



Bible Student's Notebook™

The Herald of His Grace

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

Volume 36
Issue 888

The Superlative Language of Ephesians and Colossians

by — Nevin Meyer Wetzel (1915-2002)

Superlative – “Surpassing all other; to the utmost or highest degree.”
(Webster's New Collegiate Dictionary)

The full significance of God's revelation of the mystery to the Gentiles through the Apostle Paul (Ephesians 3:1-11; Colossians 1:24-2:3) becomes more apparent as we study the superlative language of Ephesians and Colossians. It is in these two epistles, and only in these two epistles, that we learn about the calling of The Lord Jesus Christ as Head to the Church Which Is His Body (Ephesians 1:22-23; Colossians 1:24).

In this study the Greek word [along with its *Strong's* Greek number] is followed by a definition of the word, and then by the occurrences of the word in Ephesians and Colossians. It is significant that ten of these Greek words occur only in Ephesians and/or in Colossians.

ἀποκαταλλάσσω
ΑΠΟΚΑΤΑΛΛΑΣΩ
G604

Definition: To change thoroughly from; to reconcile fully, to reconcile completely or absolutely; to restore to divine favor.

Dr. Bullinger's Lexicon: “to change a person altogether, absolutely, or in a greater degree; to put away enmity that amity follows, and no impediment remains to unity and peace.”

Occurrences: Ephesians 2:16; Colossians 1:20-21

[*Apokatallassō* is found in only Ephesians and Colossians.]

ἀπολύτρωσις
ΑΠΟΛΥΤΡΩΣΙΣ
G629

Definition: A loosing away from; redemption in full.¹

Dr. Bullinger's Lexicon: “Releasing upon receipt of a ransom; deliverance from guilt and punishment of sin – and applying to the whole being – deliverance of soul from sin and body from the grave.”

Occurrences: Ephesians 1:7, 14; 4:30; Colossians 1:14

ὑπέρ
HUPER
G5228

Definition: Greek preposition or prefix: over, above, beyond.

Huper is the prefix in the following three words.

1. *Apolutrōsis* is “freedom”!

The Superlative Language of Ephesians and Colossians	7521
Living in the “Last Days”?	7525
Tidbits of Truth #24	7526

ὑπεράνω
HUPERANŌ
G5231

Definition: Far above.

Occurrences: Ephesians 1:21; 4:10

ὑπερβάλλω
HUPERBALLŌ
G5235

Definition: To cast beyond; to surpass.

Occurrences: Ephesians 1:19; 2:7; 3:19

ὑπὲρ ἐκ περισσός
HUPER-EK-PERISSOS
G5228 G1537 G4053

Definition: Exceedingly abundantly above.

Occurrence: Ephesians 3:20

Μέγεθος
MEGETHOS
G3174

Definition: Greatness, magnitude.

Occurrence: Ephesians 1:19
[This is *megethos*' only occurrence in the NT.]

Περισσεύω
PERISSEUŌ
G4052

Definition: To be over and above (idea of "more than enough"); to super abound.

Occurrences: Ephesians 1:7-8; Colossians 2:7

Πολυποίκιλος
POLUPOIKILOS
G4182

Definition: Very manifold; multifarious.

Bible Student's Notebook™

Paul Our Guide – Christ Our Goal

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Scripture education in a weekly format!

This free electronic publication is dedicated to:

- the absolute sovereignty and deity of God (Romans 11:36);
- 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 through the death, burial and resurrection of Christ (I Timothy 2:3, 4; 4:10; Titus 2:11);
- the universality of death and resurrection (I Corinthians 15:21);
- the unique gospel of Paul – which he calls "my gospel" (Romans 2:16; 16:25; II Timothy 2:8; I Corinthians 15:1-4; Acts 13-28; Acts 20:24);
- the "preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret in ages past" (Romans 16:25);
- the epistles of the present Secret Administration being Ephesians & Colossians (Ephesians 3:2, 9; Colossians 1:25);
- true freedom and liberty apart from law (Galatians 5:1);
- the organic nature of the One Body (Ephesians 4:16);
- the Secret Administration, being the operational revelation for today (Ephesians 3:9);
- the unprophesied, Celestial hope and calling of the One Body (Colossians 3:4);
- the distinct message and ministry of Paul, the apostle to the nations (Ephesians 3:1-3);
- 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 and ascended seated position among the celestials (Romans 6; Ephesians 2:6);
- adult sonship position (Ephesians 1:5).

This publication is the product of humble efforts of ordinary men intended to stimulate the earnest study of Scripture. We do not claim infallibility for the contents of this publication; thus they are not meant to imply finality on any subject discussed, or that further research would not add further light from the Word of God. God's storehouse of truth is inexhaustible, so draw on its wealth by prayerful study. 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."

We are always open for discussion, but never for disputation. – André Sneidar

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For definitions of abbreviations/acronyms, see the [online key](#).

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Dr. Bullinger’s Lexicon: “infinitely diversified.”

Συμβιβάζω
SUMBIBAZŌ
G4822

Weymouth’s Translation: “innumerable aspects.”

Occurrence: Ephesians 3:10
[This is *polupoikilos*’ only occurrence in the NT.]

Definition: To knit together; to drive together; to unite.

σύν
SUN
G4862

Occurrences: Ephesians 4:16; Colossians 2:2, 19

Definition: Greek preposition or prefix: together with (with the idea of a “cohesive bond”).

συμμέτοχος
SUMMETOCHOS
G4830

Sun is the prefix in the remaining ten words.

Definition: Joint-partakers; joint-sharers; co-participants.

Συγκαθίζω
SUGKATHIZŌ
G4776

Occurrences: Ephesians 3:6; 5:7²
[*Summetochos* is found in only Ephesians.]

Definition: Make to sit together.

συμπολίτης
SUMPOLITĒS
G4847

Occurrence: Ephesians 2:6

Definition: Fellow citizens; joint-citizens.

συγκληρονόμος
SUGKLĒRONOMOS
G4789

Occurrence: Ephesians 2:19
[This is *sumpolitēs*’ only occurrence in the NT.]

Definition: Co-heirs; fellow-heirs; joint-heirs.

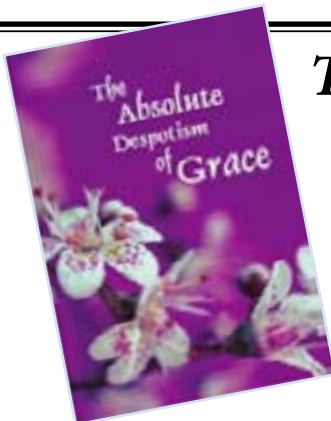
Συναρμολογέω
SUNARMOLOGEŌ
G4883

Occurrence: Ephesians 3:6

Definition: To join perfectly together.

Dr. Bullinger’s Lexicon – “To join together parts fit-

2. Note that in 5:7 *summetochos* is in a negative sense [editor: i.e., “... not ... partakers ...”].



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ted to each other.”

Dr. Young’s Concordance – “To lay systematically together.”

Occurrences: Ephesians 2:21; 4:16
[*Sunarmologeō* is found in only Ephesians.]

Συνεγείρω
SUNEGEIRŌ
G4891

Definition: Raise up together; co-raise.

Occurrences: Ephesians 2:6; Colossians 2:12; 3:1
[*Sunegerirō* is found in only Ephesians and Colossians.]

Συνοικοδομέω
SUNOIKODOMEŌ
G4925

Definition: To be built together.

Occurrence: Ephesians 2:22
[This is *sunoikodomeōs*’ only occurrence in the NT.]

Σύσσωμος
SUSSŌMOS
G4954

Definition: Same body; joint-body.

Occurrence: Ephesians 3:6
[This is *sussōmos*’ only occurrence in the NT.]

Συζωποιέω
SUZŌPOIEŌ
G4806

Definition: Make alive together; “quicken together”; “co-quicken.”

Occurrences: Ephesians 2:5; Colossians 2:13

[*Suzōpoieō* is found in only Ephesians and Colossians.] **BSN**

— *Scripture Research*; Volume 1, Number 17 (1964)

(*edited*)

Wetzel spent many of his formative years in Kansas City, MO. His father was a medical doctor. Nevin graduated from William Jewell College in Liberty, MO, in 1937. His career was in inventory and materials control. He was employed by such firms as Westinghouse, LA Police Dept., Mack Truck, and several small manufacturing companies. While in Kansas City, he worked in ministry with [Dr. Harold P. Morgan](#)³ (1883-1953), and with his Biblical Information Bureau (BIB), headquartered in Riverton, New Jersey. For twenty years he helped to distribute biblical materials, as well as editorial work with [Questions and Answers](#),⁴ the periodical of BIB. In 1962 he moved to Thousand Oaks, CA, becoming an associate of [Russell H. Schaefer](#) (1919-1999), assisting with the periodical *Scripture Research* for nearly forty years. Above all, his life reflected love for our Lord Jesus Christ and his fellow men. Those associated with him never heard him say an unkind word about anyone.⁵

TOPICS:

Major: Calling; Colossians; Ecclesia; Ephesians; Greek Words; Superlatives; Paul, His Superlatives

Minor: Biography; Wetzel, Nevin Meyer (Biography)

3. For his literature, see the order form under “Harold P. Morgan.”

4. See the order form under “Periodicals.”

5. Adapted from *Scripture Research*, Volume 4, Number 2 (2003).



The Silence of God

by — Sir Robert Anderson (1841-1918)

This is a true classic, written a century ago, giving a thoroughly scriptural answer to the issue of God’s silence for nearly 2,000 years. Anderson, the former Chief of the Criminal Investigation Department of Scotland Yard, was a close friend and associate of E.W. Bullinger,.

120 pp., PB

See [order form](#) under “Anderson.”

Beneath a silent heaven we are called to this life of superb trust. – Alan Burns (? -1929)

Living in the “Last Days”?

by — André Sneidar

The “evil” that many see occurring in the world today has been deemed by many as an indication that the “last days” are imminent. We must remember that our time has been called by our apostle Paul “*the present evil world*” (KJV) or “*wicked eon*” (CV) or “*evil age*” (REB) (Galatians 1:4), which means that all people experience the effect of evil stemming from the impact of the death sentence which has been pronounced and passed down to us since the garden of Eden.



reaches its full conclusion for all of us eventually, some earlier or later than others – but all of it determined by God for each of us.

The evil which we experience today is nowhere near what it will be like in those “end days.” Today’s evil, no matter how severe it may seem, is just a foretaste, really just a faint whiff of the stench of the wickedness that will precede Christ’s return.

The rampant wickedness in the end days spoken of by Jesus Christ, and His apostles in their epistles, as well as Paul, refer to a time of unimaginable malevolence, referred to as “The Tribulation,” that precedes Christ’s physical return to Earth. This period begins after a lengthy time of global peace and prosperity, after which the antichrist comes on the scene and wreaks havoc against Israel and the Jews. This time will be definitely known and identified by certain events by which at least faithful Jews will know that the seven years of tribulation forecasted by the prophets of old, and Jesus Christ, has unmistakably begun.

Let’s not be conned into thinking that we are living in those end days before Christ’s return. We have been and continue to be living in phases of the pendulum of life whereby things seem to be relatively “better” or “worse” depending on which phase of the swing we occupy.

The fullness of the life that God has planned for all of us will be experienced when He has abolished death and resurrected and vivified everyone.

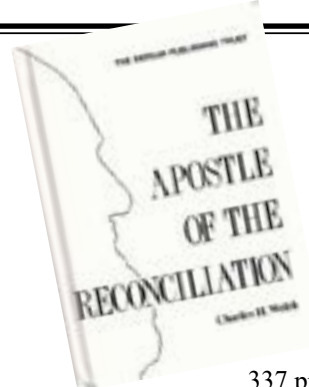
We have been called to live during this current “*evil age*” and to be subject to the effect thereof. Life is tough. Nothing is perfect, we deal with failure of all sorts regarding health, longevity, and general situations involving people and things. Death is working in all of us, some better or worse than others, and

We continue in this “*present wicked age*” until God’s plan has run its course for its fullness, after which He will resume His prophetic program for Israel. Meanwhile, enjoy life and appreciate it as the gift that God has given it to be. **BSN**

TOPICS:

Major: Last Days; Life; Premillennial Kingdom

Minor: Evil; Prophecy



337 pp, HB

See [order form](#)
under “Welch.”

The Apostle of the Reconciliation

by — Charles H. Welch (1880-1967)

This book shows the dispensational place of Acts and the earlier epistles of Paul. It follows a threefold division of Acts: 1. Restoration – restoring the Kingdom to Israel (1-9); 2. Reconciliation – typified by the vision of the sheet and the salvation of Cornelius (10-14); 3. Rejection – foreshadowed in Paul’s first miracle (13) and actually fulfilled in the setting aside of Israel (28).



Tidbits of Truth #24

“Tidbits” is a column dedicated to short comments, thoughts, studies and excerpts.

The Dispensation of the Mystery

[Excerpt:] This dispensation or plan by which God is now dealing with man is called the “*Dispensation of the Mystery*” (Ephesians 3:9; Colossians 1:25-26), because it was a secret purpose which God kept concealed in His own heart until He revealed it through the apostle Paul. It is also called the “*Dispensation of Grace*” (Ephesians 3:2), because it is based wholly and solely upon pure, unmixed grace.

Some have supposed that the mystery is merely that Gentiles would be saved; but this is no mystery, because Gentile salvation was clearly revealed and predicted throughout the Old Testament. The mystery is that God has opened up a new channel of blessing for the nations in place of Israel, and that God is now by His grace taking believing Jews and Gentiles and baptizing them by His Spirit into a joint-body, making them joint-heirs and joint-partakers of His promise in Christ by the gospel (Ephesians 3:6).

— Charles F. Baker (1905-1994)
God's Clock of the Ages (1937)
(abridged excerpt)

The Attraction Between the Sexes

[Excerpt:] The attraction between the sexes probably produces the strongest attachment in human experience. It probably arises from the fact that they are complementary, and need one another to be complete. This is doubtless intended to give us an experience akin to that between the Creator and the creature. It is perhaps the closest tie in the realm of nature, and so the best adapted to display the greatest of the graces.

— A.E. Knoch (1874-1965)
Studies in Genesis

Truthing in Love

But speaking the truth in love, may grow up in all things into Him, Who is the Head, even Christ (Ephesians 4:15).

Charles H. Welch (1880-1967) tells us regarding this passage:

There is actually no [Greek] word here for “*speaking*.” If the English language would permit the use of “*truth*” as a *verb* we should express the original best by saying “*truthing in love*.” The word [ἀληθεύω, *alētheuō*]),



Commentary on Revelation – The Apocalypse, or “The Day of the Lord”

by — E.W. Bullinger (1837-1913)

A dispensational approach to the Book of Revelation, this book is both practical and profound. Bullinger shares his insights in a compelling and clear manner. The theme of the book (“*The Day of the Lord*”) is presented in this verse-by-verse study. “Our great fundamental proposition – which we may as well state at once – is that The Church is not the subject of the Apocalypse. However startling this may sound and may seem to some of our readers, we implore you not to dismiss it, but to test the reasons we shall give by the Word of God itself, and to weigh them in ‘the balances of the sanctuary.’ Try to forget all that you have ‘received by tradition,’ and ask from whom you learned this or that. Be prepared and ready to unlearn anything

that you may have received from men, and learn afresh from the Word of God itself.” – E.W. Bullinger.

translated “speaking the truth” implies more than verbally stating the truth. The force of the expression indicates that the believer speak, live and act according to “the Truth” ... and all of this is to be done so “in love.”¹

The *Concordant Greek Text* provides the English sub-linear as “being-true-yet-in-love,” and thus translates it in the *Concordant Version* as “being true, in love,” as do both the *Young’s* and *Dabhar* translations. The *Bachand Translation* renders it “truthing it in love.”

The *Companion Bible* notes has, “literally, truthing it [in love].” Albert Barns (1798-1870) also writes: “literally, ‘truthing in love’ – ἀληθεύοντες, *alētheuontes*” (*Barn’s Notes* 1884).

— Clyde L. Pilkington, Jr.

Dry Times

[*Excerpt:*] A part of our spiritual education at the hands of God has necessarily to be dry times, times when He appears to have withdrawn His presence, times when the Bible ceases to speak to us, prayer is dull, our heart seems cold, fruit seems to be nil; and such times are most healthy for us, as we thoroughly learn one lesson – to relax in the fact that He is believing in Himself for us. Once this lesson is learned, to a large extent, the variations disappear between dry and fresh, dull or bright, hot or cold, fruitful and fruitless, showing that they are largely illusory to a faith that is fixed.

— Norman P. Grubb (1895-1993)
God Unlimited

The Monstrous View of Substitution

[*Excerpt:*] This is the best device, according to the prevailing theology, that the God of truth, the God of mercy, whose glory is that He is just to men by forgiving their sins, could fall upon for saving His creatures! ... They say first, God must punish the sinner, for justice requires it; then they say He does not punish the sinner, but punishes a perfectly righteous Man instead, attributes His righteousness to the sinner, and so continues just. Was there ever such a confusion, such an inversion of right and wrong! Justice *could not* treat a righteous man as an unrighteous; neither, if justice required the punishment of sin, *could* justice let the sinner go unpunished.

1. [An Alphabetical Analysis](#) (Volume 5, page 85); *Things to Come* (Volume 16, page 93; August, 1910), *edited excerpts*.

To lay the pain upon the righteous in the name of justice is simply monstrous. No wonder unbelief is rampant. Believe in Moloch if you will, but call him Moloch, not Justice.

— George MacDonald (1824–1905)
“Righteousness”
Unspoken Sermons

(Originally published in three series in 1867, 1885, and 1889 in London by Longmans, Green & Co.)

The Son-Place

In love having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will (Ephesians 1:5).

[*Excerpt:*] According to His own sovereign will, in love, God has predestinated, or foreordained us to the *Son-Position*. The word “adoption” does not bring out the clear teaching of this passage. Believers in Christ Jesus are made new creatures in Christ and given *the position of sons*. Literally speaking, we are given the *Son-Place*. Just as Jesus Christ is the Son of God, we who are “in Christ” are given the “*Son-Place*” and become the sons of God by grace.

— Dr. Vincent Bennett
Brief Studies in Ephesians (1934)

The Resurrection of All

For as in Adam all die, even so in Christ shall all be made alive (I Corinthians 15:22).

Jesus’ resurrection was the first resurrection. Sometime in the future – the resurrection of ALL will occur. Then, as we all remember back on this world and this life – with all of its problems – we will praise God for our new bodies and the new perfect world with a full awareness of His love and His mercy. The CONTRAST will provide us with a backdrop and understanding that will easily allow us to give Him praise forever!

— Mike Owens

A Miserable Misconception

[*Excerpt:*] The miserable method of applying promises made to God’s earthly people Israel to the Church [which is His Body], and forcing the fulfillment of them

into the present age, has its starting point from the same misconception. ... When at last all is to be brought out and that mystery hidden in former ages is to be made known, the Lord does not commit these truths at all to Peter, but He chooses another instrument to whom He entrusts His secrets, Paul the Apostle of the Gentiles. Through Paul the full revelation of the assembly, the one body, is given.

— A.C. Gaebelien (1861-1945)
Gospel of Matthew, Vol. 2, pages 48-49

M.R. DeHaan's Early Dispensational Position

[Excerpt:] Dr. Martin DeHaan² agreed with my dispensational teaching and “no-water” teaching one hundred per cent at the time he was pastor of the Calvary Undenominational Church in Grand Rapids. With full knowledge of what I taught concerning water baptism and the transitional period in the Book of Acts, after he and Pastor Harry Bultema had gone into every detail of this teaching, [he] invited me to speak for a week to his congregation when they were dedicating their new building. He endorsed from the pulpit what I taught. ... He publicly expressed endorsement of my ministry and graciously asked me to come back again to give some

2. **M.R. DeHaan** (1891-1965), a medical doctor in Byron Center, MI, sold his practice and entered Western Theological Seminary (Holland, MI). After graduating from seminary in 1925, He took the pastorate at Calvary Reformed Church in Grand Rapids. In 1929 he founded the Calvary Undenominational Church and remained pastor there until 1938, after which he founded Radio Bible Class and the monthly devotional *Our Daily Bread*.

more of the same “dispensationalism.”

— J.C. O’Hair (1876-1958)
Accuser of the Brethren (1945)

Rule and Reconciliation of Celestial Hosts

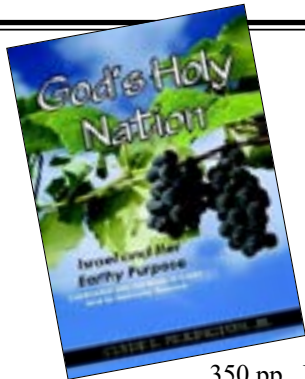
[Excerpt:] Just as Israel will have two functions in the kingdom, so it will be with us. They will not only rule, but will reconcile. They will be priests as well as potentates. Then it is that “the great commission,” found at the close of the Kingdom evangel (Matthew 28:19), will be fulfilled. They will make disciples of all nations and teach them in the ways of Jehovah. The complement of this will be our principal privilege among the Celestial hosts. Not merely to rule them by the power of God, but to win their hearts by the grace and love of God, of which we are the principal objects and examples.

— A.E. Knoch
Unsearchable Riches, Volume 42 (1951)

ESN

TOPICS:

Major: [The Dispensation of the Mystery:] Right Division [The Attraction Between the Sexes:] Sexuality; Male/Female [Dry Times:] Growth; Spiritual Growth [Truthing in Love:] Truth, Love [The Son-Place:] Sonship [A Miserable Misconception:] Right Division [The Monstrous View of Substitution:] Substitution [The Resurrection of All:] Resurrection, Consummation [Rule and Reconciliation of Celestial Hosts:] Celestials [DeHaan’s Early Dispensational Position:] DeHaan, M.R.



God’s Holy Nation – Israel and Her Earthly Purpose Contrasted with the Body of Christ and Its Heavenly Purpose

by — Clyde L. Pilkington, Jr.

Israel plays a key role in God’s plan of the ages. Though currently she has been set aside “until the times of the nations be fulfilled,” He is by no means done with her.

350 pp., PB

See [order form](#) under
“Clyde Pilkington.”

Today, God is operating His purpose in the ecclesia – the Church, the Body of Christ. The Scriptures provide us with the clear, critical distinction between God’s *earthly* nation and Christ’s *celestial* body.

Christendom, however, has diminished Israel’s divine significance in an attempt to advance their artificial homogenization of Scripture’s grand theme, thus obscuring the glorious evangel of our day – “the Good News of the Happy God” committed to the trust of Paul, our Apostle.

This work highlights some of the more prominent distinctions which belong to God’s literal, physical, earthly nation. In so doing, it is our desire to allow the reader to see more clearly God’s dealings with God’s favored nation, so that they may in turn embrace a *far greater* calling and purpose.