



Bible Student's Notebook™

The Herald of His Grace

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

Volume 24
Issue 590

The Unsearchable Riches of Christ

by — E.W. Bullinger (1837-1913)

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 (Ephesians 3:8).

These words are usually taken, like so many others, apart from their context; and thus are diverted from their true interpretation, which is determined by the context in which we find them. They are usually taken as applying to the inexhaustible riches which are treasured up in Christ the "Head" for all the members of His body, and not dispensationally.



The word that is rendered "unsearchable" is *anexichniastos*, and means *untrackable*, that which cannot be explored or found by searching. It has reference to *footsteps*, and hence to *tracing* or *tracking out*. It occurs again only in Romans 11:33, where it is rendered "past finding out" (Revised Version, "past tracing out"), and refers to the "ways" of God with respect to His dispensational dealings as to Israel, the Gentiles, and the Church.¹

That there are these riches thus treasured up is most blessedly true; but the question is, is this the fact referred to in Ephesians 3:8?

None can sing more heartily, or truly, than ourselves,

How vast the treasures we possess
In Thee, O Lord, our Righteousness;
All things are ours in Christ Thy Son,
With Whom Thy love hath made us one.

However, these riches or treasures are for the most part searchable. The Scriptures are the treasure-house where they may be searched for and found and known and enjoyed.

We may search out what is revealed of the Father's purpose, the Son's love and the Spirit's power.

We may search out the Sufferings of Christ, the Resurrection of Christ and the Coming of Christ (Acts 17:3), and may be built up on our most holy faith.

However, the question still remains. Is all this what is referred to by the expression in Ephesians 3:8? We answer, "No."

The English word "unsearchable" does occur in the same verse (Romans 11:33); but it is quite a different word in the Greek. It is *anexereunetos*, and means, *baffling comprehension*.

This latter word refers to what could not be understood, though we could find it out.

The former word refers to what cannot be tracked out, though we could understand it if found.

The teaching of Romans 11:33 is, therefore, that the "judgments" of God cannot be comprehended by us, ►

1. [Editor:] The Greek word often translated as "church" in most English versions is ἐκκλησία (*ekklēsia*, or *ecclesia*). The word is a compound word meaning "called-out" (*ek* = "out"; *kaleō* = called). The *ecclesia* is God's "called-out" ones. The *ecclesia* is not a building or denomination; not a meeting, or doctrinal creed; it is not somewhere we go, or something we do, it is who we as believers are.

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even though we could search or track them out. While the “ways” of God in grace cannot be tracked out at all, though they could be comprehended if found.

The teaching of Ephesians 3:8 is that some of these “ways,” which were *untrackable* by man, are now made known through Paul, and announced as glad tidings among the Gentiles.²

It is the Mystery (or Secret) [of Ephesians] which was thus untrackable before that commission was given to the Apostle [Paul] for the special purpose of making it known.

THE UNSEARCHABLE RICHES OF THE CHRIST

Moreover, the Greek is “*The Christ*.” These untrackable riches have to do with Christ Spiritual, “*The Christ*,” or the glorious Head in heaven and His people, the members of His Body on earth.

This is what was untrackable by man, inasmuch as it was “*hid in God*.” Not hidden in the Scriptures; or hidden among men; but hidden in God, and kept secret by Him until He was pleased to reveal the wondrous Secret.

The Old Testament Scriptures clearly and manifestly revealed the “*sufferings of Christ*,” and they announced also “*the glory that should follow*.” While the “*glory*” is often mentioned apart from the “*sufferings*,” the “*sufferings*” are never mentioned apart from the “*glory*.”

It is as though the Holy Spirit would impress us with the certainty of the fact that those sufferings should not be fruitless, but should surely accomplish all of their design and achieve all of their glorious results.

When the Lord first mentioned His “*sufferings*” (Matthew 16:21), He did not fail to go on to speak of the assured fact that the Son of Man should come “*in His glory*” (Matthew 16:27); and a Vision of the “*power and coming*” (II Peter 1:16-18) of that glory was immediately vouchsafed, as though visibly to corroborate the blessed fact that the glory should follow the “*decease*” (or exodus) which was spoken of at the Transfiguration (Luke 9:31).

Peter is the one to whom the Spirit chose to speak in his Epistle of the “*sufferings and the glory*” of which he had been the eye-witness. See I Peter 1:6-8, 11, 19-20; 3:18; 4:13, 15-16; 5:10-11; in all of which sufferings and glory

are joined together in the same context and in closest connection.

Now, with regard to “*the sufferings of Christ and the glory which should follow*” (I Peter 1:11), there was nothing to show the prophets who foretold them what interval, if any, should separate them. So far as the prophets were concerned, there was nothing to tell them whether the glory would follow immediately on the sufferings, or whether any time was to elapse; and, if so, how long the time was to be. Hence the Spirit tells us by Peter that the prophets who spoke of these things “*enquired and searched diligently ... searching what, or what manner of time*” was signified.

They ministered concerning the grace of God manifested in the sufferings of Christ, but the *riches* of this grace and the *riches* of this glory were *untrackable*. Those riches of grace and glory belong to the Mystery. They are both spoken of in this connection in Ephesians 1. There we read of “*the riches of His grace*” (:7); and there we read too of “*the riches of the glory of His inheritance in the saints*” (:18). All this,

To the praise of the glory of His grace wherein He hath made us accepted in the Beloved (:6).

That is why the prophets could not track out those “*riches of Christ*.” They were “*hid in God*” (3:9). They were the great Secret and were therefore *untrackable*.

Like two mountain ranges, one nearer, the other in the distance, their tops could be seen, but all of the beauties of the valley that lay between could not be seen. They saw the nearer range (“*the sufferings of Christ*”); they saw the range beyond (“*the glory which should follow*”); but they saw not the present interval, filled with the wealth – the

(see *UNSEARCHABLE*, page 5126)

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2. [Editor:] *i.e.*, members of the nations.

Investigation Disturbs Our Ease

Pain Is the Price of Truth

by — Alan Burns (? -1929)

It is only through much tribulation that man may enter into the kingdom of truth. We have to conquer it before we can possess it. It has to be fought for before it can be won. In the victory we must be content to stand alone; indeed, we may question whether the severest price that a man has to pay for truth is not the loneliness consequent on the possession of truth.

There are two objects which we who seek are almost sure to find: the one is the knowledge of what we ought to do, the other, an excuse for what we are inclined to do.

We are lazily inclined from our very birth, and are natural in this seeing that we but follow nature's path of the line of least resistance. We are lazy where investigation is necessary, and shrink from the mental discomforts involved in a critical examination. This laziness to investigate new doctrines we excuse as loyalty to old ones, and too often label as conscience that which is but the cowardice of mental travail.

So true is this that many may be said to follow the dictates of their conscience only in the same sense in

which a coachman may be said to follow the horses he is driving. In thus labeling our antipathies and antagonisms let us beware that our labels are labels and not libels.

The bias of Balaam leads many to consult the Scriptures as he consulted God. The idolatry of inclination led him to try once more "what the Lord will say," to see if he could find something in line with his preferences, and God indulged him in his idolatry. Is the spirit of Balaam in the Bible study of today?

Our inclination towards ease biases us against the investigations which would disturb it. Orthodoxy, for many, is the cushioned pew of theology; mistaking comfort for correctness.

Is the reader anxious to mother a great truth? Let such remember that the price of motherhood is pain, and labor, and one must pay the price if they would enjoy the privilege.

— *Unsearchable Riches*, Volume 9



Without Form and Void: A Study of the Meaning of Genesis 1:2

by — Arthur C. Custance

Considered a classic in Christian apologetics, this scholarly analysis of the biblical phrase "without form and void," from the opening chapter of Genesis, observes the rules of linguistics, grammar and syntax, and also examines how words are used in the rest of Scripture. This book has been described as the best argument that has ever been written for the Gap Theory.

A well respected Canadian scientist, and listed in the 1971 American Men in Science, Dr. Custance contends that we should not allow science to determine what Scripture says. Neither should we allow Scripture to determine what the scientist observes in the laboratory. Yet observed fact in the one cannot, ultimately, conflict with revealed fact in the other. Any conflict, then, is in the interpretation of the facts – not in the facts themselves.

292 pp., PB

See order form.

The Example of Babel

by — Mike Owens

God caused the confusion at the Tower of Babel for His purposes. We can look to this historical event and somewhat get a grasp of the grand plan and know that it fits perfectly into what God has been doing in world affairs ever since.



it right.” It’s God’s way of creating a unique story each one of us will take with us to the day of resurrection. Our pain, frustrations, sin, heartaches, sickness, grief, etc. – these dark things in our lives are the necessary backdrop that will forever help us see and experience His love. They’re all a necessary contrast!

In light of this, maybe we can begin to understand God’s sovereign plan to hide Paul’s message of grace as the church entered the 3rd and 4th centuries. Not only was God in control of those in charge of the distortion of this message, but His plan was not thwarted by the nefarious church that eventually introduced mankind into the dark ages, the gruesome crusades, the reformation, and now the 30,000 denominations we see all around the world.

We can easily get frustrated with the rejection we experience and also wonder, “Why has God kept this message of the forgotten gospel visible to only a minuscule few?”

Fortunately, we can relax in His sovereign Hand while simultaneously stepping forward with an excitement that He is beginning to reveal this beautiful declaration of relentless love to more and more people around the world – and He’s using us to do it. What a humble privilege we have. ■

This has been no less a part of God’s plan than the Tower of Babel. To this, we should include the many false religions. Even though they miss the mark, God uses them all for His grand purpose, which is eventually to display His love and mercy to all.

(edited)

Keep in mind, this life is not about each of us “getting



Daily Gleanings – 365 Selections on Scriptural Truths

Clyde L. Pilkington, Jr., Editor

This book contains a collection of gleanings from some 200 different authors. These excerpts are intended to be an encouragement to those who are walking on a different path with the Lord – a journey that is “outside of the camp.”

Some quotations are from beloved and trusted authors, but more often than not, they are from unusual sources. Sometimes, it is simply amazing how an author can admit in print to some grand truth that their writings and ministries otherwise generally deny. For the authors of these quotes, the truth that is conveyed by them may oddly seem “out of place”; but in some ways, the more unlikely the source, the more amazingly it testifies to the truth – and the fact that it cannot be hidden.

264 pp., PB

See order form.

Thanks for your ministry and the time you put into this work. – *TX*

Interesting, instructive and faith building. – *Canada*

I love that you have done this for

us. There is no way that we could go through half the amount of material you go through and pull out these tasty morsels. – *VA*

What a treasured collection! – *MI*

You have made me aware of authors I didn’t even know. – *GA*

Truly an invaluable resource. – *IL*

These gleanings are so encouraging! – *Kenya*

Our Lot Is Cast in Christ

by — A.E. Knoch (1874-1965)

In Him in Whom our lot was cast also (Ephesians 1:11, Concordant Literal Version).

There was a custom in ancient times which helps us in understanding this phrase. The community land of a village was divided into a few large groups of fields and the farmers formed themselves into corresponding groups, choosing one man in each group as its representative. The allotment began by the heads of groups casting their lots first. Every man in a given group cast his lot in his headman, just as our lot is cast in Him Who has been allotted the Headship of the universe. His portion is ours *in Him*.



and the ecclesia which is His body. The former are allotted the earth *in the Messiah*. We are allotted the heavens *in the Beloved*. He, as our Headman, has also been assigned the Headship of the heavens, and we share it because our lot was cast in Him. His portion is ours.

The transcendent grace of God has made us joint enjoyers of His celestial honors. The contexts, near and remote, plead earnestly for this rendering. The passage is an expansion of the joint allotment which is the first item of the mystery of Ephesians.

The universe is divided into two allotments, heaven and earth. There are two groups of allottees: Israel,

— *Unsearchable Riches*, Volume 9, page 142
(*edited*)



I'm glad God chose you to be such a big blessing to others like me! – *MO*

Thanks for all that you do. – *FL*

[*The Undoing of Adam*](#) is a nice message. Religion based on the carnal traditions of men have tried to lock up this true message of Grace in much the same way that the religious folk locked Paul in prison, but rest assured that the chains are being loosened and there is soon coming a time when the walls will be knocked down. Keep up the diligent study and good

(see *MAILBOX*, next page)



54 pp, BK

See order form.

Be Likeminded

by — Daniel Andersen

Christ is the basis of Christian unity, and when Paul exhorts believers to be "likeminded" he is not entreating them to comply with the same code or creed, or to conform to the same confession or catechism. Rather he is appealing to them to accept others as Christ, Himself, accepts them.

UNSEARCHABLE (continued from page 5122)

riches – of His grace for the members of the Body of Christ, the Church which is His Body.

Not until the sufferings of Christ were over; not until He was rejected, and the offer of the kingdom spurned, by the nation; not until then was the secret revealed; not until then could the Apostle write,

Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the untrackable riches of the Christ; 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 (Ephesians 3:8-9).

Now, the Mystery is preached; now, the great Secret is

revealed; now, we may explore the wonders of the valley that lies between the sufferings and the glory. Now, we may explore its mines of wealth; now, we may track out its riches, and enjoy its beauties, and the fellowship of the saints.

These riches of grace and glory were never scanned by the prophetic eye. May we realize more deeply our wondrous privileges, count up the riches which are ours in Christ, and occupy our hearts with Him and with them, rather than with our own poor walk, with all of its failures and infirmities.

— *Things to Come*
Vol. VIII, No. 6, December 1901
(edited)

MAILBOX (continued from previous page)

work. Remain full of zeal with the confidence that those with ears to hear and eyes to see will receive this message and take it further. Thank you for confirming the truths in this particular Scripture and bringing it across in a clear and passionate way. All praise be to God the Father and the Lord Jesus Christ who is the Beginning and the Perfecter of faith. In Him we can boast of nothing as we are merely being used of Him. – **Australia**

Thank you for all your immeasurable love and tangible kindness through your sound articles, for all your encouraging words of instruction and exhortation from the Word of God, and for the color you have added to my life. – **AZ**

We love your ministry and are so grateful to our Lord. ... We are so blessed in what we have been learning. Thank you so much. God bless you and all those that minister with you. – **CA**

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Paul Our Guide – Christ Our Goal

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This free 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 (Ephesians 1:1-3);
- the importance of receiving all whom Christ has received (Romans 14-15);
- the recovery of rich Biblical truth that has too long remained hidden under the veils of traditionalism, prejudice, misunderstanding, and fear (Mark 7:7, 13);
- the completeness of the believer in Christ (Colossians 2:10), with:

- total freedom from sins (Colossians 1:14);
- union in His death, burial and resurrection (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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