

To the Praise of the Glory of His Grace

Chapter 45

Ephesians 6:19

Ephesians 6:19 And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel,

WHAT is important to understand before we begin to study what God's Word reveals about *the mystery of the gospel*, is that not all people, including certain Christians, may be able to spiritually understand, and/or, divinely comprehend the tremendous revelation that God revealed to the apostle Paul, concerning the mystery of His Son, and the mysteries that He has purposed for those called to God through Him.¹ This is because *carnal* Christians,² who remain fleshly and worldly-minded, even if saved, practically hinder themselves from being able to apprehend the deeper revelations of God. And like the Corinthians of old, who were themselves saved, yet many within their assembly, if not all,³ remained largely ig-

norant and blind to God's deeper spiritual truths and realities.

I Corinthians 3:1–3 And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ.

² *I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able.*

³ *For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?*

(*Ellicott's Commentary for English Readers*, I Cor. 3:2) *Hitherto ye were not able.*—Better, for ye were not yet able. Up to this point the Apostle has been speaking of the condition in which he found the Corinthians when he came first to Corinth, and he proceeds from this to rebuke them for continuing in this condition. He does not blame them for having been “babes” at the outset, but he does in the following passage blame them for not having yet grown up out of infancy.

(2, 3) *Neither yet now are ye able, for ye are yet carnal.*—Better, but not even now are ye able, for ye are still carnal. It is for this ab-

1 *I Pet. 5:10 But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you.*

Heb. 3:1 Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus;

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,

2 *I Cor. 3:1 And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ.*

Rom. 8:5–6 For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. °For to be carnally minded is death; but to be spiritually minded is life and peace.

3 *I Cor. 6:5 I speak to your shame. Is it so, that there is not a wise man among you? no, not one that shall be able to judge between his brethren?*

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sence of growth—for their continuing up to this time in the same condition—that the Apostle reproaches them; and he shows that the fault which they find with him for not having given them more advanced teaching really lies at their own door. (END QUOTE)

Practically, a person's spiritual perception, after his salvation, is directly linked to the manner in which he has chosen to walk in his Christian faith. If a person remains largely living as he did before the new birth,⁴ then very little of the deeper revelations and mysteries of God's Word will be able to be received by him. All sin, has as a guaranteed result, when committed, of creating spiritual blindness in the sinner.⁵ To practice sin, and still think that you will be able to perceive the deeper revelations of God, reveals that a person is wholly ignorant of the justice of God.

Other translations of this section of scripture, I Cor. 3:1–3, provide even greater understanding, as to why some people can be enlightened to deeper spiritual revelations, yet others remain completely ignorant and blind to them.

(NIV) *I Corinthians 3:1–3 Brothers and sisters, I could not address you as people*

who live by the Spirit but as people who are still worldly—mere infants in Christ.

² *I gave you milk, not solid food, for you were not yet ready for it. Indeed, you are still not ready.*

³ *You are still worldly. For since there is jealousy and quarreling among you, are you not worldly? Are you not acting like mere humans?*

(NLT) *I Corinthians 3:1–3 Dear brothers and sisters,[a] when I was with you I couldn't talk to you as I would to spiritual people.[b] I had to talk as though you belonged to this world or as though you were infants in Christ.*

² *I had to feed you with milk, not with solid food, because you weren't ready for anything stronger. And you still aren't ready,*

³ *for you are still controlled by your sinful nature. You are jealous of one another and quarrel with each other. Doesn't that prove you are controlled by your sinful nature? Aren't you living like people of the world?*

(AMP) *I Corinthians 3:1–3 However, brothers and sisters, I could not talk to you as to spiritual people, but [only] as to [a]worldly people [dominated by human*

4 Eph. 2:1–3 *And you hath he quickened, who were dead in trespasses and sins; ²Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: ³Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.*

I Pet. 4:3 For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries:

Titus 3:3 For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another.

⁵ Eph. 4:18 *Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart:*

John 12:40 He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them.

I John 2:11 But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes.

nature], mere infants [in the new life] in Christ!

²*I fed you with milk, not solid food; for you were not yet able to receive it. Even now you are still not ready.*

³*You are still [b]worldly [controlled by ordinary impulses, the sinful capacity]. For as long as there is jealousy and strife and discord among you, are you not [c]unspiritual, and are you not walking like ordinary men [unchanged by faith]?*

Again, what these translations reveal, is that the walk of a person, how they live, and what their internal affections are set upon, directly affects how deep they are able to be taught the mysteries of God's Word and the glory associated with them. Simply because a carnal, fleshly, and still yet, worldly-minded believer, cannot understand, nor ever be made to understand, the greater mysteries of God, regardless of how much of the truth is revealed to them. Like air through a vacuum, this divine revelation will pass through them, and ultimately make no true impression upon them. The spiritual right, of being enlightened to greater spiritual understanding is reserved solely for those who in sincerity have followed God's will in their life, and obeyed the truth, in stark contrast to just hearing it. All sin, as revealed in Romans, will produce a darkening, and blindness of the heart, when committed—resulting in imagination being preferred above belief, and the truth of God's Word. (Rom. 1:21) *Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.*

(*Ellicott's Commentary for English Readers*, Rom. 1:21) *Their foolish heart.*—... *Their unintelligent heart*; their heart which, by itself, was endowed with no special faculty of discernment such as to enable them to dis-

pense with the enlightenment from above.
(END QUOTE)

To continue in sin has consequences, even after salvation, when the Lord will not allow those unworthy of higher truth, to partake of the same spiritual enlightenment and encouragement, as those seeking to genuinely do Christ's will in their life. This is also why it is foolish for any who choose to remain worldly-minded and carnally-driven, to think that they shall ever be as divinely enlightened, as those who live, walk, and conduct their spiritual life, solely as the Holy Spirit directs them. (Rom. 8:14) *For as many as are led by the Spirit of God, they are the sons of God.* To truly be found spiritual, you must walk and be led solely by It. This action also alone confirms spiritual sonship.

Just as the natural man, one who lacks the presence of the Holy Spirit in his heart, cannot receive the things of the Spirit of God, so cannot a carnal Christian, who though he may possess the Spirit, see, perceive, and believe in anything beyond the elementary truths of divine revelation. And like the *natural* man, the deeper revelations shall be deemed as a form of foolishness. (I Cor. 2:14) *But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.*

(*Benson Commentary*, I Cor. 2:14) *But the natural man*—The man who has only the powers of nature, the faculties derived from Adam, but not a supernatural principle of saving grace; who has a soul in his body, (as the word (psoo-khee-KOS) ψυχικός, derived from (psoo-khay') ψυχή, a soul, implies,) but no divine inspiration in that soul; or who is not truly enlightened and renewed by the Word and Spirit of God, and therefore has no other way of obtaining knowledge but by his senses and natural understanding; *receiveth not* — Does not understand

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or apprehend; *the things of the Spirit of God* — Whether relating to his nature or kingdom. *For they are foolishness to him* — He is so far from understanding, that he utterly despises them. *Neither can he know them* — As he has not the will, so neither has he the power; *because they are spiritually discerned* — They can only be discerned by the aid of that Spirit, and by those spiritual senses which he has not. (END QUOTE)

It is also primarily personal conceit, confidence in the flesh,⁶ and a stubborn holding to one's own righteousness,⁷ that is at the core of those still blinded by sin—those who practically, as evidenced by the lives they live, quench,⁸ resist,⁹ and ultimately deny¹⁰ the authority of Christ over their life. The result of this, is that the fire of God, emblematic of the Holy Spirit¹¹ shall wane to operate within them.

To begin revealing the foundation of *the mystery of the gospel*. Though hidden in God before the foundation of the world, it

was by shadows faintly observable in the Old Testament when we learn that a child would be born, and upon His shoulders the government of God would come to rest.¹² Ultimately the foundation upon which the mystery of Christ, would be constructed, would be the Messiah Himself. Yet, these revelations would far exceed what even the most inspired holy prophets, sent before Christ, and sent to testify of Him, could ever imagine. Ultimately as well, the *mystery of the gospel*, would contain within it, the hope of glory, for God's people. Thus, the glory of the Savior, would be revealed to be also, the hope of glory for His people. (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:*

(Ellicott's Commentary for English Readers, Col. 1:27) *Which is Christ in you.* ... Here the mystery itself is boldly defined as "Christ in

6 Phil. 3:3-8 *For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh. ⁴Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more: ⁵Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee; ⁶Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless. ⁷But what things were gain to me, those I counted loss for Christ. ⁸Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ,*

7 Rom. 10:3 *For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.*

8 I Thess. 5:19 *Quench not the Spirit.*

9 Acts 7:51 *Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye.*

John 12:48 *He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.*

10 Titus 1:16 *They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate.*

Luke 6:46 *And why call ye me, Lord, Lord, and do not the things which I say?*

11 Jer. 20:9 *Then I said, I will not make mention of him, nor speak any more in his name. But his word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay.* Acts 2:3-4 *And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. ⁴And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.* Luke 24:32 *And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?*

12 Isa. 9:6-7 *For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. ⁷Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.*

you;” just as in 1 Timothy 3:16,¹³ according to one interpretation of that difficult passage, “the mystery of godliness” is Christ Himself, “who was manifest,” &c. (END QUOTE)

The point that Ellicott seeks to make reference to, is that just as Christ came in the flesh,¹⁴ which is in reference to the *mystery of godliness*, is similarly manifest when Christ’s divine nature is imparted, to the believer. (1 Tim. 3:16) *And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.* Just as the *mystery of godliness* is when God came in the flesh in the form of His Son, there is a similar *mystery* when the Son of God enters a person’s heart, in the form of the Holy Spirit. Both events practically remain largely mysteries, as to how God could do such glorious and wonderful works.

(Matthew Poole’s Commentary, 1 Tim. 3:16) Paul calls the gospel, the doctrine of godliness, a *great mystery*, and says it is confessedly so, or such *without controversy*; then he proveth it by telling us what it is, and giving us the sum of it. It teacheth us that he who was truly God: *God over all, blessed for ever,* (as the apostle saith), was *manifested in the*

flesh; John 1:14: *The Word was made flesh.* How an infinite nature could be personally united to a finite nature, so as to make one person, is a mystery, and a great mystery. (END QUOTE)

In terms of the *mystery of the gospel*, which is also defined in scripture as the *mystery of Christ*,¹⁵ and as revealed in Timothy, likened to the *mystery of godliness*. The first, *mystery of godliness*, God came in the Person of His Son, and in the flesh, in the second *mystery of the gospel*, the Father and the Son, have made their abode in the believer’s heart. The condition upon which this supernatural event occurs, depends upon a person keeping Christ’s words. Simply because the Lord shall never enter into any man, and make His abode within him, without the man first hearing, believing, and obeying the words of the Son of God. This is God’s condition for salvation, and it shall never be compromised. (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.* See also Hebrews 5:9 and Acts 6:7¹⁶ in contrast

13 1 Tim. 3:16 *And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.*

14 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.*

Rom. 8:3 *For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:*

1 John 4:2 *Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God:*

15 Eph. 3:4 *Whereby, when ye read, ye may understand my knowledge in the mystery of Christ)*

Col. 2:2 *That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgement of the mystery of God, and of the Father, and of Christ; Col. 4:3 Withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds:*

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

16 Heb. 5:9 *And being made perfect, he became the author of eternal salvation unto all them that obey him; Acts 6:7 And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith.*

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to Romans 6:17, II Thessalonians 1:7-8, and I Peter 4:17.¹⁷

(Jamieson-Fausset-Brown Bible Commentary, John 14:23) we will come and make our abode with him—Astonishing statement! In the Father's "coming" He "refers to the revelation of Him as a Father to the soul, which does not take place till the Spirit comes into the heart, teaching it to cry, Abba, Father" [Olshausen]. The "abode" means a permanent, eternal stay! (Compare Le 26:11, 12; Eze 37:26, 27; 2Co 6:16¹⁸ ... (END QUOTE)

To possess *Christ in you, the hope of glory*, is to possess the same divine nature as the resurrected and ascended, Jesus Christ. So that just as God was in Christ reconciling the world unto Himself,¹⁹ now is the promise given of God in Christ, of the Father and the Son, coming to dwell within the believer. Ultimately fulfilling Jesus' prophetic words to His disciples, (John 17:21–22) *That they all may be one; as thou, Father, art in me, and I in thee,*

that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one:

(Jamieson-Fausset-Brown Bible Commentary, John 17:21) that they all may be one, as thou, Father, art in me, and I in thee, that they may be one in us—The indwelling Spirit of the Father and the Son is the one perfect bond of union, knitting up into a living unity, first all believers amongst themselves; next, this unity into one still higher, with the Father and the Son. (Observe, that Christ never mixes Himself up with His disciples as He associates Himself with the Father, but says I in THEM and THEY in US). (END QUOTE)

Concerning the *mystery of godliness*, it was revealed that God was manifest in the flesh, yet now, the *mystery of the gospel*, is that the Son of God, and the oneness He possesses with the Father,²⁰ is brought to permanently dwell in the believer. Hence,

¹⁷ Rom. 6:17 *But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you.*

II Thess. 1:7–8 *And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, ⁸In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:*

I Pet. 4:17 *For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?*

¹⁸ Lev. 26:11–12 *And I set my tabernacle among you: and my soul shall not abhor you. ¹²And I will walk among you, and will be your God, and ye shall be my people.*

Ezek. 37:26–27 *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. ²⁷My tabernacle also shall be with them: yea, I will be their God, and they shall be my people.*

II Cor. 6:16 *And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.*

¹⁹ II Cor. 5:19 *To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.*

²⁰ John 10:30 *I and my Father are one.*

John 17:21 *That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.*

John 14:9–11 *Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Show us the Father? ¹⁰Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. ¹¹Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake.*

Col. 2:9 *For in him dwelleth all the fulness of the Godhead bodily.*

John 1:1 *In the beginning was the Word, and the Word was with God, and the Word was God.*

just as God is holy,²¹ righteous,²² sinless,²³ and wholly divine in nature,²⁴ so shall His new children share in His own divine attributes, which shall have the climax, of the obeyer of the gospel, being brought to share in the glory of the Father, and the Son. Ultimately the mystery of Christ, is a call to, and the promise of, future heavenly glory.²⁵ (I Pet. 5:10) *But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you.*

(Ellicott's Commentary for English Readers,
I Pet. 5:10) The God who now bestows all

grace, by the giving of that grace calls us into glory. (END QUOTE)

It is not merely that every believer will behold the glory of the Son, which they will,²⁶ but that after grace has been shown to them while on this earth, then after their departure from their fleshly body, a future heavenly glory awaits them. All true saints²⁷ therefore shall be glorified, and made to share in the same celestial glory as their Savior.²⁸ Thus just as the Lord Jesus was glorified after His crucifixion and death and then received up into heavenly glory, so shall His people

21 I Pet. 1:16 Because it is written, Be ye holy; for I am holy.

22 Ps. 116:5 Gracious is the LORD, and righteous; yea, our God is merciful.

Ps. 129:4 The LORD is righteous: he hath cut asunder the cords of the wicked.

Ps. 145:17 The LORD is righteous in all his ways, and holy in all his works.

Jer. 12:1a Righteous art thou, O LORD, when I plead with thee...

Daniel 9:7a O LORD, righteousness belongeth unto thee...

Rev. 16:7 And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous are thy judgments.

23 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.

Job 34:10 Therefore hearken unto me ye men of understanding: far be it from God, that he should do wickedness; and from the Almighty, that he should commit iniquity.

Ps. 92:15 To shew that the Lord is upright: he is my rock, and there is no unrighteousness in him.

Ps. 145:17 The LORD is righteous in all his ways, and holy in all his works.

I John 1:5 This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all.

24 John 4:24 God is a Spirit: and they that worship him must worship him in spirit and in truth.

I Tim. 6:16 Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen.

Jas. 1:17 Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.

25 II Pet. 1:3 According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue:

26 II Thess. 1:10 When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.

Matt. 16:27-28 For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.

²⁸ Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.

Mark 13:26 And then shall they see the Son of man coming in the clouds with great power and glory.

27 II Thess. 1:10 When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.

Rom. 1:7 To all that be in Rome, beloved of God, called to be saints: Grace to you and peace from God our Father, and the Lord Jesus Christ.

I Cor. 1:2 Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both their's and our's:

Eph. 1:1 Paul, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus:

28 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.

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undergo a similar supernatural transformation,²⁹ at His return.

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

(Barnes' Notes on the Bible, II Thess. 2:14)
To the obtaining of the glory of our Lord Jesus Christ—That you may partake of the same glory as the Saviour in heaven; see the notes on John 17:22 [And the glory which thou gavest me I have given them; that they may be one, even as we are one:]; John 17:24 [Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.]. (END QUOTE)

The book of Romans also speaks of this future glory.

Romans 8:17–18 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.

¹⁸ ***For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.***

(Matthew Poole's Commentary, Rom. 8:17)
That we may be also glorified together; or, glorified with him, not with equal glory, but according to our proportion; he was glori-

fied in this way, Luke 24:26,³⁰ and so must we. Three things are implied in our being

glorified together:

1. Conformity; we shall in some measure be like him in glory: see John 17:22 Philip-pians 3:21.³¹
2. Concomitancy; we shall be present with him in glory, John 17:24 1 Thessalonians 4:17.³²
3. Conveyance; our glory will be from him; his glory will reflect on us, and we shall shine in his beams. (END QUOTE)

That which practically shall enable God to glorify the believer, is the *Spirit of glory*, which now both rests and abides with the saint.

I Peter 4:14 If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified.

(Matthew Poole's Commentary, I Pet. 4:14)
The spirit of glory and of God; i.e. the glorious Spirit of God, or that Spirit of God which is likewise a Spirit of glory, as being not only glorious in himself, but a glory to them in whom he dwells, and the cause of their future glorification. This he adds in counter-balance to the reproaches they suffered for the name of Christ; q.d. It is a greater glory

29 Phil. 3:20–21 *For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: ²¹Who 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.*

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.*

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.*

30 Luke 24:26 *Ought not Christ to have suffered these things, and to enter into his glory?*

31 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.*

32 John 17:24 *Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.* I Thess. 4:17 *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.*

to you to have the Spirit of Christ dwelling in you, (whereof your patient bearing reproaches and persecutions is an argument), than all the calumnies and obloquies wherewith your enemies load you can be a shame to you. (END QUOTE)

It is this *mystery* of the gospel, which is also called in scripture, the *mystery of Christ*,³³ that the apostle prays to God for open doors of utterance to speak, that he may reveal this new, and spiritually profound revelation to the world.

The only means also through which believers may be enlightened to this glorious revelation, is through the spiritual power of God imparting to them, a measure of the necessary spiritual wisdom and revelation, through also which this new revelation may be both perceived, and rejoiced in. The book of Ephesians speaks of this spiritual reality.

Ephesians 1:17 That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him:

(Barnes' Notes on the Bible, Eph. 1:17) *May give unto you the Spirit of wisdom*—May make you wise to understand the great doctrines of the religion of the Redeemer.

And revelation—That is, revealing to you more and more of the character of the Redeemer, and of the nature and results of his work. ...

In the knowledge of him—Margin, "for the acknowledgment." That is, in order that you may more fully acknowledge him, or know him more intimately and thoroughly. They had already made high attainments Ephesians 1:15,³⁴ but Paul felt that they might make still higher; and the idea here is, that however far Christians may have advanced in knowledge and in love, there is an unfathomed depth of knowledge which they may still explore, and which they should be exhorted still to attempt to fathom. (END QUOTE)

For all true Christians, there should be an embracement of Paul's prayers for the Ephesians—that they also, might by grace, be imparted the necessary wisdom and revelation, that will enable them to see the *glory*, which shall be imparted to all who in sincerity and genuineness, make Jesus Christ Lord of their life.³⁵ Simply because if God does not enlighten a person to this divine and largely still hidden revelation, then the most important truth in all of scripture, shall remain practically for the person, unattainable.

³³ Eph. 3:4 *Whereby, when ye read, ye may understand my knowledge in the mystery of Christ)*
Col. 4:3 *Withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds:*

³⁴ Eph. 1:15 *Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints,*

³⁵ Rom. 10:9–10 *That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.* ¹⁰*For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.*