

# To the Praise of the Glory of His Grace

## Ephesians 1:7–10

*Ephesians 1:7 In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;*

THE *in whom*<sup>1</sup> spoken of is God's Son. The grace that is given to us, and that which we are to praise God for is given through the very One God most intimately loves. It is in Him, the Son of God, and only through Him, Jesus, that there is provided both redemption and forgiveness for sin. I John similarly reveals that the life given to us, resides in God's Son.<sup>2</sup> It is first obtained through Him, and then treasured up in Him.<sup>3</sup> Ultimately redemption, forgiveness for sin, and life, have their source in He, Whom the scriptures reveals is the Author, and Prince of life.<sup>4</sup> This is why any who have not true relationship with the Son of God remain dead in their sin,<sup>5</sup> and consequently await heavenly judgment for it. Since only in Christ, and through God's divine grace

provided through Him, is the sole hope of redemption and forgiveness for sin.

*(Barnes' Notes on the Bible, Eph. 1:7) The forgiveness of sins—We obtain through his blood, or through the atonement which he has made, the forgiveness of sins. We are not to suppose that this is all the benefit which we receive from his death, or that this is all that constitutes redemption. It is the main, and perhaps the most important thing. But we also obtain the hope of heaven, the influences of the Holy Spirit, grace to guide us and to support us in trial, peace in death, and perhaps many more benefits. Still "forgiveness" is so prominent and important, that the apostle has mentioned that as if it were all. (END QUOTE)*

*Redemption through his blood.* At the foundation of heavenly redemption lies blood and death. Because forgiveness demands that atonement must first be made for sin,<sup>6</sup> then to be forgiven, blood

1 Rom. 3:24 *Being justified freely by his grace through the redemption that is in Christ Jesus: Rom. 5:15 But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many. Rom. 5:21 That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.*

2 I John 5:11 *And this is the record, that God hath given to us eternal life, and this life is in his Son.*

3 Col. 3:3 *For ye are dead, and your life is hid with Christ in God.*

4 Acts 3:15 *And killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses.*

5 Eph. 2:1 *And you hath he quickened, who were dead in trespasses and sins;*

Eph. 2:5 *Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;)*

Col. 2:13 *And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses;*

6 Lev. 16:15–16 *Then shall he kill the goat of the sin offering, that is for the people, and bring his blood within the veil, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy seat, and before the mercy seat: <sup>16</sup>And he shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the congregation, that remaineth among them in the midst of their uncleanness.*

Lev. 16:30 *For on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the LORD.*

Lev. 4:20 *And he shall do with the bullock as he did with the bullock for a sin offering, so shall he do with this: and the priest shall make an atonement for them, and it shall be forgiven them.*

Lev. 5:10 *And he shall offer the second for a burnt offering, according to the manner: and the priest shall make an atonement for him for his sin which he hath sinned, and it shall be forgiven him.*

## To the Praise of the Glory of His Grace

must be shed. For divine grace to be actually provided for sinners by God, then earthly sacrifice must be made. Because only when blood has been poured out for sin,<sup>7</sup> can there be true redemption from it. What this also reveals is this, that there cannot exist divine grace, apart from divine justice, and this justice must include the shedding of blood and death for sin, either our own, or that of another. *The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him* (Ezek. 18:20).

*The soul that sinneth, it shall die.* What Ezekiel teaches us is this that where there is sin, there must ultimately come death. This principle was first revealed at the onset of God's creation of man. The Lord had instructed Adam and Eve that they could freely eat of every tree in the garden, but regarding the tree of knowledge of good and evil, they were forbidden to eat. If they broke God's will, and broke the Word of God given to them, the sentence was irrevocably death. *And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it. And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die* (Gen. 2:15–17).

(Benson Commentary, Gen. 2:17) *Thou shalt surely die* — The death here threatened is

evidently to be considered as opposed to the life (or *lives* rather, Genesis 2:7<sup>8</sup>) which God had bestowed on him. This was not only the *natural life* of his body, in its union with his soul, but the *spiritual life* of his soul, in its union with God, and the *eternal life* of both. The threatening then implies: Thou shalt not only lose all the happiness thou hast, either in possession or prospect, and become liable to the death of thy body, and all the miseries which precede and accompany it; but thou shalt lose thy *spiritual life*, and become dead to God and things divine, and shalt even forfeit thy title to immortality, and be liable to death eternal. And all this *in the day thou eatest thereof*. (END QUOTE)

There was but one standard by which to try man's fidelity, and if he could not meet this standard which required both submission and obedience to divine will, then this proved him unfit for eternal life. At the onset of their creation Adam and Eve were given freedom of will. They had been given much, but all that the Lord had abundantly provided for them, was not enough to prevent their breaking God's will for their life. This speaks to the nature of man, before even sin was passed on through the blood, to all Adam and Eve's descendants.<sup>9</sup> Thus even in man's innocent state, pleasing God was not his greatest desire, when directly faced with the choice of pleasing self. When confronted with the option of whom they would obey, first Eve, and then Adam chose the desire to follow their own will and desires, above being subject to God.<sup>10</sup> It was apparently not enough to be blessed by God; instead, Adam and Eve ate of that which they were forbidden to eat, with the

<sup>7</sup> Lev. 17:11 *For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul.*

Heb. 9:22 *And almost all things are by the law purged with blood; and without shedding of blood is no remission.* Matt. 26:28 *For this is my blood of the new testament, which is shed for many for the remission of sins.*

<sup>8</sup> Gen. 2:7 *And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.*

<sup>9</sup> Rom. 5:12 *Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:*

<sup>10</sup> Gen. 3:6 *And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.*

intention of being like God.<sup>11</sup> Yes, Satan had tempted them,<sup>12</sup> and it was his lie they believed,<sup>13</sup> but it was not Satan who ate of the tree and disobeyed divine will; this was reserved for Adam and Eve.<sup>14</sup> Faced with faith in God, and obedience to God's Word, mankind, though innocent before this, still chose to believe a voice, and surely not a divine one, whose message was completely contrary to their Creator. This still remains the greatest transgression of man, to both believe and embrace, the other voices in the world, especially man's own, above He, Who created man. The result of Adam and Eve's sin was that death was introduced into the entire human race. The principle of Genesis is as much true today, as when it was first revealed—that he who rebels against divine commandment, *shall die*. Sinning against the Lord is a very serious thing, and so much so that the soul that sins, through divine justice, must die.

If any desire forgiveness for sin, it is paramount that they understand that divine justice must be met, before forgiveness can be granted. In short, there can be no

true redemption, without the upholding of God's justice. Thus it is heavenly justice upon which the Lord's grace actually rests. For the Christian, the justice of God is met by He, Who knew no sin dying in the sinner's place.<sup>15</sup>

Ultimately if there is not death, nor blood shed, there can be no true remission or forgiveness for sin. *And almost all things are by the law purged with blood; and without shedding of blood is no remission* (Heb. 9:22).

(Barnes' Notes on the Bible, Heb. 9:22) *And without shedding of blood is no remission*—"It is universally true that sin never has been, and never will be forgiven, except in connection with, and in virtue of the shedding of blood." (END QUOTE)

By this it is understood, that it is not merely grace that saves a man, but that there must be the shedding of blood, which includes the death of the Atoner, for God's grace to be actually given. Hence at the very core of divine grace, is the Lord's divine justice, which demands atonement for sin.<sup>16</sup> For the Christian this is the death

11 Gen. 3:4–5 *And the serpent said unto the woman, Ye shall not surely die: <sup>5</sup>For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.*

12 Gen. 1:3–4 *And God said, Let there be light: and there was light. <sup>4</sup>And God saw the light, that it was good: and God divided the light from the darkness.*

13 Gen. 3:5 *For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.*

14 Gen. 3:6 *And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.*

15 II Cor. 5:21 *For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.*

16 Lev. 5:16 *And he shall make amends for the harm that he hath done in the holy thing, and shall add the fifth part thereto, and give it unto the priest: and the priest shall make an atonement for him with the ram of the trespass offering, and it shall be forgiven him.*

Lev. 4:3 *If the priest that is anointed do sin according to the sin of the people; then let him bring for his sin, which he hath sinned, a young bullock without blemish unto the LORD for a sin offering.*

Lev. 4:26 *And he shall burn all his fat upon the altar, as the fat of the sacrifice of peace offerings: and the priest shall make an atonement for him as concerning his sin, and it shall be forgiven him.*

Lev. 4:31 *And he shall take away all the fat thereof, as the fat is taken away from off the sacrifice of peace offerings; and the priest shall burn it upon the altar for a sweet savour unto the LORD; and the priest shall make an atonement for him, and it shall be forgiven him.*

Lev. 5:6 *And he shall bring his trespass offering unto the LORD for his sin which he hath sinned, a female from the flock, a lamb or a kid of the goats, for a sin offering; and the priest shall make an atonement for him concerning his sin.*

## To the Praise of the Glory of His Grace

of the Son of God.<sup>17</sup> For the sinner, this is the death of himself. Grace then is not technically free, in the respect that for divine grace to be provided, then blood must first pay sin's penalty. If this is not the death of the sinner, then it must be that of the Saviour. It is also far too casual to imply that God nonchalantly washes away our sin, when in fact grace cannot be shed, until justice is satisfied. True, God's, grace is freely given<sup>18</sup> to sinners, but only because another has already paid its price. But if atonement was not made,<sup>19</sup> and there was not blood shed, ending in

the death of the sacrifice, then it would prove impossible for the Lord's grace to either supersede, or replace His justice. Simply because grace and justice cannot compromise nor cancel out the other. In the spiritual realm, and in the mind of God, grace and justice must coexist, since both are part of the Lord's holy character; therefore, one could never be more esteemed, or relied upon, than the other. To do so, would be to alter and change the very nature of God, by inferring that God in only a God of grace, and is not equally a God of justice.<sup>20</sup>

*Lev. 5:16 And he shall make amends for the harm that he hath done in the holy thing, and shall add the fifth part thereto, and give it unto the priest: and the priest shall make an atonement for him with the ram of the trespass offering, and it shall be forgiven him.*

*Lev. 6:30 And no sin offering, whereof any of the blood is brought into the tabernacle of the congregation to reconcile withal in the holy place, shall be eaten: it shall be burnt in the fire.*

*Lev. 8:15 And he slew it; and Moses took the blood, and put it upon the horns of the altar round about with his finger, and purified the altar, and poured the blood at the bottom of the altar, and sanctified it, to make reconciliation upon it.*

*Lev. 16:27 And the bullock for the sin offering, and the goat for the sin offering, whose blood was brought in to make atonement in the holy place, shall one carry forth without the camp; and they shall burn in the fire their skins, and their flesh, and their dung.*

*Num. 15:25 And the priest shall make an atonement for all the congregation of the children of Israel, and it shall be forgiven them; for it is ignorance: and they shall bring their offering, a sacrifice made by fire unto the LORD, and their sin offering before the LORD, for their ignorance:*

*Num. 15:28 And the priest shall make an atonement for the soul that sinneth ignorantly, when he sinneth by ignorance before the LORD, to make an atonement for him; and it shall be forgiven him.*

*II Chron. 29:24 And the priests killed them, and they made reconciliation with their blood upon the altar, to make an atonement for all Israel: for the king commanded that the burnt offering and the sin offering should be made for all Israel.*

*17 Rom. 5:8 But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. I Pet. 3:18 For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:*

*I Cor. 15:3 For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures;*

*Heb. 2:17 Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.*

*I Pet. 2:24 Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.*

*Isa. 53:5 But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.*

*Rom. 4:25 Who was delivered for our offences, and was raised again for our justification.*

*18 Rom. 3:23–24 For all have sinned, and come short of the glory of God; <sup>24</sup>Being justified freely by his grace through the redemption that is in Christ Jesus:*

*19 Heb. 9:22 And almost all things are by the law purged with blood; and without shedding of blood is no remission.*

*20 Ps. 89:14 Justice and judgment are the habitation of thy throne: mercy and truth shall go before thy face.*

*Deut. 32:4 He is the Rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he.*

*Ps. 33:5 He loveth righteousness and judgment: the earth is full of the goodness of the LORD.*

*Job 37:23 Touching the Almighty, we cannot find him out: he is excellent in power, and in judgment, and in plenty of justice: he will not afflict.*

*Jer. 23:5 Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth.*

**Ephesians 1:8** *Wherein he hath abounded toward us in all wisdom and prudence;*

Forgiveness for the sinner is not an elementary act, nor something simple as unbelievers will often imply. Hence where most people wrongly assume that religion is for the unlearned and uneducated, and that faith is crude, the real truth is that the salvation of man and his redemption from sin, required a great degree of heavenly wisdom and prudence.

*(Barnes' Notes on the Bible, Eph. 1:8) In all wisdom*—That is, he has evinced great wisdom in the plan of salvation; wisdom in so saving people as to secure the honor of his own law, and in devising a scheme that was eminently adapted to save people...  
(END QUOTE)

It took great heavenly wisdom and prudence on God's part, to remain just in dealing with man's sin, yet at the same time, ultimately impart grace to him. And like a seed which needs to die in order for life and fruit to be produced,<sup>21</sup> so does the death of the Son of God, and His payment for sin,<sup>22</sup> have as its final result, sinners being provided the grace to be saved.<sup>23</sup> From death springs life, through which the Lord's justice is appeased and His grace is imparted. The plan of redemption therefore is not rudimentary, and the apostle Paul hopes to impart this spiritual understanding to the saints at Ephesus—

that they are actually saved, because of the heavenly wisdom of God.

**Ephesians 1:9** *Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself:*

*Having made known unto us the mystery of his will.* The entire plan of salvation was a *mystery* which the Lord previously kept hidden within Himself. It was not something that either could be known, or anticipated by man. This is evidenced by when the prophets of old were unable to determine the time between the events of Christ's suffering, and His entering into His glory. Ultimately the mystery of God's plan to save man, through His Son, lay between the death of the Saviour, and the final glories which shall follow Him, and of which He shall usher in. *Concerning this salvation, the prophets, who spoke of the grace that was to come to you, searched intently and with the greatest care, trying to find out the time and circumstances to which the Spirit of Christ in them was pointing when he predicted the sufferings of the Messiah and the glories that would follow* (1 Pet. 1:10–11).

*(Barnes' Notes on the Bible, 1 Pet. 1:10) And searched diligently*—ἐξερευνώω *exereunaō*. Compare Daniel 9:2–3.<sup>24</sup> The word used here means to search out, to trace out, to explore. It is not elsewhere used in the New Testa-

21 John 12:24 Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.

22 1 Pet. 2:24 Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.

Rom. 5:8 But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. I Pet. 3:18 For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:

Gal. 3:13 Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree:

23 Eph. 2:8 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:

Tit. 3:7 That being justified by his grace, we should be made heirs according to the hope of eternal life.

II Tim. 1:9 Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began,

24 Dan. 9:2–3 In the first year of his reign I Daniel understood by books the number of the years, whereof the word of the LORD came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem. <sup>3</sup>And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes:

## To the Praise of the Glory of His Grace

ment, though one of the words from which this is compounded (ἐρευνᾶω *ereunaō*) occurs. See John 5:39;<sup>25</sup> (Notes) John 7:52; Romans 8:27; 1 Corinthians 2:10; Revelation 2:23.<sup>26</sup> The idea is, that they perceived that in their communications there were some great and glorious truths which they did not fully comprehend, and that they diligently employed their natural faculties to understand that which they were appointed to impart to succeeding generations. (END QUOTE)

The English word *mystery* is the Greek word *mustérion* #3466. The word is defined by Strong's as "a mystery or secret doctrine." Its usage is "a mystery, secret, of which initiation is necessary." *HELPS Word-studies* defines the words a "mystery" (3466 / *mystérion*) is not something unknowable. Rather, it is what can only be known through revelation, i.e. because God reveals it."

*According to his good pleasure which he hath purposed in himself.* In these words lie the cause of all God's blessings purposed for man. Hence, all that we have read, and will read, regarding the believer's salvation, and the earth's restoration, can be traced to the good pleasure of God's will. Practically, men are saved and purposed for heavenly habitation, simply because it was according to God's good pleasure, that they should

be. None counseled the Lord on this great and consequential subject, nor was there any outside influence which caused God to give such manifold gift. In short, the redemption, salvation, and glorification of man, has for its only cause and source, the Lord's own good will.

An element of the *wisdom of God* contained in the *mystery* of God was designed for the saint's glory. *But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory* (1 Cor. 2:7).

(*Barnes' Notes on the Bible*, 1 Cor. 2:7) *Unto our glory*—In order that we might be honored or glorified. This may refer either to the honor which was put upon Christians in this life, in being admitted to the privileges of the sons of God; or more probably to that "eternal weight of glory" which remains for them in heaven; 2 Corinthians 4:17.<sup>27</sup> One design of that plan was to raise the redeemed to "glory, and honor, and immortality." (END QUOTE)

The Lord's hidden plan, and that which He kept secret, until the appointed time, was not solely the glorification of His Son,<sup>28</sup> but also the glorification of His Son's people.<sup>29</sup> Those souls whom God has purposed Christ should save, and ultimately be glorified both through and

25 John 5:39 Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.

26 John 7:52 They answered and said unto him, Art thou also of Galilee? Search, and look: for out of Galilee ariseth no prophet.

Rom. 8:27 And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.

1 Cor. 2:10 But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.

Rev. 2:23 And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works.

27 11 Cor. 4:17 For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory;

28 Phil. 2:9–11 Wherefore God also hath highly exalted him, and given him a name which is above every name: <sup>10</sup>That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; <sup>11</sup>And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

Heb. 2:7 Thou madest him a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands:

29 Col. 3:4 When Christ, who is our life, shall appear, then shall ye also appear with him in glory.

11 Thess. 2:14 Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.

Rom. 8:17 And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.

with Him. *And again, I will put my trust in him. And again, Behold I and the children which God hath given me* (Heb. 2:13).

(Jamieson-Fausset-Brown Bible Commentary, Heb. 2:13) *Behold I and the children, &c.*— (Isa 8:18).<sup>30</sup> “Sons” (Heb 2:10),<sup>31</sup> “brethren” (Heb 2:12),<sup>32</sup> and “children,” imply His right and property in them from everlasting. He speaks of them as “children” of God, though not yet in being, yet considered as such in His purpose, and presents them before God the Father, who has given Him them, to be glorified with Himself. (END QUOTE)

For believers to be redeemed, through the blood, death, and resurrection of the Son of God, and become glorified through Him, is the greatest secret and/or mystery ever revealed to man. A *mystery* also, which can only be truly known and perceived, through spiritual initiation. And though elements of God’s plan to save man, were known in the Old Testament, the full and detailed blueprint of salvation, was not. Equally true is that just as the plan of salvation was hidden in God, and remained a mystery before it was revealed, so also were those whom the Lord purposed to save, a hidden secret in the mind of the Lord. So much so, that if their redemption and Christ’s glorification were truly known, then those orchestrating Jesus’ death, would never have crucified the Lord of glory. *Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory* (I Cor. 2:8).

(Barnes’ Notes on the Bible, I Cor. 2:8) *For had they known it* — Had they fully understood his character, and seen the wisdom of his plan, and his work, they would not have put him to death... (END QUOTE)

Ironically, the One, Whom the Romans crucified and hoped to be done away with, actually became—because of His resurrection from the dead—more exalted, and as a result, even more followers and adherents were added to His Church. Hence, if both the Jews and Romans thought that Jesus was a threat to their religious and governmental positions during His life, then after His death and His glorification by God, they feared Him, and His followers even more. For by crucifying the Son of God, what this allowed the Lord to do, is to actually create even more sons of God, through Him.<sup>33</sup>

To be *Lord* of anything, implies having or holding power over that which is mentioned, as being Lord of. When the subject is glory, then this infers that not only was Jesus glorified, but also through Him, all the future glory of God will be revealed. Understandably, only those who shall be glorified through the *Lord of glory*, are those who have possessed a deep and sincere faith in Him.<sup>34</sup>

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

30 Isa. 8:18 *Behold, I and the children whom the LORD hath given me are for signs and for wonders in Israel from the LORD of hosts, which dwelleth in mount Zion.*

31 Heb. 2:10 *For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.*

32 Heb. 2:12 *Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee.*

33 I Pet. 1:3 *Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, John 1:12–13 But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: <sup>13</sup>Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.*

Gal. 3:26 *For ye are all the children of God by faith in Christ Jesus.*

34 Col. 1:27 *To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:*

## To the Praise of the Glory of His Grace

This verse actually begins with the Greek word εἰς (*eis*). The word is used primarily as a preposition, and *Strong's* defines it as "to or into (indicating the point reached or entered, of place, time, fig. purpose, result)."<sup>35</sup> *HELPS Word-studies* defines *eis* "(a preposition)—properly, *into (unto)*—literally, 'motion into which' implying *penetration* ('unto,' 'union') to a particular purpose or result." Barnes states, regarding the word, "The meaning here is, that this plan was formed in order (εἰς *eis*) or 'unto' this end, that in the full arrangement of times, or in the arrangements completing the filling up of the times, God might gather together in one all things."<sup>36</sup> This plan which lay stretched out from the beginning of the world, and is still yet to be finished, has for its final result the Lord gathering together in one all things in Christ, both which are in heaven, and which are on earth.

*Gather together in one all things in Christ.* It is Jesus Who is to be the Agent, Whom the Lord purposed beforehand should bring everything separated from Him, into one, under Him.<sup>37</sup> In the Son of God then is the reconciliation of the entire world. Through the power given to Christ by God, shall God unify and bring to-

gether all things, ultimately comprising one large empire, which scripture reveals, as the *kingdom of God*. Understandably it shall be He, Who will rule the world, Whose own life redeemed it. But this will only take place when the *fullness of times*, has been completed. In the book of Daniel, Daniel spoke of the gentile kingdoms,<sup>38</sup> which were purposed to precede the coming heavenly kingdom, which Jesus Christ the Messiah shall rule. In our day and time we can, in hindsight, observe Daniel's prophesy as already fulfilled, evidenced by many kings and kingdoms, who have sought to bring into one, the nations and peoples of the earth. Yet none of them, as history records, who were revealed either in Daniel's prophesy, or outside of it, have been successful, simply because none have possessed the sufficient earthly power and resources to reach their desired end. Ultimately all the great gentile powers which preceded Jesus' first coming (Babylon, Persia, Greece, and Rome), were only weak demonstrations of the power which shall be exerted by the Son of God, and the powerful kingdom that He shall usher in. Christ's kingdom, therefore shall exceed each and every great military power, previously observed in the earth. And where historians love

35 *Strong's Concordance* #1519

36 *Barnes' Notes on the Bible*, Eph. 1:10

37 I Cor. 15:24–28 *Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power.* <sup>25</sup>*For he must reign, till he hath put all enemies under his feet.* <sup>26</sup>*The last enemy that shall be destroyed is death.* <sup>27</sup>*For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him.* <sup>28</sup>*And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.*

II Thess. 2:1 *Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him,*

38 The first kingdom (Babylonian Empire) Dan. 2:31–32 *Thou, O king, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible.* <sup>32</sup>*This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass,*

The second kingdom (Medo-Persian Empire) Dan. 2:35 *Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.*

The third kingdom (Greek Empire) Dan. 2:39 *And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth.*

The fourth kingdom (Roman Empire) Dan. 2:40 *And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise.*

to speak of the might of Rome and its expansiveness, and the great influence it has left on the earth, Jesus' kingdom, shall dwarf not only Rome's power and worldly influence, but also all previous gentile powers which preceded it. Hence Nebuchadnezzar, Cyrus the Great, Alexander, and the five Julio-Claudian dynasties, represented by the first five Roman emperors (Augustus, Tiberius, Caligula, Claudius, and Nero), shall pale in comparison, even if their powers somehow were able to be united collectively. Practically, what man cannot do, in unifying the earth under one great universal and appointed head, God can. *And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.* (Rev. 11:15) Barnes adds some illuminating thoughts on this verse in the book of Revelation.

(*Barnes' Notes on the Bible*, Rev. 11:15) According to the common reading, the sense is, that all the kingdoms of the earth, being many in themselves, had been now brought under the one scepter of Christ; according to the other, the whole world was regarded as in fact one kingdom—that of Satan—and the scepter had now passed from his hands into those of the Saviour. (END QUOTE)

Where Satan and his evil influence over worldly kingdoms was made visible by the rise of Babylon, Persia, Greece, and Rome, which were also purposed by the

devil for worldly domination and subjugation, but could never fully succeed their aim, at the return and arrival of the Son of God to the earth, Christ's power shall be able to accomplish, what no other gentile and worldly power could. As Jesus Christ shall, by the power invested in Him by God, bring all things under God. Hence, where Satan repeatedly endeavored to conquer and gain complete control over the earth, but has repeatedly failed, the Son of God, Who now represents God's heavenly power and might,<sup>39</sup> shall succeed. What then sinners and Satan attempted to do, but could not, because of their very limited ability, the Lord and His Christ shall do. The gathering of Christ's church,<sup>40</sup> of which saints are now members,<sup>41</sup> is but one instance of how through divine power, God shall through His Son gather all things unto Himself, with the final and climactic result that all creation shall again be subject to God.

(*Jamieson-Fausset-Brown Bible Commentary*, Eph. 1:10) God's purpose is to sum up the whole creation in Christ, the Head of angels, with whom He is linked by His invisible nature, and of men with whom He is linked by His humanity; of Jews and Gentiles; of the living and the dead (Eph 3:15);<sup>42</sup> of animate and inanimate creation. Sin has disarranged the creature's relation of subordination to God. (END QUOTE)

The Lord's purpose in His Son, is such that in conjunction with He Whom God first made the world,<sup>43</sup> shall then also through

39 *Matt. 28:18 And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Col. 2:9 For in him dwelleth all the fulness of the Godhead bodily.*

40 *I Thess. 4:16–17 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: <sup>17</sup>Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.*

41 *Rom. 12:5 So we, being many, are one body in Christ, and every one members one of another. I Cor. 12:18 But now hath God set the members every one of them in the body, as it hath pleased him. I Cor. 12:27 Now ye are the body of Christ, and members in particular.*

*Eph. 5:30 For we are members of his body, of his flesh, and of his bones.*

42 *Eph. 3:15 Of whom the whole family in heaven and earth is named,*

43 *John 1:1–3 In the beginning was the Word, and the Word was with God, and the Word was God. <sup>2</sup>The same was in the beginning with God. <sup>3</sup>All things were made by him; and without him was not any thing made that was made.*

Him, the entire creation be reconciled. And as Jesus had a role in God's original creation,<sup>44</sup> so shall the world also through Him, be restored. What this teaches us is this, that Jesus Christ and the earth as we now know it, are eternally bound. That just as Christ had a role in this world's first creation, so shall He play the dominant role in the world's final reformation. The Son of God therefore was never an afterthought in God's plan to save man and restore creation, rather, because He was with God during the original creation, so shall He be, the main Agent in its final reformation. We can also safely say is, that the entire world, and its earthly inhabitants, have always been directly linked to their final Redeemer. Hence, Jesus is not an outsider to this world, nor one who entered the world as a foreigner, without previous connection to it. Rather, Jesus, God's only begotten Son, has always been involved in the history of man, and as such, has always been purposed to play the key and dominant role in human-kind's final end.

*Gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him.* The ultimate end revealed in the *mystery* of God, is God's eternal purpose to bring all things in both heaven, and on the earth, which have been separated from Him, under one supreme universal Head. This includes all angelic beings in heaven as well as all human souls, who are either in heaven<sup>45</sup> or remain on the earth.

For continued emphasis we have added numerous respected commentaries on the important subject of the Lord gathering together all things into one, under His Son. That through God's Son, shall the Lord gather, and make into one, one heavenly kingdom, and ultimately sum up the whole of creation, in Christ. It was for this purpose that Christ was sent into the world, and for this purpose that He shall return to it.

*(Ellicott's Commentary for English Readers, Eph. 1:10) That he might gather together in one all things in Christ.*—In these words St. Paul strikes the great keynote of the whole Epistle, the UNITY OF ALL IN CHRIST. The expression "to gather together in one" is the same which is used in Romans 13:9 (where all commandments are said to be "briefly comprehended," or summed up, "in the one saying, Thou shalt love thy neighbour as thyself").<sup>46</sup> Here, however, there is the additional idea that this gathering up is "for Himself." The full meaning of this expression is "to gather again under one head" things which had been originally one, but had since been separated. (END QUOTE)

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*(Jamieson-Fausset-Brown Bible Commentary, Eph. 1:10) gather together in one*—Greek, "sum up under one head"; "recapitulate." The "good pleasure which He purposed," was "to sum up all things (Greek, 'THE whole range of things') in Christ (Greek, 'the Christ,' that is, His Christ)" [Alford]. God's purpose is to sum up the whole creation in Christ, the Head of angels, with whom He is linked by His invisible nature, and of men with whom He is linked by His humanity; of Jews and Gentiles; of the living and the dead (Eph

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*Col. 1:15–16 Who is the image of the invisible God, the firstborn of every creature: <sup>16</sup>For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him:*

*Heb. 1:2 Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds;*

<sup>44</sup> *John 1:10 He was in the world, and the world was made by him, and the world knew him not.*

<sup>45</sup> *Heb. 12:23 To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect,*

<sup>46</sup> *Rom. 13:9 For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself.*

3:15);<sup>47</sup> of animate and inanimate creation. Sin has disarranged the creature's relation of subordination to God. God means to gather up all together in Christ; or as Col 1:20 says, "By Him to reconcile all things unto Himself, whether things in earth or things in heaven." (END QUOTE)

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(*Barnes' Notes on the Bible*, Eph. 1:10) *In Christ*—By means of Christ, or under him, as the great head and king. He is to be the great agent in effecting this, and he is to preside over this united kingdom. In accordance with this view the heavenly inhabitants, the angels as well as the redeemed, are uniformly represented as uniting in the same worship, and as acknowledging the Redeemer as their common head and king; Revelation 5:9–12.<sup>48</sup> (END QUOTE)

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<sup>47</sup> Eph 3:15 *Of whom the whole family in heaven and earth is named,*

<sup>48</sup> Rev. 5:9–12 *And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation;*<sup>10</sup> *And hast made us unto our God kings and priests: and we shall reign on the earth.*

<sup>11</sup> *And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands;*<sup>12</sup> *Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.*