Mystery Aspect of the Spoils of Victory

The mystery spoils of the victory

A Teaching by Keith Blades | Enjoy the Bible Ministries®

Study Overview & Lesson Summaries

About This Teaching

This teaching points to the way the Apostle Paul talks about the Lord Jesus Christ in connection with him repossessing both realms, the heavenly places and the earth, and then moves on to talk about the mystery aspects of the spoils of victory. The reason the mystery was kept a mystery was to keep it a secret from the adversary so he would crucify the Lord of glory — by so doing he lost not only the earth but the heavenly places, and sealed the doom of his entire plan of evil. This teaching then shows from Ephesians 1 and Colossians 1 that the prophetic program simply set forth the reconciliation of the earth and the repossession of the earth to God; the plan and purpose now revealed in connection with the mystery of Christ is the reconciliation of both those spheres unto God.

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At a Glance

Teaching	Core Focus
Clip	The Mystery Aspects of the Spoils of Victory — I Timothy 6; I Corinthians 2; Ephesians 1; Colossians 1: Repossessing Both Realms

Summary

Clip

The Mystery Aspects of the Spoils of Victory *I Timothy 6; I Corinthians 2; Ephesians 1; Colossians 1: Repossessing Both Realms*

Two Titles for Two Realms — I Timothy 6:15

- I Timothy 6:15 calls him “the blessed and only Potentate, the King of kings, and Lord of lords”: Potentate in connection with the heavenly places, King of kings and Lord of lords in connection with the earthly places
- “Blessed” is the makarios concept — happiness in connection with what has happened to him and what he is able to do; this includes demolishing the satanic plan of evil both on the earth, as the prophetic program and Israel’s program talked about, and especially, in connection with the mystery of Christ, in the heavenly places

Stephen Sees Him Stand; Paul Raised Up — Acts 7, Acts 9

- In Acts 7, when the extension of mercy and forbearance God gave to Israel

was over, Stephen sees the heavens open. Peter on the day of Pentecost said he was sitting there (Psalm 110:1); Stephen sees him stand — the time has now come to make his enemies a footstool, to begin to execute the Lord's day of wrath

- He did not descend and begin to execute his day of wrath as the prophetic program called for; as Acts 9 records, he unexpectedly came all the way back from heaven, confronted Saul of Tarsus and raised him up as the Apostle Paul
- Paul was sent out with an unprophesied, unexpected, unanticipated, unheard of message, the gospel of God's grace to the Gentiles; and we live today in the dispensation of Gentile grace

Why the Mystery Was Kept a Mystery — I Corinthians 2

- The mystery was not made known in ages and generations past; God ordained it before the world, but didn't say anything about it till he raised up the Apostle Paul
- It was kept a secret from the adversary so he would go ahead and crucify the Lord of glory — and in so doing produce the very thing necessary for God to produce a new creation that could exist out in the heavenly places
- Had Satan known the glory that would come to us in this dispensation of Gentile grace, he never would have crucified the Lord of glory, because by so doing he lost not only the earth but the heavenly places as well — and he was willing to lose the earth knowing he had the heavens

The Ransom: Jacob, and the Gentiles as Well — I Timothy 2

- Paul was given to set forth that Christ "gave himself a ransom for all"; as far as the prophetic program was concerned, the ransom concept was to release Jacob from the grip of the adversary — implication, leave the Gentiles in his grip
- But when Christ died upon the cross, it wasn't only the iniquity of his people that was laid upon him, but the iniquity of the Gentiles too — the adversary, blinded in his pride, never saw that; God provided for forming the one new man, the church, the body of Christ, and the purpose of the church, the body of Christ, is to reconcile the heavenly places back unto God

Both Spheres Under the One Imperial Headship — Ephesians 1; Colossians 1

- Ephesians 1:8 ff.: we have been given insight into the eternal purpose of the ages — not just the repossession of the earth, but the repossession of the heavenly places as well; a program can be brought in, in which the heavens and the earth are under the one imperial headship of the Lord Jesus Christ
- Ephesians 1:19: the exceeding greatness of God's power, according to the working of his mighty power which he wrought in Christ when he raised him from the dead; Christ is far above all the principality, power, might and dominion, not only on the earth, but the ones in the heavenly places as well
- Colossians 1:12: through faith in the Lord Jesus Christ our Savior, we have been delivered from the power of darkness and translated to the kingdom of God's dear Son — no longer Satanic possession, but owned by God and of his household, and will be utilized by him in connection with the reconciliation of the heavenly places
- Colossians 1:15 ff. deals with two realms — the visible ones on the earth, the invisible ones in the heavenly places; the focal point is the cross and the battle that was won, which makes for peace in those two realms and between those two realms in the dispensation of the fulness of times

Key Doctrinal Distinctions

The Prophetic Program vs. the Mystery of Christ

The prophetic program simply set forth the reconciliation of the earth and the repossession of the earth to God. The plan now revealed in connection with the mystery of Christ is the reconciliation of both spheres unto God — not just the earth, as the prophetic program had declared. Both spheres are to operate together under the one imperial headship of Christ in the dispensation of the fulness of times.

The Earthly Places vs. the Heavenly Places

Potentate is in connection with the heavenly places; King of kings and Lord of lords in connection with the earthly places. Demolishing the satanic plan of evil: on the earth, as the prophetic program and Israel's program talked about, and especially, in connection with the mystery of Christ, in the heavenly places. Christ is not only the firstborn of the kings of the earth, but the firstborn of every creature, angelic as well.

The Ransom: Jacob vs. the Gentiles Also

As far as the prophetic program was concerned, the ransom concept was to release Jacob from the grip of the adversary — implication, leave the Gentiles in his grip. But when Christ died upon the cross, it wasn't only the iniquity of his people that was laid upon him, but the iniquity of the Gentiles too; not only would Jacob be taken out of his grip, but the Gentiles as well.

Kept a Secret, Not Hidden in a Code

They did not know because God kept it a secret — not because God put it in the Scriptures and you had to have some key or code to read; he just said nothing about it. The reason was to keep it a secret from the adversary so he would go ahead and crucify the Lord of glory.

Key Scripture References

Psalm 110:1	Cited through Peter on the day of Pentecost: he was sitting there
Acts 7	The extension of mercy and forbearance God gave to Israel was over; Stephen sees the heavens open
Acts 9	He unexpectedly came all the way back from heaven, confronted Saul of Tarsus, raised him up as the Apostle Paul

I Corinthians 2:6 ff.	Paul speaks of “the hidden *wisdom*, which God ordained before the world”; God said nothing about it till he raised up the Apostle Paul
Ephesians 1:8 ff.	Read from the end of verse 7: the mystery of his will; the prophetic program simply set forth the reconciliation of the earth and the repossession of the earth to God
Ephesians 1:19	The exceeding greatness of God’s power; far above all the principality, power, might and dominion, not only on the earth, but the ones in the heavenly places as well
Colossians 1:12 ff.	Delivered from the power of darkness and translated to the kingdom of God’s dear Son
Colossians 1:15 ff.	Not just the firstborn of the kings of the earth, the firstborn of every creature; two realms, visible and invisible
Colossians 1:17 ff.	Preeminence in all positions of governmental authority in heavens and earth; peace in and between the two realms in the dispensation of the fulness of times
I Timothy 2	Given to Paul to set forth: one mediator between God and man, the man Christ Jesus, who “gave himself a ransom for all”
I Timothy 6:14–15	Two titles: Potentate in connection with the heavenly places; King of kings and Lord of lords in connection with the earthly places