

# To the Praise of the Glory of His Grace

## Ephesians 3:6–11

*Ephesians 3:6 That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel:*

The Greek word for “joint-heirs” is #4789 *synklêronoma*. Strong’s defines the word, “From *sun* and *kleronomos*; a co-heir, i.e. (by analogy) participant in common — fellow (joint)-heir, heir together, heir with.” *Thayer’s Greek Lexicon* defines the word as “one who obtains something assigned to himself with others, a joint participant.” Previously Ephesians revealed that prior to the gospel, all who were not by birth an Israelite were without Christ, without God, and without hope in the world.<sup>1</sup> With the coming of Jesus Christ, the separation, alienation, and national estrangement from God has been removed. Now, not only do Gentiles have access to all God’s promises in Christ, but they also through belief in the Savior, can become through spiritual adoption the children of God. It is this spiritual sonship and being of the same body, and becoming a joint-heir with Jesus Christ, that is at the core of the mystery of God. (Rom.

8:16–17) *The Spirit itself beareth witness with our spirit, that we are the children of God: 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.*

(*Matthew Poole’s Commentary*, Rom. 8:16)  
The Spirit of adoption doth not only excite us to call upon God as our Father, but it doth ascertain and assure us (as before) that we are his children.

The personal evidence of having become a joint-heir with Christ, is being given a measure of the same Spirit as Christ.<sup>2</sup> It is this Spirit, this Holy Spirit that confirms spiritual adoption, and assures saints of partaking in the eternal inheritance of the Son of God. By this it is confirmed, because Christ is in them,<sup>3</sup> that they are purposed to share with Him.

(*Benson Commentary*, Rom. 8:17) *heirs of God* — Heirs of the heavenly inheritance, and by the redemption of their bodies, being made immortal like God, they shall enjoy that inheritance. See note on 1 Peter 1:3.<sup>4</sup>  
*And joint-heirs with Christ* — Entering into

1 *Eph. 2:12 That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world:*

2 *Luke 3:16 John answered, saying unto them all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire:*

*John 20:22 And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost:*  
3 *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:*

*II Cor. 5:17 Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.*

4 *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,*

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his joy, Matthew 25:21;<sup>5</sup> sitting down on his throne, Revelation 3:21;<sup>6</sup> partaking of his glory, John 17:22; Php 3:21; Colossians 3:4; 1 Corinthians 15:49;<sup>7</sup> and inheriting all things, Revelation 21:7;<sup>8</sup> jointly with him who is heir of all things, Hebrews 1:2.<sup>9</sup> Only it must be observed, he is heir by nature, we by grace.

The climactic result of becoming a joint-heir with Christ, is that we shall be glorified together with Him. That just as Christians have suffered like the Saviour, so shall they at His appearance, be made to share in His heavenly glory. Being glorified together with the Son of God, is the apex of the glorious riches of the mystery. (Col. 1:27) ... *the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory.* It is Christ in a man, which gives him sure and realistic hope of glory. It is this spiritual hope which is made available through regeneration, which is referred to as the glorious riches of the mystery. Second Corinthians

speaks of the process of being found in Christ, through Christ in us, and becoming a new creation of God, whereby all old things are passed away, and all things have become new.<sup>10</sup> It is this new birth,<sup>11</sup> this process of spiritual regeneration,<sup>12</sup> through being made a son of God,<sup>13</sup> that is the Christian's hope of glory.<sup>14</sup> By being made sons, believers are given the hope of sharing in the Lord's own glory. Ultimately Jesus Christ is the beginning and the end of the secret purpose of God to fully redeem those chosen for Himself,<sup>15</sup> to share with Him in glory.

***Ephesians 3:7 Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power.***

The apostle's ministry, he understood, could not be traced to any work, power, or personal worthiness of himself. Paul understood that his calling and appoint-

5 Matt. 25:21 His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

6 Rev. 3:21 To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.

7 John 17:22 And the glory which thou gavest me I have given them; that they may be one, even as we are one: Phil. 3:21 Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

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

I Cor. 15:49 And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

8 Rev. 21:7 He that overcometh shall inherit all things; and I will be his God, and he shall be my son.

9 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;

10 II Cor. 5:12 For we commend not ourselves again unto you, but give you occasion to glory on our behalf, that ye may have somewhat to answer them which glory in appearance, and not in heart.

11 John 3:3 Jesus answered and said unto him, Verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

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,

I Pet. 1:23 Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.

12 Tit. 3:5 Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;

Ezek. 36:26 A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.

13 John 1:13 Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. I John 3:2 Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

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

15 Eph. 1:4 According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:

ment to be an apostle was by the grace of God, and brought forth from the effectual working of God's power. It was the Lord's plan to ordain him to bear Christ's name to the unsaved,<sup>16</sup> and the power of the Spirit given to him, which enabled him to be effective in his spiritual calling and ministry. There were no grounds for personal glorification, simply because the ministry of becoming an apostle, and being given the special powers associated with it, was solely the work of God. Through grace he had been placed in ministry, and through God's power and grace he had been both ordained and spiritually equipped to carry out the ministry of an apostle.

(*Cambridge Bible for Schools and Colleges*, Eph. 3:7) The statement is that he "became a minister, according to," in a way explained by, two things, a Divine Gift, and a Divine working Power.

**Ephesians 3:8** *Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ;*

The Greek word for *unsearchable* is #421 *anexichniastos*. Strong's defines the word as "past finding out; unsearchable. From *a* (as a negative particle) and a presumed derivative of a compound of *ek* and a derivative of *ichnos*; not tracked out, i.e. (by implication) untraceable — past finding out; unsearchable."

(*Barnes' Notes on the Bible*, Eph. 3:8) The word rendered "unsearchable," ἀνεξιχνίαστον *anexichniaston*, occurs but once elsewhere in the New Testament Romans 11:33,<sup>17</sup> where it is rendered "past finding out;" see the notes at that verse. It means that which cannot be "traced out," or explored; which is inscrutable, or incomprehensible. The meaning here is, that there was a "sufficiency" in Christ which could not be traced out or explored. It was wholly incomprehensible. The fullness of the riches in him could not be appreciated. There is no more emphatic expression in the New Testament than this. It shows that the heart of the apostle was full of admiration of the sufficiency and glory that was in the Saviour; that he wanted words to express it; and that he considered it the highest honor to be permitted to tell the world that there were such riches in the Redeemer.

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(*Ellicott's Commentary for English Readers*, Eph. 3:8) *The unsearchable riches of Christ.*—The word "unsearchable" properly carries with it the metaphor (latent in our word "investigate") of tracking the footsteps, but not tracking them completely to their source or issue—thus gaining an evidence of a living power, but "not knowing whence it cometh or whither it goeth." In this proper sense it is used in Romans 11:33, "How unsearchable are His judgments, and His ways past finding out!" (as also in Job 5:9; Job 9:10<sup>18</sup>). Here it is used in a slightly different sense—applied to that "wealth" or fulness of Christ on which this Epistle lays such especial stress, as a wealth of truth which we can see in part but cannot wholly measure, and a wealth of grace which we can enjoy but cannot exhaust.

<sup>16</sup> Acts 9:15 *But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel:*

Gal. 1:15–16 *But when it pleased God, who separated me from my mother's womb, and called me by his grace, <sup>16</sup>To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood:*

1 Tim. 2:7 *Whereunto I am ordained a preacher, and an apostle, (I speak the truth in Christ, and lie not;) a teacher of the Gentiles in faith and verity.*

17 Rom. 11:33 *O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!*

18 Job 5:9 *Which doeth great things and unsearchable; marvellous things without number:*

Job 9:10 *Which doeth great things past finding out; yea, and wonders without number.*

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The riches found in Christ, are such that they cannot be sufficiently measured or counted, nor can the heavenly grace which prompted them be fully understood. In fact just as the person and glory of the Savior is beyond natural comprehension, so equally are the riches, blessings, and graces God has purposed should flow through Him. This is also why true Christians should never fret when so many of the graces of the Savior, and what God has made Him to be for them, seem beyond full comprehension and understanding. They are unsearchable, past finding out, and ultimately incomprehensible. It can also be said, that even when these riches have been revealed, still it is difficult for the mind and spirit of man to fully comprehend the glory purposed by God for His people. The intercessory ministry of the Lord Jesus also is evidenced by the fact that even now He *liveth to make intercession* for those who come unto God by Him. Remarkably, Christ's intercession to save man did not end at the cross, but continues until this day,<sup>19</sup> testifying to the mercy and grace that is available for any in need of forgiveness of sin.

The apostle knew that none were less deserving to spread the good news of Jesus Christ than himself, and that divine grace was the only reason he was in ministry. His previous life of persecuting the church,<sup>20</sup> through binding men and women in chains,<sup>21</sup> shutting them up in

prison, of whom many were put to death,<sup>22</sup> reveals the great grace, mercy, and longsuffering of the Lord Jesus, in saving Paul, and purposing him for ministry. (I Tim. 1:16) *Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting.* In this verse is revealed one of the great and hidden reasons for Paul's conversion. It was so that his prior sinful life, would reveal the great level of mercy available to all sinners. Amazingly Paul's salvation was purposed to be a pattern and example of the great and extensive longsuffering Jesus extends in the hope of saving even one soul.

*(Ellicott's Commentary for English Readers, I Tim. 1:16) That in me first Jesus Christ might shew forth all longsuffering.*—If Christ could show mercy to him, surely in after times the greatest of sinners need never doubt the Redeemer's power and will to save. St. Paul's conversion foretold many a patient waiting on the part of the Lord, much long-suffering, which would never hurry to punish His enemies, but which would tarry long, in the hope of the sinner repenting while it was yet time. ... If God would redeem Saul the persecutor, none need despair of finding mercy.

Just as Paul was the *chief of sinners*,<sup>23</sup> so was he purposed by the Lord to be an example of the *longsuffering* and *mercy* of the Lord. If the Lord could, and would save such a deceived and vicious individ-

19 Heb. 9:24 *For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us:*

20 Gal. 1:13 *For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it:*

21 Acts 22:4–5 *And I persecuted this way unto the death, binding and delivering into prisons both men and women. <sup>5</sup>As also the high priest doth bear me witness, and all the estate of the elders: from whom also I received letters unto the brethren, and went to Damascus, to bring them which were there bound unto Jerusalem, for to be punished.*

22 Acts 26:10–11 *Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against them.*

<sup>11</sup> *And I punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange cities.*

23 I Tim. 1:15 *This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief.*

ual as this man, then here was clear evidence that through Christ's sacrifice for sin, forgiveness was available to all men. The two most vivid examples in Scripture which reveal the mercy and grace offered through the Son of God, are made visible in the malefactor on the cross,<sup>24</sup> and Paul who persecuted the cross.<sup>25</sup> In these two individuals, we have one sinner that did absolutely nothing in his previous life worthy of salvation, and another religiously ignorant individual who engaged in great evil, before his salvation. The grace and mercy of our Lord Jesus Christ is great, and none bear witness to this fact more, than those unworthy souls He has saved.<sup>26</sup> In these two spiritual examples the Lord demonstrates that He is able to save to the uttermost, all who come unto God through Himself. (Heb. 7:25) *Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.*

(*Barnes Notes on the Bible*, Heb. 7:25) *Wherefore he is able also* — As he ever lives, and ever intercedes, he has power to save. He does not begin the work of salvation, and then relinquish it by reason of death, but he lives on as long as it is necessary that anything should be done for the salvation of his people. We need a Saviour who has power, and Christ

has shown that he has all the power which is needful to rescue man from eternal death.

*To the uttermost* — This does not mean simply "forever" — but that he has power to save them so that their salvation shall be "complete" — εἰς τὸ παντελὲς *eis to panteles*. He does not abandon the work midway; he does not begin a work which he is unable to finish. He can aid us as long as we need anything done for our salvation; he can save all who will entrust their salvation to his hands.

*That come unto God by him* — In his name; or depending on him. To come to God, is to approach him for pardon and salvation.

*Seeing he ever liveth* — He does not die as the Jewish priests did.

*To make intercession for them* — see the note at Romans 8:34.<sup>27</sup> He constantly presents the merits of his death as a reason why we should be saved. The precise mode, however, in which he makes intercession in heaven for his people is not revealed. The general meaning is, that he undertakes their cause, and assists them in overcoming their foes and in their endeavors to live a holy life; compare 1 John 2:1.<sup>28</sup> He does in heaven whatever is necessary to obtain for us grace and strength; secures the aid which we need against our foes; and is the pledge or security for us that the law shall be honored, and the justice and truth of God maintained, though we are saved. It is reasonable to presume that

24 Luke 23:43 *And Jesus said unto him, Verily I say unto thee, Today shalt thou be with me in paradise.*

25 1 Cor. 15:9 *For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God.*

26 Heb. 4:15–16 *For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.* <sup>16</sup>*Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.*

Acts 15:10–11 *Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?* <sup>11</sup>*But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they.*

Tit. 2:11–14 *For the grace of God that bringeth salvation hath appeared to all men,* <sup>12</sup>*Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;*

<sup>13</sup>*Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;*

<sup>14</sup>*Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.*

27 Rom. 8:34 *Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.*

28 1 John 2:1 *My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous:*

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this is somehow by the presentation of the merits of his great sacrifice, and that that is the ground on which all this grace is obtained. As that is infinite, we need not fear that it will ever be exhausted.

The Greek word for *able* is #1410 *dunamai*. Strong's defines the word as "to be able, to have power." HELPS Word-Studies defines the word "to show *ability* (power); *able* (enabled by God), *empowered*." By these definitions it is seen, that God has given Jesus all the necessary power, authority, and right to save the lost. So great is Christ's redemptive work, that none are beyond His desire to save, and none are beyond His power and ability to save. The Greek word for *uttermost* is #3838 *pan-telés*. It is defined by Thayer's Greek Lexicon as "all-complete, perfect ... (properly, unto completeness (Winers Grammar, § 51, 1 c.)) completely, perfectly, utterly." If there are any who desire salvation, they only need to look towards Jesus Christ, Who has given Himself as an Intercessor, so that all repentant sinners may be saved through Himself.

**Ephesians 3:9** *And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ:*

The Greek word for *fellowship* is #3622 *oikonomia*. HELPS Word-studies defines the word, "properly, a stewardship, management (administration), i.e. where a person looks after another's affairs ... [A "dispensation" can also refer to a special period of time (management). But this is a secondary (not primary) meaning of 3622 (*oikonomia*).]" The apostle states that he had been given a stewardship, a trust to reveal to men the mystery of God in Christ, whereby through God's call in His Son men could be made holy and without blame before God. The *mystery*, which *from the beginning of the world hath been hid in God*, has also been referred to as that time between the sufferings and glory of Jesus. The Old Testament prophecies spoke of both the sufferings<sup>29</sup> and the glory,<sup>30</sup> but neither the prophets

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29 Isa. 53:3-4 *He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.*

Isa. 53:7 *He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.*

Isa. 53:12 *Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.*

Ps. 22:1-18 *My God, my God, why hast thou forsaken me? why art thou so far from helping me, and from the words of my roaring? O my God, I cry in the day time, but thou hearest not; and in the night season, and am not silent. But thou art holy, O thou that inhabitest the praises of Israel. Our fathers trusted in thee: they trusted, and thou didst deliver them. They cried unto thee, and were delivered: they trusted in thee, and were not confounded. But I am a worm, and no man; a reproach of men, and despised of the people. All they that see me laugh me to scorn: they shoot out the lip, they shake the head, saying, He trusted on the Lord that he would deliver him: let him deliver him, seeing he delighted in him. But thou art he that took me out of the womb: thou didst make me hope when I was upon my mother's breasts. I was cast upon thee from the womb: thou art my God from my mother's belly. Be not far from me; for trouble is near; for there is none to help. Many bulls have compassed me: strong bulls of Bashan have beset me round. They gaped upon me with their mouths, as a ravening and a roaring lion. I am poured out like water, and all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels. My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death. For dogs have compassed me: the assembly of the wicked have inclosed me: they pierced my hands and my feet. I may tell all of my bones: they look and stare upon me. They part my garments among them, and cast lots upon my vesture.*

30 Dan. 7:13-14 *I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given*

who brought forth the prophecies, nor any others, truly knew what lay between these dramatic events. We now know this time to be that plan of redemption hidden in God. (1 Pet. 1:10–11) *Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you: Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.*

(*Ellicott's Commentary for English Readers*, 1 Pet. 1:10) *Have enquired and searched diligently.*—Rather, *did inquire*; for our present version tends to convey the notion that the prophetic writings which we now possess are the *result* of the inquiry. This would be wrong. Calvin rightly says: “When he states that the prophets inquired and examined, this refers not to their writings or teaching, but to the private longing with which each was fired.” In fact, St. Peter goes on to say that the writings which the Holy Spirit impelled them to make were actually the text on which their longings were the comment: they endeavoured to understand what they themselves had written. The two Greek words give a much more lively picture than the English, of the intense eagerness of the search, and of the depth to which it penetrated. If these great prophets took such pains to understand

our present salvation, we ought to take heed not to “let it slip.”

The reason Paul was made an apostle of Jesus Christ, was so that all men might see *what is the fellowship* and/or dispensation of the *mystery*. This mystery was hidden in God from the beginning of the world and not revealed until Christ's glorification was complete.<sup>31</sup> The latter part of the verse, *who created all things by Jesus Christ*, should actually be according to most ancient texts, *who created all things*.

(*Ellicott's Commentary for English Readers*, Eph. 3:9) *Who created all things by Jesus Christ.*—The words “by Jesus Christ” should be omitted, probably having crept in from a gloss, and not belonging to the original. The description of God as “He who created all things,” material and spiritual, is here emphatic—designed to call attention to the dispensation of the gospel as existing in the primeval purpose of the Divine Mind (comp. Ephesians 1:4; 1 Corinthians 1:7<sup>32</sup>), hidden from the beginning of the world (properly, from the ages) till the time of its revelation was come.

***Ephesians 3:10 To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God,***

*him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.*

Dan. 2:44 *And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.*

Ps. 45:6–7 *Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a right sceptre. <sup>7</sup>Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows.*

Ps. 24:7–10 *Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in. <sup>8</sup>Who is this King of glory? The LORD strong and mighty, the LORD mighty in battle. <sup>9</sup>Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in. <sup>10</sup>Who is this King of glory? The LORD of hosts, he is the King of glory. Selah.*

Ps. 68:18 *Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men; yea, for the rebellious also, that the LORD God might dwell among them.*

Ps. 110:1 *The Lord said unto my LORD, Sit thou at my right hand, until I make thine enemies thy footstool.*

31 Eph. 1:4 *According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:*

32 1 Cor. 1:7 *So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ:*

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According to God's purpose, it was never enough for the church to be made aware of the Lord's grand plan to save those purposed for heaven, but also that all principalities and powers in heavenly places might come to know through the church, the manifold wisdom of God. In reality the Lord deemed it not enough for the mystery of God to be revealed to sinners but also that all other angelic and celestial beings might come to know in a similar manner, even more fully the many layered elements of the wisdom of God. The Greek word for *manifold* is #4182 *polupoikilos*. *Thayer's Greek Lexicon* defines the word, "1. much-variegated; marked with a great variety of colors: of cloth or a painting ... 2. much varied, manifold: σοφία τοῦ Θεοῦ, manifesting itself in a great variety of forms." What is seen by this definition is that the Lord wished to convey, demonstrate, and openly reveal to all *principalities and powers in heavenly places*, the great variety and/or forms of His wisdom. There are many things in creation that reveal the wisdom of God, i.e. the various and complex creatures on the earth, the formation of the heavens and stars, the Lord's ability to take the wise in their own craftiness. Yet, through the church there is an added element to God's wisdom. Ultimately, the redemption of man, and the formation of the church testify to the principalities and powers in heavenly places, another even more vivid example of the Lord's heavenly wisdom. That wisdom which has brought sinners to glory, and the Son of God to be the Ruler of both heaven and earth, reestablishing God's sovereignty over both.

(*Barnes' Notes on the Bible*, Eph. 3:10) *To the intent* — Greek, "that" *Iva Hina*. The sense is, that it was with this design, or that this

was the purpose for which all things were made. One grand purpose in the creation of the universe was, that the wisdom of God might be clearly shown by the church. It was not enough to evince it by the formation of the sun, the stars, the earth, the seas, the mountains, the floods. It was not enough to show it by the creation of intelligent beings, the formation of immortal minds on earth, and the various ranks of the angelic world. There were views of the divine character which could be obtained only in connection with the redemption of the world. Hence the universe was created, and man was made upon the earth, not merely to illustrate the divine perfections in the work of creation, but in a still more illustrious manner in the work of redemption. And hence the deep interest which the angelic hosts have ever evinced in the salvation of man.

Redemption was a complicated matter, which required the Lord both to be just, yet provide a means whereby He could justify, those unworthy through themselves of salvation. It was to solve this very intricate and complex problem that prompted God to send His only begotten Son into the world, to save those bound and held captive by sin. If any had known, whether they were evil spirits or sinful men, the process by which salvation would be accomplished, then the Scripture reveals, that Jesus Christ would not have been crucified. (I Cor. 2:8) *Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory*. Collectively it was Satan and sinful men who orchestrated the death of the Son of God. This was evidenced when *Satan entered into Judas*<sup>33</sup> to lead him to betray Jesus and when the enraged multitude cried and shouted, *Crucify him, crucify him*.<sup>34</sup> Ultimately both evil angelic beings and corrupt and sinful men, sought to prevent the

33 Luke 22:3 Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve.

34 Luke 23:21 But they cried, saying, Crucify him, crucify him.

kingdom of God from being established.<sup>35</sup> But if Satan and sinners thought that Jesus was a threat to their evil plans, schemes, and influences in the world when He walked in the flesh, how much more is He a threat to their very existence, once risen from the dead, and given power and authority over all things.<sup>36</sup> In retrospect the crucifixion of the Savior, was the first step in God victoriously overcoming all evil. To kill the Savior, was actually, the rise of righteousness, and the beginning of the coming spiritual kingdom of God,<sup>37</sup> whereby Jesus will exert heavenly power and authority given to Him by God, to bring all things again under God's sovereignty and control. By killing the Savior, Whom God raised from the dead, those involved in Christ's crucifixion actually initiated the process of Jesus' glorification, through which at the name of Jesus every knee shall be required to bow before Him.<sup>38</sup> Ultimately, God was in His Son reconciling the world unto Himself, and now through the Son, He shall *be all*

*in all* throughout the entirety of His creation. (I Cor. 15:28) *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.*

(Benson Commentary, I Cor. 15:28) *God may be all in all*, will be this: That the Godhead may govern all things immediately by himself, without the intervention of a mediator between him and us, to exact our obedience in his name, and convey to us his favours and rewards, we being then to render all our duty immediately to him, and derive all our happiness immediately from him. So that, as now Christ, God-man, is *all in all*, Colossians 3:11,<sup>39</sup> because the Father hath put all things into his hands; does all things and governs all things by him; when this economy ceases, the Godhead alone will be *all in all*, as governing and influencing all things by himself immediately."

It is when time is complete that the mystery of God in Christ will be fully realized and enjoyed, when the eternal presence of

35 Mark 1:14–15 *Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God,*<sup>15</sup> *And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.*

Luke 4:43 *And he said unto them, I must preach the kingdom of God to other cities also: for therefore am I sent.* Luke 11:2 *And he said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth.*

36 Matt. 28:18–19 *And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.*<sup>19</sup> *Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:*

John 3:35 *The Father loveth the Son, and hath given all things into his hand.*

Phil. 2:9–10 *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;*

John 17:2 *As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.*

37 Dan. 7:27 *And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.*

Dan. 7:14 *And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.*

Zech. 14:9 *And the LORD shall be king over all the earth: in that day shall there be one Lord, and his name one.* II Tim. 4:18 *And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom: to whom be glory for ever and ever. Amen.*

38 Phil. 2:10 *That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth;*

39 Col. 3:11 *Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all.*

## To the Praise of the Glory of His Grace

God, lives fully and completely in those whom Christ has saved, yea, throughout all of His new creation.<sup>40</sup>

### ***Ephesians 3:11 According to the eternal purpose which he purposed in Christ Jesus our Lord:***

(*Cambridge Bible for Schools and Colleges*, Eph. 3:11) *according to the eternal purpose*] Lit., and better, *according to the purpose of the ages*. I.e. the Church, as watched by the angels, presents to them the final result (final in kind) of the great Plan of Divine developments by which the glory of God was to be displayed in His dealings with Sin. The redeemed Church *corresponds to* this Plan; it is (in kind, in essence,) the realization of the Divine Idea. No other and better thing in that kind is to succeed it. The past "ages," angelic, paradisaic, patriarchal, Mosaic, prophetic, have led up to the Universal Church, in its spiritual reality, as their goal.

In Henry Scougal's book *The Life of God in the Soul of Man*, there is a remarkable and spiritually enlightening thought. It reads, "The worth and excellency of a soul is to be measured by the object of its love." The object of a Christian's love is God, and it is this that reveals the excellency of his soul. But this love, was actually imparted to the sinner, through God's eternal purpose in Christ.<sup>41</sup> Hence, where the unsaved have as objects of their love, the carnal and sinful things of this world, saints have as the object of their love, the holy Creator of all things. It is this that makes those saved worthy of heaven, and this which was God's hidden plan in His Son. To gain a people who would worship Him in Spirit and in truth, who would love Him with their whole heart, as He loves them, and who will willingly and without reservation yield to His total sovereignty. These are the created sons of God, and together with the Son of God, they complete God's hidden plan of the ages.

40 II Pet. 3:13 Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.

Isa. 65:17 For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind.

Isa. 66:22 For as the new heavens and the new earth, which I will make, shall remain before me, saith the LORD, so shall your seed and your name remain.

Rom. 8:21 Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

41 Ezek. 11:19-20 And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh: <sup>20</sup>That they may walk in my statutes, and keep mine ordinances, and do them: and they shall be my people, and I will be their God.

Ezek. 36:26-27 A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. <sup>27</sup>And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.

Jer. 31:33 But this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.

Heb. 8:10 For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: