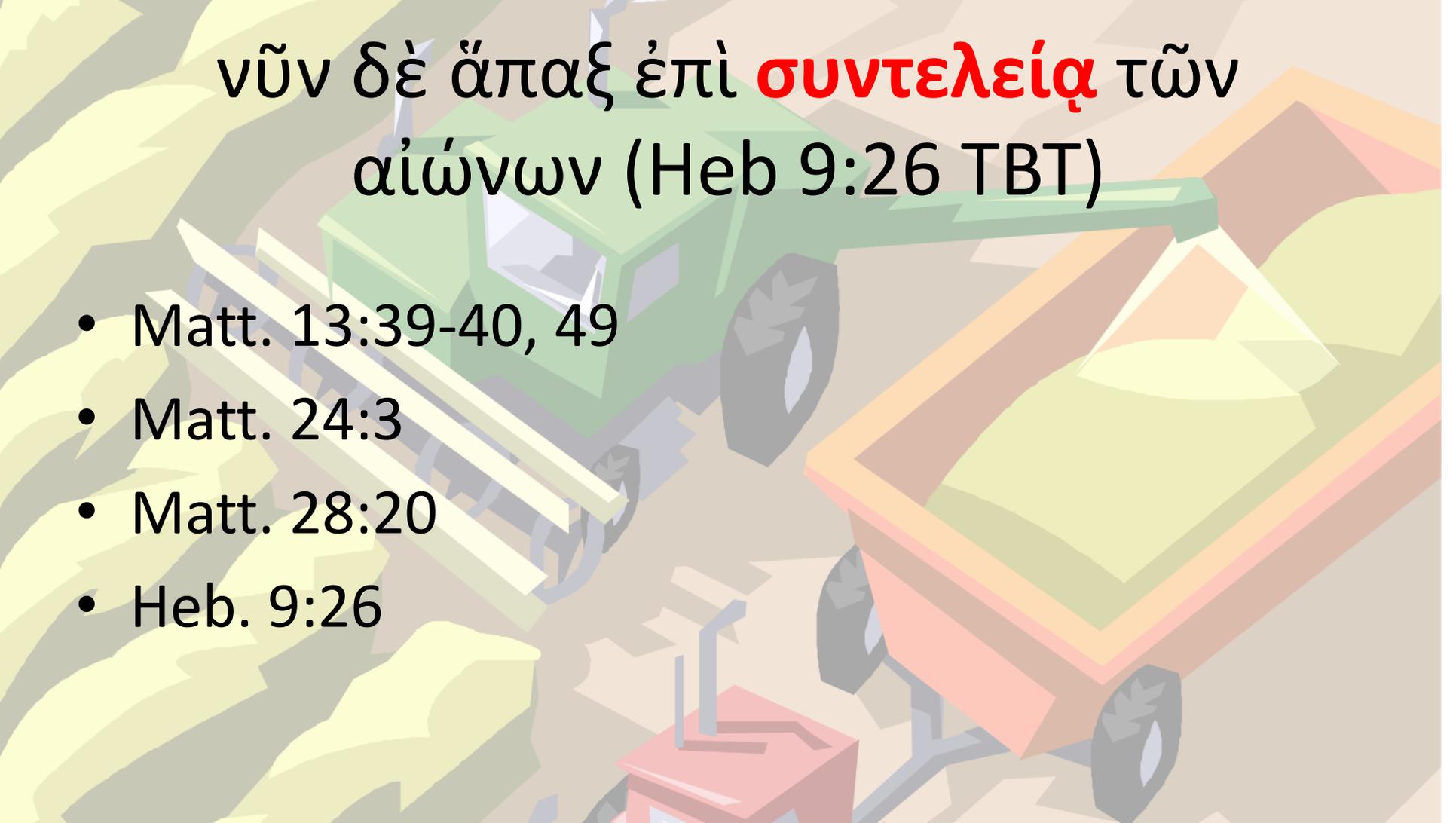


Ends of the ages reached

- ^{KJV} **1 Corinthians 10:11** Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.
- ^{TBT} **1 Corinthians 10:11** ταῦτα δὲ πάντα τύποι συνέβαινον ἐκείνοις· ἐγράφη δὲ πρὸς νοουθεσίαν ἡμῶν, **εἰς οὓς τὰ τέλη τῶν αἰώνων κατήντησεν.**

Heb 9:26

- KJV Hebrews 9:26 For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.
- TBT Hebrews 9:26 ἐπεὶ ἔδει αὐτὸν πολλάκις παθεῖν ἀπὸ καταβολῆς κόσμου· νῦν δὲ ἅπαξ **ἐπὶ συντελείᾳ τῶν αἰώνων** εἰς ἀθέτησιν ἁμαρτίας διὰ τῆς θυσίας αὐτοῦ πεφανέρωται.



νῦν δὲ ἄπαξ ἐπὶ **συντελείᾳ** τῶν
αἰώνων (Heb 9:26 TBT)

- Matt. 13:39-40, 49
- Matt. 24:3
- Matt. 28:20
- Heb. 9:26

(ἀπὸ) πρὸ καταβολῆς κόσμου

ἀπὸ (Mat 13:35 TBT)

- Matt. 13:35
- Matt. 25:34
- Lk. 11:50
- Heb. 4:3
- Heb. 9:26
- Rev. 13:8
- Rev. 17:8

7

πρὸ (Joh 17:24 TBT)

- Jn. 17:24
- **Eph. 1:4**
- 1 Pet. 1:20

3

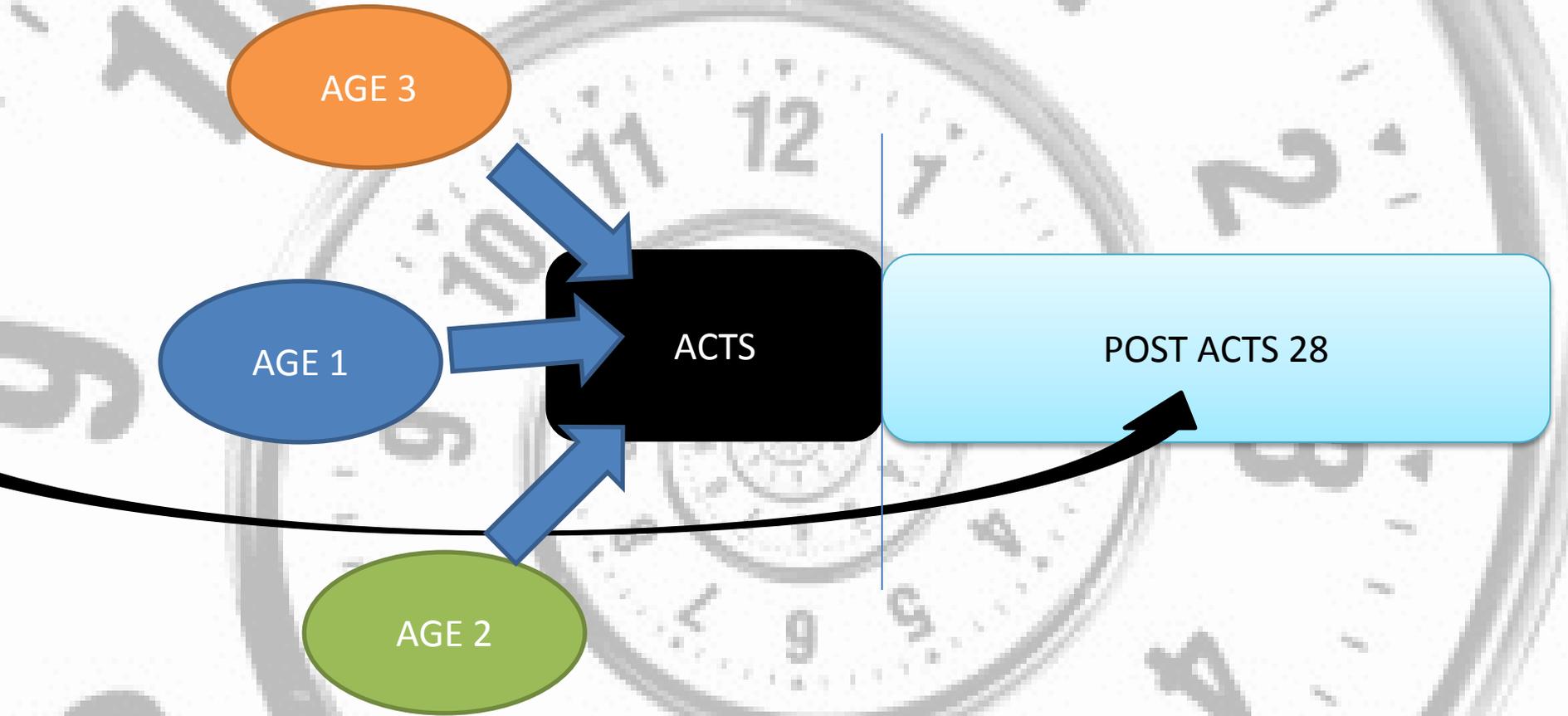
AGE 3

AGE 1

AGE 2

ACTS
AGE

BEFORE AGE TIMES



Teacher Notes: Part 1, 1 Cor. Study

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C] Confirmation ^{1:6}
βεβαιωω ← βεβαιος ← βασος = 'foot'
↳ 'to acknowledge' ↳ 'to fast/firm'

Mt 16:20, Matt 11:1-5, John 5:36

D] 1:7 Imminent coming

Acts 3:19-26 1 Cor 7:29; 10:11; 16:22; 1 Thess 1:9, 10
1 Thess 4:15-17 2 Thess 1:7 Heb 10:37, 1 Peter 4:7
James 5:7-9 1 John 2:18

τὸ μυστήριον (Eph 3:3 TBT)

- Matt. 13:11
- Mk. 4:11
- Lk. 8:10
- Rom. 11:25
- **Rom. 16:25**
- 1 Co. 2:7
- 1 Co. 4:1
- 1 Co. 13:2
- 1 Co. 14:2
- 1 Co. 15:51
- Eph. 1:9
- Eph. 3:3-4, 9
- Eph. 5:32
- Eph. 6:19
- **Col. 1:26-27**
- Col. 2:2
- Col. 4:3
- 2 Thess. 2:7
- 1 Tim. 3:9, 16
- Rev. 1:20
- Rev. 10:7
- Rev. 17:5, 7

But what does this mean?

- But now is made manifest, **and by the scriptures of the prophets**, according to the commandment of the everlasting God, made known to all nations for the obedience of faith: (Rom 16:25 KJV)

μυστηρίου
Ἰησοῦ Χριστοῦ

All have the same gender, number and case (n,s,g)

σεσιγημένου
δὲ
χρόνοις
αἰωνίοις
φανερωθέντος
τε
νῦν
γνωρισθέντος

διὰ | γραφῶν
προφητικῶν
εἰς | ὑπακοήν
πίστεως
κατ' | ἐπιταγήν
τοῦ θεοῦ
αἰωνίου
εἰς | τὰ ἔθνη
πάντα

Adjective

A more sure **prophetical word**

- ^{KJV} **2 Peter 1:19** We have also a more sure **word of prophecy**; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts:
- ^{TBT} **2 Peter 1:19** καὶ ἔχομεν βεβαιότερον **τὸν προφητικὸν λόγον**, ᾧ καλῶς ποιεῖτε προσέχοντες, ὡς λύχνῳ φαίνοντι ἐν αὐχμηρῷ τόπῳ, ἕως οὗ ἡμέρα διαυγάσῃ, καὶ φωσφόρος ἀνατείλῃ ἐν ταῖς καρδίαις ὑμῶν.

Rom 16:24-27

The Structure of the Epistle to the Romans as a whole.

A 1: 1-17. Gospel. Promised afore.		
For obedience of faith among all nations.		
B 1: 18 - 3: 20. Jews equally with Gentiles		
guilty before God.		In the outer portions
C 3: 21-31. The Glory of God.		of Romans we read of
Come short of.		sins, law of Sinai,
D 4: 1-25. His own body now dead.		Abraham, Israel,
E 5: 1-11. Reconciliation.		Jew and Gentile.
Doctrinal.		
	F 5: 12-21. Condemnation in Adam.	In the inner portions of Romans,
The Mystery	G 6:, 7: Question.	we have sin, law of sin,
of Romans	Repudiation.	Adam, and Man, but no
16: 25-27.	Answer.	references to Abraham,
	F 8: No condemnation in Christ.	Jew and Gentile.
	E 9:-11: Reconciliation.	
	Dispensational.	The outer portion,
D 12:, 13: Present your bodies		Rom. 11: - 16: 24,
a living sacrifice.		the same feature as
C 14: - 15: 7. The Glory of God.		Rom. 1: - 5: 11,
Received, to.		but from a dispensational
B 15: 8 - 16: 23. Gentiles equally with Jews		and practical point of view.
acceptable before God.		
A 16: 24-27. Mystery silenced afore.		
For obedience of faith unto all nations.		

Today 

Snare (noose)= βρόχος

- KJV 1 Corinthians 7:35 And this I speak for your own profit; not that I may cast a **snare** upon you, but for that which is comely, and that ye may attend upon the Lord **without distraction**.
- TBT 1 Corinthians 7:35 τοῦτο δὲ πρὸς τὸ ὑμῶν αὐτῶν συμφέρον λέγω· οὐχ ἵνα **βρόχον** ὑμῖν ἐπιβάλω, ἀλλὰ πρὸς τὸ εὐσχημον καὶ εὐπρόσεδρον τῷ Κυρίῳ **ἀπερισπάστως**.

Mid-Acts Cowboys



Who does better?

- KJV 1 Corinthians 7:37 Nevertheless he that standeth stedfast in his heart, having no necessity, but hath power over his own will, and hath so decreed in his heart that he will keep his virgin, doeth well. 38 So then he that giveth her in marriage doeth well; **but he that giveth her not in marriage doeth better.**
- TBT 1 Corinthians 7:37 ὅς δὲ ἔστηκεν ἐδραῖος ἐν τῇ καρδίᾳ, μὴ ἔχων ἀνάγκη, ἐξουσίαν δὲ ἔχει περὶ τοῦ ἰδίου θελήματος, καὶ τοῦτο κέκρικεν ἐν τῇ καρδίᾳ αὐτοῦ, τοῦ τηρεῖν τὴν ἑαυτοῦ παρθένον, καλῶς ποιεῖ· 38 **ὥστε καὶ ὁ ἐγκαμίζων καλῶς ποιεῖ· ὁ δὲ μὴ ἐγκαμίζων κρεῖσσον ποιεῖ.**

ὁ δὲ **μὴ** **ἐκγαμίζων** κρεῖσσον ποιεῖ.

(1Co 7:38 TBT)

- Matt. 22:30
- Matt. 24:38
- Lk. 17:27
- 1 Co. 7:38

Without Acts 28 R/D error is easily promoted

- KJV 1 Timothy 5:14 I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully. (1Ti 5:14 KJV)
- This is not his will in the Acts -- why? Because the age and economy have changed. An extreme and unbiblical cowboy could take Paul's words - misconstrue them and teach a doctrine of the devils in this age.

Without Acts 28 R/D error is easily promoted

- KJV 1 Timothy 4:3 Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth. (1Ti 4:3 KJV)



I believe BUT ...

- There are many believers in the Lord who have responded to His call as found in the gospel concerning His atoning sacrifice. You will notice that this gospel is firmly rooted in the OT scriptures and has been eloquently expressed by Paul in 1 Cor 15 which is repeated below:
- 1 ¶ (AV) Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand;
1 (TR) γνωριζω δε υμιν αδελφοι το ευαγγελιον ο ευηγγελισαμην υμιν ο και παρελαβετε εν ω και εστηκατε

τὸ εὐαγγέλιον ὃ εὐηγγελισάμην (1Co 15:1 TBT)

- This gospel was "gospellized", I say this to emphasize the greek words used "τὸ εὐαγγέλιον ὃ εὐηγγελισάμην ὑμῖν" -- the gospel, which I preached to you. The Corinthians had both received it and made their stand in it, and it was preached to them through the mouth of Paul.
- 2 (AV) By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.
2 (TR) δι ου και σωζεσθε τινι λογω ευηγγελισαμην υμιν ει κατεχετε εκτος ει μη εικη επιστευσατε

“what I preached”

This gospel is no mere trifle it is the power of God unto salvation. He cautions with a condition "if ye keep in memory **what** I preached unto you", it is not a matter of simply recounting a time and a place for when you heard the gospel or when you believed it. The gospel has substance and a person was to respond with understanding and knowledge concerning the reality of His death, burial and resurrection -- this is what should be in memory. If the belief is there but there is no reality to Christ's cross work and especially His resurrection then of course the believing would be in vain. But what is the substance and content of the gospel proclaimed here? Paul continues...

1 Cor. 15:3

- 3 (AV) For I delivered unto you first of all that which I also received, **how that Christ died for our sins according to the scriptures;**
3 (TR) παρεδωκα γαρ υμιν εν πρωτοις ο και παρελαβον **οτι χριστος απεθανεν υπερ των αμαρτιων ημων κατα τας γραφας**

κατὰ τὰς γραφάς

- Paul is simply delivering what he had already received, the fact that he received revelations from the Lord does not imply that these were necessarily unknown to others in past ages. In fact quite the opposite in this case: Christ died according to the scriptures (κατα τας γραφας)
- ^{KJV} **1 Corinthians 15:4** And that he was buried, and that he rose again the third day according to the scriptures:
- ^{TBT} **1 Corinthians 15:4** καὶ ὅτι ἐτάφη· καὶ ὅτι ἐγήγερται τῇ τρίτῃ ἡμέρᾳ κατὰ τὰς γραφάς·
- His burial and resurrection was also **κατα τας γραφας**.

The Mystery

There is nothing in this that is remotely "The Mystery" hid in God. A person can respond to this scriptural message and know NOTHING of the SPECIAL revelation given to PAul the prisoner. The above (1 Cor. 15) is updated (the order of resurrections for example) and embellished old testament scripture.

I believe **BUT** ...

What will the believer do when confronted with PAul's prison ministry? Let me propose the following as possibilities:

- **Reject it as "distinct and special" and place it with Paul's other writings (mid-Acts) -- "I believe BUT Paul is PAul".**
- **Defer till more light is gathered -- "I believe BUT I am not sure".**
- **Accept it as "distinct and special" and see with enlightened eyes the new and different hope set before him/her -- "I believe and I believe".**

Different callings but ultimately ...

Eph 1:10 That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him:

The Gospel of YOUR SALVATION

- ^{KJV} **Ephesians 1:13** In whom ye also *trusted*, after that ye heard the word of truth, **the gospel of your salvation**: in whom also after that ye believed, ye were sealed with that holy Spirit of promise,
- ^{TBT} **Ephesians 1:13** ἐν ᾧ καὶ ὑμεῖς, ἀκούσαντες τὸν λόγον τῆς ἀληθείας, **τὸ εὐαγγέλιον τῆς σωτηρίας ὑμῶν**, - ἐν ᾧ καὶ πιστεύσαντες ἐσφραγίσθητε τῷ Πνεύματι τῆς ἐπαγγελίας τῷ Ἁγίῳ,

Is membership of the body coextensive with salvation?

- The question is, are we all (believers in the Lord as outlined above) members of the church for whom Christ is head? Does salvation bring membership to this one body PAul outlines in Ephesians 1-3? There are a number of gospels taught in Ephesians, one of them speaks to this question (Eph 3):

Eph. 3:5-9

^{KJV} **Ephesians 3:5** Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; ⁶ **That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel:** ⁷ Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. ⁸ Unto me, who am less than the least of all saints, is this grace given, **that I should preach among the Gentiles the unsearchable riches of Christ;** ⁹ And to make all *men* see what *is* the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ:
(Eph 3:5-9 KJV)

τοῦ εὐαγγελίου (Eph 3:6 TBT)

- ^{KJV} **Ephesians 3:7** **Whereof I was made a minister**, according to the gift of the grace of God given unto me by the effectual working of his power.
- ^{TBT} **Ephesians 3:7** **οὗ ἐγενόμην διάκονος** κατὰ τὴν δωρεὰν τῆς χάριτος τοῦ Θεοῦ, τὴν δοθεῖσάν μοι κατὰ τὴν ἐνέργειαν τῆς δυνάμεως αὐτοῦ.

Eph 3:5 – 3 words

- **συγκληρονόμα** καὶ σύσσωμα καὶ συμμετόχα

Rom. 8:17

Eph. 3:6

Heb. 11:9

1 Pet. 3:7

Joint heirs

Eph 3:5 – 3 words

- συγκληρονόμα καὶ **σύσσωμα** καὶ συμμετόχα

Only occurrence!!

Joint body

Eph 3:5 – 3 words

- συγκληρονόμα καὶ σύσσωμα καὶ **συμμέτοχα**

Eph. 3:6

Eph. 5:7

**Joint
partakers**

"I believe BUT I am not sure"

Such a person has no belief in the gospel of the unsearchable riches of Christ and therefore would have some other hope. After collecting all such individuals together we can talk of a group who have the same hope. They would of course have life, but where would they find their eternal destiny? Where would their aspirations be in relation to Israel's promises and covenants? PAul's post acts epistles are all based on the teaching of a special revelation of the mystery. We can find no other hope than the heavenly places there.

His own people did not receive Him

- Is there any other hope presented to the Jew and Gentile consequent to God's judgment on Israel? The answer is Yes!
- ^{KJV} **John 1:11** He came unto his own, and his own received him not.
- ^{TBT} **John 1:11** εἰς τὰ ἴδια ἦλθε, καὶ οἱ ἴδιοι αὐτὸν οὐ παρέλαβον.

One Fold and One Shepherd

- ^{KJV} **John 10:16** And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; **and there shall be one fold, and one shepherd.**
- ^{TBT} **John 10:16** καὶ ἄλλα πρόβατα ἔχω, ἃ οὐκ ἔστιν ἐκ τῆς αὐλῆς ταύτης· καὶ ἐκεῖνά με δεῖ ἀγαγεῖν, καὶ τῆς φωνῆς μου ἀκούσουσι· **καὶ γενήσεται μία ποιμνὴ, εἷς ποιμὴν.**

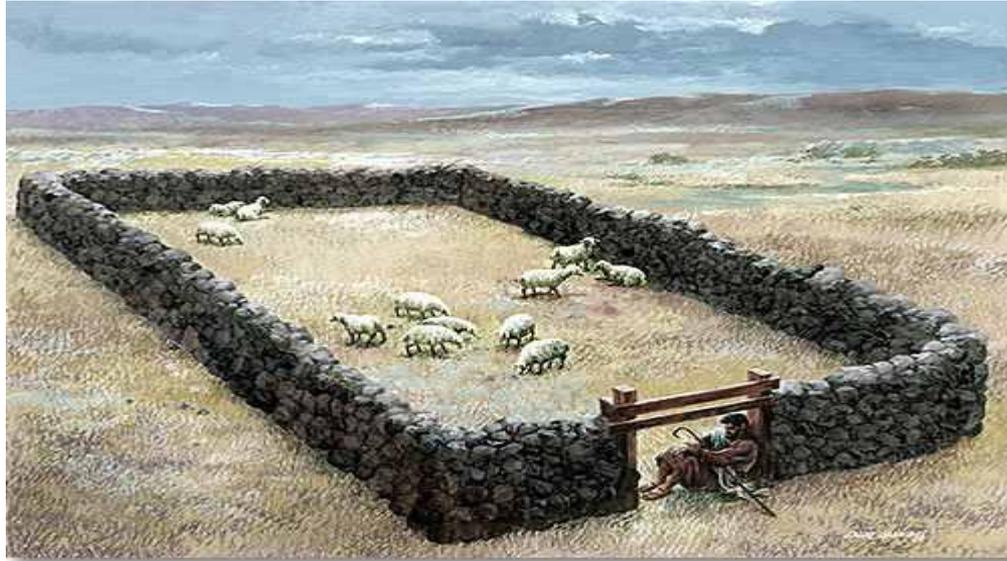
Other sheep

- Joh 10:16 And **other sheep** I have, which are not of **this fold**: them also I must bring, and they shall hear my voice; and there shall be **one fold, and one shepherd**.
- TBT John 10:16 καὶ **ἄλλα πρόβατα** ἔχω, ἃ οὐκ ἔστιν ἐκ **τῆς αὐλῆς ταύτης**· κάκεῖνά με δεῖ ἀγαγεῖν, καὶ τῆς φωνῆς μου ἀκούσουσι· καὶ γενήσεται **μία ποιμνη**, **εἷς ποιμήν**.

The others



αὐλή = Fold (unroofed courtyard)



αὐλή = Palace, Sheep-Fold

- Matt. 26:3, 58, 69
- Mk. 14:54, 66
- Mk. 15:16
- Lk. 11:21
- Lk. 22:55
- **Jn. 10:1, 16**
- Jn. 18:15
- Rev. 11:2

Shepherd

ὁ ποιμὴν

- Matt. 9:36
- Matt. 25:32
- Matt. 26:31
- Mk. 6:34
- Mk. 14:27
- Lk. 2:8, 15, 18, 20
- Jn. 10:2, 11-12, 14, 16
- **Eph. 4:11**
- **Heb. 13:20**
- **1 Pet. 2:25**

Shepherd



- Jer 31:10 Hear the word of the LORD, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as **a shepherd doth his flock.**

They that were bidden **were NOT worthy!**

- ^{KJV} **Matthew 22:8** Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy. ⁹ Go ye therefore into the highways, and as many as ye shall find, bid to the marriage. ¹⁰ So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests. (Mat 22:8 KJV)

"I believe and I believe"

- Eph. 1:3, 20
- Eph. 2:6
- Eph. 3:10
- Eph. 6:12

