

The Proposal to Colombia And the Church

And God created man in His own image; in the image of God He created him;
male and female He created them. And God blessed them; and God said to them,
Be fruitful and multiply, and fill the earth and subdue it, and let them have dominion
over the fish of the sea and over the birds of heaven and over the cattle
and over all the earth and over every creeping thing that creeps upon earth

Gn. 1:27-28, 26

With the implementation of the proposal:

- Indigence, poverty and modern slavery are eliminated ipso facto in the country. Today there are ten million destitute, twenty million in absolute poverty and ten million in slavery, who have to work all day to survive
- Colombia recovers its land, its seas, its rivers and all the wealth that is in them, and consequently, its sovereignty and autonomy in relation to the rest of the nations.
- The perverse, infamous, cruel, useless, contradictory, degraded, corrupt, absurd, ridiculous, irrational and savage Colombian political social system is also eliminated ipso facto.

The above-mentioned facts automatically create the necessary conditions and the proper social atmosphere for the construction of a humanly intelligent society of social democratic coexistence, in which Colombian people can enjoy the wealth and the entire geography of the countryside that belong to all of us, equally.

This new social, political and economic order will make it easier for millions of Colombians, whoever they want, to leave the cities to live in the countryside. In this new social sphere, the churches of the Lord have the opportunity to form communities in the countryside and practice the proper church life according to God's yearning expressed in Psalm. 133: ¡Look how good and how delicious it is for brothers and sisters to dwell together in harmony ... Because there Jehovah sends blessing and eternal life! This spiritual and heavenly environment facilitates the understanding, practice and fulfillment of Eph.1, Jn. 20:31, Eph.3, Eph. 4, Mtt. 25: 1-13, Mtt. 5;3 and Mtt. 24, in the believers who have shaped these communities in the style of Psalm. 133.

THE EPISTLE OF PAUL TO THE EPHESIANS Chapter 1

Ep 1:1 ¹Paul, an apostle of Christ Jesus through the ²will of God, to the ³saints who are ⁴in Ephesus and are ⁵faithful in Christ Jesus:

1:1 ¹Paul, an apostle of Christ Jesus through the ²will of God, to the ³saints who are ⁴in Ephesus and are ⁵faithful in Christ Jesus: -This book speaks particularly of the church and unveils the church in its seven aspects as

(1) the Body of Christ, the fullness, the expression, of the One who fills all in all (v. 22-23; 4:13);

- **v.22 - 23** And He subjected all things under His feet and gave Him to be Head over all things to *the church, Which is His Body*, the fullness of the One who fills all in all.
- **4:13** Until we all arrive at the oneness of the faith and of the full knowledge of the Son of God, at a full-grown man, at the measure of the stature of the fullness of Christ,

(2) the new man (2:15), a corporate man, having not only the life of Christ but also His person;

- **2:15** Abolishing in His flesh the law of the commandments in ordinances, that He might create the two in Himself into one new man, so making peace,

(3) the kingdom of God (2:19), with the saints as citizens possessing its rights and bearing its responsibilities;

- **2:19** So then you are no longer strangers and sojourners, but you are fellow citizens with the saints and members of the household of God,

(4) the household of God (2:19), a family full of life and enjoyment;

- **2:19** So then you are no longer strangers and sojourners, but you are fellow citizens with the saints and members of the household of God,

(5) the dwelling place of God, in which He may live (2:21-22) — universally, a holy temple in the Lord, and locally, the dwelling place of God in our spirit;

- **2:21-22** In whom all the building, being fitted together, is growing into a holy temple in the Lord; - In whom you also are being built together into a dwelling place of God in spirit.

(6) the bride, the wife, of Christ (5:24-25) for Christ's rest and satisfaction;

- **5:24-25** But as the church is subject to Christ, so also let the wives be subject to their husbands in everything.- Husbands, love your wives even as Christ also loved the church and gave Himself up for her

and (7) the warrior (6:11-12), a corporate fighter, who deals with and defeats God's enemy to accomplish God's eternal purpose.

- **6:11-12** Put on the whole armor of God that you may be able to stand against the stratagems of the evil, - For our wrestling is not against blood and flesh but against the rulers, against the authorities, against the world-rulers of this darkness, against the spiritual forces of evil in the heavenlies.

A particular characteristic of this book is that it speaks from the viewpoint of God's eternal purpose, from eternity, and from the heavenlies. It is positioned in the New Testament immediately after the revelation concerning Christ versus religion (Galatians). It is followed by a book on the practical experience of Christ (Philippians), and it leads to Christ, the Head (Colossians). Thus, these four books are the heart of the New Testament revelation concerning God's eternal economy.

1² Paul, an apostle of Christ Jesus ²through the will of God, - Paul was made an apostle of Christ not by man but through the will of God, according to God's economy. This standing gave him authority to put forth in this Epistle the revelation of God's eternal purpose concerning the church. The church is built on this revelation (2:20).

- **2:20** Being built upon the foundation of the apostles and prophets, Christ Jesus Himself being the cornerstone;

1³ Paul, an apostle of Christ Jesus ²through the will of God, to the ³saints who are ⁴in Ephesus - The saints are those who are made holy, who are sanctified, separated unto God from everything that is common.

1⁴ Paul, an apostle of Christ Jesus ²through the will of God, to the ³saints who are ⁴in Ephesus and are ⁵faithful in Christ Jesus: In Ephesus is not found in the earliest MSS.

1⁵ Paul, an apostle of Christ Jesus ²through the will of God, to the ³saints who are ⁴in Ephesus and are ⁵faithful in Christ Jesus: The faithful are those who are faithful in the faith, which is referred to in 4:13; 2 Tim. 4:7; and Jude 3.

- **4:13** Until we all arrive at the oneness of the faith and of the full knowledge of the Son of God, at a full-grown man, at the measure of the stature of the fullness of Christ,

- **2 Tim. 4:7** I have fought the good fight; I have finished the course; I have kept the faith.
- **Jude 3** Beloved, while using all diligence to write to you concerning our common salvation, I found it necessary to write to you and exhort you to earnestly contend for the faith once for all delivered to the saints.

2¹ Grace to you and ²peace from ³God our Father and the ⁴Lord Jesus Christ.

2¹ **Grace to you and ²peace from ³God our Father and the ⁴Lord Jesus Christ.** Grace is God as our enjoyment (1 Cor. 15:10; Cfr. John 1:17).

- **1 Co 15:10** But by the grace of God I am what I am; and His grace unto me did not turn out to be in vain, but, on the contrary, I labored more abundantly than all of them, yet not I but the grace of God which is with me.
- **Cfr. John 1:17** For the ¹law was given through Moses; ¹grace and ¹reality ²came through Jesus Christ.

Note 17¹ in Jn 1: **For the law was given through Moses; ¹grace and ¹reality ²came through Jesus Christ.** The law makes demands on man according to what God is; grace supplies man with what God is to meet what God demands. The law, at most, was only a testimony of what God is (Exo. 25:21), but reality is the realization of what God is. –

- **Ex 25:21:** And you shall put the expiation cover upon the Ark above it, and into the Ark you shall put the Testimony that I will give you.

No man can partake of God through the law, but grace enables man to enjoy God. Reality is God realized by man, and grace is God enjoyed by man.

Note 17² in Jn 1: **For the law was given through Moses; ¹grace and ¹reality ²came through Jesus Christ.** - came - Lit., became.

2² **Grace to you and ²peace from ³God our Father and the ⁴Lord Jesus Christ.** Peace is a condition that issues from grace, from the enjoyment of God our Father.

2³ **Grace to you and ²peace from ³God our Father and the ⁴Lord Jesus Christ.** We are God's creatures and God's sons. To us as God's creatures, God is our God; to us as God's sons, He is our Father.

2⁴ Grace to you and 2³ peace from 3³ God our Father and the 4¹ Lord Jesus Christ. (Acts 2:36)
 We are also the Lord's redeemed ones. As the Lord's redeemed ones, we have Him as our Lord. Grace and peace come to us from God our Creator, from our Father, and from the Lord our Redeemer. Since we are His created ones, redeemed ones, and regenerated ones, we are positioned to receive grace and peace from Him.

- **Ac 2:36** Therefore let all the house of Israel know assuredly that God has made Him both Lord and Christ, this Jesus whom you have crucified.

3¹ Blessed be the 2² God and Father of 3³ our Lord Jesus Christ, who has 4⁴ blessed us 5⁵ with every 6⁶ spiritual 7⁷ blessing in the 8⁸ heavenlies 9⁹ in Christ,

3¹ Blessed be the 2² God and Father of 3³ our Lord Jesus Christ, who has 4⁴ blessed us 5⁵ with every 6⁶ spiritual 7⁷ blessing in the 8⁸ heavenlies 9⁹ in Christ,- Blessed - Lit., well spoken of; i.e., praised with adoration. In this section the Triune God is well spoken of, praised with adoration: the Father in His selection and predestination for God's eternal purpose (vv. 3-6), the Son in His redemption for the accomplishment of God's eternal purpose (vv. 7-12), and the Spirit in His sealing and pledging for the application of God's accomplished purpose (vv. 13-14).

- **vv. 3-6** Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenlies in Christ, - Even as He chose us in Him before the foundation of the world to be holy and without blemish before Him in love, - Predestinating us unto sonship through Jesus Christ to Himself, according to the good pleasure of His will, - To the praise of the glory of His grace, with which He graced us in the Beloved;
- **vv. 7-12** In whom we have redemption through His blood, the forgiveness of offenses, according to the riches of His grace, - Which He caused to abound to us in all wisdom and prudence, - Making known to us the mystery of His will according to His good pleasure, which He purposed in Himself, - Unto the economy of the fullness of the times, to head up all things in Christ, the things in the heavens and the things on the earth, in Him; - In whom also we were designated as an inheritance, having been predestinated according to the purpose of the One who works all things according to the counsel of His will, - That we would be to the praise of His glory who have first hoped in Christ,
- **vv. 13-14** In whom you also, having heard the word of the truth, the gospel of your salvation, in Him also believing, you were sealed with the Holy Spirit of the promise, - Who is the pledge of our inheritance unto the redemption of the acquired possession, to the praise of His glory.

Through all the virtues of the Divine Trinity, we, the fallen sinners, become the church, the Body of Christ, the fullness, the expression, of the One who fills all in all.

3² 1Blessed be the ²God and Father of ³our Lord Jesus Christ, who has ⁴blessed us ⁵with every ⁶espiritual ⁷blessing in the ⁸heavenlies ⁹in Christ, - God is the God of our Lord Jesus Christ as the Son of Man, and God is the Father of our Lord Jesus Christ as the Son of God. According to the Lord's humanity, God is His God, and according to the Lord's divinity, God is His Father (Eph. 1:17; John 20:17; Rom. 15:6)

- **Ep 1:17** That the God of our Lord Jesus Christ, the Father of glory, may give to you a spirit of wisdom and revelation in the full knowledge of Him,
- **Jn 20:17** Jesus said to her, Do not touch Me, for I have not yet ascended to the Father; but go to My brothers and say to them, I ascend to My Father and your Father, and My God and your God.
- **Rm 15:6** That with one accord you may with one mouth glorify the God and Father of our Lord Jesus Christ.

3³ 1Blessed be the ²God and Father of ³our Lord Jesus Christ, who has ⁴blessed us ⁵with every ⁶espiritual ⁷blessing in the ⁸heavenlies ⁹in Christ, - Since the Lord Jesus is ours, whatever God is to Him also is ours. Lord refers to His lordship (Acts 2:36), Jesus to Him as a man (1 Tim. 2:5), and Christ to Him as God's anointed One (John 20:31).

- **Ac 2:36** Therefore let all the house of Israel know assuredly that God has made Him both Lord and Christ, this Jesus whom you have crucified.
- **1 Tim. 2:5** For there is one God and one Mediator of God and men, the man Christ Jesus,
- **Jn 20:31** But these have been written that you may believe that Jesus is the 1Christ, the Son of God, and that believing, you may have life in His name.

Note 31 in Jn. 20: But these have been written that you may believe that Jesus is the 1Christ, the Son of God, and that believing, you may have life in His name. - Christ - John 1:41; 4:25, 29; 7:41-42; Matt. 16:16; Luke 2:11 The Christ is the title of the Lord according to His office, His mission. The Son of God is His title according to His person. His person is a matter of God's life, and His mission is a matter of God's work. He is the Son of God to be the Christ of God. He works for God by the life of God that man, by believing in Him, may have God's life to become God's many sons and work by God's life to build the corporate Christ (1 Cor. 12:12), thus fulfilling God's purpose concerning His eternal building.

- **1 Cor. 12:12** 1For even as the body is one and has many members, yet all the members of the body, being many, are one body, so also is 2the Christ.

3⁴ **1**Blessed be the **2**God and Father of **3**our Lord Jesus Christ, who has **4**blessed us **5**with every **6**espiritual **7**blessing in the **8**heavenlies **9**in Christ, - - blessed - Lit., praised, or, spoken well of. When God blesses us, He praises us, speaks well of us.

3⁵ **1**Blessed be the **2**God and Father of **3**our Lord Jesus Christ, who has **4**blessed us **5**with every **6**espiritual **7**blessing in the **8**heavenlies **9**in Christ, - Lit., in.

3⁶ **1**Blessed be the **2**God and Father of **3**our Lord Jesus Christ, who has **4**blessed us **5**with every **6**espiritual **7**blessing in the **8**heavenlies **9**in Christ, -All the blessings with which God has blessed us, being spiritual, are related to the Holy Spirit. The Spirit of God is not only the channel but also the reality of God's blessings. In this verse God the Father, God the Son, and God the Spirit are all related to the blessings bestowed on us. God's blessing us is actually His dispensing Himself into us.

3⁷ **1**Blessed be the **2**God and Father of **3**our Lord Jesus Christ, who has **4**blessed us **5**with every **6**espiritual **7**blessing in the **8**heavenlies **9**in Christ, - blessing - Lit., good speech, or, utterance, well-speaking, fair speech; implying bounty and benefit. God has blessed us with His good, fine, and fair speakings. Every such speaking is a blessing to us. Verses 4-14 are an account of such speakings, such blessings. All these blessings are spiritual, in the heavenlies, and in Christ.

- **Verses 4-14** Even as He chose us in Him before the foundation of the world to be holy and without blemish before Him in love, **5** Predestinating us unto sonship through Jesus Christ to Himself, according to the good pleasure of His will, **6** To the praise of the glory of His grace, with which He graced us in the Beloved; **7** In whom we have redemption through His blood, the forgiveness of offenses, according to the riches of His grace, **8** Which He caused to abound to us in all wisdom and prudence, **9** Making known to us the mystery of His will according to His good pleasure, which He purposed in Himself, **10** Unto the economy of the fullness of the times, to head up all things in Christ, the things in the heavens and the things on the earth, in Him; **11** In whom also we were designated as an inheritance, having been predestinated according to the purpose of the One who works all things according to the counsel of His will, **12** That we would be to the praise of His glory who have first hoped in Christ, **13** In whom you also, having heard the word of the truth, the gospel of your salvation, in Him also believing, you were sealed with the Holy Spirit of the promise, **14** Who is the pledge of our inheritance unto the redemption of the acquired possession, to the praise of His glory.

3⁸ **1**Blessed be the **2**God and Father of **3**our Lord Jesus Christ, who has **4**blessed us **5**with every **6**espiritual **7**blessing in the **8**heavenlies **9**in Christ, - heavenlies - Heavenlies here indicates not only the heavenly place but also the heavenly nature, state,

characteristic, and atmosphere of the spiritual blessings with which God has blessed us. These blessings are from the heavens, having a heavenly nature, heavenly state, heavenly characteristic, and heavenly atmosphere. The believers in Christ are enjoying on earth these heavenly blessings, which are spiritual as well as heavenly. They are different from the blessings with which God blessed Israel. Those blessings were physical and earthly. The blessings bestowed on us are of God the Father, in God the Son, through God the Spirit, and in the heavenlies. They are the spiritual blessings bestowed by the Triune God on us, the believers in Christ. They are the blessings in the heavenlies, having a heavenly nature, state, character, and atmosphere.

3^o **1**Blessed be the **2**God and Father of **3**our Lord Jesus Christ, who has **4**blessed us **5**with every **6**spiritual **7**blessing in the **8**heavenlies **9**in Christ, - Christ is the virtue, the instrument, and the sphere in which God has blessed us. Outside of Christ, apart from Christ, God has nothing to do with us; but in Christ He has blessed us with every spiritual blessing in the heavenlies.

4 Even as He **1**chose us in Him **2**before the foundation of the world to be **3**holy and **4**without blemish **5**before Him **6**in **7**love,

1:4¹ Even as He **1**chose us in Him **2**before the foundation of the world to be **3**holy and **4**without blemish **5**before Him **6**in **7**love, - chose - 2 Thes. 2:13; 1 Pet. 1:2 - After v. 3, vv. 4-14 present a list of all the spiritual blessings with which God has blessed us, beginning from His choosing us in eternity and reaching to the producing of the Body of Christ to express Himself for eternity. Hence, God's choosing is the first blessing that He bestowed on us. His choosing is His selection. From among numberless people He selected us, and this He did in Christ. Christ was the sphere in which we were selected by God. Outside of Christ we are not God's choice.

- **2Th 2:13** But we ought to thank God always concerning you, brothers beloved of the Lord, because God chose you from the beginning unto salvation in sanctification of the Spirit and belief of the truth,
- **1P 1:2** Chosen according to the foreknowledge of God the Father in the sanctification of the Spirit unto the obedience and sprinkling of the blood of Jesus Christ: Grace to you and peace be multiplied.

1:4² Even as He ¹chose us in Him ²before the foundation of the world to be ³holy and ⁴without blemish ⁵before Him ⁶in ⁷love, - This was in eternity past. Before He created us, God chose us according to His infinite foresight. This implies that the world, which is the universe, was founded for man's existence to fulfill God's eternal purpose. The book of Romans begins with fallen men on earth; Ephesians begins with God's chosen ones in the heavenlies.

1:4³ Even as He ¹chose us in Him ²before the foundation of the world to be ³holy and ⁴without blemish ⁵before Him ⁶in ⁷love, - Holy means not only sanctified, separated unto God, but also different, distinct, from everything that is common. Only God is different, distinct, from all things. Hence, He is holy; holiness is His nature. He chose us that we should be holy. He makes us holy by imparting Himself, the Holy One, into our being, that our whole being may be permeated and saturated with His holy nature. For us, God's chosen ones, to be holy is to partake of God's divine nature (2 Pet. 1:4) and to have our whole being permeated with God Himself.

- **2P 1:4** Through which He has granted to us precious and exceedingly great promises that through these you might become partakers of the divine nature, having escaped the corruption which is in the world by lust.

This is different from mere sinless perfection or sinless purity. This makes our being holy in God's nature and character, just like God Himself.

1:4⁴ Even as He ¹chose us in Him ²before the foundation of the world to be ³holy and ⁴without blemish ⁵before Him ⁶in ⁷love, - A blemish is like a foreign particle in a precious gem. God's chosen ones should be saturated with only God Himself, having no foreign particles, such as the fallen natural human element, the flesh, the self, or worldly things. This is to be without blemish, without any mixture, without any element other than God's holy nature. The church, after being thoroughly washed by the water in the word, will be sanctified in such a way (5:26-27).

- **5:26-27** That He might sanctify her, cleansing her by the washing of the water in the word, - That He might present the church to Himself glorious, not having spot or wrinkle or any such things, but that she would be holy and without blemish.

1:4⁵ Even as He ¹chose us in Him ²before the foundation of the world to be ³holy and ⁴without blemish ⁵before Him ⁶in ⁷love, - Before Him indicates that we are holy and without blemish in the eyes of God according to His divine standard. This qualifies us to remain in and enjoy His presence.

1:4⁶ Even as He ¹chose us in Him ²before the foundation of the world to be ³holy and ⁴without blemish ⁵before Him ⁶in ⁷love, -In love could be joined with the first phrase of v. 5.

- **V. 5** Predestinating us unto sonship through Jesus Christ to Himself, according to the good pleasure of His will,

1:4⁷ Even as He ¹chose us in Him ²before the foundation of the world to be ³holy and ⁴without blemish ⁵before Him ⁶in ⁷love, - Love here refers to the love with which God loves His chosen ones and His chosen ones love Him. It is in this love, in such a love, that God's chosen ones become holy and without blemish before Him. First, God loved us; then this divine love inspires us to love Him in return. In such a condition and atmosphere of love, we are saturated with God to be holy and without blemish, just as He is.

5 ¹Predestinating us unto ²sonship ³through Jesus Christ to Himself, according to the ⁴good pleasure of His will,

1:5¹ ¹Predestinating us unto ²sonship ³through Jesus Christ to Himself, according to the ⁴good pleasure of His will, - Eph. 1:11; Rom. 8:29 - Or, marking us out beforehand. Marking out beforehand is the process, whereas predestination is the purpose, which is to determine a destiny beforehand. God selected us before the foundation of the world, marking us out beforehand unto a certain destiny.

- **Ep 1:11** In whom also we were designated as an inheritance, having been predestinated according to the purpose of the One who works all things according to the counsel of His will,
- **Rm 8:29** Because those whom He foreknew, He also predestinated to be conformed to the image of His Son, that He might be the Firstborn among many brothers;

1:5² ¹Predestinating us unto ²sonship ³through Jesus Christ to Himself, according to the ⁴good pleasure of His will, - Rom. 8:15; Gal. 4:5 God's marking us out beforehand was to destine us unto sonship. We were predestinated to be sons of God even before we were created. Hence, as God's creatures we need to be regenerated by Him that we may participate in His life to be His sons. Sonship implies having not only the life but also the position of a son. God's marked-out ones have the life to be His sons and the position to inherit Him. To be made holy — to be sanctified by God by His putting Himself into us and then mingling His nature with us — is the process, the procedure, whereas to be sons of God is the aim, the goal, and is

a matter of our being joined to the Son of God and conformed to a particular form or shape, the very image of the firstborn Son of God (Rom. 8:29; Col. 1:15), that our whole being, including our body (Rom. 8:23), may be “sonized” by God.

- **Rm 8:29** Because those whom He foreknew, He also predestinated to be conformed to the image of His Son, that He might be the Firstborn among many brothers;
- **Col. 1:15** Who is the image of the invisible God, the Firstborn of all creation,
- **Rm 8:23** And not only so, but we ourselves also, who have the firstfruits of the Spirit, even we ourselves groan in ourselves, eagerly awaiting sonship, the redemption of our body.
- **Rm 8:15** For you have not received a spirit of slavery bringing you into fear again, but you have received a spirit of sonship in which we cry, Abba, Father!
- **Ga 4:5** That He might redeem those under law that we might receive the sonship.

1:5³ ¹Predestinating us unto ²sonship ³through Jesus Christ to Himself, according to the ⁴good pleasure of His will, - Through Jesus Christ means through the Son of God, the Redeemer. Through Him we were redeemed to be the sons of God, having the life and position of God’s sons.

1:5⁴ ¹Predestinating us unto ²sonship ³through Jesus Christ to Himself, according to the ⁴good pleasure of His will, - Eph. 1:9; Phil. 2:13 This reveals that God has a will, in which is His good pleasure. God predestinated us to be His sons according to His pleasure, according to His heart’s delight. Unlike the book of Romans, the book of Ephesians does not speak from the standpoint of man’s sinful condition; rather, it speaks from the standpoint of the good pleasure of God’s heart. Hence, Ephesians is deeper and higher.

- **Eph. 1:9;** Making known to us the mystery of His will according to His good pleasure, which He purposed in Himself,
- **Phil. 2:13** For it is God who operates in you both the willing and the working for His good pleasure.

6 To the ¹praise of the ²glory of His grace, with which He ³graced us in the ⁴Beloved;

6¹To the ¹praise of the ²glory of His grace, with which He ³graced us in the ⁴Beloved; - Eph. 1:12, 14 The praise of the glory of God’s grace is the result, the issue, of sonship (v. 5).

- **V. 5** Predestinating us unto sonship through Jesus Christ to Himself, according to the good pleasure of His will,

God's predestinating us unto sonship is for the praise of His expression in His grace, that is, for the praise of the glory of His grace. Eventually, every positive thing in the universe will praise God for sonship (Rom. 8:19), thus fulfilling what is spoken in this verse.

- **Rom. 8:19** For the anxious watching of the creation eagerly awaits the revelation of the sons of God.
- **Eph. 12** That we would be to the praise of His glory who have first hoped in Christ,
- **14** Who is the pledge of our inheritance unto the redemption of the acquired possession, to the praise of His glory.

1:6² To the ¹praise of the ²glory of His grace, with which He ³graced us in the ⁴Beloved;

- Glory is God expressed (Exo. 40:34).

- **Ex 40:34** Then the cloud covered the Tent of Meeting, and the glory of Jehovah filled the tabernacle.

The glory of His grace indicates that God's grace, which is Himself as our enjoyment, expresses Him. As we receive grace and enjoy God, we have the sense of glory.

1:6³ To the ¹praise of the ²glory of His grace, with which He ³graced us in the ⁴Beloved; - graced - This puts us into the position of grace that we may be the object of God's grace and favor, that is, that we may enjoy all that God is to us.

1:6⁴ To the ¹praise of the ²glory of His grace, with which He ³graced us in the ⁴Beloved; - Beloved - Matt. 3:17 The Beloved is God's beloved Son, in whom He delights (Matt. 3:17; 17:5).

- **Mt 3:17** And behold, a voice out of the heavens, saying, This is My Son, the Beloved, in whom I have found My delight.
- **Mt 17:5** While he was still speaking, behold, a bright cloud overshadowed them, and behold, a voice out of the cloud, saying, This is My Son, the Beloved, in whom I have found My delight. Hear Him!

Hence, in gracing us God makes us an object in whom He delights. This is altogether a pleasure to God. In Christ we have been blessed by God with every blessing. In the Beloved we were graced, made the object of God's favor and pleasure. As such an object we enjoy God, and God enjoys us in His grace in His Beloved, who is His delight. In His Beloved we too become His delight.

7 In whom we have ¹redemption through His blood, the ²forgiveness of offenses, according to the riches of His grace,

1:7¹ In whom we have redemption through His blood, the ²forgiveness of offenses, according to the riches of His grace, - redemption - Col. 1:14; Rom. 3:24 We were chosen and predestinated. But after being created, we became fallen. Hence, we need redemption, which God accomplished for us in Christ through His blood. This is another item of God's blessings that He has bestowed on us.

- **Col 1:14** In whom we have redemption, the forgiveness of sins;
- **Rm 3:24** Being justified freely by His grace through the redemption which is in Christ Jesus;
-

1:7² In whom we have redemption through His blood, the ²forgiveness of offenses, according to the riches of His grace, - forgiveness - Luke 24:47; Acts 2:38; 10:43 The forgiveness of our offenses is the redemption through the blood of Christ. Apart from the shedding of blood, there is no forgiveness of sins (Heb. 9:22).

- **He 9:22** And almost all things are purified by blood according to the law, and without shedding of blood there is no forgiveness.
- **Lk 24:47** And that repentance for forgiveness of sins would be proclaimed in His name to all the nations, beginning from Jerusalem.
- **Ac 2:38** And Peter said to them, Repent and each one of you be baptized upon the name of Jesus Christ for the forgiveness of your sins, and you will receive the gift of the Holy Spirit.
- **Ac 10:43** To this One all the prophets testify that through His name everyone who believes into Him will receive forgiveness of sins.

Redemption is what Christ accomplished for our offenses; forgiveness is the application of Christ's accomplishment to our offenses.

8 Which He caused to ¹abound to us in all ²wisdom and prudence,

1:8¹ Which He caused to ¹abound to us in all ²wisdom and prudence, – abound - God's grace is not only rich (v. 7) but also abounding. Such grace makes us an inheritance to God (v. 11) and qualifies us to inherit all that God is (v. 14).

- v. 7 In whom we have redemption through His blood, the forgiveness of offenses, according to the riches of His grace,
- v. 11 In whom also we were designated as an inheritance, having been predestinated according to the ³purpose of the One who works all things according to the counsel of His will,
- v. 14 Who is the ¹pledge of our ²inheritance ³unto the ⁴redemption of the ⁵acquired possession, to the ⁶praise of His glory.

1:8² Which He caused to ¹abound to us in all ²wisdom and prudence, – Eph. 3:10; Rom. 11:33 - Wisdom is what is within God for planning and purposing a will concerning us; prudence is the application of God's wisdom. First, God planned and purposed in His wisdom, and then He applied with prudence what He had planned and purposed for us. Wisdom was mainly for God's plan in eternity, and prudence is mainly for God's execution of His plan in time. What God planned in eternity in His wisdom, He is now executing in time in His prudence.

- **Eph. 3:10** In order that now to the rulers and the authorities in the heavenlies the multifarious wisdom of God might be made known through the church,
- **Rom. 11:33** Oh, the depth of the riches and wisdom and knowledge of God! How unsearchable are His judgments and untraceable His ways!

9 ¹Making known to us the ²mystery of His will ³according to His good pleasure, which He ⁴purposed in Himself,

1:9¹ ¹Making known to us the ²mystery of His will ³according to His good pleasure, which He ⁴purposed in Himself, - To make known to us the mystery of His will is one item of God's wisdom and prudence.

1:9² ¹Making known to us the ²mystery of His will ³according to His good pleasure, which He ⁴purposed in Himself, - Eph. 3:3, 4, 9; 5:32; 6:19; Col. 1:26, 27; 2:2; 4:3; Rom. 16:25 In eternity God planned a will. This will was hidden in Him; hence, it was a mystery. In His wisdom and prudence He has made this hidden mystery

known to us through His revelation in Christ, that is, through Christ's incarnation, crucifixion, resurrection, and ascension.

- **Eph. 3:3** That by revelation the mystery was made known to me, as I have written previously in brief,
- **4** By which, in reading it, you can perceive my understanding in the mystery of Christ,
- **9** And to enlighten all that they may see what the economy of the mystery is, which throughout the ages has been hidden in God, who created all things,
- **5:32** This mystery is great, but I speak with regard to Christ and the church.
- **6:19** And for me, that utterance may be given to me in the opening of my mouth, to make known in boldness the mystery of the gospel,
- **Col 1:26** The mystery which has been hidden from the ages and from the generations but now has been manifested to His saints;
- **1:27** To whom God willed to make known what are the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory,
- **2:2** That their hearts may be comforted, they being knit together in love and unto all the riches of the full assurance of understanding, unto the full knowledge of the mystery of God, Christ,
- **4:3** Praying at the same time for us also, that God would open to us a door for the word, to speak the mystery of Christ (because of which also I am bound),
- **Rm 16:25** Now to Him who is able to establish you according to my gospel, that is, the proclamation of Jesus Christ, according to the revelation of the mystery,

1:9³ ¹Making known to us the ²mystery of His will ³according to His good pleasure, which He ⁴purposed in Himself, - It was the pleasure of God's heart to make the mystery of His will known to us.

1:9⁴ ¹Making known to us the ²mystery of His will ³according to His good pleasure, which He ⁴purposed in Himself, - Eph. 1:11; 3:11; Rom. 8:28 God's good pleasure was what He purposed in Himself unto the economy of the fullness of the times (v. 10), indicating that God Himself is the initiation, the origination, and the sphere of His eternal purpose, which nothing can overthrow, for which everything is working, and regarding which He did not take counsel with anyone.

- **v.10** Unto the economy of the fullness of the times, to head up all things in Christ, the things in the heavens and the things on the earth, in Him;
- **11** In whom also we were designated as an inheritance, having been predestinated according to the purpose of the One who works all things according to the counsel of His will,
- **3:11** According to the eternal purpose which He made in Christ Jesus our Lord,

- **Rm 8:28** And we know that all things work together for good to those who love God, to those who are called according to His purpose.

10 Unto the ¹economy of the ²fullness of the times, to ³head up all things in ⁴Christ, the things in the heavens and the things on the earth, in Him;

God's economy

1:10¹ (... which He purposed in Himself) Unto the ¹economy of the ²fullness of the times, to ³head up all things in ⁴Christ, the things in the heavens and the things on the earth, in Him; - economy - Eph. 3:9; 1 Tim. 1:4 Or, plan. The Greek word, oikonomia, means house law, household management or administration, and derivatively, administrative dispensation, plan, economy (see note 4₃ in 1 Tim. 1). The economy that God, according to His desire, planned and purposed in Himself is to head up all things in Christ at the fullness of the times. This is accomplished through the dispensing of the abundant life supply of the Triune God as the life factor into all the members of the church that they may rise up from the death situation and be attached to the Body.

- **Ep 3:9** And to enlighten all that they may see what the economy of the mystery is
- **1Ti 1:4** Nor to give heed to myths and unending ²genealogies, which produce questionings rather than God's ³economy, which is in faith.

Note 4₃ in 1 Tim.1: (... which He purposed in Himself) Unto the ¹economy of the ²fullness of the times, to ³head up all things in Christ, the things in the heavens and the things on the earth, in Him; - economy - Eph. 1:10; 3:9; Col. 1:25; 1 Cor. 9:17 The Greek word means household law, implying distribution (the base of this word is of the same origin as that for pasture in John 10:9, implying a distribution of the pasture to the flock – “I am the door; if anyone enters through Me, he shall be saved and shall go in and go out and shall find pasture” –). It denotes a household management, a household administration, a household government, and, derivatively, a dispensation, a plan, or an economy for administration (distribution); hence, it is also a household economy.

- **Eph. 1:10** Unto the economy of the fullness of the times, to head up all things in Christ, the things in the heavens and the things on the earth, in Him;
- **Ep 3:9** And to enlighten all that they may see what the economy of the mystery is
- **Col. 1:25** Of which I became a minister according to the stewardship of God, which was given to me for you, to complete the word of God,

- **1Co 9:17** If I do this of my own will, I have a reward; but if not of my own will, I am entrusted with a stewardship.

God's economy in faith is His household economy, His household administration (cf. note 10₁ in Eph. 1; Eph. 3:9), which is to dispense Himself in Christ into His chosen people that He may have a house to express Himself, which house is the church (3:15), the Body of Christ.

- **Ep 3:9** And to enlighten all that they may see what the economy of the mystery is
- **1Ti 3:15** But if I delay, I write that you may know how one ought to conduct himself in the house of God, which is the church of the living God, the pillar and base of the truth.

The apostle's ministry was centered on this economy of God (Col. 1:25; 1 Cor. 9:17), whereas the different teachings of the dissenting ones were used by God's enemy to distract His people from this economy. In the administration and shepherding of a local church, this divine economy must be made fully clear to the saints.

In the first chapter of this book the apostle Paul presented God's economy in opposition to different teachings. God's economy is in faith (v. 4), whereas the different teachings are based on the principle of the law and centered on the law (vv. 7-10).

- **1ti.1:4** Nor to give heed to myths and unending genealogies, **which produce questionings rather than God's economy, which is in faith.**
- **1Ti 1:7-10** Desiring to be teachers of the law, though they understand neither the things that they say, nor concerning what they confidently affirm. - But we know that the law is good, if one uses it lawfully - And knows this, that the law is not enacted for a righteous man but for the lawless and unruly, for the ungodly and sinners, for the unholy and profane, for those who strike their fathers and those who strike their mothers, for murderers, - For fornicators, homosexuals, kidnappers, liars, perjurers, and whatever other thing that is opposed to the healthy teaching,

Hence, faith is versus the law, as dealt with in Gal. 3 (vv. 2, 5, 23-25).

- **Gal. 3 (vv. 2, 5, 23-25).** This only I wish to learn from you, Did you receive the Spirit out of the works of law or out of the hearing of faith? **5** He therefore who bountifully supplies to you the Spirit and does works of power among you, does He do it out of the works of law or out of the hearing of faith? **23** - But before faith came we were guarded under law, being shut up unto the faith which was to be revealed. **24-** So then the law has become our child-conductor unto Christ that we

might be justified out of faith. **25** - But since faith has come, we are no longer under a child-conductor.

Any teaching that is based on the principle of the law and centered on the law is unhealthy (vv.9, 10).

- **1Ti 1:9** And knows this, that the law is not enacted for a righteous man but for the lawless and unruly, for the ungodly and sinners, for the unholy and profane, for those who strike their fathers and those who strike their mothers, for murderers, **1Ti 1:10** For fornicators, homosexuals, kidnappers, liars, perjurers, and whatever other thing that is opposed to the healthy teaching, thing that is opposed to the healthy teaching,

Only God's economy, which is in faith, in opposition to the teachings that are based on the principle of the law and centered on the law, is healthy and can make it possible for people to believe on Christ unto eternal life (v. 16) and to thus participate in God's eternal plan, God's economy, which is in faith.

- **v. 16** But because of this I was shown mercy, that in me, the foremost, Jesus Christ might display all His long-suffering for a pattern to those who are to believe on Him unto eternal life.

This is the gospel of glory with which the blessed God entrusted the apostle Paul (v. 11).

- **v. 11** According to the gospel of the glory of the blessed God, with which I was entrusted.

If anyone thrusts away such faith and a good conscience, regarding the faith he becomes shipwrecked on a deep sea (v. 19).

- **v. 19** Holding faith and a good conscience, concerning which some, thrusting these away, have become shipwrecked regarding the faith;

Eph 1:10² (... which He purposed in Himself) Unto the ¹economy of the ²fullness of the times, to ³head up all things in ⁴Christ, the things in the heavens and the things on the earth, in Him; -The times refers to the ages. The fullness of the times will be when the new heaven and new earth appear after all the dispensations of God in all the ages have been completed. Altogether there are four ages: the age of sin (Adam), the age of the law (Moses), the age of grace (Christ), and the age of the kingdom (the millennium).

Eph 1:10³ (... which He purposed in Himself) Unto the ¹economy of the ²fullness of the times, to ³head up all things in ⁴Christ, the things in the heavens and the things on the earth, in Him; - Eph. 1:22; cf. Col. 1:16-18 God made Christ the Head over all things (v. 22).

- **Ep 1:22** And He subjected all things under His feet and gave Him to be Head over all things to the church,
- **Col 1:16-18** - Because in Him all things were created, in the heavens and on the earth, the visible and the invisible, whether thrones or lordships or rulers or authorities; all things have been created through Him and unto Him. - And He is before all things, and all things cohere in Him; - And He is the Head of the Body, the church; He is the beginning, the Firstborn from the dead, that He Himself might have the first place in all things;

Through all the dispensations of God in all the ages, all things will be headed up in Christ in the new heaven and new earth. That will be God's eternal administration and economy. Thus, the heading up of all things is the issue of all the items covered in vv. 3-9. Verse 22 reveals further that this heading up is to the church so that the Body of Christ may share in all that is of Christ as the Head, having been rescued from the heap of the universal collapse in death and darkness, which was caused by the rebellion of the angels and the rebellion of man. The believers participate in this heading up by being willing to be headed up in the church life, by growing in life, and by living under Christ's light (John 1:4; Rev. 21:23-25).

- **Jn 1:4** In Him was life, and the life was the light of men.
- **Rv 21:23-25** - And the city has no need of the sun or of the moon that they should shine in it, for the glory of God illumined it, and its lamp is the Lamb. - And the nations will walk by its light; and the kings of the earth bring their glory into it. - And its gates shall by no means be shut by day, for there will be no night there.

When everything is headed up in Christ, there will be absolute peace and harmony (Isa. 2:4; 11:6; 55:12; Psa. 96:12-13), a full rescue out of the collapse.

- **Is 2:4** And He will judge between the nations, / And will decide matters for many peoples. / And they will beat their swords into plowshares, / And their spears into pruning knives; / Nation will not lift up sword against nation, / Nor will they learn war anymore.
- **11:6**; And the wolf will well with the lamb; / And the leopard will lie down with the kid, / And the calf and the young lion and the fatling together; / And a young boy will lead them about.
- **55:12** For you will go out with rejoicing, / And you will be led forth in peace; / The mountains and the hills / Will break forth before you with a ringing shout, / And all the trees of the field will clap their hands.
- **Psa. 96:12-13** Let the field and all that is in it exult; / Then all the trees of the forest will sing for joy - Before Jehovah, for He is coming; / For He is coming to judge

the earth; / He will judge the world with righteousness, / And the peoples with His truth.

This will begin from the time of the restoration of all things (Acts 3:21).

- **Acts 3:21** Whom heaven must indeed receive until the times of the restoration of all things, of which God spoke through the mouth of His holy prophets from of old.

10⁴ (... which He purposed in Himself) **Unto the ¹economy of the ²fullness of the times, to ³head up all things in ⁴Christ, the things in the heavens and the things on the earth, in Him;** - Christ - Lit., the Christ. Referring to the One mentioned in v. 1 and v. 3, the One in whom are the spiritual blessings of God and in whom are the faithful saints, who participate in the blessings.

- **v. 1** Paul, an apostle of Christ Jesus through the will of God, to the saints who are in Ephesus and are faithful in Christ Jesus:
- **v. 3** Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenlies in Christ,

He is a particular One; hence, He is called “the Christ.” So also in vv. 12 and 20.

- **v. 12** That we would be to the praise of His glory who have first hoped in Christ,
- **v. 20** Which He caused to operate in Christ in raising Him from the dead and seating Him at His right hand in the heavenlies,

11 In whom also we ¹were designated as an inheritance, having been ²predestinated according to the ³purpose of the One who works all things according to the ⁴counsel of His ⁴will,

11¹ In whom also we ¹were designated as an inheritance, having been ²predestinated according to the ³purpose of the One who works all things according to the ⁴counsel of His ⁴will, - Or, have obtained an inheritance. The Greek verb means to choose or assign by lot. Hence, this clause literally means that in Christ we were designated as a chosen inheritance. We were designated as an inheritance to inherit God as our inheritance. On the one hand, we have become God’s inheritance (v. 18) for God’s enjoyment; on the other hand, we inherit God as our inheritance (v. 14) for our enjoyment.

- **18** The eyes of your heart having been enlightened, that you may know what is the hope of His calling, and what are the riches of the glory of His inheritance in the saints,
- **14** Who is the pledge of our inheritance unto the redemption of the acquired possession, to the praise of His glory.

11² In whom also we ¹were designated as an inheritance, having been ²predestinated according to the ³purpose of the One who works all things according to the ⁴counsel of His ⁴will, - Eph. 1:5 - Or, marked out beforehand. See note 5¹.

- **1.5** ¹Predestinating us unto sonship through Jesus Christ to Himself, according to the good pleasure of His will,

Note 1:5¹ Predestinating us unto sonship - Eph. 1:11; Rom. 8:29 - Or, marking us out beforehand. Marking out beforehand is the process, whereas predestination is the purpose, which is to determine a destiny beforehand. God selected us before the foundation of the world, marking us out beforehand unto a certain destiny.

- **Ep 1:11** In whom also we were designated as an inheritance, having been predestinated according to the purpose of the One who works all things according to the counsel of His will,
- **Rm 8:29** Because those whom He foreknew, He also predestinated to be conformed to the image of His Son, that He might be the Firstborn among many brothers;

11³ In whom also we ¹were designated as an inheritance, having been ²predestinated according to the ³purpose of the One who works all things according to the ⁴counsel of His ⁴will, - Eph. 1:9; 3:11 - I.e., plan.

- **1:9** Making known to us the mystery of His will according to His good pleasure, which He purposed in Himself,
- **3:11** According to the eternal purpose which He made in Christ Jesus our Lord,

11⁴ In whom also we ¹were designated as an inheritance, having been ²predestinated according to the ³purpose of the One who works all things according to the ⁴counsel of His ⁴will, - God's will is His intention; God's counsel is His consideration of the way to accomplish His will, or intention.

12 That we would be to the ¹praise of His glory who have ²first hoped in Christ,

12¹ That we would be to the ¹praise of His glory who have ²first hoped in Christ, - Eph. 1:6, 14 So much will be worked out by God's abounding grace for and in the believers, the sons of God, who are the center of God's work in the universe, that all the angels and positive things in the universe will praise God and appreciate

God's expression (glory). This will take place mainly in the millennium and ultimately in the new heaven and new earth.

- **6** To the praise of the glory of His grace, with which He graced us in the Beloved;
- **14** Who is the pledge of our inheritance unto the redemption of the acquired possession, to the praise of His glory.

1:12² That we would be to the ¹praise of His glory who have ²first hoped in Christ, - first - Or, before. - We, the New Testament believers, are those who have first hoped in Christ, that is, in this age. The Jews will have their hope in Christ in the next age. We have hoped in Christ before He comes back to set up His Messianic kingdom.

13 In whom you also, having heard the word of the truth, the gospel of your salvation, in Him also believing, you were ¹sealed with the Holy Spirit of the ²promise,

13¹ In whom you also, having heard the word of the truth, the gospel of your salvation, in Him also believing, you were ¹sealed with the Holy Spirit of the ²promise, - Eph. 4:30; 2 Cor. 1:22 To be sealed with the Holy Spirit is to be marked with the Holy Spirit as a living seal. We have been designated as God's inheritance (v. 11). At the time we were saved, God put His Holy Spirit into us as a seal to mark us out, indicating that we belong to God. The Holy Spirit, who is God Himself entering into us, causes us to bear God's image, signified by the seal, thus making us like God.

- **Eph. 4:30** And do not grieve the Holy Spirit of God, in whom you were sealed unto the day of redemption.
- **2Co 1:22** He who has also sealed us and given the Spirit in our hearts as a pledge.
- **11** In whom also we were designated as an inheritance, having been predestinated according to the purpose of the One who works all things according to the counsel of His will,

1:13² In whom you also, having heard the word of the truth, the gospel of your salvation, in Him also believing, you were sealed with the Holy Spirit of the ²promise - promise - *Of the promise* indicates that God planned according to His pleasure to seal us with His Spirit.

14 Who is the ¹pledge of our ²inheritance ³unto the ⁴redemption of the ⁵acquired possession, to the ⁶praise of His glory.

14¹ Who is the ¹pledge of our ²inheritance ³unto the ⁴redemption of the ⁵acquired possession, to the ⁶praise of His glory - 2 Cor. 1:22; 5:5 Or, foretaste, guarantee. I.e., token payment; a partial payment in advance, guaranteeing the full payment. Since we are God's inheritance, the Holy Spirit is a seal upon us. Since God is our inheritance, the Holy Spirit is a pledge to us of this inheritance. God gives His Holy Spirit to us not only as a guarantee of our inheritance, securing our heritage, but also as a foretaste of what we will inherit of God, affording us a taste beforehand of the full inheritance. In ancient times the Greek word for pledge was used in the purchasing of land. The seller gave the purchaser some soil as a sample from the land. Hence, a pledge, according to ancient Greek usage, is also a sample. The Holy Spirit is the sample of what we will inherit of God in full.

- **2Co 1:22** He who has also sealed us and given the Spirit in our hearts as a pledge.
- **5:5** Now He who has wrought us for this very thing is God, who has given to us the Spirit as a pledge.

Ep 1:14² Who is the ¹pledge of our ²inheritance ³unto the ⁴redemption of the ⁵acquired possession, to the ⁶praise of His glory - See note 32³ in Acts 20. So also in v. 18.

- **Acts 20:32³** And now I commit you to ¹God and to the word of His ²grace, which is able to build you up and to give you the ³inheritance among all those who have been ⁴sanctified.

Note 32³ in Acts 20. inheritance - The Greek word here refers to the legal inheritance of a share of an estate. Cf. note 18⁶ in ch. 26.

- **Acts 26:18** To ¹open their eyes, to turn *them* from ²darkness to light and *from* the ³authority of Satan ⁴to God, that they may receive ⁵forgiveness of sins and an inheritance among those who have been ⁷sanctified by faith in Me.

Note 18⁶ in ch. 26 - an inheritance - an Lit., a portion; referring to a portion of an inheritance. This inheritance is the Triune God Himself with all He has, all He has done, and all He will do for His redeemed people. The Triune God is embodied in the all-inclusive Christ (Col. 2:9), who is the portion allotted to the saints as their inheritance (Col. 1:12).

- **Col. 2:9** For in Him wells all the fullness of the Godhead bodily,
- **Col. 1:12** Giving thanks to the Father, who has qualified you for a share of the allotted aportion of the saints in the light;

The Holy Spirit, who has been given to the saints, is the foretaste, the pledge, and the guarantee of this divine inheritance (Rom. 8:23; Eph. 1:14), which we are sharing and enjoying today as a foretaste in God's New Testament jubilee, and which we will enjoy in full in the coming age and for eternity (1 Pet. 1:4).

- **Rom. 8:23** And not only so, but we ourselves also, who have the firstfruits of the Spirit, even we ourselves groan in ourselves, eagerly awaiting sonship, the redemption of our body.
- **1 Pet. 1:4** Unto an inheritance, incorruptible and undefiled and unfading, kept in the heavens for you,

In the type of the jubilee in Lev. 25:8-13, the main blessings are the liberty proclaimed and the returning of every man to his own possession. In the fulfillment of the jubilee here, liberation from the authority of darkness and the receiving of the divine inheritance are the primary blessings (cf. note 323 in ch. 20).

- **Lev. 25:8-13** **8** And you shall count off seven Sabbaths of years to yourself, seven times seven years, so that you have the time of seven Sabbaths of years, that is, forty-nine years. **9** Then you shall sound aloud the ram's horn in the seventh month on the tenth day of the month; on the Day of Expiation you shall sound the trumpet throughout all your land. **10** And you shall sanctify the fiftieth year, and proclaim liberty throughout the land to all its inhabitants. It shall be a jubilee for you; and each of you shall return to his possession, and each of you shall return to his family. **11** The fiftieth year shall be a jubilee for you; you shall not sow nor reap its aftergrowth nor gather from its unpruned vines. **12** For it is a jubilee; it shall be holy to you. You shall eat its produce out of the field. **13** In this year of jubilee each one of you shall return to his possession.

1:14³ Who is the ¹pledge of our ²inheritance ³unto the ⁴redemption of the ⁵acquired possession, to the ⁶praise of His glory - *Unto the redemption of the acquired possession* gives the purpose of the sealing in v. 13. The seal of the Holy Spirit is living, and it works within us to permeate and transform us with God's divine element until we are mature in God's life and eventually fully redeemed, even in our body.

14⁴ Who is the ¹pledge of our ²inheritance ³unto the ⁴redemption of the ⁵acquired possession, to the ⁶praise of His glory - Rom. 8:23 Redemption here refers to the redemption of our body (Rom. 8:23), that is, the transfiguration of our body of humiliation into a glorious body (Phil. 3:21).

- **Rom. 8:23** And not only so, but we ourselves also, who have the firstfruits of the Spirit, even we ourselves groan in ourselves, eagerly awaiting sonship, the redemption of our body.

- **Phil. 3:21** Who will transfigure the body of our humiliation to be conformed to the body of His glory, according to His operation by which He is able even to subject all things to Himself.

The Holy Spirit today is a guarantee, a foretaste, and a sample of our divine inheritance, until our body is transfigured in glory, at which time we will inherit God in full. The span of God's blessings bestowed on us covers all the crucial points from God's selection in eternity past (v. 4) to the redemption of our body for eternity future.

- **v. 4** Even as He chose us in Him before the foundation of the world to be holy and without blemish before Him in love,

14^s Who is the ¹pledge of our ²inheritance ³unto the ⁴redemption of the ⁵acquired possession, to the ⁶praise of His glory - We, God's redeemed ones, the church, are God's possession, which He acquired with the precious blood of Christ (Acts 20:28). In God's economy, God becomes our inheritance and we become God's possession. How marvelous! We give nothing and we get everything! God acquired us at a cost, but we inherit God at no cost. This is to the praise of God's glory.

- **Acts 20:28** Take heed to yourselves and to all the flock, among whom the Holy Spirit has placed you as overseers to shepherd the church of God, which He obtained through His own blood.

1:14^s Who is the ¹pledge of our ²inheritance ³unto the ⁴redemption of the ⁵acquired possession, to the ⁶praise of His glory - This is the third time a phrase like this is used, this time as an ending to this section (vv. 3-14) concerning God's blessings given to us. Verses 3-6 disclose what God the Father planned for us, that is, to choose us and predestinate us unto sonship to the praise of the glory of His grace. Verses 7-12 reveal how God the Son accomplished what God the Father planned, that is, to redeem us and make us God's inheritance to the praise of His glory. Verses 13-14 tell us how God the Spirit applies to us what God the Son accomplished, that is, to seal us and be the guarantee and foretaste of our eternal, divine inheritance to the praise of God's glory. In the blessings God bestows on us, the glory of the Triune God deserves the threefold praise.

15 Therefore I also, having heard of the faith in the Lord Jesus which is among you and your love to all the saints,

15¹ Therefore I also, having heard of the faith in the Lord Jesus which is among you and your love to all the saints - the - Many ancient MSS read, the faith in the Lord Jesus which is among you and which you have toward all the saints.

16 Do not cease giving thanks for you, making mention of you in my prayers,

17 That the ¹God of our Lord Jesus Christ, the ²Father of glory, may give to you a ³spirit of ⁴wisdom and revelation in the full knowledge of Him,

17¹ That the ¹God of our Lord Jesus Christ, the ²Father of glory, may give to you a ³spirit of ⁴wisdom and revelation in the full knowledge of Him, - In incarnation the Lord Jesus Christ, God Himself (Phil. 2:6), became a man.

- **Phil. 2:6** Who, existing in the form of God, did not consider being equal with God a treasure to be grasped,

As a man He is related to God's creation; therefore, God the Creator is His God. His incarnation brought God the Creator into man, God's creature. He is a man in whom God is incarnated.

17² That the ¹God of our Lord Jesus Christ, the ²Father of glory, may give to you a ³spirit of ⁴wisdom and revelation in the full knowledge of Him, - The title Father implies regeneration, and glory is God expressed. Hence, the Father of glory is the regenerating God expressed through His many sons. We have already been regenerated (1 Pet. 1:3), and we will be glorified in the expression of God's glory (Rom. 8:30).

- **1 Pet. 1:3** Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy has regenerated us unto a living hope through the resurrection of Jesus Christ from the dead,
- **Rom. 8:30** And those whom He predestinated, these He also called; and those whom He called, these He also justified; and those whom He justified, these He also glorified.

17³ That the ¹God of our Lord Jesus Christ, the ²Father of glory, may give to you a ³spirit of ⁴wisdom and revelation in the full knowledge of Him, - spirit - The spirit here must

be our regenerated spirit indwelt by the Spirit of God. Such a spirit is given to us by God that we may have wisdom and revelation to know Him and His economy.

1:17⁴ That the ¹God of our Lord Jesus Christ, the ²Father of glory, may give to you a ³spirit of ⁴wisdom and revelation in the full knowledge of Him, - Wisdom is in our spirit that we may know the mystery of God, and revelation is of God's Spirit that He may show us the vision by opening the veil. First, we have wisdom, the ability to understand, which enables us to know spiritual things; then the Spirit of God reveals the spiritual things to our spiritual understanding.

18 The ¹eyes of your heart having been ²enlightened, that you may know what is the ³hope of His ⁴calling, and what are the ⁵riches of the glory of His ⁶inheritance in the saints,

18¹ The ¹eyes of your heart having been ²enlightened, that you may know what is the ³hope of His ⁴calling, and what are the ⁵riches of the glory of His ⁶inheritance in the saints, - Eyes to see the spiritual things. We have wisdom, the ability to know, and revelation, the revealing of spiritual things. However, we still need *eyes, the spiritual faculty of sight* (Acts 26:18; Rev. 3:18).

- **Acts 26:18** To open their eyes, to turn them from darkness to light and from the authority of Satan to God, that they may receive forgiveness of sins and an inheritance among those who have been sanctified by faith in Me.
- **Rev. 3:18** I counsel you to buy from Me gold refined by fire that you may be rich, and white garments that you may be clothed and that the shame of your nakedness may not be manifested, and eyesalve to anoint your eyes that you may see.

To have the eyes of our heart enlightened requires that our conscience, mind, emotion, and will, which are the components of our heart, be thoroughly dealt with (cf. note 17¹ in ch. 3).

Note 17¹ in ch. 3: That Christ may make His home in your 1hearts through 2faith, that you, being 3rooted and grounded in 4love, - Our heart is composed of all the parts of our soul — mind, emotion, and will — plus our conscience, the main part of our spirit. These parts are the inward parts of our being. Through regeneration Christ came into our spirit (2 Tim. 4:22).

2 Tim. 4:22 The Lord be with your spirit. Grace be with you.

After this, we should allow Him to spread into every part of our heart. Since our heart is the totality of all our inward parts and the center of our inward being, when Christ makes His home

in our heart, He controls our entire inward being and supplies and strengthens every inward part with Himself.

First, we need an open spirit with a conscience purified by our confessing and dealing with our sins and by the sprinkling of the redeeming blood of Christ (Heb. 9:14; 10:22).

- **Heb. 9:14** How much more will the blood of Christ, who through the eternal Spirit offered Himself without blemish to God, purify our conscience from dead works to serve the living God?
- **10:22** Let us come forward to the Holy of Holies with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience and having our bodies washed with pure water.

Next, we need a sober mind (2 Tim. 1:7 and note 2), a loving emotion (John 14:21), and a submissive will (John 7:17) in order to have a pure heart.

- **2 Tim. 1:7** For God has not given us a spirit of cowardice, but of power and of love and of sobermindedness.

Note 7₂ in 2Tim.1: For God has not given us a spirit of cowardice, but of power and of love and of sobermindedness.- of power - Of power refers to our will, of love to our emotion, and of sobermindedness to our mind. This indicates that having a strong will, a loving emotion, and a sober mind has very much to do with having a strong spirit for the exercise of the gift of God that is in us.

- **Jn 14:21** He who has My commandments and keeps them, he is the one who loves Me; and he who loves Me will be loved by My Father, and I will love him and will manifest Myself to him.
- **Jn 7:17** If anyone resolves to do His will, he will know concerning the teaching, whether it is of God or whether I speak from Myself.

When we have such a spirit and heart, the eyes of our heart will be able to see.

Eph 1:18² The ¹eyes of your heart having been ²enlightened, that you may know what is the ³hope of His ⁴calling, and what are the ⁵riches of the glory of His ⁶inheritance in the saints,- We not only need wisdom, revelation, and eyes to see, but we also need light for the illumination of the things which are unveiled to us, that we may have a vision.

1:18³ The ¹eyes of your heart having been ²enlightened, that you may know what is the ³hope of His ⁴calling, and what are the ⁵riches of the glory of His ⁶inheritance in the saints, -

The hope of God's calling includes

(1) Christ Himself and the salvation He will bring to us when He comes back (Col. 1:27; 1 Pet. 1:5, 9);

- **Col. 1:27** To whom God willed to make known what are the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory,
- **1 Pet. 1:5, 9** Who are being aguarded by the power of God through faith unto a salvation ready to be revealed at the last time; - Receiving the end of your faith, the salvation of your souls.

(2) the rapturous transfer from the earthly and physical realm to the heavenly and spiritual sphere, plus glorification (Rom. 8:23-25, 30; Phil. 3:21);

- **Rom. 8:23-25:** - And not only so, but we ourselves also, who have the firstfruits of the Spirit, even we ourselves groan in ourselves, eagerly awaiting sonship, the redemption of our body. - For we were saved in hope. But a hope that is seen is not hope, for who hopes for what he sees? - But if we hope for what we do not see, we eagerly await it through endurance.
- **30** And those whom He predestinated, these He also called; and those whom He called, these He also justified; and those whom He justified, these He also glorified.
- **Phil. 3:21** Who will transfigure the body of our humiliation to be conformed to the body of His glory, according to His operation by which He is able even to subject all things to Himself.

(3) the kingly enjoyment with Christ in the millennium (Rev. 5:10; 2 Tim. 4:18);

- **Rev. 5:10** And have made them a kingdom and priests to our God; and they will reign on the earth.
- **2 Tim. 4:18**; The Lord will deliver me from every evil work and will save me into His heavenly kingdom, to whom be the glory forever and ever. Amen.

and (4) the consummate enjoyment of Christ in the New Jerusalem, with the universal and eternal blessings in the new heaven and new earth (Rev. 21:1-7; 22:1-5).

- **Rev. 21:1-7: 1** And I saw a new heaven and a new earth; for the first heaven and the first earth passed away, and the sea is no more. **2** And I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. **3** And I heard a loud voice out of the throne, saying, Behold, the tabernacle of God is with men, and He will tabernacle with them, and they will be His peoples, and God Himself will be with them and be their God. **4** And He will wipe away every tear from their eyes; and death will be no more, nor will there be sorrow or crying or pain anymore; for the former things have passed away. **5** And He who sits on the throne said, Behold, I make all things new. And He said, Write, for these words are faithful and true. **6** And He said to me, They have come to pass. I am the Alpha and the Omega, the Beginning and the End. I will give to him who thirsts from the spring of the water of life freely. **7** He who overcomes will inherit these things, and I will be God to him, and he will be a son to Me.

- **22:1-5: 1** And he showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb in the middle of its street. **2** And on this side and on that side of the river was the tree of life, producing twelve fruits, yielding its fruit each month; and the leaves of the tree are for the healing of the nations. **3** And there will no longer be a curse. And the throne of God and of the Lamb will be in it, and His slaves will serve Him; **4** And they will see His face, and His name will be on their foreheads. **5** And night will be no more; and they have no need of the light of a lamp and of the light of the sun, for the Lord God will shine upon them; and they will reign forever and ever.

1:18⁴ The ¹eyes of your heart having been ²enlightened, that you may know what is the ³hope of His ⁴calling, and what are the ⁵riches of the glory of His ⁶inheritance in the saints, - God's calling is the sum total of all the blessings listed in vv. 3-14: God the Father's selection and predestination, God the Son's redemption, and God the Spirit's sealing and pledging. When we were called, we participated in the Father's selection and predestination, the Son's redemption, and the Spirit's sealing and pledging.

- **vv. 3-14** Bendito sea el Dios y Padre de nuestro Señor Jesucristo, que nos bendijo con toda bendición espiritual en los *lugares* celestiales en Cristo, - según nos escogió en El antes de la fundación del mundo, para que fuésemos santos y sin mancha delante de El en amor,- predestinándonos para filiación por medio de Jesucristo para Sí mismo, según el beneplácito de Su voluntad, - para alabanza de la gloria de Su gracia, con la cual nos agració en el Amado, - en quien tenemos redención por Su sangre, el perdón de los delitos según las riquezas de Su gracia, - que hizo sobreabundar para con nosotros en toda sabiduría y prudencia, - dándonos a conocer el misterio de Su voluntad, según Su beneplácito, el cual se había propuesto en Sí mismo, - para la economía de la plenitud de los tiempos, de hacer que en Cristo sean reunidas bajo una cabeza todas las cosas, así las que están en los cielos, como las que están en la tierra. - En El asimismo fuimos designados como herencia, habiendo sido predestinados conforme al propósito del que hace todas las cosas según el consejo de Su voluntad, - a fin de que seamos para alabanza de Su gloria, nosotros los que primeramente esperábamos en Cristo. - En El también vosotros, habiendo oído la apalabra de la verdad, el evangelio de vuestra salvación, y en El habiendo creído, fuisteis sellados con el Espíritu Santo de la promesa, - que es las arras de nuestra herencia hasta la redención de la posesión adquirida, para alabanza de Su gloria.

1:18⁵ The ¹eyes of your heart having been ²enlightened, that you may know what is the ³hope of His ⁴calling, and what are the ⁵riches of the glory of His ⁶inheritance in the saints, - riches - God's glory has its riches, which are the many different items that constitute God's divine attributes, such as light, life, power, love, righteousness, and holiness, expressed to different degrees.

1:18⁶ The ¹eyes of your heart having been ²enlightened, that you may know what is the ³hope of His ⁴calling, and what are the ⁵riches of the glory of His ⁶inheritance in the

saints, - First, God made us His inheritance (v. 11a) as His acquired possession (v. 14b) and caused us to participate in all that He is, all that He has, and all that He has accomplished, as our inheritance (v. 14a).

- v. 11a In whom also we were designated as an inheritance
- v. 14b unto the redemption of the acquired possession
- v. 14a Who is the pledge of our inheritance

Ultimately, all these will become His inheritance in the saints for eternity. This will be His eternal expression, His glory with all His riches, which will express Him to the uttermost universally and eternally.

19 And what is the surpassing greatness of His ¹power toward us who believe, ²according to the operation of the might of His strength,

19¹ And what is the surpassing greatness of His ¹power toward us who believe, ²according to the operation of the might of His strength, - According to the apostle's prayer, the third thing we need to know is the surpassing greatness of God's power toward us. This is very subjective and experiential to us today. God's power toward us is surpassingly great. We need to know it and experience it.

19² And what is the surpassing greatness of His ¹power toward us who believe, ²according to the operation of the might of His strength, - The surpassingly great power of God toward us is according to the operation of the might of His strength, which He caused to operate in Christ. God's power toward us is the same as the power that He caused to operate in Christ. Christ is the Head and we are the Body. The Body participates in the power that operates in the Head.

20 Which He caused to operate in Christ in ¹raising Him from the dead and ²seating Him at His ³right hand in the ⁴heavenlies,

20¹ Which He caused to operate in Christ in ¹raising Him from the dead and ²seating Him at His ³right hand in the ⁴heavenlies, - **First**, the power that God caused to operate in Christ raised Christ from the dead. This power has overcome death, the

grave, and Hades, where the dead are held. Death and Hades could not hold Christ (Acts 2:24) because of God's resurrection power.

- **Acts 2:24** And when they heard this, they lifted up their voice with one accord to God and said, Sovereign Master, You are the One who has made heaven and earth and the sea and all things in them,

20² Which He caused to operate in Christ in ¹raising Him from the dead and ²seating Him at His ³right hand in the ⁴heavenlies, - seating - Psa. 110:1; Mark 16:19; Col. 3:1; Heb. 1:3 **Second**, the power that God caused to operate in Christ seated Christ at God's right hand in the heavenlies, far above all (v. 21).

- **Ps 110:1** Jehovah declares to my Lord, / Sit at My right hand / Until make Your enemies / Your footstool.
- **Mk 16:19** So then the Lord Jesus, after speaking to them, was taken up into heaven and sat at the right hand of God.
- **Co 3:1** If therefore you were raised together with Christ, seek the things which are above, where Christ is, sitting at the right hand of God.
- **v. 21** por encima de todo principado y autoridad y poder y señorío, y sobre todo nombre que se nombra, no sólo en este siglo, sino también en el venidero;

20³ Which He caused to operate in Christ in ¹raising Him from the dead and ²seating Him at His ³right hand in the ⁴heavenlies, - right God's - right hand, where Christ was seated by the surpassingly great power of God, is the most honorable place, the place with supreme authority.

20⁴ Which He caused to operate in Christ in ¹raising Him from the dead and ²seating Him at His ³right hand in the ⁴heavenlies, - Eph. 1:3 The heavenlies refers not only to the third heaven, the highest place in the universe, where God dwells, but also to the state and atmosphere of the heavens, in which Christ was seated by God's power.

- **Eph. 1:3** Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenlies in Christ,

21 Far above all ¹rule and authority and power and lordship and ²every name that is named not only in this age but also in that which is to come;

21¹ Far above all ¹rule and authority and power and lordship and ²every name that is named not only in this age but also in that which is to come; - Eph. 3:10; 6:12; Col.

1:16; 2:15 Rule refers to the highest office, authority to every kind of official power (Matt. 8:9), power to the mere might of authority, and lordship to the preeminence that power establishes. Subsequently, we see that what is listed here includes not only the angelic, heavenly authorities, whether good or evil, but also the human, earthly ones. The ascended Christ was seated by the great power of God far above all rule, authority, power, and lordship in the universe.

- **Matt. 8:9** For I also am a man under authority, having soldiers under me. And I say to this one, Go, and he goes; and to another, Come, and he comes; and to my slave, Do this, and he does it.
- **Eph. 3:10** In order that now to the rulers and the authorities in the heavenlies the multifarious wisdom of God might be made known through the church,
- **6:12** For our wrestling is not against blood and flesh but against the rulers, against the authorities, against the world-rulers of this darkness, against the spiritual forces of evil in the heavenlies.
- **Col 2:15** Stripping off the rulers and the authorities, He made a display of them openly, triumphing over them in it.

21² Far above all ¹rule and authority and power and lordship and ²every name that is named not only in this age but also in that which is to come; - Every name that is named refers not only to titles of honor but also to every name. Christ was seated far above every name that is named not only in this age but also in that which is to come.

22 And He ¹subjected all things under His feet and ²gave Him to be Head over all things ³to the ⁴church,

22¹ And He ¹subjected all things under His feet and ²gave Him to be Head over all things ³to the ⁴church, - Psa. 8:6-8; 1 Cor. 15:27; Heb. 2:8 Third, the power that God caused to operate in Christ subjected all things under His feet. Christ's being far above all is one thing; His having all things subjected under His feet is another. The former is Christ's transcendency; the latter, the subjection of all things to Him.

- **Psa. 8:6-8** For You have caused Him to rule over the works of Your hands; / You have put all things under His feet: - All sheep and oxen, / As well as the beasts of the field,- The birds of heaven and the fish of the sea, / Whatever passes through the paths of the seas.

- 1 **Cor. 15:27** For He has subjected all things under His feet. But when He says that all things are subjected, it is evident that all things are except Him who has subjected all things to Him.
- **Heb. 2:8** You have subjected all things under His feet.” For in subjecting all things to Him, He left nothing unsubjected to Him. But now we do not yet see all things subjected to Him,

22² And He ¹subjected all things under His feet and ²gave Him to be Head over all things ³to the ⁴church, - Fourth, God’s power that He caused to operate in Christ gave Christ to be Head over all things to the church. Christ’s headship over all things is a gift from God to Him. It was through God’s surpassingly great power that Christ received the headship in the universe. It was as a man, in His humanity with His divinity, that Christ was raised from the dead, was seated in the heavenlies, had all things subjected to Him, and was given to be Head over all things. Thus, there are four aspects of the power that operated in Christ: resurrection power (v. 20a), ascending power (v. 20b), subjecting power (v. 22a), and heading-up power (v. 22b). This fourfold power is transmitted to the church, the Body of the Head.

- **v. 20a** Which He caused to operate in Christ in raising Him from the dead
- **v. 20b** and seating Him at His right hand in the heavenlies
- **v. 22a** And He subjected all things under His feet
- **v. 22b** and gave Him to be Head over all things to the church

22³ And He ¹subjected all things under His feet and ²gave Him to be Head over all things ³to the ⁴church, - To the church implies a kind of transmission. Whatever Christ, the Head, has attained and obtained is transmitted to the church, His Body. In this transmission the church shares with Christ in all His attainments: the resurrection from the dead, His being seated in His transcendency, the subjection of all things under His feet, and the headship over all things. Toward us who believe (v. 19) and to the church indicate that the divine power, which includes all that the Triune God has passed through, has been installed into us once for all and is being transmitted into us continually, causing us to enjoy Christ richly and to have the proper church life as His Body, His fullness, the issue of God’s blessing mentioned previously.

- **v. 19** And what is the surpassing greatness of His power toward us who believe, according to the operation of the might of His strength

22⁴ And He ¹subjected all things under His feet and ²gave Him to be Head over all things ³to the ⁴church, - Eph. 3:10, 21; 5:23-27, 29, 32; Matt. 16:18; Acts 5:11; 8:1 Here this book uses the term church for the first time, pointing out the main subject of this book. The Greek word for church is ekklesia, meaning the called-out congregation.

This indicates that the church is a gathering of those who have been called out of the world by God. As such, the church is composed of all the believers in Christ.

- **Ep 3:10** In order that now to the rulers and the authorities in the heavenlies the multifarious wisdom of God might be made known through the church,
- **Ep 3:21** To Him be the glory in the church and in Christ Jesus unto all the generations forever and ever. Amen.
- **Ep 5:23** For a husband is head of the wife as also Christ is Head of the church, He Himself being the Savior of the Body.
- **Ep 5:24** But as the church is subject to Christ, so also let the wives be subject to their husbands in everything.
- **Ep 5:25 - 27** Husbands, love your wives even as Christ also loved the church and gave Himself up for her - That He might sanctify her, cleansing her by the washing of the water in the word, - That He might present the church to Himself glorious, not having spot or wrinkle or any such things, but that she would be holy and without blemish.
- **Ep 5:29** For no one ever hated his own flesh, but nourishes and cherishes it, even as Christ also the church,
- **Ep 5:32** This mystery is great, but I speak with regard to Christ and the church.
- **Mt 16:18** And I also say to you that you are Peter, and upon this brock I will build My church, and the gates of Hades shall not prevail against it.
- **Ac 5:11** And great fear came upon the whole church and upon all those who heard these things.
- **Ac 8:1** And Saul approved of his killing. And there occurred in that day a great persecution against the church which was in Jerusalem; and all were scattered throughout the regions of Judea and Samaria, except the apostles.

23 Which is His ¹Body, the ²fullness of the One who ³fills all in all.

23¹ Which is His ¹Body, the ²fullness of the One who ³fills all in all. - Eph. 4:12, 16; 5:30; Col. 1:18, 24; 2:19; Rom. 12:5; 1 Cor. 12:12 - The Body of Christ is not an organization but an organism constituted of all the regenerated believers for the expression and activities of the Head. The Body of Christ is the issue of the incarnated, crucified, resurrected, and ascended Christ, who has come into the church. By means of the ascended Christ's heavenly transmission, we are made one with Him, and thus His Body is produced.

- **Eph. 4:12** For the perfecting of the saints unto the work of the ministry, unto the building up of the Body of Christ,

- **6** Out from whom all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.
- **5:30** Because we are members of His Body.
- **Col. 1:18** And He is the Head of the Body, the church; He is the beginning, the Firstborn from the dead, that He Himself might have the first place in all things;
- **24** I now rejoice in my sufferings on your behalf and fill up on my part that which is lacking of the afflictions of Christ in my flesh for His Body, which is the church;
- **2:19** And not holding the Head, out from whom all the Body, being richly supplied and knit together by means of the joints and sinews, grows with the growth of God.
- **Rom. 12:5** So we who are many are one Body in Christ, and individually members one of another.
- **1 Cor. 12:12** For even as the body is one and has many members, yet all the members of the body, being many, are one body, so also is the Christ.

23² Which is His ¹Body, the ²fullness of the One who ³fills all in all. - fullness - Eph. 4:13 The Body of Christ is His fullness. The fullness of Christ issues from the enjoyment of the riches of Christ (3:8). Through the enjoyment of Christ's riches, we become His fullness to express Him.

- **3:8** To me, less than the least of all saints, was this grace given to announce to the Gentiles the unsearchable riches of Christ as the gospel
- **Eph. 4:13** Until we all arrive at the oneness of the faith and of the full knowledge of the Son of God, at a full-grown man, at the measure of the stature of the fullness of Christ,

23³ Which is His ¹Body, the ²fullness of the One who ³fills all in all. - fills - Eph. 4:10; cf. 1 Cor. 15:28 Christ, who is the infinite God without any limitation, is so great that He fills all things in all things. Such a great Christ needs the church to be His fullness for His complete expression. In this chapter there are seven crucial things requiring the same basic factor for their accomplishment: God's selection that we should be made holy and without blemish (v. 4); God's predestination that we may become His sons (v. 5); the sealing of the Holy Spirit that we may be fully redeemed (vv. 13-14); the hope of God's calling; the glory of God's inheritance in the saints (v. 18); God's power that causes us to participate in Christ's attainment (vv. 19-22); and the Body of Christ, the fullness of the all-filling Christ.

- **v. 4** Even as He chose us in Him before the foundation of the world to be holy and without blemish before Him in love,
- **v. 5** Predestinating us unto sonship through Jesus Christ to Himself, according to the good pleasure of His will,

- **vv. 13-14)** - In whom you also, having heard the word of the truth, the gospel of your salvation, in Him also believing, you were sealed with the Holy Spirit of the promise, -Who is the pledge of our inheritance unto the redemption of the acquired possession, to the praise of His glory.
- **v. 18** The **1**eyes of your heart having been enlightened, that you may know what is the hope of His calling, and what are the riches of the glory of His inheritance in the saints,
- **vv. 19-22** - And what is the surpassing greatness of His power toward us who believe, according to the operation of the might of His strength, - Which He caused to operate in Christ in raising Him from the dead and seating Him at His right hand in the **4**heavenlies, - Far above all **1**rule and authority and power and lordship and every name that is named not only in this age but also in that which is to come; - And He subjected all things under His feet and gave Him to be Head

All these are accomplished by the Triune God being dispensed and wrought into our being. The issue of such a divine dispensing into our humanity is the fullness of the One who fills all in all and the praise of God's expressed glory. Actually, this chapter is a revelation of God's marvelous and excellent economy, from His choosing of us in eternity to the producing of the Body of Christ to express Himself for eternity.

EPHESIANS – Chapter 3

1 ¹For this cause I Paul, the ²prisoner of Christ Jesus on behalf of you, the Gentiles

1 ¹For this cause I Paul, the ²prisoner of Christ Jesus on behalf of you, the Gentiles - For - Chapters 1 and 2 cover the revelation of the church, and this chapter covers the constituting of the church. After unveiling in chs. 1 and 2 God's blessings to the church and what the church is and how it is produced, the apostle began, from this chapter, to beseech the saints to walk according to his revelation in a way worthy of God's calling. In order that the church might be constituted and realized in a practical, experiential way, he presented himself as a steward (v. 2), as one who had received grace (v. 2) and revelation (vv. 3, 5) and had become a minister of the

high gospel, announcing the riches of Christ as the gospel for the producing of the church.

- **2** If indeed you have heard of the stewardship of the grace of God which was given to me for you,
- **3** That by revelation the mystery was made known to me, as I have written previously in brief,
- **5** Which in other generations was not made known to the sons of men, as it has now been revealed to His holy apostles and **2** prophets in spirit,

1² **For this cause I Paul, the prisoner of Christ Jesus on behalf of you, the Gentiles** - prisoner - Eph. 4:1; 2 Tim. 1:8; Philem. 1, 9 - The apostle Paul considered himself a prisoner of Christ. Apparently, he was confined in prison; actually, he was imprisoned in Christ. On the basis of such a status, the status in which he actually lived, he besought the saints. In releasing in chs. 1 and 2 the revelation of God's mystery concerning the church, Paul assumed his status as an apostle of Christ through the will of God. That status was the basis of the authority of his revelation concerning the church. In beseeching the saints to walk worthily of God's calling, he used his status as a prisoner of the Lord. His status as an apostle of Christ qualified him to release God's revelation, whereas his status as a prisoner of the Lord spoke forth his walk in the Lord, by which he could inspire and beseech the saints to walk in the Lord as he did. If we enjoy Christ as our prison, we too will walk in the Lord for the constituting of the church.

- **Eph. 4:1** I beseech you therefore, I, the prisoner in the Lord, to walk worthily of the calling with which you were called,
- **2 Tim. 1:8** Therefore do not be ashamed of the testimony of our Lord nor of me His prisoner; but suffer evil with the gospel according to the power of God;
- **Philem. 1** Paul, a prisoner of Christ Jesus, and Timothy the brother, to Philemon our beloved and fellow worker
- **9** Because of love I rather entreat, being such a one as Paul the aged and now also a prisoner of Christ Jesus.

2¹ If indeed you have heard of the ²stewardship of the ³grace of God which was given to me for you,

2¹ **If indeed** you have heard of the ²stewardship of the ³grace of God which was given to me for you, - If - Verses 2-21 are a parenthesis, and 4:1 is a continuation of 3:1. In this parenthetical, beseeching word, the apostle described to the Gentile believers

his ministry for them, a ministry that he received in the stewardship of grace through the revelation of the mystery of Christ. Also, he prayed in this parenthesis that the church would experience Christ to the fullest extent.

- **4:1** I beseech you therefore, I, the prisoner in the Lord, to walk worthily of the calling with which you were called,
- **3:1** ¹For this cause I Paul, the ²prisoner of Christ Jesus on behalf of you, the Gentiles

2² ¹If indeed you have heard of the ²stewardship of the ³grace of God which was given to me for you, - stewardship - Col. 1:25; 1 Cor. 9:17; 1 Pet. 4:10; cf. Luke 16:2, 3, 4
In Greek, the same word as economy in v. 9 and in 1:10.

- **v. 9** And to enlighten all that they may see what the economy of the mystery is, which throughout the ages has been hidden in God, who created all things,
- **1:10** Unto the economy of the fullness of the times, to head up all things in Christ, the things in the heavens and the things on the earth, in Him;

In relation to God, this word denotes God's economy, God's administration; in relation to the apostle, it denotes the stewardship (stewardship is used also in 1 Cor. 9:17).

- **1 Cor. 9:17** If I do this of my own will, I have a reward; but if not of my own will, I am entrusted with a stewardship.

The stewardship of the grace is for the dispensing of the grace of God to His chosen people for the producing and building up of the church. Out of this stewardship comes the ministry of the apostle, who is a steward in God's house, ministering Christ as God's grace to God's household.

- **Col. 1:25** Of which I became a minister according to the stewardship of God, which was given to me for you, to complete the word of God,
- **1 Cor. 9:17** If I do this of my own will, I have a reward; but if not of my own will, I am entrusted with a stewardship.
- **1 Pet. 4:10** Each one, as he has received a gift, ministering it among yourselves as good stewards of the varied grace of God.

cf. Luke 16:2, 3, 4

- **Luke 16:2** And he called him and said to him, What is this I hear concerning you? Render the account of your stewardship, for you can no longer be steward.
- **3** And the steward said within himself, What shall I do, because my master is taking the stewardship away from me? I am not strong enough to dig; I am ashamed to beg.
- **4** I know what I will do so that when I am removed from the stewardship they may receive me into their own houses.

Note 3¹ in Luke 16: **And the steward said within himself, What shall I do, because my master is taking the stewardship away from me? I am not strong enough to ¹dig; I am ashamed to ²beg.** - dig - As a farmer, who digs in the field.

Note 3² in Luke 16: **And the steward said within himself, What shall I do, because my master is taking the stewardship away from me? I am not strong enough to ¹dig; I am ashamed to ²beg.** - As a beggar, who begs for help.

Note 4¹ in Luke 16: I know what I will do so that when I am removed from the stewardship they may **receive** me into their own houses. - Signifying being received into the eternal tabernacles (v. 9).

- v. 9 And I say to you, ¹Make friends for yourselves by means of the mammon of ²unrighteousness, so that when it ³fails, they may receive you into the ⁴eternal tabernacles.

Note 9¹ in Luke 16: **And I say to you, ¹Make friends** for yourselves by means of the mammon of ²unrighteousness, so that when it ³fails, they may receive you into the ⁴eternal tabernacles.- Make - To use money to do things to help others according to God's leading.

Note 9² in Luke 16: **And I say to you, ¹Make friends** for yourselves by means of the mammon of ²unrighteousness, so that when it ³fails, they may receive you into the ⁴eternal tabernacles.- unrighteousness Mammon, i.e., money, is of the satanic world. It is unrighteous in its position and existence. The steward in the parable exercised his prudence by his unrighteous act. The Lord teaches us, His believers, to exercise our prudence in the use of unrighteous mammon.

Note 9³ in Luke 16: **And I say to you, ¹Make friends** for yourselves by means of the mammon of ²unrighteousness, so that when **it ³fails**, they may receive you into the ⁴eternal tabernacles.- fails - After the satanic world is over, mammon will be of no use in the kingdom of God.

Note 9⁴ in Luke 16: **And I say to you, ¹Make friends** for yourselves by means of the mammon of ²unrighteousness, so that when it ³fails, they may receive you into the ⁴eternal tabernacles. - cf. 2 Cor. 5:1 I.e., eternal habitations. The prudent believers will be received into the eternal habitations by those who shared the benefit of their prudence. This will be fulfilled in the coming kingdom age (cf. 14:13-14; Matt. 10:42).

- **14:13** But when you give a reception, invite the ¹poor, the crippled, the lame, the blind,

- **14** And you will be blessed, because they do not have anything with which to repay you; for it will be repaid to you in the 'resurrection of the righteous.
- **Matt. 10:42**

Note 13¹ in Luke 14: **But when you give a reception, invite the 'poor, the crippled, the lame, the blind, - poor - These are the people whom God invited to His salvation (v. 21).**

- **v. 21** And the slave came up and reported these things to his master. Then the master of the house became angry and told his slave, Go out quickly into the streets and lanes of the city, and bring in here the apoor and crippled and blind and lame.

Note 14¹ in Luke 14: **And you will be blessed, because they do not have anything with which to repay you; for it will be repaid to you in the 'resurrection of the righteous. - resurrection - 1 Cor. 15:23; 1 Thes. 4:16 This refers to the resurrection of life (John 5:29; Rev. 20:4-6),**

- **John 5:29** Jn 5:29 And will come forth: those who have done good, to the resurrection of life; and those who have practiced evil, to the resurrection of judgment.
- **Rev. 20:4-6** And I saw thrones, and they sat upon them, and judgment was given to them. And I saw the souls of those who had been beheaded because of the testimony of Jesus and because of the word of God, and of those who had not worshipped the beast nor his image, and had not received the mark on their forehead and on their hand; and they lived and reigned with Christ for a thousand years. - The rest of the dead did not live again until the thousand years were completed. This is the first resurrection. - Blessed and holy is he who has part in the first resurrection; over these the second death has no authority, but they will be priests of God and of Christ and will reign with Him for a thousand years.
-

at which time God will reward the saints (Rev. 11:18)

- **Rev. 11:18** And the nations became angry, and Your wrath came, and the time came for the dead to be judged, and the time to give the reward

at the Lord's coming back (1 Cor. 4:5).

- **1 Cor. 4:5** So then do not judge anything before the time, until the Lord comes, who will both bring to light the hidden things of darkness and make manifest the counsels of the hearts, and then there will be praise to each from God.

cf. 2 Cor. 5:1

- **2 Cor. 5:1** ¹For we know that if our ²earthly ³tabernacle dwelling is taken down, we have a ⁴building ⁵from God, a ⁶dwelling not made with hands, eternal, ⁷in the heavens.

Note 1¹ in 2 Cor. 5: ¹For we know that if our ²earthly ³tabernacle dwelling is taken down, we have a ⁴building ⁵from God, a ⁶dwelling not made with hands, eternal, ⁷in the heavens. - For - *For* indicates that what is to be mentioned is an explanation of what was spoken in 4:13-18.

- **4:13-18** And having the same spirit of faith according to that which is written, “I believed, therefore I spoke,” we also believe, therefore we also speak, - Knowing that He who raised the Lord Jesus will raise us also with Jesus and will make us stand before Him with you. - For all things are for your sakes that the grace which has abounded through the greater number may cause the thanksgiving to abound to the glory of God. - Therefore we do not lose heart; but though our outer man is decaying, yet our inner man is being renewed day by day. - For our momentary lightness of affliction works out for us, more and more surpassingly, an eternal weight of glory, - Because we do not regard the things which are seen but the things which are not seen; for the things which are seen are temporary, but the things which are not seen are eternal.

In this chapter the apostle tells us of the apostles’ aspiration for the redemption of their bodies (vv. 1-8; Rom. 8:23),

- **vv. 1-8** For we know that if our earthly tabernacle dwelling is taken down, we have a building from God, a dwelling not made with hands, eternal, in the heavens. - For also in this we groan, longing to be clothed upon with our dwelling place from heaven, - If indeed, being clothed, we will not be found naked. - For also, we who are in this tabernacle groan, being burdened, in that we do not desire to be unclothed, but clothed upon, that what is mortal may be swallowed up by life. - Now He who has wrought us for this very thing is God, who has given to us the Spirit as a pledge. - Therefore being always of good courage and knowing that while we are at home in the body, we are abroad from the Lord - (For we walk by faith, not by appearance) - We are of good courage then and are well pleased rather to be abroad from the body and at home with the Lord.
- **Rom. 8:23** And not only so, but we ourselves also, who have the firstfruits of the Spirit, even we ourselves groan in ourselves, eagerly awaiting sonship, the redemption of our body.

their ambition, their determination, to please the Lord (vv. 9-15),

- **vv. 9-15** Therefore also we are determined, whether at home or abroad, to gain the honor of being well pleasing to Him. - For we must all be manifested before the judgment seat of Christ, that each one may receive the things done through the body according to what he has practiced, whether good or bad. - Knowing therefore the fear of the Lord, we persuade men, but we are made manifest to God; yet I hope that we are made manifest also in your consciences. - We are not again commending ourselves to you, but so speak in order to give you an

opportunity to boast on our behalf, that you may have an answer for those who are boasting in outward appearance and not in heart. - 5:13 For whether we were beside ourselves, it was to God; or whether we are sober-minded, it is for you. - For the love of Christ constrains us because we have judged this, that One died for all, therefore all died; - And He died for all that those who live may no longer live to themselves but to Him who died for them and has been raised.

and their commission from the Lord for His new creation (vv. 16-21).

- **vv. 16-21** So then we, from now on, know no one according to the flesh; even though we have known Christ according to the flesh, yet now we know Him so no longer.- So then if anyone is in Christ, he is a new creation. The old things have passed away; behold, they have become new. - But all things are out from God, who has reconciled us to Himself through Christ and has given to us the ministry of reconciliation; - Namely, that God in Christ was reconciling the world to Himself, not accounting their offenses to them, and has put in us the word of reconciliation. - On behalf of Christ then we are ambassadors, as God entreats you through us; we beseech you on behalf of Christ, Be reconciled to God. - Him who did not know sin He made sin on our behalf that we might become the righteousness of God in Him.

Note 1² in 2 Cor. 5: For we know that if our ²earthly ³tabernacle dwelling is taken down, we have a ⁴building ⁵from God, a ⁶dwelling not made with hands, eternal, ⁷in the heavens. - earthly - Not made of earth but on the earth.

Note 1³ in 2 Cor. 5: For we know that if our ²earthly ³tabernacle dwelling is taken down, we have a ⁴building ⁵from God, a ⁶dwelling not made with hands, eternal, ⁷in the heavens. - tabernacle - Isa. 38:12; 2 Pet. 1:13-14 I.e., our physical body, in which our person dwells and which is not only for our living but also for our worshipping God (cf. 1 Cor. 6:19).

- **Isa. 38:12** Like a shepherd's tent, / My dwelling has been pulled up and removed from me. / Like a weaver, I have rolled up my life. / He will cut me off from the loom; / From day until night You make an end of me.
- **2 Pet. 1:13-14** And I consider it right, as long as I am in this tabernacle, to stir you up by a reminder, - Knowing that the putting off of my tabernacle is imminent, even as also our Lord Jesus Christ has made learn to me.
- **1 Cor. 6:19** Or do you not know that your body is a temple of the ¹Holy Spirit within you, whom you have from God, and you are not your own?

Note 19¹ in 1 cor. 6: Or do you not know that your body is a temple of the ¹Holy Spirit within you, whom you have from God, and you are not your own?

The Holy Spirit is in our spirit (Rom. 8:16), and our spirit is within our body. Hence, our body becomes a temple, a dwelling place, of the Holy Spirit.

- **Rom. 8:16** The Spirit Himself witnesses with our spirit that we are children of God.

Note 1⁴ in 2 Cor. 5: For we know that if our ²earthly ³tabernacle dwelling is taken down, we have a ⁴building ⁵from God, a ⁶dwelling not made with hands, eternal, ⁷in the heavens.

- building - A building with a foundation, in contrast to the tabernacle, which had no foundation. This building is our resurrected, transfigured body, the spiritual body mentioned in 1 Cor. 15, and is in contrast to the dying, physical, natural body that we have today.

Note 1⁵ in 2 Cor. 5: For we know that if our ²earthly ³tabernacle dwelling is taken down, we have a ⁴building ⁵from God, a ⁶dwelling not made with hands, eternal, ⁷in the heavens.

- from - Lit., out of.

Note 1⁶ in 2 Cor. 5: For we know that if our ²earthly ³tabernacle dwelling is taken down, we have a ⁴building ⁵from God, a ⁶dwelling not made with hands, eternal, ⁷in the heavens.

- dwelling - Our spiritual body (1 Cor. 15:44).

- **1 Cor. 15:44** It is sown a soulish body, it is raised a spiritual body. If there is a soulish body, there is also a spiritual one.

Note 1⁷ in 2 Cor. 5: For we know that if our ²earthly ³tabernacle dwelling is taken down, we have a ⁴building ⁵from God, a ⁶dwelling not made with hands, eternal, ⁷in the heavens.

- 1 Pet. 1:4 In contrast to earthly, i.e., on the earth.

- **1 Pet. 1:4** Unto an inheritance, incorruptible and undefiled and unfading, kept in the heavens for you,

2³ If indeed you have heard of the ²stewardship of the ³grace of God which was given to me for you, - grace - Eph. 3:8; 4:7; Rom. 12:3 Grace refers to the riches of Christ (v. 8), which God has given to us in Christ for us to gain and enjoy. Paul's ministry was to dispense the riches of Christ as grace to the believers for their enjoyment.

- **Eph. 3:8** To me, less than the least of all saints, was this grace given to announce to the Gentiles the unsearchable riches of Christ as the gospel
- **4:7** But to each one of us grace was given according to the measure of the gift of Christ.
- **Rom. 12:3** For I say, through the grace given to me, to everyone who is among you, not to think more highly of himself than he ought to think, but to think so as to be sober-minded, as God has apportioned to each a measure of faith.

3 That by revelation the mystery was made known to me, as I have written previously in brief,

3¹ That by revelation the mystery was made known to me, as I have written previously in brief, - revelation - Eph. 3:5; Rom. 16:25; Gal. 1:12 God's hidden purpose is the mystery, and the unveiling of this mystery is revelation. The apostle's ministry was to carry out this revelation for the producing of the church.

- **Eph. 3:5** Which in other generations was not made known to the sons of men, as it has now been revealed to His holy apostles and prophets in spirit,
- **Rom. 16:25** Now to Him who is able to establish you according to my gospel, that is, the proclamation of Jesus Christ, according to the revelation of the mystery, which has been kept in silence in the times of the ages
- **Gal. 1:12** For neither did I receive it from man, nor was I taught it, but I received it through a revelation by Jesus Christ.

4 By which, in reading it, you can perceive my understanding in the mystery of Christ,

4¹ By which, in reading it, you can perceive my understanding in the mystery of Christ, - mystery - Eph. 1:9; Col. 4:3 The mystery of God in Col. 2:2 is Christ; the mystery of Christ here is the church.

- **Col. 2:2** That their hearts may be comforted, they being knit together in love and unto all the riches of the full assurance of understanding, unto the full knowledge of the mystery of God, Christ,

God is a mystery, and Christ, as the embodiment of God to express Him, is the mystery of God. Christ also is a mystery, and the church, as the Body of Christ to express Him, is the mystery of Christ. This mystery is God's economy, which is to dispense Christ, as the embodiment of God, into God's chosen people in order to produce a Body to be the increase of God's embodiment in Christ, that God may have a corporate expression.

- **Eph. 1:9** Making known to us the mystery of His will according to His good pleasure, which He purposed in Himself,
- **Col. 4:3** Praying at the same time for us also, that God would open to us a door for the word, to speak the mystery of Christ (because of which also I am bound),

5 Which in other generations was ¹not made known to the sons of men, as it has now been revealed to His holy ²apostles and ²prophets in ³spirit,

5¹ Which in other generations was ¹not made known to the sons of men, as it has now been revealed to His holy ²apostles and ²prophets in ³spirit, - Col. 1:26 The mystery of Christ, the church, was hidden in other generations but has been revealed in the New Testament age.

- **Col. 1:26** The mystery which has been hidden from the ages and from the generations but now has been manifested to His saints;

5² Which in other generations was ¹not made known to the sons of men, as it has now been revealed to His holy ²apostles and ²prophets in ³spirit, - Eph. 2:20 Apostles in Greek means sent ones. The apostles are the ones sent by Christ, representing Him to carry out His commission in God's New Testament economy. The prophets are God's spokesmen, not primarily predicting the future but speaking for God and speaking forth God in the revelation of God's eternal economy.

- **Eph. 2:20** Being built upon the foundation of the apostles and prophets, Christ Jesus Himself being the cornerstone;

5³ Which in other generations was ¹not made known to the sons of men, as it has now been revealed to His holy ²apostles and ²prophets in ³spirit, - The human spirit of the apostles and prophets, a spirit regenerated and indwelt by the Holy Spirit of God. It can be considered the mingled spirit, the human spirit mingled with God's Spirit. Such a mingled spirit is the means by which the New Testament revelation concerning Christ and the church is revealed to the apostles and prophets. We need the same kind of spirit to see such a revelation.

6 That in Christ Jesus the Gentiles are ¹fellow heirs and ²fellow members of the Body and ³fellow partakers of the promise through the gospel,

6¹ That in Christ Jesus the Gentiles are ¹fellow heirs and ²fellow members of the Body and ³fellow partakers of the promise through the gospel, - Rom. 8:17; Gal. 3:29 In God's New Testament economy the chosen, redeemed, and regenerated Gentiles and the believing Jews are fellow heirs of God, inheriting God.

- **Rm 8:17** And if children, heirs also; on the one hand, heirs of God; on the other, joint heirs with Christ, if indeed we suffer with Him that we may also be glorified with Him.
- **Gal. 3:29** And if you are of Christ, then you are Abraham's seed, heirs according to promise.

6² That in Christ Jesus the Gentiles are ¹fellow heirs and ²fellow members of the Body and ³fellow partakers of the promise through the gospel, - Eph. 2:16 The saved Gentiles and the saved Jews are fellow members of the one Body of Christ as His unique expression.

- **Eph. 2:16** And might reconcile both in one Body to God through the cross, having slain the enmity by it.

6³ That in Christ Jesus the Gentiles are ¹fellow heirs and ²fellow members of the Body and ³fellow partakers of the promise through the gospel, - Col. 1:12; Heb. 3:1; 6:4; 12:10; 2 Pet. 1:4 The Gentile believers and the Jewish believers are fellow partakers of God's promise given in the Old Testament, concerning all the blessings of God's New Testament economy. Being fellow heirs is related to the blessing of the household of God; being fellow members of the Body, to the blessing of the Body of Christ; and being fellow partakers of the promise, to the blessing of the promise of God, such as in Gen. 3:15; 12:3; 22:18; 28:14; and Isa. 9:6.

- **Gen. 3:15** And I will put enmity / Between you and the woman / And between your seed and her seed; / He will bruise you on the head, / But you will bruise him on the heel.
- **12:3** And I will bless those who bless you, / And him who curses you I will curse; / And in you all the families of the earth will be blessed.
- **22:18** And in your seed all the nations of the earth shall be blessed, because you have obeyed My voice.
- **28:14** And your seed will be as the dust of the earth, and you will spread abroad to the west and to the east and to the north and to the south, and in you and in your seed will all the families of the earth be blessed.
- **Isa. 9:6** For a child is born to us, / A Son is given to us; / And the government government / Is upon His shoulder; / And His name will be called / Wonderful Counselor, / Mighty God, / Eternal Father, / Prince of Peace.

Both the blessing of God's household and the blessing of Christ's Body are particular, whereas the blessing of God's promise is general, all-inclusive.

- **Col. 1:12** Giving thanks to the Father, who has qualified you for a share of the allotted portion of the saints in the blight;
- **Heb. 3:1** Therefore, holy brothers, partakers of a heavenly calling, consider the Apostle and High Priest of our confession, Jesus,
- **6:4** For it is impossible for those who have once been enlightened and have tasted of the heavenly gift and have become partakers of the Holy Spirit

- **12:10** For they disciplined for a few days as it seemed good to them; but He, for what is profitable that we might partake of His holiness.
- **2 Pet. 1:4** Through which He has granted to us precious and exceedingly great promises that through these you might become partakers of the divine nature, having escaped the corruption which is in the world by lust.

7 Of which I became a ¹minister according to the ²gift of the grace of God which was given to me according to the operation of His ³power.

7¹ Of which I became a ¹minister according to the ²gift of the grace of God which was given to me according to the operation of His ³power. - Col. 1:23, 25 A minister is one who serves. A minister of the gospel serves the gospel to people.

- **Col. 1:23** If indeed you continue in the faith, grounded and steadfast and not being moved away from the hope of the gospel, which you heard, which was proclaimed in all creation under heaven, of which I Paul became a minister.
- **Co 1:25** Of which I became a minister according to the stewardship of God, which was given to me for you, to ⁴complete the word of God,

7² Of which I became a ¹minister according to the ²gift of the grace of God which was given to me according to the operation of His ³power.- gift - Rom. 12:6; 1 Cor. 12:4 The grace of God is God Himself, especially as life, partaken of and enjoyed by us; the gift of grace is the ability and function produced out of the enjoyment of the grace of God. Grace implies life, and the gift is the ability that comes out of life.

- **Rom. 12:6** And having gifts that differ according to the grace given to us, whether prophecy, let us prophesy according to the proportion of faith;
- **1 Cor. 12:4** But there are distinctions of gifts, but the same Spirit;

7³ Of which I became a ¹minister according to the ²gift of the grace of God which was given to me according to the operation of His ³power. The power of the resurrection life (Phil. 3:10), which operated within the apostle and operates within all the believers (1:19; 3:20).

- **Phil. 3:10** To know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death,
- **1:19** For I know that for me this will turn out to salvation through your petition and the bountiful supply of the Spirit of Jesus Christ,
- **3:20** For our commonwealth exists in the heavens, from which also we eagerly await a Savior, the Lord Jesus Christ,

By such an inward, operating power of life the gift of grace was given to the apostle, that is, produced in him.

8 To me, ¹less than the least of all saints, was this grace given to announce to the Gentiles the ²unsearchable ³riches of Christ as the gospel

8¹ To me, ¹less than the least of all saints, was this grace given to announce to the Gentiles the ²unsearchable ³riches of Christ as the gospel - less - This indicates that all the saints can receive the same grace as that given to the apostle Paul. As to the person of Paul, he was the least among the apostles (1 Cor. 15:9); but as to his ministry, he was not behind the super-apostles (2 Cor. 11:5; 12:11).

- **1Co 15:9** For I am the least of the apostles, who am not fit to be called an apostle, because I persecuted the church of God.
- **2Co 11:5** But I count myself to be inferior to the **1**super-apostles in nothing.
- **2Co 12:11** I have become foolish; you yourselves have compelled me. For it is I who should have been commended by you; for in nothing am I inferior to the **1**super-apostles, even though I am nothing.

Yet, as to the grace he received, he was less than the least of all saints. This implies that all the saints can receive the grace that he received. This is similar to the receiving of the same lifeblood by all the members of our physical body, however small they may be. But the ability (gift) that comes out of the lifeblood differs among the members. All the members of the Body of Christ can have the same grace of life that Paul had, but their gifts are not the same as Paul's.

8² To me, ¹less than the least of all saints, was this grace given to announce to the Gentiles the ²unsearchable ³riches of Christ as the góspel Lit., untraceable.

8³ To me, ¹less than the least of all saints, was this grace given to announce to the Gentiles the ²unsearchable ³riches of Christ as the góspel - Eph. 1:7; 2:7 The apostle announced not doctrines but the riches of Christ. The riches of Christ are what Christ is to us, such as light, life, righteousness, and holiness, what He has for us, and what He accomplished, attained, and obtained for us. These riches of Christ are unsearchable and untraceable.

- **Eph. 1:7** In whom we have redemption through His blood, the forgiveness of offenses, according to the riches of His grace,

- **Eph 2:7** That He might display in the ages to come the surpassing riches of His grace in kindness toward us in Christ Jesus.

9 And to enlighten all that *they may see* what the ¹economy of the ²mystery is, which ³throughout the ages has been hidden in God, who created all things,

9¹ And to enlighten all that *they may see* what the ¹economy of the ²mystery is, which ³throughout the ages has been hidden in God, who created all things, - economy - Eph. 1:10; 1 Tim. 1:4 See notes 10¹ in Eph.1 and 4³ in 1 Tim. 1.

- **Ep 1:10** Unto the ¹economy of the ²fullness of the times, to ³head up all things in ⁴Christ, the things in the heavens and the things on the earth, in Him;
- **1 Tim. 1:4** Nor to give heed to ⁴myths and unending ²genealogies, which produce questionings rather than God's ³economy, which is in ⁴faith.

Note 4³ in 1Tim. 1: Nor to give heed to ⁴myths and unending ²genealogies, which produce questionings rather than God's ³economy, which is in ⁴faith. Eph. 1:10; 3:9; Col. 1:25; 1 Cor. 9:17 The Greek word means household law, implying distribution (the base of this word is of the same origin as that for pasture in John 10:9, implying a distribution of the pasture to the flock).

- **John 10:9** I am the door; if anyone enters through Me, he shall be saved and shall go in and go out and shall find pasture.

It denotes a household management, a household administration, a household government, and, derivatively, a dispensation, a plan, or an economy for administration (distribution); hence, it is also a household economy. God's economy in faith is His household economy, His household administration (cf. note 10¹ in Eph. 1; Eph. 3:9), which is to dispense Himself in Christ into His chosen people that He may have a house to express Himself, which house is the church (3:15), the Body of Christ.

- **Eph. 3:9** And to enlighten all that they may see what the economy of the mystery is, which throughout the ages has been hidden in God, who created all things,
- **1Ti 3:15** But if I delay, I write that you may know how one ought to conduct himself in the house of God, which is the church of the living God, the pillar and base of the truth.

The apostle's ministry was centered on this economy of God (Col. 1:25; 1 Cor. 9:17), whereas the different teachings of the dissenting ones were used by God's enemy to distract His people from this economy.

- **Col. 1:25** Of which I became a minister according to the stewardship of God, which was given to me for you, to complete the word of God,
- **1 Cor. 9:17** If I do this of my own will, I have a reward; but if not of my own will, I am entrusted with a stewardship.

In the administration and shepherding of a local church, this divine economy must be made fully clear to the saints. In the first chapter of this book the apostle Paul presented God's economy in opposition to different teachings. God's economy is in faith (v. 4), whereas the different teachings are based on the principle of the law and centered on the law (vv. 7-10).

- **v. 4** Nor to give heed to ¹myths and unending ²genealogies, which produce questionings rather than God's ³economy, which is in ⁴faith.
- **vv. 7-10** Desiring to be teachers of the law, though they understand neither the things that they say, nor concerning what they confidently affirm. - But we know that the law is good, if one uses it lawfully - And knows this, that the law is not enacted for a righteous man but for the lawless and unruly, for the ungodly and sinners, for the unholy and profane, for those who strike their fathers and those who strike their mothers, for murderers, - For fornicators, homosexuals, kidnappers, liars, perjurers, and whatever other thing that is opposed to the healthy teaching,

Hence, faith is versus the law, as dealt with in Gal. 3 (vv. 2, 5, 23-25).

- **Ga 3:2** This only I wish to learn from you, Did you receive the Spirit out of the works of law or out of the hearing of faith?
- **5** He therefore who bountifully supplies to you the Spirit and does works of power among you, does He do it out of the works of law or out of the hearing of faith?
- **23-25** But before faith came we were guarded under law, being shut up unto the faith which was to be revealed. - So then the law has become our child-conductor unto Christ that we might be justified out of faith. - But since faith has come, we are no longer under a child-conductor.

Any teaching that is based on the principle of the law and centered on the law is unhealthy (vv: 9, 10).

- **1Ti. 1:9-10** And knows this, that the law is not enacted for a righteous man but for the lawless and unruly, for the ungodly and sinners, for the unholy and profane, for those who strike their fathers and those who strike their mothers, for murderers, For fornicators, homosexuals, kidnappers, liars, perjurers, and whatever other thing that is opposed to the healthy teaching,

Only God's economy, which is in faith, in opposition to the teachings that are based on the principle of the law and centered on the law, is healthy and can make

it possible for people to believe on Christ unto eternal life (v. 16) and to thus participate in God's eternal plan, God's economy, which is in faith.

- **V. 16** But because of this I was shown mercy, that in me, the foremost, Jesus Christ might display all His long-suffering for a pattern to those who are to believe on Him unto eternal life.

This is the gospel of glory with which the blessed God entrusted the apostle Paul (v. 11).

- **v. 11** According to the gospel of the glory of the blessed God, with which I was entrusted.

If anyone thrusts away such faith and a good conscience, regarding the faith he becomes shipwrecked on a deep sea (v. 19).

- **v. 19** Holding faith and a good conscience, concerning which some, thrusting these away, have become shipwrecked regarding the faith;

Note 4^a in 1Tim. 1: **Nor to give heed to ¹myths and unending ²genealogies, which produce questionings rather than God's ³economy, which is in ⁴faith.** 1 Tim. 2:7; 3:9; 4:1, 6; 5:8; 6:10, 12, 21; 2 Tim. 3:8; 4:7; Titus 1:13; Gal. 1:23 The economy of God is a matter in faith, i.e., a matter that is initiated and developed in the sphere and element of the faith. God's economy, which is to dispense Himself into His chosen people, is not in the natural realm nor in the work of law but in the spiritual sphere of the new creation through regeneration by faith in Christ (Gal. 3:23-26).

- **Gal. 3:23-26** But before faith came we were guarded under law, being shut up unto the faith which was to be revealed. - So then the law has become our child-conductor unto Christ that we might be justified out of faith. - But since faith has come, we are no longer under a child-conductor. - For you are all sons of God through faith in Christ Jesus.

By faith we are born of God to be His sons, partaking of His life and nature to express Him. By faith we are put into Christ to become the members of His Body, sharing all that He is for His expression. This is God's plan (dispensation), which is carried out in faith, according to His New Testament economy.

9₂ And to enlighten all that *they may see* what the ¹economy of the ²mystery is, which ³throughout the ages has been hidden in God, who created all things, - mystery - Eph. 1:9 God's mystery is His hidden purpose, which is to dispense Himself into His chosen people. Hence, there is the economy of the mystery of God. This mystery was hidden in God throughout the ages, but now the New Testament believers, having been enlightened, are able to see it.

- **Eph. 1:9** Making known to us the mystery of His will according to His good pleasure, which He purposed in Himself,

9³ And to enlighten all *that they may see* what the **1economy of the **2**mystery is, which **3**throughout the ages has been hidden in God, who created all things,**

- throughout Lit., from. – hidden – Col. 1:26; Rom. 16:25

- **Co 1:26** The mystery which has been hidden from the ages and from the generations but now has been manifested to His saints;
- **Rm 16:25** Now to Him who is able to establish you according to my gospel, that is, the proclamation of Jesus Christ, according to the revelation of the mystery,

10 In order that now to the **1**rulers and the authorities in the **2**heavenlies the **3**multifarious **4**wisdom of God might be made known through the **5**church,

10¹ In order that now to the 1rulers and the authorities in the **2heavenlies the **3**multifarious **4**wisdom of God might be made known through the **5**church – Eph. 2:2; 6:12; Col. 2:15** The angelic rulers and authorities, both good and evil. The passage here refers particularly to the evil ones — Satan and his angels.

- **Ep 2:2** In which you once walked according to the age of this world, according to the ruler of the authority of the air, of the spirit which is now operating in the sons of disobedience;
- **Ep 6:12** For our wrestling is not against blood and flesh but against the rulers, against the authorities, against the world-rulers of this darkness, against the spiritual forces of evil in the heavenlies.
- **Co 2:15** Stripping off the rulers and the authorities, He made a display of them openly, triumphing over them in it.

10² In order that now to the 1rulers and the authorities in the 2heavenlies the 3multifarious 4wisdom of God might be made known through the 5church – wisdom - Rom. 11:33; Col. 2:3; 1 Cor. 1:24; 2:6-8 Chapter 1 speaks of the power of God (1:19-20), ch. 2 of the grace of God (2:5-8), and this chapter of the wisdom of God.

- **1:19-20** And what is the surpassing greatness of His power toward us who believe, according to the operation of the might of His strength, -Which He caused to operate in Christ in raising Him from the dead and seating Him at His right hand in the heavenlies,
- **Ep 2:5-8** Even when we were dead in offenses, made us alive together with Christ (by grace you have been saved) - And raised us up together with Him and seated us together with Him in the heavenlies in Christ Jesus, - That He might display in the ages

to come the surpassing riches of His grace in kindness toward us in Christ Jesus. - For by grace you have been saved through faith, and this not of yourselves; it is the gift of God;

- **Rm 11:33** Oh, the depth of the riches and wisdom and knowledge of God! How unsearchable are His judgments and untraceable His ways!
- **Col 2:3** In whom all the treasures of wisdom and knowledge are hidden.
- **1Cor 1:24** But to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God.
- **1Cor 2:6-8** But we do speak wisdom among those who are full-grown, yet a wisdom not of this age nor of the rulers of this age, who are being brought to nought; - But we speak God's wisdom in a mystery, the wisdom which has been hidden, which God predestined before the ages for our glory, - Which none of the rulers of this age have known; for if they had known, they would not have crucified the Lord of glory;

10³ In order that now to the rulers and the authorities in the heavenlies the multifarious wisdom of God might be made known through the church -

Eph.1:22 As revealed in v. 8, the church is produced from the unsearchable riches of Christ. When God's chosen people partake of and enjoy the riches of Christ, they are constituted with those riches to be the church, through which God's multifarious wisdom is made known to the angelic rulers and authorities in the authorities in the heavenlies. Hence, the church is God's wise exhibition of all that Christ is.

- **8** To me, less than the least of all saints, was this grace given to announce to the Gentiles the unsearchable riches of Christ as the gospel
- **22** And He subjected all things under His feet and gave Him to be Head over all things to the church,

11 According to the ¹eternal purpose which He ²made in ³Christ Jesus our Lord,

11¹ According to the 1eternal purpose which He ²made in ³Christ Jesus our Lord, - eternal - Lit., the purpose of the ages. The eternal purpose is the eternal plan that God made in eternity past.

11² According to the 1eternal purpose which He ²made in ³Christ Jesus our Lord, - made Or, carried out, fulfilled, accomplished.

11³ According to the 1eternal purpose which He ²made in ³Christ Jesus our Lord, - Christ Lit., the Christ, our Lord Jesus. For the Christ, see note 10⁴ in ch. 1.

- **1:10** Unto the **1**economy of the **2**fullness of the times, to **3**head up all things in **4**Christ, the things in the heavens and the things on the earth, in Him;

Note 10⁴ in ch.1: **Unto the 1economy of the 2fullness of the times, to 3head up all things in 4Christ** Lit., the Christ. Referring to the One mentioned in v. 1 and v. 3, the One in whom are the spiritual blessings of God and in whom are the faithful saints, who participate in the blessings. He is a particular One; hence, He is called “the Christ.” So also in vv. 12 and 20.

- **v. 1** Paul, an apostle of Christ Jesus through the will of God, to the saints who are in Ephesus and are faithful **in Christ** Jesus:
- **v. 3** Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenlies **in Christ**,
- **v. 12** That we would be to the praise of His glory who have first hoped **in Christ**,
- **v. 20** Which He caused to operate **in Christ** in raising Him from the dead and seating Him at His right hand in the heavenlies,

12 In whom we have boldness and **1**access in confidence through **2**faith in Him.

12¹ In whom we have boldness and **1**access in confidence through **2**faith in Him. - Eph. 2:18 In Christ we have access, entry, not only that we may approach God but also that we may partake of His New Testament economy. Through faith in Christ we have such access — with boldness and in confidence — that we may enjoy God and His eternal plan (economy).

- **Ep 2:18** For through Him we both have **a**ccess in bone Spirit unto the Father.

12² In whom we have boldness and **1**access in confidence through **2**faith in Him. - faith - Gal. 2:20 Or, the faith of Him. See note 22¹ in Rom. 3.

- **Ga 2:20** I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me; and the life which I now live in the flesh I live in faith, the faith of the Son of God, who loved me and gave Himself up for me.
- **Rm 3:22** Even the righteousness of God through the **1**faith of Jesus Christ to all those who believe, for there is no distinction;

Note 22¹ in Rom. 3: **Even the righteousness of God through the 1faith of Jesus Christ to all those who believe, for there is no distinction;** - faith Or, faith in Jesus Christ.

This faith refers to the faith of Jesus Christ in us, which has become the faith by which we believe in Him, as in v. 26; Gal. 2:16, 20; 3:22; Eph. 3:12; and Phil. 3:9.

- **Rm 3:26** With a view to the demonstrating of His righteousness in the present time, so that He might be righteous and the One who justifies him who is of the faith of Jesus.
- **Ga 2:16** And knowing that a man is not justified out of works of law, but through faith in Jesus Christ, we also have believed into Christ Jesus that we might be justified out of faith in Christ and not out of the works of law, because out of the works of law no flesh will be justified.
- **Ga 2:20** I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me; and the life which I now live in the flesh I live in faith, the faith of the Son of God, who loved me and gave Himself up for me.
- **Ga 3:22** But the Scripture has shut up all under sin in order that the promise out of faith in Jesus Christ might be given to those who believe.
- **Ep 3:12** In whom we have boldness and access in confidence through faith in Him.
- **Pp 3:9** And be found in Him, not having my own righteousness which is out of the law, but that which is through faith in Christ, the righteousness which is out of God and based on faith,

Faith has an object, and it issues from its object. This object is Jesus, who is God incarnate. When man hears Him, knows Him, appreciates Him, and treasures Him, He causes faith to be generated in man, enabling man to believe in Him. Thus, He becomes the faith in man by which man believes in Him. Hence, this faith becomes the faith in Him, and it is also the faith that belongs to Him.

In God's New Testament economy, God desires that man believe in Jesus, who is God incarnate. If man does not believe in Him, he commits the unique sin before God (John 16:9).

- **Jn 16:9** Concerning sin, because they do not believe into Me;

However, if man believes in Him, he is righteous to the uttermost before God, and God reckons this faith as his righteousness. At the same time, this faith brings its object, that is, this One who is God incarnate, into those who believe in Him. He is God's righteousness, and God has given Him as righteousness to those who are indwelt by Him (Jer. 23:6).

- **Je 23:6** In His days Judah will be saved, / And Israel will dwell securely; / And this is His name by which He will be called: Jehovah our righteousness.

All this is out of, and depends on, the faith that is in Him and of Him (Heb. 12:2).

- **He 12:2** Looking away unto Jesus, the Author and Perfecter of our faith, who for the joy set before Him endured the cross, despising the shame, and has sat down on the right hand of the throne of God.

13 Therefore I ask you not to faint at my afflictions for your sake, since they are your glory.

14 For this cause I bow my knees unto the ¹Father,

14¹ For this cause I bow my knees unto the ¹Father, - Eph. 4:6 Not God but the Father. Father is used here in a broad sense, signifying not only the Father of the household of the faith (Gal. 6:10) but also the Father of every family in the heavens and on earth (v. 15).

- **Ga 6:10** So then, as we have the opportunity, let us do what is good toward all, but especially toward those of the household of the faith.
- **15** Of whom every family in the heavens and on earth is ²named,

The Father is the source not only of us, the regenerated believers, but also of the God-created mankind (Luke 3:38), the God-created Israel (Isa. 63:16; 64:8), and the God-created angels (Job 1:6).

- **Lk 3:38** The son of Enosh, the son of Seth, the son of Adam, the son of God.
- **Is 63:16** For You are our Father, / Since Abraham does not know us, / And Israel does not acknowledge us. / You, Jehovah, are our Father; / Our Redeemer from eternity is Your name.
- **Is 64:8** But now, Jehovah, You are our Father; / We are the clay; and You, our Potter; / And all of us are the work of Your hand.
- **Jb 1:6** Then one day, when the sons of God came to present themselves before Jehovah, Satan also came among them.

The Jews' concept was that God was Father only to them. So the apostle, in keeping with his revelation, prayed to the Father of all the families in the heavens and on earth. In contrast, the Jews, in keeping with the Jewish concept, prayed only to the Father of Israel.

15 Of whom every ¹family in the heavens and on earth is ²named,

15¹ Of whom every 1family in the heavens and on earth is 2named, - family - The Greek word means the lineage from a father, implying a family.

15² Of whom every 1family in the heavens and on earth is 2named, - As God is the source of the angelic family in the heavens and of all the human families on earth, so it is of Him that every family is named, just as producers give names to their products and fathers give names to heir children.

16¹ That He would grant you, according to the 2riches of His glory, to be 3strengthened with 4power through His 5Spirit 6into the inner man,

16¹ That He would grant you, according to the 2riches of His glory, to be 3strengthened with 4power through His 5Spirit 6into the inner man, - That - In vv. 16-19 the word that is used four times in the apostle's prayer: the apostle prayed that the Father would grant us to be strengthened; the result of such a strengthening is that Christ makes His home in our hearts; the result of Christ's making His home in our hearts is that we are full of strength to apprehend the dimensions of Christ — the breadth, length, height, and depth — and to know the knowledge-surpassing love of Christ; and the result of this apprehending and this knowing is that we are filled unto all the fullness of God. These steps make up a metabolic process by which the Body of Christ is constituted with the riches of Christ through our enjoyment of those riches.

The apostle's prayer that the Father would grant us to be strengthened

- v.v. 16-19 That He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit into the inner man, That Christ may make His home in your hearts through faith, that you, being rooted and grounded in love, May be full of strength to apprehend with all the saints what the breadth and length and height and depth are And to know the knowledge-surpassing love of Christ, that you may be filled unto all the fullness of God.

16² That He would grant you, according to the 2riches of His glory, to be 3strengthened with 4power through His 5Spirit 6into the inner man - Eph. 1:18 Glory is the expression of God. All the families in the heavens and on earth express God to some extent. As they express God, there are the riches of His glory. The apostle prayed that the

Gentile believers might experience the fullness of God according to the riches of His glory, that He might be expressed thereby.

- **Eph. 1:18** The eyes of your heart having been enlightened, that you may know what is the hope of His calling, and what are the riches of the glory of His inheritance in the saints,

16³ That He would grant you, according to the riches of His glory, to be ³strengthened with ⁴power through His ⁵Spirit ⁶into the inner man -strengthened - Phil. 4:13; Col. 1:11 The apostle's prayer in 1:15-23 was that the saints would receive revelation concerning the church.

The apostle's prayer that the saints would receive revelation concerning the church.

- **1: 15-23** Therefore I also, having heard of the faith in the Lord Jesus which is among you and your love to all the saints, - Do not cease giving thanks for you, making mention of you in my prayers,- That the God of our Lord Jesus Christ, the Father of glory, may give to you a spirit of wisdom and revelation in the full knowledge of Him, - The eyes of your heart having been enlightened, that you may know what is the hope of His calling, and what are the riches of the glory of His inheritance in the saints, - And what is the surpassing greatness of His power toward us who believe, according to the operation of the might of His strength, Which He caused to operate in Christ in raising Him from the dead and seating Him at His right hand in the heavenlies, - Far above all rule and authority and power and lordship and every name that is named not only in this age but also in that which is to come; And He subjected all things under His feet and gave Him to be Head over all things to the church, - Which is His Body, the fullness of the One who fills all in all.

Here in vv. 14-21 his prayer is that the saints would experience Christ for the church. This requires us to be strengthened into our spirit.

The apostle's prayer that the saints would experience Christ for the church.

- **Eph. 3: 14-21** - For this cause I bow my knees unto the Father, Of whom every family in the heavens and on earth is named, That He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit into the inner man, That Christ may make His home in your hearts through faith, that you, being rooted and grounded in love, May be full of strength to apprehend with all the saints what the breadth and length and height and depth are And to know the knowledge-surpassing love of Christ, that you may be filled unto all the fullness of God. But to Him who is able to do superabundantly above all that we ask or think, according to the power which operates in us, To Him be the glory in the church and in Christ Jesus unto all the generations forever and ever. Amen.

- **Pp 4:13** I am able to do all things in Him who empowers me.
- **Col 1:11** Being empowered with all power, according to the might of His glory, unto all endurance and long-suffering with joy,

16⁴ ¹That He would grant you, according to the ²riches of His glory, to be ³strengthened with ⁴power through His ⁵Spirit ⁶into the inner man - power - Eph. 3:20; 1:19 The power that is referred to in 1:19-22 and that raised Christ from the dead, seated Christ at the right hand of God in the heavenlies, subjected all things under Christ's feet, and gave Christ to be Head over all things to the church.

- **1:19-22** And what is the surpassing greatness of His power toward us who believe, according to the operation of the might of His strength, - Which He caused to operate in Christ in raising Him from the dead and seating Him at His right hand in the heavenlies, - Far above all rule and authority and power and lordship and every name that is named not only in this age but also in that which is to come; - And He subjected all things under His feet and gave Him to be Head over all things to the church,

Such power operates in us (v. 20), and with such power God strengthens us for the church.

- **Eph. 3:20** But to Him who is able to do superabundantly above all that we ask or think, according to the power which operates in us,
- **Eph. 1:19** And what is the surpassing greatness of His power toward us who believe, according to the operation of the might of His strength,

16⁵ ¹That He would grant you, according to the ²riches of His glory, to be ³strengthened with ⁴power through His ⁵Spirit ⁶into the inner man - Spirit - The Father strengthens us from within through the indwelling Spirit, who has been with us and in us since our regeneration.

16⁶ ¹That He would grant you, according to the ²riches of His glory, to be ³strengthened with ⁴power through His ⁵Spirit ⁶into the inner man - The inner man is our regenerated spirit, which has God's life as its life. In order that we may experience Christ unto all the fullness of God, we need to be strengthened into our inner man. This implies that we need to be strengthened into our spirit through the Holy Spirit.

17 That Christ may make His home in your ¹hearts through ²faith, that you, being ³rooted and grounded in ⁴love,

17¹ That Christ may make His home in your ¹hearts through ²faith, that you, being ³rooted and grounded in ⁴love, - Our heart is composed of all the parts of our soul — mind, emotion, and will — plus our conscience, the main part of our spirit. These parts are the inward parts of our being. Through regeneration Christ came into our spirit (2 Tim. 4:22).

- **2Ti 4:22** The Lord be with your spirit. Grace be with you.

After this, we should allow Him to spread into every part of our heart. Since our heart is the totality of all our inward parts and the center of our inward being, when Christ makes His home in our heart, He controls our entire inward being and supplies and strengthens every inward part with Himself.

17² That Christ may make His home in your ¹hearts through ²faith, that you, being ³rooted and grounded in ⁴love, - Faith is the substantiation of things not seen (Heb. 11:1).

- **He 11:1** Now faith is the substantiation of things hoped for, the conviction of things not seen.

Christ's indwelling is mysterious and abstract. We apprehend it not by our physical senses but by the sense of faith.

17³ That Christ may make His home in your ¹hearts through ²faith, that you, being ³rooted and grounded in ⁴love, - rooted - Col. 2:7 We are God's cultivated land and God's building (1 Cor. 3:9).

- **1Co 3:9** For we are God's fellow workers; you are God's cultivated land, God's building.

As God's cultivated land, we need to be rooted for our growth, and as God's building, we need to be grounded for our building up.

- **Col 2:7** Having been rooted and being built up in Him, and being established in the faith even as you were taught, abounding in thanksgiving.

17⁴ That Christ may make His home in your ¹hearts through ²faith, that you, being ³rooted and grounded in ⁴love - Eph. 1:4 To experience Christ we need faith and love (1 Tim. 1:14).

- **1Ti 1:14** And the grace of our Lord superabounded with faith and love in Christ Jesus.

Faith enables us to apprehend Christ, and love enables us to enjoy Him. Neither faith nor love are ours; they are His. His faith becomes our faith, by which we believe in Him, and His love becomes our love, by which we love Him. When we are rooted and grounded in His love, we grow and are built up in His life.

- **Eph. 1:4** Even as He chose us in Him before the foundation of the world to be holy and without blemish before Him in love,

18 May be full of strength to ¹apprehend with ²all the saints what the ³breadth and length and height and depth are

18¹ May be full of strength to ¹apprehend with ²all the saints what the ³breadth and length and height and depth are - apprehend Or, grasp, lay hold of intensively.

18² May be full of strength to ¹apprehend with ²all the saints what the ³breadth and length and height and depth are - Eph. 1:15 To apprehend the dimensions of Christ, we need all the saints, not individually but corporately.

- **Eph. 1:15** Therefore I also, having heard of the faith in the Lord Jesus which is among you and your love to all the saints,

18³ May be full of strength to ¹apprehend with ²all the saints what the ³breadth and length and height and depth are - The breadth, length, height, and depth are the dimensions of Christ. In our experience of Christ, we first experience the breadth of what He is, and then the length. This is horizontal. When we advance in Christ, we experience the height and depth of His riches. This is vertical. Our experience of Christ must become three-dimensional, like a cube, and must not be one-dimensional, like a line. In our experience of Christ we must go back and forth and up and down, that eventually our experience of Him may be a solid “cube.” When our experience is like this, we cannot fall or be broken.

19 And to know the ¹knowledge-surpassing love of Christ, that you may be filled ²unto all the ³fullness of ⁴God.

19¹ And to know the ¹knowledge-surpassing love of Christ, that you may be filled ²unto all the ³fullness of ⁴God. – The love of Christ is Christ Himself. Just as Christ is

immeasurable, so also is His love; hence, it is knowledge-surpassing. Yet, we can know it by experiencing it.

19² And to know the 1knowledge-surpassing love of Christ, that you may be filled ²unto all the 3fullness of 4God. - When Christ makes His home in our hearts, and when we are full of strength to apprehend with all the saints the dimensions of Christ and to know by experience His knowledge-surpassing love, we will be filled unto all the fullness of God, which is the church, the corporate expression of God for the fulfillment of His intention. The fullness of God implies that the riches of all that God is have become His expression. When the riches of God are in God Himself, they are His riches. But when the riches of God are expressed, they become His fullness (John 1:16).

- **Jn 1:16** For of His fullness we have all received, and grace upon grace.

All the fullness of God dwells in Christ (Col. 1:19; 2:9).

- **Co 1:19** For in Him all the fullness was pleased to dwell
- **Col 2:9** For in Him dwells all the fullness of the Godhead bodily,

Through His indwelling, Christ imparts the fullness of God into our being that we may be filled even unto the fullness of God to be the practical manifestation of the church, in which God may be glorified in His expression (v. 21).

- **v. 21** To Him be the glory in the church and in Christ Jesus unto all the generations forever and ever. Amen.

19³ And to know the 1knowledge-surpassing love of Christ, that you may be filled ²unto all the 3fullness of 4God. - Col. 1:19; 2:9; John 1:16 In the New Testament the fullness is the expression through the completeness of the riches. This is the reason that in v. 8 Paul speaks of the unsearchable riches of Christ and that in 1:23 and then in 4:13 he speaks of the fullness of Christ.

- **v. 8** To me, less than the least of all saints, was this grace given to announce to the Gentiles the unsearchable riches of Christ as the gospel
- **1:23** Which is His Body, the fullness of the One who fills all in all.
- **4:13** Until we all arrive at the oneness of the faith and of the full knowledge of the Son of God, at a full-grown man, at the measure of the stature of the fullness of - Christ,
- **Col 1:19** For in Him all the fullness was pleased to dwell
- **Col 2:9** For in Him dwells all the fullness of the Godhead bodily,
- **Jn 1:16** For of His fullness we have all received, and grace upon grace.

The riches of Christ are all that Christ is and has and all that He has accomplished, attained, and obtained. The fullness of Christ is the result and issue of our enjoyment of these riches. When the riches of Christ are assimilated into our being metabolically, they constitute us to be the fullness of Christ, the Body of Christ, the church, as His expression. First, in 1:23 this expression is the fullness of Christ,

- **1:23** Which is His Body, the fullness of the One who fills all in all.

and then in this verse (v.19)

- **V. 19** For in Him all the fullness was pleased to dwell
it is the fullness of God, for the fullness of Christ, the embodiment of God, is the very fullness of the Triune God.

19⁴ And to know the ¹knowledge-surpassing love of Christ, that you may be filled ²unto all the ³fullness of ⁴God. - The Father (v. 14) answers and fulfills the apostle's prayer through the Spirit (v. 16) that Christ, the Son (v. 17), may make His home in our hearts.

- **14** For this cause I bow my knees unto the Father,
- **16** That He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit into the inner man,
- **17** That Christ may make His home in your hearts through faith, that you, being rooted and grounded in love,

Thus we are filled unto the fullness of God — the Triune God. This is the issue of the dispensing of the Triune God into our entire being.

20¹ But to Him who is able to do superabundantly above all that we ²ask or think, according to the ³power which operates in us,

20¹ But to Him who is able to do superabundantly above all that we ²ask or think, according to the ³power which operates in us, - *But* - Verses 16-19 are the apostle's prayer.

- **16-19** That He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit into the dinner man, - That Christ may make His home in your hearts through faith, that you, being rooted and grounded in love, - May be full of strength to apprehend with all the saints what the breadth

and length and height and depth are - And to know the knowledge-surpassing love of Christ, that you may be filled unto all the fullness of God.

The word *but* makes vv. 20-21 a doxology.

- **20-21** *But* to Him who is able to do superabundantly above all that we ask or think, according to the power which operates in us, - To Him be the glory in the church and in Christ Jesus unto all the generations forever and ever. Amen.

In his prayer the apostle prayed that the Father would strengthen the saints according to the riches of His glory. This implies that the glory of God can be wrought into the saints. In the doxology he said, “To Him be the glory” (v. 21), implying that the glory of God, which has been wrought into the saints, returns to God. First, the glory of God is wrought into us; then it returns to God for His glorification. Isaac’s wealth was first given to Rebekah for her beautification; then all the wealth came back to Isaac, with Rebekah, for his glorification (Gen. 24:47, 53, 61-67).

- **Gn 24:47** And I asked her and said, Whose daughter are you? And she said, The daughter of Bethuel, Nahor’s son, whom Milcah bore to him. And I put the nose-ring upon her nose and the bracelets upon her hands.
- **53** And the servant brought forth silver jewelry and gold jewelry and clothing and gave them to Rebekah. He also gave precious things to her brother and to her mother.
- **61-67** And Rebekah arose with her maids, and they rode on the camels and followed the man. And the servant took Rebekah and went away. - Now Isaac had come from going to Beer-lahai-roi, for he was dwelling in the region of the Negev. - And Isaac went out to meditate in the field toward evening. And he lifted up his eyes and looked, and behold, camels were coming. - And Rebekah lifted up her eyes; and when she saw Isaac, she sprang off the camel. - And she said to the servant, Who is this man who is walking in the field to meet us? And the servant said, It is my master. And she took her veil and covered herself. - And the servant told Isaac all the things that he had done. - And Isaac brought her into the tent of Sarah his mother. And he took Rebekah, and she became his wife, and he loved her. And Isaac was comforted after *the death* of his mother.

The apostle prayed that God would strengthen the saints according to His glory, “*but*” eventually God’s glory, after being wrought into them, returns to Him along with the strengthened saints. This is the way in which God is glorified in the church.

20² ¹But to Him who is able to do superabundantly above all that we ²ask or think, according to the ³power which operates in us, - Strictly, ask or think here is in regard to the spiritual things related to the church, not in regard to material things. Concerning

these spiritual things, we need to think as well as to ask. We might think more than we ask. God fulfills not only what we ask for the church but also what we think concerning the church, and God is able to do superabundantly above all that we ask or think, according to the power that operates in us.

20³ But to Him who is able to do superabundantly above all that we ²ask or think, according to the ³power which operates in us, - Eph. 3:7; 1:19 The inward power, referred to in 1:19-20, is God's resurrection power, not His creating power.

- **1:19-20** And what is the surpassing greatness of His power toward us who believe, according to the operation of the might of His strength, -Which He caused to operate in Christ in raising Him from the dead and seating Him at His right hand in the ⁴heavenlies,

God's creating power produces the material things in our environment (Rom. 8:28), whereas God's resurrection power accomplishes within our inward being the spiritual things for the church.

- **Rm 8:28** And we know that all things work together for good to those who love God, to those who are called according to His purpose.
- **Eph. 3:7;** Of which I became a minister according to the gift of the grace of God which was given to me according to the operation of His power.

21¹ To Him be the ¹glory in the ²church ³and in ⁴Christ Jesus unto ⁵all the generations forever and ever. Amen.

21¹ To Him be the ¹glory in the ²church ³and in ⁴Christ Jesus unto ⁵all the generations forever and ever. Amen. - See note 62 in ch. 1. We are being strengthened into our inner man according to the riches of God's glory (v. 16).

- **v. 16** That He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit into the dinner man,

This glory comes to us with God and, after being worked into us, will return to God with us. By means of this two-way traffic the church, as the firstfruits in the universe (James 1:18), takes the lead to give glory to God.

- **Ja 1:18** He brought us forth by the word of truth, purposing that we might be a kind of firstfruits of His creatures.

All the other families both in heaven and on earth will follow the church to glorify Him.

21² To Him be the ¹glory in the ²church ³and in ⁴Christ Jesus unto ⁵all the generations forever and ever. Amen. - Eph. 3:10 God's glory is wrought into the church, and He is expressed in the church. Hence, to God is the glory in the church; that is, God is glorified in the church.

- **3:10** In order that now to the rulers and the authorities in the heavenlies the multifarious wisdom of God might be made known through the church,

21³ To Him be the ¹glory in the ²church ³and in ⁴Christ Jesus unto ⁵all the generations forever and ever. Amen. - *and* - God is glorified not only in the church but also in Christ. The word *and* is used here to stress this point emphatically.

21⁴ To Him be the ¹glory in the ²church ³and in ⁴Christ Jesus unto ⁵all the generations forever and ever. Amen. - Christ In the church the sphere of God's glorification is narrow, being limited to the household of the faith. But in Christ the sphere is much broader because Christ is the Head of all the families in the heavens and on earth (1:22; 3:15).

- **1: 22** And He subjected all things under His feet and gave Him to be Head over all things to the church,
- **3:15** Of whom every family in the heavens and on earth is named,

Hence, God's glorification in Christ is in the realm of all the families created by God, not only on earth but also in the heavens. This is in accord with unto all the generations forever and ever, which means for eternity.

21⁵ To Him be the ¹glory in the ²church ³and in ⁴Christ Jesus unto ⁵all the generations forever and ever. Amen. - All the generations forever and ever constitute eternity. God's glorification in the church is mainly in this age, whereas God's glorification in Christ is for eternity.

Ephesian – Chapter 4

1 I beseech you therefore, **1**I, the **2**prisoner in the Lord, to **3**walk worthily of the calling with which you were called,

1 I beseech you therefore, **1**I, the **2**prisoner in the Lord, to **3**walk worthily of the calling with which you were called, - I - This verse in part repeats 3:1, where the apostle's exhortation in chs. 4 — 6 begins.

- **3:1** For this cause I Paul, the prisoner of Christ Jesus on behalf of you, the Gentiles —

This indicates that 3:2-21 is parenthetical. See note 2¹ in ch. 3.

- **Eph 3:2** ¹If indeed you have heard of the ²stewardship of the ³grace of God which was given to me for you,

Note 2¹ in ch. 3: **¹If indeed you have heard of the ²stewardship of the ³grace of God which was given to me for you,** - If - Verses 2-21 are a parenthesis, and 4:1 is a continuation of 3:1. In this parenthetical, beseeching word, the apostle described to the Gentile believers his ministry for them, a ministry that he received in the stewardship of grace through the revelation of the mystery of Christ. Also, he prayed in this parenthesis that the church would experience Christ to the fullest extent.

1² I beseech you therefore, ¹I, the ²prisoner in the Lord, to ³walk worthily of the calling with which you were called, - a prisoner - Eph. 3:1 See note 1² in ch. 3. In 3:1 Paul speaks of himself as “the prisoner of Christ Jesus,” but here he says that he is “the prisoner in the Lord.” To be a prisoner in the Lord is deeper than to be a prisoner of the Lord. As such a prisoner, Paul is a pattern for those who would walk worthily of God's calling.

- **Eph. 3:1** ¹For this cause I Paul, the ²prisoner of Christ Jesus on behalf of you, the Gentiles —

Note 1² in ch. 3: The apostle Paul considered himself a prisoner of Christ. Apparently, he was confined in prison; actually, he was imprisoned in Christ. On the basis of such a status, the status in which he actually lived, he besought the saints. In releasing in chs. 1 and 2 the revelation

of God's mystery concerning the church, Paul assumed his status as an apostle of Christ through the will of God. That status was the basis of the authority of his revelation concerning the church. In beseeching the saints to walk worthily of God's calling, he used his status as a prisoner of the Lord. His status as an apostle of Christ qualified him to release God's revelation, whereas his status as a prisoner of the Lord spoke forth his walk in the Lord, by which he could inspire and beseech the saints to walk in the Lord as he did. If we enjoy Christ as our prison, we too will walk in the Lord for the constituting of the church.

1³ I beseech you therefore, ¹I, the ²prisoner in the Lord, to ³walk worthily of the calling with which you were called, - walk - Eph. 4:17; 5:2, 8; Col. 1:10; 1 Thes. 2:12 This book is divided into two main sections. The first, composed of chs. 1 - 3, reveals the blessings and the position the church has obtained in Christ in the heavenlies. The second, comprising chs. 4 — 6, charges us concerning the living and responsibility the church should have in the Spirit on the earth. The basic charge is that we should walk worthily of God's calling, which is the totality of the blessings bestowed on the church, as revealed in 1:3-14. In the church, under the Triune God's abundant blessing, the saints should walk worthily of the Father's selection and predestination, the Son's redemption, and the Spirit's sealing and pledging. Hence, in chs. 4 — 6 we see, on the one hand, the living that the church should have, and, on the other hand, the responsibility that the church should bear.

- **Eph. 4:17** This therefore I say and testify in the Lord, that you no longer walk as the Gentiles also walk in the vanity of their mind,
- **5:2** And walk in love, even as Christ also loved us and gave Himself up for us, an offering and a sacrifice to God for a sweet-smelling savor.
- **8** For you were once darkness but are now light in the Lord; walk as children of light
- **Col. 1:10** To walk worthily of the Lord to please Him in all things, bearing fruit in every good work and growing by the full knowledge of God,
- **1 Thes. 2:12** So that you might walk in a manner worthy of God, who calls you into His own kingdom and glory.

2 With all ¹lowliness and meekness, with long-suffering, bearing one another in love,

2¹ With all ¹lowliness and meekness, with long-suffering, bearing one another in love, - Matt. 11:29 To be lowly is to remain in a low estate, and to be meek is to not fight for oneself. We should exercise these two virtues in dealing with ourselves. To be long-suffering is to endure mistreatment. We should exercise this virtue in dealing

with others. By these virtues we bear (not just tolerate) one another; that is, we do not forsake the troublesome ones but bear them in love. This is the expression of life. These virtues are not found in our natural humanity but are in the humanity of Jesus.

- **Matt. 11:29** Take My yoke upon you and learn from Me, for I am meek and lowly in heart, and you will find rest for your souls.

The fact that the virtues are mentioned here, before the oneness of the Spirit in v. 3, indicates that we must have these virtues in order to keep the oneness of the Spirit.

- v. 3 Being diligent to ¹keep the ²oneness of the Spirit in the uniting ³bond of peace:

This implies that in the uniting Spirit there is the transformed humanity, the humanity transformed by the resurrection life of Christ.

3 Being diligent to ¹keep the ²oneness of the Spirit in the uniting ³bond of peace:

3¹ Being diligent to ¹keep the ²oneness of the Spirit in the uniting ³bond of peace: - keep - Or, safeguard, preserve by guarding. The oneness of the Spirit is the Spirit Himself. To keep the oneness of the Spirit is to keep the life-giving Spirit. If we act apart from the Spirit, we are divisive and lose the oneness. If we stay in the life-giving Spirit, we keep the oneness of the Spirit.

3² Being diligent to ¹keep the ²oneness of the Spirit in the uniting ³bond of peace: - oneness - Eph. 4:13; John 17:11, 21, 22, 23 To walk worthily of God's calling, to have the proper Body life, we first need to care for the oneness. This is crucial and vital to the Body of Christ. Strictly, oneness differs from unity. Unity is the state in which many people are united together, whereas oneness is the one entity of the Spirit within the believers, which makes them all one. This oneness is a person, Christ Himself, who is the Spirit dwelling within us. It is similar to the electricity flowing within many lamps, making them all one in the shining. In themselves, the lamps are separate, but in the electricity they are one.

- **Eph. 4:13** Until we all arrive at the oneness of the faith and of the full knowledge of the Son of God, at a full-grown man, at the measure of the stature of the fullness of Christ,
- **John 17:11** And I am no longer in the world; yet they are in the world, and I am coming to You. Holy Father, keep them in Your name, which You have given to Me, that they may be one even as We are.

- **21** That they all may be one; even as You, Father, are in Me and I in You, that they also may be in Us; that the world may believe that You have sent Me.
- **22** And the glory which You have given Me I have given to them, that they may be one, even as We are one;
- **23** I in them, and You in Me, that they may be perfected into one, that the world may know that You have sent Me and have loved them even as You have loved Me.

3³ Being diligent to ¹keep the ²oneness of the Spirit in the uniting ³bond of peace: - cf. Col. 3:14 Christ abolished on the cross all the differences that were due to ordinances. In so doing He made peace for His Body. This peace should bind all believers together and should thus become the uniting bond. *The uniting bond of peace is the issue of the working of the cross.* When we remain on the cross, we have peace with others. This peace becomes the uniting bond in which we keep the oneness of the Spirit.

- **Col 3:14** And over all these things put on love, which is the uniting bond of ²perfectness.

Note 14¹ in Col. 3: And over all these things put on love, which is the uniting bond of ²perfectness. - Col. 2:2; 1 Cor. 13:4, 13; Eph. 4:2 God is love (1 John 4:16).

- **1 John 4:16** And we know and have believed the love which God has in us. God is love, and he who abides in love abides in God and God abides in him.

Love is the very essence of God's being, the very substance of the divine life. Hence, *to put on love is to clothe ourselves with the element of God's life.* Such a love is the uniting bond in the combination of perfectness, completeness, and mature virtues. We need to put on not only the new man (v. 10) but also the virtues of the new man (v. 12), and to put on love over all the virtues (v. 14).

- **V. 10** And have put on the new man, which is being renewed unto full knowledge according to the image of Him who created him,
- **V. 12** Put on therefore, as God's chosen ones, holy and beloved, inward parts of compassion, kindness, lowliness, meekness, long-suffering;
- **v. 14** And over all these things put on love, which is the uniting bond of ²perfectness.
- **Col. 2:2** That their hearts may be comforted, they being knit together in love and unto all the riches of the full assurance of understanding, unto the full knowledge of the mystery of God, Christ,
- **1 Cor. 13:4** Love suffers long. Love is kind; it is not jealous. Love does not brag and is not puffed up;
- **v. 13** Now there abide faith, hope, love, these three; and the greatest of these is love.

- **Eph. 4:2** With all ¹lowliness and meekness, with long-suffering, bearing one another in love,

Note 14² in Col. 3: And over all these things put on ¹love, which is the uniting bond of ²perfectness. - Or, completeness.

4 ¹One Body and one Spirit, even as also you were called in one ²hope of your calling;

4¹ **One Body and one Spirit, even as also you were called in one ²hope of your calling;** - In exhorting us to safeguard the oneness, the apostle pointed out seven things that form the base of our oneness: one Body, one Spirit, one hope, one Lord, one faith, one baptism, and one God. These seven “ones” are of three groups. The first three form the first group, that of the Spirit with the Body as His expression. This Body, having been regenerated and being saturated with the Spirit as its essence, has the hope of being transfigured into the full likeness of Christ. The next three form the second group, that of the Lord with faith and baptism that we may be joined to Him. The last of the seven forms the third group, the one God and Father, who is the Originator and source of all. The Spirit as the Executor of the Body, the Son as the Creator of the Body, and God the Father as the Originator of the Body — all the three of the Triune God — are related to the Body. The third of the Trinity is the first mentioned in vv. 4-6 because the main concern here is the Body, of which the Spirit is the essence and the life and life supply. The course is then traced back to the Son and to the Father.

- **vv. 4-6** ¹One Body and one Spirit, even as also you were called in one ²hope of your calling; - One ¹Lord, one ²faith, one baptism; - One ¹God and Father of ²all, who is ³over all and through all and in all.

4² **One Body and one Spirit, even as also you were called in one ²hope of your calling;** - Eph. 1:18; Col. 1:27; Rom. 8:23-25 The hope of glory (Col. 1:27), which is the transfiguration of our body (Phil. 3:21) and the manifestation of the sons of God (Rom. 8:19, 23-25).

- **Col. 1:27** To whom God willed to make known what are the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory,
- **Phil. 3:21** Who will transfigure the body of our humiliation to be conformed to the body of His glory, according to His operation by which He is able even to subject all things to Himself.

- **Rom. 8:19** For the anxious watching of the creation eagerly awaits the revelation of the sons of God.
- **23-25** And not only so, but we ourselves also, who have the firstfruits of the Spirit, even we ourselves groan in ourselves, eagerly awaiting sonship, the redemption of our body. - For we were saved in hope. But a hope that is seen is not hope, for who hopes for what he sees? - But if we hope for what we do not see, we eagerly await it through endurance.
- **Eph. 1:18** The eyes of your heart having been enlightened, that you may know what is the hope of His calling,

5 One ¹Lord, one ²faith, one baptism;

5¹ **One ¹Lord, one ²faith, one baptism;** - 1 Cor. 8:6; 12:5 This verse does not say “one Son,” but “one Lord.” In the Gospel of John it is the Son into whom we believe (John 3:16), but in the Acts it is the Lord into whom we believe (Acts 16:31).

- **John 3:16** He who believes into the Son has eternal life; but he who disobeys the Son shall not see life, but the wrath of God abides upon him.
- **Acts 16:31** And they said, Believe on the Lord Jesus, and you shall be saved, you and your household.

In the Epistles of John, the Son is for the imparting of life (1 John 5:12), whereas in the Acts, the Lord, after His ascension, is for the exercising of authority (Acts 2:36), a matter which concerns His headship.

- **1 John 5:12** He who has the Son has the life; he who does not have the Son of God does not have the life.
- **Acts 2:36** Therefore let all the house of Israel know assuredly that God has made Him both Lord and Christ, this Jesus whom you have crucified.

Hence, our believing in Him is related to both life and authority, for He is both our life and our Head. As the Head of the Body (1:22), He is the Lord.

- **1:22** And He ¹subjected all things under His feet and ²gave Him to be Head over all things ³to the ⁴church,

Christians are divided because they neglect the Head; that is, they neglect the Lord’s headship and authority.

- **1 Cor. 8:6** Yet to us there is one God, the Father, out from whom are call things, and we are unto Him; and done Lord, Jesus Christ, through whom are all things, and we are through Him.

- **12:5** And there are distinctions of ministries, yet the same Lord;

5² One ¹Lord, one ²faith, one baptism; - Eph. 4:13; Titus 1:4; 2 Tim. 4:7 Through faith we believe into the Lord (John 3:36), and through baptism we are baptized into Him (Gal. 3:27; Rom. 6:3) and terminated in Adam (Rom. 6:4).

- **John 3:36** He who believes into the Son has eternal life; but he who disobeys the Son shall not see life, but the wrath of God abides upon him.
- **Gal. 3:27** For as many of you as were baptized into Christ have put on Christ.
- **Rom. 6:3** Or are you ignorant that all of us who have been baptized into Christ Jesus have been baptized into His death?

Through faith and baptism we have been transferred out of Adam into Christ, thereby being joined to the Lord (1 Cor. 6:17).

- **1 Cor. 6:17** But he who is joined to the Lord is one spirit.

Immediately after believing in Christ, we should be baptized to complete the transfer.

- **Eph. 4:13** Until we all arrive at the oneness of the faith and of the full knowledge of the Son of God, at a full-grown man, at the measure of the stature of the fullness of Christ,
- **Titus 1:4** To Titus, genuine child according to the common faith: Grace and peace from God the Father and Christ Jesus our Savior.
- **2 Tim. 4:72** I have fought the good fight; I have finished the course; I have kept the faith.

6 One ¹God and Father of ²all, who is ³over all and through all and in all.

6¹ One ¹God and Father of ²all, who is ³over all and through all and in all. - Mal. 2:10; Rom. 3:30; 1 Cor. 8:4, 6; 12:6; Gal. 3:20; 1 Tim. 2:5 God is the Originator of all things, and the Father is the source of life for the Body of Christ.

6² One ¹God and Father of ²all, who is ³over all and through all and in all. - all Referring to all believers.

6³ One ¹God and Father of ²all, who is ³over all and through all and in all. - The Trinity is implied even here. Over all refers mainly to the Father, through all to the Son, and in all to the Spirit. The Triune God eventually enters into us all by reaching us

as the Spirit. The oneness of the Body of Christ is constituted of the Trinity of the Godhead — the Father as the source and origin being the Originator, the Son as the Lord and Head being the Accomplisher, and the Spirit as the life-giving Spirit being the Executor. The Triune God Himself, when realized and experienced by us in our daily life, is the fundamental basis and very foundation of our oneness.

7 ¹But to each one of us ²grace was given according to the ³measure of the gift of Christ.

7¹ **But to each one of us** ²grace was given according to the ³measure of the gift of Christ.
- Concerning the Body of Christ, all the basic elements are one, but the gifts (the functions) are many and varied.

7² **But to each one of us** ²grace was given according to the ³measure of the gift of Christ.
- Eph. 3:8; cf. Rom. 12:6 Here grace was given according to the gift; in Rom. 12:6 the gifts differ according to grace.

Rom. 12: 6 And having ¹gifts that differ according to the grace given to us, whether ²prophecy, let us prophesy according to the proportion of faith;

Grace actually is the divine life that produces and supplies the gifts. In Rom. 12 it is the grace that produces the gift. Hence, the gift is according to grace. Here the grace is according to the gift, according to the measure of the gift. This is similar to our blood supplying the members of our body according to their size.

cf. Rom. 12:6

Note 6¹ in Ro. 12: And having ¹gifts that differ according to the grace given to us, whether ²prophecy, let us prophesy according to the proportion of faith;

1 Cor. 12:4; Eph. 4:7; 1 Pet. 4:10 The gifts are received according to the grace given to us and are a result of our experience of the grace of Christ. This grace is God in Christ as the divine element coming into our being to be our life for our enjoyment. When this grace comes into us, it brings with it the element of certain spiritual skills and abilities, which, accompanying our growth in life, develop into the gifts in life that we may function in the Body of Christ to serve God. The gifts in life here are different from the gifts mentioned in Eph. 4:8, which refer to the gifted persons given by Christ in His ascension to His Body for its building up.

- **Eph. 4:8** Therefore the Scripture says, “Having ascended to the height, He led captive those taken captive and gave gifts to men.”

The gifts in life here are also different from the miraculous gifts mentioned in 1 Cor. 12 and 14. The gifts in life are developed by the growth in life and by the transformation in life mentioned in v. 2, out of the inward, initial gifts mentioned in 1 Cor. 1:7.

- v. 2 And do not be fashioned according to this age, but be transformed by the renewing of the mind that you may prove what the will of God is, that which is good and well pleasing and perfect.
- 1 Cor. 1:7 So that you do not lack in any gift, eagerly awaiting the revelation of our Lord Jesus Christ,
- 1 Cor. 12:4 But there are distinctions of gifts, but the same Spirit
- Eph. 4:7 But to each one of us grace was given according to the measure of the gift of Christ.
- 1 Pet. 4:10 Each one, as he has received a gift, ministering it among yourselves as good stewards of the varied grace of God.

Note 6² in Ro. 12: And having ¹gifts that differ according to the grace given to us, whether ²prophecy, let us prophesy according to the proportion of faith; 1 Cor. 12:10; 14:3, 4 To prophesy is to speak for God and to speak forth God under His direct revelation. Prediction may be included in prophecy, but it is not the main aspect of the prophecy mentioned here. Prophesying brings in God's revelation for the building up of the church, the Body of Christ (1 Cor. 14:4b).

- 1 Cor. 14:4b He who speaks in a tongue builds up himself, but he who prophesies builds up the church.

These three — prophecy, teaching (v. 7), and exhortation (v. 8) — are related and coordinate with one another.

- v. 7 Yet even lifeless things, whether flute or harp, in giving a sound, if they give ²no distinction in the tones, how will what is played on the flute or on the harp be known?
- v. 8 For also if the trumpet gives an uncertain sound, who will prepare himself for battle?

The one who prophesies speaks what he has received as a direct revelation from God. The one who teaches instructs others, not based on direct revelation but based on what the prophets have spoken. He who exhorts does so according to both the direct speaking under God's revelation and the teaching that is according to this revelation. These three kinds of speaking are for the building up of the Body. They minister the life supply to the saints that they may grow together by God's word.

- **1 Cor. 12:10** And to another operations of works of power, and to another prophecy, and to another discerning of spirits; to a different one various kinds of tongues, and to another interpretation of tongues.
- **14:3** But he who prophesies speaks building up and encouragement and consolation to men.
- **4** He who speaks in a tongue builds up himself, but he who prophesies builds up the church.

7³ **1**But to each one of us **2**grace was given according to the **3**measure of the gift of Christ. - Eph. 4:16 The measure of the gift of Christ is the size of a member of His Body.

- **Eph. 4:16** ¹Out from whom all the Body, being **2**joined together and being **2**knit together through every **3**joint of ⁴the rich supply ⁵and through the ⁶operation in the measure of ⁷each one part, ⁸causes the ⁹growth of the Body unto the building up of itself in ¹⁰love.

8 Therefore *the Scripture* says, “Having ascended to the ¹height, He led captive ²those taken captive and gave ³gifts to men.”

8¹ Therefore *the Scripture* says, “Having ascended to the ¹height, He led captive ²those taken captive and gave ³gifts to men.” - *Height* in the quotation from Psa. 68:18 refers to Mount Zion (Psa. 68:15-16), which symbolizes the third heaven, where God dwells (1 Kings 8:30).

- **Psa. 68:18** You have ascended on high; You have led captive those taken captive; / You have received gifts among men, / Even the rebellious ones also, / That Jehovah God may dwell among them.
- **Psa. 68:15-16** O mighty mountain, O mountain of Bashan, / O many-peaked mountain, O mountain of Bashan: - Why do you look with envy, O many-peaked mountains, / At the mountain on which God desires to dwell? / Indeed Jehovah will dwell there forever.
- **1 Kings 8:30** And each base had four bronze wheels with bronze axles. And its four feet had supports; underneath the laver the supports had been cast, with wreaths at the side of each.

Psalm 68 implies that it was in the Ark that God ascended to Mount Zion after the Ark had won the victory. Verse 1 of Psa. 68 is taken from Num. 10:35.

- **Psa. 68:1** Let God arise; let His enemies be scattered; / And let those who hate Him flee before Him.

- **Num. 10:35** And when the Ark set out, Moses said, Rise up, O Jehovah, and let Your enemies be scattered; / And let those who hate You flee before You.

This indicates that the background of Psa. 68 is God's move in the tabernacle with the Ark as its center. Wherever the Ark, a type of Christ, went, the victory was won. Eventually, this Ark ascended triumphantly to the top of Mount Zion. This portrays how Christ won the victory and ascended triumphantly to the heavens.

8² Therefore *the Scripture* says, “Having ascended to the ¹height, He led captive ²those taken captive and gave ³gifts to men.” - Those refers to the redeemed saints, who were taken captive by Satan before being saved by Christ's death and resurrection. In His ascension Christ led them captive; that is, He rescued them from Satan's captivity and took them to Himself. This indicates that He conquered and overcame Satan, who had captured them by sin and death. The Amplified New Testament renders “He led captive those taken captive” as “He led a train of vanquished foes.” Vanquished foes may refer to Satan, to his angels, and to us the sinners, again indicating Christ's victory over Satan, sin, and death. In Christ's ascension there was a procession of these vanquished foes, led as captives from a war, for a celebration of Christ's victory.

8³ Therefore *the Scripture* says, “Having ascended to the ¹height, He led captive ²those taken captive and gave ³gifts to men.” - Eph. 4:7 Gifts here does not refer to the abilities or capacities for various services but to the gifted persons in v. 11 — apostles, prophets, evangelists, and shepherds and teachers.

- **v. 11** And He Himself gave some as apostles and some as prophets and some as evangelists and some as shepherds and teachers,

After conquering Satan and death and rescuing the sinners from Satan and death through His death and resurrection, Christ in His ascension made the rescued sinners themselves such gifts by means of His resurrection life and gave them to His Body for its building up.

- **Eph. 4:7¹** But to each one of us ²grace was given according to the ³measure of the gift of Christ.

9 (Now this, “He ascended,” what is it except that He also descended into the ¹lower parts of the earth?

9¹ (Now this, “He ascended,” what is it except that He also descended into the lower parts of the earth? - Psa. 63:9; Isa. 44:23; Matt. 12:40; Phil. 2:10 Referring to Hades, which is under the earth. Christ went there after His death (Acts 2:27).

- **Psa. 63:9** But those who seek my life to destroy it / Will go into *the lower parts of the earth*;
- **Isa. 44:23** Sing for joy, O heavens, for Jehovah has accomplished it. / Shout, O *lower parts of the earth*; / Break forth with singing, O mountains, / The forest and every tree in it; / For Jehovah has redeemed Jacob / And is glorified in Israel.
- **Matt. 12:40** For just as Jonah was in the belly of the great fish three days and three nights, so will the Son of Man be in *the heart of the earth* three days and three nights.
- **Phil. 2:10** That in the name of Jesus every knee should bow, of those who are in heaven and on earth and *under the earth*,

Cf. Acts 2:27

- **Acts 2:27** Because You will not abandon my soul to ¹Hades, nor will You permit Your ²Holy One to see ³corruption.

Note 27¹ in Acts 2: Because You will not abandon my soul to ¹Hades, nor will You permit Your ²Holy One to see ³corruption. - Hades - Acts 2:31; Rom. 10:7 and note 1; Rev. 1:18; 20:14 See note 23¹ in Matt. 11.

- **Acts 2:31** He, seeing this beforehand, spoke concerning the resurrection of the Christ, that neither was He abandoned to Hades, nor did His flesh see corruption.
- **Rom. 10:7** Or, “Who will descend into the ¹abyss?” that is, to ²bring Christ up from the dead.

Note 7¹ in Rm 10: Or, “Who will descend into the ¹abyss?” that is, to ²bring Christ up from the dead.- abyss - The Greek word is used in Luke 8:31 in reference to the dwelling place of the demons;

- **Luke 8:31** And they entreated Him not to order them to depart into the abyss. in Rev. 9:1, 2, 11 to denote the place out of which the locusts, whose king is Apollyon (Antichrist), will come;

- **Rev. 9:1** And the fifth angel trumpeted, and I saw a star out of heaven fallen to the earth, and to him was given the key of the pit of the abyss.
- **2** And he opened the pit of the abyss, and smoke went up out of the pit like the smoke of a great furnace; and the sun and the air were darkened by the smoke of the pit.
- **11** They have a king over them, the angel of the abyss; his name in Hebrew is Abaddon; and in Greek he has the name Apollyon.

in Rev. 11:7 and 17:8 to signify the place out of which the beast, the Antichrist, will ascend;

- **Rev. 11:7** And when they have completed their testimony, the beast who comes up out of the abyss will make war with them and will overcome them and kill them.
- **17:8** The beast that you saw was and is not and is about to come up out of the abyss and go into perdition. And those who dwell on the earth, those whose names are not written from the foundation of the world in the book of life, will marvel when they see the beast, that he was and is not and will be present.

and in Rev. 20:1, 3 to specify the place into which Satan will be cast and imprisoned during the millennium.

- **Rev. 20:1** And I saw an angel coming down out of heaven, having the key of the abyss and a great chain in his hand.
- **3** And cast him into the abyss and shut it and sealed it over him, that he might not deceive the nations any longer until the thousand years were completed; after these things he must be loosed for a little while.

The Septuagint, the Greek translation of the Old Testament, uses this word for deep in Gen. 1:2.

- **Gen. 1:2** But the earth became waste and emptiness, and darkness was on the surface of the deep,

Here, in this verse, it points to the place Christ visited after His death and before His resurrection, which place, according to Acts 2:24, 27, is Hades; for Acts 2:24, 27 reveals that Christ went into Hades after He died, and rose from that place in His resurrection.

- **Acts 2:24** Whom God has raised up, having loosed the pangs of death, since it was not possible for Him to be held by it.
- **27** Because You will not abandon my soul to ¹Hades, nor will You permit Your ²Holy One to see ³corruption.

Hence, according to biblical usage, the word abyss always refers to the region of death and of Satan's power of darkness, which is the lower parts of the earth (Eph. 4:9), into which Christ descended after His death, which He conquered, and from which He ascended in His resurrection.

- **Eph. 4:9** (Now this, "He ascended," what is it except that He also descended into the lower parts of the earth?)
- **Matt. 11:23** And you, Capernaum, who have been exalted to heaven, to ¹**Hades** you will be brought down. For if the works of power which took place in you had taken place in Sodom, it would have remained until today.

Note 23¹ in Matt. 11: And you, Capernaum, who have been exalted to heaven, to ¹Hades you will be brought down. For if the works of power which took place in you had taken place in Sodom, it would have remained until today. -Hades- Matt. 16:18; Luke 16:23; Acts 2:27; Rev. 1:18; 20:14 Hades, equal to Sheol in the Old Testament (Gen. 37:35; Psa. 6:5), is the place where the souls and spirits of the dead are kept (Luke 16:22-23; Acts 2:27).

- **Gen. 37:35** And all his sons and all his daughters rose up to comfort him; but he refused to be comforted and said, Surely I will go down to Sheol to my son, mourning. Thus his father wept for him.
- **Psa. 6:5** For in death there is no remembrance of You; / In Sheol who can give thanks to You?
- **Matt. 16:18** And I also say to you that you are Peter, and upon this rock I will build My church, and the gates of Hades shall not prevail against it.
- **Luke 16:22-23** And the beggar died, and he was carried away by the angels into Abraham's bosom; and the rich man also died and was buried. - And in Hades he lifted up his eyes, being in torment, and saw Abraham from afar and Lazarus in his bosom.
- **Acts 2:27** Because You will not abandon my soul to ¹Hades, nor will You permit Your ²Holy One to see ³corruption.
- **Rev. 1:18** And the living One; and I became dead, and behold, I am living forever and ever; and I have the keys of death and of Hades.
- **20:14** And death and Hades were cast into the lake of fire. This is the second death, the lake of fire.

10 He who descended, He is also the One who ascended far above all the heavens that He might ¹fill all things.)

101 He who descended, He is also the One who ascended far above all the heavens that He might ¹fill all things. - Eph. 1:23 First, in His incarnation Christ descended from heaven to earth. Then, in His death He descended farther, from earth to Hades. Eventually, in His resurrection He ascended from Hades to earth, and in His ascension, from earth to heaven. Through such a journey He cut the way that He might fill all things.

- **Eph. 1:23** Which is His Body, the fullness of the One who fills all in all.

11 And He Himself gave ¹some as apostles and some as prophets and some as evangelists and some as ²shepherds and teachers,

11¹ And He Himself gave ¹some as apostles and some as prophets and some as evangelists and some as ²shepherds and teachers, - some - Each one in v. 7 includes every member of the Body of Christ, each of whom has received a general gift, whereas the four kinds of gifted persons mentioned here are those who have been endowed with a special gift.

- v. 7 But to each one of us grace was given according to the measure of the gift of Christ.

11² And He Himself gave ¹some as apostles and some as prophets and some as evangelists and some as ²shepherds and teachers, - According to the grammatical construction, shepherds and teachers refers to a single class of gifted persons. A shepherd should know how to teach, and a teacher should be able to shepherd.

12 For the ¹perfecting of the saints ²unto the work of the ³ministry, ²unto the ⁴building up of the Body of Christ,

12¹ For the perfecting of the saints ²unto the work of the ³ministry, ²unto the ⁴building up of the Body of Christ, - perfecting - 2 Cor. 13:9 Or, equipping, supplying the functions.

- 2Co 13:9 For we rejoice whenever we are weak and you are powerful; this also we pray for, your perfecting.

12² For the ¹perfecting of the saints ²unto the work of the ³ministry, ²unto the ⁴building up of the Body of Christ, - - *Unto* here means resulting in, for the purpose of, or with a view to.

12³ For the ¹perfecting of the saints ²unto the work of the ³ministry, ²unto the ⁴building up of the Body of Christ, - ministry - 2 Cor. 4:1; 1 Tim. 1:12 The many gifted persons in the preceding verse have only one ministry, that is, to minister Christ for the building up of the Body of Christ, the church. This is the unique ministry in the New Testament economy (2 Cor. 4:1; 1 Tim. 1:12).

- 2 Cor. 4:1 Therefore having this aministray as we have been shown mercy, we do not lose heart;
- 1 Tim. 1:12 I give thanks to Him who empowers me, Christ Jesus our Lord, that He has counted me faithful, appointing me to the ministry,

12⁴ For the ¹perfecting of the saints ²unto the work of the ³ministry, ²unto the ⁴building up of the Body of Christ, - building - cf. Matt. 16:18; Eph. 4:16; 1 Cor. 14:4, 12

According to the grammatical construction, the building up of the Body of Christ is the work of the ministry. Whatever the gifted persons in v. 11 do as the work of the ministry must be for the building up of the Body of Christ.

- v. 11 And He Himself gave some as apostles and some as prophets and some as evangelists and some as shepherds and teachers,

However, this building up is not accomplished directly by the gifted ones but by the saints who have been perfected by the gifted ones.

- **Eph. 4:16** Out from whom all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.
- **1 Cor. 14:4** He who speaks in a tongue builds up himself, but he who prophesies builds up the church.
- **12** So also you, since you are zealous of spirits, seek that you may excel for the building up of the church.

Cf. Matt. 16:18

- **Cf. Matt. 16:18** And I ¹also say to you that you are ²Peter, and upon ³this rock I will ⁴build My ⁵church, and the ⁶gates of Hades shall not prevail against it.

Note 18¹ in Matt.16: **And I ¹also say to you that you are ²Peter, and upon ³this rock I will ⁴build My ⁵church, and the ⁶gates of Hades shall not prevail against it.** - also - The Father's revelation concerning Christ is only the first half of the great mystery, which is Christ and the church (Eph. 5:32). Hence, the Lord needed to reveal to Peter the second half also, which concerns the church.

- **Eph. 5:32** This mystery is great, but I speak with regard to Christ and the church.

Note 18² in Matt.16: **And I ¹also say to you that you are ²Peter, and upon ³this rock I will ⁴build My ⁵church, and the ⁶gates of Hades shall not prevail against it.** - Peter - John 1:42 Or, a stone; material for God's building (1 Pet. 2:5).

- **1 Pet. 2:5** You yourselves also, as living stones, are being built up as a spiritual house into a holy priesthood to offer up spiritual sacrifices acceptable to God through Jesus Christ.
- **John 1:42** He led him to Jesus. Looking at him, Jesus said, You are Simon, the son of John; you shall be called Cephas (which is interpreted, Peter).

Note 18³ in Matt.16: **And I ¹also say to you that you are ²Peter, and upon ³this rock I will ⁴build My ⁵church, and the ⁶gates of Hades shall not prevail against it.** - This rock refers not only to Christ but also to this revelation concerning Christ, a revelation

that Peter received from the Father. The church is built on Christ and on this revelation concerning Christ.

Note 18⁴ in Matt.16: And I ¹also say to you that you are ²Peter, and upon ³this rock I will ⁴build My ⁵church, and the ⁶gates of Hades shall not prevail against it. - build - Eph. 2:20-22; 4:16 The Lord's building of His church began on the day of Pentecost (Acts 2:1-4, 41-42).

- **Acts 2:1- 4** And as the day of Pentecost was being fulfilled, they were all together in the same place. **2** And suddenly there was a sound out of heaven, as of a rushing violent wind, and it filled the whole house where they were sitting. **3** And there appeared to them tongues as of fire, which were distributed; and it sat on each one of them; **4** And they were all filled with the Holy Spirit and began to speak in different tongues, even as the Spirit gave to them to speak forth.
- **41-42** Those then who received his word were baptized, and there were added on that day about three thousand souls. - And they continued steadfastly in the teaching and the fellowship of the apostles, in the breaking of bread and the prayers.

Yet the Lord's prophecy here still has not been fulfilled, even up to the twentieth century. The Lord is not building His church in Christendom, which is composed of the apostate Roman Catholic Church and the Protestant denominations. This prophecy is being fulfilled through the Lord's recovery, in which the building of the genuine church is being accomplished.

- **Eph. 2:20-22** Being built upon the foundation of the apostles and prophets, Christ Jesus Himself being the cornerstone; - In whom all the building, being fitted together, is growing into a holy temple in the Lord; -In whom you also are being built together into a dwelling place of God in spirit.
- **Ep 4:16** Out from whom all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.

Note 18⁵ in Matt.16: And I ¹also say to you that you are ²Peter, and upon ³this rock I will ⁴build My ⁵church, and the ⁶gates of Hades shall not prevail against it. - church - Matt. 18:17; Rom. 16:16 Gk. ekklesia, meaning an out-calling. This word is used in reference to a called-out congregation. My church indicates that the church is of the Lord, not of any other person or thing; it is not like the denominations, which are denominated according to some person's name or according to some matter.

- **Matt. 18:17** And if he refuses to hear them, tell it to the church; and if he refuses to hear the church also, let him be to you just like the Gentile and the tax collector.
- **Rom. 16:16** Greet one another with a holy kiss. All the churches of Christ greet you.

Note 18⁶ in Matt.16: And I ¹also say to you that you are ²Peter, and upon ³this rock I will ⁴build My ⁵church, and the ⁶gates of Hades shall not prevail against it. - Isa. 38:10

Gates of Hades refers to Satan's authority or power of darkness (Col. 1:13; Acts 26:18), which cannot prevail against the genuine church built by Christ upon this revelation concerning Him as the rock, with stones such as Peter, a transformed human being.

- **Col. 1:13** Who delivered us out of the authority of darkness and transferred us into the kingdom of the Son of His love,
- **Acts 26:18** To open their eyes, to turn them from darkness to light and from the authority of Satan to God, that they may receive forgiveness of sins and an inheritance among those who have been sanctified by faith in Me.

This word of the Lord's indicates also that Satan's power of darkness will attack the church. Hence, there is spiritual warfare between Satan's power, which is his kingdom, and the church, which is God's kingdom.

- **Isa. 38:10** I said, In the middle of my days, / I will go into the gates of Sheol; / I have been deprived of the rest of my years.

13 Until we all ¹arrive at the ²oneness of the faith and of the full knowledge of the ³Son of God, at a ⁴full-grown man, at the measure of the stature of the ⁵fullness of ³Christ,

13¹ Until we all ¹arrive at the ²oneness of the faith and of the full knowledge of the ³Son of God, at a ⁴full-grown man, at the measure of the stature of the ⁵fullness of ³Christ, - Or, attain to. This indicates that a process is required for us to attain to or arrive at the practical oneness.

13² Until we all ¹arrive at the ²oneness of the faith and of the full knowledge of the ³Son of God, at a ⁴full-grown man, at the measure of the stature of the ⁵fullness of ³Christ, - oneness - Eph. 4:3 In v. 3 the oneness of the Spirit is the oneness of the divine life in reality; in this verse the oneness is the oneness of our living in practicality.

- **V. 3** Being diligent to keep the oneness of the Spirit in the uniting bond of peace:

We already have the oneness of the divine life in reality. We need only to keep it. But we need to go on until we arrive at the oneness of our living in practicality. This aspect of oneness is of two things: the faith and the full knowledge of the Son of God. As revealed in Jude 3, 2 Tim. 4:7, and 1 Tim. 6:21, the faith does not refer to the act of our believing but to the things in which we believe, such as the divine person of Christ and His redemptive work accomplished for our salvation.

- **Jude 3** Beloved, while using all diligence to write to you concerning our common salvation, I found it necessary to write to you and exhort you to earnestly contend for the faith once for all delivered to the saints.
- **2 Tim. 4:7** I have fought the good fight; I have finished the course; I have kept the faith.
- **1 Tim. 6:21** Because of which some, professing this, have misaimed regarding the faith.

The full knowledge of the Son of God is the apprehension of the revelation concerning the Son of God for our experience. The more we grow in life, the more we will cleave to the faith and to the apprehension of Christ, and the more we will drop all the minor and meaner doctrinal concepts that cause divisions. Then we will arrive at, or attain to, the practical oneness; that is, we will arrive at a full-grown man, at the measure of the stature of the fullness of Christ.

13³ Until we all ¹arrive at the ²oneness of the faith and of the full knowledge of the ³Son of God, at a ⁴full-grown man, at the measure of the stature of the ⁵fullness of ³Christ, - Matt. 16:16; John 20:31 The Son of God refers to the Lord's person as life to us, whereas Christ refers to His commission to minister life to us that we, the members of His Body, may have gifts for functioning. See note 16₁ in Matt. 16.

- **Jn 20:31** But these have been written that you may believe that Jesus is the Christ, the Son of God, and that believing, you may have life in His name.
- **Matt. 16:16** And Simon Peter answered and said, You are the **Christ**, the **Son** of the **living** God.

Note 16₁ in Matt. 16. And Simon Peter answered and said, You are **the Christ**, the **Son** of the **living** God. - Christ - Matt. 1:16; John 11:27; 20:31; Acts 9:22 The Christ refers to the One concerning whom God prophesied in the Old Testament through the prophets and whom His saints through the ages looked for (John 1:41, 45; Luke 2:25-26; 3:15), the One who would come to accomplish the will of God (Heb. 10:5-7).

- **Jn 1:41** He first found his own brother Simon and said to him, We have found the Messiah (which translated means Christ)..
- **45** Philip found Nathanael and said to him, We have found Him of whom Moses in the law, and the prophets, wrote, Jesus, the son of Joseph, from Nazareth.
- **Lk 2:25 - 26** And behold, there was a man in Jerusalem whose name was Simeon. And this man was righteous and devout, waiting for the consolation of Israel, and the Holy Spirit was upon him. - And it had been divinely communicated to him by the Holy Spirit that he would not see death before he had seen the Lord's Christ.
- **Lk 3:15** Now while the people were in expectation and all were reasoning in their hearts concerning John, whether he might possibly be the Christ,

- **Heb. 10:5-7** Therefore, coming into the world, He says, “Sacrifice and offering You did not desire, but a body You have prepared for Me. - In burnt offerings and sacrifices for sin You did not delight. - Then I said, Behold, I have come (in the roll of the book it is written concerning Me) to do Your will, O God.”

The Christ, referring to the anointed One of God, speaks of the Lord’s commission, whereas the Son of the living God, referring to the second of the Triune God, speaks of His person. His commission is to accomplish God’s eternal purpose through His crucifixion, resurrection, ascension, and second coming, whereas His person embodies the Father and consummates in the Spirit for a full expression of the Triune God.

- **Matt. 1:16** And Jacob begot Joseph the husband of Mary, of whom was born Jesus, who is called Christ.
- **John 11:27** She said to Him, Yes, Lord; I have believed that You are the Christ, the Son of God, He who comes into the world.
- **20:31** But these have been written that you may believe that Jesus is the Christ, the Son of God, and that believing, you may have life in His name.
- **Acts 9:22** But Saul was all the more empowered, and he confounded the Jews dwelling in Damascus by proving that this One is the Christ.

13⁴ Until we all ¹arrive at the ²oneness of the faith and of the full knowledge of the ³Son of God, at a ⁴full-grown man, at the measure of the stature of the ⁵fullness of ³Christ, - Heb. 5:14; 1 Cor. 14:20; Col. 1:28 A full-grown man is a mature man. Maturity in life is needed for the practical oneness.

- **He 5:14** But solid food is for the full-grown, who because of practice have their faculties exercised for discriminating between both good and evil.
- **1Co 14:20** Brothers, do not be children in your understanding, but in malice be babes and in your understanding be full-grown.
- **Co 1:28** Whom we announce, admonishing every man and teaching every man in all wisdom that we may present every man full-grown in Christ;

13⁵ Until we all arrive at the oneness of the faith and of the full knowledge of the Son of God, at a ⁴full-grown man, at the measure of the stature of the ⁵fullness of ³Christ - Eph. 1:23 The fullness of Christ is the Body of Christ (1:23), which has a stature with a measure.

- **Ep 1:23** Which is His Body, the fullness of the One who fills all in all.

To arrive at the measure of the stature of the fullness of Christ is necessary for the practical oneness. Hence, from the oneness in reality we need to proceed to the oneness in practicality until we arrive at the three things mentioned in this verse — the oneness, a full-grown man, and the measure of the stature of the fullness of Christ.

14 That we may be no longer ¹little children tossed by ²waves and carried about by every ³wind of teaching in the ⁴sleight of men, in craftiness with a view to a ⁵system of error,

14¹ That we may be no longer ¹little children tossed by ²waves and carried about by every ³wind of teaching in the ⁴sleight of men, in craftiness with a view to a ⁵system of error, - little children - 1 Cor. 3:1; 13:11 Lit., infants. The same Greek word as for child in Gal. 4:1, referring to those believers who are young in Christ, lacking maturity in life

- **Ga 4:1** But I say, As long as the heir is a child, he does not differ at all from a slave, though he is lord of all;
- **1Co 3:1** And I, brothers, was not able to speak to you as to spiritual men, but as to fleshy, as to infants in Christ.
- **1Co 13:11** When I was a child, I spoke as a child, I thought as a child, I reasoned as a child; since I have become a man, I have done away with childish things.

14² That we may be no longer ¹little children tossed by ²waves and carried about by every ³wind of teaching in the ⁴sleight of men, in craftiness with a view to a ⁵system of error, - The waves stirred up by the winds of different teachings (1 Tim. 1:3-4), doctrines, concepts, and opinions are sent by Satan to entice the believers in order to carry them away from Christ and the church.

- **1Ti 1:3-4** - Even as I exhorted you, when I was going into Macedonia, to remain in Ephesus in order that you might charge certain ones not to teach different things - Nor to give heed to myths and unending genealogies, which produce questionings rather than God's economy, which is in faith.

It is difficult for the infants in Christ to discern these. The only way to escape from the waves that are stirred up by the winds is to grow in life, and the safe way to grow in life is to stay in the proper church life with Christ and the church as the safeguard.

14³ That we may be no longer ¹little children tossed by ²waves and carried about by every ³wind of teaching in the ⁴sleight of men, in craftiness with a view to a ⁵system of error, - Any teaching, even a scriptural one, that distracts believers from Christ and the church is a wind that carries believers away from God's central purpose.

14⁴ That we may be no longer ⁴little children tossed by ²waves and carried about by every ³wind of teaching in the ⁴sleight of men, in craftiness with a view to a ⁵system of error, - sleight - The Greek word for sleight refers to the cheating of dice players. The word for *craftiness* denotes the trickery employed by gamblers. The teachings that become winds, carrying believers away from the central lane of Christ and the church, are deceptions instigated by Satan in his subtlety, with the sleight of men, in order to frustrate God's eternal purpose, which is to build up the Body of Christ.

14⁵ That we may be no longer ⁴little children tossed by ²waves and carried about by every ³wind of teaching in the ⁴sleight of men, in craftiness with a view to a ⁵system of error, - system - The dividing teachings are organized and systematized by Satan to cause serious error and thus damage the practical oneness of the Body life. The sleight is of men, but the system of error is of Satan and is related to the deceitful teachings that are designed by the evil one to distract the saints from Christ and the church life.

15 But ¹holding to truth in ²love, we may ³grow up into Him in all things, who is the ⁴Head, Christ,

15¹ But ¹holding to truth in ²love, we may ³grow up into Him in all things, who is the ⁴Head, Christ, - holding - Or, truing it. This is in contrast to the sleight and the error in v. 14. To be carried away by the winds of teaching in the sleight of men unto a system of error is to not hold to truth. Truth here means things that are true. According to the context, it must refer to Christ and His Body: both are true things. We should hold in love to these true things that we may grow up into Christ.

15² But ¹holding to truth in ²love, we may ³grow up into Him in all things, who is the ⁴Head, Christ, - Eph. 1:4 This is not our own love but the love of God in Christ, which becomes the love of Christ in us, by which we love Christ and the fellow members of His Body. It is in such a love that we hold to truth, that is, to Christ with His Body, and are kept from being influenced by the winds of teaching and from bringing in elements that are foreign to the Body.

- **Eph. 1:4** Even as He chose us in Him before the foundation of the world to be holy and without blemish before Him in love,

15³ But ¹holding to truth in ²love, we may ³grow up into Him in all things, who is the ⁴Head, Christ, - grow - Eph. 4:16; 2:21; Col. 2:19; 1 Cor. 3:6 To be no longer little

children (v. 14), we need to grow up into Christ. This is to have Christ increase in us in all things until we attain to a full-grown man (v. 13).

- **v. 13** Until we all arrive at the oneness of the faith and of the full knowledge of the Son of God, at a full-grown man, at the measure of the stature of the fullness of Christ,
- **Eph. 4:16** Out from whom all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.
- **Eph. 2:21** In whom all the building, being fitted together, is growing into a holy temple in the Lord;
- **Col 2:19** And not holding the Head, but from whom all the Body, being richly supplied and knit together by means of the joints and sinews, grows with the growth of God.
- **1Co 3:6** I planted, Apollos watered, but God caused the growth.

15⁺ But ¹holding to truth in ²love, we may ³grow up into Him in all things, who is the ⁴Head, Christ, - Col. 1:18; 2:19 Head here indicates that our growth in life by the increase of Christ should be the growth of the members in the Body under the Head.

- **Col 1:18** And He is the Head of the Body, the church; He is the beginning, the Firstborn from the dead, that He Himself might have the first place in all things;
- **Col 2:19** And not holding the Head, out from whom all the Body, being richly supplied and knit together by means of the joints and sinews, grows with the growth of God.

16 ¹Out from whom all the Body, being ²joined together and being ³knit together through every ⁴joint of ⁵the rich supply ⁶and through the ⁷operation in the measure of ⁸each one part, ⁹causes the ¹⁰growth of the Body unto the building up of itself in ¹¹love.

16¹ Out from whom all the Body, being ²joined together and being ³knit together through every ⁴joint of ⁵the rich supply ⁶and through the ⁷operation in the measure of ⁸each one part, ⁹causes the ¹⁰growth of the Body unto the building up of itself in ¹¹love. - *Out from* - To grow in life is to grow into the Head, Christ, but to operate in the Body of Christ is to operate out from Him. First, we grow up into the Head; then we have something that is out from the Head for the building up of the Body.

16² ¹Out from whom all the Body, being ²joined together and being ²knit together through every ³joint of ⁴the rich supply ⁵and through the ⁶operation in the measure of ⁷each one part, ⁸causes the ⁹growth of the Body unto the building up of itself in ¹⁰love.- Eph. 2:21 Joined implies the thought of joining by fitting; knit implies the thought of interweaving.

- **Ep 2:21** In whom all the building, being fitted together, is growing into a holy temple in the Lord;

16³ Out from whom all the Body, being ²joined together and being ²knit together through every ³joint of ⁴the rich supply ⁵and through the ⁶operation in the measure of ⁷each one part, ⁸causes the ⁹growth of the Body unto the building up of itself in ¹⁰love. - joint - Col. 2:19 Every joint of the rich supply refers to the specially gifted persons, such as those mentioned in v. 11.

- **v. 11** And He Himself gave some as apostles and some as prophets and some as evangelists and some as shepherds and teachers,
- **Col. 2:19** And not holding the Head, but from whom all the Body, being richly supplied and knit together by means of the joints and sinews, ⁶grows with the growth of God.

16⁴ Out from whom all the Body, being ²joined together and being ²knit together through every ³joint of ⁴the rich supply ⁵and through the ⁶operation in the measure of ⁷each one part, ⁸causes the ⁹growth of the Body unto the building up of itself in ¹⁰love. - *the* - In Greek the article here is emphatic. Hence, the rich supply must be the particular supply, the supply of Christ.

16⁵ ¹Out from whom all the Body, being ²joined together and being ²knit together through every ³joint of ⁴the rich supply ⁵and through the ⁶operation in the measure of ⁷each one part, ⁸causes the ⁹growth of the Body unto the building up of itself in ¹⁰love. - and - Most of the ancient MSS read, according to the operation.

16⁶ Out from whom all the Body, being ²joined together and being ²knit together through every ³joint of ⁴the rich supply ⁵and through the ⁶operation in the measure of ⁷each one part, ⁸causes the ⁹growth of the Body unto the building up of itself in ¹⁰love. - operation - Or, functioning. The same Greek word as in 3:7 and Col. 1:29, and of the same origin as operations in 1 Cor. 12:6.

- **Ep 3:7** Of which I became a minister according to the gift of the grace of God which was given to me according to the operation of His power.
- **Co 1:29** For which also I labor, struggling according to His operation which operates in me in power.

- **1Co 12:6** And there are distinctions of operations, but the same God, who operates all things in all.

16⁷ Out from whom all the Body, being ²joined together and being ²knit together through every ³joint of ⁴the rich supply ⁵and through the ⁶operation in the measure of ⁷each one part, ⁸causes the ⁹growth of the Body unto the building up of itself in ¹⁰love. - Each one part refers to each member of the Body. Through the growth in life and the development of gifts, each member of the Body of Christ has its own measure, which operates for the growth of the Body.

16⁸ Out from whom all the Body, being ²joined together and being ²knit together through every ³joint of ⁴the rich supply ⁵and through the ⁶operation in the measure of ⁷each one part, ⁸causes the ⁹growth of the Body unto the building up of itself in ¹⁰love. - causes - The Body of Christ causes the growth of itself through the supplying joints and the operating parts.

16⁹ Out from whom all the Body, being ²joined together and being ²knit together through every ³joint of ⁴the rich supply ⁵and through the ⁶operation in the measure of ⁷each one part, ⁸causes the ⁹growth of the Body unto the building up of itself in ¹⁰love. - growth - Eph. 4:15 The growth of the Body of Christ is the increase of Christ in the church, which results in the building up of the Body by the Body itself.

- **Eph. 4:15** But holding to truth in love, we may grow up into Him in all things, who is the Head, Christ,

16¹⁰ Out from whom all the Body, being ²joined together and being ²knit together through every ³joint of ⁴the rich supply ⁵and through the ⁶operation in the measure of ⁷each one part, ⁸causes the ⁹growth of the Body unto the building up of itself in ¹⁰love. Eph. 1:4 See note 152.

- **Eph. 1: 4** Even as He chose us in Him before the foundation of the world to be holy and without blemish before Him in love,

Nota 152 But holding to truth in love, we may grow up into Him in all things, who is the Head, Christ, Eph. 1:4 This is not our own love but the love of God in Christ, which becomes the love of Christ in us, by which we love Christ and the fellow members of His Body. It is in such a love that we hold to truth, that is, to Christ with His Body, and are kept from being influenced by the winds of teaching and from bringing in elements that are foreign to the Body.

17 This therefore I say and ¹testify in the Lord, that you no longer ²walk as the Gentiles also walk in the ³vanity of their mind,

17¹ This therefore I say and ¹testify in the Lord, that you no longer ²walk as the Gentiles also walk in the ³vanity of their mind, - The apostle's word here was not only his exhortation but also his testimony. His exhortation was his living.

17² This therefore I say and ¹testify in the Lord, that you no longer ²walk as the Gentiles also walk in the ³vanity of their mind, - Eph. 4:1 Verses 1-16 deal with the living and the function of the Body of Christ. Now, in vv. 17-32 our daily life is touched. Verses 17-24 give us the principles of our daily walk, and vv. 25-32 give us the details (See Ephesians chapter 4 in Biblical Reference).

- **Eph. 4:1** I beseech you therefore, I, the prisoner in the Lord, to walk worthily of the calling with which you were called,

17³ This therefore I say and ¹testify in the Lord, that you no longer ²walk as the Gentiles also walk in the ³vanity of their mind, - vanity - Rom. 1:21; Col. 2:18; cf. 1 Pet. 1:18; 2 Pet. 2:18 The Gentiles are the fallen people, who become vain in their reasonings (Rom. 1:21).

- **Rm 1:21** Because though they knew God, they did not glorify Him as God or thank Him, but rather became vain in their reasonings, and their heart, lacking understanding, was darkened.

They walk without God in the vanity of their mind, being controlled and directed by their vain thoughts. Whatever they do according to their fallen mind is vanity, void of reality.

- **Col 2:18** Let no one defraud you by judging you unworthy of your prize, in self-chosen lowliness and the worship of the angels, dwelling on the things which he has seen, vainly puffed up by his mind set on the flesh,
- **2P 2:18** For uttering great swelling words of vanity, they entice by lusts of the flesh, with licentiousness, those who are barely escaping

Cf. 1Pet. 1:18

- **1P 1:18** Knowing that it was not with corruptible things, with ¹silver or gold, that you were redeemed from your ²vain manner of life handed down from your fathers,

Note 18¹ in 1Pet. 1: Knowing that it was not with corruptible things, with ¹silver or gold, that you were redeemed from your ²vain manner of life handed down from your fathers, - Ezek. 7:19; Isa. 52:3; Zeph. 1:18 Lit., something silver or something gold (e.g., a coin).

- **Ezek. 7:19;** Their silver will they cast into the streets, and their gold will be an impurity; their silver and their gold will not be able to deliver them on the day of Jehovah's overflowing wrath. They cannot satisfy their souls nor fill their inward parts, for their iniquity has become a stumbling block to them.
- **Isa. 52:3** For thus says Jehovah, You are those who have been sold for nothing, and you will be redeemed without money.
- **Zeph. 1:18** Neither their silver nor their gold / Will be able to deliver them / In the day of the overflowing wrath of Jehovah; / But the whole land will be devoured by the fire of His jealousy, / For He will make an end, nothing other than sudden destruction, / Of all the inhabitants of the land.

Note 18² in 1Pet. 1: Knowing that it was not with corruptible things, with ¹silver or gold, that you were redeemed from your ²vain manner of life handed down from your fathers, - Eph. 4:17; Rom. 1:21; 2 Pet. 2:18 The vain manner of life is in contrast to the holy manner of life in v. 15.

- **v.15** But according to the Holy One who called you, you yourselves also be holy in all your manner of life;

As a general principle, the blood of Christ has redeemed us from sins, transgressions, lawlessness, and all sinful things (Eph. 1:7; Heb. 9:15; Titus 2:14).

- **Eph. 1:7** In whom we have redemption through His blood, the forgiveness of offenses, according to the riches of His grace,
- **Heb. 9:15** And because of this He is the Mediator of a new covenant, so that, death having taken place for redemption of the transgressions under the first covenant, those who have been called might receive the promise of the eternal inheritance.
- **Titus 2:14** Who gave Himself for us that He might redeem us from all lawlessness and purify to Himself a particular people as His unique possession, zealous of good works.

Here is an exception: Christ's blood has redeemed us from our old, vain manner of life, because the emphasis here is not on sinfulness but on the manner of life. The whole chapter emphasizes the holy manner of life that God's chosen people should have in their sojourn. Not only is the Spirit's sanctification for this; even

Christ's redemption is for this — to separate us from our vain manner of life handed down from our fathers. Knowing that this was accomplished with the highest price, the precious blood of Christ, we should pass the days of our sojourning in fear (v. 17).

- **1P 1:17** And if you call as Father the One who without respect of persons judges according to each one's work, pass the time of your sojourning in fear,

Our old manner of life, a life in lusts (v. 14), had no meaning and no goal; hence, it was vain.

- **v. 14** As children of obedience, do not be fashioned according to the former lusts in your ignorance;

But now our goal is to live a holy life that we may express God in His holiness (vv. 15-16).

- **v. 15-16** But according to the Holy One who called you, you yourselves also be holy in all your manner of life; - Because it is written, "You shall be holy because I am holy."

18 Being ¹darkened in their understanding, alienated from the ²life of God because of the ³ignorance which is in them, because of the ⁴hardness of their heart;

18¹ Being ¹darkened in their understanding, alienated from the ²life of God because of the ³ignorance which is in them, because of the ⁴hardness of their heart; - Rom. 1:21
When the mind of fallen people is filled with vanity, their understanding is darkened regarding the things of God. Thus, they are alienated, separated, from the life of God.

- **Rm 1:21** Because though they knew God, they did not glorify Him as God or thank Him, but rather became vain in their reasonings, and their heart, lacking understanding, was darkened.

18² Being ¹darkened in their understanding, alienated from the ²life of God because of the ³ignorance which is in them, because of the ⁴hardness of their heart; - 1 John 5:12
This is the uncreated, eternal life of God, which man did not have at the time of creation.

- **1J 5:12** He who has the Son has the life; he who does not have the Son of God does not have the life.

After being created, man with the created human life was placed before the tree of life (Gen. 2:8-9) that he might receive the uncreated divine life.

- **Gn 2:8-9** And Jehovah God planted a garden in Eden, in the east; and there He put the man whom He had formed - And out of the ground Jehovah God caused to grow every tree that is pleasant to the sight and good for food, as well as the tree of life in the middle of the garden and the tree of the knowledge of good and evil.

But man fell into the vanity of his mind and became darkened in his understanding. Now, in such a fallen condition man is unable to touch the life of God until he repents (has his mind turned to God) and believes in the Lord Jesus to receive God's eternal life (Acts 11:18; John 3:16).

- **Ac 11:18** And when they heard these things, they became silent and glorified God, saying, Then to the Gentiles also God has given repentance unto life.
- **Jn 3:16** For God so loved the world that He gave His only begotten Son, that everyone who believes into Him would not perish, but would have eternal life.

18³ Being ¹darkened in their understanding, alienated from the ²life of God because of the ³ignorance which is in them, because of the ⁴hardness of their heart; - Acts 3:17; 17:30; 1 Pet. 1:14 Ignorance denotes not only a lack of knowledge but also an unwillingness to know. Because of the hardness of his heart, fallen man does not approve of knowing the things of God (Rom. 1:28).

- **Rm 1:28** And even as they did not approve of holding God in their full knowledge, God gave them up to a disapproved mind, to do the things which are not fitting,

Therefore, his understanding is darkened so that he does not know God.

- **Ac 3:17** And now, brothers, I know that you acted in ignorance, as also your rulers did;
- **Ac 17:30** Therefore, having overlooked the times of ignorance, God now charges all men everywhere to repent,
- **1P 1:14** As children of obedience, do not be fashioned according to the former lusts in your ignorance;

18⁴ Being ¹darkened in their understanding, alienated from the ²life of God because of the ³ignorance which is in them, because of the ⁴hardness of their heart; - Mark 3:5; Rom. 11:7, 25; 2 Cor. 3:14 The hardness of fallen man's heart is the source of the darkness in his understanding and the vanity of his mind.

- **Mk 3:5** And looking around at them with anger and being greatly grieved with the hardness of their heart, He said to the man, Stretch out your hand. And he stretched it out, and his hand was restored.
- **Rm 11:7** What then? That which Israel is seeking after, this it has not obtained, but the chosen have obtained it, and the rest have been hardened;
- **Rm 11:25** For I do not want you, brothers, to be ignorant of this mystery (lest you be wise in yourselves), that hardness has come upon Israel in part, until the fullness of the Gentiles comes in;
- **2Co 3:14** But their thoughts were hardened; for until the present day the same veil remains at the reading of the old covenant, it not being unveiled to them that the veil is being done away with in Christ.

19 Who, ¹being past feeling, have given themselves over to lasciviousness to work all uncleanness in greediness.

19¹ Who, ¹being past feeling, have given themselves over to lasciviousness to work all uncleanness in greediness. - 1 Tim. 4:2 Feeling here refers mainly to the consciousness of one's conscience. Hence, *being past feeling* means not caring for one's conscience. After man fell, God ordained that man should be under the ruling of his conscience. But instead of regarding his conscience, fallen man gave himself over to lasciviousness and greedy lust.

- **1Ti 4:2** By means of the hypocrisy of men who speak lies, of men who are branded in their own conscience as with a hot iron,

20 But you did not so ¹learn Christ,

20¹ But you did not so ¹learn Christ, - Matt. 11:29 Christ is not only life to us but also an example (John 13:15; 1 Pet. 2:21).

- **Jn 13:15** For I have given you an example so that you also may do even as I have done to you.
- **1P 2:21** For to this you were called, because Christ also suffered on your behalf, leaving you a model so that you may follow in His steps;

In His life on earth He set up a pattern, as revealed in the Gospels. Then He was crucified and resurrected to become the life-giving Spirit that He might enter into us to be our life. We learn from Him (Matt. 11:29) according to His example, not by our natural life but by Him as our life in resurrection.

- **Mt 11:29** Take My yoke upon you and learn from Me, for I am meek and lowly in heart, and you will find rest for your souls.

To learn Christ is simply to be molded into the pattern of Christ, that is, to be conformed to the image of Christ (Rom. 8:29).

- **Rm 8:29** Because those whom He foreknew, He also predestinated to be conformed to the image of His Son, that He might be the Firstborn among many brothers;

21 If indeed you have heard Him and have been taught in Him as the reality is in Jesus,

21¹ If indeed you have heard Him and have been taught in Him as the reality is in Jesus, - Eph. 4:15, 24, 25 *The reality is in Jesus* refers to the actual condition of the life of Jesus as recorded in the four Gospels. In the godless walk of the nations, the fallen people, there is vanity. But in the godly life of Jesus there is truth, reality. Jesus lived a life in which He did everything in God, with God, and for God. God was in His living, and He was one with God. This is what is meant by *the reality is in Jesus*. We, the believers, who are regenerated with Christ as our life and are taught in Him, learn from Him as the reality is in Jesus.

- **Eph. 4:15** But holding to truth in love, we may grow up into Him in all things, who is the Head, Christ,
- **24** And put on the new man, which was created according to God in righteousness and holiness of the reality.
- **25** Therefore having put off the lie, speak truth each one with his neighbor, for we are members one of another.

22 That you put off, as regards your former manner of life, the old man, which is being corrupted according to the lusts of the deceit,

22¹ That you put off, as regards your former manner of life, the old man, which is being corrupted according to the lusts of the deceit, - *That* - Verses 22 and 24 show us what we have been taught: that we put off the old man and put on the new man.

Our putting off of the old man and putting on of the new man is a manifestation of our having learned Christ.

- v. 22 That you put off, as regards your former manner of life, the bold man, which is being corrupted according to the lusts of the deceit,
- v. 24 And put on the new man, which was created according to God in righteousness and holiness of the reality.

22² ¹That you ²put off, as regards your ³former manner of life, the ⁴old man, which is being corrupted according to the lusts of ⁵the deceit, - *put* - Eph. 4:25; Col. 2:11; 3:8 In baptism we put off the old man. Our old man was crucified with Christ (Rom. 6:6) and was buried in baptism (Rom. 6:4a).

- **Rm 6:6** Knowing this, that our old man has been crucified with Him in order that the body of sin might be annulled, that we should no longer serve sin as slaves;
- **Rm 6:4a** We have been buried therefore with Him through baptism into His death,
- **Eph. 4:25** Therefore having put off the lie, speak truth each one with his neighbor, for we are members one of another.
- **Col 2:11** In Him also you were circumcised with a circumcision not made with hands, in the putting off of the body of the flesh, in the circumcision of Christ,
- **Col 3:8** But now, you also, put away all these things: wrath, anger, malice, blasphemy, foul abusive language out of your mouth.

22³ ¹That you ²put off, as regards your ³former manner of life, the ⁴old man, which is being corrupted according to the lusts of ⁵the deceit, - The former manner of life is a walk in the vanity of the mind (v. 17).

- v. 17 This therefore I say and testify in the Lord, that you no longer walk as the Gentiles also walk in the vanity of their mind,

22⁴ ¹That you ²put off, as regards your ³former manner of life, the ⁴old man, which is being corrupted according to the lusts of ⁵the deceit, - Rom. 6:6; Col. 3:9 The old man is of Adam, who was created by God but became fallen through sin.

- **Rm 6:6** Knowing this, that our old man has been crucified with Him in order that the body of sin might be annulled, that we should no longer serve sin as slaves;
- **Co 3:9** Do not lie to one another, since you have put off the old man with his practices

22⁵ ¹That you ²put off, as regards your ³former manner of life, the ⁴old man, which is being corrupted according to the lusts of ⁵the deceit, - *the* - The article here is emphatic, and the deceit is personified. Hence, the deceit refers to the deceiver, Satan, from whom come the lusts of the corrupted old man.

23 And that you be ¹renewed in the ²spirit of your mind

23¹ And that you be ¹renewed in the ²spirit of your mind - renewed - Rom. 12:2; Col. 3:10; Titus 3:5 Our being renewed is for our transformation into the image of Christ (Rom. 12:2; 2 Cor. 3:18).

- **Rm 12:2** And do not be fashioned according to this age, but be transformed by the renewing of the mind that you may prove what the will of God is, that which is good and well pleasing and perfect.
- **Col 3:10** And have put on the new man, which is being renewed unto full knowledge according to the image of Him who created him,
- **Tt 3:5** Not out of works in righteousness which we did but according to His mercy He saved us, through the washing of regeneration and the renewing of the Holy Spirit,
- **2Co 3:18** But we all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit.

23² And that you be ¹renewed in the ²spirit of your mind - spirit - cf. Rom. 8:6 This is the regenerated spirit of the believers, which is mingled with the indwelling Spirit of God. Such a mingled spirit spreads into our mind, thus becoming the spirit of our mind. It is in such a spirit that we are renewed for our transformation.

cf. Rom. 8:6

- **Rm 8:6** For ¹the mind set on the flesh is ²death, but ³the mind set on the spirit is ²life and peace.

Note 61 in Rm 8: For ¹the mind set on the flesh is ²death, but ³the mind set on the spirit is ²life and peace. Lit., the mind of the flesh. In vv. 6-8 the crucial item is the mind.

- **vv. 6-8** For the mind set on the flesh is death, but the mind set on the spirit is life and peace. - Because the mind set on the flesh is enmity against God; for it is not subject to the law of God, for neither can it be. - And those who are in the flesh cannot please God.

The mind is the leading part of the soul, which is man's personality, his person. The mind thus represents the soul, that is, the person himself. In this chapter the mind is neutral, being between the regenerated mingled spirit and the fallen body, the flesh. Chapters 7 and 8 show that the mind may have two different actions, by which it can cause us to be either in the spirit or in the flesh. If it relies on and attaches

itself to the regenerated spirit, which is mingled with the Spirit of God, the mind will bring us into the spirit and into the enjoyment of the divine Spirit as the law of the Spirit of life (v. 2).

- **v. 2** For the law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death.

If the mind attaches itself to the flesh and acts independently, it will bring us into the flesh, causing us to be at enmity with God and to be unable to please Him (vv.7-8).

- **vv.7-8** Because the mind set on the flesh is enmity against God; for it is not subject to the law of God, for neither can it be. And those who are in the flesh cannot please God.

Note 62 in Rm 8 : For **1the mind set on the flesh is 2death, but 3the mind set on the spirit is 2life and peace.**- death - Life and peace result from setting our mind on the spirit. When our mind is set on the spirit, our outward actions are in agreement with our inner man and there is no discrepancy between us and God. He and we are at peace, not at enmity (v. 7).

- **v. 7** Because the mind set on the flesh is enmity against God; for it is not subject to the law of God, for neither can it be.

The result is that we feel peaceful within. When our mind is set on the flesh and the things of the flesh, the result is death, which causes us to feel separated from the enjoyment of God. We feel uneasy and deadened instead of peaceful and living. When we are minding the flesh and setting our mind on the things of the flesh, the sense of death should serve as a warning to us, urging us to be delivered from the flesh and to live in the spirit.

Note 63 in Rm 8 : For **1the mind set on the flesh is 2death, but 3the mind set on the spirit is 2life and peace.** Lit., the mind of the spirit. Setting the mind on the spirit is the same as minding the things of the Spirit in v. 5.

- **v. 5** For those who are according to the flesh mind the things of the flesh; but those who are according to the spirit, the things of the Spirit.

Verse 6 and vv. 7-13 show that Christ today is the life of God in the divine Spirit (v. 2) and also the indwelling life of God in God's people, because God's Spirit of life has become the indwelling Spirit in us, the Spirit in both aspects being Christ.

Christ today is the life of God in the divine Spirit and the indwelling life of God in God's people

- v. 2 For the law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death.
- **Verse 6** For the mind set on the flesh is death, but the mind set on the spirit is life and peace.
- **vv.7-13** Because the mind set on the flesh is enmity against God; for it is not subject to the law of God, for neither can it be. And those who are in the flesh cannot please God. But you are not in the flesh, but in the spirit, if indeed the Spirit of God dwells in you. Yet if anyone does not have the Spirit of Christ, he is not of Him. But if Christ is in you, though the body is dead because of sin, the spirit is life because of righteousness. And if the Spirit of the One who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who indwells you. So then, brothers, we are debtors not to the flesh to live according to the flesh; For if you live according to the flesh, you must die, but if by the Spirit you put to death the practices of the body, you will live.

24 And ¹put on the ²new man, which was created according to ³God in ⁴righteousness and ⁴holiness of ⁵the reality.

24¹ And ¹put on the ²new man, which was created according to ³God in ⁴righteousness and ⁴holiness of ⁵the reality, - Gal. 3:27; Rom. 13:14; Eph. 6:11 It was in baptism that we put on the new man (Rom. 6:4b).

- **Rm 6:4b** We have been buried therefore with Him through baptism into His death, in order that just as Christ was raised from the dead through the glory of the Father, so also we might walk in newness of life.
- **Ga 3:27** For as many of you as were baptized into Christ have bput on Christ.
- **Rom 13:14** But put on the Lord Jesus Christ, and make no provision for the flesh to fulfill its lusts.
- **Ep 6:11** Put on the whole armor of God that you may be able to stand against the stratagems of the devil,
-

24² And ¹put on the ²new man, which was created according to ³God in ⁴righteousness and ⁴holiness of ⁵the reality, - Col. 3:10; 2 Cor. 5:17; cf. Rom. 6:4 The new man is of Christ. It is His Body, created in Him on the cross (2:15-16). It is not individual but corporate (Col. 3:10-11).

- **Ep 2:15-16** Abolishing in His flesh the law of the commandments in ordinances, that He might create the two in Himself into one new man, so making peace, - And might reconcile both in one Body to God through the cross, having slain the enmity by it.
- **Col 3:10-11** And have put on the new man, which is being renewed unto full knowledge according to the image of Him who created him, - Where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, slave, free man, but Christ is all and in all.
- **2Co 5:17** So then if anyone is in Christ, he is a new creation. The old things have passed away; behold, they have become new.

Cf Rom. 6:4

- **Rm 6:4** We have been ¹buried therefore with Him through ²baptism into His death, in order that just as Christ was raised from the dead through the ³glory of the Father, so also we might ⁴walk in newness of life.

Nota 4₁ in Rom. 6: We have been ¹buried therefore with Him through ²baptism into His death, in order that just as Christ was raised from the dead through the ³glory of the Father, so also we might ⁴walk in newness of life - Col. 2:12 Our old man has been crucified with Christ (v. 6), and it has been buried with Him through baptism into death.

- **Rm 6:6** Knowing this, that our old man has been crucified with Him in order that the body of sin might be annulled, that we should no longer serve sin as slaves;

In the natural realm, a person first dies and then is buried; but Paul's word indicates that in the spiritual realm, we are first buried and then die. We do not die directly; we enter into Christ's death through baptism.

- **Co 2:12** Buried together with Him in baptism, in which also you were raised together with Him through the faith of the operation of God, who raised Him from the dead.

Note 4₂ in Rm 6: We have been ¹buried therefore with Him through ²baptism into His death - Christ and His death are one. Apart from Him we could never be baptized into His death, for the element of His effective death is found only in Him, the resurrected, all-inclusive One.

Note 4₃ in Rom.6: We have been ¹buried therefore with Him through ²baptism into His death, in order that just as Christ was raised from the dead through the ³glory of the Father, so also we might ⁴walk in newness of life.- glory - Matt. 16:27; John 11:40 Referring to the manifestation of divinity.

- **Mt 16:27** For the Son of Man is to come in the glory of His Father with His angels, and then He will repay each man according to his doings.
- **Jn 11:40** Jesus said to her, Did I not tell you that if you believe you will see the glory of God?

Note 4 **en Rom.6:** We have been ¹buried therefore with Him through ²baptism into His death, in order that just as Christ was raised from the dead through the ³glory of the Father, so also we might ⁴walk in newness of life.- After baptism we become a new person in resurrection. Resurrection is not only a future state; it is also a present process. To walk in newness of life means to live today in the realm of resurrection and to reign in life. This kind of living deals with all that is of Adam in us until we are fully transformed and conformed to the image of Christ (8:29).

- **Rm 8:29** Because those whom He foreknew, He also predestinated to be conformed to the image of His Son, that He might be the Firstborn among many brothers;

– **And put on the new man** – In this corporate new man Christ is all and in all — He is all the people and in all the people.

See note 11⁹ in Col. 3.

- **Co 3:11** ¹Where there ²cannot be ³Greek and Jew, ⁴circumcision and uncircumcision, ⁵barbarian, ⁶Scythian, ⁷slave, ⁸free man, but ⁹**Christ** is ¹⁰all and in ¹⁰all.

Note 11⁹ in Col. 3 - **Christ** - Col. 2:2, 17; 3:4 In the new man there is room only for Christ. He is all the members of the new man and in all the members. He is everything in the new man. Actually, He is the new man, His Body (1 Cor. 12:12).

- **1Co 12:12** For even as the body is one and has many members, yet all the members of the body, being many, are one body, so also is the Christ.

In the new man He is the centrality and universality. He is the constituent of the new man, and He is all in all in the new man.

This book reveals first that the church is the Body of Christ (1:22-23), the kingdom of God, the household of God (2:19), and the temple, the dwelling place of God (2:21-22).

- **1:22-23** And He subjected all things under His feet and gave Him to be Head over all things to the church,
- **23** Which is His Body, the fullness of the One who fills all in all.

- **2:19** So then you are no longer strangers and sojourners, but you are fellow citizens with the saints and members of the household of God,
- **2:21-22** In whom all the building, being fitted together, is growing into a holy temple in the Lord; - In whom you also are being built together into a dwelling place of God in spirit.

Here it reveals in addition that the church is the new man. This is the highest aspect of the church. The church is an assembly of the called-out ones. This is the initial aspect of the church. From here, the apostle went on to mention the fellow citizens of the kingdom of God and the members of the household of God. These are higher than the initial aspect, but not as high as the church as the Body of Christ. Yet the new man is higher still than the Body of Christ. Thus, the church is not just an assembly of believers, a kingdom of heavenly citizens, a household of God's children, or even a Body for Christ. It is in its ultimate, uttermost aspect a new man to accomplish God's eternal purpose. As the Body of Christ, the church needs Christ as its life, whereas as the new man, the church needs Christ as its person. This new corporate person should live a life like that which Jesus lived on earth, that is, a life of reality that expresses God and causes God to be realized as the reality by man. Hence, the new man is the focus of the apostle's exhortation in this section (vv. 17-32).

- **vv. 17-32** This therefore I say and testify in the Lord, that you no longer walk as the Gentiles also walk in the vanity of their mind,- Being darkened in their understanding, alienated from the life of God because of the ignorance which is in them, because of the hardness of their heart; - Who, being past feeling, have given themselves over to lasciviousness to work all uncleanness in greediness. - But you did not so learn Christ, - If indeed you have heard Him and have been taught in Him as the reality is in Jesus, - That you put off, as regards your former manner of life, the old man, which is being corrupted according to the lusts of the deceit, - And that you be renewed in the spirit of your mind - And put on the new man, which was created according to God in righteousness and holiness of the reality.- Therefore having put off the lie, speak truth each one with his neighbor, for we are members one of another.- Be angry, yet do not sin; do not let the sun go down on your indignation, - Neither give place to the devil. - He who steals should steal no more, but rather should labor, working with his own hands in that which is respectable, that he may have something to share with him who has need. - Let no corrupt word proceed out of your mouth, but only that which is good for building up, according to the need, that it may give grace to those who hear. - And do not grieve the Holy Spirit of God, in whom you were sealed unto the day of redemption.- Let all bitterness and anger and wrath and clamor and evil speaking be removed from you, with all malice.- And be kind to one another, tenderhearted, forgiving one another, even as God in Christ also forgave you.

24³ And ¹put on the ²new man, which was created according to ³God in ⁴righteousness and ⁴holiness of ⁵the reality, - God -The old man was created outwardly according to the image of God but without God's life and nature (Gen. 1:26-27), whereas the new man was created inwardly according to God Himself and with God's life and nature (Col. 3:10).

- **Gn 1:26-27** And God said, Let Us make man in Our image, according to Our likeness; and let them have dominion over the fish of the sea and over the birds of heaven and over the cattle and over all the earth and over every creeping thing that creeps upon the earth. - And God created man in His own image; in the image of God He created him; male and female He created them.
- **Col 3:10** And have put on the new man, which is being renewed unto full knowledge according to the image of Him who created him,

24⁴ And ¹put on the ²new man, which was created according to ³God in ⁴righteousness and ⁴holiness of ⁵the reality, - Eph. 5:9 Righteousness is to be right with God and with man according to God's righteous way, while holiness is godliness and devoutness before God (see note 75₁ in Luke 1). Righteousness is mainly toward men, and holiness is mainly toward God. See note 75₁ in Luke 1

- **Lk 1:75** In holiness and righteousness before Him all our days.

Note 75₁ in Luke 1 - holiness - Eph. 4:24 The emphasis of holiness here is godliness and devoutness before God; the Greek word is different from that for holy in Rom. 1:2.

- **Rm 1:2** Which He promised beforehand through His prophets in the holy Scriptures,

Holiness is mainly toward God, and righteousness is mainly toward men. This book stresses the humanity of Jesus; hence, holiness and righteousness are singled out here as the main characteristics of man's behavior before God, by which man serves Him.

- **Ep 5:9** (For the fruit of the light consists in all goodness and righteousness and truth),

24⁵ And ¹put on the ²new man, which was created according to ³God in ⁴righteousness and ⁴holiness of ⁵the reality, - the - The article here is emphatic. As the deceit in v. 22, related to the old man, is the personification of Satan, so the reality here, related to the new man, is the personification of God.

- **v. 22** That you put off, as regards your former manner of life, the old man, which is being corrupted according to the lusts of the deceit,

- v. 21 If indeed you have heard Him and have been taught in Him as the **1**reality is in Jesus,

The deceit is the devil, and the reality is God. This reality was exhibited in the life of Jesus, as mentioned in v. 21. In the life of Jesus, righteousness and holiness of the reality were continuously manifested. It was in the righteousness and holiness of this reality, which is God realized and expressed, that the new man was created.

- v. 21 If indeed you have heard Him and have been taught in Him as the reality is in Jesus,

25 ¹Therefore having put off the ²lie, speak ²truth each one with his neighbor, for we are members one of another.

25¹ Therefore having put off the ²lie, speak ²truth each one with his neighbor, for we are members one of another. –Therefore - Verses 25-32 give a description of our practical daily living in learning Christ.

- **Verses 25-32** Therefore having put off the lie, speak truth each one with his neighbor, for we are members one of another. Be angry, yet do not sin; do not let the sun go down on your indignation, Neither give place to the evil. He who steals should steal no more, but rather should labor, working with his own hands in that which is respectable, that he may have something to share with him who has need. Let no corrupt word proceed out of your mouth, but only that which is good for building up, according to the need, that it may give grace to those who hear. And do not grieve the Holy Spirit of God, in whom you were sealed unto the day of redemption. Let all bitterness and anger and wrath and clamor and evil speaking be removed from you, with all malice. And be kind to one another, tenderhearted, forgiving one another, even as God in Christ also forgave you.

25² Therefore **having put off the ²lie, speak ²truth each one with his neighbor, for we are members one of another.** - Col. 3:9 The lie refers to anything that is false in nature.

- **Col 3:9** Do not lie to one another, since you have put off the old man with his practices

Because we put off the old man, we also put off everything that is false in nature. Hence, we speak truth, that is, we speak the things that are true.

26 Be ¹angry, yet do not sin; do not let the sun go down on your ²indignation,

26¹ Be angry, yet do not sin; do not let the sun go down on your indignation,

- angry - Mark 3:5 To be angry is not a sin, but with it there is the possibility of committing sin. We should not continue in anger but should relinquish it before the sun sets.

- **Mk 3:5** And looking around at them with anger and being greatly grieved with the hardness of their heart, He said to the man, Stretch out your hand. And he stretched it out, and his hand was restored.

26² Be angry, yet do not sin; do not let the sun go down on your indignation,

- indignation - Psa. 37:8 Or, vexation.

- **Ps 37:8** Cease from anger and forsake wrath; / Do not be incensed; it leads only to evil.

27 Neither give place to the evil.

27¹ Neither give place to the evil. - give - According to the context, to continue in anger is to give place to the devil. In nothing should we give any place to him.

28 He who steals should steal no more, but rather should labor, working with his own hands in that which is respectable, that he may have something to share with him who has need.

28¹ He who steals should steal no more, but rather should labor, working with his own hands in that which is respectable, that he may have something to share with him who has need. - steal - Exo. 20:15 Even in a book of such high revelation, the apostle still touched certain low, practical things, such as stealing and anger. –

- **Ex 20:15** You shall not steal.

28² He who steals should steal no more, but rather should labor, working with his own hands in that which is respectable, that he may have something to share with him who has need. - labor - Acts 20:35; 2 Thes. 3:8 Stealing is due mainly to slothfulness and greed. Hence, the apostle charged him who steals to labor instead of being slothful, and to share with others what he gains instead of being greedy.

- **Ac 20:35** In all things I have shown you by example that toiling in this way we ought to support the weak and to remember the words of the Lord Jesus, that He Himself said, It is more blessed to give than to receive.
- **2Th 3:8** Nor did we eat bread as a gift from anyone, but in a labor and hardship we worked night and day so that we would not be burdensome to any of you;

28³ He who steals should ¹steal no more, but rather should ²labor, working with his own hands in ³that which is respectable, that he may have something to ²share with him who has need. - Or, that which is good. See Titus 3:8, 14.

- **Titus 3:8** Faithful is ¹the word, and concerning these things I desire you to confidently affirm, so that those who have believed in God may be careful to maintain respectable works. These things are good and profitable to men.
- **14** And let those also who are ours learn to maintain respectable works for their necessary needs, that they may not be unfruitful.

29 Let no ¹corrupt word proceed out of your mouth, but only that which is good for ²building up, according to the need, that it may give ³grace to those who hear.

29¹ Let no ¹corrupt word proceed out of your mouth, but only that which is good for ²building up, according to the need, that it may give ³grace to those who hear. - corrupt - Eph. 5:4; Col. 3:8 Lit., rotten; signifying what is noxious, offensive, or worthless.

- **Ep 5:4** And obscenity and foolish talking or sly, filthy jesting, which are not becoming, but rather the giving of thanks.
- **Co 3:8** But now, you also, put away all these things: wrath, anger, malice, blasphemy, foul abusive language out of your mouth.

29² Let no ¹corrupt word proceed out of your mouth, but only that which is good for ²building up, according to the need, that it may give ³grace to those who hear. - building - Rom. 14:19 Our conversation should not corrupt others but should build them up.

- **Rm 14:19** So then let us pursue the things of peace and the things for building up one another.

29³ Let no ¹corrupt word proceed out of your mouth, but only that which is good for ²building up, according to the need, that it may give ³grace to those who hear. - Col. 4:6 Grace is Christ as our enjoyment and supply. Our word should convey such grace to others. The word that builds up others always ministers Christ as grace to the

hearer. The apostle's exhortation in vv. 17-32 took grace and reality (vv. 21, 24, 29) as its basic elements.

- **Col. 4:6** Let your speech be always with grace, seasoned with salt, that you may know how you ought to answer each one.
- **vs. 17-32** (See Biblical Reference)
- **21** If indeed you have heard Him and have been taught in Him as the reality is in Jesus,
- **24** And put on the new man, which was created according to God in righteousness and holiness of the reality.
- **29** Let no corrupt word proceed out of your mouth, but only that which is good for building up, according to the need, that it may give grace to those who hear.
- **Jn 1:14** And the Word became flesh and tabernacled among us (and we beheld His glory, glory as of the only Begotten from the Father), full of grace and reality.
- **Jn 1:17** For the law was given through Moses; grace and reality came through Jesus Christ.

Grace is God given to us for our enjoyment, and reality is God revealed to us as our reality. When we live and speak reality (vv. 21, 24), we express God as our reality, and others receive God as grace for their enjoyment (v. 29).

30 And do not ¹grieve the Holy ²Spirit of God, ³in whom you were ⁴sealed ⁵unto the day of ⁶redemption.

30¹ And do not ¹grieve the Holy ²Spirit of God, ³in whom you were ⁴sealed ⁵unto the day of ⁶redemption. - Psa. 78:40; Isa. 63:10; cf. 1 Thes. 5:19 To grieve the Holy Spirit is to displease Him. The Holy Spirit abides in us forever (John 14:16-17), never leaving us.

- **Jn 14:16-17** - And I will ask the Father, and He will give you another Comforter, that He may be with you forever, - Even the Spirit of reality, whom the world cannot receive, because it does not behold Him or know Him; but you know Him, because He abides with you and shall be in you.

Hence, He is grieved when we do not walk according to Him (Rom. 8:4), that is, when we do not live according to the principle of reality with grace in the details of our daily walk.

- **Rom. 8:4** That the righteous requirement of the law might be fulfilled in us, who do not walk according to the flesh but according to the spirit.

cf. 1 Thes. 5:19

- 1Th 5:19 Do not quench the Spirit;

Note 19₁ in 1Th 5: Do not quench the Spirit - The Spirit causes our spirit to be burning (Rom. 12:11) and our gifts to be flaming (2 Tim. 1:6).

- Rm 12:11 Do not be slothful in zeal, but be burning in spirit, serving the Lord.
- 2Ti 1:6 For which cause I remind you to fan into flame the gift of God, which is in you through the laying on of my hands.

Hence, we should not quench Him.

- Ps 78:40 How often they rebelled against Him in the wilderness / And grieved Him in the desert!
- Is 63:10 But they rebelled and grieved / His Spirit of holiness; / Therefore He turned to become their enemy; / He fought against them.

30² And do not ¹grieve the Holy ²Spirit of God, ³in whom you were ⁴sealed ⁵unto the day of ⁶redemption. - The apostle's exhortation in vv. 17-32 not only takes grace and reality as the basic elements but also takes the life of God (v. 18) and the Spirit of God as the basic factors on the positive side, and the devil (v. 27) as a factor on the negative side.

- vv. 17-32 (See Biblical reference)
- 18 Being darkened in their understanding, alienated from the life of God because of the ignorance which is in them, because of the hardness of their heart;
- 27 Neither give place to the devil.

It is by the life of God in the Spirit of God, and by not giving place to the devil, that we can live a life full of grace and reality, as the Lord Jesus did.

30³ And do not ¹grieve the Holy ²Spirit of God, ³in whom you were ⁴sealed ⁵unto the day of ⁶redemption. - in - I.e., in the Holy Spirit as the element. We were sealed in the element of the Holy Spirit. This shows that God has sealed us with the Holy Spirit as the sealing element.

30⁴ And do not ¹grieve the Holy ²Spirit of God, ³in whom you were ⁴sealed ⁵unto the day of ⁶redemption. - sealed - Eph. 1:13 See note 13₁ in ch. 1.

- Ep 1:13 In whom you also, having heard the word of the truth, the gospel of your salvation, in Him also believing, you were sealed with the Holy Spirit of the promise,

Note 13¹ in ch. 1. Ep 1:13¹ - **In whom you also, having heard the word of the truth, the gospel of your salvation, in Him also believing, you were ¹sealed with the Holy Spirit of the ²promise,** - Eph. 4:30; 2 Cor. 1:22 To be sealed with the Holy Spirit is to be marked with the Holy Spirit as a living seal. We have been designated as God's inheritance (v. 11).

- **V. 11** In whom also we were designated as an inheritance, having been predestinated according to the purpose of the One who works all things according to the counsel of His will,

At the time we were saved, God put His Holy Spirit into us as a seal to mark us out, indicating that we belong to God. The Holy Spirit, who is God Himself entering into us, causes us to bear God's image, signified by the seal, thus making us like God.

- **Eph. 4:30** And do not grieve the Holy Spirit of God, in whom you were sealed unto the day of redemption.
- **2Co 1:22** He who has also sealed us and given the Spirit in our hearts as a pledge.

30⁵ And do not ¹grieve the Holy ²Spirit of God, ³in whom you were ⁴sealed ⁵unto the day of ⁶redemption. - From the time that we are saved, the Holy Spirit as the seal in us seals us continually with the element of God that we may be transformed in nature until our body is completely transfigured and redeemed. Hence, this verse says that we were sealed with the Holy Spirit unto the day of the redemption of our body.

30⁶ And do not ¹grieve the Holy ²Spirit of God, ³in whom you were ⁴sealed ⁵unto the day of ⁶redemption. - Eph. 1:14 See note 14⁴ in ch. 1.

- **Eph.1:14** Who is the ¹pledge of our ²inheritance ³unto the ⁴redemption of the ⁵acquired possession, to the ⁶praise of His glory.

Note 14⁴ in ch. Eph.1: Who is the ¹pledge of our ²inheritance ³unto the ⁴redemption of the ⁵acquired possession, to the ⁶praise of His glory. - redemption - Rom. 8:23 Redemption here refers to the redemption of our body (Rom. 8:23), that is, the transfiguration of our body of humiliation into a glorious body (Phil. 3:21).

- **Rom. 8:23** And not only so, but we ourselves also, who have the firstfruits of the Spirit, even we ourselves groan in ourselves, eagerly awaiting sonship, the redemption of our body.
- **Phil. 3:21** Who will transfigure the body of our humiliation to be conformed to the body of His glory, according to His operation by which He is able even to subject all things to Himself.

The Holy Spirit today is a guarantee, a foretaste, and a sample of our divine inheritance, until our body is transfigured in glory, at which time we will inherit

God in full. The span of God's blessings bestowed on us covers all the crucial points from God's selection in eternity past (v. 4) to the redemption of our body for eternity future.

- v. 4 Even as He chose us in Him before the foundation of the world to be holy and without blemish before Him in love,

31 Let all bitterness and anger and wrath and clamor and evil speaking be removed from you, with all malice.

32 And be kind to one another, ¹tenderhearted, ²forgiving one another, even as ³God in Christ also ⁴forgave you.

32¹ And be kind to one another, ¹tenderhearted, ²forgiving one another, even as ³God in Christ also ⁴forgave you. - Phil. 1:8; 2:1 The Greek word has the same origin as moved with compassion in Matt. 9:36 and inward parts in Phil. 1:8.

- **Mt 9:36** And seeing the crowds, He was moved with a compassion for them, because they were ¹harassed and cast away like ²sheep not having a ²shepherd.
- **Phil 1:8** For God is my witness how I long after you all in the inward parts of Christ Jesus.

Only by enjoying Christ as grace and reality can we be tenderhearted and thus be able to forgive one another.

- **Phil 2:1** If there is therefore any encouragement in Christ, if any consolation of love, if any fellowship of spirit, if any tenderheartedness and compassions,

32² And be kind to one another, ¹tenderhearted, ²forgiving one another, even as ³God in Christ also ⁴forgave you. - Matt. 6:14; Col. 3:13 Or, showing grace to.

- **Mt 6:14** For if you forgive men their offenses, your heavenly Father will forgive you also;
- **Col 3:13** Bearing one another and forgiving one another, if anyone should have a complaint against anyone; even as the Lord forgave you, so also should you forgive.

32³ And be kind to one another, ¹tenderhearted, ²forgiving one another, even as ³God in Christ also ⁴forgave you. - God - In his exhortation in this section (vv. 17-32), the apostle presented God as the pattern of our daily life. In the Spirit and by His life, we can forgive as God forgives.

32⁴ And be kind to one another, ¹tenderhearted, ²forgiving one another, even as ³God in Christ also ⁴forgave you. - forgave - Or, showed grace to.

Matt. 25:1–13

The parable of the ten virgins

1 At that time the ¹kingdom of the heavens will be likened to ²ten ³virgins, who took their ⁴lamps and ⁵went forth to meet the ⁶bridegroom.

2 And ¹five of them were ²foolish and ¹five were prudent.

3 For the foolish, when they took their lamps, did not take ¹oil with them;

4 But the prudent took oil in their ¹vessels with their lamps.

5 And while the bridegroom delayed, they all became ¹drowsy and ²slept.

6 But at ¹midnight there was a ²cry, Behold, the bridegroom! Go forth to ³meet him!

7 Then all those virgins ¹arose and ²trimmed their own lamps.

8 And the foolish said to the prudent, ¹Give us some of your oil, for our lamps are ²going out.

9 But the prudent answered, saying, Perhaps there will ¹not be enough for us and for you; go rather to ²those who sell, and ³buy for yourselves.

10 And as they were going away to buy, the bridegroom ¹came; and ²those who were ³ready ⁴went in with him to the ⁵wedding feast. And the ⁶door was ⁷shut.

11 And later the rest of the virgins ¹came also, saying, Lord, lord, open to us!

12 But he answered and said, Truly I say to you, I do ¹not know you.

13 ¹Watch therefore, for you do not know the day nor the hour.

1 At that time the ¹kingdom of the heavens will be likened to ²ten ³virgins, who took their ⁴lamps and ⁵went forth to meet the ⁶bridegroom.

1¹ At that time the ¹kingdom of the heavens will be likened to ²ten ³virgins, who took their ⁴lamps and ⁵went forth to meet the ⁶bridegroom. - *The kingdom of the heavens* is a specific section within the kingdom of God, a section composed only of the church today and the heavenly part of the coming millennial kingdom.

- **Mt 16:18-19** - And I also say to you that you are Peter, and upon this rock I will build My church, and the gates of Hades shall not prevail against it. - I will give to you the keys of the kingdom of the heavens, and whatever you bind on the earth shall have been bound in the heavens, and whatever you loose on the earth shall have been loosed in the heavens.

1² At that time the ¹kingdom of the heavens will be likened to ²ten ³virgins, who took their ⁴lamps and ⁵went forth to meet the ⁶bridegroom. - Ten is the major part of twelve (Gen. 42:3-4; 1 Kings 11:30-31; Matt. 20:24).

- **Gn 42:3-4** - So Joseph's ten brothers went down to buy grain from Egypt. - But Jacob did not send Joseph's brother Benjamin with his brothers, for he said, Perhaps harm may befall him.
- **1K 11:30-31** - And Ahijah laid hold of the new garment that was on him and tore it into twelve pieces. - And he said to Jeroboam, Take ten pieces for yourself; for thus says Jehovah the God of Israel, I am now tearing the kingdom out of the hand of Solomon and giving the ten tribes to you
- **Mt 20:24** And when the ten heard this, they were indignant concerning the two brothers.

Hence, the ten virgins represent the majority of the believers, who will have died before the Lord's coming. The two men or two women in 24:40-41 represent the remaining believers, who will live until the Lord's coming.

- **Mt 24:40 – 41** - At that time two men will be in the field; one is taken and one is left. Two women will be grinding at the mill; one is taken and one is left.

1³ At that time the ¹kingdom of the heavens will be likened to ²ten ³virgins, who took their ⁴lamps and ⁵went forth to meet the ⁶bridegroom. - *Virgins* signify believers viewed from the aspect of life (2 Cor.11:2).

- **2Co 11:2** For I am jealous over you with a jealousy of God; for I betrothed you to one husband to present you as a pure virgin to Christ.

Believers, who are the kingdom people, are like chaste virgins. As virgins they bear the Lord's testimony (the lamp) in the dark age and are going out of the world to meet the Lord. For this they need not only the indwelling but also the filling of the Holy Spirit.

1⁴ At that time the ¹kingdom of the heavens will be likened to ²ten ³virgins, who took their ⁴lamps and ⁵went forth to meet the ⁶bridegroom. - Luke 12:35; Matt. 5:15-16
Lamps signify the spirit of the believers (Prov. 20:27), which contains the Spirit of God as the oil (Rom. 8:16).

- **Pr 20:27** The spirit of man is the lamp of Jehovah, / Searching all the innermost parts of the inner being.
- **Rm 8:16** The Spirit Himself witnesses with our spirit that we are children of God.
- **Lk 12:35** Let your loins be girded and your lamps burning,
- **Mt 5:15-16** Nor do men light a lamp and place it under the bushel, but on the lampstand; and it shines to all who are in the house. - In the same way, let your light shine before men, so that they may see your good works and glorify your Father who is in the heavens.

The believers shine forth the light of the Spirit of God from within their spirit. Thus, they become the light of the world and shine as a lamp in the darkness of this age (5:14-16; Phil. 2:15-16), bearing the testimony of the Lord for the glorification of God.

- **Phil 2:15-16** That you may be blameless and guileless, children of God without blemish in the midst of a crooked and perverted generation, among whom you shine as luminaries in the world, Holding forth the word of life, so that I may have a boast in the day of Christ that I did not run in vain nor labor in vain.
- **Mt 5:14-16** You are the light of the world. It is impossible for a city situated upon a mountain to be hidden. **Nor do men light a lamp and place it under the bushel**, but on the lampstand; and it shines to all who are in the house. In the same way, let your light shine before men, so that they may see your good works and glorify your Father who is in the heavens.

A bushel is an instrument for measuring grain. A lighted lamp placed under a bushel cannot shine out its light. The kingdom people as the lighted lamp should not be covered by a bushel, an item pertaining to food, concern for which causes people to be anxious (6:25).

- **6:25** Because of this, I say to you, Do not be anxious for your life, what you should eat or what you should drink; nor for your body, what you should put on. Is not the life more than food, and the body than clothing?

1⁵ At that time the ¹kingdom of the heavens will be likened to ²ten ³virgins, who took their ⁴lamps and ⁵went forth to meet the ⁶bridegroom. - *Went forth* signifies that the

believers are going out of the world to meet the coming Christ. – cf. Phil. 3:20; Titus 2:13

cf. Phil. 3:20

- **Pp 3:20** For our ¹commonwealth exists in the ²heavens, from which also we eagerly await a Savior, the Lord Jesus Christ,

Note 20¹ in Phil. 3: For our ¹commonwealth exists in the ²heavens, from which also we eagerly await a Savior, the Lord Jesus Christ, -commonwealth- Eph. 2:19 Or, citizenship. The Greek word denotes commonwealth, associations of life.

- **Eph. 2:19** So then you are no longer strangers and sojourners, but you are fellow citizens with the saints and members of the household of God,

Note 20² in Phil. 3: For our ¹commonwealth exists in the ²heavens, from which also we eagerly await a Savior, the Lord Jesus Christ, - heavens - Eph. 2:6; Heb. 12:22 In contrast to earthly in the preceding verse. Those who practiced the Epicurean philosophy set their mind on earthly things, but our commonwealth is in the heavens.

- **Eph. 2:6** And raised us up together with Him and seated us together with Him in the heavenlies in Christ Jesus,
- **Heb. 12:22** But you have come forward to Mount Zion and to the city of the living God, the heavenly Jerusalem; and to myriads of angels, to the universal gathering;

cf. Titus 2:13

- **Tt 2:13** ¹Awaiting the ²blessed hope, even the appearing of the ³glory of our ⁴great God and Savior, Jesus Christ

Note 13¹ in Titus 2: ¹Awaiting the ²blessed hope, even the appearing of the ³glory of our ⁴great God and Savior, Jesus Christ - 1 Cor. 1:7; Phil. 3:20; 1 Thes. 1:10; Heb. 9:28 - Awaiting expectantly what is accepted by faith.

- **1Co 1:7** So that you do not lack in any gift, eagerly awaiting the revelation of our Lord Jesus Christ,
- **Pp 3:20** For our commonwealth exists in the heavens, from which also we eagerly await a Savior, the Lord Jesus Christ,
- **1Th 1:10** And await His Son from the heavens, whom He raised from the dead, Jesus, who delivers us from the wrath which is coming.
- **He 9:28** So Christ also, having been offered once to bear the sins of many, will appear a second time to those who eagerly await Him, apart from sin, unto salvation.

Note 13² in Titus 2: ¹Awaiting the ²blessed hope, even the appearing of the ³glory of our ⁴great God and Savior, Jesus Christ - The blessed hope is the appearing of Christ

in His glory. The appearing of Christ will bring us into full sonship, i.e., the redemption of our body, that we may enjoy the freedom of the glory of the children of God, for which we were saved (Rom. 8:21-25).

- **Rm 8:21-25** In hope that the creation itself will also be freed from the slavery of corruption into the freedom of the glory of the children of God. For we know that the whole creation groans together and travails in pain together until now. And not only so, but we ourselves also, who have the firstfruits of the Spirit, even we ourselves groan in ourselves, eagerly awaiting sonship, the redemption of our body. For we were saved in hope. But a hope that is seen is not hope, for who hopes for what he sees? But if we hope for what we do not see, we eagerly await it through endurance.

This is the hope of eternal life (1:2), a hope of eternal blessing, a blessed hope in the eternal life of the Triune God, based on which Paul became an apostle.

- **Tt 1:2** In the hope of eternal life, which God, who cannot lie, promised before the times of the ages,

Note 133 in Titus 2: **1Awaiting the 2blessed hope, even the appearing of the 3glory of our 4great God and Savior, Jesus Christ** - Matt. 16:27; 25:31; 1 Pet. 4:13 - The glory of the Father (Matt. 16:27), which has been given to the Son (John 17:24) and into which we, as the many sons of God, will be brought (Heb. 2:10).

- **Mt 16:27** For the Son of Man is to come in the glory of His Father with His dangles, and then He will repay each man according to his doings.
- **Jn 17:24** Father, concerning that which You have given Me, I desire that they also may be with Me where I am, that they may behold My glory, which You have given Me, for You loved Me before the foundation of the world.
- **He 2:10** For it was fitting for Him, for whom are all things and through whom are all things, in leading many sons into glory, to make the Author of their salvation perfect through sufferings.

By His wisdom God ordained us before the ages unto this glory (1 Cor. 2:7), and the God of all grace called us and saved us into this eternal glory (1 Pet. 5:10; 2 Tim. 2:10).

- **1Co 2:7** But we speak God's wisdom in mystery, the wisdom which has been hidden, which God predestined before the ages for our glory,
- **1P 5:10** But the God of all grace, He who has called you into His eternal glory in Christ Jesus, after you have suffered a little while, will Himself perfect, establish, strengthen, and ground you.
- **2Ti 2:10** Therefore I endure all things for the sake of the chosen ones, that they themselves also may obtain the salvation which is in Christ Jesus with eternal glory.

The weight of this glory is exceedingly surpassing and eternal (2 Cor. 4:17), and with this glory we will be glorified (Rom. 8:17, 30).

- **2Cor. 4:17** For our momentary lightness of affliction works out for us, more and more surpassingly, an eternal weight of glory,
- **Rm 8:17** And if children, heirs also; on the one hand, heirs of God; on the other, joint heirs with Christ, if indeed we suffer with Him that we may also be glorified with Him.
- **Rm 8:30** And those whom He predestinated, these He also called; and those whom He called, these He also justified; and those whom He justified, these He also glorified.

The appearing of this glory of Christ, our great God and Savior, is the blessed hope that we are awaiting.

Note 134 in Titus 2: **1Awaiting the 2blessed hope, even the appearing of the 3glory of our 4great God and Savior, Jesus Christ** - *great* - Through the centuries there have been two schools of interpretation regarding this remarkable, marvelous, and excellent sacred and divine title:

- (1) that two persons are indicated, God and Christ;
- (2) that there is but one person, Jesus Christ being our great God and Savior, the deity of Christ thus being asserted.

We prefer the second interpretation, with a comma after Savior. This corresponds with the two sacred titles revealed at the birth of Christ: Jesus — Jehovah the Savior — and Emmanuel — God with us (Matt. 1:21-23).

- **Mt 1:21-23** And she will bear a son, and you shall call His name Jesus, for it is He who will save His people from their sins. - Now all this has happened so that what was spoken by the Lord through the prophet might be fulfilled, saying, - “Behold, the virgin shall be with child and shall bear a son, and they shall call His name Emmanuel” (which is translated, God with us).

Our Lord not only is our Savior but also is God, and not merely God but the great God, the God who is great in nature, in glory, in authority, in power, in deed, in love, in grace, and in every divine attribute. In 1 Tim. 2:5 our Lord is revealed as a man; here, as the great God. He is both man and God.

- **1 Tim. 2:5** For there is one God and one Mediator of God and men, the man Christ

His appearing in His divine glory will be not only for saving His people into His eternal kingdom, but also for bringing them into God’s eternal glory (Heb. 2:10; 1 Pet. 5:10).

- **He 2:10** For it was fitting for Him, for whom are all things and through whom are all things, in leading many sons into glory, to make the Author of their salvation perfect through sufferings.

- **1P 5:10** But the God of all grace, He who has called you into His eternal glory in Christ Jesus, after you have suffered a little while, will Himself perfect, establish, strengthen, and ground you.

Hence, His appearing in His glory is our blessed hope.

1⁶ At that time the ¹kingdom of the heavens will be likened to ²ten ³virgins, who took their ⁴lamps and ⁵went forth to meet the ⁶bridegroom. - Matt. 9:15 The bridegroom signifies Christ as the pleasant and attractive person (John 3:29; Matt. 9:15).

- **Jn 3:29** He who has the bride is the bridegroom; but the friend of the bridegroom, who stands and hears him, rejoices with joy because of the bridegroom's voice. This joy of mine therefore is made full.
- **Mt 9:15** And Jesus said to them, The sons of the bridechamber cannot mourn as long as the bridegroom is with them, can they? But days will come when the bridegroom will be taken away from them, and then they will fast.

2 And ¹five of them were ²foolish and ¹five were prudent.

2¹ And ¹five of them were ²foolish and ¹five were prudent. - cf. Exo. 26:3, 26-27, 37; 27:1, 18 - Five is composed of four plus one, signifying that man (signified by four) with God (signified by one) added to him bears responsibility. The fact that five of the virgins are foolish and five are prudent does not indicate that half the believers are foolish and the other half are prudent. It indicates that all believers bear the responsibility of being filled with the Holy Spirit.

- **Ex 26:3** ¹Five curtains shall be joined to one another; and the other ¹five curtains shall be joined to one another.
- **Ex 26:26-27** And you shall make ¹bars of acacia wood, five for the boards of the one side of the tabernacle, - And five bars for the boards of the other side of the tabernacle, and five bars for the boards of the side of the tabernacle at the rear westward.
- **Ex 26:37** And for the screen you shall make five ¹pillars of acacia and overlay them with gold; their hooks shall be of gold, and you shall cast five sockets of ²bronze for them.
- **Ex 27:1** And you shall make the ¹altar of ²acacia wood, a length of ³five cubits and a width of ³five cubits; the altar shall be ⁴square; and ⁵three cubits, its height.
- **Ex 27:18** The length of the court shall be one hundred cubits; and the width, ¹fifty at each end; and the height, ²five cubits; of fine twined linen, and their sockets of bronze.

Note 31 in Ex. 26: 1Five curtains shall be joined to one another; and the other 1five curtains shall be joined to one another. - *Five* is the number of responsibility (cf. note 24 in Matt. 25), and *two* is the number of testimony (Deut. 19:15).

- **Dt 19:15** One witness only shall not rise up against a man for any iniquity or for any sin, in any sin which he has committed; at the word of two witnesses or at the word of three witnesses shall a matter be established.

The two sets of the five curtains joined to one another (vv. 4-6) signify the continuous life of the Lord Jesus as a life of responsibility for a testimony.

- **vv. 4-6** And you shall make loops of blue strands on the edge of the one curtain at the end in the set; and likewise you shall make them in the edge of the outermost curtain in the second set. - You shall make fifty loops on the one curtain, and you shall make fifty loops on the edge of the curtain that is in the second set; the loops shall be opposite one another. - And you shall make fifty clasps of gold, and join the curtains to one another with the clasps, so that the tabernacle may become one.

The joining of the two sets of five curtains resulted in a large sheet measuring forty cubits by twenty-eight cubits. Twenty-eight is composed of four times seven, the number four signifying man as God's creature (Ezek. 1:5) and the number seven signifying completion (see note 41 in Rev. 1).

- **Ezk 1:5** And from the midst of it there came the likeness of four living creatures. And this was their appearance: They had the likeness of a man.
- **Rv 1:4** John to the 1seven churches which are in 2Asia: Grace to you and peace from 3Him who is and who was and 4who is coming, and from the 5seven Spirits who are before His throne,

Thus, the length of each curtain also signifies the completeness and perfection of the Lord Jesus as a man (cf. note 11). The number forty signifies testing and trials (Heb. 3:9; Matt. 4:2).

- **He 3:9** Where your fathers tried Me by testing Me and saw My works for forty years.
- **Mt 4:2** And when He had fasted forty days and forty nights, afterward He became hungry.

Hence, the forty cubits signify that the Lord's completeness and perfection as a man have been tested, and He is approved by both God and man.

2² And 1five of them were 2foolish and 1five were prudent - Matt. 7:26 Being foolish does not make these five virgins false. In nature they are the same as the five prudent ones.

- **Mt 7:26** And everyone who hears these words of Mine and does not do them shall be likened to a foolish man who built his house upon the sand.

3 For the foolish, when they took their lamps, did not take 1oil with them;

3¹ For the foolish, when they took their lamps, did not take 1oil with them; - Oil signifies the Holy Spirit (Isa. 61:1; Heb. 1:9).

- **Is 61:1** The Spirit of the Lord Jehovah is upon Me, / Because Jehovah has anointed Me / To bring good news to the afflicted; / He has sent Me to bind up the wounds of the brokenhearted, / To proclaim liberty to the captives, / And the opening of the *eyes* to those who are bound;
- **He 1:9** You have loved righteousness and hated lawlessness; therefore God, Your God, has anointed You with the oil of exultant joy above Your partners”;

4 But the prudent took oil in their 1vessels with their lamps.

4¹ But the prudent took oil in their 1vessels with their lamps. - Rom. 9:21, 23 Man is a vessel made for God (Rom. 9:21, 23-24), and man’s personality is in his soul. Hence, vessels here signifies the souls of the believers.

- **Rm 9:21** Or does not the potter have authority over the clay to make out of the same lump one vessel unto honor and another unto dishonor?
- **23-24** In order that He might make known the riches of His glory upon vessels of mercy, which He had before prepared unto glory, - Even us, whom He has also called, not only from among the Jews but also from among the Gentiles?

The five prudent virgins not only have oil in their lamps but also take oil in their vessels. That they have oil in their lamps signifies that they have the Spirit of God dwelling in their spirit (Rom. 8:9, 16), and that they take oil in their vessels signifies that they have the Spirit of God filling and saturating their souls.

- **Rm 8:9** But you are not in the flesh, but in the spirit, if indeed the Spirit of God dwells in you. Yet if anyone does not have the Spirit of Christ, he is not of Him.
- **8:16** The Spirit Himself witnesses with our spirit that we are children of God.

5 And while the bridegroom delayed, they all became ¹drowsy and ²slept.

5¹ And while the bridegroom delayed, they all became ¹drowsy and ²slept. - cf. 1 Cor. 11:30 Becoming drowsy signifies becoming sick (Acts 9:37; 1 Cor. 11:30).

- **Ac 9:37** And in those days she became ill and died; and they bathed her body and laid it in an upper room.
- **1Co 11:30** Because of ¹this many among you are ²weak and sick, and a number ³sleep.

Notes in 1Co 11: 30

Note 30¹ in 1Co 11: **Because of ¹this many among you are ²weak and sick, and a number ³sleep.** - *Because of this* - I.e., not discerning the body.

Note 30² in 1Co 11: **Because of ¹this many among you are ²weak and sick, and a number ³sleep.** - weak-sick – This is the discipline, the temporary judgment of the Lord, on those who participate unworthily in the Lord’s body. The Lord first disciplined them, so that they became weak physically. Then, since they would not repent of their offense, they were further disciplined and became sick. Because they still would not repent, the Lord judged them by death. To die in this way is equivalent to being strewn along in the wilderness in 10:5.

- **1Co 10:5** But with most of them God was not well pleased, for they were strewn along in the wilderness.

Note 30³ in 1Co 11: **Because of ¹this many among you are ²weak and sick, and a number ³sleep.** - *sleep* - 1 Cor. 15:51; Matt. 27:52; John 11:11-13 I.e., have died (1 Thes. 4:13-16).

- **1Th 4:13-16** But we do not want you to be ignorant, brothers, concerning those who are sleeping, that you would not grieve even as also the rest who have no hope.
- For if we believe that Jesus died and arose, so also those who have fallen asleep

through Jesus, God will bring with Him. - For this we say to you by the word of the Lord, that we who are living, who are left remaining unto the coming of the Lord, shall by no means precede those who have fallen asleep; - Because the Lord Himself, with a shout of command, with the voice of the archangel and with the trumpet of God, will descend from heaven, and the dead in Christ will rise first.

- **1Co 15:51** Behold, I tell you a mystery: We will not all sleep, but we will all be changed,
- **Mt 27:52** And the tombs were opened, and many bodies of the saints who had fallen asleep were raised.
- **Jn 11:11-13** He said these things, and after this He said to them, Our friend Lazarus has fallen asleep; but I am going that I may wake him out of sleep. - The disciples then said to Him, Lord, if he has fallen asleep, he will recover. - But Jesus had spoken about his death, but they thought that He was speaking about taking rest in sleep.

5² And while the bridegroom delayed, they all became ¹drowsy and ²slept. - 1 Thes. 4:13-14, 16 *Sleep* signifies death (1 Thes. 4:13-16; John 11:11-13). While the Lord delays His return, a majority of the believers become sick and then die.

- **1Th 4:13-16** But we do not want you to be ignorant, brothers, concerning those who are sleeping, that you would not grieve even as also the rest who have no hope. - For if we believe that Jesus died and arose, so also those who have fallen asleep through Jesus, God will bring with Him. - For this we say to you by the word of the Lord, that we who are living, who are left remaining unto the coming of the Lord, shall by no means precede those who have fallen asleep; - Because the Lord Himself, with a shout of command, with the voice of the archangel and with the trumpet of God, will descend from heaven, and the dead in Christ will rise first.
- **Jn 11:11-13** He said these things, and after this He said to them, Our friend Lazarus has fallen asleep; but I am going that I may wake him out of sleep. - The disciples then said to Him, Lord, if he has fallen asleep, he will recover. - But Jesus had spoken about his death, but they thought that He was speaking about taking rest in sleep.

6 But at ¹midnight there was a ²cry, Behold, the bridegroom! Go forth to ³meet him!

6¹ But at midnight there was a ²cry, Behold, the bridegroom! Go forth to ³meet him! - *Midnight* signifies the darkest time of this dark age (night). That time will be the end of this age, the time of the great tribulation.

6² But at 1midnight there was a 2cry, Behold, the bridegroom! Go forth to 3meet him! - 1 Thes. 4:16 This cry signifies the voice of the archangel (1 Thes. 4:16).

- **1 Thes. 4:16** Because the Lord Himself, with a shout of command, with the voice of the archangel and with the trumpet of God, will descend from heaven, and the dead in Christ will rise first

6³ But at 1midnight there was a 2cry, Behold, the bridegroom! Go forth to 3meet him! - *meet* - A word different from meet in v. 1. The word in v. 1 refers to meeting someone alone and in secret, whereas the word here refers to meeting someone openly according to plan and ceremony.

- v. 1 At that time the kingdom of the heavens will be likened to ten virgins, who took their lamps and went forth to meet the bridegroom.

7 Then all those virgins 1arose and 2trimmed their own lamps.

7¹ Then all those virgins 1arose and 2trimmed their own lamps. 1 Cor. 15:52; 1 Thes. 4:16 *Arose* signifies resurrection from the dead (1 Thes. 4:14).

- **1 Thes. 4:14** For if we believe that Jesus died and arose, so also those who have fallen asleep through Jesus, God will bring with Him

This is the resurrection predicted in 1 Thes. 4:16 and 1 Cor. 15:52.

- **1 Thes. 4:16** Because the Lord Himself, with a shout of command, with the voice of the archangel and with the trumpet of God, will descend from heaven, and the dead in Christ will rise first
- **1Co 15:52** In a moment, in the twinkling of an eye, at the last trumpet; for the trumpet will sound, and the dead will be raised incorruptible, and we will be changed.

7² Then all those virgins 1arose and 2trimmed their own lamps. - *trimmed* Lit., adorned. Trimmed their own lamps signifies the virgins' dealing with the testimony in their living. This indicates that after we are resurrected, our living for the Lord's testimony still needs to be dealt with if it has not been perfected before we die.

8 And the foolish said to the prudent, ¹Give us some of your oil, for our lamps are ²going out.

8¹ And the foolish said to the prudent, ¹Give us some of your oil, for our lamps are ²going out. - *Give* - This word implies that even after they are resurrected, the foolish believers will still need the filling of the Holy Spirit.

8² And the foolish said to the prudent, ¹Give us some of your oil, for our lamps are ²going out. - *Going out* proves that the lamps of the foolish virgins were lighted; they contained some oil but did not have an adequate supply. The foolish virgins represent the believers who are regenerated with the Spirit of God and indwelt by the Spirit of God, but who have not been filled with Him sufficiently to have their whole being saturated with Him.

9 But the prudent answered, saying. Perhaps there will ¹not be enough for us and for you; go rather to ²those who sell, and ³buy for yourselves.

9¹ But the prudent answered, saying. Perhaps there will ¹not be enough for us and for you; go rather to ²those who sell, and ³buy for yourselves. - *not* - No one can obtain the filling of the Holy Spirit for others.

9² But the prudent answered, saying, Perhaps there will ¹not be enough for us and for you; go rather to ²those who sell, and ³buy for yourselves. - cf. Zech. 4:3, 12-14; Rev. 11:4 Here *those who sell* oil must be the two witnesses who appear during the great tribulation, the two olive trees and the two sons of oil (Rev. 11:3-4 and notes; Zech. 4:11-14).

- **Rv 11:3** And I will ¹cause My ²two witnesses to prophesy a ³thousand two hundred and sixty days, clothed in ⁴sackcloth. –
- **4** These are the two ¹olive trees and the two ²lampstands which stand before the Lord of the earth.
- **Zc 4:11-14** Then I answered and said to him, What are these two olive trees on the right of the lampstand and on its left? - And I answered a second time and said to him, What are the two olive ¹branches that are by the side of the two golden spouts, ²which empty the ³gold from themselves? - And he spoke to me, saying, Do you

not know what these are? And I said, No, sir.- And he said, These are the two sons of oil, who stand by the Lord of the whole earth.

Notes in Rev. 11:3-4

Note 3₁ in Rev. 11: **And I will 1cause My two witnesses to prophesy a 3thousand two hundred and sixty days, clothed in 4sackcloth.** - *cause* - Lit., give.

Note 3₂ in Rev. 11: **And I will cause My two witnesses to prophesy a 3thousand two hundred and sixty days, clothed in 4sackcloth.** - Two witnesses give an adequate testimony (Deut. 17:6; 19:15; Matt. 18:16).

- **Dt 17:6** At the word of two witnesses or three witnesses shall he who is to die be put to death; he shall not be put to death at the Word of only one witness.
- **Dt 19:15** One witness only shall not rise up against a man for any iniquity or for any sin, in any sin which he has committed; at the word of two witnesses or at the word of three witnesses shall a matter be established.
- **Mt 18:16** But if he does not hear you, take with you one or two more, that by the mouth of two or three witnesses every word may be established.

The two witnesses here are Moses and Elijah. What they do in vv. 5-6 is the same as what Moses and Elijah did (Exo. 7:17, 19; 9:14; 11:1; 2 Kings 1:10-12; 1 Kings 17:1).

- **Rv 11:5-6** And if anyone desires to harm them, fire proceeds out of their mouth and devours their enemies. And if anyone desires to harm them, thus must he be killed. - These have the authority to shut heaven that no rain may fall during the days of their prophecy; and they have authority over the waters to turn them into blood and to smite the earth with every plague as often as they desire.
- **Ex 7:17** Thus says Jehovah, By this you will know that I am Jehovah. I am now going to strike the water which is in the River with the staff that is in my hand, and it will be turned to blood.
- **Ex 7:19** And Jehovah said to Moses, Say to Aaron, Take your staff, and stretch out your hand over the waters of Egypt, over their rivers, over their watercourses, and over their pools, and over all their reservoirs of water, that they may become blood; and there shall be blood throughout all the land of Egypt, even in vessels of wood and in vessels of stone.
- **Ex 9:14** For this time I am going to send all My plagues against you and on your servants and on your people, so that you may know that there is no one like Me in all the earth.

- **Ex 11:1** Then Jehovah said to Moses, One more plague will I bring upon Pharaoh and upon Egypt; after that he will let you go from here. When he lets you go, he will surely drive you out from here completely.
- **2K 1:10-12** And Elijah answered and said to the captain of fifty, If I am a man of God, let fire come down from heaven and consume you and your fifty. Then fire came down from heaven and consumed him and his fifty. - And again the king sent to him another captain of fifty with his fifty. And the captain answered and said to him, O man of God, thus says the king, Come down quickly. - And Elijah answered and said to them, If I am the man of God, let fire come down from heaven and consume you and your fifty. And the fire of God came down from heaven and consumed him and his fifty.
- **1K 17:1** And Elijah the Tishbite, from among the inhabitants of Gilead, said to Ahab, As Jehovah the God of Israel lives, before whom I stand, there shall not be dew nor 1arain during these years, except by my word.

Moses and Elijah appeared before the Lord on the Mount of Transfiguration (Matt. 17:1-3).

- **Mt 17:1-3** And after six days Jesus took with Him Peter and James and John his brother, and brought them up to a high mountain privately. - And He was transfigured before them, and His face shone like the sun, and His garments became as white as the light. - And behold, Moses and Elijah appeared to them, conversing with Him.

Moses, representing the law, and Elijah, representing the prophets (Luke 16:16), both testified for God.

- **Lk 16:16** The law and the prophets were until John; from that time the kingdom of God is proclaimed as the gospel, and everyone forces his way into it.

Elijah's mission was predicted (Mal. 4:5; Matt. 17:11).

- **Mal 4:5** I am about to send Elijah the prophet to you before the great and terrible day of Jehovah comes;
- **Mt 17:11** And He answered and said, 1Elijah indeed is coming and will restore all things;

They are the two olive trees, the two sons of oil, in Zech. 4:3, 11-14 (see note 9₂ in Matt. 25).

- **Zc 4:3** And there are two olive trees beside it, one to the right of the bowl and one to the left.

- **Zc 4:11-14** Then I answered and said to him, What are these two olive trees on the right of the lampstand and on its left? - And I answered a second time and said to him, What are the two olive branches that are by the side of the two golden spouts, which empty the gold from themselves? - And he spoke to me, saying, Do you not know what these are? And I said, No, sir. - And he said, These are **the two sons of oil**, who stand by the Lord of the whole earth.

Note 3₃ in Rev. 11: And I will cause My two witnesses to prophesy a thousand two hundred and sixty days, clothed in sackcloth. - thousand - Rev. 12:6; cf. Dan. 12:11-12 This is the forty-two months mentioned in v. 2, the period of time during which Antichrist will blaspheme God (13:5-6) and persecute His people (12:6, 14).

- **Rev.11: 2** And the court which is outside the temple cast out and do not measure it, because it has been given to the Gentiles, and they will trample the holy city for forty-two months.
- **13:5-6** And there was given to him a mouth speaking great things and blasphemies, and authority was given to him to act for forty-two months. - And he opened his mouth for blasphemies against God, to blaspheme His name and His tabernacle, which tabernacle in heaven.
- **12:6, 14** And the woman fled into the wilderness, where she has a place there prepared by God so that they might nourish her there a thousand two hundred and sixty days. - And to the woman there were given the two wings of the eagle that she might fly into the wilderness into her place, where she is nourished for a time and times and half a time from the face of the serpent.

Under Antichrist's evil power and persecution, the two witnesses will prophesy, speak for God, and testify against the evil doings of Antichrist.

Notes in Dn. 12:11-12

- **Dn 12:11-12** And from the time that the daily sacrifice is removed and the abomination that desolates is set up, there will be a thousand two hundred and ninety days. - Blessed is he who waits and reaches the thousand three hundred and thirty-five days!

Note 11₁ in Dn. 12: And from the time that the daily sacrifice is removed and the abomination that desolates is set up, there will be a thousand two hundred and ninety days. - daily - See note 27₁ in ch. 9.

- **Dn 9:27** And he will make a firm covenant with the many for one week; and in the middle of the week he will cause the sacrifice and the oblation to cease and will replace the sacrifice and the oblation with abominations of the desolator, even

until the complete destruction that has been determined is poured out upon the desolator.

Note 27₁ in Dn. 9: And ~~he~~ will make a firm covenant with the many for one week; and in the middle of the week he will cause the sacrifice and the oblation to cease - *he*
Referring to Antichrist, typified here by Titus, the prince mentioned in v. 26.

- **V. 26** And after the sixty-two weeks Messiah will be cut off and will have nothing; and the people of the prince who will come will destroy the city and the sanctuary; and the end of it will be with a flood, and even to the end there will be war; desolations are determined.

At the beginning of the last week of the seventy weeks, the last seven years of the present age, Antichrist will make a firm covenant of peace with Israel. In the middle of that week he will break the covenant and will cause the sacrifice and oblation to cease (12:11a).

- **12:11a** And from the time that the daily sacrifice is removed and the abomination that desolates is set up, there will be a thousand two hundred and ninety days.

This will be the beginning of the great tribulation (Matt. 24:21), which will last for three and a half years (7:25; 12:7; Rev. 11:2-3; 12:6, 14; 13:5).

- **Mt 24:21** For at that time there will be great tribulation, such as has not occurred from the beginning of the world until now, nor shall by any means ever occur.
- **Mt 7:25** And the rain descended, and the rivers came, and the winds blew, and they beat against that house; and it did not fall, for it was founded on the rock.
- **Mt 12:7** But if you knew what this means, "I desire mercy and not sacrifice," you would not have condemned the guiltless.
- **Rv 11:2-3** And the court which is outside the temple cast out and do not measure it, because it has been given to the Gentiles, and they will trample the holy city for forty-two months.- And I will cause My two witnesses to prophesy a thousand two hundred and sixty days, clothed in sackcloth.
- **Rv 12:6** And the woman fled into the wilderness, where she has a place there prepared by God so that they might nourish her there a thousand two hundred and sixty days.
- **Rv 12:14** And to the woman there were given the two wings of the great eagle that she might fly into the wilderness into her place, where she is nourished for a time and times and half a time from the face of the serpent.
- **Rv 13:5** And there was given to him a mouth speaking great things and blasphemies, and authority was given to him to act for forty-two months.

During the great tribulation both the faithful Jews and the Christians still on earth will suffer Antichrist's persecution (7:21, 25; Rev. 13:7).

- **Mt 7:21** Not everyone who says to Me, Lord, Lord, will enter into the kingdom of the heavens, but he who does the will of My Father who is in the heavens.
- **Mt 7:25** And the rain descended, and the rivers came, and the winds blew, and they beat against that house; and it did not fall, for it was founded on the rock.
- **Rv 13:7** And permission was given to him to make war with the saints and to overcome them; and authority was given to him over every tribe and people and tongue and nation.

After he causes the sacrifice and the oblation to cease, Antichrist will replace them with the abominations of the desolator (the idols of Antichrist — 12:11; Matt. 24:15; Rev. 13:14-15; 2 Thes. 2:4).

- **Rv 12:11** And they overcame him because of the blood of the Lamb and because of the word of their testimony, and they loved not their soul-life even unto death.
- **Mt 24:15** Therefore when you see the abomination of desolation, which was spoken of through Daniel the prophet, standing in the holy place (let him who reads understand),
- **Rv 13:14-15** And he deceives those who dwell on the earth on account of the signs which he was given power to do before the beast, commanding those who dwell on the earth to make an image to the beast, who had the stroke of the sword and revived. - And power was given to him to give breath to the image of the beast that the image of the beast might even speak and cause whoever would not worship the image of the beast to be killed.
- **2Th 2:4** Who opposes and exalts himself above all that is called God or an object of worship, so that he sits in the temple of God, setting himself forth, saying that he is God.
-

These idols will remain in the temple for three and a half years, even until the complete destruction that has been determined is poured out upon the desolator, Antichrist (2:34-35a; 2 Thes. 2:8; Rev. 17:14; 19:20).

- **Dn 2:34** You were watching until a stone was cut out without hands, and it struck the image at its feet of iron and clay and crushed them. **Dn 2:35a** Then the iron, the clay, the bronze, the silver, and the gold were crushed all at once, and they became like chaff from the summer threshing floors; (and the wind carried them away so that no trace of them was found. And the stone that struck the image became a great mountain and filled the whole earth).

- **2Th 2:8** And then the lawless one will be revealed (whom the Lord Jesus will slay by the breath of His mouth and bring to nothing by the manifestation of His coming),
- **Rv 17:14** These will make war with the Lamb, and the Lamb will overcome them, for He is Lord of lords and King of kings; and they who are with Him, the called and chosen and faithful, will also overcome them.
- **Rv 19:20** And the beast was seized, and with him the false prophet, who in his presence had done the signs by which he deceived those who received the mark of the beast and those who worshipped his image. These two were cast alive into the flake of fire, which burns with brimstone.

The fact that the temple will be devastated and contaminated by Antichrist strongly indicates that the temple, which has not been rebuilt since it was destroyed by Titus and the Roman army in A.D. 70, will be rebuilt by the Jews before the completion of the seventy weeks. This will be one of the final signs that will take place before Christ's return.

Note 112 in Dn. 12: And from the time that the daily sacrifice is removed and the abomination that desolates is set up, there will be a thousand two hundred and ninety days. - cf. Rev. 11:2; 12:6 At the end of the one thousand two hundred and sixty days of the great tribulation Antichrist will be fully destroyed by Christ (2 Thes. 2:8; Rev. 19:20).

- **2Th 2:8** And then the lawless one will be revealed (whom the Lord Jesus will slay by the breath of His mouth and bring to nothing by the manifestation of His coming),
- **Rv 19:20** And the beast was seized, and with him the false prophet, who in his presence had done the signs by which he deceived those who received the mark of the beast and those who worshipped his image. These two were cast alive into the flake of fire, which burns with brimstone.
-

At the beginning of the millennium, the kingdom age, thirty more days will be needed to cleanse and clear up the contaminated, devastated, and defiled temple. Just as the Maccabees cleansed the temple after it had been defiled by Antiochus Epiphanes (8:14 and notes), so the saved Jews will cleanse the temple at the beginning of the millennial kingdom.

Notes in Dn. 8:14

- **Dn 8:14** And he said to me, For two thousand three hundred nights and days; then the sanctuary will be cleansed.

Note 141 in Dn.8: And he said to me, For 1two thousand three hundred nights and days; then the sanctuary will be 2cleansed. - cf. Dan. 12:11-12 The days for Antiochus Epiphanes to do evil things in the Holy Land would extend from about 171 B.C. until December 25, 165 B.C., the day when the Jewish hero Judas Maccabeus would cleanse the sanctuary after defeating Antiochus Epiphanes (vv. 25b-26). See note 221 in John 10.

- **25b-26** ... / And he will destroy many who are complacently secure. / And against the Prince of princes he will stand up; / But he will be broken, yet not by human hands. - And the vision of the evenings and the mornings, / Which has been told, is true. / But shut the vision up, / For it pertains to something many days from now.
- **John 10:22** At that time the 1Feast of the Dedication occurred in Jerusalem, and it was winter.

Note 221 in John 10: At that time the 1Feast of the Dedication occurred in Jerusalem, and it was winter. - Feast - From 170 B.C. to 168 B.C., Antiochus Epiphanes, king of Syria, invaded Jerusalem and looted the temple. Moreover, on December 25, 168 B.C., he sacrificed a sow on the altar and set up an image in the temple, thus defiling and damaging the temple. Three years later, in 165 B.C., Judas Maccabeus, a strong man of Judah, purified and restored the altar and the temple. He set December 25 — the day on which the altar and the temple had been defiled — as the beginning of a sacred feast that was to have eight consecutive days of rejoicing to celebrate the great achievement of the purification and restoration of the altar and the temple. This sacred feast is the Feast of the Dedication mentioned here.

Note 142 in Dn.8: And he said to me, For 1two thousand three hundred nights and days; then the sanctuary will be 2cleansed. - cleansed - Lit., justified. The cleansing of the temple by the Maccabees was a justification, declaring that the temple was the holy place for God's people to worship Him.

Notes in Rev. 11:2; 12:6

- **Rv 11:2** And the 1court which is outside the 2temple cast out and do not measure it, because it has been given to the Gentiles, and they will trample the 3holy city for 4forty-two months.

- **Rv 12:6** And the woman fled into the 1wilderness, where she has a place there prepared by God so that they might nourish her there a thousand two hundred and sixty days.

Note 21 in Rev. 11: **And the 1court which is outside the 2temple cast out and do not measure it, because it has been given to the Gentiles, and they will trample the 3holy city for 4forty-two months.** - court - Exo. 27:9, 18; Ezek. 40:17 The court is on earth. The earthly temple and Jerusalem on earth will be given over to be trampled by Antichrist and the Gentiles.

- **Ex 27:9** And you shall make the court of the tabernacle: On the south side southward there shall be hangings for the court of fine twined linen, a length of one hundred cubits for one side;
- **Ex 27:18** The length of the court shall be one hundred cubits; and the width, fifty at each end; and the height, five cubits; of fine twined linen, and their sockets of bronze.
- **Ezk 40:7** And every guardroom was one reed long and one reed wide, and the space between the guardrooms was five cubits, and the threshold of the gate by the porch of the gate toward the house was one reed.

Note 22 in Rev. 11: **And the 1court which is outside the 2temple cast out and do not measure it, because it has been given to the Gentiles, and they will trample the 3holy city for 4forty-two months.** - temple - See note 13.

- Note 13 in Rev.11: **And there was given to me a 1reed like a 1rod, and someone said, Rise and 2measure the 3temple of God and the 4altar and those who worship in it.** - temple - Rev. 11:19; 3:12; 7:15; 14:15, 17; 15:5, 6, 8; 16:1; 21:22 The Greek word refers to the inner temple.
- **Rv 11:19** And the temple of God which is in heaven was opened, and the Ark of His Covenant was seen in His temple; and there were lightnings and voices and thunders and an earthquake and great hail.
- **Rv 3:12** He who overcomes, him I will make a pillar in the temple of My God, and he shall by no means go out anymore, and I will write upon him the name of My God and the name of the city of My God, the New Jerusalem, which descends out of heaven from My God, and My new name.
- **Rv 7:15** Because of this they are before the throne of God and serve Him day and night in His temple; and He who sits upon the throne will tabernacle over them.
- **Rv 14:15** And another angel came out of the temple, crying with a loud voice to Him who sat on the cloud, Send forth Your sickle and reap, for the hour to reap has come because the harvest of the earth is ripe.

- **Rv 14:17** And another angel came out of the temple which is in heaven, he also having a sharp sickle.
- **Rv 15:5** And after these things I saw, and the temple of the Tabernacle of the Testimony in heaven was opened,
- **Rv 15:6** And the seven angels who had the seven plagues came out of the temple, clothed in clean bright linen and girded around the breasts with golden girdles.
- **Rv 15:8** And the temple was filled with smoke from the glory of God and from His power, and no one could enter into the temple until the seven plagues of the seven angels were finished.
- **Rv 16:1** And I heard a loud voice out of the temple, saying to the seven angels, Go and pour out the seven bowls of the fury of God into the earth.
- **Rv 21:22** And I saw no temple in it, for the Lord God the Almighty and the Lamb are its temple.

Note 23 in Rev. 11: And the court which is outside the temple cast out and do not measure it, because it has been given to the Gentiles, and they will trample the holy city for forty-two months. - holy - Isa. 52:1; Matt. 27:53 The holy city here is the earthly Jerusalem (Isa. 52:1; Matt. 27:53).

- **Is 52:1** Awake! Awake! Put on / Your strength, O Zion; / Put on your beautiful garments, / O Jerusalem, O holy city; / For the uncircumcised and the unclean / Will no longer come into you.
- **Mt 27:53** And they came out of the tombs after His resurrection and entered into the holy city and appeared to many.

Note 24 in Rev. 11: And the court which is outside the temple cast out and do not measure it, because it has been given to the Gentiles, and they will trample the holy city for forty-two months. - forty-two - Rev. 13:5; Dan. 7:25; 12:7 At the end of this age Antichrist will make a firm covenant with the Jews for one week (seven years), which will be the last week of the seventy weeks that God appointed for the Jewish nation in Dan. 9:24-27.

- **Dn 9:24-27** Seventy weeks are apportioned for your people and for your holy city, to close the transgression, and to make an end of sins, and to make propitiation for iniquity, and to bring in the righteousness of the ages, and to seal up vision and prophet, and to anoint the Holy of Holies. - Know therefore and comprehend: From the issuing of the decree to restore and rebuild Jerusalem until the time of Messiah the Prince will be seven weeks and sixty-two weeks; it will be built again, with street and trench, even in distressful times. - And after the sixty-two weeks Messiah will be cut off and will have nothing; and the people of the prince who will come will destroy the city and the sanctuary; and the end of it will be with a flood, and even to the end there will be war; desolations are determined. - And he will make a firm covenant with the many for one week; and in the middle of the week

he will cause the sacrifice and the oblation to cease and will replace the sacrifice and the oblation with abominations of the desolator, even until the complete destruction that has been determined is poured out upon the desolator.

In the middle of the last week (that is, after the first half of the seven years) Antichrist will break the covenant and destroy the worship of God (Dan. 9:27).

- **Dn 9:27** And he will make a firm covenant with the many for one week; and in the middle of the week he will cause the sacrifice and the oblation to cease and will replace the sacrifice and the oblation with abominations of the desolator, even until the complete destruction that has been determined is poured out upon the desolator.

Then he will blaspheme God and persecute His people for three and a half years (13:5-7; Dan. 7:25; 12:7), which is the forty-two months mentioned here and the last half of the last week in Dan. 9:27, during which Antichrist will also destroy the holy city, Jerusalem.

- **Rv 13:5-7** And there was given to him a mouth speaking great things and blasphemies, and authority was given to him to act for forty-two months. - And he opened his mouth for blasphemies against God, to blaspheme His name and His tabernacle, which tabernacle in heaven. - And permission was given to him to make war with the saints and to overcome them; and authority was given to him over every tribe and people and tongue and nation.
- **Dn 7:25** And he will speak things against the Most High and wear out the saints of the Most High; and his intention will be to change the times and the law; and they will be given into his hand for a time and times and half a time.
- **Dn 12:7** And I heard the man clothed in linen, who was above the water of the river, as He lifted up His right hand and His left hand to heaven and swore by Him who lives forever that there would be a time and times and half a time; and when the shattering of the power of the holy people is completed, all these things will be completed.
- **Dn 9:27** And he will make a firm covenant with the many for one week; and in the middle of the week he will cause the sacrifice and the oblation to cease and will replace the sacrifice and the oblation with abominations of the desolator, even until the complete destruction that has been determined is poured out upon the desolator.

According to Matt. 24:15 and 21, these last three and a half years must be the time of the great tribulation, which comes as a trial on the inhabitants of the earth (3:10).

- **Mt 24:15** Therefore when you see the abomination of desolation, which was spoken of through Daniel the prophet, standing in the holy place (let him who reads understand),
- **Mt 24:21** For at that time there will be great tribulation, such as has not occurred from the beginning of the world until now, nor shall by any means ever occur.
- **Mt 3:10** And already the axe is laid at the root of the trees. Every tree therefore that does not produce good fruit is cut down and cast into the fire.

Note 34 in Rev. 11: **And I will cause My two witnesses to prophesy a thousand two hundred and sixty days, clothed in sackcloth.** - 2 Sam. 3:31; 2 Kings 19:1; Joel 1:13 Sackcloth is a symbol of mourning (2 Sam. 3:31).

- **2S 3:31** And David said to Joab and to all the people who were with him, Tear your clothes, and gird yourselves with sackcloth, and mourn over Abner. And King David followed the bier.
- **2K 19:1** And when King Hezekiah heard, he tore his clothes and covered himself with sackcloth and went into the house of Jehovah.
- **Jl 1:13** Gird yourselves and lament, O priests; / Howl, O ministers of the altar. / Come, pass the night in sackcloth, / O ministers of my God. / For the meal offering and the drink offering / Are held back from the house of your God.

The two witnesses will wear funeral clothes as a warning to the inhabitants of the earth, telling them to stay away from the worship of Antichrist that they may escape God's judgment.

Notes in Rev. 12:6

Note 61 in Rev.12 **And the woman fled into the wilderness, where she has a place there prepared by God so that they might nourish her there a thousand two hundred and sixty days.** - wilderness - After the rapture of the man-child, the woman is left on earth to suffer persecution (v. 13).

- **v. 13** And when the dragon saw that he was cast to the earth, he persecuted the woman who brought forth the man-child.

During the time of the great tribulation, God will prepare a place where she can be nourished for a thousand two hundred and sixty days before He brings His people into the millennial kingdom. (This is similar to the time when Pharaoh persecuted the children of Israel and God brought His people to the wilderness, where He nourished them before bringing them into the good land.) That the woman (the remaining and living majority of the believers) will be preserved and

nourished by God for a thousand two hundred and sixty days during the great tribulation is a strong proof that their rapture will take place on the last day of the three and a half years of the great tribulation, that is, the last day of the one thousand two hundred and sixty days.

Note 12₁ in Dn.12: **Blessed is he who waits and reaches the 1thousand three hundred and thirty-five days!** - thousand - After the cleansing of the temple mentioned in v. 11, forty-five days will be needed to recover the destroyed system of the worship of God with the daily sacrifices. Thus, from the time that Antichrist causes the offerings to cease to the day the Israelites enjoy the offerings again will be 1335 days. The restoration of the sacrifices will be a great blessing to the people of Israel (Joel 2:14).

- v. 11 And from the time that the 1daily sacrifice is removed and the abomination that desolates is set up, there will be a 2thousand two hundred and ninety days
- **Jl 2:14** Who knows whether He will turn and repent / And leave a blessing behind Him, / A meal offering and a drink offering / To Jehovah your God?

Notes in Rev. 11:4

- **Rv 11:4** These are the two 1olive trees and the two 2lampstands which stand before the Lord of the earth.

Note 4₁ in Rv 11: **These are the two 1olive trees and the two 2lampstands which stand before the Lord of the earth.**- olive - *The olive trees* produce oil for the lamps. Oil signifies the Holy Spirit. In Zech. 4:14 the two witnesses here are called “the two sons of oil,” indicating that they are full of the Holy Spirit.

- **Zc 4:14** And he said, These are **the two sons of oil**, who stand by the Lord of the whole earth.

Note 4₂ in Rv 11: **These are the two 1olive trees and the two 2lampstands which stand before the Lord of the earth.**- lampstands - Zech. 4:2; cf. Rev. 1:20 The lampstands give light by means of the oil of the olive trees. In the church age, the churches are the lampstands for God’s testimony (1:20), whereas in the last three and a half years of this age, the two witnesses will be the lampstands for God’s testimony.

- **Zc 4:2** And he said to me, What do you see? And I said, I see that there is a **lampstand** all of gold, with its bowl on top of it and its seven lamps upon it, with seven pipes for each of the lamps on top of it;

- **Rv 1:20** The mystery of the seven stars which you saw upon My right hand and the seven golden lampstands: The seven stars are the messengers of the seven churches, and the seven lampstands are the seven churches.

Notes in Rv 1:20

Note 20¹ in Rv 1: The **mystery** of the seven stars which you saw upon My right hand and the seven golden lampstands: - mystery - When John saw the seven stars upon the right hand of Christ and the seven golden lampstands in the midst of which was Christ, it was a mystery to him. He did not realize the significance of the seven heavenly stars and the seven golden lampstands. Hence, the Lord unveiled the mystery to him, saying that “the seven stars are the messengers of the seven churches, and the seven lampstands are the seven churches.” The significance of this not only was a mystery to John but also is a mystery to believers today. All believers need the unveiling of this mystery that they may see the churches and their messengers.

The churches, signified by the seven golden lampstands, are the testimony of Jesus (vv. 2, 9) in the divine nature, shining in the dark night locally yet collectively.

- **Rv 1:2** Who testified the word of God and the testimony of Jesus Christ, even all that he saw.
- **Rv 1:9** I John, your brother and fellow partaker in the tribulation and kingdom and endurance in Jesus, was on the island called Patmos because of the word of God and the testimony of Jesus.

The churches should be of the divine nature — golden. They should be the stands, even the lampstands, that bear the lamp with the oil (Christ as the life-giving Spirit) and shine in the darkness individually and collectively. They are individual lampstands locally, yet at the same time they are a group, a collection, of lampstands universally. They not only are shining locally but also are bearing universally the same testimony both to the localities and to the universe. They are of the same nature and in the same shape. They bear the same lamp for the same purpose and are fully identified with one another, not having any individual distinctiveness. The differences among the seven churches recorded in chs. 2 and 3 are all of a negative nature, not a positive one. Negatively, in their failures, the churches are different and separate from one another; but positively, in their nature, shape, and purpose, they are absolutely identical and are connected to one another.

It is easy for believers to see the universal church, but it is difficult for them to see the churches. The revelation of the local churches is the Lord's ultimate unveiling concerning the church, and it is recorded in the last book of the divine Word. To fully know the church, believers must follow the Lord from the Gospels through the Epistles to the book of Revelation until they are enabled to see the local churches as unveiled here. In Revelation the first vision is concerning the churches. The churches with Christ as their one center are the focus in the divine administration for the accomplishing of God's eternal purpose.

The messengers are the spiritual ones in the churches, the ones who bear the responsibility for the testimony of Jesus. They should be of the heavenly nature and should be in a heavenly position like stars. In the Acts and the Epistles the elders were the leading ones in the managing of the local churches (Acts 14:23; 20:17; Titus 1:5).

- **Ac 14:23** And when they had appointed elders for them in every church and had prayed with fastings, they committed them to the Lord into whom they had believed.
- **Ac 20:27** For I did not shrink from declaring to you all the counsel of God.
- **Tt 1:5** For this cause I left you in Crete, that you might set in order the things which I have begun that remain and appoint elders in every city, as I directed you:

The eldership is somewhat official, and at the time this book was written the offices in the churches had deteriorated because of the degradation of the church. In this book the Lord calls our attention back to the spiritual reality. Hence, this book emphasizes the messengers of the churches rather than the elders. The office of the elders is easily perceived, but the believers need to see the importance of the spiritual and heavenly reality of the messengers for the proper church life to bear the testimony of Jesus in the darkness of the church's degradation. In the first vision of this book, the vision concerning the churches, both Christ and the messengers of the churches are unveiled with the churches as never before, and this in a most particular way. For this the believers need to see a particular vision in their spirits.

Note 20₂ in Rv 1: **The mystery of the seven stars which you saw upon My right hand and the seven golden lampstands: The seven stars are the messengers of the seven churches, and the seven lampstands are the seven churches.** - messengers - The same Greek word as for angels. The same word as in v. 1.

- v. 1. The revelation of Jesus Christ which God gave to Him to show to His slaves the things that must quickly take place; and He made it known by signs, sending it by His angel to His slave John,

Note Mt 25:9³ **But the prudent answered, saying, Perhaps there will not be enough for us and for you; go rather to those who sell, and buy for yourselves.** - *buy* - cf. Rev. 3:18 *Buy* indicates that a price must be paid. Having the filling of the Holy Spirit is at a cost, such as giving up the world, dealing with self, loving the Lord above all, and counting all things loss for Christ. If we do not pay this price today, we will have to pay it after we are resurrected.

Notes in Rev.3: 18

- **Rv 3:18** I counsel you to ¹buy from Me ²gold refined by fire that you may be rich, and ³white garments that you may be clothed and that the shame of your nakedness may not be manifested, and ⁴eyesalve to anoint your eyes that you may see.

Note 18¹ in Rev.3: **I counsel you to ¹buy from Me ²gold refined by fire that you may be rich, and ³white garments that you may be clothed and that the shame of your nakedness may not be manifested, and ⁴eyesalve to anoint your eyes that you may see.** - *buy* - Isa. 55:1; Matt. 25:9 Buying requires the paying of a price. The degraded recovered church must pay a price for gold, white garments, and eyesalve, which she desperately needs.

- **Is 55:1** Ho! Everyone who thirsts, come to the waters, / And you who have no money; / Come, buy and eat; / Yes, come, buy wine and milk / Without money and without price.
- **Mt 25:9** But the prudent answered, saying, Perhaps there will not be enough for us and for you; go rather to those who sell, and buy for yourselves.

Note 18² in Rev.3: **I counsel you to ¹buy from Me ²gold refined by fire that you may be rich** - gold - 1 Pet. 1:7; 1 Cor. 3:12-13 In the Bible our operating, working faith (Gal. 5:6) is likened to gold (1 Pet. 1:7), and the divine nature of God, which is the divinity of Christ, is typified by gold (Exo. 25:11).

- **Ga 5:6** For in Christ Jesus neither circumcision avails anything nor uncircumcision, but faith avails, operating through love.
- **1P 1:7** So that the proving of your faith, much more precious than of gold which perishes though it is proved by fire, may be found unto praise and glory and honor at the revelation of Jesus Christ;

- **Ex 25:11** And you shall overlay it with pure gold; inside and outside you shall overlay it; and you shall make a rim of gold upon it all around.

By faith we partake of the divine nature of God (2 Pet. 1:1, 4-5).

- **2P 1:1** Simon Peter, a slave and apostle of Jesus Christ, to those who have been allotted faith equally precious as ours in the righteousness of our God and Savior, Jesus Christ:
- **2P 1:4-5** Through which He has granted to us precious and exceedingly great promises that through these you might become partakers of the divine nature, having escaped the corruption which is in the world by elust. - And for this very reason also, adding all diligence, supply bountifully in your faith virtue; and in virtue, knowledge;

The degraded recovered church has the knowledge of the doctrines concerning Christ but not much living faith to partake of the divine element of Christ. She needs to pay the price to gain the golden faith through the fiery trials that she may participate in the real gold, which is Christ Himself as the life element to His Body. Thus she can become a pure golden lampstand (1:20) for the building of the golden New Jerusalem (21:18).

- **Rv 1:20** The mystery of the seven stars which you saw upon My right hand and the seven golden lampstands: The seven stars are the messengers of the seven churches, and the seven lampstands are the seven churches.
- **Rv 21:18** And the building work of its wall was jasper; and the city was pure gold, like clear glass.
- **1P 1:7** So that the proving of your faith, much more precious than of gold which perishes though it is proved by fire, may be found unto praise and glory and honor at the revelation of Jesus Christ;
- **1Co 3:12-13** But if anyone builds upon the foundation gold, silver, precious stones, wood, grass, stubble, - The work of each will become manifest; for the day will declare it, because it is revealed by fire, and the fire itself will prove each one's work, of what sort it is.

Note 183 in Rev.3: I counsel you to 1buy from Me 2gold refined by fire that you may be rich, and 3white garments that you may be clothed and that the shame of your nakedness may not be manifested - white - Rev. 3:5 In figure, garments signify conduct. White garments here signify conduct that can be approved by the Lord. Such conduct is the Lord Himself lived out of the church, and it is required by the degraded recovered church for the covering of her nakedness.

- **Rv 3:5** He who overcomes will be clothed thus, in white garments, and I shall by no means erase his name out of the book of life, and I will confess his name before My Father and before His angels.

Note 184 in Rev.3: I counsel you to 1buy from Me 2gold refined by fire that you may be rich, and 3white garments that you may be clothed and that the shame of your nakedness may not be manifested, and 4eyesalve to anoint your eyes that you may see. The eyesalve needed to anoint their eyes must be the anointing Spirit (1 John 2:27), who is the Lord Himself as the life-giving Spirit (1 Cor. 15:45).

- **1J 2:27** And as for you, the anointing which you have received from Him abides in you, and you have no need that anyone teach you; but as His anointing teaches you concerning all things and is true and is not a lie, and even as it has taught you, abide in Him.
- **1Co 15:45** So also it is written, “The first man, Adam, became a living soul”; the last Adam became a life-giving Spirit.

The degraded recovered church needs this kind of eyesalve also for the healing of her blindness. For the three items mentioned in this verse, she must pay the price.

10 And as they were going away to buy, the bridegroom ¹came; and ²those who were ³ready ⁴went in with him to the ⁵wedding feast. And the ⁶door was shut.

10¹ And as they were going away to buy, the bridegroom ¹came; and ²those who were ³ready ⁴went in with him to the ⁵wedding feast. And the ⁶door was shut - came - 1 Thes. 4:16 This is the Lord’s coming to the air (1 Thes. 4:16), a part of His coming (parousia).

- **1Th 4:16** Because the Lord Himself, with a shout of command, with the voice of the archangel and with the trumpet of God, will descend from heaven, and the dead in Christ will rise first.

10² And as they were going away to buy, the bridegroom ¹came; and ²those who were ³ready ⁴went in with him to the ⁵wedding feast. And the ⁶door was shut - those - They must be those who are invited to the marriage dinner of the Lamb (Rev. 19:9 and note 1).

- **Rv 19:9** And he said to me, Write, Blessed are they who are called to the ¹marriage ²dinner of the Lamb. And he said to me, These are the true words of God.

Note 9¹ in Rev. 19: And he said to me, Write, Blessed are they who are called to the ¹marriage ²dinner of the Lamb. - Matt. 22:2; 8:11; Luke 14:15; 22:16 The marriage dinner of the Lamb here is the wedding feast in Matt. 22:2.

- **Mt 22:2** The kingdom of the heavens has become like a king who prepared a wedding feast for his son.

It will be a reward to the overcoming believers. Only the overcomers will be called to it; not all the saved ones will participate in it. The five foolish virgins in Matt. 25:8-13 will miss it.

- **Mt. 25: 8-13** And the foolish said to the prudent, Give us some of your oil, for our lamps are going out. - But the prudent answered, saying, Perhaps there will not be enough for us and for you; go rather to those who sell, and buy for yourselves. - And as they were going away to buy, the bridegroom came; and those who were ready went in with him to the wedding feast. And the door was shut. - And later the rest of the virgins came also, saying, Lord, lord, open to us! - But he answered and said, Truly I say to you, I do not know you. - Watch therefore, for you do not know the day nor the hour.

However, after being dealt with by the Lord in the kingdom age, they will participate in the New Jerusalem for eternity. Hence, to be called to the marriage dinner of Christ, which will usher the overcoming believers into the enjoyment of the millennium, is to be blessed. The overcoming believers, who will be called to the marriage dinner of the Lamb, will also be the bride of the Lamb.

- **Mt 8:11** But I say to you that many will come from the east and the west and will recline at table with Abraham and Isaac and Jacob in the kingdom of the heavens,
- **Lk 14:15** And one of those reclining at table with Him, hearing these things, said to Him, Blessed is he who shall eat bread in the kingdom of God.
- **Lk 22:16** For I tell you that I shall by no means eat it until it is fulfilled in the kingdom of God.

10³ And as they were going away to buy, the bridegroom ¹came; and ²those who were ³ready ⁴went in with him to the ⁵wedding feast. And the ⁶door was shut. - ready - Matt. 24:44; cf. Rev. 19:7 We should be ready (24:44), always having oil in our vessel, always being filled with the Spirit of God in our whole being. Watching and being ready should be our daily exercise for the Lord's coming (parousia).

- **Mt 24:44** For this reason you also be ready, because at an hour when you do not expect it, the Son of Man is coming.

Notes in Rv.19:7

- **Rv 19:7** Let us rejoice and exult, and let us give the glory to Him, for the marriage of the Lamb has come, and His wife has made herself ready.

Note 7¹ in Rv.19 - **Let us rejoice and exult, and let us give the glory to Him, for the marriage of the Lamb has come, and His wife has made herself ready.** - Matt. 25:10 After the rapture of the majority of the saints (14:16; 1 Thes. 4:15-17) and the judgment at the judgment seat of Christ for the giving of the reward (11:18; 2 Cor. 5:10), the events that immediately follow should be the marriage of the Lamb, and then the destruction of Antichrist and Babylon the Great (19:19-21; 18:1 — 19:4), which bring in the reign of God — the kingdom of God (v. 6).

- **Rv 14:16** And He who sat on the cloud thrust His sickle upon the earth, and the earth was reaped.
- **1Th 4:15-17** For this we say to you by the word of the Lord, that we who are living, who are left remaining unto the coming of the Lord, shall by no means precede those who have fallen asleep; - Because the Lord Himself, with a shout of command, with the voice of the archangel and with the trumpet of God, will descend from heaven, and the dead in Christ will rise first. - Then we who are living, who are left remaining, will be caught up together with them in the clouds to meet the Lord in the air; and thus we will be always with the Lord.
- **Rv 11:18** And the nations became angry, and Your wrath came, and the time came for the dead to be judged, and the time to give the reward to Your slaves the prophets and to the saints and to those who fear Your name, to the small and to the great, and to destroy those who destroy the earth.
- **2Co 5:10** For we must all be manifested before the judgment seat of Christ, that each one may receive the things done through the body according to what he has practiced, whether good or bad.
- **Rv 19:19-21** And I saw the beast and the kings of the earth and their armies gathered together to make war with Him who sits on the horse and with His army. And the beast was seized, and with him the false prophet, who in his presence had done the signs by which he deceived those who received the mark of the beast and those who worshipped his image. These two were cast alive into the lake of fire, which burns with brimstone.
And the rest were killed with the asword which proceeds out of the mouth of Him who sits on the horse, and all the birds were filled with their flesh.
- **18:1 — 19:4** After these things I saw another Angel coming down out of heaven, having great authority; and the earth was illumined with His glory.- And He cried

with a strong voice, saying, Fallen, fallen is Babylon the Great! And she has become a dwelling place of demons and a hold of every unclean spirit and a hold of every unclean and hateful bird;- For all the nations have drunk of the wine of the fury of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth have become rich by the power of her luxury.- And I heard another voice out of heaven, saying, Come out of her, My people, that you do not participate in her sins and that you do not receive her plagues;- For her sins have cumulated up to heaven, and God has remembered her unrighteousnesses.- Pay her back even as she has paid, and double to her double according to her works; in the cup which she has mixed, mix to her double.- As much as she has glorified herself and lived luxuriously, as much torment and sorrow give to her; for she says in her heart, I sit a queen, and I am not a widow, and I shall by no means see sorrow.- Therefore in one day her plagues will come, death and sorrow and famine, and she will be utterly burned with fire; for the Lord God who judges her is strong.- And the kings of the earth, who have committed fornication and lived luxuriously with her, will weep and lament over her when they see the smoke of her burning.- Standing far off because of fear of her torment, saying, Woe, woe, the great city, Babylon, **the strong city, for in one hour your judgment has come!** - And the merchants of the earth weep and mourn over her because no one buys their cargo anymore: - Cargo of gold and silver and precious stone and pearls and fine linen and purple and silk and scarlet, and every kind of thyine wood, and every vessel of ivory, and every vessel of most precious wood and brass and iron and marble,- And cinnamon and amomum and incense and ointment and frankincense and wine and oil and fine flour and wheat and cattle and sheep, and cargo of horses and chariots and slaves and souls of men.- And the ripe fruits of your soul's lust have gone away from you, and all the sumptuous and splendid things have perished from you; and men will find them no more at all.- The merchants of these things, who became rich by her, will stand afar off because of the fear of her torment, weeping and mourning,- Saying, Woe, woe, the great city, which was clothed in fine linen and purple and scarlet, and gilded with gold and precious stone and pearl;- For in one hour such great wealth has become desolate! And every ship captain and everyone sailing to a place and sailors and all who work on the sea stood afar off- And cried out, seeing the smoke of her burning, saying, What city is like the great city? - And they cast dust on their heads and cried out, weeping and mourning, saying, Woe, woe, the great city, by which all those who have ships on the sea became rich from her wealth, for in one hour she has become desolate!- Be glad over her, O heaven and saints and apostles and prophets, because God has judged judgment for you upon her.- And a strong angel took up a stone like a great millstone and threw it into the sea, saying, Thus will Babylon, the great city, be thrown down with violence and shall be found no more at all.- And the sound of harp-singers and musicians and flutists and trumpeters shall be heard no more at all in you, and no craftsman of any craft shall be found anymore at all in you, and the sound of a millstone shall be heard no more at all in you,- And the light of a lamp shall shine no more at all in you, and the voice of bridegroom and bride shall be heard no more at all in you; for your merchants were the great ones of the earth, for

by your sorcery all the nations were deceived.- And in her was found the blood of prophets and of saints and of all who have been slain on the earth.- After these things I heard as it were a loud voice of a great multitude in heaven, saying, Hallelujah! The salvation and the glory and the power are of our God.- For true and righteous are His judgments; for He has judged the great harlot who corrupted the earth with her fornication, and He avenged the blood of His slaves at her hand. - And a second time they said, Hallelujah! And her smoke goes up forever and ever.- And the twenty-four elders and the four living creatures fell down and worshipped God, who sits upon the throne, saying, Amen, Hallelujah!

For this reason, the great multitude of the saved rejoice and praise with hallelujahs (vv. 1, 3, 6), and the twenty-four elders and the four living creatures join them in praising God (v. 4).

- **vv.1, 3, 6** After these things I heard as it were a loud voice of a great multitude in heaven, saying, Hallelujah! The salvation and the glory and the power are of our God.- And a second time they said, Hallelujah! And her smoke goes up forever and ever.- And I heard as it were the voice of a great multitude and like the sound of many waters and like the sound of mighty thunders, saying, Hallelujah! For the Lord our God the Almighty reigns.
- **4** And the twenty-four elders and the four living creatures fell down and worshipped God, who sits upon the throne, saying, Amen, Hallelujah!

The reign of God, the kingdom, is related to the marriage of the Lamb, and the marriage of the Lamb is the issue of the completion of God's New Testament economy. God's economy in the New Testament is to obtain for Christ a bride, the church, through His redemption and divine life. By the continual working of the Holy Spirit through all the centuries, this goal will be attained at the end of this age. Then the bride, the overcoming believers, will be ready, and the kingdom of God will come. This corresponds with the Lord's prophecy in Matt. 26:29.

- **Mt 26:29** But I say to you, I shall by no means drink of this product of the vine from now on until that day when I drink it new with you in the kingdom of My Father.

Note 72 in Rv.19 **Let us rejoice and exult, and let us give the glory to Him, for the marriage of the Lamb has come, and His wife has made herself ready.** Rev. 21:2, 9; John 3:29; Eph. 5:23-25 - His wife refers to the church (Eph. 5:24-25, 31-32), the bride of Christ (John 3:29).

- **Ep 5:23-25** For a husband is head of the wife as also Christ is Head of the church, He Himself being the Savior of the Body.- But as the church is subject to Christ, so also let the wives be subject to their husbands in everything. - Husbands, love your wives even as Christ also loved the church and gave Himself up for her
- **Ep 5:31-32** For this cause a man shall leave his father and mother and shall be joined to his wife, and the two shall be one flesh. - This mystery is great, but I speak with regard to Christ and the church.
- **Jn 3:29** He who has the bride is the bridegroom; but the friend of the bridegroom, who stands and hears him, rejoices with joy because of the bridegroom's voice. This joy of mine therefore is made full.

However, according to vv. 8-9, the wife, the bride of Christ, here consists only of the overcoming believers during the millennium, whereas the bride, the wife, in 21:2 is composed of all the saved saints after the millennium for eternity.

- **Rv 19:8-9** And it was given to her that she should be clothed in fine linen, bright and clean; for the fine linen is the righteousnesses of the saints. - And he said to me, Write, Blessed are they who are called to the marriage dinner of the Lamb. And he said to me, These are the true words of God.
- **Rv 21:2** And I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.

The readiness of the bride depends on the maturity in life of the overcomers. Furthermore, the overcomers are not separate individuals but a corporate bride. For this aspect, building is needed. The overcomers not only are mature in life but also are built together as one bride.

- **Rv 21:2** And I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.
- **Rv 21:9** And one of the seven angels who had the seven bowls full of the seven last plagues came and spoke with me, saying, Come here; I will show you the bride, the wife of the Lamb.
- **Jn 3:29** He who has the bride is the bridegroom; but the friend of the bridegroom, who stands and hears him, rejoices with joy because of the bridegroom's voice. This joy of mine therefore is made full.

Matt. 25:10⁴ And as they were going away to buy, the bridegroom ¹came; and ²those who were ³ready ⁴went in with him to the ⁵wedding feast. And the ⁶door was shut - *went in* - This is the rapture of the resurrected believers to the air (1 Thes. 4:17) at the time that the Lord's coming (parousia) descends to the air.

- **1Th 4:17** Then we who are living, who are left remaining, will be caught up together with them in the clouds to meet the Lord in the air; and thus we will be always with the Lord.

10⁵ And as they were going away to buy, the bridegroom ¹came; and ²those who were ³ready ⁴went in with him to the ⁵wedding feast. And the ⁶door was shut - wedding - Matt. 22:4; Rev. 19:9 This is the marriage dinner of the Lamb (Rev. 19:9), which will be spread in the air (1 Thes. 4:17) on the path of the Lord's coming (parousia). It will occur before the manifestation of the kingdom and will be a reward of mutual enjoyment with the Lord, a reward to be given to the believers who are ready, who are equipped with the filling of the Holy Spirit before they die.

- **Rv 19:9** And he said to me, Write, Blessed are they who are called to the marriage dinner of the Lamb. And he said to me, These are the true words of God.
- **1Th 4:17** Then we who are living, who are left remaining, will be caught up together with them in the clouds to meet the Lord in the air; and thus we will be always with the Lord.
- **Mt 22:4** Again, he sent other slaves, saying, Tell those who have been called, Behold, I have prepared my dinner: my oxen and my fatted cattle have been slain, and all things are ready. Come to the wedding feast.

10⁶ And as they were going away to buy, the bridegroom ¹came; and ²those who were ³ready ⁴went in with him to the ⁵wedding feast. And the ⁶door was shut - This is not the door of salvation but the door through which one enters into the enjoyment of the Lord's wedding feast.

Mat.25:11 And later the rest of the virgins ¹came also, saying, Lord, lord, open to us!

11¹ And later the rest of the virgins ¹came also, saying, Lord, lord, open to us! - *came* - cf. Matt. 7:21-23 This is the resurrected believers' coming before the Lord at a later time; it occurs later because of their unreadiness.

Notes in Matt. 7: 21-23

- **Mt 7:21** Not everyone who says to Me, Lord, Lord, will ¹enter into the kingdom of the heavens, but he who does the will of My Father who is in the heavens.

- **22** Many will say to Me in that day, Lord, Lord, was it not in Your name that we prophesied, and in Your name cast out demons, and in Your name did many works of power?
- **23** And then I will declare to them: I never knew you. Depart from Me, you workers of lawlessness.

Note 21 in Matt. 7: Not everyone who says to Me, Lord, Lord, will enter into the kingdom of the heavens, but he who does the will of My Father who is in the heavens. - enter - Matt. 5:20; Acts 14:22; 2 Pet. 1:11; cf. John 3:5 To enter into the kingdom of the heavens, we need to do two things: call on the Lord and do the will of the heavenly Father. To call on the Lord suffices for us to be saved (Rom. 10:13),

- **Rm 10:13** For “whoever calls upon the name of the Lord shall be saved.”

but to enter into the kingdom of the heavens, we also need to do the will of the heavenly Father. Hence, not everyone who says, “Lord, Lord,” will enter into the kingdom of the heavens; but those who call on the Lord and do the will of the heavenly Father will enter in.

Since entering into the kingdom of the heavens requires doing the will of the heavenly Father, it is clearly different from entering into the kingdom of God through regeneration (John 3:3, 5). The latter entrance is gained through being born of the divine life; the former, through the living of that life.

- **Jn 3:3** Jesus answered and said to him, Truly, truly, I say to you, Unless one is born anew, he cannot see the kingdom of God.
- **5** Jesus answered, Truly, truly, I say to you, Unless one is born of water and the Spirit, he cannot enter into the kingdom of God.
- **Mt 5:20** For I say to you that unless your righteousness surpasses that of the scribes and Pharisees, you shall by no means enter into the kingdom of the heavens.
- **Ac 14:22** Establishing the souls of the disciples, exhorting them to continue in the faith and saying that through many tribulations we must enter into the kingdom of God.
- **2P 1:11** For in this way the entrance into the eternal kingdom of our Lord and Savior Jesus Christ will be richly and bountifully supplied to you.

Notes in Jn 3:5

- **Jn 3:5** Jesus answered, Truly, truly, I say to you, Unless one is born of water and the Spirit, he cannot enter into the kingdom of God.

Note 51 in Jn. 3: Jesus answered, Truly, truly, I say to you, Unless one is born ¹of ²water and the Spirit, he cannot enter into the kingdom of God.- of Lit., out of.

Note 52 in Jn. 3: Jesus answered, Truly, truly, I say to you, Unless one is born ¹of ²water and the Spirit, he cannot enter into the kingdom of God.- water -The words of water and the Spirit should have been plain to Nicodemus, without any need of explanation. In Matt. 3:11 John the Baptist spoke the same words to the Pharisees; hence, they should have been fully understood among the Pharisees.

- **Mt 3:11** I baptize you in water unto repentance, but He who is coming after me is stronger than I, whose sandals I am not worthy to carry. He Himself will baptize you in the Holy Spirit and fire,

Now Nicodemus, one of the Pharisees, was conversing with the Lord, and the Lord spoke these familiar words. “Water” was the central concept of the ministry of John the Baptist, that is, to terminate people of the old creation. “Spirit” is the central concept of the ministry of Jesus, that is, to germinate people in the new creation. These two main concepts together constitute the concept of regeneration. Regeneration is the termination of people of the old creation with all their deeds, and the germination of people in the new creation with the divine life.

Note 221 in Matt. 7: Many will say to Me in ¹that day, Lord, Lord, was it not in Your name that we prophesied, and in Your name cast out demons, and in Your name did many works of power?- that - That day refers to the day of the judgment seat of Christ (1 Cor. 3:13; 4:5; 2 Cor. 5:10).

- **1Co 3:13** The work of each will become manifest; for the day will declare it, because it is revealed by fire, and the fire itself will prove each one’s work, of what sort it is.
- **1Co 4:5** So then do not judge anything before the time, until the Lord comes, who will both bring to light the hidden things of darkness and make manifest the counsels of the hearts, and then there will be praise to each from God.
- **2Co 5:10** For we must all be manifested before the judgment seat of Christ, that each one may receive the things done through the body according to what he has practiced, whether good or bad.

Note 231 in Matt. 7: And then I will declare to them: I never ¹knew you. Depart from Me, you workers of lawlessness. - knew - Matt. 25:12; Luke 13:25 *Knew* here means approved. The same word in Rom. 7:15 is translated acknowledge.

- **Rm 7:15** For what I work out, I do not acknowledge; for what I will, this I do not practice; but what I hate, this I do.

-

The Lord never approved those who, in His name, prophesied, cast out demons, and did many works of power (v. 22), but did those things not according to the will of the heavenly Father (v. 21). The Lord did not deny that they did those things, but He considered those things lawlessness because they were not done according to the will of the heavenly Father; they were not done in line with the divine will. Thus, those who do such things, even in the Lord's name, will not enter into the kingdom of the heavens, but will depart from the Lord, that is, be excluded from the manifestation of the kingdom in the coming age.

- **Mt 25:12** But he answered and said, Truly I say to you, I do not know you.
- **Lk 13:25** Once the Master of the house has risen and shuts the door, and you begin to stand outside and knock on the door, saying, Lord, open to us, then He will answer and say to you, I do not know you, nor where you are from.

Note 23c in Matt. 7: **And then I will declare to them: I never iknew you. Depart from Me, you workers of lawlessness.** - lawlessness - cf. Matt. 13:41; 24:12; Heb. 1:9

- **Mt 13:41** The Son of Man will send His angels, and they will collect out of iHis kingdom all the stumbling blocks and those who practice lawlessness,
- **Mt 24:12** And because lawlessness will be multiplied, the love of the many will grow cold.
- **He 1:9** You have loved righteousness and hated lawlessness; therefore God, Your God, has anointed You with the oil of exultant joy above Your partners”;

Note 41 in Mt 13: **The Son of Man will send His angels, and they will collect out of iHis kingdom all the stumbling blocks and those who practice lawlessness,** - His - The kingdom of the Son of Man, which is the earthly part of the millennium, the Messianic kingdom.

Mt. 25:12 But he answered and said, Truly I say to you, I do not know you.

12¹ But he answered and said, Truly I say to you, I do not know you. - *Not know* here carries the sense of not recognize, not approve, as in Luke 13:25.

- **Lk 13:25** Once the Master of the house has risen and shuts the door, and you begin to stand outside and knock on the door, saying, Lord, open to us, then He will answer and say to you, I do not know you, nor where you are from.

The foolish virgins had their lamps lighted, went forth to meet the Lord, died, and were resurrected and raptured, but were late in paying the price for the filling of the Holy Spirit. Because of this the Lord would not recognize them, approve them, for participation in His wedding feast. They miss this dispensational reward but do not lose their eternal salvation.

13 ¹Watch therefore, for you do not know the day nor the hour.

13¹ **Watch therefore, for you do not know the day nor the hour.** - *Watch* - Matt. 24:42; Luke 12:37; Rev. 16:15 This word, the same as in 24:42, indicates that vv. 1-13 are a completion of 24:40-44, a section on the believers' being watchful that they may be raptured. Verses 40-44 in ch. 24 unveil the rapture of living believers who are ready. Verses 1-13 of this chapter are needed to reveal the rapture of those who have died and are resurrected.

- **24:42** Watch therefore, for you do not know on what day your Lord comes.
- **Mt 24:40-44** At that time two men will be in the field; one is taken and one is left. - Two women will be grinding at the mill; one is taken and one is left. - Watch therefore, for you do not know on what day your Lord comes. - But know this, that if the householder had known in which watch the thief was coming, he would have watched and would not have allowed his house to be broken into. - For this reason you also be ready, because at an hour when you do not expect it, the Son of Man is coming.
- **Matt.24: 1-13** And Jesus came out from the temple and was going away, and His disciples came to Him to show Him the buildings of the temple. But He answered and said to them, Do you not see all these things? Truly I say to you, There shall by no means be left here a stone upon a stone, which shall not be thrown down. And as He sat on the Mount of Olives, the disciples came to Him privately, saying, Tell us, When will these things be? And what will be the sign of Your coming and of the consummation of the age? And Jesus answered and said to them, See that no one leads you astray. For many will come in My name, saying, I am the Christ, and they will lead many astray. And you will be hearing of wars and rumors of wars. See that you are not alarmed, for it must happen; but the end is not yet. For nation will rise up against nation, and kingdom against kingdom; and there will be famines and earthquakes in various places. All these things are the beginning of birth pangs. Then they will deliver you up to tribulation and will kill you, and you will be hated by all the nations because of My name. And at that time many will be stumbled and will deliver up one another and will hate one another. And many false prophets will arise and will lead many astray. And because lawlessness will be multiplied, the love

of the many will grow cold. But he who has endured to the end, this one shall be saved.

- **Lk 12:37** Blessed are those slaves whom the master, when he comes, will find watching. Truly I tell you that he will gird himself and will have them recline at table, and he will come to them and serve them.
- **Rv 16:15** (Behold, I come as a thief. Blessed is he who watches and keeps his garments that he may not walk naked and they see his shame.)

The kingdom of the heavens.

Mtt. 5:3

¹Blessed are the ²poor in ³spirit, for theirs is the ⁴kingdom of the heavens.

3¹Blessed are the **2^{poor}** in **3^{spirit}**, for theirs is the **4^{kingdom of the heavens}**. - Blessed - The Greek word implies happy. It may also be rendered blessed and happy. So in succeeding verses. The word spoken by the new King, being the constitution of the kingdom of the heavens, is a revelation of the spiritual living and heavenly principles of the kingdom of the heavens. It is composed of seven sections. The first section, vv. 3-12, depicts the nature of the people of the kingdom of the heavens, who are under nine blessings. They are people who are poor in spirit, who mourn for the present situation, who are meek in suffering opposition, who are hungry and thirsty for righteousness, who are merciful toward others, who are pure in heart, who make peace, who suffer persecution for righteousness, and who are reproached and evilly spoken of because of the Lord.

- **v.v. 3-12** Blessed are the poor in spirit, for theirs is the kingdom of the heavens. - Blessed are those who mourn, for they shall be comforted. - Blessed are the meek, for they shall inherit the earth. - Blessed are those who hunger and thirst for righteousness, for they shall be satisfied. - Blessed are the merciful, for they shall be shown mercy. - Blessed are the pure in heart, for they shall see God. - Blessed are the - peacemakers, for they shall be called the sons of God. - Blessed are those who are persecuted for the sake of righteousness, for theirs is the kingdom of the heavens. - Blessed are you when they reproach and persecute you, and while speaking lies, say every evil thing against you because of Me. - Rejoice and exult, for your reward is great in the heavens; for so they persecuted the prophets who were before you.

3² Blessed are the poor in spirit, for theirs is the kingdom of the heavens.

- poor - Psa. 51:17; Prov. 16:19; 29:23; Isa. 57:15; 66:2; Luke 6:20 To be poor in spirit is not only to be humble but also to be emptied in our spirit, in the depth of our being, not holding on to the old things of the old dispensation but unloaded to receive the new things, the things of the kingdom of the heavens.

- **Ps 51:17** The sacrifices of God are a broken spirit; / A broken and a contrite heart, O God, You will not despise.
- **Pr 16:19** It is better to be of a lowly spirit with the poor, / Than to divide the spoil with the proud.
- **Pr 29:23** A man's pride will bring him low, / But he who is of a lowly spirit will obtain honor.
- **Is 57:15** For thus says the high and exalted One, / Who inhabits eternity, whose name is Holy: / I will dwell in the high and holy place, / And with the contrite and lowly of spirit, / To revive the spirit of the lowly / And to revive the heart of the contrite.
- **Is 66:2** For all these things My hand has made, / And so all these things have come into being, declares Jehovah. / But to this kind of man will I look, to him who is poor / And of a contrite spirit, and who trembles at My word.
- **Lk 6:20** And He lifted up His eyes to His disciples and said, Blessed are the poor, for yours is the kingdom of God.

3³ Blessed are the poor in spirit, for theirs is the kingdom of the heavens. - *Spirit* here refers not to the Spirit of God but to our human spirit, the deepest part of our being, the organ by which we contact God and realize spiritual things. We need to be poor, emptied, unloaded, in this part of our being that we may realize and possess the kingdom of the heavens. This implies that the kingdom of the heavens is spiritual, not material.

3⁴ Blessed are the poor in spirit, for theirs is the kingdom of the heavens. Matt. 3:2; 4:17; 5:10 - *Kingdom of the heavens* is a term used exclusively by Matthew, indicating that the kingdom of the heavens differs from the kingdom of God (see chart on pp. 22-23 in the printed edition), the latter being mentioned in the other three Gospels.

- **Mt 3:2** And saying, Repent, for the kingdom of the heavens has drawn near.
- **Mt 4:17** From that time Jesus began to proclaim and to say, Repent, for the kingdom of the heavens has drawn near.
- **Mt 5:10** Blessed are those who are persecuted for the sake of righteousness, for theirs is the kingdom of the heavens.

The kingdom of God is God's general reign from eternity past to eternity future. It comprises eternity without beginning before the foundation of the world, the chosen patriarchs (including the paradise of Adam), the nation of Israel in the Old Testament, the church in the New Testament, the coming millennial kingdom (including its heavenly part, the manifestation of the kingdom of the heavens, and its earthly part, the Messianic kingdom), and the new heaven and new earth with the New Jerusalem in eternity without end. The kingdom of the heavens is a specific section within the kingdom of God, a section composed only of the church today and the heavenly part of the coming millennial kingdom. Hence, in the New Testament, especially in the other three Gospels, the kingdom of the heavens, a section of the kingdom of God, is also called "the kingdom of God." In the Old Testament the kingdom of God, generally, already existed with the nation of Israel (21:43);

- **Mt 21:43** Therefore I say to you that the kingdom of God shall be taken from you and shall be given to a nation producing its fruit.

the kingdom of the heavens, specifically, had still not come, and it only drew near when John the Baptist came (3:1-2; 11:11-12).

- **Mt 3:1-2** Now in those days John the Baptist appeared, preaching in the wilderness of Judea - And saying, Repent, for the kingdom of the heavens has drawn near.
- **Mt 11:11-12** Truly I say to you, Among those born of women there has not arisen one greater than John the Baptist, yet he who is least in the kingdom of the heavens is greater than he. - But from the days of John the Baptist until now, the kingdom of the heavens is taken by violence, and violent men seize it.

According to Matthew there are three aspects concerning the kingdom of the heavens: the reality, the appearance, and the manifestation. The reality of the kingdom of the heavens is the inward content of the kingdom of the heavens in its heavenly and spiritual nature, as revealed by the new King on the mountain in chs. 5 — 7. The appearance of the kingdom of the heavens is the outward state of the kingdom of the heavens in name, as revealed by the King on the seashore in ch. 13. The manifestation of the kingdom of the heavens is the practical coming of the kingdom of the heavens in power, as unveiled by the King on the Mount of Olives in chs. 24 — 25. Both the reality and the appearance of the kingdom of the heavens are with the church today.

The reality of the kingdom of the heavens is the proper church life (Rom. 14:17), which exists in the appearance of the kingdom of the heavens, known as Christendom.

- **Rm 14:17** For the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit.

The manifestation of the kingdom of the heavens is the heavenly part of the coming millennial kingdom, which is referred to as the kingdom of the Father in 13:43;

- **Mt 13:43** Then the righteous will shine forth like the sun in the kingdom of their Father. He who has ears to hear, let him hear.

the earthly part of the millennial kingdom is the Messianic kingdom, which is referred to as the kingdom of the Son of Man in 13:41, and which is the restored tabernacle of David, the kingdom of David (Acts 15:16).

- **Mt 13:41** The Son of Man will send His angels, and they will collect out of His kingdom all the stumbling blocks and those who practice lawlessness,
- **Ac 15:16** “After these things I will return, and I will rebuild the tabernacle of David which has fallen; and I will rebuild its ruins and erect it again,

In the heavenly part of the millennial kingdom, which is the kingdom of the heavens manifested in power, the overcoming believers will reign with Christ for a thousand years (Rev.20:4, 6);

- **Rv 20:4, 6** And I saw thrones, and they sat upon them, and judgment was given to them. And I saw the souls of those who had been beheaded because of the testimony of Jesus and because of the word of God, and of those who had not worshipped the beast nor his image, and had not received the mark on their forehead and on their hand; and they lived and reigned with Christ for a thousand years. - Blessed and holy is he who has part in the first resurrection; over these the second death has no authority, but they will be priests of God and of Christ and will reign with Him for thousand years.

in the earthly part of the millennial kingdom, which is the Messianic kingdom on earth, the saved remnant of Israel will be the priests and will teach the nations to worship God (Zech. 8:20-23).

- **Zc 8:20-23** Thus says Jehovah of hosts, Peoples will again come, even the inhabitants of many cities; - And the inhabitants of one will go to another, saying, Let us go at once to entreat the favor of Jehovah and to seek Jehovah of hosts; and the other: I will go too. - Indeed, many peoples and strong nations will come to seek Jehovah of hosts in Jerusalem and to entreat the favor of Jehovah. - Thus says

Jehovah of hosts, In those days, from all the languages of the nations, ten men will take hold, indeed, they will take hold of the skirt of a Jewish man, saying, Let us go with you, for we have heard that God is with you.

CONCLUSION

Blessed are the poor in spirit, for theirs is the kingdom of the heavens.

If we are poor in spirit, the kingdom of the heavens is ours: we are in its reality now in the church age, and we will share in its manifestation in the kingdom age.

You, O king, are king of kings, to whom the God of the heavens has given kingship, power, and strength and glory. **Dn 2:37**

And in the days of those kings the God of the heavens will raise up a kingdom which will never be destroyed, and its reign will not be left to another people; it will crush and put an end to all these kingdoms; and it will stand forever. **44**

This matter is by the decree of the watchers, and the decision is a command of the holy ones, to the intent that the living may know that the Most High is the Ruler over the kingdom of men and gives it to whomever He wills and sets up over it the lowliest of men. **Dn 4:17**

And in that it was commanded that the stump of roots of the tree be left, your kingdom will be assured to you after you have come to know that the heavens do rule. **26**

And the seventh angel trumpeted; and there were loud voices in heaven, saying, The kingdom of the world has become the kingdom of our Lord and of His Christ, and He will reign forever and ever. **Rv 11:15**

**The Most High is the Ruler over kingdom of men
and gives it to whomever He wills
(Dan. 4:17)**

THE HOLY BIBLE
Recovery Version
Living Stream Ministry
Anaheim, California
[www/lsm.org](http://www.lsm.org)