

To the Praise of the Glory of His Grace

Chapter 15

Ephesians 4:6–8

Ephesians 4:6 One God and Father of all, who is above all, and through all, and in you all.

Here we now observe the end of the progression that began concerning the *one body*, (v. 4¹) to then the subject of *one Lord*, (v. 5²) and now *one God and Father of all* (v. 6). The church has its origin in the Son of God, Who is Himself the only begotten of God.³ Consequently we see the verse-by-verse development from the *body* of Christ, to the *Lord* Jesus Christ, and now *God and the Father of all*. Those

whom God is the Father of are those who have been begotten through His Spirit.⁴

One God. With God all things are possible.⁵ It took inexplicable power to create the universe, the earth, and man, which together testify of God, and the unfathomable power that lies within Him. Things which men create, they are both above and over. This is also true concerning God and His creation, and especially true of those saints He has created in Christ Jesus.⁶ These favored, elected individuals can trace their new spiritual existence to God the *Father of all*.⁷ Just as

1 Eph. 4:4 *There is one body, and one Spirit, even as ye are called in one hope of your calling;*

2 Eph. 4:5 *One Lord, one faith, one baptism,*

3 John 1:14 *And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.*

John 1:18 *No man hath seen God at any time, the only begotten Son, which is in the bosom of the Father, he hath declared him.*

John 3:16 *For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.*

1 John 4:9 *In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him.*

4 Rom. 8:15–16 *For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. ¹⁶The Spirit itself beareth witness with our spirit, that we are the children of God:*

Gal. 4:6–7 *And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. ⁷Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.*

5 Matt. 19:26 *But Jesus beheld them, and said unto them, With men this is impossible; but with God all things are possible.*

Mark 10:27 *And Jesus looking upon them saith, With men it is impossible, but not with God: for with God all things are possible.*

Luke 1:37 *For with God nothing shall be impossible.*

Jer. 32:17 *Ah Lord God! behold, thou hast made the heaven and the earth by thy great power and stretched out arm, and there is nothing too hard for thee:*

6 Eph. 2:10 *For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.*

7 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:*

To the Praise of the Glory of His Grace

the universe is God's creation, so is that holy, spiritual, and consecrated body of Christ,⁸ formed through God's Son, the Lord's creation. It is also those whom God has created in Christ Jesus,⁹ who are by birthright the children of God, that can rightfully claim God as their Father. So that not only is God *above* all His creation, this is especially true for those He is now *through* and *in*, via His Son's Spirit living within them. These holy, elect, and chosen, the Scripture reveals have been given the heavenly right to call God, *Abba, Father*. (Rom. 8:15) *For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.*

This *Spirit of adoption* is that Spirit which the Lord imparts to those, whom through divine grace He has adopted as His sons. It is also this *Spirit of adoption* which proves, that Christians are members of God's spiritual family, and as such have been given legal right to call Him, *Father*. The Aramaic word *Abba* is the corresponding term for our English word "father." By using two languages this draws added emphasis to the believer's new and spiritual relationship with God.

(*Ellicott's Commentary for English Readers*, Rom. 8:15) *Abba, Father*.—"Abba" is the Aramaic equivalent for father. The repetition is one of endearment and entreaty, taken from the natural impulse of children to repeat a beloved name in different forms. Comp. Newton's hymn—

"Jesus, my Shepherd, Husband, Friend,

My Prophet, Priest, and King..." (END QUOTE)

God, Who is now our heavenly *Father*, is *above all, through all, and in all* whom His holy and spiritual nature dwells. It is this *Spirit of adoption* that is planted in the heart of those previously dead in sins, that allows for eternal life after the death of the body. Ultimately, it is God's own holy and divine nature that provides for entrance into His heavenly kingdom.¹⁰ This spiritual life, passed on through God's Son, eternally extends a saint's life beyond the death of his physical body. Where God's Spirit dwells, there is life because of righteousness,¹¹ even as the body must die because of sin. (Rom. 8:10) *And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness.*

Col. 3:12 *Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering;*

I Pet. 1:2 *Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.*

Rom. 11:17 *And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree;*

8 Rom. 12:4-5 *For as we have many members in one body, and all members have not the same office: ⁵So we, being many, are one body in Christ, and every one members one of another.*

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

Col. 3:15 *And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful.*

9 Eph. 2:10 *For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.*

10 I Cor. 15:50 *Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.*

11 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.*

Phil. 3:9 *And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:*

I Cor. 1:30 *But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:*

(*Ellicott's Commentary for English Readers*, Rom. 8:10) *The body is dead because of sin.*—Here the word is evidently used of physical death. The doom entailed by sin still, indeed, attaches to the body—but only to the body. The body, indeed, must die, but there the hold of sin upon the Christian ends; it cannot touch him farther. (END QUOTE)

(*Benson Commentary*, Rom. 8:10) *And if Christ be in you*—Namely, by his Spirit dwelling in you: where the Spirit of Christ is, there is Christ: *the body is dead*—Τὸ μὲν σῶμα νεκρὸν, the body indeed is dead, devoted to death; for our belonging to Christ, or having Christ in us, does not exempt the body from undergoing the sentence of death passed on all mankind; *because of sin*—Heretofore committed; especially the sin of Adam, by which death entered into the world, and the sinful nature derived from him; *but the Spirit is life*—The soul is quickened and made alive to God; and shall, after the death of the body, continue living, active, and happy; *because of righteousness*—Now attained through the second Adam, *the Lord our righteousness.* (END QUOTE)

Because God's holy and divine nature dwells and is within each and every one of

His sons and daughters, then His eternal life now lives within them. So that if a man or woman has *Christ in them*,¹² through the presence of the *Spirit of adoption*,¹³ then it is certain that God is their Father, they are His children, and heaven shall soon be their new and permanent heavenly home.

Ephesians 4:7 But unto every one of us is given grace according to the measure of the gift of Christ.

Every true child of God, has been favored by God, *according to the measure of the gift of Christ*. Just as salvation is a gift,¹⁴ so is each and every spiritual endowment, and/or gift of the Spirit given through grace.¹⁵ These spiritual gifts have been purposed to manifest forth and reveal the presence of God to the world. To Jesus Christ, God's only begotten Son, the Holy Spirit—with Its supernatural capabilities and influence—was given without measure. But to the children of God, brought forth through God's Son, this Spirit has been measured out in varying degrees and power. Hence, to the only begotten of

12 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:*

13 Gal. 4:6 *And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.*

14 Rom. 6:23 *For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord. Eph. 2:8-9 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: ⁹Not of works, lest any man should boast.*

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. Acts 2:38 Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.*

15 I Cor. 12:4-11 *Now there are diversities of gifts, but the same Spirit. ⁵And there are differences of administrations, but the same Lord. ⁶And there are diversities of operations, but it is the same God which worketh all in all. ⁷But the manifestation of the Spirit is given to every man to profit withal. ⁸For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; ⁹To another faith by the same Spirit; to another the gifts of healing by the same Spirit; ¹⁰To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: ¹¹But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will. Rom. 12:6-8 Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; ⁷Or ministry, let us wait on our ministering: or he that teacheth, on teaching; ⁸Or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness.*

Eph. 4:11-12 *And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; ¹²For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:*

To the Praise of the Glory of His Grace

God, the Spirit of God was not measured, in any way, shape, or form, but to those saved through Him, it is. (John 3:34) *For he [Christ] whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him.*

(Barnes' Notes on the Bible, John 3:34) *By measure*—Not in a small degree, but fully, completely. The prophets were inspired on particular occasions to deliver special messages. The Messiah was continually dwelt with the Spirit of God. "The Spirit dwelt in him, not as a vessel, but as in a fountain, as in a bottomless ocean" (Henry). (END QUOTE)

(Jamieson-Fausset-Brown Bible Commentary, John 3:34) for God giveth not the Spirit by measure—Here, again, the sharpest conceivable line of distinction is drawn between Christ and all human-inspired teachers: "They have the Spirit in a limited degree; but God giveth not [to Him] the Spirit by measure." It means the entire fullness of divine life and divine power. The present tense "giveth," very aptly points out the permanent communication of the Spirit by the Father to the Son, so that a constant flow and reflow of living power is to be understood (Compare Joh 1:15¹⁶) [Olshausen]. (END QUOTE)

To the Son the Spirit of God was not measured out; to the church of Christ, the powers of the Spirit are measured. This distribution of spiritual gifts, powers, and abilities is according to divine choice for an individual. This is evidenced in I Corinthians when the apostle Paul was teaching the Corinthians about the various—though powerful and influential—ways, the Spirit of God would manifest itself in their lives. Ultimately not all Christians will possess the exact same spiritual gifts, and/or spiritual power. But every believer will possess whatever spiritual strengths are necessary, for their func-

tion in Christ's body. (I Cor. 12:7–11) *But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: but all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.* The gifts listed include the word of wisdom, the word of knowledge, faith, gifts of healing, working of miracles, prophecy, discerning of spirits, divers kinds of tongues, and the interpretation of tongues, yet all these manifestations of the Spirit have but one spiritual source, He, Who imparts the Spirit. The *dividing to every man severally as he wills*, is in reference to He, Who gives the Spirit. So that both the origin of these spiritual endowments, and how they are measured out, is according to God in Christ's, divine will.

(Barnes' Notes on the Bible, I Cor. 12:11) *Dividing to every man severally*—Conferring on each one as he pleases. He confers on each one that which he sees to be best, and most wise, and proper.

As he will—As he chooses or as in his view seems best. Dr. Doddridge remarks, that this word does "not so much express arbitrary pleasure, as a determination founded on 'wise' counsel." It implies, however, that he does it as a sovereign; as he sees to be right and best. He distributes these favors as to him seems best adapted to promote the welfare of the whole church and to advance his cause. (END QUOTE)

All gifts of the Spirit, and/or, manifestations of Christ's nature, are distributed ac-

¹⁶ John 1:15 John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me.

cording to divine will. They are measured out according to the Lord's choosing, and what He wills for a saved one's life. This is a heavenly choice, and cannot be manipulated, influenced, or altered by human will. Just as God through election and divine choice, chooses those who have been purposed to be His sons,¹⁷ so does He equally select the varying gifts of grace and manifestations of the Spirit, that they are purposed to possess and operate.

One of the primary reasons for the gifts of the Spirit in the church, is so that through these manifestations of divine power, spiritual edification can be brought forth to the body of Christ. Thus, every heavenly endowment, gift, and/or manifestation of the Spirit is given *to profit withal*, that is, they are given for the profit and advancement of all the other members in Christ's body. What is seen by this is that spiritual power is not purposed for the glory of the recipient, but for the spiritual growth, edification, and development of those they have been sent to minister to.

Through these supernatural gifts of grace, the Father is made more fully known, and the Son of God is glorified.

*(Ellicott's Commentary for English Readers, I Cor. 12:7) But the manifestation of the Spirit. —*These gifts which flow from one source are intended to flow towards one object, viz., the benefit of the whole Church. If it were only for a man's own benefit it would cease to be a "manifestation"—it would be sufficient for the person to possess the spirit consciously to himself. But the object of light is to give light to others. The object of the spiritual light is to make manifest to others. (END QUOTE)

To the Son, the Spirit was given without measure;¹⁸ to His people the Spirit is measured out according to divine will.¹⁹ Ultimately through Christ's own fullness, He distributes portions of His spiritual power and supernatural ability to His people. In Him *dwelleth all the fulness of the Godhead bodily*, but to those in whom He now dwells,²⁰ this power is measured. (Col. 2:9) *For in him dwelleth all the fulness of the Godhead bodily.*

17 John 15:16 *Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.*

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:*

John 6:44 *No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.*

I Pet. 1:9-10 *Receiving the end of your faith, even the salvation of your souls. ¹⁰Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you:*

Rom. 8:29 *For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.*

Jer. 1:5-8 *Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations. ⁶Then said I, Ah, Lord GOD! behold, I cannot speak: for I am a child. ⁷But the LORD said unto me, Say not, I am a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak. ⁸Be not afraid of their faces: for I am with thee to deliver thee, saith the LORD.*

18 John 3:34 *For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him.*

19 Rom. 12:6 *Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith;*

I Cor. 12:11 *But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.*

20 John 14:23 *Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.*

Exod. 25:8 *And let them make me a sanctuary; that I may dwell among them.*

Exod. 29:45 *And I will dwell among the children of Israel, and will be their God.*

Lev. 26:11 *And I set my tabernacle among you: and my soul shall not abhor you.*

To the Praise of the Glory of His Grace

(*Ellicott's Commentary for English Readers*, Col. 2:9) *In him dwelleth all the fulness of the Godhead bodily.*—Here almost every word is emphatic. First, “All the fulness of the Godhead”—not a mere emanation from the Supreme Being. Next, “dwells” and remains for ever—not descending on Him for a time and leaving Him again. Lastly, “bodily,” *i.e.*, as incarnate in His humanity. (END QUOTE)

(*Benson Commentary*, Col. 2:9) *For in him dwelleth—Inhabiteth, κατοικει, continually abideth; all the fulness of the Godhead—Believers may be filled with all the fulness of God, Ephesians 3:19²¹; but in Christ dwelleth all the fulness of the Godhead, the most full Godhead, Colossians 1:19²²; bodily—Really, substantially. The very substance of God, if one might so speak, dwells in Christ in the most full sense. (END QUOTE)*

Jesus healed all who were oppressed of the devil, because in Him dwelt *all the fulness of the Godhead bodily*,²³ yet to His disciples, the Lord's power was measured,

as they could heal but some.²⁴ In the Son, God has placed all power and authority;²⁵ in those called through Him, the Son imparts a measure of this power.²⁶ These gifts of grace are distributed according to divine will, and no individual can appropriate for himself, what he believes he either should, or wishes to possess. In truth, every true Christian should be content with both their position in the body of Christ, and the spiritual endowments given to them by grace. It is also, as evidenced in His parable of the talents,²⁷ not so much what we have been given by God in relationship to spiritual gifts, but rather how well we steward and faithfully operate what has been given to us. There is also nothing in Scripture, nor the Word of God, that either implies, infers, or directly states that those saved by the Son of God, should share completely in all His powers, gifts, and heavenly authority. Nothing that states that adopted children, who were previously strangers and foreigners to God,²⁸ should share

Ezek. 37:26 Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore. 21 Eph. 3:19 And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.

22 Col. 1:19 For it pleased the Father that in him should all fulness dwell;

23 Matt. 15:29–31 And Jesus departed from thence, and came nigh unto the sea of Galilee; and went up into a mountain, and sat down there. ³⁰And great multitudes came unto him, having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet; and he healed them:

³¹Insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel.

24 Matt. 17:16 And I brought him to thy disciples, and they could not cure him.

Mark 9:17–18 And one of the multitude answered and said, Master, I have brought unto thee my son, which hath a dumb spirit; ¹⁸And wheresoever he taketh him, he teareth him: and he foameth, and gnasheth with his teeth, and pineth away: and I spake to thy disciples that they should cast him out; and they could not.

25 Matt. 28:18 And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

26 Luke 9:1 Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases.

27 Matt. 25:14–20 For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods. ¹⁵And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey. ¹⁶Then he that had received the five talents went and traded with the same, and made them other five talents. ¹⁷And likewise he that had received two, he also gained other two. ¹⁸But he that had received one went and digged in the earth, and hid his lord's money. ¹⁹After a long time the lord of those servants cometh, and reckoneth with them. ²⁰And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more.

28 Eph. 2:19 Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God;

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:

is the exact same power and authority, as He, Who was with God in the beginning.²⁹ This false doctrine is also what many preachers, pseudo-prophets, and false teachers regularly teach, but it is not what the Word of God reveals as the truth. Ultimately the Father has never desired to make fully equal to the Son of God, those saved by Him. To be accounted as a joint-heir with the Son of God³⁰ is enough; to seek any more heavenly rank and power than this, is fleshly lust. To also complain, murmur, and grumble about the measure of faith, grace, gifts, and/or blessings given, ultimately proves, that it is not God's Spirit that is truly leading the critic, but rather only his own fleshly and carnal nature, which is far more prone to envy, than to love.

The record in the book of Numbers when the Lord took of the Spirit which was upon Moses, and distributed a degree of Its power to the seventy elders, is an Old Testament example and/or type, of what God has done for those who believe upon Jesus today, through imparting to them, the same Spirit as His Son.³¹ So that through the Son of God, God's people

are made to share in the Lord's own holy, spiritual, and divine nature, which will include sharing in both a measure and degree of the Lord's supernatural spiritual ability. (Num. 11:16–17) *And the LORD said unto Moses, Gather unto me seventy men of the elders of Israel, whom thou knowest to be the elders of the people, and officers over them; and bring them unto the tabernacle of the congregation, that they may stand there with thee. And I will come down and talk with thee there: and I will take of the spirit which is upon thee, and will put it upon them; and they shall bear the burden of the people with thee, that thou bear it not thyself alone.*

(Benson Commentary, Num. 11:17) *I will come down—By my powerful presence and operation. I will put it on them—That is, I will give the same spirit to them which I have given to thee. The spirit is here put for the gifts of the Spirit, and particularly for the spirit of prophecy, whereby they were enabled, as Moses had been and still was, to discern hidden and future things, and resolve doubtful and difficult cases, which made them fit for government. It is observable that God would not, and therefore men should not, call any persons to any office for*

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

John 17:5 *And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.*

Mic. 5:2 *But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting.*

John 1:14–15 *And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. ¹⁵John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me.*

John 8:58 *Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.*

Col. 1:15–16 *Who is the image of the invisible God, the firstborn of every creature: ¹⁶For 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. 1:2–3 *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; ³Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high:*

30 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.*

31 Gal. 4:6 *And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.*

To the Praise of the Glory of His Grace

which they were not sufficiently qualified.
(END QUOTE)

What the Lord did through Moses, in taking the Spirit which was upon him and distributing it to the seventy elders, specifically for the purpose of bringing forth inspired prophecy, is the same pattern God uses today when He takes the Spirit of His Son, and imparts a measure of Its supernatural spiritual ability to those saved by Him. The record in Numbers continues when God does exactly as He said He would do, this event, mirrors the day of Pentecost, when after Jesus ascended into heaven, He sent the promised Holy Spirit to both rest and remain on the apostles. (Num. 11:25) *And the LORD came down in a cloud, and spake unto him, and took of the spirit that was upon him, and gave it unto the seventy elders: and it came to pass, that, when the spirit rested upon them, they prophesied, and did not cease.*

It is noteworthy, that the primary and most powerful way a man may properly witness for the Son of God is through the power of the Spirit given to him. Jesus also said that it would be through this spiritual power, imparted to the apostles through being given the Holy Spirit, which would allow them to be credible witnesses for Himself. Teaching us that if believers do not truly manifest gifts of the Spirit, they cannot really be effective in bearing proper testimony for Its Sender.³² (Acts 1:8) *But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall*

be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth. The Greek word for *power* is #1411 *dunamis* (DOO-nah-mis). *HELPS Word-studies* states of the word: “(from 1410 /*dýnamai*, (DOO-nah-my) ‘able, having ability’)—properly, ‘ability to perform’ (L-N); for the believer, power to achieve by applying the Lord’s inherent abilities. ‘Power through God’s ability’ (1411 /*dýnamis*) is needed in every scene of life to really grow in sanctification and prepare for heaven (glorification).” *Strong’s Lexicon* reveals the usage of the word to be: “Dunamis primarily denotes power, strength, or ability. It is often used in the New Testament to describe the power of God, the power of the Holy Spirit, and the miraculous power evident in Jesus’ ministry.” Jesus revealed that He would not leave those who had believed upon Him, neither comfortless³³ nor powerless. It was also the miraculous gifts originating from the Holy Spirit given to the apostles which allowed them to spiritually bear witness to the Son of God and His resurrection from the dead. Absent also the apostles manifesting forth this power, as Jesus had done in His ministry, there never could be, nor never could have been a continued spiritual witness to Christ’s resurrection. This same truth, is true today—that to properly speak for Christ, and testify to His resurrected person, there must be a sufficient measure of spiritual power, manifested by the speaker. The opposite of this though, is to naively speak of the Lord Jesus, and not manifest any of His

32 John 14:16–17 *And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; ¹⁷Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.*

John 20:21–22 *Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you. ²²And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost: John 14:26 But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.*

John 15:26 *But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me:*

33 John 14:18 *I will not leave you comfortless: I will come to you.*

spiritual gifts in your life, which ultimately reveals a lack of genuine connection to Him. (I Cor. 2:4-5) *And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: That your faith should not stand in the wisdom of men, but in the power of God.* Ultimately it is not the word of man that turns people from their sin, towards faith in the Son of God, but rather the powerful demonstrations of the Spirit, which testify of God's presence in a believer's life. The apostle Paul was quite aware of this spiritual reality; consequently, he relied not on cleverness of speech, nor eloquence of oration, but rather on the Spirit of God working both in, and through him, to openly demonstrate to the world, the Lord Jesus' present heavenly power and authority over the world.³⁴ Jesus was the Christ—the powerful gifts of the Spirit given by Him to His followers, bore present testimony to this. This same truth, is also true today.

Ephesians 4:8 Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men.

(Gill's Exposition of the Entire Bible, 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.] thou hast received gifts for men; the gifts of the Holy Spirit, qualifying men for the ministry of the Gospel, as they are interpreted by the Apostle, Ephesians 4:11;³⁵ these Christ received from

his divine Father in human nature, when he ascended up to heaven, in order to give them to men; and which he did in a very extraordinary manner on the day of Pentecost. The Targum and Syriac version render it, "thou hast given gifts to men"; and the Arabic version, "and he gave gifts to men"; as the apostle, Ephesians 4:8 (END QUOTE)

Just as all conquerors gain spoil, after military victories and then distribute their acquired riches amongst their followers, so did Jesus Christ, after His victory over death,³⁶ sin, and the devil,³⁷ likewise impart gifts of divine grace. It is also worth noting that in the history of man, there have been none even remotely more victorious, than Jesus Christ, the Son of man, the Son of God. He is the greatest Victor, Conquistador, and conquering Hero this world has ever witnessed. It is He Who *led captivity captive*, which includes that which binds men to sin, and the death it produces. In reality, all the bondage that men have ever encountered in this life, has been conquered and overcome, through He, Whom God has raised from the dead. Jesus, as Ephesians clearly reveals *led captivity captive*. That is, He captivated, all and every thing, that has ever held sinners captive, including complete and total victory over sin, death, and the devil.

(Barnes' Notes on the Bible, Eph. 4:8) When Christ ascended to heaven, he triumphed ever all his foes. It was a complete victory over the malice of the great enemy of God,

34 Rev. 11:15 *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.*

35 Eph. 4:11 *And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;*

36 I Cor. 15:55-57 *O death, where is thy sting? O grave, where is thy victory?*⁵⁶ *The sting of death is sin; and the strength of sin is the law.*⁵⁷ *But thanks be to God, which giveth us the victory through our Lord Jesus Christ.*

37 Heb. 2:14 *Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; Col. 2:14-15 *Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross;*¹⁵ *And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it.**

I John 3:8 He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.

To the Praise of the Glory of His Grace

and over those who had sought his life. But he did more. He rescued those who were the captives of Satan, and led them in triumph. Man was held by Satan as a prisoner. His chains were around him. Christ rescued the captive prisoner, and designed to make him a part of his triumphal procession into heaven, that thus the victory might be complete—triumphing not only over the great foe himself, but swelling his procession with the attending hosts of those who “had been” the captives of Satan, now rescued and redeemed. (END QUOTE)

To see Jesus Christ any other way than the world's greatest Conqueror, is to disfigure, His present reality. To also think of the Son of God as a victim, is to not really know the Savior at all. Moreover, to dwell upon the Savior in His humiliated form, reveals a present ignorance to His elevated and supreme position in heaven, which is both above and over all of the Lord's creation.³⁸ Ultimately there has never been a greater, more dynamic and charismatic, Spirit-filled Leader that has ever lived, let alone risen from the dead, than He, Who conquered not only the world,³⁹ but also sin, death,⁴⁰ and

Satan who once ruled the world.⁴¹ Jesus Christ therefore is considerably greater and vastly more powerful than all who have went before Him, or come after. He is exceedingly greater than Moses, Joshua, Gideon and King David, He is also enormously more powerful, and conquered more, than Alexander the Great, Hannibal, Julius Caesar, and Attila the Hun. The comfort that Christians can take from this, is that through the most preeminent and unparalleled conqueror in the history of the world, they, His people, have been made more than conquerors through Him.⁴² Because their Savior reigns supreme, those saved by Him, shall through His supernatural spiritual ability, likewise overcome and be victorious both in this life, and the next. Every true Christian, time will reveal, will always be a victorious Christian. Their connection to the One, Who has conquered all, ensures this. Even as the gifts of the Spirit the Son of God imparts to His followers, assists in this guaranteed victory. (Rom. 8:37) *Nay, in all these things we are more than conquerors through him that loved us.*

38 *Matt. 28:18 And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Rev. 11:15 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. 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;*

II Cor. 5:10 For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

39 *John 16:33 These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.*

40 *I Cor. 15:54–57 So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. ⁵⁵O death, where is thy sting? O grave, where is thy victory? ⁵⁶The sting of death is sin; and the strength of sin is the law. ⁵⁷But thanks be to God, which giveth us the victory through our Lord Jesus Christ.*

41 *I John 3:8 He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.*

42 *Rom. 8:37 Nay, in all these things we are more than conquerors through him that loved us.*