

EPHESIANS

Provided by Grace Assembly School of the Bible

Ephesus the “Middle Shaft” of the Candlestick



Note from the Publisher

Grace Assembly is privileged to offer Grace Assembly School of the Bible online courses and study tools. We believe these self-paced courses are Biblically sound and will enhance your experience in learning the Word of God. We place a special emphasis on the Epistles of Paul and end time revelations.

This course is designed to dive deep into the Word of God as we examine the Book of Colossians verse by verse. We do encourage you to read the entire Book of Colossians before you start this course. We hold to the King James Version (KJV) of the Bible as the "preserved text" and have each verse listed for easy reference within the course. Following each verse, you will find commentary provided by Mary M. Bodie and "Further Insight" provided by Gerald and Jolene Cooley, Pastors of Grace Assembly.

Comprehensive questions follow each chapter. Links to relevant articles, charts, and graphs in our "[Special Studies Library](#)" are provided. The Q&A answer key will enable the student to self-correct their answers and enhance the learning process. Please note, special reference to word studies within the scriptural text were taken from the Strong's Exhaustive Concordance of the KJV.

If you have any questions concerning the online commentaries, need technical support, or wish to contact the Pastors at Grace Assembly, please use the designated emails as listed. A [course survey](#) link will be provided at the end of each course for your comments. We value all students' input, as we pursue to the best of our ability, a clear presentation of God's Word with effectual commentary.

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Introduction

Further Insight: Grace Assembly

The Historical Setting of Ephesus

During Paul's day, Ephesus was a hub of travel and commerce and had one of the greatest seaports of the ancient world. Three roads ran from the seaport to Laodicea, Smyrna and the Meander Valley. The Temple of Artemis, or Goddess of Diana, was one of The Seven Wonders of that time and was a prominent industry and destination for the city of Ephesus.

The Author

The Epistle to the Ephesians was written by the Apostle Paul around AD 64 from his prison cell in Rome. It was the first in the order of the "Prison Epistles." This letter was sent by the hand of Tychicus to the Saints at Ephesus and all the faithful in Christ Jesus. Apostle Paul visited Ephesus in his second missionary journey for one week and then left Aquila and Priscilla there. He returned to Ephesus in his third missionary journey and resided there for three years. In that time, he was able to establish a Bible school and preach freely house to house. He would be forced to leave Ephesus due to the uproar over his doctrine causing financial loss for the industry around the Goddess of Diana. From there, he continued his missionary journey and finally arrived in Jerusalem, where he was arrested by the Jews and turned over to the Romans. Sometime following the martyrdom of the Apostle Paul, in approximately 66 AD – 67AD, the Apostle John pastored the Church at Ephesus before his exile to the Isle of Patmos. From there he received and penned the Book of Revelation in the time frame of 95/96 AD and sent it to the Seven Churches in Asia. However, John clearly states that he was caught up in "spirit" (his spirit through the Holy Spirit) to the Day of the Lord and was instructed to send it to the Seven Churches of Asia through Ephesus.

Special Document Link: [Turning with John](#)

Ephesians and the Seven Churches Addressed in Revelation

This agrees with the origin of the "Seven Churches of Asia," according to Acts 19, 20, and 28. The order of Ephesus being addressed first was confirmed by the Lord Himself in Revelations 1, 2, and 3 and was continued through the Church Age and on the Lord's Day, as stated in Rev 1:10. This confirms that Ephesus constituted the "middle shaft" of the candlestick or "in the midst" of the Churches in the Book of Revelation.

Special Document Link: [Candlestick and Seven Churches in Revelation](#)

The Purpose of the Epistle

The Epistle to the Ephesians contains the highest doctrinal truths ever delivered to the Church by the Apostle Paul. In Acts 20, Paul, addressing the elders at Ephesus, states in his own words, (Acts 20:20) "And how I kept back nothing that was profitable...." (Acts 20:27) "For I have not shunned to declare unto you all (i.e., whole) the counsel of God." The continuing theme in this epistle is that of the believer, who was dead in trespasses and sin, has now been quickened together with Christ and raised together and seated with Him in a threefold exalted position:
(1) In Christ.

- (2) Seated in heavenly places (as provisionally reigning with Christ in His Kingdom to come!) in the Third Heaven, over the Second Heaven, and over the earth, with everything under His feet.
(3) Blessed with all spiritual blessings (sonship in Christ and spiritual heirs of all things).

Special Document Link: [1st, 2nd, 3rd Heavens](#)

Heavenly Calling – His Helpmate

One “priceless truth” of this letter, excelling beyond the “heavenly calling” of believers in making up the “Mystery of the Body of Christ,” is the “high calling” of God in Christ Jesus as the Bride of Christ, or His helpmate. This is a distinct and separate entity from the Body of Christ and is termed “The Mystery Great,” as only set forth in Ephesians 5 for those seeking greater knowledge, wisdom, and understanding. Please consider the Old Testament “types and shadows” found in Genesis 2. In this portion, we will gain spiritual insight into the building of a helpmate for the First Adam from a “rib portion” taken from his side. Then consider the building of a helpmate from a “rib portion” taken from the mystical body of the Last Adam.

(Matt 13:45-46) “Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls: Who, when he had found one pearl of great price, went and sold all that he had, and bought it.”

Special Document Link: [Twelve Mysteries of God](#)

Heavenly Spiritual Warfare

The other peculiar truth in this epistle is that of heavenly spiritual warfare, as depicted in the sixth chapter of Ephesians. The warfare described, is not against “flesh and blood,” i.e., visible earthly principalities and powers, but rather against spiritual principalities and powers in high and heavenly places and in great wrestling over the future heavenly abode of the Church. (1 Cor 15:32) “If after the manner of men, I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink; for tomorrow we die.”

A.S. Copley provided an outline of Ephesians:

THE DIVINE PURPOSE	CHAPTER ONE
THE DIVINE PROVISION	CHAPTER TWO
THE DIVINE POWER	CHAPTER THREE
THE DIVINE PROCEDURE	CHAPTER FOUR
THE DIVINE PRODUCT	CHAPTER FIVE
THE DIVINE PANOPLY	CHAPTER SIX

Study Questions: Introduction

1. What is the threefold exalted position for the believer in Christ?
2. What is the Mystery Great?
3. Why is Ephesus considered the “middle shaft” of the candlestick or “midst” of the Churches?

Special Document Links: [Introduction Answer Key](#)

Chapter One

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:

Commentary: "The Exaltation of the Sons of God" - A.S. Copley

The Divine Purpose - This letter to the assembly in Ephesus wonderfully couples God's eternal purpose of the past with His eternal fulfillment of that purpose in the future. The place where the divine pendulum is let swing, determines its landing place on the opposite side. Hence, in chapter one, we read of "will" "predestinated," "good pleasure," "purpose," "love," and "grace" all "in Christ" before the foundation of the world. Then, for the future, we read of "the fullness of times," "the ages to come," "the riches of the glory," also all "in Christ." The fact of "fulness" regarding the Church is peculiar to Ephesians - "fulness of times," "fulness of Him that filleth all in all," "filled with all the fullness of God," "a perfect (full-grown) man," and "the fullness of Christ." The phrase, "in heavenly places," occurs five times and is found in no other epistle. It expresses the glorious destiny of the Church of Christ, whose calling is a "high calling of God in Christ Jesus" – (Philippians 3:14). It is most fitting, therefore, that we should call our lessons on this epistle, "The Exaltation of the Sons of God."

Paul alone writes this epistle, as he did also Romans and Hebrews, because to him was given "the mystery" herein unfolded. To him alone was given "the dispensation of the grace of God"; he was made the administrator or steward or housekeeper of the mystery – (Eph 3:1-4). Only Paul received the Gospel by direct revelation from God. Timothy, Titus, and all others, though called apostles, received the Gospel by the Spirit's illumination of the Word revealed to Paul. Not so with Paul. He was indeed "an apostle of Jesus Christ by the will of God." The Lord said of him to Ananias, "He is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel" – (Acts 9:15). This divine choice of Paul was revealed to the Church in Antioch. Jesus had spoken to him at his conversion, saying, "I have appeared unto thee for this purpose, to make thee a minister and a witness both things which thou hast seen, and of those things in the which I will appear unto thee" – (Acts 26:16-18). We appreciate Paul's writings, in the measure that we understand the distinct place which God gave him, and the superexcellent message revealed to him for the Church. Ephesian saints are faithful saints; and this letter is especially addressed to faithful Ephesian saints. It is not a letter of correction, like those to the Corinthians, Galatians, and Colossians. John writes words of reproof to the Church of Ephesus, as representing all the saints seated provisionally in the heavenlies in Christ – (Rev 2:1-7.)

Further Insight: Grace Assembly

The Apostle Paul sets forth his calling and apostleship to the Church, as distinctive but not diminished from that of the Twelve Apostles of the Lamb. He was divinely apprehended and called through a personal encounter with the glorified Lord, Jesus Christ of Nazareth, on the road to Damascus (Acts 9). He further defined his calling as

the Apostle to the Gentiles, i.e., the un-circumcision, during the last 2000 years, known as the dispensation of grace or Church Age. However, this dispensation provisionally includes both Jew and Gentile believers. The “faithful in Christ” are defined as saints holding their exalted position “in Christ” who were residing primarily at Ephesus. However, this letter delivered to Ephesus was also sent to the other Churches in Asia.

Special Document Links: [Paul the Chief Apostle](#) and [Paul's Epistle Wheel](#)

1:2 Grace be to you, and peace, from God our Father, and from the Lord Jesus Christ.

Commentary: “The Exaltation of the Sons of God” - A.S. Copley

The meaning of "Ephesus" is "full purposed," and reveals God's purposes for the Church. Ephesian saints will lay hold of these purposes as they are revealed to them. It was a fervent custom of the Apostle to pronounce "grace and peace" upon those to whom he wrote. There is one exception - the Epistle to the Hebrews - because to them he had to prove the Deity of Jesus Christ before he could announce His grace. See Hebrews 2:9. The assemblies were addressed as knowing the favor of God; and the epistles were written to set forth the all-sufficient abundance of grace, and peace through grace. Paul's Gospel was emphatically and absolutely the Gospel of grace.

Further Insight: Grace Assembly

The familiar salutation of “grace and peace from God our Father” is based on the believer’s exalted position, i.e., standing in Christ Jesus. Therefore, the believer’s position “in Christ” that of sonship has been freely bestowed on them through the Person and Work of the Lord Jesus Christ, i.e., the Gospel received by grace through faith and not of works.

1:3 Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ:

Commentary: “The Exaltation of the Sons of God” - A.S. Copley

Provisionally Blessed in Christ - "In Christ" is the abundant supply of all blessings. "In heavenly places" is the sure place of all spiritual blessings. When Christ was raised from the dead, He ascended to the heavenly regions. We expect to be there with Him some day; but by faith we are already there, because provisionally, God raised us up together with Christ and seated us there – (Eph 2:6). In God's reckoning, believers are already in heaven where they shall spend eternity with Christ, because they are "in Christ." Note further, that God "HATH blessed us." This is not experience, but provision. All the Church is made rich in all spiritual blessings by simply accepting Christ as Savior; but a small few avail themselves of their wealth.

Further Insight: Grace Assembly

The Great Plan and Purpose of God the Father - "Blessed" or great adoration and worship is due God the Father for divinely placing us "in Christ" as sons and daughters through the gospel, as a gift of God, including both "grace and faith." Afterward, God "hath blessed us with all spiritual blessings" is in past tense and therefore, these blessings were predetermined based on the merits of God's Son, the Lord Jesus Christ. The spiritual blessings bestowed "in Christ" are not to be compared with mere natural blessings. A believer's spiritual blessings can be defined by: (1) eternal sonship (2) an eternal inheritance (3) in heavenly places, i.e., spiritual positions in Christ's future, spiritual, eternal kingdom of glory, which will span from the Third Heaven down into the Second Heaven and will eventually link down into an earthly kingdom under the nation of Israel.

Blessed: (G)2128, 2127; adorable: blessed.

Spiritual: (G)4152, 4151; non-carnal, i.e., (humanly) (ethereal) or (divinely) supernatural, regenerate, religious: spiritual.

Blessings: (G)2129 religiously, benediction; consecration; benefit: blessing (a matter of bounty).

Heavenly: (G)2032, 1909 and 3772; above the sky: celestial, (in) heaven (-ly).

Special Document Link: [Mystery of His Will](#)

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:

Commentary: "The Exaltation of the Sons of God" - A.S. Copley

"In Christ" is the key phrase in the Epistle to the Ephesians, even as "Christ in you" is the key phrase to the Epistle to Colossians. As stated, this epistle announces our provisional wealth in Christ and indicates the various items of our wealth with the surpassing fullness of each item. All these provisions are "according to" the Great love of God that planned them, "according" to the great sacrifice of our Lord Jesus Christ that provided them, and "according" to the Holy Spirit, "poured out" as a "drink offering" to make them known through the Gospel. The word "according" (Greek "kata") occurs seven times in this chapter. Our wealth of blessing is, therefore, "according" to the divine choice of us as the new creation in Christ, before the first creation in Adam. By faith, the Son of God (Wisdom Personified) was delighting Himself with the many sons whom He should afterward bring to glory – (Proverbs 8:30, 31; Hebrews 2:10). This choice does not mean that God rejected some arbitrarily and selected others regardless of their will. He chose no one in the old creation, or first Adam; but He chose a new creation in Christ. All who will, come into that new creation line by faith in Jesus. Therefore, God blessed us in Him according to His choice of a new creation – (Eph 1:3, 4). The transcendent measure of our wealth and the unspeakable enjoyment thereof, are according to the surpassing sovereign love - "God SO loved." Compare (Genesis 1:2) with (Isaiah 45:18). This shows that the world was perfect in the beginning of its creation. The word rendered

"foundation," in (Eph 1:4), also means "a periodic sick spell, a fit." This is what the devil precipitated upon the world before Adam was created, wrecking it even as he afterward wrecked Adam and Eve. God chose us in Christ, to "be holy and without blame before him in love." Can man be holy and blameless? The old creation cannot. But the new creation, that which is born of God, sinneth not; and it cannot sin, because it is born of God – (I John 3:9).

Further Insight: Grace Assembly

The believer's exalted position "in Christ" was never according to their first birth in the First Adam who fell in the garden (old nature), but according to God's eternal choice of them "in Christ" as the Last Adam, Christ (new nature). This was according to God's great foreknowledge that, as believers, they would receive a new birth through the Gospel. His great foreknowledge was from before the foundation of the world, i.e., its conception, meaning from the creation of the earth itself. Therefore, the believer's threefold position "in Christ" is defined in this verse:

- (1) As holy as Christ
- (2) As without blame as Christ
- (3) As beloved as Christ.

(See Special Study "Wheel of God.")

Foundation: (G)2602, 2598; a deposition, founding; conception, conceive, foundation. (G)2598, 2596 and 906; to throw down, cast down, descend, fall (down).

Special Document Link: [Wheel of God](#)

1:5 Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,

Commentary: "The Exaltation of the Sons of God" - A.S. Copley

Previously Marked Out- Here, God is the great Architect, whose scheme and skill, flow from His boundless love. The phrase "in love" (vs. 4) properly prefaces this verse, rather than ending the preceding verse. Many people shudder at the very thought of foreordination or predestination, as if the words meant that some could not be saved if they would. Be it ever remembered that no one desires salvation until God calls him. Adam hid himself (sinful man loves darkness) and did not seek God; but God sought him. All of Jehovah's doings are in love, primarily for His Son and then for mankind. Predestination means to mark out beforehand. However, the Lord did not mark out some arbitrarily to be lost and others to be saved. That is not the meaning. God previously marked out, or predetermined, a new creation; and brought forth the first creation, or Adam line, as the base and figure of the new. God planned beforehand, that everyone who would believe in His Son should be saved; but he who would not believe, of course, could not be saved. Unto what were we predestinated? He marked us out for sonship - the first and basic spiritual blessing. Therefore, let us consider the original word (huiiothesian), here translated "adoption of children." It is from "huios" meaning "a son";

and from "tithemi" meaning "to place, put, set, fix, determine, plant." It signifies to place or fix as sons. By the new birth, we receive "the Spirit of His (God's) Son," which certainly means far more than adoption – (Gal 4:6). Sonship and the inheritance as sons were the two great final purposes of redemption. This is "according to the good pleasure of His will." His will is good. It pleased the triune God, therefore, to make a blueprint or predetermine that by means of redemption He should bring "sons unto glory" – (Hebrews 2:10). They who believe on Jesus constitute these sons.

Further Insight: Grace Assembly

God's Foreknowledge and Predestination: God predetermined, long before the creation and fall of Adam in the garden and our first birth, His desire to place believers as sons, i.e., born ones, "in Christ" as the Last Adam. His plan would be accomplished through the Person and Work of His Only Begotten Son, the Lord Jesus Christ. Thus, He predetermined all this according to the "good pleasure" of His will, to be based solely on the merits of His Son, the Lord Jesus Christ.

Predestinated: (G)4309, 4253 and 3724; to limit in advance, predetermine, determine before, ordain, predestinate.

Adoption: (G)5206 presumed (G)5207 and 5087; the placing as a son, adoption.

1:6 To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.

Commentary: "The Exaltation of the Sons of God" - A.S. Copley

Praise Upon Praise - God's supreme boast is His grace, which is especially emphasized in this epistle. The Greek word "epainon" means "praise upon praise," for the word "ainon" alone signifies praise. The salvation of lost mankind through the redemption of Christ brought out the divine attribute grace, which would otherwise have been hidden in God forever. Therefore, "God's grace merits praise heaped upon praise." Grace has poured itself out upon the undeserving. There is nothing in man to merit God's grace; nor can he do one little thing to earn it. There was nothing in mankind, except tremendous need, that called out His grace. Jesus said to the disciples, "Freely ye have received, freely give" – (Matthew 10:8). He does not merit justification and cannot earn it. He merits death, which we all received in the death of Christ for us which was necessary for our salvation. For this very reason, Paul abased himself - which few ministers dare to do - and "preached ... the Gospel of God freely" – (II Cor 11:7). He preached (freely) "dorean"; that is, without charge from the people. Also, there was no cause in themselves of divine grace, except the dire need. Grace boasts, therefore, in this: It bestows its unbounded blessings upon those who are weak, ungodly, sinners, and enemies – (Romans 5:6, 8, 10). Therefore, through all eternity, it will be humanity's due to pile up multiplied heaps of praise to the glory of the limitless grace of God. Then the Apostle adds that in this grace, God, "hath made us accepted in the Beloved." That is, divine grace gives us a place by the side of the Son of God. The Father's favor toward His Beloved Son is passed over to us and grants us a standing on a par with Him.

Further Insight: Grace Assembly

First Chorus of Praise: To the Praise of the Glory of His Grace - God deserves "praise upon praise" from those who will become recipients of His unmerited favor "in Christ." Jesus through the Gospel, wherein is an ever-unfolding revelation of the glory of His grace.

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

Commentary: "The Exaltation of the Sons of God" - A.S. Copley

Grace Displayed in Redemption - We have redemption in Christ. The Greek word "apolutrosin," here translated "redemption," has a double meaning - namely, "release" and "acquittal on payment of a ransom." In Christ, we have acquittal from our sins or offenses because He paid the ransom price which divine justice demanded of us - even death. He died for us, or poured out His life, which is the meaning of "redemption through His blood." This redemption is termed "the forgiveness of sins" or "remission of sins" - (Acts 10:43). Forgiveness from God means much more than is generally understood. Man forgives or pardons his fellow upon confession and request, whether the wrong has been righted or not; but God can forgive an offense only upon the ground of full reparation of loss or harm, and full payment of the penalty incurred. Hence, Jesus had "to put away sin," before God could forgive the sinner. The word "forgiveness" is from the Greek "aphiemi," which signifies to send forth or away, to discharge, throw away, dissolve, disband, divorce; hence, to remit, to forgive. The same word is translated "remission" in (Luke 1:77), and "deliverance" in (Luke 4:18). Hence, when we believed on Jesus, our sins were not only taken away, but we "had no more conscience of sins"; for by faith, we had "our hearts sprinkled from an evil conscience" - (Hebrews 10:2, 22). The Word which we believed sprinkled our hearts, because our sins were all divorced from us, discharged, and sent away at Calvary. "According to the riches of his grace" is the third of the amazing "accordings." The redemption which Jesus wrought, and the salvation He provided, are balanced by the wealth of divine grace. Paul wrote, "For ye know the grace of our Lord Jesus Christ, that, though He was rich" - rich in might, honor, wisdom, and glory (Hebrews 1:2, 3) - "yet for your sakes he became poor, that ye through his poverty might be rich" - (II Cor 8:9). Jesus "became poor," emptied Himself, took the lowly place of a dependent servant. He tasted abject poverty when He was counted sin and "numbered with the transgressors" - (Isaiah 53:12). Justice turned from Him, because our sins were laid upon Him. His physical nakedness on the cross expressed His real poverty - stripped of all strength, honor, and righteousness, and dying as a criminal. He tasted "death (forsaken of God) for every man" - (Hebrews 2:9).

Further Insight: Grace Assembly

Because believers, through their first birth, are identified with the fallen race of Adam, redemption and the forgiveness of sins became necessary for them to receive regeneration, or a new birth, placing them in the Last Adam, or "in Christ," as the beloved. Therefore, redemption through the Person and Work of Christ was according to the riches

of God's grace, as there was nothing in fallen man to merit His grace, and there was no ability in man as "dead in trespasses or sins" to even provide faith.

1:8 Wherein He hath abounded toward us in all wisdom and prudence;

Commentary: "The Exaltation of the Sons of God" - A.S. Copley

He makes His grace to abound toward us. The original word means "to super abound," "to be over and above and beyond," "to be more than enough." Whatever our trial or trouble or need, God says, "My grace is sufficient for thee" – (II Cor 12:9). The supply cannot be exhausted. On the other hand, Jehovah guards His grace against lasciviousness or looseness of conduct. Some people think to take advantage of it. See (Eph 4:19) and (Jude 4). They cannot really do so. Grace abounds only in "wisdom and prudence." Sometimes saints wonder why grace does not abound toward them. They are worldly-minded and follow the wisdom of this world. Jesus said, "How can ye believe, which receive honor one of another, and seek not the honor that cometh from God only?" – (John 5:44). We must depend upon the wisdom and intelligence of grace, as well as upon its power. Thus, we will prove God to be a Father to us in all things.

Further Insight: Grace Assembly

God, in His sovereignty, abounded toward man as they, in their fallen condition, would never seek after Him – (Romans 10:3-17). Yet, God had to do so through "wisdom and prudence," as revealed in His great plan of redemption. This, He accomplished without compromising the very foundation of His Kingdom that rests in His standard of holiness and righteousness. (Rom 3:26) "To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus."

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

Commentary: "The Exaltation of the Sons of God" - A.S. Copley

The Mystery of His Will - By this means, the Lord made His grace to super abound toward us in experience. Note that He purposed this mystery "in himself," men and angels having nothing to do with it, because it was "according to his good pleasure."

Further Insight: Grace Assembly

According to God's "good pleasure," and in His time, He has revealed the mystery of His will as the Mystery of Christ, i.e., the Mystical Christ, that He planned to form, using the redeemed as many members of His Body and His Bride. This was a mystery hidden in God from ages past, now revealed by the Spirit through the Apostle Paul enfolded in the "Pauline Epistles." God purposed this mystery totally by Himself and totally apart from the merit and works of fallen man. Therefore, every believer has no choice, but to receive the Gospel as the gift by grace through faith. Believers likewise have no choice but to receive understanding of this purpose, through the revelation first received and delivered

through the Apostle Paul. (1 Cor 4:1) "Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God."

Special Document Links: [Twelve Mysteries of God](#)

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

Commentary: "The Exaltation of the Sons of God" - A.S. Copley

In (Colossians 1:16), we learn that the "all things" are the governments on earth and in heaven, or visible and invisible. See also (Colossians 1:20, 21). "The kingdoms of this world," and the principalities in the heavens, shall "become the kingdoms of our Lord, and of his Christ" – (Rev 11:15). The Man Christ Jesus will be the supreme Ruler of the universe for a thousand years. The complex phrase, "that in the dispensation of the fulness of times," means "unto an administration of the fullness of times," which began with Paul's personal ministry of the Gospel to the Gentiles. That administration or stewardship will end by the coming in of "the fulness of the Gentiles" – (Romans 11:25). During this period of about nineteen hundred years, God has been taking "a people for his name" out of the Gentiles – (Acts 15:14). God revealed the mystery of His will, because Paul's Gospel had to be dispensed throughout this age before all the dominions on earth and in the heavens could be summed up under Christ as Head over all things will become all in all.

Special Document Links: [Times of the Gentiles](#)

Further Insight: Grace Assembly

The Apostle Paul was committed a (sixth) dispensation of the Gospel of grace for the Church Age, wherein Jew and Gentile believers were destined to form the "mystery of Christ." The Mystery of Christ is the incarnation of God, into human form, as both God and Man, and the revelation of His twofold character, as "light" and "love," through the Person and Work of Christ. However, in this verse, Paul is speaking beyond what we believe to be the sixth dispensation that will transition into the seventh dispensation of the Kingdom. In the seventh dispensation, God will consummate His purposes in the Church, i.e., "the fulness of the Gentiles," by a final gathering into Christ by the Holy Spirit, both spiritually and literally and catching them up by rank to fill up God's heavenly kingdom. Thereafter, He will consummate His purpose, i.e., "the fulness of Israel," ushering in an earthly kingdom as promised to the nation of Israel upon receiving their Messiah and Gentiles as they call upon His name. During this dispensation, called "The fulness of times," God will gather by His gathering power, the Holy Spirit, all things into Christ, both spiritually and physically, both in the heavens and the earth. Within this dispensation, God will consummate all His redemptive purposes in Christ Jesus, and Christ will become all and in all.

Special Document Links: [Covenants and Dispensations](#)

1:11 In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will:

Commentary: "The Exaltation of the Sons of God" - A.S. Copley

Our Divine Allotment - The fact of "sonship" (1:5) implies an inheritance. "If children, then heirs; heirs of God" – (Romans 8:17). All children legally possess what the parents leave them. "Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ" – (Galatians 4:7). A new creation was "predestinated" or previously marked out for such an inheritance, in being marked out for "sonship," which was emphasized before. Observe that in this verse, the fifth and sixth according are named - "According to the purpose of him," and "who worketh all things after (according to) the counsel of his own will." The word rendered "purpose" here, and in verse nine, literally means "placing before"; hence, "a resolve, a design." Our sonship and inheritance in Christ are according to a previous divine design and resolve. Then, of course, He "worketh all things" (in view of bringing this purpose to pass) according to the counsel of His own sovereign will.

Special Document Links: [Wheel of God](#)

Further Insight: Grace Assembly

Having obtained sonship through being accepted "in Christ," the beloved Son, we have likewise been predestined to a vast inheritance through Him of all things in heaven and in earth, both in the invisible and visible realms. Our inheritance will be according to God's eternal purpose "In Christ" and will not be according to our works. (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."

1:12 That we should be to the praise of his glory, who first trusted in Christ.

Commentary: "The Exaltation of the Sons of God" - A.S. Copley

The pronoun "we," in verses eleven and twelve, refers to the Jews of whom Paul was one. They first were to be a "praise of his glory." That was the special counsel of His will, for which He made all things work. The "ye," in verse thirteen, refers to Gentiles; hence, the phrase, "in whom ye also." We must keep these facts in mind, else confusion will reign in our study. The Jews were the first to hope in Christ, because God had so ordained and had announced to them the coming One. Therefore, Peter says, "Unto you first God, having raised up His Son Jesus, sent Him to bless you" – (Acts 3:26). "Unto them were committed the oracles of God" – (Romans 3:2; 9:4, 5). The Holy Spirit fell on them first (Acts 2); then, about ten years later, He fell on the Gentiles (Acts 10:44). We read of "the churches of Judea which were in Christ" – (Gal 1:22). Those were Jewish Christian assemblies. But Ephesus was a Gentile Christian assembly, though there were Jewish believers in it – (Acts 19:1-7).

Further Insight: Grace Assembly

Second Chorus of Praise: To the Praise of His Glory - Those who put their trust in Christ and, through redemption, are accepted as sons in the Beloved, will not only be to the praise of the glory of His grace, but, as “born ones,” will bear the very image of God their Father. Therefore, the redeemed will be to the praise of the glory of God’s very Person.

1:13 In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise,

Commentary: “The Exaltation of the Sons of God” - A.S. Copley

The phrase, "ye also," refers to the Gentiles. Here we are already let into the secret, that Gentiles should share in the grace of God equally with the Jews. They "heard the word of truth," the gospel of salvation for Gentiles, after divers (many) Jews "were hardened and believed not"; for then Paul went outside the synagogue to preach – (Acts 19:8-10). As with the Jews, so with the Gentiles – after they believed on Jesus as their Savior, they received the Holy Spirit. Sinners can receive the Savior only. They cannot receive the Spirit. Only saints can receive the Holy Spirit. Study John 14:16, 17. It is neither logical nor scriptural to teach that people receive the Holy Spirit, or are filled with the Spirit, when they get saved. The clause, "after that ye believed," is correct. The word "sealed" signifies "to seal up, shut up"; generally, "to mark as with a seal, to stamp with approval, to limit, define, or determine." The seal itself, as in (Revelation 7:2), was a signet ring, a stone for a ring, the impression of a signet ring, a token, or a passport.

Further Insight: Grace Assembly

Herein is stated the progression of the believer, who upon hearing the Gospel becomes the redeemed and is provisionally sealed through the “one baptism” into the body of Christ. Nevertheless, believers should earnestly seek to be individually sealed in their bodies by being filled with that Holy Spirit of Promise, according to the pattern in (Acts 2:4). This sealing provides a special covering of the body as the “purchased possession” unto the day of redemption. The Holy Spirit must land on what is Holy and that is Christ in you.

1:14 Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.

Commentary: “The Exaltation of the Sons of God” - A.S. Copley

The measure of the love, the joy, the hope, and the glory which we possess now, are only samples of the measure which we will possess in the glory land. Accordingly, some resurrected bodies will be more glorious than others. Only the Prize winners will have bodies fashioned like unto the body of the glory of Him who is all glorious. "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" – (Phil 3:21). Bridal splendor must compare with Bridegroom splendor. Some saints will share equally

with Jesus in His future honor and glory, as to their place and fellowship and power and glory; and their bodies will radiate with the same supernal splendor as intimated by the transfiguration of Christ – (Matthew 17:2). "The day of redemption" (Eph 4:30) is the resurrection period; and "the redemption of the purchased possession" is the obtaining of our glorified bodies, which completes our "sonship" - Romans 8:23. The word "redemption" here is the same as in verse seven; hence, our bodies will be released from the grave, because Jesus paid the ransom price by His death. Chapter one begins with the blessing of God, who blessed His people with every spiritual blessing in Christ, and climaxes with the inexpressible fullness of His glory. These verses express the divine will, purpose, design, motive, choice, operation, and hope of redemption. The following chapters unfold the certain outgrowth and eternal glory thereof.

Further Insight: Grace Assembly

Third Chorus of Praise: Unto the Praise of His Glory - The individual sealing by the Holy Spirit of promise provides a quickening of the mortal body, i.e., an earnest of their glorified body, until the believer receives their glorified body. The Spirit quickens the mortal body, which would otherwise be dead to God because of sin and, instead, the Spirit makes it alive unto God. The benefits of receiving the Holy Spirit of Promise, according to (Acts 2:4), are too numerous to elaborate in this setting. He was that promised comforter who has come to lead us into all the truth of the Word and show us things to come. Besides having the capacity to pray unto God in an unknown tongue, wherein we speak mysteries, the Spirit also brings with him the nine gifts of the Holy Spirit. However, His chief purpose is to produce the nine-fold fruit of the Spirit, or the very character of Christ within believers. (See John 14-15.)

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

Further Insight: Grace Assembly

The Apostle had heard the "good report" of their "faith" and of "love" (agape) unto the saints, which accompanied the effectual working of the Gospel in them as saints. There was evidence of the fruit of the Spirit, i.e., the very character of Christ, reproduced in them by the Holy Spirit. Please note that the "fruit of the Spirit" is singular meaning. These Ephesian saints were manifesting the nine-fold fruit of the Spirit.

The Fruit of the Spirit - (Gal 5:22-23) "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law."

1:16 Cease not to give thanks for you, making mention of you in my prayers;

Commentary (v 15-16): "The Exaltation of the Sons of God" - A.S. Copley

The Apostle offered two important prayers for Ephesian saints. This is the first one; the second one is recorded in chapter three. Consider exactly for whom he prayed: for the holy ones seated in the heavenlies, for the faithful in Christ Jesus (1:1), for those who are

sealed with the Spirit (1:13), and for those whose faith Godward and love man ward are praiseworthy. (Eph 1:15 Paul prayed for one class; all of whom possessed those four marks of sainthood.)

Further Insight: Grace Assembly

The Effectual Fervent Prayer of a Righteous Man - The Apostle Paul not only gave thanks to God for these saints at Ephesus, as the faithful in Christ Jesus, he began to make special intercession for them, that they might lay hold upon the even greater revelation and provisions in Christ Jesus.

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:

Commentary: "The Exaltation of the Sons of God" - A.S. Copley

First, note that he prayed to "the God of our Lord Jesus Christ" whom he terms here, "the Father of glory," because he is not here concerned with "the common salvation" (Jude 3); but he is concerned with the possible culminations of grace, even the zenith glory of redemption, of which some saints shall be the glittering crown – (1 Cor 15:41). Compare John 17:22, 24. "May give unto you the spirit of wisdom and revelation in the knowledge of him" It means that our own spirit is made wise by the Holy Spirit, through knowing Jesus Himself by the Word.

Further Insight: Grace Assembly

The Apostle's prayer of intercession in the Spirit was a spiritual request. He prayed that the "Father of glory" would anoint their spiritual minds through the Holy Spirit, to receive "wisdom and revelation" in the knowledge of Christ Jesus, through the Gospel that had been faithfully delivered unto them. This knowledge of Christ required a special "wisdom and revelation" to comprehend His glorious Person and His perfect Work.

Compare Paul's prayer with the prayer of King Solomon - (1 Kings 3:11-13) "And God said unto him, Because thou hast asked this thing, and hast not asked for thyself long life; neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding to discern judgment; Behold, I have done according to thy words: lo, I have given thee a wise and an understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee. And I have also given thee that which thou hast not asked, both riches, and honour: so that there shall not be any among the kings like unto thee all thy days." (1 Kings 4:32) "And he spake three thousand proverbs: and his songs were a thousand and five."

1:18 The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints,

Commentary: "The Exaltation of the Sons of God" - A.S. Copley

"The eyes of your understanding (heart) being enlightened; that ye may know ..." It is written, "With the heart man believeth unto righteousness" – (Romans 10:10). The Christian life is a heart life. "Through faith," the faith of the heart, "we understand" the things of God – (Hebrews 11:3). "The natural man receiveth not the things of the Spirit of God" – (1 Cor 2:14). He gives a heart knowledge of His will to those who believe His Word without reasoning about it. Let me emphasize it, that the revelation of the Spirit can come to us only through an exact knowledge of Him - Christ. That exact knowledge is found in Paul's writings. The knowledge of three very important facts, results from having a spirit of wisdom and revelation.

First: "The hope of His calling." God has called us to "sonship" (1:5 and Gal 4:5-7). In this epistle, we learn what sons may hope for - what wealth of glory, what place of honor, what crown of destiny. All believers are God's children; but all believers do not become full-grown children or sons, and never know who they really are.

Second: We may know "what the riches of the glory of his inheritance in the saints." Jehovah is not poor. He needs nothing. All the wealth of the universe is His. Nevertheless, He shall be enriched by redemption.

Third: He shall have an "inheritance in the saints." It is usually supposed that only we obtain an inheritance. It could not dawn upon us that God gets anything out of our salvation; but this is just what the enlightened eyes of the heart behold. The measure of Christ in us is the measure of God's inheritance in us. As much as we are partakers of Christ now, so much will we possess forever. Accordingly, so much will God possess. "Christ in you" is "the hope of glory" for you – (Col 1:27). Christ fully formed in us, full-grown, fully matured, so that we are "all glorious within" (Psalm 45:13), "a glorious church, not having spot, or wrinkle, or any such thing"; but holy and without blemish (Eph 5:27) - this will be the "riches of the glory of his (the Father's) inheritance in the saints."

Further Insight: Grace Assembly

The Apostle identifies the "eyes" of the inward spiritual man as "understanding" that can be enlightened through the Holy Spirit, giving revelation knowledge through the Word of God. Otherwise, saints would never comprehend the incomparable hope of their glorious calling in Christ Jesus. Nor could they ever grasp the staggering riches of the glory of His inheritance in the saints, which is "Christ in you."

(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:"

1:19 And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power,

Commentary: "The Exaltation of the Sons of God" - A.S. Copley

This power in our behalf has no reference to our salvation. It rather means that the very divine energy, that raised Jesus from the dead and took Him up to the highest heavens (1:20, 21), is at our disposal; this is to give us a seat in the heavens, where we are now seated in God's provision. We "fight the good fight of faith" (I Tim 6:12), as we count ourselves there; for we thus "lay hold upon the hope set before us" (Hebrews 6:18) and on this surpassing resurrection and ascension power. We believe according to the working of the strength of His might.

Further Insight: Grace Assembly

Only through revelation knowledge can saints possibly grasp the exceeding greatness of God's redemptive power extended toward those who believe.

1:20 Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places,

Further Insight: Grace Assembly

The redemptive power of God was wrought, or displayed, when He raised Christ from the dead and set him at His own right hand in heavenly places, speaking of the Third Heaven with the promise of subduing the Second Heaven.

Special Document Links: [1st](#), [2nd](#), [3rd Heavens](#)

1:21 Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come:

Further Insight: Grace Assembly

The heavenly places, or positions at the right hand of God, are plural and twofold. The First and highest place is in the Third Heaven, above all principalities and powers, where God's throne and kingdom are established. Christ was first exalted to the right hand of God, which in the Old Testament Hebrew means "south" of God's throne in a twofold dimension. (1) He sat down after His resurrection, as the Great High Priest and mediator of the new covenant, to make intercession for the saints through this Church Age. (2) He was also provisionally seated at the right hand of God as the Head of the Church in the future place, where He is destined to reign on his own throne in Revelation 4. In this setting, He will be worshipped as the Great Creator and given dominion and a name above every name.

Right hand: (G)3225 (H)3231; the right hand or side (leg, eye) of a person or other object (as the stronger and more dexterous); locally, the south: left-handed, right (hand, side), south.

1:22 And hath put all things under his feet, and gave him to be the head over all things to the church,

Commentary: "The Exaltation of the Sons of God" - A.S. Copley

"All things" mean dominions and all authorities, whether good or bad, in the heavens and on the earth. Observe that the Church is the Body of Christ (1:23); hence, Christ and His Church constitute "a perfect man" (the full-grown man of 4:13), which is the "mystery of Christ" (3:4). This Christ in mystery (I Cor 1:13 and 12:12), this full-grown man, is "the fullness of Him (God) that filleth all in all" – (1:23). This is the sovereign plan and purpose of the wisdom of Jehovah. Through redemption, God fills all and in all, by means of Christ and His Church. This fullness is God's inheritance in the holy ones, as before stated in (1:18). This fullness includes our possessions in the heavens with Christ. We may come into all our possessions. We may know the unlimited power of Almighty God, who stooped to break the bars of the grave and carry Jesus up past all the power of "the prince of the air" - the devil. This is continually within our reach for our faith to appropriate. We may indeed secure the heavenlies for our eternal abode and dominion. The racer in Philippians, beholds Christ as the PRIZE of the upward calling, and runs with joyful patience that he "may obtain" – (I Corinthians 9:24).

Further Insight: Grace Assembly

The "all things under his feet" speaks expressly of the Second Heaven and the place now occupied by principalities, powers, and spiritual wickedness. Provisionally, the Father has already put this under Christ's feet and the feet of His Church, as seated with Him by faith. However, this First and Second Heaven remains a place of wrestling, or disputation, according to Ephesians chapter six and will not be subdued until the time of Christ's Second Advent. His final exaltation as Head of the Church will be followed by the joining of the Church unto Him, by rank and order, either by death, burial, and resurrection, or by translation. Until then, the Second Heaven remain a great fight of faith.

Special Document Links: [Spiritual World and Angels](#)

(Heb 2:8-9) "Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not all things are put under him yet. We see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man."

1:23 Which is his body, the fulness of him that filleth all in all.

Commentary: "The Exaltation of the Sons of God" - A.S. Copley

Review The Seven Accordings (Eph 1:4-21) - Observe first, that we were blessed in Christ according as God chose us in Christ before Adam was created – 1:4. Then, we were marked out beforehand, to be sons of God "according to the good pleasure of his will" - 1:5. Therefore, God chose us as sons, that "the glory of his grace" should be praised forever - 1:6. That required redemption. When Jehovah began to perform "the good

pleasure of his will," He found a ruined and sinful race - a lost race - to deal with. Hence redemption, even divorcement of our sins, was granted in an amazing measure - according to the incomparable wealth of His grace. But it was all a secret which God could no longer conceal. Therefore, He made known the mystery of His will which He purposed in Himself according to His good pleasure - 1:9. The divine purpose was back of all. Hence, He also marked us out beforehand for an inheritance, which Satan tries to hinder. But, he cannot, because the inheritance is "according to the purpose of him who worketh all things after (according to) the counsel of his own will" - 1:11. Finally, the counsel of the will of the triune God is to marshal "the exceeding greatness of his power" in our behalf - 1:19. "The super abounding greatness of His inherent power to us who are believing ones as measured by the operative energy of the manifested strength of His might, which might be operative in Christ when He raised Him from among the dead and seated Him at His right hand in the heavenly places, over and above every government and authority and power and lordship and every name that is constantly being named, not only in this age, but also in the one about to come" - 1:19-21. That divine resurrection power is pledged to be employed by Jehovah Himself, that all His saints may experience all the marvelous provisions of redemption here and now and for all eternity. This epistle lays open to our view, these boundless provisions.

Further Insight: Grace Assembly

The Church is herein described as His Mystical Body consisting of many members, referred elsewhere as "the mystery of Christ." The Body of Christ, with its many members, describes the "fulness of him" or that which fills him full. Christ and His Church, together, will be that entity which "fillet all in all." The Church has also been seated provisionally in Christ in the Third Heaven. The Church was also provisionally seated with Christ, in the Second Heaven under their feet. This is by faith, as God reckons, and both Christ and His Church are awaiting the Day of the Lord and the Day of Christ, ushering in His Second Advent. These are the Seventh and Third Dispensational Days of the seven 1000 years each since creation.

(II Peter 3:8) "But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day.

Special Document Links: [Seven Millennial Days](#)

Review Seven Accordings

1. According to God's Divine Purpose - In Christ
2. According to God's Divine Inheritance - In Christ
3. According to the Faith of Christ - (not ours) In Christ
4. According to the Finished Work of Christ - (not ours) In Christ
5. According to God's Divine Choice - In Christ
6. According to God's Sovereign Will - In Christ
7. According to God's Divine Grace - In Christ

Special Document Links: [Wheel of God](#)

Study Questions: Chapter One

1. Explain the meaning “full purposed” when referring to the Book of Ephesians. (1:1)
2. Explain Predestination. (1:4)
3. What is the meaning of “the glory of his grace?” (1:6)
4. What is the meaning of “the riches of his grace?” (1:7)
5. What is the meaning of “He hath abounded toward us?” (1:8)
6. How does the “fulness of times” represent the Church and Israel? (1:10)
7. Explain the inheritance we receive through Christ Jesus in 1:11.
8. Explain “the redemption of the purchased possession” in 1:14.
9. How was Paul’s prayer distinctive for the Ephesian saints? (1:15,16)
10. What three important facts result from having a spirit of wisdom and revelation? (1:18,19)
11. What are “all things under his feet” in 1:22? (Further Insight 1:22)
12. Identify the 7 “Accordings” of Ephesians chapter 1. (Further Insight 1:23)

Special Document Link: [Chapter One Answer Key](#)

Chapter Two

2:1 And you hath he quickened, who were dead in trespasses and sins:

Commentary: "The Exaltation of the Sons of God" - A.S. Copley

The Divine Provision - "And you" (Gentiles); and in verse three, "also we" (Jews). God's provision for the Church, the Body of Christ - made up of Jews and Gentiles - is herein outlined as including seven pertinent facts: our death with Christ; made alive with Christ in His grave; raised from the tomb with Him; seated in the heavenlies with Him; created in Christ for good works; made nigh to God in Christ; and Jews and Gentiles made one in Him. These seven items are not our experiences. They are acts accomplished in Christ for us and with us, independent of our will; and we would never know them if He had not revealed them to us by His Word. But when we do see them and believe them to be portions of God's great grace plan, then we are encouraged and enabled to appropriate Christ in all His fullness. Thus, we are brought to enjoy the victory, power, and wealth of such unspeakable provision. Likewise, as we believe these wonderful statements of God's gracious provision and settle down by faith upon our claims and use them, we come into real living enjoyment of their purposes and power. We enjoy Christ Himself to the full, by means of them.

Further Insight: Grace Assembly

A Portrait of Fallen Man - The Ephesian believers, and all believers, have been quickened from the dead and made alive unto God through the Person and Work of Christ and in becoming partakers in His death, burial, and resurrection, through His faith and grace by receiving the Gospel. The spiritual condition of all unbelievers is one of absolute despair as they are dead in trespasses and sins. Through the fall of Adam and as fallen, they have no ability to restore themselves back to God. Besides being alienated from the life of God, they become the willing subjects of the god of this world (Satan), whom they serve without reservation. Therefore, they are hostile to God and the Gospel.

The Fallen Earth Mirrors Fallen Man - (Gen 1:2) "And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters." (Jer 4:23) "I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light."

Form: (H)8414 to lie waste; a desolation (of surface), i.e., desert; a worthless thing; in vain: --confusion, empty place, without form, nothing, (thing of) naught, vain, vanity, waste, wilderness.

Void: (H)922 to be empty, a vacuity, i.e., (superficially) an undistinguishable ruin: --emptiness, void.

Special Document Links: [Human Experience and the Plan of Salvation](#)

2:2 Wherein 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:

Commentary: "The Exaltation of the Sons of God" - A.S. Copley

Who is "the prince of the power of the air"? Who is "the prince of this world"? – (John 14:30). Of course, it is the devil or "the spirit that now worketh in the children of disobedience." Note that "the course of this world" is according to the will of Satan, and not according to God. Note also, that all sinners live under Satan's power; that all the desires of the flesh and of the mind are according to the wicked one, for sinners are counted dead in trespasses and sins. A sinner can do absolutely nothing to please God but acknowledge that he is a sinner by accepting Christ as his Savior. All believers were "children of disobedience" or wrath before they believed in Jesus; but sinners who reject the light and never believe on Him become children of the devil – (John 8:44). Remember, that so-called noble thoughts and desires of the natural man are no less obnoxious to a holy God than ignoble thoughts. Compare (Genesis 6:5) with (Romans 3:9, 10, 23).

Further Insight: Grace Assembly

Special Document Links: [Wheel of Satan](#)

Here in is a threefold description of the kingdom of darkness:

- 1.The "world" or "kosmos" in this Scripture describes the visible fallen system that is organized against God.
- 2."The prince of the power (i.e., principalities and powers) of the air" describes the god of this world and his invisible government.
- 3."The children of disobedience" describes those born of flesh and blood, dominated by a fallen spirit or nature.

The course of the Gentile world at large - The course of the world in the Apostle Paul's day is described in Romans one, in the seven stages of apostasy, and applies to the ungodly nations of the world today who worship the god of this world through false religions.

Special Document Links: [Seven Steps of Apostasy](#)

The twofold course of the Judean/Christian world:

1. Dark Side: The course of the Judean/Christian world is also described in the latter part of Romans one, which describes a decadent society.
2. Light Side: However, on the light side of the same dark kingdom, that course is leading into the acceptance and worship of a false trinity, in the place of the true under the guise of a state religion, which will accommodate the false religions of the world.

Special Document Links: [Genesis 14 Plot](#)

2:3 Among 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.

Further Insight: Grace Assembly

Layers of Darkness - The Apostle describes the plight of everyone born of Adam that had been sold to the god of this world and walked accordingly as they had no mind, no free will, no recourse, nor did they desire one. They were indeed under three layers of darkness.

1. God of this world ruling through principalities and powers. - Devil
2. The world system which was on a course. - World
3. The fallen nature which was dominated by sin and death. - Flesh

2:4 But God, who is rich in mercy, for his great love wherewith he loved us,

Commentary: "The Exaltation of the Sons of God" - A.S. Copley

Great Divine Love - This sounds like (John 3:16). Love is back of grace. "God is love." Before God could quicken a soul, who was dead in sins, He must quicken him provisionally beforehand with Christ. God saw a full and complete victory over death and the devil before He justified one sinner. He made us alive together with Christ in Jesus's tomb, and raised us with Him from that tomb, and made us to sit with Him in the heavenlies far above that tomb, and altogether in Christ. All this was before we were born. What was the divine motive of such provision? It was that He might display His grace. God did the above in order that He might exhibit for His own glory in the ages that will pile themselves one upon another in continuous succession, the surpassing wealth of His grace in kindness to us in Christ Jesus.

Further Insight: Grace Assembly

The Great Cost of Redemption - "But God" captures the two greatest and sweetest words to ever fall on mortal ear of "amazing grace." It will literally take the ages to come to comprehend these two words "But God" followed by "why God?" The mystery of the Gospel can never be understood by gazing at man as the object of God's grace. Rather, it can only be found in God alone in revealing His twofold character (1) "God is Light" - revealed out in creation and (2) "God is Love" - revealed out in redemption. That God was indeed "rich in mercy" and "great love" when He determined to redeem fallen man who was in abject poverty and without merit or strength.

(2 Cor 8:9) "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich."

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

Further Insight: Grace Assembly

What greater proof that fallen man was saved by God's wondrous gift of grace and faith, as they were dead in trespasses and sins when he quickened us with Christ through His grace and faith. Believers must honestly ask the following questions: (1) What could a dead man do to save himself? (2) What part could he ever claim in redemption? The truth of the matter is that it was Christ alone that merited God's grace and possessed the faith, becoming the "Firstborn from the dead" through Him, believing Himself in the Gospel. This can be defined as the "faith of Christ." (Gal 2:16) "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified."

The Faith of Christ Displayed - (Psa 16:10) "For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption."

2:6 And hath raised us up together, and made us sit together in heavenly places in Christ Jesus:

Further Insight: Grace Assembly

The term "together" means that it was Christ Jesus that was raised up and made to sit in heavenly places by God the Father, and we were only reckoned in the provision through the gospel.

2:7 That in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus.

Further Insight: Grace Assembly

There will be ages to come in which the Church will be seated in Christ Jesus in heavenly places, or positions to reign with Him. Believers will then begin to comprehend the full meaning of "all spiritual blessings in Christ." These blessings will far exceed any material or temporal blessings enjoyed during their short sojourn here upon the earth. They will also far exceed the material blessings of the Kingdom promised to Israel upon the earth. This will encompass the ages to come to fully comprehend.

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

Commentary: "The Exaltation of the Sons of God" - A.S. Copley

Therefore, we have the following words – "By grace are ye saved through faith." God's grace and your faith are the means of your salvation. Yet, the faith is "not of yourselves: it is the gift of God." This faith comes by hearing the Word of God – (Romans 10:17). We cannot even credit ourselves with believing.

Further Insight: Grace Assembly

The conclusion of the salvation or redemption of man is summed up for us in this verse. For by grace (God's divine favor towards Christ Jesus) are you saved through faith (the faith of Christ Jesus) and not of yourselves: it is the gift of God. Thereafter, God reckons believers forever in Christ Jesus, through the Gospel, with all the provisions placed to their account.

God as a trinity accomplished redemption through the Person and Work of Christ Jesus, without the addition of the works of man. (Matthew 13:33) defines redemption as the three measures of unleavened meal, to which leaven was added. Leaven represents the works of the flesh defined below as the three evil doctrines. (Matt 13:33) "Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened."

Beware - (Matt 16:12) "Then understood they how that he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees." (Jude 1:11) "Woe unto them! for they have gone in the way of Cain and ran greedily after the error of Balaam for reward and perished in the gainsaying of Core."

(See Special Study "Three Evil Doctrines.")

Abraham and Sarah - The principles of "grace" and "faith" were foreshadowed in the Old Testament types of Sarah (grace) and Abraham (faith), who were dead in their bodies. Therefore, Isaac was birthed through supernatural means and furnished a type of the miraculous virgin birth of Christ. Now, through His Person and Work, every believer is born again of that incorruptible seed, through the supernatural power in the gospel, without hands or leaven. Contrast Ishmael who was born through Hagar out of Abraham's own works or self-efforts and was rejected by God. (Gen 18:6) "And Abraham hastened into the tent unto Sarah, and said, Make ready quickly three measures of fine meal, knead it, and make cakes upon the hearth."

Special Document Links: [Three Evil Doctrines](#)

2:9 Not of works, lest any man should boast.

Further Insight: Grace Assembly

Not of man's works (outwardly observing a moral law or standard) but through a supernatural new birth, therefore boasting is excluded. Man did not earn or merit salvation as he was unworthy and as dead, could not produce faith, making this a gift given to him by God on the merit and faith of another, even Christ Jesus. Therefore, once a believer has received the gift of "grace" and "faith" through the Gospel, they will never be cast out or ever lose that gift of being regenerated or born again. Otherwise, we are contradicting the terms "born again" and "eternal life." We simply cannot change the simple basis for salvation by claiming works, or merit of the flesh, and thereby diminishing the glory of His grace. Beware of the doctrine of a mixture of law and grace.

(Rom 3:27) "Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith."

(John 6:37) "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out."

(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."

(1 John 3:9) "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God."

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.

Commentary: "The Exaltation of the Sons of God" - A.S. Copley

Is valuable for those who are ambitious to work for God. He, beforehand, prepared "good works" for us to walk in. We need not prepare them, we need not hunt them. They are called labors of love – (I Thess 1:3). God has created us in the Anointed Jesus for these "good works," in which "we are laborers together with God" – (I Cor 3:9).

Further Insight: Grace Assembly

Herein is the conclusion! The matter is simple. We are His (God's) workmanship and not our own. We were created, or were made new creatures, in Christ Jesus through the divine provisions of the Gospel and that was the beginning of that "good work" in you, i.e., Christ in you. If believers can accept the truth of the Gospel and enter the rest of God, provided them in redemption then they will continue as God's workmanship according to the "Sevenfold Wheel of God." Notice that works of the ministry must be "God-foreordained," or God-ordered, ministries.

A Good Work - (Phil 1:6) "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ:" (Jer 18:2-4) "Arise, and go down to the potter's house, and there I will cause thee to hear my words. Then I went down to the potter's house, and, behold, he wrought a work on the wheels. And the vessel that he made of clay was marred in the hand of the potter: so he made it again another vessel, as seemed good to the potter to make it."

Unto Good Works - "Unto good works" are the good works which emanate only out of the life of Christ being formed in the believer. (1) This includes the Fruit of the Spirit manifesting Christ's character as believers learn the "branch life" of dependence on Christ. He is the vine and we are the branches. (2) This also includes God-ordained works of ministry, which believers, as sons, must learn to walk, into being led by the Spirit. (Gal 4:19) "My little children, of whom I travail in birth again until Christ be formed in you," (John 15:4) "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me." (Rom 8:14) "For as many as are led by the Spirit of God, they are the sons of God."

2:11 Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands;

Commentary: "The Exaltation of the Sons of God" - A.S. Copley

Jews and Gentiles Made One - God chose Abraham out of idolatry (Joshua 24:2), and his descendants have been known as the chosen line. All other people were regarded as heathen. Because the Lord gave Abraham a covenant, the sign of which was circumcision (Genesis 17:9-14), his followers are known as "the circumcision"; hence, they call all other people "the uncircumcision."

Further Insight: Grace Assembly

Uncircumcised Gentiles vs the Circumcised Israel - What is Natural Circumcision? The seal of circumcision in the flesh was a rite performed on every Israelite male on the eighth day. It originated with Abraham who was first uncircumcised then later, in obedience to God, received the seal of circumcision in his flesh. It was a rite, which figured that every male Israelite was cut off from the Gentile heathens round about. Thus, the Israelite males born of the seed of Abraham, Isaac, and Jacob not only received this rite of passage but also were later identified as the Circumcision. The Gentile heathens, not required to be circumcised in their flesh, were later defined as the uncircumcised. The Apostle calls the Ephesian believers to remember, lest they forget, that they were Gentiles, i.e., heathens or the uncircumcised, in times past.

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:

Commentary: "The Exaltation of the Sons of God" - A.S. Copley

Though there were hints of God's ultimate purpose concerning the Gentiles, as seen in the salvation of Rahab and the choice of Ruth, yet until Calvary they were "strangers from the covenants of promise, having no hope, and without God in the world."

Further Insight: Grace Assembly

The Gentiles were considered aliens and strangers from the commonwealth of Israel. They were estranged from promises and blessings of God, through the Covenant, given to Abraham and his seed. This was inclusive of all the covenants, including the greatest promise of Christ as their Messiah.

The Sevenfold Privilege of Israel - (Rom 9:4-6) "Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen. Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel:"

2:13 But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.

Commentary: "The Exaltation of the Sons of God" - A.S. Copley

To Israel, because of their distance from God in fellowship, James exclaims, "Draw nigh to God, and He will draw nigh to you" – (James 4:8). But Paul announces to Gentiles that they are nigh, even as also Jews, because of Jesus' death for all men. The cross of Christ bridged the chasm between God and man.

Further Insight: Grace Assembly

But now! The Gentiles, once called "heathen" and "dogs" by the Israelites, were considered without God in the world. Their only hope of finding God was through the nation of Israel as the "light of the world." But now, because of Israel's great disobedience in rejecting their Messiah, God had now turned to the Gentiles during this "dispensation of grace," or Church Age (last 2000 years), which was inclusive of both Jew and Gentile, by grace through faith. (Acts 15:14) "Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name." (Rom 9:25 and 26) "As he saith also in Osee, I will call them my people, which were not my people; and her beloved, which was not beloved. And it shall come to pass, that in the place where it was said unto them, Ye are not my people; there shall they be called the children of the living God."

2:14 For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us;

Commentary: "The Exaltation of the Sons of God" - A.S. Copley

The law given to Moses became "the middle wall of partition" between the Hebrews and Gentiles, because it was given to the former and not to the latter. That God should show favor to the Hebrews, of course, aroused the envy of other nations. Now this cause of envy has been removed by Jesus dying on behalf of all men, and thus offering salvation to all men by faith in Himself.

Further Insight: Grace Assembly

Christ made peace with God for all who put their trust in His Person and Work, whether Jew or Gentile. Christ, as Isaac, became the Seed of Abraham and heir to all the promises, and in Him "the middle wall of partition is broken down" (wall that divided the Holy from the Holy of Holies in the Tabernacle), and the Gentiles have now been made fellow heirs with spiritual Israel who are counted for the same seed.

Who is Spiritual Israel? - (Rom 9:6-8) "Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel: Neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called. That is, they which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed."

Note: Spiritual Israel personifies those of Israel counted in Christ as partakers in the heavenly seed line to which the Gentiles in Christ were added under the provisions of the New Covenant of Grace.

2:15 Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace;

Commentary: "The Exaltation of the Sons of God" - A.S. Copley

Jesus' death was the fulfillment of "the law of commandments contained in ordinances," which were simply shadows of coming things (Col 2:17). By His death He put an eternal end to all observances of law. "For Christ is the end of the law for righteousness to everyone that believeth" – (Romans 10:4). "So making peace." We never need to exhort men to make their peace with God; it was made once, by the death of Christ who died in our stead. Let us announce this blessed fact and exhort or entreat men to receive peace from God and be filled "with all joy and peace in believing" – (Romans 15:13). Jesus is "our peace," says Paul; that is, He is Israel's peace. He "made both (Hebrews and Gentiles) one." He created "in himself" of the two, "one new man." The Church of Christ is here called "one new man," constituted of Jews and Gentiles. See (Eph 4:13). Jesus Christ identified Himself with the old creation, which included Jews and Gentiles. He assumed the headship of the first Adam and took all men as one bad body into death with Him. He thus made it possible to bring up from death in Himself a new creation as "one new man," Himself being the rightful Head thereof.

Further Insight: Grace Assembly

As to the flesh, Christ was made of a woman, made under the law, that He might fulfill the righteousness of the Law. It was the Law that pronounced Him righteous in His perfect walk on the earth before God the Father, so that He could become a substitution, i.e., a sacrifice, for both Jew and Gentile. Through His death on the cross, the flesh of Israel was crucified with all their law of commandments contained in the ordinances. He likewise crucified the flesh of all the Gentiles. Thereby, through His flesh and through death He abolished, or did away with, the enmity of the Law of Commandments that separated Israelites from the Gentiles. Both Jew and Gentile were put to death after the flesh and buried from God's sight. When Christ arose, He made of "twain" (Jew and Gentile) into one new man, literally the body of Christ and thereby making peace with God. (Col 2:14) "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;"

2:16 And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby:

Further Insight: Grace Assembly

The Lord's death and resurrection were a masterstroke of wisdom! Both Israel and the Gentiles can be equally reconciled unto God through the Gospel. Both can be counted for the seed, and together they form the Mystical Body of Christ, having become "bone

of his bone and flesh of his flesh.” This does not negate the future promise of a Messianic Kingdom on earth (1000-year Millennial Reign or Kingdom Age), through the nation of Israel, as the natural seed line of Christ.

2:17 And came and preached peace to you which were afar off, and to them that were nigh.

Further Insight: Grace Assembly

The wonderful Gospel of peace and reconciliation to God, through the Person and Work of Christ, has now been published to the Gentiles, who were at one time afar off, and to Israel that were nigh. However, the publishing of peace did not extend to the Gentiles until eight years after the death, burial, and resurrection of Christ, as that was Daniel’s 70th week. After those seven years, in which Israel as a nation rejected their Messiah in both His Person and Work, God began turning to the Gentiles, but never to the exclusion of the Israelites as individuals. (Gal 3:28) “There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.”

Special Document Links: [Daniel’s 70th Week](#)

2:18 For through him we both have access by one Spirit unto the Father.

Further Insight: Grace Assembly

Now, through the provisions of the Gospel, every believer in the body of Christ, both Jew and Gentile, has access to God the Father through the Holy Spirit. This was accomplished through the “one baptism” on the Day of Pentecost, in which both Jew and Gentile believers were provisionally baptized into one body and joined, by the Spirit, to Christ as the one head in heaven.

The Old Testament Feast of Pentecost - (Lev 23:17) “Ye shall bring out of your habitations two wave loaves of two tenth deals: they shall be of fine flour; they shall be baked with leaven; they are the firstfruits unto the LORD.”

The Sevenfold Unity of the Spirit - (Eph 4:3-6) “Endeavouring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; One Lord, one faith, one baptism, One God and Father of all, who is above all, and through all, and in you all.”

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

Commentary (v 19-22): “The Exaltation of the Sons of God” - A.S. Copley

Accordingly, the last four verses of this chapter speak of all believers by three figures - a city or commonwealth "fellowcitizens," a household or family "the household of God," and a building or house "the building." "The household of God" here is the same as "the

household of faith" in (Galatians 6:10) and includes all believers in every age. The fact of citizenship carries the same thought. Hence, the Apostle says that believing Gentiles are "no more strangers and foreigners, but fellowcitizens" of all the great commonwealth of God - here termed "the household of God." Our commonwealth, our particular citizenship as members of Christ's Body, "is in Heaven" – (Phil 3:20).

Further Insight: Grace Assembly

The elevated status of the Gentiles through the gospel is restated, by the Apostle Paul, as no longer “strangers and foreigners” but as “fellowcitizens” with believers of Israel from the New Testament era. The greater “household of God” includes both Old Testament and New Testament saints. The household of faith in Christ Jesus extends to the four-corners of the earth, spanning the entire Church Age and filling the heavens to the earth, as was depicted in the sheet with four-corners let down from heaven three times to Apostle Peter. (Acts 10:11) “And saw heaven opened and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth:” (Acts 11:5) “I was in the city of Joppa praying: and in a trance I saw a vision, A certain vessel descend, as it had been a great sheet, let down from heaven by four corners; and it came even to me:”

2:20 And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone;

Commentary: “The Exaltation of the Sons of God” - A.S. Copley

The foundation of each building, whether Jew or Gentile, is "the apostles and prophets." Jesus Christ is "the Chief Corner Stone." He is termed the "foundation," in I (Corinthians 3:11).

Further Insight: Grace Assembly

The Household of faith has deep foundations, not only in the twelve Apostles of the Lamb but also back to the Old Testament prophets who prophesied and held faith for the coming of the Messiah. Jesus Christ became the chief cornerstone in God’s reckoning, though rejected by most of the nation of Israel. However, He was received by a remnant during the Seventieth Week of Daniel (first seven years in the Book of Acts). Nevertheless, He linked the Old Testament saints, who looked forward to His First Advent, with the New Testament saints, both Jew and Gentile, and together they formed a transition link into a new purpose called the Church.

2:21 In whom all the building fitly framed together groweth unto an holy temple in the Lord:

Commentary: “The Exaltation of the Sons of God” - A.S. Copley

All believers during this Church Age are called "all the building." Evidently, the Spirit indicates two buildings "fitly framed together:" one includes "the churches of Judea which were in Christ" (Gal 1:22) which are called "a spiritual house" (I Peter 2:5).

Further Insight: Grace Assembly

The whole building “fitly framed together” two buildings and will include both Old Testament saints and New Testament saints, forming “an holy temple in the Lord.” This temple “groweth,” or has grown, through the additions of believers and by the growth of individual believers as “living stones.” This verse describes a spiritual temple and will one day, following “Jacob’s Trouble” (last 3 ½ years of the 7-year tribulation period), will be linked, through the Holy Spirit, to Ezekiel’s Millennial Temple in Israel. (See Ezekiel chapters 40-48.)

(John 2:19-21) “Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? But he spake of the temple of his body.”

2:22 In whom ye also are builded together for an habitation of God through the Spirit.

Commentary: “The Exaltation of the Sons of God” - A.S. Copley

“In whom ye also are builded together” is the other building which is the Gentile churches as expressed by (Eph 2:22) - Who fitly frames the buildings? The great original Architect. We may carry materials and assist in whatever way He may indicate; but God alone can do the framing. It is then sure to grow unto “an holy temple” (Vs. 21) or sanctuary, “in the Lord.” In (Eph 4:11, 12) we learn our part in the erection of this wonderful spiritual building. Jesus said, “Upon this Rock (meaning Himself) I will build MY CHURCH; and the gates of hell shall not prevail against it” – (Matthew 16:18). The final results of redemption will be certain, wonderful, and eternal.

Further Insight: Grace Assembly

Old Testament saints and New Testament saints, including Jews and Gentiles, formed the Body of Christ through the Church Age and are built together for a habitation of God through the Holy Spirit. (Acts 7:48) “Howbeit the most High dwelleth not in temples made with hands; as saith the prophet,”

Beware! The “Fulness of the Gentiles” vs the “Fulness of Israel” - The above description of a spiritual temple does not lend itself to the erroneous doctrine of Replacement Theology, held by the Roman Catholic Church and many Protestant Church organizations. The Church has not replaced Israel, and the Old Testament promises of a Messianic Kingdom on earth. The “fulness of Israel” will follow the “fulness of Gentiles” when the Church as the spiritual seed of Abraham, will be “taken out” or be “caught up” into their heavenly kingdom. Remember that Abraham had two seed lines, one as the “sands of the sea,” (Genesis 13) and the other likened unto the “stars in the heaven” (Genesis 15).

Case Closed - These are two distinct purposes and callings in Christ Jesus. One does not negate or replace the other, but the Church will precede, and Israel will follow, fulfilling the following scripture: (Matt 19:30) “But many that are first shall be last; and the last shall

be first.” Israel was first, and, with their rejection of Christ as the Messiah, He turned to the Gentiles who were last but now first in a heavenly calling.

Scriptural Support: Book of Acts - (Acts 15:14-16) “Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written, after this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up:”

Book of Romans - (Rom 11:12) “Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness?” (Rom 11:25) “For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.”

Special Document Links: [Times of the Gentiles](#)

Study Questions: Chapter Two

1. What are the seven acts accomplished in Christ for us and with us? (2:1)
2. What is the threefold description of the kingdom of darkness? (2:2)
3. Who is referred to in the word “together” in 2:6?
4. What is the “workmanship” and “good works” referred to in 2:10?
5. Describe the difference between Uncircumcised Gentiles and the Circumcised and how “the middle wall of partition” has been broken down. (2:11-13)
6. How are the Jews and Gentiles reconciled? (2:16)
7. Who is “afar off” in 2:17?
8. What are the three figures describing believers in (2:19-21)?

Special Document Link: [Chapter Two Answer Key](#)

Chapter Three

3:1 For this cause I Paul, the prisoner of Jesus Christ for you Gentiles,

Commentary: "The Exaltation of the Sons of God" - A.S. Copley

The Divine Power - The phrase, "for this cause," refers to all that has been said in the two preceding chapters. The word "cause" is "charin" in Greek, which means "grace." Therefore, the Apostle means to say, "for this grace." Because of God's favor to men through Christ, Paul wrote to that Gentile assembly. Indeed, he was the prisoner of Christ because of God's grace. You will find in all his writings, that he puts all the responsibility of all his career upon the wondrous grace of God. He refused to acknowledge himself a prisoner of Rome, though he wrote from there. He would not give Satan credit for his bondage.

The words, "for (in behalf of) you Gentiles," show that this letter was written to Gentile believers. However, the first twelve verses of chapter one is concerning Jewish believers; for the divine order is always "to the Jew first" – (Romans 2:9, 10). Then he spoke of both Jews and Gentiles, stating the relation of each to the other and of their mutual share of Christ's death on the cross. After the end of the second chapter, there is no more direct reference to Jewish believers.

Further Insight: Grace Assembly

"For this cause" - The Revelation of the "Mystery of Christ," i.e., the "Mystical Christ" wherein, Christ is now the Head of His Church comprised, first of His Body and then His Bride, and formed of many members, including believers of the Gentiles and Jews. This "mystery" was revealed by the Spirit to the Apostle Paul and defines "this cause" as the Gospel of grace, now extended to the uncircumcised Gentiles, having been made one with the circumcised of Israel in Christ Jesus. Paul attributes his imprisonment in Rome a direct result of making the Gospel of grace known to the Gentiles. Remember that He was incarcerated by his brethren (Jews), after the flesh, during his final visitation to Jerusalem following his third missionary journey.

3:2 If ye have heard of the dispensation of the grace of God which is given me to you-ward:

Commentary: "The Exaltation of the Sons of God" - A.S. Copley

The stewardship of the grace of God toward Gentile saints was committed to the Apostle Paul.

Further Insight: Grace Assembly

The Dispensation of Grace - The Apostle Paul was apprehended by a personal encounter with the Lord Jesus on the road to Damascus. Thereafter, to him was committed a

dispensation of grace spanning the entire “mystery” Church Age. During this age, God is principally visiting the uncircumcised Gentiles, to whom the Law of Moses had never been given, hence they were justified simply by grace through faith.

The Circumcised not excluded! - However, the Circumcised of Israel i.e., Jews as individuals, have never been excluded during the Church Age. However, they must come to God through the Person and Work of Christ via grace through faith and receive the Gospel the same as the Gentiles. However, the nation of Israel rejected the “rest” and the “refreshing” as prophesied in (Isaiah 28:9-13).

Dispensation: (G)3622 and 3623; administration (of a household or estate); spec. a (religious) "economy" dispensation, stewardship.

(1 Cor 9:17) “For if I do this thing willingly, I have a reward: but if against my will, a dispensation of the gospel is committed unto me.”

(Col 1:25) “Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God;”

(Rom 11:32 KJV) “For God hath concluded them all in unbelief, that he might have mercy upon all.” The “all” is both Jew and Gentile.

3:3 How that by revelation he made known unto me the mystery; (as I wrote afore in few words,

Commentary: “The Exaltation of the Sons of God” - A.S. Copley

The Mystery hidden in God (Eph 3:9) was not revealed to "the sons of men" (Eph 3:5), the Children of Israel. It was sovereignly revealed to Paul, for him to announce and explain to others. He was made the housekeeper or steward or administrator of the mystery of God. No man can learn the mystery of God except through Paul's writings. Therefore, there is so much unpardonable ignorance concerning the Church. Men fail to read the Gospel as made known to this man, God's "vessel of election.”

Further Insight: Grace Assembly

The “Mystery of Christ” Made Known by Revelation - The Apostle’s express knowledge of the “mystery of God,” was by revelation of the Holy Spirit. This occurred on the back side of the desert, after he had been personally apprehended, by Jesus Christ of Nazareth on the road to Damascus. (See Acts 9.) Thereafter, he personally sought to reconcile the Old Testament promises to Israel under the Covenants to Abraham and to Moses, with his commission from Christ, Himself. Paul ministered the Gospel of grace that he received by revelation to the nation of Israel and the Gentiles.

“I wrote afore in few words” - Saul of Tarsus was a scholar, excelling above his elders in knowledge of the Old Testament, in general, and specifically the Mosaic Law. Doubtless he was considered a doctor and lawyer in his day. The phrase “I wrote afore in a few words,” has caused some to conjecture that the Apostle wrote an earlier letter to the

Ephesians. However, we believe that the Apostle was simply alluding to the “few words” he had already penned in this epistle. The “few words” presents a challenge for believers to seek understanding, through illumination by the same Holy Spirit. Thereafter, believers are encouraged to search the Old Testament Scriptures as the source of New Testament revelation that they may be “rooted and grounded,” and not moved away from the gospel. (Gal 1:12) “For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.”

The Apostle Paul’s Sevenfold Credentials in the Jewish Religion - (Phil 3:4-6) “Though 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: (1) Circumcised the eighth day of the (2) stock of Israel, of (3) the tribe of Benjamin, an (4) Hebrew of the Hebrews; as touching the law, (5) a Pharisee; Concerning (6) zeal, persecuting the church; touching the (7) righteousness which is in the law, blameless.” *(See [Philippians online course](#))*

Special Document Links: [Book of Philippians Online Course](#)

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

Commentary: “*The Exaltation of the Sons of God*” - A.S. Copley

We may understand the Apostle's knowledge of the mystery of Christ. How? By reading what he has written. The Bible is an enigma to those only who do not care to know it. The mystery of Christ is fully unfolded in Paul's epistles.

Further Insight: *Grace Assembly*

The “Pauline” Revelation - As stated above, there is no way to grasp the full scope of the Apostle’s knowledge and revelation of the “Mystery of Christ,” and of all the “Mysteries of God” committed to his trust, as a faithful steward, than to become a diligent student of his Fourteen Epistles. After this, believers will discover “green pastures” in the entire New Testament and Old Testament and be able to “rightly divide the Word of God” – (2 Tim 2:15).

Note: (1 Cor 14:37) “If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord.”

(2 Tim 2:15) “Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.”

The “Green Pastures” of the Word of God - (John 10:9) “I am the door: by me if any man enter in, he shall be saved, and shall go in (New Testament) and out (Old Testament), and find pasture.” (Psa 23:2) “He maketh me to lie down in green pastures: he leadeth me beside the still waters.”

3:5 Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit;

Further Insight: Grace Assembly

The Mystery Hidden in God from Past Ages - The “Mystery of Christ,” or Christ, as the head over a mystical body, including both Jew and Gentile believers, was hidden in God from past ages. However, in ages or past dispensations this “Mystery” was veiled in many types and shadows of the Old Testament. It awaited revelation following Israel’s national rejection of their Messiah and Messianic Kingdom, during Daniel’s seventieth week (Dan 9:24), fulfilled during the first seven years of the Book of Acts. Note: Daniel’s Covenant week (Dan 9:27) is yet future.

Special Document Links: [Daniel's 70th Week](#)

“The Mystery” is a Forethought Not an Afterthought - To be clear, the Church was never an afterthought, in the mind of God, but rather a forethought, even before time and creation of the heavens and earth. Clearly, in hindsight, God’s great plan of Israel’s promised Messianic Kingdom of “rest” was destined to be fulfilled during the greater Seventh Day of Rest coinciding with the greater Third Day or Sabbath Day from the First Advent of Christ.

Special Document Links: [Millennial Day Principle](#)

The First Advent - (Acts 1:6-7) “When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power.”

Note: In the Book of Acts, the Early Church was in transition from the Kingdom to the Church Age which would be fulfilled “after two (dispensational) days.”

The Second Advent - (Hosea 6:1-2) “Come, and let us return unto the LORD: for he hath torn, and he will heal us; he hath smitten, and he will bind us up. After two days will he revive us: in the third day, he will raise us up, and we shall live in his sight!”

Note: The “two days” of the Church Age are now fulfilled and the Latter Church is presently standing on the Greater Seventh Day of the Lord and in the Greater Third Day of Christ. The Church Age will be consummated via the coming or “parousia” of Christ in the heavens to receive believers via resurrection and translation by rank and order to meet Him in the air and will be followed by God’s Kingdom purposes to be fulfilled to Israel.

Special Document Links: [Progressive Coming of the Lord](#)

Greater Seventh Day Rest - (Heb 4:4) “For he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works.”

Special Document Links: [Order of the Resurrection and Seven Millennial Days](#)

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

Commentary: "The Exaltation of the Sons of God" - A.S. Copley

What is the Mystery? - The word "fellow" shows that God bestowed His grace upon the Gentiles as well as upon Israel. Jesus tasted death for every man - Hebrews 2:9. Hence, "fellowheirs" means that the sons of God (Gal 4:6, 7; Hebrews 2:10) are composed of Jews and Gentiles. The phrase, "and of the same body," means that the Body of Christ - the Church - is constituted of Jews and Gentiles. Likewise, the phrase, "and partakers of His promise," means that all who believe on Jesus whether Jews or Gentiles are participants of the promise made to Abraham - "In thee shall all families of the earth be blessed" - (Genesis 12:3). There is no Scripture for the phrase, "Gentile bride." There will be saved Jews in the Bride of Christ as well as Gentiles. Neither will the Bride of Christ be altogether of Israel, as some have taught. The first company seen inside the open door in heaven, the only ones "in the midst of the throne, and round about the throne," are redeemed "out of every kindred, and tongue, and people, and nation" - (Rev 4:6; 5:9).

Further Insight: Grace Assembly

The Mystery of Christ vs the Mystery of Israel's Blindness - The Apostle again sets forth the "Mystery of Christ," or the "Mystical Christ," now made up of Gentile believers made "fellowheirs" with believers in Israel. There is a distinct twofold revelation during this dispensation of grace. (1) The nation of Israel was concluded under sin and unbelief and placed on "common footing" with the Gentiles. (2) Herein we gain spiritual insight as to why Israel, as a nation, rejected the "rest" and the "refreshing" offered to them during Daniel's 70th week (of years) and were subsequently blinded. Remember this was afore prophesied in (Isaiah 28:9-13). Therefore, immediately, following Daniel's seventieth week of seven years, in the Book of Acts, God began transitioning into the "mystery" purpose to be fulfilled during the Church Age. Through understanding the "Mystery of Christ," we also understand, the "Mystery of Israel's Blindness."

Note: Please read Acts chapter 10 and 15.

(Rom 11:25 KJV) "For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in."

Note: As stated above Daniel's Covenant Week of seven years is yet future and will be a fulfillment of (Dan 9:27).

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.

Commentary: "The Exaltation of the Sons of God" - A.S. Copley

Saul of Tarsus was sovereignly chosen of God to preach this hidden Gospel. See Acts 9:15. He fought conviction and kicked hard against the pricks of truth; but the Lord prevailed. The working of His power was effectual. God's mighty grace conquered him, and afterward made him a faithful minister of the very grace that saved him; and his followers who are preaching the same gospel.

Further Insight: Grace Assembly

The Apostle's Ministry a Gift of God and a Gift from God - The Apostle poured out his life, as the Old Testament "drink offering" in making these great truths known among the Gentiles. This followed his wrenching heartbreak of being rejected of his own brethren, according to the flesh. The Apostle Paul fully recognized that he was a "chief of sinners," and therefore, the ministry bestowed on him was by God's grace alone. In response, as our Chief Apostle, he became the "greatest gift" ever bestowed by Christ upon His Church. The effectual working of the Gospel through him and the divine enabling emanated from the God Head as the author and finisher of redemption! (2 Cor 3:5-6) "Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God; Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life."

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;

Commentary: "The Exaltation of the Sons of God" - A.S. Copley

The Apostle took the place of abject and absolute dependence upon his precious Lord, even as the Lord depended upon His Father. Jesus said, "The Son can do nothing of himself, but what he seeth the Father do: for what things, so ever he doeth, these also doeth the Son likewise. I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me" - (John 5:19, 30). Paul learned that Christ held that attitude of dependence. Therefore, he wrote saying, "Though he was crucified through weakness, yet he liveth by the power of God. For we also are weak in him, but we shall live with him by the power of God toward you" - (II Cor 13:4). Jesus condescended from the highest place, as the Son of God, and came down the farthest. He took the lowest place possible, even that of a servant. "And whosoever will be chief among you, let him be your servant: Even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" - (Matthew 20:27, 28). Thus, He assumed the least place, ready to perform the most menial tasks.

Paul Imitated Christ - Likewise, the Apostle Paul chose the same place of servitude or of absolute dependence upon the Lord. The phrase, "weak in him," expresses his attitude and experience. It is the key to an understanding of the words, "less than the least of all saints." He saw that the only way to "be strong in the Lord" was by being weak first in the Lord. Christ chose the attitude of weakness; and Paul took Christ to be his weakness, so that he could take Him also to be his strength. If Christ is weak and therefore

dependent upon the Father and if Christ is my life, then, I too am weak in Him and dependent upon the Father. That was his logic. But that place of abject weakness and childlike dependence upon God is the very root of the mightiest power - "for when I am weak, then am I strong" - (II Cor 12:10). Other saints also learned that secret of power. But Paul had gone on so long, and that truth of dependence upon God had been so deeply wrought in him by years of strenuous necessity and grave responsibility, that he could well regard himself as being "less than the least of all saints." That is, there were none so entirely and unchangeably dependent upon the Lord as him. Furthermore, the menial service he rendered, doing the little undesirable things from which others shrank, and suffering the taunts of Satan and the mocking's of men and the rejections of should-be friends' which others could not have borne - all required that deep secret reliance upon Jehovah.

Untraceable Wealth - "That I should preach among the Gentiles the unsearchable riches of Christ." No small task was imposed upon Paul. Therefore, he required the mightiest strength of Jehovah which could be granted only to him who was the chief in weakness in Christ. His huge task was to preach or announce the glad tidings of the wealth of Christ, which was beyond tracing out. Observe, that the riches of Christ are "unsearchable" or untraceable. Man cannot understand the Lord by human wisdom nor by his mental searching. Divine Truth comes to men by a divine revelation. Peter said to Jesus, "Thou art the Christ, the Son of the living God." But Jesus replied, "flesh and blood hath not revealed it unto thee, but my Father which is in heaven" - (Matthew 16:16-17). Paul wisely exclaimed, "How unsearchable are His judgments, and His ways past finding out!" - (Romans 11:33). They are hidden from the wise and prudent, and revealed unto babes; that is, to those who acknowledge their inability to understand, and depend upon the Holy Spirit to illuminate the Word. We can know the riches of Christ only by reading and pondering the Scriptures under the guidance of the Spirit who "searcheth all things, yea, the deep things of God" - (I Corinthians 2:10).

Further Insight: Grace Assembly

Chief of Sinners and "Less Than the Least of All Saints" - As Saul of Tarsus, Paul excelled in the Jew's religion. His boast of zeal for the Law of Moses ended in persecuting the Early Church, even unto death. Therefore, Saul, now Paul, was greatly humbled when he was found guilty of committing both "scarlet and crimson," sins as religious or moral in nature. These sins were far more egregious in the sight of the Lord, than the blushing "scarlet and crimson" sins of immorality. They were first committed by Israel, against their own Messiah and brother, after the flesh. Thereafter, Saul was chief persecutor of the Early Church. Hence, he considered himself as "less than the least of all saints." (1 Tim 1:15) "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief."

Scarlet and Crimson Sins Defined - (Isa 1:18) "Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Scarlet sins were defined in the Old Testament and New Testament as sexual (harlotry) both carnally and spiritually. Red or Crimson sins were defined in the Old Testament and New Testament as the shedding of innocent blood (murder) both, carnally and religiously. In (Rev 17), the Harlot Church is clothed in scarlet and stained with the blood of martyrs. (Rev 18:6) "Reward her even as

she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double.”

The Apostle Becomes a Debtor to All Men - “The grace” and the ministry bestowed on him, as the Chief Apostle, as the chief of sinners, were unspeakable “gifts from God!” The spiritual riches accorded and afforded the Gentile “dogs” in being placed “in Christ,” as sons through regeneration, were likewise staggering and unspeakable! These diametric positions “stretched” the Apostle pressing him “out of measure above strength.” (2 Cor 1:8 KJV) “For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, insomuch that we despaired even of life:”

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:

Commentary: “The Exaltation of the Sons of God” - A.S. Copley

Scope of the Mystery - “And to make all men see what is the fellowship of the mystery.” It was the divine intent that Paul's Gospel be proclaimed world-wide, and it has been so done – (Col 1:6). God chose and anointed other men to assist the Apostle in publishing his glad tidings in the beginning, and some are publishing them today. We saw in (Eph 2:14, 15) “the middle wall of partition,” which was the enmity caused by the law of commandments in ordinances between Jews and Gentiles. We saw also that wall broken down by the death of Christ. Hence, the Apostle would have all men to behold and marvel at the fellowship between Jews and Gentiles, which his Gospel has produced and established.

“The mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ” We saw, by verse five, that the mystery of Christ was not made known to “the sons of men” in the generations before Christ. But this verse shows that this Gospel of unsearchable wealth was in the mind and purpose of God from the ages past. All things were created through Christ, in view of making known this secret. The first Adam line (the old creation) would never have been brought on the scene, if God had not planned to bring forth another and far superior line through His Son the last Adam. Likewise, there would never have been a “house of Israel,” if God had not beforehand purposed to have also of a house not made with hands, eternal in the heavens” – (II Corinthians 5:1).

Further Insight: Grace Assembly

To make all men see! - The Apostle, having been forgiven by God’s wondrous grace, felt tremendously indebted to make all men see, especially the Gentiles, the fellowship of this “hidden mystery.” Therefore, he labored more abundantly and suffered more intensely than all the apostles that were before him. At the same time, he “staggered” under the load of an entire dispensation of the Gospel of grace having been committed unto him.

(1 Cor 15:10) "But by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me."

(1 Cor 9:16-17) "For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel! For if I do this thing willingly, I have a reward: but if against my will, a dispensation of the gospel is committed unto me."

Special Document Link: [Afflictions of Paul](#)

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,

Commentary: *"The Exaltation of the Sons of God" - A.S. Copley*

Reason for the Proclamation - The Greek word rendered "manifold" is from "polus" meaning "much, vast, deep," and from "poiuous" which means "many colored, variegated, elaborate, intricate, cunning." "In Christ" are hid all the treasures of wisdom and knowledge" – (Col 2:3). This divine wisdom is vast and deep and great. It is intricate, variegated, and elaborate. It is greatly diversified, multifarious, manifold; that is, fold upon fold. Paul's Gospel had to be proclaimed, that the governments and authorities on high might learn of this multifarious wisdom. It is now during all this evil age, and through the Church, that the mystery should be published; that holy angels might stand aghast and marvel, and unholy angels might stagger and reel, at the untraceable wealth of divine grace. Therefore, how highly we should prize the teaching of divine grace and the mystery of Christ.

Further Insight: *Grace Assembly*

The Manifold Wisdom of God on display! - God's intent in provisionally seating Christ and His Church, by faith, in high and heavenly places, presently occupied by "principalities, powers and spiritual wickedness" was a display of His "manifold (multi-fold) wisdom" and ultimately His power. This "dark brood" now organized into a kingdom under the "god of this world," were usurpers from ages past having opposed God as the Great Creator through the "mystery of iniquity." Now God, through Christ, the "weakness" of the cross and the power of resurrection had provisionally defeated the Kingdom of Darkness! God manifested both His wisdom and power by seating Christ and His Church, by faith, in these occupied high places in an ongoing "fight of faith" through the Church Age. (See spiritual warfare in Ephesians chapter six.)

Special Document Links: [Manifold Wisdom of God](#)

The Manifold Wisdom of God demonstrated in great power! - The "manifold wisdom," described above, will be ultimately manifested in great power through the actual seating of Christ and then His Church in heavenly places on the Seventh Day of the Lord, according to Rev 4 and on the Third Day of Christ, according to Rev 5. This will bring to

“naught” the occupation by principalities, powers and darkness in high and heavenly places.

Special Document Links: [The Seven Millennial Days](#)

The Manifold Wisdom of God on Display - (1 Cor 2: 7, 8) “But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory: Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory.”

But God Hath Chosen First Christ and His Church - (1 Cor 1:27 - 28) “But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are:”

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

Commentary: “*The Exaltation of the Sons of God*” - A.S. Copley

When Jehovah framed the ages by the Word of God, He had all these things in mind. They were all included in His vast secret purpose, of which we read in 1:9, 11.

Further Insight: *Grace Assembly*

God’s Eternal Purpose in Christ Jesus our Lord! - God’s eternal purpose, through the Person and Work of Christ Jesus as Lord, was according to God’s great foreknowledge. His foreknowledge is mind boggling to us, as creatures of time, as it predated His invisible and visible creation.

Christ as Firstborn of All Creation - (Col 1:15-17) “Who is the image of the invisible God, the firstborn of every creature: For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: And he is before all things, and by him all things consist.”

Special Document Link: [Firstborn of All Creation](#)

3:12 In whom we have boldness and access with confidence by the faith of him.

Commentary: “*The Exaltation of the Sons of God*” - A.S. Copley

“In whom,” that is, “in Christ,” is a frequent phrase in this epistle. All that Ephesian saints are and do is in Christ. Hence, the Apostle declares here, that in Him we have freedom of speech to proclaim the mystery. If we do not have it in Him, we will not have it at all; for Satan fights this doctrine fiercely. Note Paul’s request for prayer in his own behalf – (Eph 6:19); (Col 4:3). In Him, we also have “access” or an introduction, “with confidence.”

The door that He opens for us, where we may announce the glad tidings, no man can shut. Thank God, if we are in Christ, we never need to break down doors nor force an opening for our message. We need not seek someone else's job. It is "by the faith of Him" being the lesson that few learn. If God orders our steps, we will have the faith of God. If He does not order them, we cannot have His faith. The faith of Christ is never defeated.

Further Insight: Grace Assembly

In Whom? In Christ! - Now that believers have been placed "in Christ," as sons, i.e., "born ones," through His Person and Work, they have boldness and access into the very presence of God. However, this boldness and access is always in and through Christ as the "Beloved Son" and never based on equality!

3:13 Wherefore I desire that ye faint not at my tribulations for you, which is your glory.

Commentary: "The Exaltation of the Sons of God" - A.S. Copley

Second Prayer for Ephesian Saints - Here is a reminder of the oft repeated trials that our Brother Paul endured to bring us the message of grace in all its fullness. Bear in mind that he was "the prisoner of Jesus Christ for you Gentiles," incarcerated in Rome, when he wrote this epistle. No doubt, that was his great tribulation; for he yearned to broadcast the Gospel of grace and glory to all men and build up and feed all the children of God. It was to him an unspeakable affliction, unless the Lord revealed to him that He would get more glory from his imprisonment than from his freedom. The saints might wonder why Paul was still in prison. Did not his bondage contradict his words about boldness and access? He felt that his enslavement might be a shock to them. If he had "boldness and access with confidence by the faith" of Christ, why was he not released from the Roman cell? If the Apostle had not been kept in prison, it is unlikely that we would have had this matchless letter including the two profoundest prayers ever made. The devil would make the saints faint, when running for the Prize, over the very tribulations which were sure to befall him as he persisted in the teaching and toil necessary to help them to obtain the highest glory. That is what he means by saying that his tribulations are their glory. Therefore, he poured out his heart to God in this petition, that we might be so equipped as never to faint on the racecourse.

Further Insight: Grace Assembly

Tribulation and Glory! - The Apostle was far more concerned over the steadfastness of faith of the Ephesian saints than he was over his own plight of being "shut up" in a dark Roman prison cell. Consider the Apostle's selfless, Christ-like spirit! He well knew his sufferings emanated from the adversary as the Prince of Darkness, who vehemently opposed the light of the Gospel, especially of "grace and glory," ever penetrating the Gentile heathen world who "sat in darkness!" (Matt 4:16) "The people which sat in

darkness saw great light; and to them which sat in the region and shadow of death light is sprung up.”

3:14 For this cause I bow my knees unto the Father of our Lord Jesus Christ,

Commentary: “The Exaltation of the Sons of God” - A.S. Copley

The petition of chapter one was that we might have "the spirit of wisdom and revelation" in an exact knowledge of Christ. The answer to that prayer is preparatory to this one. The latter is doubtless the most important petition that Paul ever offered. If not so, why does he say, "I bow my knees"? This is the only time that he speaks thus. His supplication is bold and fervent. Overwhelmed with the supernal glory which awaits full- overcomers and knowing the subtle schemes and untiring efforts of Satan to hinder them, he waxes warm in his unselfish cry. Observe first, that he addressed "the Father of our Lord Jesus Christ." He prayed for his own brethren in Christ, for God was their Father also.

Further Insight: Grace Assembly

The Second Prayer for the Ephesians - This was the Apostle’s second prayer for these saints at Ephesus, in which he bowed his knees unto the Father of our Lord Jesus Christ in a very special intercession.

3:15 Of whom the whole family in heaven and earth is named,

Commentary: “The Exaltation of the Sons of God” - A.S. Copley

All believers in all ages constitute that "family" or "household." Paul himself is one of that part of the great family which is now in heaven (Phil 1:22-24; II Cor 5:6-8), even as he was a part of the family when he was on earth. If the undesirable, unthinkable, unbelievable heresy of "soul sleeping" were true, no part of God's family could now be in heaven except the three prophets and those resurrected when Christ was raised – (Matt 27:52, 53). Those who fell asleep in Christ would still be in their graves. Paul would not have called that being "with Christ; which is far better." Would that be "absent from the body"? If soul sleeping were true, how could Jesus say, "God is not the God of the dead, but of the living"? – (Matt 22:32).

Further Insight: Grace Assembly

The Whole Family of God - God the Father has finally acquired a “flesh and bone” family at great cost, through the Person and Work of the Lord Jesus Christ, as God’s “only begotten Son.” It is a fact that our Lord, first as the “only begotten Son,” acquired a new title in resurrection of “First begotten” or “Firstborn” from the dead! Many times, this change in title is grossly understated thus obscuring the great provision, through the Gospel, of many “begotten ones” or “born ones” from the dead. These sons are actual “born ones” as members of Christ’s “flesh and bones.” This great provision was made possible through the great price of redemption, which we are asked to ever remember. Beware lest any man diminish the “new birth” as an actual birth from the dead, for in so

doing they diminish Christ's depths of humiliation and suffering as "birth pangs" as well as God's great mercy and great love.

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

Note: Please read (Psalms 139:14-16) which captures the "birth pangs" of Christ from the heart of the earth.

3:16 That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man;

Commentary: "The Exaltation of the Sons of God" - A.S. Copley

What unworthy prayers most saints are wanting to offer. What a beggarly conception most people have of the Father's wealth of glory in His Son. How little men see, and how much less they dare to lay hold of by faith. What a limitless answer we may expect to a prayer so bold as Paul's. Consider the glory of the "eternal power and Godhead" of Jehovah. In chapter one of Ephesians, we saw how the Apostle prayed for us to know what are "the riches of the glory of His (God's) inheritance in the saints." Our redemption is "according to the riches of His grace," and our sonship is "to the praise of the glory of His grace."

The Petition in Detail - First, the Apostle prays for us "to be strengthened with might by His (God's) Spirit in the inner man." This cry is threefold – 1. "strengthened with might (dynamite)"; 2. strengthened "by His Spirit" - that is, by the operation of the Holy Spirit; and 3. strengthened "in the inner man." There is no liberty here for the flesh. Only "the new man," "the inner man," can know God's dynamite. He may know it and never have a want. The Spirit deals only with the new creation; for God dealt with the old creation once through the death of Christ on Calvary. This explains why so many saints never grow and never learn the Lord. They hold that they are in the place of the first Adam, by being cleansed from sin and the carnal mind. They claim that the old man is taken out root and branch. Of course, that supposedly sanctified old creation can never be filled with God. Only one class of believers ever learn Christ and His fullness: They who know by experience the two natures in believers; and count the one dead and the other only, "the inner man," alive. What Paul is here praying for is far more than the anointing with the Spirit.

Further Insight: Grace Assembly

Prayer for Special Strengthening - The Apostle is praying for a very special strengthening, literally a "stretching" or "expanding" of the inward man, spirit, soul, and body, through the Holy Spirit in preparation to receive a very special revelation knowledge. Be mindful that our adversary stands ready to oppose receiving revelation and stands ready to mine it away.

Strengthened: (G) 2901 and 2900; to empower, i.e., (pass.) increase in vigor: --be strengthened, be (wax) strong.

3:17 That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love,

Commentary: "The Exaltation of the Sons of God" - A.S. Copley

"That Christ may dwell in your hearts by faith" Christ does not dwell in all His people in the sense here meant. He should dwell in us not only as a Visitor or Guest, but as Possessor and Director of the house. A babe lives in a house, but it has no power or authority there. It is kept by the house, just as most people think they keep salvation. Christ keeps us. We all have a babe's experience of salvation at first; but our Savior is not a baby. When we teach Him fully, He assumes full control of our affections and desires, our sorrows and joys. Our whole heart is gladly yielded to Him and filled with His love. "Being rooted and grounded in love" Roots and foundations are usually invisible. Likewise, this is a deeply hidden and unappreciated experience in the Lord. Only the resultant super growth and superstructure are seen. Roots do not plunge into the deep earth in one night. They go down by growing, which is slow, silent, and imperceptible. Finally, they grapple with and hold fast to the firm objects below. It takes time to lay a good firm foundation. Foundations begin deep and are built upward. Likewise, our rooting and grounding in divine love require time, toil, and patience. They are tedious and tiresome to the flesh. This goes on as we ponder God's Word with sincere purpose of heart, seeking to know and to do His will. We are moistened and strengthened by the Spirit and fed and nourished by the Word. Faith grapples around the rocky portions of Truth and holds to them firmly. Observe that these two figures are coupled together. In the spiritual, it seems that the rooting comes first. Hence, it is named first. The roots, deeply grown and holding strongly beneath, become the deeply laid foundation. Therefore, when we are rooted in the love of Christ, we are fixed and firm like a great temple - "steadfast, unmovable, always abounding in the work of the Lord" – (I Cor 15:58). It seems that Christ dwelling in the heart by faith is explained by being rooted and grounded in His love.

Further Insight: Grace Assembly

The "inner man" is Christ - These saints were in Christ and Christ was in them through regeneration, or a new birth. Why is the Apostle now praying for Christ to dwell in their hearts by faith? In fact, He was praying for Christ to be "formed" or "shaped" in them. This requires saints to be "rooted and grounded" in the love of God, i.e., grasping the meaning of "born ones" and thereafter to grow up in Christ as sons which is a prerequisite to grasping revelation knowledge. (2 Pet 3:18) "But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen."

3:18 May be able to comprehend with all saints what is the breadth, and length, and depth, and height;

Commentary: "The Exaltation of the Sons of God" - A.S. Copley

With rooting and grounding there can be no real going down and building up, without also a corresponding "breadth" and "length." The Apostle here pictures the love of Christ as an immense cube and prays that we may be fully able to comprehend it. It is a sweet sense of His love toward us, and a fervent response of our love for Him. It means much more than knowing Christ as the Savior. Indeed, many people have very little love for Jesus when they first get saved. They learn to love Him, as they learn the cost of their salvation. The comprehension of Christ's love means much more than knowing Him as the Healer, or as the Anointer with the Spirit, or as the One who answers prayer.

Further Insight: Grace Assembly

Twofold Four-dimensional Comprehension - The Apostle is preparing believers to comprehend two great revelations of the love of Christ, as the breadth, length, depth, and height.

(1.) The four dimensions of the visible universe: The four dimensions of our visible universe is an immense cube, in which we are able to measure the love of Christ, as the Great Creator!

(2) The four dimensions of the New Jerusalem: The four dimensions of the Heavenly Jerusalem, which are described as an immense cube of 1500 miles on each side, become a means to measure the love of Christ, as the Great Redeemer!

New Jerusalem: The Lamb's Wife - New Jerusalem in heaven is described an immense cube of 1500 miles in every direction. The Most Holy place in the tabernacle was also in a dimensional cube of 15 feet on each side. The New Jerusalem is called the Lamb's wife in (Rev 21).

Note: Considering the measurements of the Most Holy Place, please consider the greater dimensions of the Heavenly Tabernacle compared to the Earthly Tabernacle. Then consider the Heavenly Country without dimensions.

Abraham Looked for a Heavenly City and Country - (Heb 11:10) "For he looked for a city which hath foundations, whose builder and maker is God."

(Heb 11:16) "But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city."

3:19 And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.

Commentary: "The Exaltation of the Sons of God" - A.S. Copley

"And to know the love of Christ, which passeth knowledge." The Greek word rendered "and" here, means "even" rather than "and." Here Paul prays that we may know even the knowledge-surpassing love of Christ. The Greek adjective "hyperballousan," here

translated "passeth," is exceedingly unique. It seems that our language fails to express the unlimited sweep of its meaning. The verb, from which it is derived, means "to throw, or hurl over or beyond a mark; to excel all bounds; to reach the zenith; to be over and above and beyond the highest point." Our English word "hyperbole," meaning "exaggeration," comes from it. But the Apostle's meaning in this place certainly cannot be easily exaggerated. The love of Christ, which he prays that we may know, excels all limits. We must be initially filled, or anointed with the Spirit, in order to "be filled with all the fullness of God." It requires only an act of simple faith to be filled with the Spirit, for He is the Father's Gift to believers. But to be filled with all God's fullness requires many continuous acts of faith; for it is a growth, usually of long continuance. The last step to this fullness is "to know the love of Christ," God's Anointed One. That love surpasses the utmost possibility of being known, except by those who are saved. There is boundless breadth, and measureless length, and unfathomable depth, and an insurmountable height, to the love of Christ. Yet, Paul dares to pray that we may be enabled to seize hold upon and know that knowledge-surpassing love. Paul reached this climacteric experience. Such language as the following indicates that he did: "I have learned, in whatsoever state I am, therewith to be content" – (Phil 4:11). He said also, "We know that all things work together for good to them that love God, to them who are the called according to His purpose" – (Romans 8:28). His faith in God, concerning His providences, was perfect and calm. He knew that "there shall no evil happen to the just" – (Proverbs 12:21). He was never discouraged. He grieved and groaned because of the lethargy of some saints and the unbelief and impudence of others; but he rejoiced evermore in God's goodness and grace. He records no regrets. He had nothing to take back or make right.

Further Insight: Grace Assembly

The love of Christ which passeth knowledge! - Consider! The love of Christ, in the above measurements, is for the Church, but expressly for the Glorious Church (Bridal Calling), as set forth as the "Mystery Great" in Ephesians chapter five.

Special Document Link: [Twelve Mysteries of God](#)

The Possibility of the "Fulness of God" - The Apostle introduces the unthinkable and unimaginable! The possibility of these individual saints being filled with all "the fulness of God" or the Godhead, as first manifested in the Lord Jesus Christ. (Col 2:9) "For in him dwelleth all the fulness of the Godhead bodily."

3:20 Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us,

Commentary: "The Exaltation of the Sons of God" - A.S. Copley

The Petition Summarized - This prayer is for believers who are already called "saints" or holy ones - 1:1. The supplication itself is fivefold, essentially expressed by seven words or phrases - "strengthened," "dwell," "rooted and grounded," "able to comprehend," "to know," and "filled." These terms are stretched to the utmost of their meaning, which the Holy Spirit has come to make clear to us and enable us to appropriate – (1 Cor 2:10).

Paul glorifies Jehovah for being fully able, yea, powerful to answer his cry - even above all that we ask or think. The God to whom Paul prayed is powerful enough to do superabundantly more than we ask or think. But our beloved Apostle does not stop there in his high praises. He reverts back to the dynamite of verse sixteen, and shouts, "All that we CAN ask or think." The implication is that most people ask far below their privileges. Many ask far less than they think, because they have not learned God's grace. Hence, they do not know the great and full provision which has been made for us. The little that people see of divine goodness is too great to suppose that there could be any greater than what they have beheld. But the provision is complete and immense. "According to the power that worketh in us." Jehovah is able to do it all. Surely that dynamite operates in us rapidly and effectively, deeply, and wonderfully, widely and gloriously, as we yield to the blessed Holy Spirit, who carefully and wisely manipulates the dynamite.

Further Insight: Grace Assembly

The Fourfold Workmanship of God in Christ Jesus - Consider the above dimensions enfolded in becoming a fourfold workmanship of God in Christ Jesus. This is certainly above all we could ever ask or think! The Apostle is speaking of the high calling of God in Christ Jesus, as God's fourfold workmanship expressed in the Cherubim of Glory. These Cherubim simply reflect the glory of the Covering Cherub, of the new creation as our Lord Jesus Christ. He was portrayed in the Four Gospels with Four Faces. In Matthew he was set forth as a Lion, in Mark as an Ox, in Luke as a Man and in John as a Flying Eagle. He was God's Fourfold Workmanship! The possibility of Him being reproduced in individual saints is above anything we could ever ask or think! How could this ever be? The Apostle instructs the Ephesian saints, that it is possible according to the power (the Word and the Spirit) that worketh in us.

Special Document Link: [Fourfold Portrait of Christ](#)

3:21 Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen.

Commentary: "The Exaltation of the Sons of God" - A.S. Copley

The Millennial period will be by far the greatest of "all ages" of time. During that period, Jesus and His Bride will be exalted to highest honor. They will reign in heaven, where the satanic dominions now have sway. From thence, Jesus will govern the earth as "King of kings, and Lord of lords," His Bride being associated with Him. During our lifetime, we are given grace and wisdom to put down all rule and all authority and power in ourselves. We learn to yield to Him who is able to subdue all things in us, and all things around us, in our behalf. But we will be rewarded then for that yieldedness, by assisting our Lord our Bridegroom, as He puts down all rule and all authority and all power in the world. We will enjoy a thousand years remuneration, for enduring a thousand temptations while here on earth. The morning of our eternal day of inexpressible felicity with Jesus will last a thousand years.

Further Insight: Grace Assembly

A Doxology! - The Apostle ends this Fourfold Dimensional Discourse by giving God the Father glory in the Church, by Christ Jesus through all the ages to come! We wrestled with concluding our commentary with this verse but felt it might prove fruitful to continue addressing a controversial subject of the “ages to come!”

The Ages to Come: “The Dispensation of the Fulness of Times” (Ephesians 1:10) - The “ages to come” is a comprehensive subject beginning with the Reign of Christ on the Seventh Day of the Lord, first in the heavens, according to Rev 4 and 5, and continuing as His Millennial Reign on the earth. This period of time is referred to as “the Dispensation of the fulness of times,” according to (Eph 1:10), which will consummate the “fulness of the Gentiles” (Rom 11:25) and usher in the “fulness of Israel” (Rom 11:12). Notice the word “times” is plural. The “fulness of Israel” will commence the Millennial Reign of Christ upon the earth.

The Millennial Reign of Christ Upon the Earth - During this age, Christ will subdue all His enemies under His feet until the last enemy is destroyed, which is death. He will then yield the kingdom to God His Father, that God may be all, and in all, according to I Cor 15:24-38. (Rev 20:6) “Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ and shall reign with him a thousand years.”

The Day of God Defined - (2 Pet 3:12) “Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?”

The Day of God is an indeterminate period of time, subject to interpretation. Many define “the Day of God” as the beginning of the eternal ages to come. However, we would like to consider the Day of God as the Eighth Day, which follows the Seventh Day of the Lord and therefore determined as another thousand years. In this time period, God will make all things new based on the redemptive work of Christ. Christ will officially receive the title as “Firstborn of all creation” when all the unfallen creation both visible and invisible pass through His Person and Work. (Col 1:15) “Who is the image of the invisible God, the firstborn of every creature:” (i.e., all creation). See Colossians online course.

Special Document Link: [Seven Millennial Days](#)

The First Advent: “In the Fulness of time” - This consideration places the First Advent of Christ in the Fourth Millennial Day, as the “fulness of time” according to (Galatians 4:4). This sets the First Advent four thousand years from the beginning of creation of Adam and Eve in the Garden of Eden.

The Second Advent: In the “Fulness of Times” (Ephesians 1:10) - This consideration places the consummation of the Second Advent of Christ within the confines of the Eighth Day. It is important to note that God will yet make all things new based upon the redemptive work of Christ as it remains the central event of the “Millennial Day Principle.”

Special Document Link: [Millennial Day Principle and Fullness of times](#)

(Psa 90:4) “For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night.”

(2 Pet 3:8) “But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day.”

Please note the following scriptural references linking redemption into the eighth day.

Exodus 22:30

Leviticus 9:1, 12:3, 14:23, 15:14, 15:29, 22:27, 23:36, 23:39

Numbers 6:10, 29:35,

1 Kings 8:66

II Chronicles 7:9, 29:17

Nehemiah 8:18

Ezekiel 43:27

Luke 1:59

Acts 7:8

Philippians 3:5

Study Questions: Chapter Three

1. Why did Paul say, “for you Gentiles,” and not include the Jews? (3:1)
2. For what reason did God reveal the mystery of the “dispensation of grace” directly to Paul? (3:2-3)
3. What does “fellowheirs” mean, and what are their privileges under the new dispensation of grace? (3:6)
4. Why did Paul take the place “less than the least of all saints?” (3:8)
5. Why did God keep the Mystery of Christ hidden? (3:9)
6. In God’s wisdom, what was to be now made known to the principalities and powers in heavenly places and the Church? (3:10)
7. Describe the access in confidence believers have in Christ? (3:12)
8. Why did Paul bow his knees in a special supplication prayer for the Ephesian saints? (3:14)
9. What seven words are expressed in Paul’s supplication or prayer? Include a brief description of each. (3:16-19)
10. Why did Paul start with the divine side of the Ephesian doctrine in chapters 1-3?

Special Document Link: [Chapter Three Answer Key](#)

Chapter Four

4:1 I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called,

Commentary: "The Exaltation of the Sons of God" - A.S. Copley

The Divine Procedure - Paul was "the prisoner of the Lord." This does not contradict (Eph 3:1) where he said, "the prisoner of Jesus Christ." In both statements, he refuses to give Satan or Rome any credit for his bondage. His imprisonment was by divine permission; hence, in God's will. He had learned to be content with any state. The noun "vocation" is "calling" in the original, agreeing with the verb "called." It also should read, "ye were called," because it refers to the Gentiles who were called once to share jointly with the Jews the threefold inheritance specified in (Eph 3:6). That call was provisional and includes all the Gentiles. It does not refer to our personal call to repentance. The succeeding chapters indicate how we can walk worthy of that calling.

Further Insight: Grace Assembly

Walk Worthy of the Vocation or Calling - The Apostle Paul, as the prisoner of the Lord, based on the great provisions of the Gospel, literally beseeches, or begs, the Ephesus saints to walk worthy of their vocation or the high and heavenly calling in Christ.

Beseech: (G)3870, (G)3844 and (G)2564; to call near, invite, invoke (by imploration, or consolation): beseech, call for, (be of good) comfort, desire, (give) exhort, intreat, pray.

Worthy: (G)516 and (G)514; appropriately: as becometh, after a godly sort, worthily (-thy).

Vocation: (G)2821 and (G)2564; an invitation, calling, vocation.

4:2 With all lowliness and meekness, with longsuffering, forbearing one another in love;

Commentary: "The Exaltation of the Sons of God" - A.S. Copley

Five qualities of the walk of the believer enter especially into that worthy walk. Four of these are named in this verse – (1)"With all lowliness and (2) meekness, (3) with longsuffering, (4) forbearing one another in love." The fifth is in verse three – (5) "Endeavoring (or giving diligence) to keep the unity (oneness) of the Spirit in the bond of peace." The first two agree with (Matt 11:29) - "I am meek and lowly in heart." Lowliness means humility. The same Greek word is translated "lowliness of mind" in (Phil 2:3), and "humility" in (Col 2:18, 23), and "humbleness of mind" in (Col 3:12). "Meekness" means "mildness, softness, gentleness." Humility is the outward expression of the lowliness of mind which is the inward attitude or state. Longsuffering and forbearance flow from them.

Further Insight: Grace Assembly

Walking Worthy Defined - The Apostle defines “walking worthy” by listing manifestations of the “fruit of the Spirit.” Remember, the nine-fold “fruit of the Spirit,” defines the very nature and character of Christ, as “agape” love. Love is likewise the nature of the new creation to be manifested toward other believers in Christ.

Note: The “fruit of the Spirit” is singular, as Love.

Therefore, the attitudes listed above are manifestations of the “fruit of the Spirit,” the new nature as “agape” love. These manifestations are opposite of a “haughty spirit” or pride. As these saints “walk worthy” they will inherit the greater spiritual kingdom in heavenly places with all spiritual blessings. (Gal 5:22-23) “But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, Meekness, temperance: against such there is no law.” Jesus quoted in (Matt 5:3) “Blessed are the poor in spirit: for theirs is the kingdom of heaven.”

4:3 Endeavouring to keep the unity of the Spirit in the bond of peace.

Commentary: “The Exaltation of the Sons of God” - A.S. Copley

The Greek word for "endeavoring," literally means, "to make speed, or haste." To simply endeavor to keep the oneness is not sufficient. We should really do it and be diligent about it. "The unity," or oneness, "of the Spirit" is viewed in the seven basic ones of verses four to six.

Further Insight: Grace Assembly

Walking in the Spirit Defined - If believers are truly walking in the Spirit, i.e., after the new creation nature through the power of the Spirit, they will not only manifest the “fruit of the Spirit,” but will also keep the original Sevenfold Unity of the Spirit, instituted on the Day of Pentecost and defined as the “one Baptism.” (1 Cor 12:12-13) “For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also, is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.”

Special Document Links: [Sevenfold Unity of the Spirit](#)

4:4 There is one body, and one Spirit, even as ye are called in one hope of your calling

Commentary: “The Exaltation of the Sons of God” - A.S. Copley

The "one body" is the Church, which is made up of Jews and Gentiles. The provision for this oneness was made on Calvary – (Eph 2:14, 15). The "one Spirit" is, of course, the Holy Spirit. He has been operating in accordance with the divine provision, during these nineteen hundred years, gathering out a people for the Name of the Lord – (Acts 15:14).

The first two items of the oneness, the "one body" and "one Spirit," are closely connected because the Body of Christ, the Church, is the only dwelling place for the Holy Spirit on earth today. The Church is here called a body because it is likened to a human frame having many members and yet being only one body or frame – (I Cor 12:12-13). "Even as (according as) ye are called in one hope of your calling." This hope is the third of the seven "ones." Israel "had before hoped in Christ," because to them the promise was given. But the Gentiles had no hope because they had no promise. However, in the divine plan, the Gentiles also were called, though the call was not made known till after the death and resurrection of Christ. Jews and Gentiles were called, jointly to enjoy the full measure of the blessings promised to Abraham. They together have "one hope"; that is, they share equally in the results of redemption. The "blessed hope" (Titus 2:13) refers to the second advent of Christ, which will be the culmination of the "one hope" here named.

Further Insight: Grace Assembly

The Seven-fold Unity of the Spirit - The Apostle is describing Christ, as joined to the members of His body, as one organism, or personage. On the Day of Pentecost, the Holy Spirit provisionally baptized all believers past, present, and future, into Christ forming the one body and joining them unto the Lord Jesus Christ, as the Head, seating them in heavenly places.

This defines the "Invisible Church as:

1. One body - The Body of Christ
2. One Spirit - The Holy Spirit
3. One hope - The Blessed Hope: a) The hope of sharing the glory of God through a union with Christ in the Spirit. b) The Blessed Hope also defines the Church's hope of being received up to meet the Lord in the air through death, burial, and resurrection or translation, as the "fullness of Christ" before He is revealed to every eye.

4:5 One Lord, one faith, one baptism,

Commentary: "The Exaltation of the Sons of God" - A.S. Copley

"One Lord" is the fourth "one." This is our Lord Jesus Christ. He is the Head of the Church, His Body. As there is only "one Body," so also there is only one "Head." For one body to have more than one head is a monstrosity, ridiculous, and destructive. The "one Lord" is the central figure in this wonderful sevenfold New Testament archway. All who are really saved acknowledge Him to be the Savior from sin; but most believers give Him no further place on the program than that. They think to be their own keepers and guides, or they must keep and guide one another. But Jesus has not redeemed men to live for themselves and by their own strength. He has paid the ransom and released them for Himself.

"One faith" is the faith of God. It is "the faith of the Son of God" – (Gal 2:20). (Eph 2:8) declares that the faith which saves a sinner is "the gift of God," because "faith cometh by hearing, and hearing by the Word of God" – (Rom 10:17). "God also to the Gentiles granted repentance unto life" (Acts 11:18), the news of which begat faith in their hearts. "Faith is the substance of things hoped for, the evidence of things not seen" – (Heb 11:1).

By the faith of God, believers recognize only one Body or refuse to divide the Body of Christ. It rejects sectarianism. This faith rests upon the wisdom and power of the Holy Spirit alone. It will not "receive another spirit," nor "another gospel," nor "another Jesus" – (II Cor 11:4; Gal 1:6, 7). Paul calls it "the faith," saying, "Examine yourselves, whether ye be in the faith" – (II Cor 13:5). This "one faith" accepts Paul's Gospel with all the heart and becomes familiar with the whole of his Gospel by a thorough knowledge of his epistles.

"One baptism" cannot be baptism in water; for that is only a memorial, a symbolic baptism. Water baptism answers to circumcision under the Old Covenant, which was a "sign," "a seal" – (Rom 4:11). If baptism in water were the "one baptism," then the baptism in the Spirit would be no baptism or it would have a secondary place only which is impossible. The "one baptism" is unmistakably the baptism in the Holy Spirit.

Further Insight: Grace Assembly

The Sevenfold Unity of the Spirit Continued

4. *One Lord* - The Lord Jesus Christ, as the one and only Head of the invisible Church.

5. *One Faith* - The faith of the Lord Jesus Christ, as a gift given to every believer through which they are able to believe the Gospel.

6. *One Baptism* - On the Day of Pentecost, the immersion of many believers into the "cloud" of the Holy Spirit forming one body and joining them unto Christ as the one Head seated in heavenly places, as the Invisible Church.

(1 Cor 10:2) "And were all baptized unto Moses in the cloud (baptism in the Holy Spirit) and in the sea;" (water baptism)

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

Commentary: "The Exaltation of the Sons of God" - A.S. Copley

"One God and Father of all" This is the last of the seven wonderful "ones." Thus, the three Personalities of the Godhead stand forth prominently in this sevenfold framework of the Church.

Further Insight: Grace Assembly

The Sevenfold Unity of the Spirit Continued

7. "One God and Father of all" He was first Father of Christ, as the "only begotten son" but now known as the "Firstborn from the dead." This change in Christ's title provided for many "begotten ones" to be birthed from the dead into the family of God.

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

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

Commentary: "The Exaltation of the Sons of God" - A.S. Copley

It was "given." The measure of this favor is "the Gift of Christ," or God's Anointed One. The Greek word for "gift" is "dorea," which literally means "a free gift, an undeserved gift." It refers directly to Jesus here. He is the "unspeakable Gift" of (II Cor 9:15), and "the heavenly Gift" of (Heb 6:4). God gave His Son freely. There was no merit in man that demanded such a Gift. There was no cause in him, except his unspeakable need, which called down this unspeakable Gift. Now in Christ - God's great Gift - each of us has been granted great grace, in measure comparing with the greatness of Christ.

Further Insight: Grace Assembly

Equality in Christ - Though there are many members in the body of Christ, they have all been gifted with an equal standing "in Christ," as justified, sanctified, and glorified. Through regeneration, or the new birth, Christ has been birthed into every believer as "Christ in you," the hope of glory. Likewise, every believer has been equally gifted with grace according to these two divine principles. Therefore, there is no inequality with God, as to a believer's standing or state, at the time of their new birth.

However, believers will appear in various glories - The believer's state may vary depending on their individual apprehension and appropriation of the divine provisions of the Gospel. This may be influenced through the faithfulness of under-shepherds as "angels," i.e., literally "herdsmen" in adhering to "sound doctrine" and or "stars" in their faithfulness in declaring the "more sure word of prophecy." (1 Cor 15:41-42) "There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption:"

Special Document Links: [Order of the Resurrection](#)

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

Commentary: "The Exaltation of the Sons of God" - A.S. Copley

Jesus went in His Own Spirit, while His body was in the grave, and announced the victory which He had just accomplished on the cross for them and for all who believe. Of course, all the other believing spirits in "the lower parts of the earth" heard His glad message. Did He not then loosen those prisoners by making them His captives, so that He could take them up to heaven with Him? That is exactly what He did. "He led captivity captive." Now, contrast Luke's location of paradise (Luke 23:43) with that of Paul - (II Cor 12:2,4). He declares that paradise is now in "the third heaven," and that he "knew a man in Christ ... caught up" there. Furthermore, in (II Cor 5:8), he shows that those who are "absent from the body" now are "present with the Lord." See Philippians 1:23. What became of those saints, whose bodies arose from the grave and went into Jerusalem on the day of Christ's resurrection? - (Matt 27:52, 53). They are, no doubt, "the spirits of just men made perfect" (Heb 12:23); for Jesus' resurrection was His perfection. Compare (Luke 13:32) with (Philippians 3:12). Now, if Paul does not mean by (Ephesians 4:8) that Jesus emptied

the prison house of the believing dead and took their spirits to heaven, why does he set Christ's ascension over against His descent "into the lower parts of the earth"? Certainly, His body went not only into the grave, but His spirit went into the lower parts of the earth. Jesus' own words confirm this. He said, "For as Jonas was three days and three nights in the whale's belly; so, shall the Son of Man be three days and three nights in the heart of the earth" – (Matthew 12:40). "The heart of the earth" and "the lower parts of the earth" are the same identical locality. I (Peter 3:18-20) confirm this thought - Christ was "put to death in the flesh but quickened by the Spirit; by which also He went and preached unto the spirits in prison."

Further Insight: Grace Assembly

Spiritual Insight: Christ from the Cross to Resurrection -This quote is from Psalms 68:18 and speaks of Christ's ascension following His death, burial, and resurrection of His soul from the heart of the earth, and His body from the grave, having emptied paradise of the "prisoners of hope," i.e., those in Abraham's bosom. These Old Testament saints were awaiting Christ's final triumph over death, hell, and the grave. Some of these Old Testament saints believed for a "better resurrection" and received their glorified bodies after His resurrection. Others still await the resurrection of the last day. (Rev 1:18) "I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death."

Christ's Ascension - Christ ascended to the right hand of the Father on the fortieth day after His resurrection. Afterward, He became the Head of His Church and sat down at the right hand of God as the Great High Priest.

Christ, as Head of His Church Gave Gifts - As Head, Christ gifted the Church with the fivefold ministry gifts as set offices to be filled by men or woman called of God through the Holy Spirit. The office of the Chief Apostle to the Church was set by Christ Himself in accosting Paul on the Road to Damascus, according to (Acts 9). Thereafter, these ministry gifts, as set offices in the Church, were to operate under Christ, as Head of the Church, and under the Chief Apostle in continuance through his epistles. Through divine order, Christ, as the "Good Shepherd," became the "Great Shepherd" of the sheep leading His greater flock through the "great wilderness" of this world. The above order places great constraint and great responsibility on those assuming the fivefold ministry gifts!

Note: Christ will finally become the "Chief Shepherd" in leading His flock out of this world into their promised land (I Peter 5:4).

(Psalms 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."

(Heb 13:20) "Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant,"

(Deu 2:7) “For the LORD thy God hath blessed thee in all the works of thy hand: he knoweth thy walking through this great wilderness: these forty years the LORD thy God hath been with thee; thou hast lacked nothing.”

4:9 Now that he ascended, what is it but that he also descended first into the lower parts of the earth?

Further Insight: Grace Assembly

The Depths of Christ’s Humiliation Unveiled - Herein, the Apostle unveils the depths of Christ’s humiliation during the six hours of His crucifixion on the cross and His greater humiliation during the final three hours on the cross when His Father turned his face away, as Christ entered the outer darkness, as accursed by God.

(Gal 3:13) “Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree:” See Deuteronomy 21:22-23.

(Psa 22:1) “My God, my God, why hast thou forsaken me? why art thou so far from helping me, and from the words of my roaring?”

Christ on the Cross as the First Adam - Christ first assumed the place of the First Adam on the cross with his original sin and all sin committed by the race in order to pay the great sin debt. He also put the First Adam and his race to death, which is without controversy.

As the Serpent on the Pole - However, there is little or no understanding of the necessity of Christ assuming the place of the Ancient Serpent and original sin in becoming the Serpent on the pole. This was necessary to pay for original sin and the sinning host who had eternally rejected redemption. Through death He crushed the Ancient Serpent’s head and his dark kingdom. Therefore, the Father turned His face from Christ during the final three hours when He became that serpent on the pole.

(Gen 3:15) “And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.”

(John 3:14) “And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:”

The “Bitter Cup” - This explains the “bitter cup” given to Christ by His Father to drink in the Garden of Gethsemane. The original sin of Adam and the original sin of the Ancient Serpent were imputed into His body, but never entered His blood, as it was both sinless and Holy as from His father through the virgin birth.

(Matt 26:39) “And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt.”

There is Power in the Blood! - Christ's blood, as the "only begotten," as born of a virgin, was from God His Father and remained, both sinless and Holy and, therefore, able to pay for the original sin of Adam and the original sin of the Ancient Serpent. Subsequently, Christ put them to death through His body on the cross. Christ dismissed His own spirit unto the Father and died. His body was buried in a borrowed tomb, but His soul descended into the "lower parts" of the earth into Hell, i.e., Hades, but only into an upper portion, defined as Abraham's Bosom. This was the proof in the underworld that the shed blood of Christ was effectual to cover all sin that had been imputed to Him. The greater proof was His resurrection as "Firstborn from the Dead." Though controversial, we believe this will deepen the believer's understanding of Christ's greater sufferings and humiliation on the cross while accentuating His greater victory in resurrection over the Ancient Serpent as well as death, hell, and the grave. (Ps 16:10) "For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption."

"lower parts of the earth"

Lower: (G)2737. katoteros, kat-o'-ter-os; comp. from G2736; inferior (locally, of Hades) - lower.

A Word of Explanation- It is important to understand that Adam and Eve succumbed to the temptation of the natural serpent in the Garden of Eden. It is also necessary to understand that the natural serpent had been incarnated by the Ancient Serpent in becoming his mouthpiece. Thus, Adam and his seed line were not only bitten by the natural serpent in the garden on earth but were likewise bitten by the Ancient Serpent injecting the deadly poison of original sin committed in the Garden of Eden in heaven (Ezek 28:13). This is the reason why the "blood of bulls and goats" was never able to take away the original sin of Adam and the sins of the fallen race. They were likewise unable to purify the heavens from the original sin of Lucifer who became Satan.

(Heb 9:23) "It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these."

(Heb 10:4) "For it is not possible that the blood of bulls and of goats should take away sins."

Jonah, a type of the Greater Than Jonah (Matt 12:41) - Christ's descension, after His death on the cross, was graphically portrayed by Jonah swallowed by a great fish but descending only into a prepared place. Therefore, Christ Jesus never descended into the lowest parts of Hell, as His blood remained sinless and Holy and effectual in paying for all sin that had been imputed unto Him. (Ps 16:10) "For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption."

Note: Beware of the erroneous teaching that Christ descended into the lowest part of Hell. This teaching effectively denies His virgin birth and His divinity, as well as the power of His blood, which was from God His Father.

4:10 He that descended is the same also that ascended up far above all heavens, that he might fill all things.

Further Insight: Grace Assembly

Christ's Descension and Resurrection - The Apostle Paul carefully establishes Christ's identity as the one who both descended and ascended. He also establishes the divine order of first, His descent, followed by His resurrection and then by His ascension. This is not a play on words by the Apostle but precludes any claim of "another Jesus," "another Spirit," or "another gospel." The only variation was in the title of the Lord Jesus from His birth until after His death as the "Only Begotten Son." After His resurrection His title was changed to the "Firstborn from the dead." This enabled God the Father in bringing many sons, i.e., birthing many sons into glory who have been "quickened from the dead" with Christ. (Eph 2:1) "And you hath he quickened, who were dead in trespasses and sins:"

Christ's Ascension - Christ's bodily ascension was "far above all heavens" or to the right hand of the throne of God, in the Third Heaven. There He sat down and became our Great High Priest, making intercession for the "many sons" to lay hold of the great provisions of the Gospel.

He Might Fill All Things - "That He might fill all things" is prophetic. The Apostle is referring to when Christ shall enter His glory (Rev 4 & 5). He will be joined physically by His Church, as His Bride and His Body, in heavenly places. Through the Church Age, the Church is being prepared to reign with Him and by rank and order will fill the great "chasm" or "empty place" in the Second Heaven from whence Lucifer/Satan and the fallen hosts will be cast out. Eventually, Christ's throne and glory will span from the Third Heaven, as divinity (Rev 4), down through the Second Heaven, as humanity (Rev 5). Eventually Christ's throne and glory, through Israel, will span down into a visible Messianic Kingdom on the earth. (Job 26:7) "He stretcheth out the north over the empty place, and hangeth the earth upon nothing."

4:11 And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

Commentary: "The Exaltation of the Sons of God" - A.S. Copley

In verse eight, we read that God "gave gifts unto men." In verse eleven, we have those gifts named. The Greek word here translated "gift" is "domata" - a gift, a present. The sacrifices were these kinds of gifts. In verse seven, another word (dorea) is used and refers to Christ. It is also used with reference to the Spirit; for example, (Acts 2:38) - "the Gift of the Holy Ghost." Jesus and the Holy Spirit are God's chief Gifts (Doreai) to men. Still another word (charisma) is used in speaking of the gifts of the Spirit - (I Cor 12:4). It means especially a grace, a favor, a kindness, for the sake of another. It is termed a "spiritual gift" in (Rom 1:11). Those nine gifts are so called, because they are the gifts of the Spirit or the gifts which He brought with Him and gave to the Church for the sake of Christ. Jesus, our Lord and Head, is glorified by the proper use of the gifts (the charismata) of the Holy Spirit.

But here, the Apostle is not writing of Christ, nor of the Spirit, nor of the gifts of the Spirit. He is naming the officers in the Church, which were necessary to keep the sevenfold unity or oneness, outlined before. In (I Cor 12:4, 5, 28) note several vital statements. "There are diversities of gifts." He says also, "There are differences of administrations," which fact calls for officers. Therefore, "God hath set some in the church." literally, "And these indeed, God did set in the Church, first apostles, secondarily prophets, thirdly teachers." It seems that the necessity of evangelists and pastors was revealed to Paul after he wrote to the assembly in Corinth, for these two are not named in that letter. Both officers (domata) and gifts (charismata) are mentioned in the Corinthian letter; but the former only in the Ephesian letter, because they are the more important. Babes run wild with gifts, if not wisely guarded and guided. Therefore, I Corinthians fourteen was written to safeguard the gifts.

Apostles - The word "apostle" is from "apo" meaning "away," and from "stello" which means "to set in order, to arrange, to furnish, equip, get ready." Hence, "aposteno" or "apostle," literally means "to arrange for, to furnish, and send away on service." The application in the New Testament is that Jehovah called and equipped certain men and sent them away on very important business for Himself. The twelve of Matthew ten, and the seventy of Luke ten, were all apostles sent especially with the message concerning the Kingdom of God. There were seven Church apostles: Paul, Barnabas, Apollos, Titus, Epaphroditus, Silas (Silvanus), and Timothy (Timotheus). Modern apostles - self-styled or called so by others - have been far from apostolic, either in doctrine or practice. Beware.

Prophets - A prophet is one who speaks "to edification, and exhortation, and comfort" - (I Cor 14:3). The original Greek means, "to speak for another." It is from "pro" meaning "for," and from "phemi" "to speak." A prophet is one who interprets the Scriptures. The Old Testament prophets, as well as those in Paul's day, spoke for the Lord. Hence, they recited history and biography, as well as foretold future events. Some people vainly imagine that a prophet is simply one who tells something not recorded in the Bible, and something always future. Not true. A Scriptural prophet expounds the Word of God, declaring what He bids him to say. Only such a one can edify, exhort, and comfort the people. Usually, so-called modern prophets only deceive and mislead their followers, because they do not speak according to the written Word of God.

Evangelist - An evangelist is a messenger of the great Gospel of grace. It is from the Greek word "euaggelion," which is translated "gospel" or "glad tidings," in the New Testament. The word "evangelize" is sometimes translated "preach," as in (Acts 5:42) and (Rev 14:6). An apostle was more than a prophet or an evangelist. He had authority over the others. He set things in order - (I Cor 11:34). Or, he instructed others to do it and how to do it, as did Paul to Timothy and Titus. All the apostles were prophets and had evangelistic abilities. But not all prophets and evangelists were apostles. Philip was an evangelist, but not an apostle - (Acts 21:8). Neither were Niger and Manaen apostles, and yet they were prophets and teachers - (Acts 13:1).

Pastors and Teachers - These two offices are coupled together, because every pastor should be a teacher; but every teacher is not necessarily a pastor. The Greek word rendered "pastors" is "poimenas." It means "a herdsman, a shepherd." It is derived from the verb "poimaino," which signifies "to feed, to tend, to keep flocks, to cherish." Jesus said to Peter, "Feed My lambs ... Feed My sheep." At first, only teachers seemed to be

sufficient; and most men like to pose as teachers. It was found later that shepherds were more needful than teachers; hence, shepherds are named first. Very few ministers today have enough love for the saints to stay with them and feed them.

Further Insight: Grace Assembly

The Fivefold Ministry Gifts Defined - We have previously defined the fivefold ministry gifts as gifts to the Church rather than gifts to individuals in the Church. However, as those who are God called to faithfully fill these offices, will indeed become gifts to the Church. The usage of “some” does not set a limitation on the number or the importance of the office. Rather the usage of “some” means certain ones in the Church, called by Christ as the Head, through the Holy Spirit are to fill these offices accordingly.

Note: In some Church “circles” believers are taught that everyone is called to fill all the fivefold ministry gifts, as they are led by the Holy Spirit. We believe this to be out of divine order leading to spiritual disorder.

The Fivefold Ministry Gifts

- (1) Apostles
- (2) Prophets
- (3) Evangelists
- (4) Pastors
- (5) Teachers

First: A Change in the Divine Order

The Twelve Kingdom Apostles - The Lord called Peter as the Chief Apostle and the other apostles during the beginning of His earthly ministry; He fully commissioned them after His resurrection. They were called to minister to the circumcision in re-offering the Messianic Kingdom under the New Covenant to Israel during the 70th Week of Daniel. This week of seven years was fulfilled during the first few chapters in the Book of Acts. In Acts 10, God began turning to the uncircumcised Gentiles in the eighth year when Peter visited the House of Cornelius. In Acts 15, the Apostle James explains that God was visiting the Gentiles during a new age and a new purpose called the Church. James assured the believers in Israel that God will turn again to restore the nation of Israel and fulfill His Kingdom purposes after this visitation.

Special Document Links: [Daniel's 70th Week](#)

The Church Age Under Paul as the Chief Apostle to the Gentiles - Paul was also called through a personal encounter on the Road to Damascus with Jesus Christ of Nazareth who was resurrected and glorified (Acts 9). From thence he received a divine commission to become the Chief Apostle to the Gentiles. However, the Circumcision (Jews), as individuals were likewise included in the Church.

The Church Apostles - The other Church Apostles were recognized by Paul, and they also recognized Paul as the Chief Apostle to the Church (Gal 2:7). This continues to be the spiritual criteria to fill the fivefold ministry gifts during the Church Age. Take heed! (1

Cor 14:37) "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord."

Apostle - means "a sent one" and originally included only those who had a personal encounter and commission from Jesus Christ after His resurrection. As stated above, this certainly included the Twelve Apostles, wherein Peter remains the Chief Apostle of the Kingdom to the nation of Israel. However, this also included Paul who remains the Chief Apostle to the Church which includes both Gentiles and Jews.

The Office of the Apostle During the Church Age - We will base our opinion on the continuance of Seven Church Apostles which also included the Chief Apostle Paul. The other Church Apostles did not have a personal encounter with Christ after His resurrection. Therefore, we contend the office of an Apostle continues subject to the Chief Apostle Paul, as one of the fivefold ministry gifts under the definition of a "sent one." These are sent with a special message for a special purpose for a special season qualifying as "meat in due season." (Mat 24:45) "Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?"

Prophets - A prophet is primarily a "forth-teller" of God's written Word in general but also of the "more sure word of prophecy." However, a prophet may "forth-tell" the unfolding of "the more sure word of prophecy" as "a word in season." There may be special messages for the hour, such as the cry "Behold He Cometh" or the unfolding of "Times and Seasons." There may be declarations by faithful watchman such as the morning of "the Day of the Lord." All prophesy is based in the "more sure word of prophecy," and a "word in season" must stand the test of fulfillment. This office is complicated, remaining fluid, yet subject to the written Word and the Holy Spirit, the prophet, and the right of believers to stand in judgment. (1 Cor 14:29 and 32) "Let the prophets speak two or three, and let the other judge. And the spirits of the prophets are subject to the prophets."

An example of a "word in season":

Old Testament - (Isa 21:11-12) "The burden of Dumah. He calleth to me out of Seir, Watchman, what of the night? Watchman, what of the night? The watchman said, the morning cometh, and also the night: if ye will inquire, inquire ye: return, come."

New Testament - (1 Thess 5:1-2) "But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night."

Perfectly: (G) 199 and 196; exactly: --circumspectly, diligently, perfect (-ly).

Evangelist - Evangelists are those who are sent out from the Church Body to bear the good tidings of the Gospel to believers and unbelievers both at home and abroad. Evangelism encourages the spreading of the Gospel beyond the confines of the local Church. However, this ministry gift also covers various ministries, as an extension of the local Church. (Rom 10:15) "And how shall they preach, except they be sent? as it is written, how beautiful are the feet of them that preach the gospel of peace and bring glad tidings of good things!" See (Isaiah 52:7).

Pastors - Pastor is a term synonymous with a shepherd or one tending the flock of God, as under-shepherds. They prove their faithfulness by following the Great Shepherd of the Sheep through the written Word of God being led by the Spirit. They are responsible to “feed” and “lead” the flock of God into green pastures and beside still waters, while tending to their many needs. They are also responsible to watch over the doctrine as the “food supply” guarding against the addition of leaven while ever remaining faithful to declare the “more sure word of prophecy.” They are to be willing to risk their lives to protect the flock from predators following the example of the Lord, as the “Good Shepherd,” who laid down his life for the sheep.

The Chief Shepherd Will Return as Judge (1 Peter 4:17) - The term “angels,” to whom the seven letters to the Churches in Revelation are addressed, is rooted in the word “herdsmen.” Herein, they will be addressed as under-shepherds by the returning Chief Shepherd of the Church who will “require the flock at their hand.” The shepherds or pastors will be accountable for the spiritual state of their flock. The “seven stars” in His right hand in (Rev 1) also suggests their responsibility for the “more sure word of prophecy.” Every under-shepherd should acquaint themselves with the return of the Chief Shepherd as described in (Rev 1:13) as well as the letters to the Churches in (Rev 1-3) which describe the future “Judgment that must begin at the House of God” – (1 Peter 4:17).

(Heb 13:20) “Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant,”

(1 Pet 5:4) “And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.”

Teachers - Teachers describe those who are able to rightly divide the Word of Truth. They have a special ability to break down the truth into “bite size” pieces, making it more palatable to a flock of many “ages and stages.” We learn graphic lessons in the animal kingdom in the feeding of their young often “milk” and others who chew the food to ensure digestion. This can be a tedious process requiring special preparation, special patience, and forbearance. This is a very special calling within the “Flock of God” and may or may not accompany other ministry gifts. Note: This is one of the most needed and neglected ministries in the Household of Faith.

(2 Tim 2:15) “Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.”

(Isa 28:9-10 and 13) “Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts. For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little:... But the word of the LORD was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little...”

Apostolic Authority as Chief Apostle - We conclude this portion on the “fivefold ministry” gifts by stressing these offices have been set in the Church as gifts to the Church which

were to continue through the Church Age. We also contend that the office of the Chief Apostle as Paul continues through the Church age through his 14 epistles, which were penned to the Church. Therefore, every ministry gift is subject to Christ as Head and Paul's apostleship and the "Pauline Epistles" containing the "Pauline Revelation" for the Church Age. (1 Cor 14:37) "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord."

Special Document Links: [Paul the Chief Apostle to the Church](#)

Consider the following Scriptures:

(Gal 1:8-9) "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed." (Gal 1:12) "For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ."

(1 Cor 3:10-14) "According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward."

4:12 For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

Commentary: "The Exaltation of the Sons of God" - A.S. Copley

Object of the Officers - There is an ultimate purpose of the five ministries indicated in verse eleven. That purpose is expressed in verse fifteen - that we "may grow up into Him in all things, which is the head, even Christ." There are ten necessary steps to reach that goal. These are given from verses twelve to fifteen. The first three occur in verse twelve. Each step prepares for the next one. Three of these steps are negative (verse 14); the others are positive.

"*For the perfecting of the saints*" (*First step of growth*) - with a view to perfecting the holy ones. The Holy Spirit has placed permanently in the Assembly the forenamed five officers. The Greek word "katartizo" means "to fit thoroughly, adjust, or furnish completely." It supposes perfect worship in (Matt 21:16); perfect fellowship in I Cor 1:10; perfect faith in (I Thess 3:10); and perfect work in (Hebrews 13:21). Such all-around perfection is brought about in the saints by means of "the word of God, which effectually worketh also in you that believe" - (I Thess 2:13). Thus, we become thoroughly fitted and furnished for the second step.

"For the work of the ministry" (*Second step of growth*) - The service of the preacher was considered before. A scriptural assembly is by no means a one-man assembly. All the members may be ministers, or deacons (Greek "diaconoi"). They need no license, nor ordination papers. They do desire to be useful, however; and the apostles, prophets, and other officers are required to feed them so that they may become useful.

"For the edifying of the Body of Christ" (*Third step of growth*) - "To edify" means "to build up." By the scriptural ministry of all the members of an assembly, that assembly edifies or builds up itself in love – (Eph 4:16).

Further Insight: Grace Assembly

The Main Purpose of the Fivefold Ministry Gifts - The great responsibility of everyone assuming a ministry gift is stressed.

The Perfection of the Saints - The believer, through justification is gifted with a perfect standing in Christ Jesus of all that He attained as the God/Man. However, through regeneration, Christ is birthed into a believer as a babe. As a babe the believer must grow up by first taking in the "sincere milk of the word" and eventually able to bear "meat," i.e., the doctrine of the Word. This process gradually forms Christ in the believer by learning to lay hold of all that He is in the provisions of the Gospel according to the doctrine in Romans chapter six of "reckoning and yielding."

(1 Pet 2:2) "As newborn babes, desire the sincere milk of the word, that ye may grow thereby:"

(2 Pet 3:18) "But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen."

(Gal 4:19) "My little children, of whom I travail in birth again until Christ be formed in you,"

The Work of the Ministry - Every believer is called to minister to other believers in the body of Christ, as well as to those in the "highways and byways" through making the Gospel known. These ministries are distinct yet subject to the "fivefold" ministry gifts. It is important for saints to be equipped in order to fulfill their respective ministries. Lessons abound within the natural body, as an example of the Body of Christ edifying itself from within, as each member is edified through the "fivefold ministry gifts" and in turn able to reach out to touch a world in need of the Gospel.

(Psa 139:14) "I will praise thee; for I am fearfully and wonderfully made: marvellous are thy works; and that my soul knoweth right well." The purpose of the fivefold ministry gifts, as stated above, were first and foremost for the perfecting, or maturing, of the saints that might grow up in Christ and enter the work of the ministry. Edifying and building up the body of Christ is through the Gospel from "within" and touching those "without" in need of the Gospel. (1 Cor 9:17) "For if I do this thing willingly, I have a reward: but if against my will, a dispensation of the gospel is committed unto me."

4:13 Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:

Commentary: "The Exaltation of the Sons of God" - A.S. Copley

How long shall these three steps of progress continue? "*Till we all come in the unity of the faith*" (*Fourth step of growth*). It is the same Greek word "enoteta" for "unity," and means "oneness." We saw that the "unity" or "oneness" of the Spirit was a divine arrangement, which we are admonished to keep ("therein" Greek) or give heed to. But this oneness is an experience that we come down to, or at which we arrive, in the valley of humiliation and suffering long with one another. Often, we have to suffer long and be kind to those who will not judge themselves. Nevertheless, this is the only but sure route to experimental oneness.

"*And of the knowledge of the Son of God*" (*Fifth step of growth*). Observe that the unity is found in two pockets - "faith" and "knowledge." These are very closely related. It is a knowledge of God's Son. Now faith in the Word which we read or hear affords us that needed knowledge. And, as we learn Christ, our faith becomes perfected. Thus, we all travel on together, "casting down imaginations, and every high thing that exalteth itself against the knowledge of God" (II Cor 10:5); and we finally reach this two-armed goal of perfected faith and exact understanding. There is no discord between us. We know Christ and believe Him alike. Such is a real Ephesian assembly.

"*Unto a perfect man*" (*Sixth step of growth*). The original reads, "Unto a man full grown." We are not to look at full-grown individuals, but at the assembly as full-grown. Note the exact wording: "Till we all come" - not till each of us comes. For some in the assembly may not yet be full-grown. The faith and victory of the assembly as a whole may guard the weaker ones and carry them along as children.

Further Insight: Grace Assembly

The Divine Goal: Unity of the Faith - The divine goal is for each believer in Christ to attain to the "one faith" even the "faith of Christ," which was gifted to them, as to their standing in Christ. However, as to their state or walk, believers begin as "babes in Christ" and must learn to walk by growing up in the faith and knowledge of Jesus Christ by ingesting the Word of God, as "milk" and then as "meat." However, there will always be various stages of growth in Christ making up the "fulness of Christ." There will be young children, young men (men and women), or even fathers (men and women).

(1 John 2:13-14) "I write unto you, fathers, because ye have known him that is from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father. I have written unto you, fathers, because ye have known him that is from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one."

Increasing in the Knowledge of the Son of God - Believers will gradually increase in the knowledge of the Son of God by feeding upon God's written Word, as revealed by the Spirit. Through this process, Christ will be gradually formed in the believer as "Christ in You." Remember all growth will be gradual. There are simply no "shortcuts" in natural growth or spiritual growth. There will also be many tests and trials of a believer's faith, as faith gradually becomes the substance of Christ in them.

(Matt 4:4) "But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

(Heb 11:1) "Now faith is the substance of things hoped for, the evidence of things not seen."

Unto a "Perfect Man" Unto the "Fullness of Christ" - Please note the word "unto" which means that believers as individuals will only attain unto Christ as a perfect man. They will never acquire "equality with Christ" but only "unto" His image. Believers in this process may have a perfect heart toward the Lord but will only be attaining. However, the Body of Christ can collectively attain unto a state of "fullness!" (Phil 3:12) "Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also, I am apprehended of Christ Jesus."

Ponder the following verses: "No man found worthy" - (Rev 5:4-5) "And I wept much, because no man was found worthy to open and to read the book, neither to look thereon. And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof." (Rev 5:9) "And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation;"

Unto a "Perfect Man" Unto the "Fullness of Christ" - Remember the goal of the fivefold ministry gifts. The ultimate goal of the fivefold ministry gifts is to present every person perfect or full-grown in Christ Jesus. However, this goal will not be realized and there must be an acceptance that there will be various stages of attainment in Christ. However, the ultimate goal is for the collective Body of Christ to reach a certain "fulness" that God intended both spiritually and in number. We will consider individual attainment under the "Mystery Great" or the high calling of God in Christ Jesus, in chapter five.

4:14 That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive;

Commentary: "The Exaltation of the Sons of God" - A.S. Copley

"That we henceforth be no more children" (*Eighth step of growth*) - (literally, "infants"). We are all infants in grace, when first saved; but it is not our Father's will that we always wear baby clothes and be imprisoned in a religious stroller or high chair. He has made ample provision for us to grow out of this stage. That was the purpose of the five God-given ministries of verse eleven and the succeeding steps of verses twelve and thirteen.

The Word of God is the food, "the sincere (pure) milk of the Word," for babes in Christ. The God-ordained ministers and older members of the Church constitute the nursing mothers. Satan takes advantage of the infantile state of most believers and bewilders them by false teachings. There is a bad family of four terms here, closely related, by which the apostle expresses the terrible tossings of babes in Christ.

These four are:

- (1) Sleight of hand "Kubeia," which means "dice-playing, sleight of hand, trickery, gambling."
- (2) Craftiness "Panourgia," meaning "villainy, knavery, ready to do any evil, doing a holy deed in an unholy way."
- (3) Lie in Wait "Methodeia," which means literally "a following after, moving by method"; hence, "artifice, cunning." It is here translated "lie in wait," or "wiles" as in (Eph 6:11) where it is called "the wiles of the devil." Paul uses the word in these two places only. He never employed the word in a good sense. Hence, I have cut the word "method" out of my vocabulary entirely, unless I wish to express cunning or craft. It never was used in a good sense by the Greeks. Why, then, should we?
- (4) Deceive "Planes," which signifies "leading astray, leading by wandering about, leading into error, wandering in mind." It is rendered "deceive" or "to err," in the text. Jude thirteen terms methodical teachers "wandering stars"(Greek, "planetai asteres").

Now couple with these, two other striking words in our text. The Greek word "kludonizomenoi" means "tossed by a surging wave." The word "peripheromenoi" means "carried around in a circle, holding out." Enemies of the cross are "walking in craftiness ... handling the Word of God deceitfully" – (II Cor 4:2). They are unscrupulous in their religious knavery or craft. They make merchandise of sacred things, and thus enrich themselves in fame and money. Their teaching is rank error, leading astray from the truth of Christ; yet so religious, and in such a roundabout manner, that their plot is not seen. What is still worse, all their teaching and maneuverings are attractively methodical, politely systematic, and charmingly arranged or programmed.

Imitators of Evil Men - Here we must note another sad fact. Some saved people, ministers and Bible teachers, are caught in this devilish snare. They denounce much of the Truth of God. Preachers of religions of works, or legality, are terribly guilty in this respect. Paul says to the Galatians, "there be some that trouble you, and would pervert the gospel of Christ." He pronounces a curse upon such teachers – (Gal 1:7-9). They are deceitful workers. They are crafty and underhanded in their ministries.

Further Insight: Grace Assembly

Henceforth Be No More Children - The Apostle stresses the urgent need of believers to grow beyond infancy and children. As children, believers are vulnerable, as they are not yet established in sound doctrine. As such, they remain in danger of accepting "every wind of doctrine" or "strange winds of doctrine." They are easily taken in by the sleight of men, as magicians, palming off the "doctrines of men," in some cases, even the "doctrines of Devils"

(I Tim 4:1). All contrary winds of doctrine to “sound doctrine” have been contrived through “the wiles of the Devil,” operating through the fallen nature of ministers within and through ministers without who have entered the flock as “wolves in sheep’s clothing.”

A Word in Season - Beware, as there are many sinister forces from within and without seeking to overthrow the “faith once delivered” (Jude 1:3). Beware of the many translations of the Word of God in which “sound doctrine” in some cases has been subtly perverted, subverted, or even diverted from the original meaning in the preserved text. Wolves in sheep’s clothing come into the flock and pervert the doctrine (Matt 7:15).

(Acts 20:29-30) “For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also, of your own selves shall men arise, speaking perverse things, to draw away disciples after them.”

Special Document Link: [*Which Translation is the Word of God?*](#)

4:15 But speaking the truth in love, may grow up into him in all things, which is the head, even Christ:

Commentary: *“The Exaltation of the Sons of God” - A.S. Copley*

Glorious Goal - “*But speaking the Truth in love, may grow up into Him in all things*” (*Ninth step of growth*). True ministers speak only the Truth; and true followers accept only the Truth. The Word of God is so vast, the Word of grace so full and sufficient, that no Gospel messenger need add any of his own cogitation to try to help the people. If we are honest before the Lord and faithful to the people, we will keep within the Bible and take heed to good and sound doctrine and have nothing to do with “doctrines of devils”- 1Timothy 4:1. Thus, the Lord will give us flocks that will “endure sound doctrine”- (2 Tim 4:3). “In love!”

“*Grow up into Him in all things*” (*Tenth step of growth*). There are four degrees within this tenth step of growth:

First: Fed saints “grow.” As Peter exhorted, they grow in grace and divine knowledge. Some saints never grow. Usually, it is because they do not have nourishing food. People cannot increase spiritually without spiritual provender, any more than they can grow naturally without food. What a reckoning awaits most ministers because of their laziness and neglect. What will they answer when He shall ask them, “Did you feed My lambs and sheep? Why did you not feed My flock?” No excuse will be accepted. Their religious playhouse ministries will receive no reward, but rebuke and shame.

Second: Well-fed saints “grow up.” In (Eph 3:17) we saw them growing downward, or “rooted and grounded in love.” Here, in (Eph 4:15), we behold them becoming taller in grace and in the things of God. In experience, they approach nearer to the throne of grace. They possess a keener sense of divine Presence.

Third: Properly fed believers “grow up into Him,” that is Christ. This should be the desire of everyone. Their growth may not be in fame, or name, or achievements. “Growing

pains,” such as trials and afflictions, may be the most marked features of their progress; but they will be growing up into their living Head. This is slow, tedious, imperceptible, but exceedingly profitable.

Fourth: Scripturally fed saints “grow up into Him in all things.” This is the ultimate goal. Some saints grow in knowledge but grow very little in practical experience. They may know, but not understand. Some grow in faith, but not in love. They can move mountains, but they are not moving toward perfection. They do not like the “in all things.”

“Which is the Head, even Christ” is the source of unity and growth. The Headship of Christ over the Church is as exceedingly important as it is shamefully slighted and ignored by His people. There is no growth apart from its observance. Note that the goal is, “Grow up into Him.” How can we grow into Him, if we do not hold Him as our individual Head and as Head of the whole Church?

Further Insight: Grace Assembly

The Minister’s Motive - The motive of every minister should be to speak all the truth, as an expression of “first love” for Christ and the God Head, in providing such a great redemption at such a great cost! “First love” will produce “first works” in sacrificially making the provisions of the Gospel known for Christ’s sake.

Four stages of growth are inferred:

- (1) Grow
- (2) Grow Up
- (3) Grow Up into Him
- (4) Grow Up into Him in all things

All four stages of growth are in Christ, as the Great Creator and Great Redeemer.

(Col 2:3) “In whom (Christ) are hid all the treasures of wisdom and knowledge.”

1. The wisdom and knowledge revealed in Creation.
2. The wisdom and knowledge revealed in Redemption.

Consider, and may the Lord give the redeemed understanding of:

1. The vast creative and redemptive knowledge, wisdom, and understanding hid in Christ, as the Head of His Church!
2. The limitless ability of the Holy Spirit, as the Spirit of understanding.
3. The immense capacity of every believer, as gifted with the “mind of Christ.”
4. The inexhaustible resource of the “God Breathed” Holy Scriptures.
5. God, and Father, the source of all knowledge, all wisdom, and all understanding, which is “past finding out!”

(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!”

4:16 From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

Commentary: "The Exaltation of the Sons of God" - A.S. Copley

The followers of Jesus as a company are pictured in different ways. Sometimes they are likened to the human body, other times to a house, or to a family in a house. All three of these likenesses are couched in this verse. The two chief classes of employees on the scene are carpenters and teachers. We saw the carpenters at work in (Eph 2:21) – “In whom (Christ) all the building fitly framed together growtheth unto a holy temple in the Lord.” “Knit together” means “having been brought together.” Then, secondly, that prepared, and fitly framed material is placed together or joined piece to piece. That is, the saints who yield to the divine process of spiritual framing, are gathered together by the spirit and “set...in the Body, as it hath pleased Him” – member joined to member, saint united to saint, one associated with another in warm fellowship and mutual respect. All are deeply devoted to God and tenaciously depending upon Christ as their Head. The clause, “by that which every joint supplieth,” changes the figure from carpentry to anatomy. (Col 2:19) says, “by joints and band,” evidently includes – “Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; giving thanks always for all things unto God and the Father in the Name of our Lord Jesus Christ” – (Eph 5:19, 20). The “joints and bands” refer to such saints as afford spiritual nourishment, a prominent feature of which is a spirit of melody. All this speaks of perfect harmony in the assembly. What an uplift to the saints as a whole, when they sing in the Spirit in other tongues! This is the will of God for all believers. “According to the effectual working in the measure of every part.” Each member of the Church is to learn his place – whether a joint, or band, or whatever part of the Body – and keep yielding to the Holy Spirit and walking in the Truth in his place. Whatever our place, we should operate with divine energy, which the Lord is always ready to supply. We should operate “in the measure,” and not fall short nor go beyond. Some underestimate their gifts and are personally robbed of blessing, and so is the whole meeting. “Maketh increase of the body unto the edifying of itself in love.” The divine appointment of the five gifts (apostles, prophets, evangelist, pastors, and teachers) of verse eleven is to this worthy end. Now we understand why most assemblies do not grow. They do not receive proper scriptural teaching and training; hence, there cannot be among them the ordained articulations of their members. “In love.” This love puts Christ first; and seeks His honor and gives Him His place first as Head of the Body. This love reveres and believes the Word and practices it. Therefore, we read in (Eph 4:2) – “Forbearing one another in love.” That does not condone sin, nor give license to the old self-life; but it supports the weak and suffers long with those who learn slowly and hindered by Satan.

Further Insight: Grace Assembly

“From whom” (the Headship of Christ) was to flow everything needed for the whole body. This was designed to flow through the Chief Apostle to the Church through the “Pauline Epistles” and down through the fivefold ministry gifts to every part of the body of believers. Every part of the Body was to be edified and thereby able to edify itself while

increasing in love and manifesting the very character of God, as revealed in Christ and the new creation life of the believer!

Beware of the Headships of Men! - What a travesty for the Body of Christ, when ministers or ministries usurp the Headship of Christ and the Chief Apostleship of Paul in becoming “broken cisterns.” These “broken cisterns,” or church systems forsaking the Headship of Christ, deprive the flow of the great provisions of the Gospel. Only eternity will reveal the devastating loss!

(Jer 2:13) “For my people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water.”

(Col 2:19) “And not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God.”

4:17 This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind,

Commentary: “The Exaltation of the Sons of God” - A.S. Copley

“Walk not as other Gentiles walk, in the vanity of their mind” That is, do not “walk as men” – (1 Cor 3:3). Before we were saved, we walked; thus, even “according to the course (age) of this world” – (Eph 2:2). But, now that we are a new creation in Christ, we are to walk as Christ walked. When we were sinners among sinners, we may not have realized the actual condition of sinners; but now that we are saved, we may know what we were before we enjoyed God’s salvation. Therefore, as a background for his entreaty, the Apostle briefly outlines the sinner’s state. “Vanity” They think themselves to be full and bright.

Further Insight: Grace Assembly

Apostolic Warning! Not to Walk as the Gentiles! - In the following verses, the Apostle warns ministers and believers, as to their walk, but especially those assuming one of the fivefold ministry gifts, as they bear even a greater responsibility and judgment.

The First warning - They are admonished not to walk as other Gentiles as vainly puffed up in their fleshly minds and failing to submit themselves to the Headship of Christ. Ministers manifest submission by their attitude to the written word and being led by the Holy Spirit of promise. This submission also extends to Paul, as Chief Apostle to the Church and the Pauline Epistles expressly penned to the Church. Otherwise, ministers will become puffed up in the vanity of their own minds and succumb to the “apostasy” or “falling away.”

Special Document Link: [Fivefold Departure of the Church](#)

The Pauline Epistles - These fourteen epistles set forth the “faith once delivered.” This faith was ministered by the Apostle Paul from Ephesus in the founding of the Seven Churches of Asia. These seven Churches were, subsequently, addressed by the Apostle

John, as standing on the Day of the Lord, according to Rev 1, 2, and 3. The Letters to the Seven Churches characterize the “judgment that will begin at the house of God” on the Day of the Lord, using the Divine standard of “the faith once delivered!”

(1 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?”

Special Document Link: [Mystical Church – Day of the Lord](#)

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:

Commentary: *“The Exaltation of the Sons of God” - A.S. Copley*

They boast in their intelligence and wisdom or supposed light. They are “alienated from the life of God.” They go away from Him deliberately, as indicated by (Rom 1:21-25) through “the blindness (hardness) of their heart.” Rejection of light increases blindness. Rejection of conviction induces hardness of heart. They are “past feeling.” Literally, they have cast off all feeling toward God and divine things. If that were true in Paul’s day, it is truer in our day.

Further Insight: *Grace Assembly*

Apostolic Warning Continued - Beware! It will prove “perilous,” especially in the “last days” for Gospel ministers and believers to walk in “a form of godliness” trusting their own intellect. They may find their spiritual understanding inadequate for the times. They will be in a state of ignorance and blindness of heart, as to revelation knowledge. In which case they may succumb to the “apostasy” thinking they are in revival only to receive the greater condemnation for the downfall of the Church.

(2 Tim 3:1) “This know also, that in the last days perilous times shall come.”

(Jas 3:1) “My brethren, be not many masters, knowing that we shall receive the greater condemnation.”

4:19 Who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness.

Commentary: *“The Exaltation of the Sons of God” - A.S. Copley*

They “have given themselves over unto lasciviousness” or licentiousness which is another rendering. They go to the utmost extreme of wickedness and lewdness, and “work all uncleanness with greediness” – craving or eagerness. Such a picture should produce an eternal recoil to believers.

Further Insight: Grace Assembly

Apostolic Warning Continued - The Apostle warns ministers and believers not to yield to either the carnal side of their flesh or, even more deceptively, the religious side of their flesh by giving over to lasciviousness, uncleanness, greediness, and filthiness of flesh (carnally) and spirit (religiously). (2 Cor 7:1) "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."

Note: An Old Testament example can be found in Eli and his sons. Though in the priesthood, they failed to take the "precious from the vile" and handled the Ark of The Covenant with unwashed hands from defilement both carnally and spiritually for which they suffered premature death. Afterward, God pronounced "Ichabod" the meaning of the name given to Eli's grandson, meaning the glory of the Lord had departed the tabernacle in Shiloh.

(1 Sam 4:21) "And she (Phinehas, Eli's daughter-in-law) named the child Ichabod, saying, The glory is departed from Israel: because the ark of God was taken, and evil behavior of her father in law and her husband.

Ichabod: (G)350. 'ly-kabowd, ee-kaw-bode'; from (H)336 and (H)3519; (there is) no glory, i.e., inglorious; Ikabod, a son of Phineas: --I-chabod.

4:20 But ye have not so learned Christ;

Further Insight: Grace Assembly

Apostolic Warning Continued - The Apostle reminds both ministers and believers that they have "not so learned Christ," i.e., any contrary communication did not come from Christ or through any of the Early Church Apostles, including the Apostle Paul.

4:21 If so be that ye have heard him, and have been taught by him, as the truth is in Jesus:

Further Insight: Grace Assembly

The Ephesus believers most likely had never heard Christ in person. Therefore, they received His teachings through faithful communications verbally and through the writing of the New Testament. The Apostle Paul, Early Church Apostles or the Kingdom Apostles ever taught a compromised Gospel or a compromised lifestyle that compromised the Gospel. This spiritual condition was later defined in the Book of James, giving place to the old and new creation, as "double-minded."

(1 Cor 11:1) "Be ye followers of me, even as I also am of Christ." (Gal 5:13) "For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another."

4:22 That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts.

Commentary: "The Exaltation of the Sons of God" - A.S. Copley

Now, 4:22-24 seems to teach us to put off the old man again and put on the new man again. But that is not the meaning. Paul does not mean to say that we may be saved today and lost tomorrow and must be saved over again. He means that we are to put off the conduct of the old man. The former course, or manner of life, must be abandoned. The truth, set forth in Jesus' teaching and in His conduct, is this – "That ye put off concerning the former conversation the old man;" or that ye put away, according to the former manner of life, the old man. When you were saved, you put off the old Adam head; therefore, now put away his old habits which are waxed corrupt. The exhortations of 4:25-31 name some of those habits. Heeding those exhortations is putting off the old man, as to his former conduct.

Further Insight: Grace Assembly

Apostolic Warning Continued - The Apostle admonishes believers, and especially ministers, as examples to the flock (I Cor 10:1), to put off the old man and his deeds both carnally and religiously through the "scriptural formula" in Romans chapter six. This formula is "reckoning and yielding," i.e., counting the old creation to be dead with Christ and to henceforth walk in the newness of Christ's resurrected life through the power of the Holy Spirit.

The Experience of Two Natures - As to experience, ministers and believers continue to have two natures, and this has been addressed, by the Apostle in the Epistle of Romans.

Believer's Standing in Christ - Of this truth, based on the "finished work" of Christ, God reckons or counts believers as having only one nature. The gift of eternal life is based on the believer's eternal standing in Christ Jesus. Praise the Lord!

The Believer's State in Christ - As to the believer's state/walk, they must learn, through experience, the presence of two natures. Thereafter, they must learn the one and only "scriptural formula," as stated in the Gospel of Romans chapter six. Thereafter they will gradually learn to "walk in the light" or uprightly before the Lord and maintain fellowship with Him. (1 John 1:6-7) "If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."

Definition: "Walk in Light" is to have no "known" sin that is unconfessed or unjudged. (Phil 3:15) "...and if in any thing ye be otherwise minded, God shall reveal even this unto you."

4:23 And be renewed in the spirit of your mind;

Commentary: "The Exaltation of the Sons of God" - A.S. Copley

"Renewed in the spirit of your mind," "renewed in knowledge" (Col 3:10), "renewed day by day" (2 Cor 4:16). Having taken the last Adam as our Lord and Head, we are to wear His robe of righteousness.

Further Insight: Grace Assembly

Renewal of the Spiritual Mind - The spiritual mind in the believer is the new creation mind, which is the mind of Christ as the Last Adam. The renewal in knowledge transpires through receiving the Word of God, as revealed by the Holy Spirit, into the spiritual mind. This knowledge displaces the carnal mind received through the First Adam. This process is supernatural and equivalent to the miracle of a "mind transplant," through the power of the gospel! (Col 3:10) "And have put on the new man, which is renewed in knowledge after the image of him that created him:"

4:24 And that ye put on the new man, which after God is created in righteousness and true holiness.

Further Insight: Grace Assembly

Put on the New Man - The Apostle now uses a simple illustration of ministers and believers taking the bath of regeneration, then continuing to wear the same soiled garments. Rather, through the power that is in the Gospel, they should put off the "old man" with his deeds and put on the "new man" and new garments which will begin manifesting the "fruit of the Spirit."

Remember! - Only the "new man" possesses true righteousness and true holiness in the sight of God! Beware! The believer's self-righteousness is as "filthy rags" in the sight of God.

(Isa 64:6) "But we are all as an unclean thing, and all our righteousness are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away."

4:25 Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another.

Commentary: "The Exaltation of the Sons of God" - A.S. Copley

The devil is a liar from the beginning. Though he has inoculated us with a lying nature, we are to yield our members to God and tell the truth. Lying to my neighbor is lying to myself, because he is a member of me. A white lie is just as black as a black lie. Truth makes men free (John 8:32); therefore, we should speak the truth always.

Further Insight: Grace Assembly

The Works of the Flesh Manifested (Gal 5:19-21) - Even ministers and certainly all believers are capable of lying because of the presence of sin in the old nature. Otherwise, the Apostle would not have admonished to “put off” these things. It is a fact that in the old nature is a capacity for all the works of the flesh. The Gospel is the only answer!

4:26 Be ye angry, and sin not: let not the sun go down upon your wrath:

Commentary: “The Exaltation of the Sons of God” - A.S. Copley

“Be ye angry” or stand in awe, and “sin not.” It means well-grounded hatred of evil or wrongdoing. (Mark 3:5) is a sidelight – Jesus “looked round about on them with anger, being grieved for the hardness of their hearts.” But however just our holy indignation may be, we must not let it burn on into bitterness. We must not boast of how we rebuked the foe. If our anger does not subside, it will turn to wrath and become sinful; then darkness will steal over our spirit – the sun will go down upon our wrath. Thus, we will be giving the devil a chance to do mischief.

Further Insight: Grace Assembly

Be Ye Angry, and Sin Not! - The Apostle first focused on “lying” but now focuses on “anger” as justified but only for a period of time. “Anger” must not be allowed to “fester” into “a root of bitterness” and thereby many become defiled. Remember the “deeper” root to “lying” and “anger” with “bitterness” can be traced back to the “original sin” committed by Lucifer/Satan in the Garden of Eden in heaven. Think how many have been defiled. This controversy continues between the two seed lines and the two natures which become as warring factions.

(Heb 12:15) “Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled;”

(Gen 3:15) “And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.”

(Gal 5:17) “For the flesh lusteth (warreth) against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.”

4:27 Neither give place to the devil.

Further Insight: Grace Assembly

The Devil is ever seeking an entrance - How sobering to realize that ministers and believers are able to give place for the devil to work through their old creation members! Even more sobering is the possibility that, by doing so, they may defile the whole Body of Christ! Spiritual defilement may come through the tongue speaking the “doctrines of

men” or even the “doctrines of devils” in the place of “sound doctrine.” Carnal defilement may come through using the tongue to create divisions and uprisings.

(James 3:6) “And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell.”

4:28 Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth.

Commentary: “The Exaltation of the Sons of God” - A.S. Copley

“Let him that stole steal no more.” It is wise to make restitution, if possible; but restitution is not even intimated here. How then can anyone teach the necessity of restitution in order to be saved? Salvation is by faith in Him who paid all our debt, and not by restoring what we might have stolen. We are not exhorted to repair the past conduct of the old man, but we are taught not to continue in that conduct. Rather “let him labor, working with his hands;” for stealing is evil. Observe that the toil is not to enrich the former thief, nor the present toiler, but to relieve the sufferer. The Gospel of Christ and of Paul never gives any place for selfishness.

Further Insight: Grace Assembly

The Law Fulfilled Through the New Covenant of Grace - The Apostle stresses that even though ministers and believers are under the Covenant of Grace and counted righteous in Christ, as to their standing, they must diligently seek for a practical outworking of that righteousness through their walk.

A Simple Rule - A simple rule to follow is to acknowledge the Law of Moses as giving the knowledge of sin. Therefore, believers under the New Covenant of Grace and Faith, if walking in the new creation, should fulfill the law. The Apostle never taught “law keeping” or “lawlessness” but rather the righteousness demanded by the Law of Moses is now fulfilled through the new nature and should be manifested in the believer’s members.

(Rom 8:4) “That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.”

(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.”

4:29 Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers.

Commentary: “The Exaltation of the Sons of God” - A.S. Copley

Some say, “If you think something, you might as well speak it out.” That is a poor excuse for not being willing to put his hand on his mouth, as Proverbs 30:32 advises. Oh, how

much harm is done, how much sadness is wrought among saints, by not heeding this injunction. We may not be responsible for evil thoughts; but we certainly are responsible for saying everything which comes into the mind. Oh, beloved, stop and consider before you speak. Is it “good to the use of edifying?” What profit to others will my words give? Certainly, you will not talk so much. When you do speak, it will be for the building up of others. You will be a wise minister of grace. See, you need not be a puppeteer to preach grace; preach it in your walk.

Further Insight: Grace Assembly

No Corrupt Communication - What is corrupt communication? It is far more than the use of offensive language in a natural sense. Spiritually, corrupt communication refers to ministering doctrines that are contrary to “sound doctrine” resulting in spiritual defilement and damage. Carnally, it speaks of words emanating out of the old nature that may disparage the character or deeds of others. Corrupt spiritual and carnal communication becomes contrary winds to sound doctrine.

Three Evil Doctrines in (Jude 11): Contrary Winds to Sound Doctrine - Every Gospel minister and believer should diligently consider the spiritual seriousness of ministering any one of the three evil doctrines summarized, as leaven, in (Jude 11).

Three Evil Doctrines are synonymous with the leaven in (Matt 13), in the Parable of the Unleavened Bread. A leavened loaf will comprise the doctrine of the False Church.

Way of Cain (Silver, a type of redemption by the blood without works.) Works added for salvation, to keep one's salvation, or to perfect their salvation.

Way, Error and Doctrine of Balaam (Gold is the impartation of the Divine nature through the Gospel.) Balaam was hired to prophesy a false gospel for gold.

Gainsaying of Core Core, i.e., Korah (Glory as belonging to Christ.) Kohath, a Levite, desired the priesthood for the Glory. He tried to usurp the Kohath line of Moses and Aaron as priests.

The Parable of the Leaven (Matthew 13) - Consider the above parable, which speaks of the three measures of unleavened meal, as the work of redemption finished by the Trinity without the additions of the works of men. Then consider the subtle addition of three measures of leaven hidden by the woman (religion) as the works of men. Sobering! The three evil doctrines, as leaven, when added to the three measures of unleavened meal will, in time, leaven the whole or completely negate the work of redemption.

(Matt 16:12) “Then understood they how that he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.”

(Gal 5:9) “A little leaven leaveneth the whole lump.”

Special Document Links: [Three Evil Doctrines](#)

4:30 And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.

Commentary: "The Exaltation of the Sons of God" - A.S. Copley

It refers to our daily life among the saints. Neglect of the preceding and succeeding admonitions grieves the Spirit. Walking after the flesh, doing the things we did when unsaved, living and talking like the world, misusing our tongues, misappropriating our earnings – all such things grieve the Holy Spirit.

"Unto the day of redemption." Rom 8:23 gives us light – we "which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption (son-ship), to wit, the redemption of our body." The full fruitage of the Spirit will include the resurrection and translation of the body; for Christ died to save the entire man - spirit, soul, and body. The Greek word "apolutrosis," rendered "redemption," literally means "a loosing away, a release on payment of a ransom." An immortal body will be the final result for us of Christ's redemption. We will be loosed away from death and disease, to be forever with the Redeemer Himself. Therefore, "the day of redemption" is when the Lord shall raise the dead bodies of saints and change the living and catch us up to be with Him in glory. When we received the Holy Spirit, we were sealed unto that glorious time, and none can break the seal.

Further Insight: Grace Assembly

Grieve not the Spirit! - How do ministers and believers grieve the Holy Spirit? All the above! The Comforter or the Spirit was promised to abide with the redeemed forever, even as a seal until the day of the redemption of their bodies. Please consider this great commitment by the Holy Spirit.

The Old Testament Drink Offering - The sacrificial role of the Holy Spirit in being "poured out," equates to the "drink offering" as a type in the Old Testament (Lev 23:13). Thereafter, the Spirit is committed to abide both with and in believers through their entire sojourn through this "great wilderness" until the final redemption of their bodies.

The Burden of Heralding the Gospel - The Holy Spirit is a distinct person and member of the God Head. He carries the unfathomable burden, making the provisions of the Gospel known to the redeemed and to a lost and dying world. Consider that the Holy Spirit is "shut up" to the use of ministers and believers to minister the Gospel. Therefore, the Spirit becomes deeply grieved when they fail to lay hold of the great provisions couched in the Gospel in their walk and consecration to service. (John 14:16) "And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;"

Grieve not: (G) 3076 and 3077; to distress; reflex. or pass. to be sad: --cause grief, grieve, be in heaviness, (be) sorrow (-ful), be (make) sorry.

4:31 Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice:

Commentary: "The Exaltation of the Sons of God" - A.S. Copley

Is it possible that saved people need these exhortations? Yes, and these were written to Pentecostal people. They had been sealed with the Spirit, that is, anointed with the Spirit. The devil seeks to make trouble among them more than among others; for he knows that "if a house be divided against itself, that house cannot stand" – (Mark 3:25). When the Holy Spirit comes into a life, He begins to show up the character of the old man; and domestic war arises between the old and new lives, or the two natures. "The flesh lusteth against the spirit (the renewed spirit), and spirit against the flesh: and these are contrary the one to the other; so that ye cannot do the things that ye would" – (Gal 5:17).

Further Insight: Grace Assembly

If ministers or believers continue to walk after their old nature they will, in time, discover that all the "works of the flesh" are resident in them. These works may be manifested through them religiously or carnally.

The Seventeen Works of the Flesh – (Galatians 5:17-21) "For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would. But if ye be led of the Spirit, ye are not under the law. Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God."

4:32 And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.

Commentary: "The Exaltation of the Sons of God" - A.S. Copley

Doing this pleases the Holy Spirit; for this is what He will enable us to do if we keep yielding to Him. If we consider the motive of God's forgiveness, even "for Christ's sake," we will become kind and tender toward our brethren. Then there will be also reality and depth to our forgiveness. When the Lord pardons us, He does not afterward publish what wicked wretches we were. If we really pardon an offense of a brother, we will not broadcast the crime he had committed against us. The forgiveness for Jesus' sake forgets as well as forgives, even as Jehovah casts our sins into the sea of forgetfulness forever.

Further Insight: Grace Assembly

The Conclusion! - The Apostle admonishes, both ministers and believers, based on the great truths of the Gospel, to walk uprightly after the new creation nature that they may manifest the character of Christ through the fruit of the Spirit. *The Nine-fold Fruit of the Spirit* – (Gal 5:22-24)

Two Trees in the Garden of Eden -The Good Tree vs the Corrupt Tree

(Matt 7:17-18) “Even so every good tree (the new creation) bringeth forth good fruit; but a corrupt tree (the old creation) bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.”

Study Questions: Chapter Four

1. Identify and describe the five qualities to “walk worthy of the vocation wherewith ye are called.” (4:1-3)
2. List the seven “ones” in (4:4-6). Give a brief explanation of each.
3. Explain how Christ, as Head of His Church, gave ministry gifts to His people. (4:8)
4. Explain the Lord’s descending into the lower parts of the earth. (4:9)
5. Name and describe the officers given to the Church outlined by Paul. (4:11)
6. Name the ten necessary goals to reach the goal of growing up in Christ in all things. (4:12-15)
7. Explain who is the “from whom” in 4:16. (4:16)
8. What are the results of “walking as Gentiles”? Give a brief explanation of each. (4:17-19)
9. What is the full meaning of “put off concerning the former conversation of the old man?” (4:22)
10. Explain the instruction on how a believer may be angry and sin not. (4:26-27)
11. What are the three evil doctrines represented in the “corrupt Communications” (4:29)?
12. What is the Day of Redemption? (4:30)

Special Document Link: [Chapter Four Answer Key](#)

Chapter Five

5:1 Be ye therefore followers of God, as dear children;

Commentary: "The Exaltation of the Sons of God" - A.S. Copley

Thus, we are "dear children" of God, as our Father, who loves His dear children begotten of Him.

Further Insight: Grace Assembly

Introduction Chapter Five - Chapter five is "much more" than a continuation of chapter four. In this chapter, the Apostle Paul will become even more direct in his tone in desiring a worthy response from these Ephesian believers. Paul has not only delivered to them the "staggering" Gospel of grace, but in this very chapter he will deliver the "unspeakable" Gospel of the glory.

Dear Children - Paul begins by addressing his readers as "dear children." He begins with the candor used when addressing new believers, but he presses deeper with blunt honesty when recognizing them as maturing believers. These saints are indeed privileged to hear the highest truths and will be challenged to take sides against their flesh and the world, which is Satan's kingdom. The Apostle is warning them to take heed, or they will find themselves disapproved, as to the "high calling of God" in Christ Jesus. Note this same direct approach in Matthew and Paul's letters to Corinth to believers who, like the Ephesians, are called to maturity.

(Mat 22:14) "For many are called, but few are chosen."

(2 Cor 10:18) "For not he that commendeth himself is approved, but whom the Lord commendeth."

(1 Cor 9:24) "Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain."

Your Dear Heavenly Father - The Apostle admonishes believers, as begotten ones, i.e., as dear children through the sacrificial work of God's dear Son. God's Son, as the "Only Begotten" has passed through depths of humiliation in becoming the "First Begotten from the dead" and for His sake they are to become followers of God as their dear Heavenly Father. The term "begotten ones" in Christ, means they have become "bone of his bone" and "flesh of his flesh."

Take Heed! - Some diminish the Person and Work of Christ by diminishing the believer's spiritual birth, as not comparable with a natural birth. We beg to differ! The truth is, the spiritual birth is "flesh of His flesh" and "bone of His bone" and therefore, as eternal and enduring, as Christ himself! Christ is the eternal life of every believer. (John 14:19) "but ye see me: because I live, ye shall live also."

(Rev 1:18) "I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death."

(John 3:6) "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit."

5:2 And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet smelling savour.

Commentary: "The Exaltation of the Sons of God" - A.S. Copley

"And walk in love" How can we walk otherwise, seeing that we are so highly favored? We are to walk as He walked, love as He loved, give ourselves up to the Father as He gave Himself. "As Christ also hath loved us, and hath given Himself for us," God so loved the world that he gave his only begotten Son to redeem it. The Son so loved the world that He left glory to come to earth to die for mankind. The Holy Spirit so loved the world that He came to empower the Son to die thus. Hence, the Son has given Himself, "an offering and a sacrifice." During the time of the shadows, the people brought offering of money or wood to the Lord. Those were "thank offerings." Then, they also brought animals and birds for sacrifices, which were called "burnt offerings, peace offerings, sin offerings, and trespass offerings." They all foreshadowed Jesus Christ and His death on Calvary. As "an offering and a sacrifice," Christ gave "Himself for us." God accepts us in Christ, who is our Offering, because of our acceptance of Him. In Christ, we are a "thank offering" to God. He accepts the sacrifice of Christ as the burnt offering for us. In offering Himself as a Sacrifice for us, He was "a sweet smelling savour" to the Father; and we who believe on Jesus are a sweet savor also in Him. He wants no other offering, no other sacrifice. By accepting Jesus, we too, satisfy God. He is resting in regard to us, in the perfection of His Son, and He rests in us as His sons because of Christ.

Further Insight: Grace Assembly

Walk in Love! - This is the very first commandment of the Apostle Paul, to the family of God and is based upon the great provisions of the Gospel already set forth in this epistle. The Apostle is preparing these saints to lay hold upon the very highest truths that will be set forth in this chapter and to defend the "high places" through spiritual warfare in Ephesians chapter six.

What is this Love? - This "Love" is defined in the Greek, as "agape" love, which is of divine origin, defined as the "sacrificial" love that was manifested in paying the great price of redemption by God the Father, God the Son, and God the Holy Ghost.

Love is the New Creation Nature - This "Love" also characterizes the new creation nature, in which believers must learn to walk, as Christ is formed in them through the Gospel. This becomes the meaning of walking worthy as defined in (Eph 4:17).

How do believers acquire "agape" love? - Believers first become recipients of "agape" love by receiving the truth of the Gospel, as the gift of God, not of works. Only on this basis can they begin to grow in the grace and knowledge of the Lord and Savior Jesus

Christ in response to God's great love. As they grow, they will begin to comprehend the depths of the love of the Father, in giving His only begotten son. Believers will also comprehend the Love of Christ, who gave Himself as a sacrifice and the sacrifice of the Holy Spirit in willing to be "poured out" as the Old Testament "drink offering" in making redemption known. (2 Pet 3:18) "But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen".

5:3 But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints;

Commentary: "The Exaltation of the Sons of God" - A.S. Copley

These are called "works of the flesh," in (Galatians 5:19-21). Strange to say, these "works of the flesh" are termed "your members" (Col 3:5), because they operate through the members of our bodies. We did put off all these works once, IN GOD'S RECKONING, when we accepted Jesus as our Savior. We turned from them that belong to the old creation. Nevertheless, AS TO EXPERIENCE, they may clamor for recognition and seek to continue working. Hence, we must deal with them one by one, as they arise. We must "mortify" them, put them to death by treating them as dead, because they were executed in the execution of Christ. It is becoming among Ephesian saints, that such carnal working be not even named, so great should be our victory over sin in the flesh. Religious "fornication, and all uncleanness" certainly figure prominently in Christendom. Fornication heads the class in the religious realm, as well as in the natural. It seems to be the father of all the others. God's way is that His Son should be the Head of His people which, for this age, are termed the Church, or Body of Christ. See (Eph 1:22,23; 4:15; Col 2:19). Paul said, "I have espoused you to one husband" – Christ – (2 Cor 11:2). As our head, He desires to be our Wisdom, Life, Strength, and Guide. He would be to His own all that a husband should be to his wife, and more. But men have assumed His place of Headship over the Church. Thus, they have made themselves, or others have made them, religious fornicators, and they cause the Church to commit adultery. "And all uncleanness" The fellowship is unclean because an unclean fellow is in the lead. How can the fruitage be pure, and the spiritual offspring be scripturally clean and healthy? Error in doctrine is sure to spring up. Worship becomes soulless. Spiritual power wanes. Formality reigns. "Covetousness" is the next child born to fornication. It is a most common thing for saints to yield to this shameful lust. Men have no scruples about stealing other people's places. Preachers covet the pulpits of their brethren and get them by craft. They covet well-fed sheep and connive to win them. Apparently, it wants nothing, but it craves everything. Dear Paul, cried, "Let it not be once named among you." It is unbecoming for saints to want what does not belong to them.

Further Insight: Grace Assembly

Behavior that becomes saints - The Apostle stresses behaviors that should not be named among these saints, based on the great provisions of the Gospel, as set forth in this epistle. He is also preparing them to lay hold upon the highest truths to be set forth in this chapter and their defense of very "high places" in chapter six. Therefore, these believers are expected to yield to the provisions, of the Gospel, not only in doctrine, but also in their practical walk by yielding as God's workmanship.

Closing the gap between standing and state - Their standing in Christ is a wonderful gift of God. However, their state in time must be brought up to their standing in Christ. This is never through the works of the law, or mere self-effort, but through the power of the Gospel, as set forth in Romans chapter six. Believers must learn to “reckon” or count with God that their old creation was crucified with Christ, and they are now alive unto God through the resurrected life of Christ, as a new creation. These truths are not according to one’s feelings but based upon “facts with God” and “acts by God,” accomplished through the Person and Work of Christ and couched in the Gospel. (Rom 1:16) “For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.”

5:4 Neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks.

Commentary: “The Exaltation of the Sons of God” - A.S. Copley

“Filthiness,” means “ugliness, baseness, infamy.” “Foolish talking,” means “dull, heavy, stupid, silly, foolish, tasteless” and from “lego” to speak. It is amazing to what depths of ugliness and abuse men can stoop, when they assume authority that God has not given to them. With heated invectives, they warn people against those who proclaim the whole counsel of God and are innocent of ministerial filthiness. Their teaching, if it may be called such, becomes dull and insipid; their preaching becomes empty and tasteless. “Foolish talking, or “jesting” means professional storytelling, creating laughter by ludicrous remarks and actions. A jester was one retained by persons of high rank to make sport for them and their friends. This refers especially, no doubt, to making a mockery of the Truth and of divine things. After giving those unanswerable proofs of the resurrection, Paul adds, “Be not deceived: evil communications corrupt good manners” – (1 Cor 15:33). He had no reference to ordinary conversation. Devilish doctrine was the evil communication. By good manners, he meant good behavior in God’s sight. Wrong teaching will produce bad conduct.

Further Insight: Grace Assembly

A True Standard of Righteousness and Holiness - The Apostle raises a true standard of divine righteousness and divine holiness that is possible only through the new creation nature. This standard is based upon the great provisions of the Gospel, as already set forth in this epistle as the Apostle continues to prepare these Ephesian saints to lay hold of the highest truths that will be set forth in this chapter and to defend very “high places” in chapter six. The “works of flesh,” as described, may be displayed carnally or even through religious self-efforts, should not be manifested in these saints.

A Word of Caution - It may prove more difficult, for believers, to discern the religious side of their flesh, as mere morality, compared to the carnal side as immorality. Remember! Neither side of the believer’s flesh will ever prove acceptable, in the sight of God, according to the Gospel. Rather the giving of thanks for such a great salvation, at such a great price, should ever be in the hearts and on lips of those proving the power of the Gospel.

5:5 For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God.

Commentary: "The Exaltation of the Sons of God" - A.S. Copley

The old creation can have no part, or lot, in God's Kingdom, because it is flesh; and "all flesh is grass" (Isaiah 40:6), which shall be burned with divine wrath. (Rev 22:11) gives the final verdict of the old creation – "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still." (Galatians 5:21) declares that "they which do such things shall not inherit the Kingdom of God." They certainly will have no inheritance; for they are building "wood, hay, stubble." Their vain works of flesh will be burned by the fires of divine judgement, though they themselves be saved. "An inheritance among all them which are sanctified" is possible only through "the Word of his grace, which is able to build you up" – (Acts 20:32). Legality, or fleshly activity, has no right to any inheritance "for if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise" – (Gal 3:18). That was absolutely by grace. God dealt in wondrous grace with Abraham, three hundred years before the law was given. Perhaps you think it is too much to say that there are religious whoremongers and unclean and covetous fellows in the pulpits; but that is what the Bible teaches. What else is the fitting title for the man that deliberately takes the official place that belongs to Christ, since Christ is the Head of the Church? Is he not unclean, by making himself the husband of Christ's very own? Does he not defile the Body and Bride of the Son of God? What kind of covetousness could be more criminal? This spirit of unclean dominion and covetousness flows through entire organized systems. They demand stipulated and systematic support from their flocks. Now, if these things are so, how can such ministries obtain a heavenly inheritance? How can "the God of all grace" reward the works of flesh with spiritual remuneration? "Whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption" – (Gal 6:7-8). All the reward and inheritance that many Christian workers will receive is in this life. They themselves will be saved as by fire, if they are born again, but their carnal works will ascend in smoke, a stench in the nostrils of the holy Jehovah.

Further Insight: Grace Assembly

No Birthright or Inheritance - The Apostle is first speaking of unbelievers, or heathen proving by such conduct that they have never possessed a birthright or inheritance.

A Birthright but No Inheritance - However, while true believers do have a birthright, they may forfeit their inheritance through such unacceptable conduct and become subject to divine chastisement. However, no believer possessing a birthright will ever be counted as a heathen, because as believers they have passed from death into life.

Birthright vs Inheritance - However, believers will need to understand there is a difference between possessing a birthright, or being born again, and receiving an "inheritance." A birthright is necessary to enter the heavenly kingdom. However, it is possible for believers, possessing a "birthright," to lose their inheritance based upon their works, in the sight of God. The works of believers will be tried by fire, to see if they were building

in this visible realm with hay, wood, and stubble or they were building in the invisible realm with gold, silver, and precious stones.

(I Corinthians 3:12-13) “Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.”

Visible Materials

Hay – All flesh is grass and was “mowed down” at the cross.

Wood – The ax was laid to the root of the tree of the First Adam.

Stubble – Our natural lives as lived out in this world.

Invisible Materials

Gold – Partakers of the Divine nature through a new birth.

Silver – Redeemed, by the blood, becoming a new creation.

Precious stones – Living stones, in Christ, that have the ability to grow.

See Heb (12:16-17).

5:6 Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience.

Commentary: “The Exaltation of the Sons of God” - A.S. Copley

“Let no man” They have grown up and become efficient in their wicked works and religious buffoonery. Though their language is catchy and entertaining, they are really “vain” or “empty.” Fleshly hearers may be attracted thereby, but the spiritual is disgusted with them. They are useless, defiling, and destructive. “For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ” – (2 Cor 11:13). Hence, our Apostle warns us not to be deceived by them.

Further Insight: Grace Assembly

Children of Disobedience - Children of disobedience are those who have never obeyed the Gospel in being born again and are considered as children of wrath. In time, as they continue to reject the Gospel, they may become Sons of Disobedience growing up in Satan's kingdom and doing his will.

Children of Obedience - Children of obedience have obeyed the Gospel and as “born again” will never see the wrath of God. However, believers may become disobedient children within the family of God, as to their walk, and subject to divine chastisement of their Heavenly Father.

(John 5:24) “Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation (wrath); but is passed from death unto life.”

(Heb 12:6) "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth".

5:7 Be not ye therefore partakers with them.

Commentary: "The Exaltation of the Sons of God" - A.S. Copley

Some saints are deceived by the cunning flattery of the religious evils and become partakers therewith. They have not learned that "Satan himself is transformed into an angel of light," and has ministers "transformed as the ministers of righteousness; whose end shall be according to their works" – (2 Cor 11:14-15). His light is darkness. His righteousness is a false righteousness. It is commonly called self-righteousness. Many believers are snared by it. Christian workers are victims to this trap of the devil and defile their followers thereby. Hence, Paul warns us not to be deceived thereby, and not to partake thereof.

Further Insight: Grace Assembly

Be not partakers! - Believers, as to their walk, are not to be partakers with those in darkness. Otherwise, in like measure, they are denying so great of a salvation that purchased for them at such a great price! Besides suffering a personal loss in the Kingdom of Light, they have hidden their light "under a bushel" to a lost and dying world. How can believers calculate the great loss?

(Luke 11:33) "No man, when he hath lighted a candle, putteth it in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light."

5:8 For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light:

Commentary: "The Exaltation of the Sons of God" - A.S. Copley

"Ye were sometime darkness." Once we were in the world, unsaved and of the world. We were not only in darkness, but we were darkness. We were in the sphere and realm of the above-named "sons of disobedience," though we had not developed into sonship therein and were not such leaders. Yet, we were darkness in God's sight. Thank God for the radical change and transference – "now...light in the Lord." Now we are in the realm of light, even "in the Lord." We are "daylight" to a dark world. Light means "joy, deliverance, and happiness." Therefore, saints are joy, deliverance, and happiness to sad, enslaved humanity. Oh, what a sphere the new birth brings us into. It is supremely wonderful. We are out of darkness. We are no longer darkness. "Walk as children of light" is the direct opposite of the walk of the religious make-believes of verses three to five. We are in the light. We are in the Lord. We are light. We are children of light, being born of God who is light. Hence, we should walk accordingly. We are reminded that God is our Progenitor. We are His offspring. Hence, we are to walk in dependence upon Him, and not independent, as the self-righteous who depend upon their own strength and wisdom do. "Walk as children" Though we grow up into actual sonship in Christ and are led by the Holy Spirit (Rom 8:14), yet we are always dependent upon the Lord every step

of our Christian journey. Therefore, John called his flock “little children” in his last entreaty – (1 John 5:21). Ever “looking unto Jesus the author and finisher of our faith” (Heb12:2) and “holding fast the faithful word” (Titus 1:9) are our only safety.

Further Insight: Grace Assembly

Walk in Light! - This is the second commandment delivered by the Apostle to believers at Ephesus. Again, this charge is based on the great provisions of the Gospel already set forth in this epistle. He is, likewise, challenging them to lay hold on the highest truths to be set forth in this chapter and to defend the very “high places” in chapter six.

Darkness vs Light - Please take note. The Apostle speaks of their former standing and state in the old creation as “darkness.” In other words, they were not only in “darkness” but were of that realm of darkness. Now that they have become a new creation, they are light in the Lord and now of the realm of light. The admonition, therefore, is to walk as children of the “light” and not to walk back in the “darkness.” These are two distinct seed lines, identified with two distinct spiritual realms which cannot coexist. Therefore, if believers walk back in “darkness” they are trespassing God’s right of redemption. They also, as to their walk, are denying the Person and Work of Christ.

The results of children of the light not walking with the Lord:

1. The believer, through their walk, is trespassing against the Lord.
2. The believer, through their walk, becomes guilty of the sin of unbelief.

(Ex 11:7) “The LORD doth put a difference between the Egyptians and Israel.”

(1 Cor 6:20) “For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are Gods.”

5:9 (For the fruit of the Spirit is in all goodness and righteousness and truth;)

Commentary: “The Exaltation of the Sons of God” - A.S. Copley

By walking as children of light, we prove what is acceptable unto the Lord. The word “Spirit” in this verse should be “light,” for the Apostle is writing about the fruit of the light, and not concerning the fruit of the Holy Spirit. He is contrasting light with darkness, and the respective fruit of each. Of course, this is not contrary to the Spirit nor independent of Him. Where “the fruit of the light” is seen, which is “in all goodness and righteousness and truth,” there the fruit of the Spirit – “love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance” – is also manifested.

Further Insight: Grace Assembly

The Fruit of the Spirit - The Apostle is characterizing the nine-fold “fruit of the Spirit,” as a trinity. He arranged three groups of three condensing them into describing the God Head as the Author of Redemption.

1. "All goodness" – God's divine nature.
2. "Righteousness" – God's righteousness, as Christ in believers.
3. "The Truth" – The Gospel truth revealed through the Spirit of truth.

Believers walking in light, as the new creation life, should begin to manifest this threefold division of the fruit of the Spirit, made possible through the redemptive work of the trinity. Please examine the nine-fold fruit (3x3) of the Spirit described in Galatians chapter five.

5:10 Proving what is acceptable unto the Lord.

Further Insight: Grace Assembly

Proving What is Acceptable - Believers must prove what is acceptable unto the Lord, as to their walk, through their fellowship with Him. When fellowship is strained or even broken, they have failed in their walk by lapsing back into the realm of darkness through their old creation nature. Believers will become sensitive by discerning and seeking cleansing and restoration of their walk, as a new creation. (1 John 1:6-7) "If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."

5:11 And have no fellowship with the unfruitful works of darkness, but rather reprove them.

Commentary: "The Exaltation of the Sons of God" - A.S. Copley

It is the religious deeds against which we are warned. They are works of darkness, though they pretend to produce light. They are unfruitful of goodness and righteousness and truth, which only are acceptable to the Lord. They are so cunning and seemingly pious that they appeal so pleasingly to the carnal mind, they employ so much of certain Scriptures that ignorant souls are often snared thereby.

Further Insight: Grace Assembly

Have No Fellowship! - The unfruitful works of darkness are the "works of the flesh," either as religious, producing mere morality, or carnality, resulting in immorality, which is easier to discern. Believers simply cannot fellowship with the realm of darkness without suffering a strained or broken fellowship with the Lord.

The Greater Darkness! - Many times, believers are touching things in the religious realm that have become a "form of godliness" and deny the power of the Gospel. Consequently, they suffer a loss in their fellowship but remain deceived. Remember "religious darkness" is the "greater darkness" in the sight of the Lord. Believers are to have no fellowship with either dimension of darkness or they will forfeit their fellowship with the Lord. Rather they must discern these as works of darkness and reprove them while vindicating the Gospel. This is the practical work of sanctification in the lives of believers.

(Matt 6:23) “But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!”

(2 Cor 6:17) “Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you,” (This verse describes religion as the greater darkness.)

5:12 For it is a shame even to speak of those things which are done of them in secret.

Commentary: “The Exaltation of the Sons of God” - A.S. Copley

The shameful, secret things are not confined to the natural flesh. The most shameful and abominable secret works are religious. The public does not recognize them, but Jehovah does. The religious performance may not be hidden behind a screen; but the devilish secret is disguised by pious words and religious garbs. The “meal,” the Word of God, has been adroitly leavened with doctrines of demons and people do not detect it.

Further Insight: Grace Assembly

The Secrets of Men (Rom 2:16) - The immediate thought, by most believers, is that “things done in secret,” are committed in the “red-light district.” However, according to Scriptures, things committed under a “religious covering” will prove out as the “greater darkness” and receive the greater condemnation, “in the sight of the Lord.”

(Matt 6:23) “But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness.”

Note - Often, those in religious circles, piously, sit in condemnation of those manifesting carnal weaknesses in not understanding that false religion will prove to be the greater evil.

Special Document Link: [Seven Stages of Apostasy](#)

The Day of the Lord: Judgment will begin at the House of God. (1 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?”

(set) *Time:* (G)2540. kairos, kahee-ros'; an occasion, i.e., set or proper time.

The Secrets of Men (Rom 2:16) “In the day when God shall judge the secrets of men by Jesus Christ according to my gospel.”

Nothing Secret! Nothing Hid! (Luke 8:17) “For nothing is secret, that shall not be made manifest; neither any thing hid, that shall not be known and come abroad.”

Judge Nothing Until the Time (1 Cor 4:5) “Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God.”

(*Lord*) *Come*: (G)2064. erchomai, er'-khom-ahēe; come or go (in a great variety of applications. Synonymous with cometh! “Behold he cometh!” (Rev 1:7)

Special Document Link: [Progressive Coming of the Lord](#)

5:13 But all things that are reprov'd are made manifest by the light: for whatsoever doth make manifest is light.

Commentary: “The Exaltation of the Sons of God” - A.S. Copley

“Be sure your sin will find you out,” saith the Lord – (Numbers 32:23). Saints expose error and cleanse away leaven by their happy testimonies, for they are light in the Lord.

Further Insight: Grace Assembly

The Manifestation of the Light! - The “light” emanating from the “life” of God, was revealed in the world when the “Word was made flesh” and Christ became “the Light of the World.” Now, believers, as new creations in Christ, become the “lights of the world,” that darkness as alienated from the Life of God, as light.

The Light, as the Life of Christ - The “life of Christ,” is manifested as light in believers and exposes the darkness of the world. Therefore, the world hates those who shine as lights and manifest their deeds as evil.

The Plight of the World - The world remains chained in darkness, as blinded by the “god of this world,” and cannot spiritually comprehend the light or give way to it. This has resulted in the coexistence of two realms until “The Day of the Lord Jesus Christ.”

(Isa 21:11-12) “Watchman, what of the night? Watchman, what of the night? The watchman said, The morning cometh, and also the night: if ye will inquire, inquire ye: return, come.”

The Day of the Lord: The Greater Seventh Day and Third Day - The Day of the Lord will commence with the Revelation of the Lord Jesus Christ in the heavens to receive His Church by rank and order. Afterward He will be revealed to every eye.

Special Document Links: [Order of the Resurrection](#)

(Rev 1:7) “Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.”

Revelation: (G)602. apokalupsis, (G)601; disclosure: --appearing, coming, lighten, manifestation, be revealed, revelation.

Special Document Links: [Millennial Day Principle](#)

5:14 Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.

Commentary: "The Exaltation of the Sons of God" - A.S. Copley

(Jonah 1:6) comes the nearest – “What meanest thou, O sleeper? arise, call upon thy God.” It may seem strange that such an exhortation should occur here. However, if we study (Acts 20:29-30) and (Rev 2:1-7), we discover why it was given. Religious evils were lurking about the Ephesian assembly. It was threatened from every side. “Grievous wolves” were already prowling around on the outside. They claimed to be apostles, but Ephesus found them to be liars. The Ephesian assembly hated their Nicolaitan works – their wool-picking ministry or preaching for hire. Paul saw by the Spirit, that, from within the assembly, self-seekers would “arise, speaking perverse things, to draw away disciples after them.” John wrote to Ephesus, saying, “Thou has left thy first love.” She had fallen into drowsiness, which is next door to death. Can it be that the slumbering was the great reason for his fervent repeated and detailed admonitions and warning? Let us profit by them. Let us ever “walk in love,” “walk as children of light,” keep aloof from dead religious bodies (Lev 21:1,11); then Christ will always shine upon us, and our way will be clear and clean.

Further Insight: Grace Assembly

Awake and Rise from the Dead! - This verse seems out of context, as a quote from (Jonah 1:6). Nevertheless, the Apostle warns the Ephesus believers, especially those of the Latter Church that they will be subject to a deeper sleep and a greater drunkenness because of the increasing darkness of this age. Therefore, if believers in the "last days" fail to count, with God, that their flesh was crucified with Christ, and they are alive in Christ as a new creation, they will certainly succumb to the greater darkness enveloping the visible system of this world.

Beware of the Apostasy of the "Last Days" - The Latter Church will discover they have fallen into the “apostasia” or apostasy of the “last days.” Therefore, they will be subject to a “dead sleep,” and, like Jonah, unable to awake on their own. When they are awakened, they will find themselves in a very great storm, as typified in Acts 27. This great storm will consist of contrary winds, first from the North, as the final (geshem) outpour of the Spirit summoning the Church to “look up for their redemption draweth nigh.” This will undoubtedly be countered by a south wind and a strong current moving the Church to join the Visible Church in receiving the “Kingdom Now” theology. These two contrary winds will usher in the “Last Days.” The wind from the North characterizes the final “geshem” outpour of the Holy Spirit, as resurrection power as the only hope of awakening the Latter Church by rank and order to the message of the hour, “Behold He Cometh!” Many in the Church will continue in a deep sleep.

(Jonah 1:6) “So the shipmaster came to him, and said unto him, What meanest thou, O sleeper? arise, call upon thy God, if so be that God will think upon us, that we perish not.”

(1 Th 5:5-7) “Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober. For they that sleep sleep in the night; and they that be drunken are drunken in the night.”

Special Document Links: [The Message of the Hour](#)

5:15 See then that ye walk circumspectly, not as fools, but as wise,

Commentary: “The Exaltation of the Sons of God” - A.S. Copley

It is of a culminating character, in view of our gathering together unto Christ in the glory. The word translated “circumspectly” means also “understandingly,” hence, “accurately.” Luke “had perfect (or, accurate) understanding of all things” pertaining to Christ’s birth and biography; hence, he wrote of Him – (Luke 1:3). The preceding steps brought us up to this, the final one. They were preparatory to it. Neither can anyone span the spiritual stairway by one bound. We ought to be able, by this time, to walk accurately. The Spirit has given us wisdom. Light has been streaming in upon our spirits. Dangers have been pointed out. Adequate instruction has been bestowed. Let us “walk...as wise.”

Further Insight: Grace Assembly

This is a third commandment from the Apostle to these Ephesus believers regarding their walk! This admonition is again based on the great provisions of the Gospel, and the challenge before them of laying hold upon the very highest truths, as set forth in this chapter, while defending the “high places” to be introduced in chapter six. The Apostle is certainly addressing the Latter Church, enduring the climate of the “last days.”

The Meaning of Circumspectly - Circumspectly means to walk diligently, perfectly, or uprightly before the Lord and by necessity rests on the first two walks; (1) Walk in love (2) Walk in light already set forth in this chapter. To walk perfectly is defined as walking in all the light or revealed truth with a perfect heart, yet remaining open to more revealed truth, in order to walk even more perfectly.

(Phil 3:15) “Let us therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you.”

(Psa 119:10) “With my whole heart have I sought thee: O let me not wander from thy commandments.”

Example in Abraham - (Gen 17:1) “And when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect.”

Circumspectly: (G)199. akribos, (G)196; exactly: --circumspectly, diligently, perfect (G)196 most exact: --straightest.

Not as Fools but as Wise! - This admonition speaks for itself in light of eternity and brevity of time! We recommend the reading of the Books of Ecclesiastes and Proverbs.

5:16 Redeeming the time, because the days are evil.

Commentary: "The Exaltation of the Sons of God" - A.S. Copley

"Redeeming the time," or buying up the opportunity. The Greek here for "redeem" is "eksagorazo" and literally means, "to haunt the marketplace, do business there, buy for oneself." The thrifty businessman watches for bargains. He is not particular as to what he buys, if only he can make it count dollars in his purse. Just so with the saint who walks spiritually wise. He makes every providence count eternal revenue into his heavenly bank. He resents error and resists evil, not by argument, but by the Word of God. Thus, he converts every obnoxious moment into blessing to another and into gain for himself. The opportunity, which another fails to see or puts from him, the wise saint grabs quickly. He is grateful for the smallest blessing and runs after the largest ones. God shows men their privileges of blessing and usefulness continually. Then, He furnishes them sufficient capital of wisdom and faith to buy up the opportunity. Most people, however, want their own way. They refuse to invest with Jesus as led by the Spirit. His opportunities and investments seem too small, too narrow, too humiliating, too self-sacrificing for them. Christ paid a ransom for us and bought us out of sin's marketplace. But this verse speaks of us entering the marketplace and seizing goods, which He has already bought, and delivering them to Him. What an honored place we have.

Further Insight: Grace Assembly

Redeeming the Time - If believers "walk in love," "walk in light" and "walk circumspectly," they will redeem their time! They will discover that "time" is a very precious commodity, especially in the Evil Day or the "last days." Redeeming the time means to buy it up or ransom it before our Adversary steals it away.

The days of our lives as an "hourglass." - Remember the days of our lives are already measured out by God as grains of sand in a "hourglass." The Scriptures refer to our days as a mere breath or vapor, yet in this very short space of time, we will be making eternal decisions that will affect us in the "ages to come."

The Evil Days, i.e., The Last Days - Believers will need this admonition, as we enter the evil days, or "last days" when overcoming or walking with the Lord will prove very challenging! Believers will, most certainly, need to open their hearts into seeking an express understanding of the "times and seasons" including the breaking of the Seventh Day of the Lord. Without this knowledge, the "darkness" of the apostasy, will engulf and overwhelm them. They will be in peril of lapsing into a deep sleep, or state of drunkenness, as it was in the Days of Noah and the Days of Lot! Why? These will be days of great prosperity mixed with social justice and covered over by religion as "a form of godliness." Many believers will awake to find themselves already in the "hour of trial!" May the Lord give understanding! (2 Tim 3:1) "This know also, that in the last days perilous times shall come."

A Need to Know "Times and Seasons" - (1 Th 5:1-2) "But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night."

Perfectly: (G)199. akribos, ak-ree-boce'; (G)196; exactly:--circumspectly, diligently, perfect (-ly).

Special Document Links: [The Strange Trial](#)

5:17 Wherefore be ye not unwise, but understanding what the will of the Lord is.

Commentary: "The Exaltation of the Sons of God" - A.S. Copley

The spiritual marketer observes one governing principle – what is God’s will? With him, it is not a question of brains, experience or equipment, or means. But what does the Lord want? It is most unwise to determine what to do, or not to do, by our own wisdom. But is it possible to know God’s will? It certainly is possible, else He would not tell us to find it out. “Surely the Lord God will do nothing, but He revealeth His secret unto His servants the prophets” – (Amos 3:7). The Holy Spirit has been given to us to “guide...into all truth” – (John 16:13). Shame on the people who cry, saying, “The Bible is a riddle, a sealed book”. How can we know God’s will? The next verse shuts the critic’s mouth and shows us by what means we may learn the will of the Lord.

Further Insight: Grace Assembly

Understanding the Lord’s Will - Again, the Apostle urges these believers not to become unwise as unbelievers in the world, who, as fools, simply “whiling” away their days “under the sun” only to awake to find themselves in eternity. Believers must not behave as the world, in the use of their time and efforts in being “caught up” in a system that will simply use and discard them until they become as the “summer chaff.” Rather, believers must become wise in discerning the Lord’s spiritual will not only for their lives but discerning that we are in the “last days” and are already standing on the Seventh Day of the Lord.

The Two Seed lines - (1 Pet 1:23-25) “Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you.”

The World System - Daniel 2:35 “like the chaff of the summer threshingfloors.”

5:18 And be not drunk with wine, wherein is excess; but be filled with the Spirit;

Commentary: "The Exaltation of the Sons of God" - A.S. Copley

This verse does not refer to our anointing with the Holy Spirit or the baptism with the Spirit as some call it. Paul did not write this letter to newborn ones who had not yet been filled with the Spirit or received their Pentecost. Nay, they had been filled, or sealed, with

the Spirit before he went to Rome. Compare (1:13) and (4:30) with (Acts 19:6). The Greek word for “filled” in (Acts 2:4) is different from the one used here, which is also used in (1:23) and (3:19) and (4:10). It carries the meaning of continuance and permanency. The Apostle is saying here – “Be filled continually with the Spirit, by whom you were once sealed unto the day of redemption.” Through feeding on the written Word, and by frequent time of worship, we keep filled with the Spirit. Thus, the Spirit also keeps us informed as to the Father’s will in doctrine and practice. We behold opportunities to learn and to serve and are enabled to make purchases that will bring eternal gain to Christ and to ourselves. Everything, every step of progress, every item of our usefulness, depends upon our being filled perpetually with the Spirit. The Greek phrase, “pleroun naun,” means “to man a ship,” hence, the word for “filled,” means “to pilot, or control, or guide.” Therefore, to be filled practically with the Spirit, as here indicated, means to be piloted or governed in daily life by the continued fullness of the Holy Spirit. To be “drunk with wine,” which figures all kinds of carnal intoxicants, is impossible in such a life. We cannot drink of fleshly stimulants and of the Spirit at the same time. Worldly business or pleasures dare not intrude. Religious excursions sap the vitality of a spiritual life. Religious stimulants cannot dwell in the same house with the Comforter. Everything that is intoxicating, apart from the Word and the Spirit of God, is carnal wine. It is weakening and destructive to saints and abominable to the Lord. Therefore, let us instead be intoxicated with the Holy Spirit. Let us be led by the Spirit, walk in the Spirit, preach and teach in the Spirit, worship God in the Spirit, even “filled with all the fulness of God” – (3:19). Then we will walk circumspectly, or accurately, every day, and everywhere, as the three succeeding verses clearly teach. They begin with worship in the sanctuary, then flow out into all our Christian career. Finally, they culminate in the glory by the wedding in the air.

Further Insight: Grace Assembly

Be Filled with the Spirit! - The Apostle is summing up the “walks of the believer” in this final admonition. If believers fail to walk in the Spirit, and in the light of the Word, as a new creation, while firmly holding the “sevenfold unity of the Spirit” they will succumb to the “meat” and “wine” of End Time Babylon. This is a final reminder to believers of the great provisions of the Gospel already set forth. The final warnings of this chapter are also needed to prepare believers to lay hold of the “highest truths” ever delivered to the Church. Believers will likewise be challenged to defend very “high places” through spiritual warfare, especially in the Evil Day, as set forth in chapter six.

Note: We are prefacing our comments on the “meat” and “drink” of Babylon by stating that Babylon in prophecy remains a controversial subject among Bible scholars.

Special Document Links: [Babylon in Prophecy](#)

The “Meat” and “Wine” of Babylon - (1 Th 5:7 KJV) For they that sleep (“meat”) sleep in the night; And they that be drunken (“wine”) are drunken in the night.

We will begin with the Kingdom of Babylon of Daniel’s Day, which was clearly “rooted” back in the Tower of Babel. Daniel and the three Hebrew Children became captives to this rich and prosperous Kingdom of Babylon. Their early conduct will shed spiritual light

on the above subject. These captives refused the literal “meat” and “wine” of Babylon for “ten days” to prove their separation unto Jehovah. They likewise remembered the “seventy years” of captivity of Judah prophesied in (Jeremiah 25:11,12) and that afterwards Babylon would meet with divine judgment. (Daniel 1:8) “But Daniel purposed in his heart that he would not defile himself with the portion of the king’s meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself.”

The “meat” and “wine” of Babylon symbolized the religious theology, contending that all things would continue in disregard of the prophecy in (Jeremiah 25:11,12). In that prophecy Jeremiah states, “nations shall serve the king of Babylon” for “seventy years.” After the seventy years, Babylon would suffer divine judgment by being conquered by the Medes and Persians, and pronounced as fallen, as a great political, religious, and commercial system. Babylon maintained that it was God that destined them to become the first Gentile power to gain sovereignty over Israel as a kingdom and therefore they would continue under this spiritual mandate.

The Kingdom of Babylon in the Beginning - It is a historical fact, that Babylon did acknowledge the sovereignty of God in their beginning under King Nebuchadnezzar. Humbled by God, Nebuchadnezzar served God, but gradually his kingdom turned to idolatry and people began worshipping the many gods of materialism. Nevertheless, they contended that Babylon had replaced Israel as a kingdom, and Israel would never again be restored. Judgment for only 70 years befell Israel in one night, according to the prophecy of (Jeremiah 25:11,12). Later, the people of Israel were allowed to return to their land under the Medo-Persian Empire, but only a remnant chose to return for a partial restoration. In fact, the “times of the Gentiles” did continue until 1967AD, according to (Luke 21:24).

Special Document Links: [Times of the Gentiles](#)

(Dan 5:4) “They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone.”

A Prophetic Overview of Babylon in the “Last Days” - This Ancient system of Babylon, as Mother Babylon, foreshadowed Babylon of the “last days,” as “daughter of Babylon” who is destined to become Babylon the Great in (Rev 18). The emblems of Ancient Babylon, as a Lion with Eagle’s wings is helpful in typifying two end time powers: (1) United States - Eagle’s Wings (2) Britain - A Lion. These two end time powers share a joint heritage and are predominately Christian. As such, they should be commended for their humanitarian and political support of the Jews, desiring to return to their homeland under the Balfour Declaration in 1917. They have also furnished a covering for the nation Israel during the “seventy years” from their nationhood in 1948. However, it is also a fact that these two nations overwhelmingly embrace Covenant Theology or “Replacement Theology” which holds to the spiritual replacement of Israel by the Church. This theology accepts Israel only as a democratic nation restored in 1948 – 1967 and has extended friendship on this basis. However, this theology contends that when Israel rejected their Messiah, at the First Advent of Christ, they forfeited their spiritual restoration in favor of the Church. Primarily Evangelicals, Fundamentalists, and Pentecostals hold for Israel's national restoration but not spiritual restoration and their kingdom. Therefore, these two Christian

nations as the "Lion with Eagles Wings" will, most likely, be joined by other Christian nations embracing "Replacement Theology." This combination will recognize Christendom, as the Roman Catholic Church joined by mainline Protestants, forming Mystery Babylon in (Rev 17). This religious combination joining with Political Babylon and Commercial Babylon will become "Babylon the Great," as described in (Rev 18).

Special Document Links: [The World System 666](#)

Who then is the rightful heir to the Kingdom of God on Earth? - Undoubtedly, the above union will contend that under "Replacement Theology" they are the rightful heirs and will usher in the Kingdom of God on earth as Babylon the Great! Therefore, we contend that the "meat" and "drink" of Daughter Babylon must be spiritually discerned by their denial of the prophetic Old Testament and New Testament Scriptures regarding the promised restoration of Israel. This will present a spiritual conflict for believers who hold to a literal interpretation of the Word of God and for Israel's national and spiritual restoration. This system holding "Replacement Theology" will eventually seek to disparage and displace those holding Dispensational Theology who contend for the coming (parousia) of the Lord to receive His Church unto Himself in the air, according to (I Thessalonians 4:14-18). These believers will likewise contend for both the national and spiritual restoration of Israel and their Messianic Kingdom.

The Final Judgment of "Mystery Babylon" and "Babylon the Great" - This system will finally come under divine judgment, on the Day of the Lord, following the premillennial coming of the Lord Jesus Christ to receive His Church in the air! Afterward God will turn again, as promised, to embrace His Ancient people of the seed of Abraham, as the nation of Israel. Prayerfully read (Acts 15:14-18), and Romans chapters 9-11. We concede that the nation of Israel, as a whole, is still in unbelief as to Christ as their Messiah and must pass through "Jacob's trouble."

Special Document Links: [Progressive Coming of the Lord](#)

During this great trouble a remnant will remember, repent, and return and embrace their Messiah. Afterward, God will establish the Messianic Kingdom under Israel, howbeit through a period of "Great Tribulation," as these Gentile nations continue to resist His divine will. See (Psalms 2).

(Jer 29:13) "And ye (Israel) shall seek me, and find me, when ye shall search for me with all your heart."

(Psa 2:6) "Yet have I set my king upon my holy hill of Zion".

The Sign of the "Fig Tree" (Matthew 24:32-35) - We believe the prophetic "Sign of the Fig tree" was fulfilled when Israel was restored as a nation, on (May 14, 1948). Afterward they regained their capital city of Jerusalem, on June 7, 1967, which officially fulfilled the "Times of the Gentiles," according to (Luke 21:24). We believe the "Fig Tree" generation defines the generation that lived to see Israel restored nationally and thereafter regained their capital city of Jerusalem. This Generation may well be defined as "seventy years" as respectively measured from the nineteen-year (12 Israel number+7 Church number=

19) transition period of 1948 to 1967. This may define a “prophetic timeframe” by adding seventy years to 1948 and again to 1967 creating a prophetic timeframe from 2018 AD - 2037 AD (70-year period from 1948 bringing you to 2018) (2018 -2037 is another 19-year transition period) during which the Lord will return to receive His Church in the air, by rank and order, and afterward Israel, as a remnant, will have received their Messiah and Messianic Kingdom in troublous times. We know that examining "times and seasons" remains controversial, but we seek to understand more perfectly as the Apostle Paul admonished the Thessalonians to “know perfectly.” Therefore, we only ask believers to consider the above timeframe in light of the "more sure word of prophecy."

Special Document Links: [The Last Days](#)

Beware! Believers will be in Peril! - (2 Tim 3:1) “This know also, that in the last days perilous times shall come.” In the measure, believers remain unwilling to examine the prophetic "times and seasons" and desire for all things to continue while they dwell carelessly in Daughter Babylon. However, they may awake to find themselves in great peril! These may have chosen to ignore or even accommodate “Replacement Theology” but will be in great danger of acquiescing to the rise of “Babylon the Great” as under a religious covering. They may also discover themselves in great peril of missing the “open door” into heaven, as the promised escape for the Church. Sadly, they will awaken to discover they have been seduced into a counterfeit kingdom of our Lord Jesus Christ that will in time, receive “another Jesus,” “another spirit” and “another gospel.” As true believers, they will be unable to accept a counterfeit and will find themselves in great persecution or perhaps threatened with martyrdom, as they seek to come out! (Please see Rev 18:4.)

(2 Cor 6:17) “Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you,”

(2 Cor 11:4) “For if he that cometh preacheth another Jesus, whom we have not preached, or if ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with him.”

The "One" and "Only" Spiritual Antidote for the “Meat” and “Wine” of Babylon - The admonitions to "take heed" unto the “more sure word of prophecy" (2 Peter 1:19) and “be filled with the Holy Ghost” according to (Acts 2:4) are not just idle words. May we extend this admonition to believers of the “last days” to open their hearts to receive the final “Geshem” shower as a “strong” spiritual wine of the Holy Spirit that will be poured out to counter the strong wine of Babylon. Believers, in order to survive, will need the combination of the “strong meat” of the word couched in "sound doctrine" and “the more sure word of prophecy.” It will also become necessary for them to open their hearts into searching out express “times and seasons.” These things will prove to be the only antidotes to overcoming the “strong meat” and “strong wine” of Babylon in these “last days.”

The New Wine –The Final “Geshem” shower of the Holy Spirit.

Special Document Links: [Spirit Storm](#) and [Seven Good Years](#)

5:19 Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord;

Commentary: "The Exaltation of the Sons of God" - A.S. Copley

Spiritual worship of the living and true God prepares for efficient service among men. There is no display of musical talent or of other gifts in this program. Though we address others in psalm and song, yet the melody is in the heart, and it is unto the Lord. A heart occupied with Jesus as Lord disallows any religious pageantry. Such true worship obtains a present and an eternal reward from Him who is worshiped. The literal meaning of these different kinds of music is interesting and instructive. The Greek word "psalms" ("psalmois") means "strains, or burst of music, or song sung to stringed instruments." Therefore, musical instruments are not only permissible but profitable, when yielded to the Holy Spirit. "Hymns" ("Hymnois") means "songs of worship or adoration of Deity." "Odais" means songs in general – odes of strains of music – whether worldly or religious. Hence, the adjective "spiritual" precedes the word "songs" here. Only spiritual hymns and songs are acceptable to the Lord of glory. "Psallontes," rendered "making melody" in our version, literally signifies playing on an instrument with the fingers or singing with a harp. There is a mysterious and quieting charm in music. It seems to clarify the atmosphere, break Satan's power, and bring an audience into God's Presence.

Further Insight: Grace Assembly

Discerning Spiritual Worship - If believers are "rooted and grounded" in "sound doctrine," and "filled with the Holy Ghost" (Acts 2:4) and holding the seven-fold unity of the Spirit (Eph 4:4-6), they will be able to discern spiritual worship. This consists of Psalms, spiritual songs, and hymns based in the Word of God and inspired by the Holy Spirit. Only such worship is acceptable unto the Lord, as emanating from the heart of believers.

Not All Worship is Acceptable! - (John 4:24) "God is a Spirit: and they that worship him must worship him in spirit and in truth." While many in the Church may question this "narrow" concept of worshiping in spirit and truth, they need only acquaint themselves with the stringent requirements for the priesthood in both service and worship under the First Covenant. The Tabernacle sets forth a very "narrow" approach into the presence of God with "fear and trembling" and not "without blood." Consider the Tabernacle was a mere earthly pattern as "weak and beggarly," compared to the Greater Tabernacle pitched by God, in the heavens under the New Covenant – (Heb 8:2). Our worship must be in the Holy Spirit and the truth of the Gospel in the new creation in order to be an acceptable incense to God.

The Divine Warning to Moses - (Exod 30:9) "Ye shall offer no strange incense (golden alter of incense) thereon, nor burnt sacrifice (brazen alter), nor meat offering; neither shall ye pour drink offering thereon."

Consider Two Accounts of Unacceptable Worship

Warning Against Strange Incense – (Ex 30:35-38)

First Account: This account followed the ascension of Moses to Mt Sinai and upon his return hearing “strange” singing and worship in the camp around the “Golden Calf.” The Golden Calf is an Old Testament type of idolatry which is mirrored today in man’s headships and organizations in the place of Christ as Head of His Body as an organism. This exposed the children of Israel to their adversaries. Moses carried out, what many consider, “strange” judgment on the calf and the camp – (Exodus 32:6 and 15-20).

Warning Against Strange Fire – (Lev 10:1)

Second Account: The account occurred in the priesthood when Aaron’s two sons, Abihu and Nadab offered incense using “strange fire” that was not taken from the Brazen Altar, as commanded, and instantly died before the Lord – (Leviticus 10:1-3).

Note: Fire from the Brazen Altar pre-figured the Person and Work of Christ on the cross in putting the (bitter incense) old creation nature to death. The sweet incense composed of four ingredients represented the Person and Work of Christ in bringing forth the (sweet) new creation nature.

5:20 Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ;

Commentary: “The Exaltation of the Sons of God” - A.S. Copley

Not only in meeting should we give thanks but “always.” God is not only present with His people when in worship, but He is always with us. He is not only with the assembly, but also with everyone. The God whom we worship is our Father. We are to be thankful, not only for some things but for all things – even the undesirable things; for our Father allows nothing to come our way that He cannot turn into good for us. “My times are in Thy hand” – (Psalm 31:15). “We know that all things work together for good to them that love God, to them who are the called according to His purpose” – (Romans 8:28). Our thanksgiving should be “in the name of our Lord Jesus Christ.” Then it will be as though He were giving thanks to the Father for the “all things.” Thus, the Father and the Son will bring blessing to us and glory to themselves from every providence.

Further Insight: Grace Assembly

Spiritual Sacrifices of Praise and Thanksgiving - If believers are truly “feeding on the Word of God” and “walking in the Spirit,” there will be a continual figurative “morning and evening sacrifice” (a fire and offering that never goes out) of praise and worship emanating from the altars of their hearts. There should be a continual giving of thanks to God the Father for His “unspeakable gift” of our Lord Jesus Christ, who is forever the eternal life of every believer. Because of Him they were made worthy to receive the greatest gift of the Holy Spirit according to (Acts 2:4).

(Heb 13:15) “By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name.”

(1 Pet 2:5) “Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.”

5:21 Submitting yourselves one to another in the fear of God.

Commentary: “The Exaltation of the Sons of God” - A.S. Copley

This is an essential feature of walking accurately. It is a powerful proof of being filled practically with the Spirit who works this mutual submission in us as we yield to Him. This mutual submission is not confined to the hour of worship in the sanctuary, but it is to be observed always, even as well as giving thanks. For the Apostle is leading us up to the Bridehood of Christ. No wonder then that our submission is to be “in the fear of God.” He sits by to see if we really obey. To me, it is amazing that our “walk in love,” our “walk as children of light,” and our “walk circumspectly” should climax with submitting ourselves one to another in the fear of God.

Further Insight: Grace Assembly

Submission Naturally and Spiritually - In the preceding verses of this chapter, the Apostle has delivered some pointed spiritual exhortations to these saints at Ephesus. Clearly, the Apostle has been laying the “groundwork” for them to grasp the very “highest calling” in Christ Jesus, to be set forth in the remainder of this chapter. He is also preparing them to defend the “high calling” in very “high places” through spiritual warfare, as set forth in chapter six.

Note: The following verses may seem mundane and repetitious, in respect to natural relationships and order. However, the Apostle is simply using these natural relationships to foreshadow the far greater spiritual relationships and order.

“Deep” Lessons in Submission and Order - The importance of submission and order in natural relationships can be naturally discerned. However, the importance of submission and divine order in spiritual relationships can only be spiritually discerned. Submission is the “key” or the “secret” to overcoming the effects of the original fall of creation both spiritually and naturally.

Note: It will also be “key” to fully overcoming and passing through the “open door” of ruling and reigning with Christ – (Rev 3:7 and 4:1).

Uncovering the Spiritual Root - Believers must understand or uncover the “spiritual root” of the lack of submission, as the original sin that was committed by Lucifer in the Garden of Eden in heaven. Afterward they will be able to uncover the “natural root” of lack of submission, as the original sin committed by Adam in the Garden of Eden on the earth.

Original Sin Defined - The original sin committed by Lucifer in heaven was “rooted” into his lack of submission to God as his Creator. This led to the sin of rebellion and transgression of the divine order. Lucifer’s five “I wills” can be found in (Isaiah 14:12-14). The original sin committed by Adam on the earth was, likewise, “rooted” into his lack of

submission to God, as Creator. This led to his disobedience to God's commandments and his transgression of the divine order.

Original Sin was Two-fold:

- 1) Against God as, the Great Creator
- 2) Against God, as the Great Redeemer

Submission: (G) 5293, 5259 and 5021; to subordinate; to obey: be under obedience (obedient), put under, subdue unto, (be, make) subject (to, unto), be (put) in subjection (to, under), submit self-unto.

Original Sin Defined as Threefold:

1. The Sin of Pride
2. The Sin of Independence
3. The Sin of Equality

The result of the original kingdom of darkness (original sin of Lucifer) – The fall of the rebellious invisible and visible creation. The result of original restored creation (original sin of Adam) – The fall of visible creation on earth.

The Great Controversy with God, as the Great Creator: Lucifer as Created vs God as Creator - Lucifer's controversy with God, as Creator, was his denial that he ever committed the threefold original sin in his heart and therefore Lucifer contended that he is not fallen, as well as the rebellious angelic host – (Isaiah 14:13). This denial is the revelation of how Satan is coming as an angel of light in these last days.

Special Document Links: [Genesis Fourteen Plot](#)

The lie of the last days will be twofold - The lie will become truth and the truth will become a lie. Lucifer as an "angel of light" or "white hat" will claim he never sinned therefore remains unfallen. He will consummate his reign over the world under 666 as the false trinity made up of the False Christ, the False Prophet over the False Church and under Lucifer, as a False God. They will consummate their reign over unregenerate man under the false doctrine of the False Church of the Fatherhood of God and the Brotherhood of Man. This reign over the world system will last for only 42 months in the place of the truth. This is described as "gross darkness" that will cover the earth.

(2 Th 2:11 KJV) "And for this cause God shall send them strong delusion, that they should believe a lie: That they all might be damned who believed not the truth, but had pleasure in unrighteousness."

(Isa 60:2 KJV) "For, behold, the darkness shall cover the earth, and gross darkness the people: but the LORD shall arise upon thee, and his glory shall be seen upon thee."

The Origin of the Lie vs the Truth: Adam as created vs God as Creator - Adam contended with God, as Creator that he was tempted through the woman, who was deceived by the Serpent. It should be noted that the first couple repented and were redeemed through the Lord God shedding blood and clothing them in coats of skin, as looking forward to

the Lamb of God to come. Nevertheless, the original sin of Adam passed down through his seed line. Therefore, the controversy between God, as Creator, and Adam's seed line is a denial that the original sin of Adam was passed down to his seed line and therefore all men are fallen and in need of redemption on two counts: of their birth and because all have sinned.

The Origin of the Lie vs the Truth - The Greater Controversy with God as Redeemer. God, as the Great Redeemer, purposefully made provision for His fallen creations on the following basis:

- (1) The Lamb slain from the foundation of the world, as foreknowledge.
- (2) The Lamb of God, as Christ, in death, burial, and resurrection.

The Controversy: Lucifer vs God as Redeemer - Though controversial, we contend that God offered redemption to Lucifer and the fallen hosts, on the basis of the Lamb slain from the foundation of the world. However, this provision was eternally rejected by Lucifer, as he (like Cain) went out of the presence of the Lord God. Afterward he became the great adversary, as Satan, forming an independent kingdom against God both as Creator and Redeemer.

(1 John 3:12) "Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous."

Adam's Seed Line vs God as Redeemer - Redemption was freely offered to Adam and his seed line on the basis of the Lamb slain from the foundation of the world as looking forward to the Person and Work of Christ, as the Lamb of God. Therefore, every man is not only a sinner from conception and birth, through Adam's original sin, but subsequently because of man's own sins. Therefore, every man must be born again and thereafter to be in the seed line of Christ as the Last Adam. (Ps 139:16) "Thine eyes did see my substance, yet being unperfect; and in they book all my members were written, which in continuance were fashioned, when as yet there was none of them."

The Mystery of Iniquity vs the Mystery of Godliness - This sums up the Great Controversy between God, as the Great Creator and now God, as the Great Redeemer and His visible and invisible creation. This also gives insight into the Great Controversy between the Truth and the Lie spanning from The Book of Genesis reaching full consummation in the Book of Revelation!

The Great Lie- Manifested - 666 (Satanic Trinity of 666 is Satan, Anti-Christ, and the False Prophet.)

The god of this world, as Lucifer/Satan as an angel of light, will be manifested in the flesh by incarnating himself into the False Christ. He will be hailed by the False Prophet, received by the Harlot Church and the unbelieving world, in the place of the True Christ. (2 Cor 11:14) "And no marvel; for Satan himself is transformed into an angel of light."

(2 Thess 2:7) "For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way."

(2 Thess 2:11) "And for this cause God shall send them strong delusion, that they should believe a lie:"

Special Document Links: [Threefold World Apostasy](#)

The Truth Manifested: First Advent of Christ - The true God was manifested in the "Word made flesh" as the true light of Christ, through both His Person and Work.

(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."

The Truth Manifested: Second Advent of Christ – 777 (The true Trinity of 777 is God the Father, Son, and the Holy Spirit.)

(Rev 1:7) "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen."

5:22 Wives, submit yourselves unto your own husbands, as unto the Lord.

Commentary: *"The Exaltation of the Sons of God" - A.S. Copley*

The last twelve verses of this chapter bring us to the climax of "the mystery of Christ," because they portray, in figure, the union of Christ and His Bride. They were not written simply to teach married people how to live and to have happy and beautiful homes. Rather, the attitudes expressed here are freighted with truth concerning Christ and His people. Here we team the deepest and sweetest and most intimate relationships between Christ and His Bride. The wife is a picture of the Bride of Christ; hence, her subjection to her husband is "as unto the Lord." Of course, it is implied here that the husband is a saved man who, likewise, is a picture of Christ. Their wedlock is in the will of God. The spirit and measure of the submission is even "as the Church is subject unto Christ" – (5:24). This spirit of subjection is the heart preparation for the Bridehood of Christ. The brethren, also, must maintain this same spirit of full surrender to the perfect will of God in all things. The wife's submission to her husband figures the submission to Christ of all the saints who purpose to be in that choice company. Ephesians 5:21 was leading up to this point: submission, one to another, indicates submission to Jesus, because we are obeying the Word. This is not arbitrary – "but by love serve one another" – (Gal 5:13). "Anēr" is the Greek word translated "husband," for that is the specific meaning of the word. It teaches us that Jesus Christ is more to bridal saints than "anthropos," a man in general. He is indeed their Husband, their only Husband. Hence, the typical wife submits to her "own" husband, implying that she has but one, even as the Church has only one Head, and the Bride has only one Bridegroom.

Further Insight: *Grace Assembly*

Spiritual Submission vs Original Sin, as the "Deeper Root" - As stated above, it became impossible to address the subject of spiritual submission without first examining the

“deeper root” of “original sin.” The original sin committed by Lucifer was “rooted” in his lack of submission to God, as Creator, resulting in rebellion against the divine order. This ended in the formation of an independent “Kingdom of Rebellion and Darkness.” Please read the accounts in (Isaiah 14) and (Ezekiel 28).

Original Sin of Adam - The original sin committed by Adam, through temptation, manifested also in a lack of submission to God, as Creator and the divine order. This likewise ended in this present evil world in rebellion to God’s divine order. Adam and Eve were both tempted in the Garden of Eden on the earth and succumbed in believing the lie resulting in the natural “serpent’s bite” as a mouthpiece as the “Ancient (Old) Serpent.” Very few address the obvious temptation and fall of the natural serpent from the natural order, through the lie of the Ancient Serpent. This act subsequently repeated by Eve in respect to her husband, Adam, who in turn sinned willfully against the commandment of God. This entire process is necessary in defining the nature of fallen man as “rooted” back to Lucifer as the Ancient Serpent. This explains the “deep rebellion” of fallen man toward God, as Creator and Redeemer. It likewise explains the absolute necessity of God putting the rebellious old creation nature to death with Christ on the cross. It also defines the absolute necessity of God’s providing a new creation nature of submission through the Person and Work of Christ and fallen man receiving a new birth.

The Temptation of Eve: A Warning to the Church - The Apostle stresses natural submission of wives to their own husbands with the intent of gaining spiritual insight into the fall of the couple in the garden. The natural serpent, as being incarnated by the Ancient Serpent, used subtlety in approaching Eve, as the weaker vessel. Through solicitation he caused her to transgress the original order of submission to Adam. This lack of submission, ultimately, led to the transgression and fall of Adam and subsequently the fall of the entire human race.

Note: Consider the divine sentencing of the natural serpent and the Ancient (Old) Serpent, as well as Adam and Eve. Herein, we are able to trace the “deeper root” of all sin and rebellion back to the Ancient Serpent. Ponder the magnitude of human sufferings, sorrows ending in physical deaths, and without redemption, spiritual deaths (Genesis 3:14 -19).

In Divine Wisdom - Therefore, the Apostle, in divine wisdom, continues addressing the natural order but only as a foreshadowing of the greater spiritual order of submission by stating “as unto the Lord.” Therefore, if believers are submissive to the greater spiritual order, it should also be borne out in the submission of the natural order of husband and wife.

(1 Tim 2:13-15) “For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression. Notwithstanding she shall be saved in childbearing if they continue in faith and charity and holiness with sobriety.”

5:23 For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body.

Further Insight: Grace Assembly

Natural Submission and Spiritual Submission - As written, the natural order of submission was divinely established in the garden between the First Adam and his helpmate, Eve. As we continue in this chapter, the natural order will prove subservient to the greater spiritual order and the greater submission of Christ's helpmate, to Him. Eve will clearly furnish a type of the greater helpmate of Christ, as the Last Adam.

Two Factual Statements: Christ is both Head and Savior of His Body - (1) Christ is Head of His "mystical body," the Church, which is made up of many members. Every believer is first a member of the body of Christ – (I Cor 12:12-20). (2) Christ is both the Head and Husband of His Helpmate. This will be addressed as the "Great Mystery," or the "Mystery Great" in the verses following. This will be explained by references to the types and shadows in Genesis chapter two.

Please note: In the Pauline Epistles, this is the first clear doctrinal delineation between the Church, as Christ's mystical body and the Church, as Christ's helpmate.

5:24 Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing.

Commentary (v 23-24): "The Exaltation of the Sons of God" - A.S. Copley

Every Scriptural husband is a picture of Jesus Christ as Head and Husband of His people. His headship over the wife is shown by his hair being shorn. This truth is amplified in I Corinthians chapter eleven. The husband is the image and glory of God; hence, he prays and prophesies with an uncovered head, which symbolizes Christ's authority as Head over His Body the Church. The wife is the glory of her husband and acknowledges her subjection to him by her long hair. Likewise, the submission of the Church to Christ is symbolized by the women praying and prophesying with their heads covered. Therefore, in this verse, the reason of the wife's submission to her husband is given. When saints see with the heart their relation to Christ, they gladly hold these attitudes toward one another and symbolize them as Paul teaches. Yes, Christ is the Savior of the Body, the Church; for it is His Own Body. Long before it was formed, He called it "My Church" – (Matthew 16:18). He said also, "The gates of hell shall not prevail against it." No, for He is its Savior. He saved each member from sin.

Further Insight: Grace Assembly

The Submission to Christ, as Head and Savior of His Body - Submission to Christ, as Head of His Mystical Body, is clearly functionary and operates on the same principles, as the natural body. As such, the body is totally dependent upon Christ, as Head, in order to function. Therefore, submission to Christ, as Head, by believers, is both involuntary and voluntary, depending on each individual member.

Submission to Christ, as both Head and Husband - The submission of Christ's spiritual helpmate to Him, as Head is clearly as a separate entity. This is a great mystery that can only be understood from a study of the types and shadows in (Genesis 2). Therefore,

Christ's helpmate, like Eve, was built from a "rib portion" taken from the side of the Last Adam. Therefore, her submission becomes voluntary but likewise vital considering the serpent's temptation of Eve in the garden. Therefore, the Apostle Paul had such great fear in knowing the Ancient Serpent would approach Christ's helpmate seeking her downfall and ultimately the downfall of the Last Adamic Race. This is a very "deep mystery" exposing the hidden motives of the adversary. Thanks, be unto God the adversary will never prevail. (Please read 2 Cor 11:1-3.)

The Apostle Paul's Greatest Fear - (2 Cor 11:3) "But I fear, lest by any means, as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in Christ," i.e., "Christ as all and all" or "simply Christ."

Note: We will consider the formation of Eve from only a "rib portion" out of the body of Adam in our commentary on verses 31-32.

The "Greater Submission" in the Church - The union between Christ and His helpmate built from a "rib portion" requires greater submission or overcoming in becoming the Glorious Church. Therefore, submission is the "key" or "deep secret" of this company in overcoming the threefold original sin of Lucifer passed down through Adam and defined as: (1) pride (2) independence, and (3) desire for equality with God as Great Creator and Christ, as Great Redeemer.

Please Note: Christ, as the God Man displayed the greatest submission to God His Father in accomplishing redemption. He fully overcame pride, independence, and desire for equality in order to endure the humiliation of the cross and become "the author and finisher of faith!" (Heb 12:2) "Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God."

Note: Christ displayed the greatest submission in becoming the greatest overcomer and "Hero of Faith!" All the "Worthies of Faith," in Hebrews 11, were first partakers of His life and His faith, as looking forward to His First Advent. All the "Worthies of Faith," in the New Testament, will likewise overcome by first partaking of His life and then His faith by looking back to His First Advent.

5:25 Husbands, love your wives, even as Christ also loved the church, and gave himself for it;

Commentary: "The Exaltation of the Sons of God" - A.S. Copley

Bridegroom Love - The love here enjoined is not simply a common, ordinary, marital affection. It is not superficial and selfish. It is "even as Christ also loved." How much did He love the assembly? So much, that He gave Himself up for it. Christ-like husbands give themselves to seeking the greatest good and fullest comfort for their wives. They relieve their burdens and heap blessings upon them, not for any selfish purpose but for love. This they do for Jesus' sake, to show forth His unbounded love for His people. The Apostle says, "That every one of you should know how to possess his vessel in sanctification and honour; not in the lust of concupiscence, even as the Gentiles which

know not God" – (1 Thess 4:4, 5). It does not allow flippant remarks, that sometimes pass between husband and wife, stinging the one and then the other, just as we might make smart remarks to our blessed Lord and grieve His tender heart. Then, husband and wife will so love each other that the Presence of Christ will be manifest without any effort on their part.

Further Insight: Grace Assembly

Christ Loved the Church! - There is no question that Christ loved the Church with "agape" love, i.e., sacrificial love. This was true of His Mystical Body, as the Church and true of His spiritual helpmate, as the Glorious Church. This was proved by His sacrificial work of redemption! Husbands, in the natural, are called to likewise love their wives with a sacrificial love. However, the far greater example will always be Christ.

5:26 That he might sanctify and cleanse it with the washing of water by the word,

Commentary: "The Exaltation of the Sons of God" - A.S. Copley

This giving up of "Himself for us" was before stated in (5:2). Jesus' prayer (John 17:19) explains Paul's words here – "And for their sakes I sanctify Myself, that they also might be sanctified through the truth." Those Ephesian saints were already "cleansed" in the laver of the Word. They were born again, or "saved ... by the washing [laver] of regeneration" – (Titus 3:5). But they should be wholly separated from every defiling thing which might mar their fellowship with Christ, dim their vision of their relation to Him, or hinder their spiritual growth. Christ set Himself apart and offered Himself up as a whole, burnt offering to God on our behalf. He was a sweet-smelling savor for us. That is, we are accepted of the Father in Christ, as sanctified. We smell sweet to the Father in His Son. Let us see ourselves in Christ and accepted in Him. Let us see Christ in us, walking in us, as our very life. Let us count ourselves complete in Him. Then the Spirit will work God's perfect will in us and separate us from everything as Jesus was separated. Sanctification is not a cleansing from the least and last remains of sin and the carnal mind. It is entire separation unto Christ, as said before. Sanctification is practical and progressive. It begins with the new birth and continues throughout life. This separation is particularly in view of our being members of the Bride of Christ, who shall be as thoroughly sanctified from all things carnal and as devoted to God as was Christ Himself.

Further Insight: Grace Assembly

The Love of Christ for His Spiritual Helpmate - The Apostle continues to stress the greater spiritual relationship between Christ, as the Head and Husband of His spiritual helpmate. He has more than proved His love by first redeeming her with His own blood and thereafter by sanctifying and cleansing her with the washing of the Word.

The "Greater" Workmanship of God, in Christ - The process of becoming Christ's spiritual helpmate will require a far greater submission and yielding in becoming the workmanship of God in Christ. This work will prove to be intense for those placed on the "inner wheel" in being conformed into the express image of Christ, as Cherubim.

Special Document Links: [Ezekiel's Wheel](#)

The "Greater Commitment" - The greater commitment of these Ephesian saints will be in manifesting the "greater submission," the "greater yielding," and the "greater overcoming" of the threefold original sin of (1) Pride (2) independence (3) desire for spiritual equality with Christ as their Head and Husband.

"A Word in Season to the Weary" - Stay in the pressure, stay in the heat, stay under the hand of the Master Potter, i.e., stay on the Inner Wheel!

A "Deeper" Cleansing or Washing - The word "washing," in this verse, is derived from the bath of regeneration, i.e., new birth. This is somewhat of a mystery, as these believers have long taken the bath of regeneration and need not take a bath again. Therefore, the meaning is a "deeper" cleansing than mere "head" knowledge or mental ascent to the doctrine of "reckoning and yielding." This is an experimental counting of the old creation, as dead with Christ and being alive in Christ, as a new creation. This cleansing requires the "blood of Christ," as the basis of cleansing as applied to the believer's walk and fellowship.

(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."

(1 John 1:7) "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."

The Daily Cleansing in the Laver, as the Water of the Word - Following the "deeper cleansing" by blood, as described above, these must also submit to the "daily washing" of their hands and feet in the cleansing laver of God's Word. This is necessary to sustain the special fellowship with Christ, as their Head and Husband. Will there be a final shower of rain of the Holy Spirit in these "Last Days?"

Special Document Links: [Rainfall Holy Spirit](#)

Please follow the word study on "water," below, which refers not only to the water of the Word, but also infers a shower of rain. We believe this shower will fulfill the prophetic promise as the "Geshem" shower of rain. This "Geshem" shower of rain is synonymous in the Scriptures with the coming or "parousia," i.e., the presence of the Lord in a near place to receive His Church. This shower of rain, we believe, will fall during the "Seven Good Years" and will be designed to cleanse the Latter Church from the defiling "meat" and "wine" of Babylon of the last days enabling the Church to make the necessary separation to go out to meet the Great Bridegroom of the Church.

Special Document Links: [Spirit Storm, Progressive Coming of the Lord, Seven Good Years](#)

(Matt 25:6) "Behold, the bridegroom cometh; go ye out to meet him."

(2 Cor 6:17) “Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you.”

(Rev 19:7-8) “Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.”

Sanctify: (G) 37 and 40; to make holy, purify or consecrate; (mentally) to venerate: hallow, be holy, sanctify.

Cleanse: (G) 2511 and 2513; to cleanse ((make) clean (-se), purge, purify.

Washing: (G) 3067 and 3068; a bath, baptism: washing.

Washing of Regeneration - (Titus 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;”

Washing in part of “hands and feet.” - (John 13:10) “Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all.”

Water: (G)5204 and (G)5205; water (as if rainy) (to rain); rain, a shower rain.

Word: (G) 4487 and (G) 4483; an utterance, a matter or topic (narration, command or dispute)

Special Document Links: [Word Study: Wash, Washed, Washing](#)

5:27 That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

Commentary: “The Exaltation of the Sons of God” - A.S. Copley

The whole Church was espoused to Christ (II Cor. 11:2), but only a small portion of it accept that engagement, because the separation for the Bridehood is too clean-cut. Hence, only a select company will have that intimate place by His side. As "the woman [wife, Greek] is the glory of the man" (I Cor. 11:7), so the Bridal saints will be the glory of Christ. John speaks of a wonderful company "in the midst of the throne, and round about the throne" which, doubtless, refers to "the assembly glorious" of which Paul wrote. But he speaks also of a "great multitude, which ... stood before the throne, and before the Lamb." See (Revelation 4:6 and 7:9). Jude, no doubt, addressed the latter company. Of course, the people who will occupy that highest, nearest, and dearest place to Jesus the Bridegroom will be held in highest repute or honor. They will be superlatively glorious. Hence, they must be without "spot" or stain now, and free from contamination with all that defiles. Now, they are cleansed "from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" – (II Cor 7:1). “Holy and without blemish,” or blame is the high-water mark of bridal saints. The faith of Christ in us looks above and beyond our

own imperfections and beholds the Perfect One. Thus, by beholding Him, we "are changed into the same image from glory to glory." For this very purpose, He reconciled us "in the body of his flesh through death, to present you holy and unblameable and unreproveable in his sight" – (Col 1:22). We were justified once forever. We are saved forever and cannot be lost. But our state – our walk, talk, and all our manner of life – is here under consideration. Therefore, this perfection is conditioned upon our faith – not the faith of justification, but the faith of glorification. "If ye continue in the faith grounded and settled and be not moved away from the hope of the gospel, which ye have heard" – (Col 1:23). "The hope which is laid up for you in heaven" (Col 1:5) begat in us faith to run for the Prize. That faith sanctifies, or separates, us unto Christ. It perfects our holiness in the fear of the Lord. "Fight the good fight of faith." Thus, we become grounded and settled in the blessed hope. When Jesus comes, He will find us "not having spot, or wrinkle, or any such thing ... holy and without blemish;" and He will seat us by His side, "the glorious church."

Further Insight: Grace Assembly

The "Mystery Great" the "Glorious Church" - (Song 4:7) "Thou art all fair, my love; there is no spot in thee." The deep desire of Christ's heart is to present as many believers as possible, in His Mystical Body unto Himself as the "Glorious Church!" However, there is also the purpose of filling up His Mystical Body. We have already stressed, the special willingness required of some who are taken out of the body (i.e., rib portion of the Church) and placed on the "inner wheel" of the great Wheel of Redemption. On this wheel they become the workmanship of God in Christ Jesus and will be pressed into His express image. This requires a special submission to Christ, as their Head and Husband. It also requires a special yielding to God's will and purposes including the fellowship of the sufferings of Christ. We trust this solves the "mystery" of the "rib portion." This portion is, most likely, deemed as a small and unnecessary part of the Body of Christ. Nevertheless, these were chosen as subjects having displayed a special, submission to Christ, as Head of His Mystical Body and a special love for the Word of God. Therefore, these were both called and chosen to become members by being placed on the "inner wheel" and thereby becoming the Glorious Church or "the Mystery Great."

Special Document Links: [Ezekiel's Wheel](#) and [12 Mysteries of God](#)

(Matt 22:14) "For many are called, but few are chosen."

(Zec 4:10) "For who hath despised the day of small things?"

(Isa 66:2) "But to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word."

Glorious: (G)741. endoxos, en'-doh-os; from (G)1722 and (G)1391; in glory, i.e., splendid, (fig.) noble: --glorious, gorgeous [-ly], honourable.

Who will be the "Fairest of the Fair?" - The company of saints, as described above, but only if they yield as God's workmanship in Christ on the "inner wheel." Their spiritual complexion should reflect their spiritual health, as without spots, wrinkles, or blemishes.

This will require the “deeper cleansing” by blood, as described above, but also frequent visits to the “Cleansing Laver” filled with the water of God’s Word.

Note: The Cleansing Laver was an article of furniture located in the Outer Court of the Tabernacle near the entrance into the Holy Place. It was constructed of “highly polished brass” serving as both a mirror and a basin filled with water. This was used by the priesthood, to behold their face and to wash their hands and feet before entering the Tabernacle for service and worship.

(James 1:23-24) “For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.”

Spiritual Health and Spiritual Complexion

Definition: Spiritual health is reflected in the believer’s spiritual complexion, as without spots, wrinkles, and blemishes suggesting spiritual nutrition, exercise and rest.

Spots: Spots as unbecoming blemishes, or stains, appearing in the believer’s spiritual complexion. As from the old creation with its deeds and failures as not fully judging the old creation.

Spot: (G) 4696 a stain or blemish, defect, disgrace: spot.

Wrinkles: Wrinkles are a result of the “aging process” as the “outer man,” who is perishing and is given precedence over the “Inner man.” The “outer man” in turn zaps the health and vigor of the “inner man” which must be renewed day by day through knowledge of the Word of God and the quickening of the Holy Spirit.

Wrinkle: (G) 4512 and (G) 4506; a fold (as drawing together), a wrinkle (espec. on the face): wrinkle.

Blemishes: Blemishes suggest uncomely behaviors emanating from the old creation nature. It also suggests the believer’s failure in taking God’s side in judging their behavior.

Blemish: (G) 299 (G) 3470; unblemished, without blame (blemish, fault, spot), faultless, unblameable.

The Glorious Church as “The Mystery Great” - Who are these? These have overcome the threefold sinful nature inherited from Lucifer and Adam of (1) pride (2) independence and (3) desire for equality with God, as Creator and Christ, as Redeemer. Their “secret” was submission which is the nature of the new creation. As a result, these will be restored, through redemption, by yielding as the workmanship of God in Christ Jesus.

Glorious: (G) 1741. endoxos, (G) 1722 and (G)1391; in glory, i.e., splendid, noble: glorious, gorgeous, honourable. (G) 391 doxa, glory (as very apparent), in a wide application, dignity, glory (-ious), honour, praise, worship.

Holy: (G)40 and 53, blameless or religious, consecrated) (most) holy (one thing), saint.

5:28 So ought men to love their wives as their own bodies. He that loveth his wife loveth himself.

Commentary: "The Exaltation of the Sons of God" - A.S. Copley

Observance of Paul's instructions here certainly purifies, beautifies, and ennoble the marriage relation. The Church is Christ's Body. He loves it as His Own Body. He knows only one people. Organized systems may claim to be the Church, but Jesus does not know them as such. He knows "no man after the flesh." If any persons in such systems are saved, He knows them as His disciples and seeks to bring them "without the camp" to Himself. That is the way husbands should love their wives, even as their own selves, because their affection figures the love of Christ for His own. Furthermore, he that loves selfishly really hates and injures himself. The wife is a vital part of the husband – "They two shall be one flesh." Hence, he that loveth his own wife loveth himself.

Further Insight: Grace Assembly

Natural and Spiritual Instruction - The Apostle continues his instruction in the natural relationship between husbands and wives but is clearly sharing spiritual insight in sustaining the far greater relationship between Christ and the Glorious Church. Christ loves the Glorious Church, as his own body, as they were taken out of His body as a "rib portion." As a result, they are flesh of His flesh and bone of His bone having been built or constructed into His helpmate. Please review the Old Testament account in Genesis 2:18-23.

5:29 For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church:

Commentary: "The Exaltation of the Sons of God" - A.S. Copley

It is unthinkable that any man should hate his own flesh; but he cares for it like a mother cares for her children. The word translated "nourish" means "to rear for oneself." The word rendered "cherish" means "to foster, to warm in one's bosom, to inflame." A true, loving husband watches over and looks after his wife with the unchanging tenderness of a mother. With flaming love, he presses her to his bosom. He comforts her in sorrow, heals every wound, shows her every attention, and supplies her every need. That is a Christ-like husband; for so the Lord treats the Church. He nourishes it, feeds and trains, and makes it to grow for Himself. The Lord fosters His people tenderly. He holds them in His loving arms, comforts them in His bosom, dries their tears, allays their fears, and abundantly supplies all their needs – spiritual and material. He knows our frame, and remembers that we are dust, and is "touched with the feeling of our infirmities." Jesus has us on His heart.

Further Insight: Grace Assembly

Natural and Spiritual Consolation! - The Apostle continues addressing natural relationships but is using them to convey “deep” spiritual truths regarding the greater relationship between Christ and His helpmate as the “Glorious Church.” Therefore, we conclude that it was not possible for Christ to hate His own flesh. This is most certainly true of every member of His Mystical Body and likewise true of this “rib portion” that was taken out of His Mystical Body. Rather to the contrary He “nourisheth” and “cherisheth” them as His own flesh.

Hated: (G)3404 to detest (espec. to persecute); to love less: hate (-ful).

Nourisheth: (G)1625,1537 and 5142; to rear up to maturity, to cherish or train: bring up, nourish.

Cherisheth: (G) 2282 (to warm); to brood, to foster: cherish.

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

Commentary: “The Exaltation of the Sons of God” - A.S. Copley

All who believe on Jesus during this age are members of His Mystical Body, which is called the Church – (Eph 1:22, 23). Natural "flesh and blood cannot inherit the Kingdom of God" – (I Cor 15:50). But Jesus also said, "A spirit hath not flesh and bones, as ye see me have" – (Luke 24:39). Even our flesh and bones are reckoned glorified, because "the redemption of our body" is assured – (Romans 8:23). "God... calleth those things which be not as though they were" – (Romans 4:17). Our old, corrupt life, represented by the blood, was poured out in the death of Christ. There is no blood in His body now. There will be none in ours then. We will have glorified flesh and bones, even as Jesus now has.

Further Insight: Grace Assembly

The Church as the Body of Christ - In this verse, the Apostle is emphasizing the formation of the Mystical Body of Christ as having many members, and that every believer is literally bone of His bone and flesh of His flesh constituting His Church.

The Glorious Church as Christ’s Helpmate - The Apostle is making it clear that the “rib portion” was taken out of the Mystical Body of Christ and used to build His “spiritual helpmate.” This validates that His helpmate is likewise bone of His bone and flesh of His flesh. However, she is now a separate entity, and constitutes the Glorious Church!

Two Factual Statements

(1) Christ is Head to His Mystical Body the Church, as the Mystery of Christ.

(2) Christ is also Head and Husband to the “Glorious Church,” as the “Mystery Great.”

5:31 For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh.

Commentary: "The Exaltation of the Sons of God" - A.S. Copley

The purpose of the wedding in Eden was to typify the wedding in the air. This is the meaning of every Scriptural wedding, as this verse declares. Adam "is the figure of him that was to come" – (Romans 5:14). Likewise, Eve is the figure of a company of saints who shall be His Bride. As a man leaves his parents and is joined to the one, he loves, so God's Son left His Father to be joined to His Eve. Adam was a full-grown man, but he was alone. Therefore, "The Lord God said, it is not good that the man should be alone; I will make him a help meet for him. And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found a help meet for him" – (Genesis 2:18, 20). His like could not be found among the creatures, which he named. He had no fellowship with them. He needed a companion of like intelligence and wisdom with himself. "And Jehovah God caused a deep sleep to fall upon the man, and he slept." Then He took out one of his ribs. We are simply pointing out that Paul used that marriage to illustrate the marriage of the Lamb and His Wife in glory. "Adam said, this (Eve) is now bone of my bones, and flesh of my flesh;" and, in Ephesians, we read, "We are members of His [Christ's] Body, of His flesh, and of His bones."

Further Insight: Grace Assembly

The "Great Mystery" or "Mystery Great" in Type and Shadow - The Apostle now quotes specifically from (Genesis 2), on how God first formed Adam, out of the dust of the earth and breathed into him the breath of life. Afterward, God caused a "deep sleep" to come upon Adam and removed a "rib portion" consisting of Adam's flesh and bones and mysteriously built a helpmate for him. Therefore, Eve was bone of His bone and flesh of His flesh as taken out of Adam. These two were made "one flesh," – through marriage. Consider, that in the New Testament, Christ is called the Last Adam, and it is inferred that Eve was a type of the Church, as His spiritual helpmate. The wedding of Adam and Eve in the Garden of Eden typifies the future wedding in the air between Christ as Bridegroom and His Bride. (1 Cor 15:45) "And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit."

(2 Cor 11:3) "But I fear, lest by any means, as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in Christ."

5:32 This is a great mystery: but I speak concerning Christ and the church.

5:33 Nevertheless let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband.

Commentary (v 32-33): "The Exaltation of the Sons of God" - A.S. Copley

It is profoundly significant that at this time believers are growing up into Christ and looking forward to being in the glorious Bridehood of the Lamb. A religious sleepiness is over believers today. The Laodicean condition grows denser and denser over Christendom as a whole. Even so-called spiritual saints are overcome with the religious drowsiness of the times. Is it any marvel that, in this very chapter (5:14), we hear the loud cry, "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light"? But God be

praised, some saints are running for the Prize by qualifying for the out-translation. Now, the Bride in mystery is, doubtless, being built. Now, the election out of the elect is going on. People are finding their respective ranks, although some do not believe in ranks. Now the choice one of her mother (Song of Solomon 6:9) is hearing the Voice of her Heavenly Solomon, saying, "Rise up, my love, my fair one, and come away" – (Song of Solomon 2:10, 13). Just as truly as God took a rib out of Adam's body while he slept, so He is separating a company of believers from the Church, the Body of Christ, today. The Bride of Christ is being built of saints who are weak in themselves – sheep-like, helpless, and dependent on God. They boast only in Christ and the Cross. They have "a little strength," being "strong in the Lord, and in the power of His might." They are self-denying, wholehearted, deeply devoted saints. They have a single eye to God's glory. Christ fills their vision and satisfies their hearts.

Further Insight (v 32-33): Grace Assembly

The "Great Mystery" or the "Mystery Great" Revealed! - The Apostle has clearly set forth the revelation of "the Great Mystery" or the "Mystery Great." in this chapter, however, because of traditional teaching it may require further revelation to "open hearts," through the Word by the Holy Spirit. This will also require a diligent study of the "types and shadows" in Genesis chapter two, and, as somewhat veiled, in many other Scriptures throughout the Old Testament and New Testament. This truth is especially set forth in Psalms 45 and in the Song of Solomon. This truth was also foreshadowed in the Old Testament relationships between Isaac and Rebecca, Boaz and Ruth, King Ahasuerus and Queen Esther and distinctly between King Solomon and the Shulamite, in the Song of Solomon. In conclusion the "Glorious Church" will be presented to the Lord, as His spiritual helpmate and as the "The New Jerusalem," or as a bride adorned and the Lamb's wife.

The Letter to the Philadelphia Church - (Rev 3:12) "I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name."

The Bride in Revelation - (Rev 21:2) "And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." (Rev 21:9) "And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will show thee the bride, the Lamb's wife."

The "Mystery" Formation of the Body of Christ - We must first grasp that Christ, as the Last Adam, and Head of His Church will be joined unto His Mystical Body which is formed of many members. These members have been added to the body of Christ through the Church Age until reaching the stature of a "full-grown" man.

The "Mystery" Formation of Christ's Helpmate - We must also grasp that Christ's helpmate has been gradually built/constructed through the Church Age. However, there remains a mystery, as to the actual building of the "Last Eve" from a "rib portion" taken out of the Last Adam during an apparent "deep sleep." We conclude the surgical removal of a small "rib portion" from the Mystical Body of Christ took place beginning with the

Early Church. Since then, there have been the additions of members throughout the Church Age until this separate entity reaches the stature of a “full-grown” woman.

Note: This will, undoubtedly, prove quite controversial to some when asked to consider the entire Bridal Company, as a “full-grown” woman that will reach unto the stature of the “full grown” man, as the Last Adam. Please consider that Song of Solomon chapter six is replete with descriptions of many female counterparts to Solomon. However, the Shulamite was considered distinct, as the “only one of her mother.” We may want to consider the possibility that the Shulamite, as described in Song of Solomon chapter six, may in fact be considered as the Head portion of Eve, as a separate entity as joined unto a mystical body that will reach unto the full stature of the Mystical Body, as the Last Adam.

Spiritually, there Remains “Two Great Mysteries”

(1) God was manifested in the Flesh through the First Advent of Christ and subsequently will be revealed through His Mystical Body. (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.”

(2) Christ will be manifested in the Flesh through His Spiritual Helpmate as “one flesh.” (Eph 5:31-32) “For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery: but I speak concerning Christ and the church.”

Our Prayer! - May the Holy Spirit give spiritual understanding, to seeking individuals, into these two distinct, yet divine purposes that are being fulfilled through the Church Age. However, there will be many in the Body of Christ who will, most likely, continue in Church tradition and likewise in a “deep sleep,” as to this “hidden purpose” of a helpmate for Christ, as the Glorious Church.

Study Questions: Chapter Five

1. Describe the different components to “walk in love.” (5:2)
2. Briefly describe the spiritual aspects of fornication, uncleanness, and covetousness. (5:3)
3. Can you have a birthright (born again) and lose an inheritance? (5:5)
4. Who are “the children of disobedience?” (5:6)
5. Describe the threefold fruits of the spirit that are identified in (5:9).
6. What is the loss to the believer who has fellowship with the unfruitful works of darkness? (5:11)
7. Why did Paul find it necessary to tell the Ephesian saints to “Awake?” (5:14)
8. What does “redeeming the time” mean for believers? (5:15)
9. What is the difference between the wine of the world and the wine of the Holy Spirit? (5:18)
10. What are the earmarks of a believer truly walking in the Holy Spirit in 5:19-22?

11. What is the spiritual type of wives and husbands in (5:22)?

12. What is the spiritual type of love a husband should have for his wife? (5:25)

13. Give a brief explanation of sanctification referenced in (5:26).

14. What is the spiritual type of not having “spot, wrinkle, and blemish” as the result of being presented as the Glorious Church? (5:27)

15. What is the great spiritual mystery of “For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh?” (5:31,32)

Special Document Link: [Chapter Five Answer Key](#)

Chapter Six

6:1 Children, obey your parents in the Lord: for this is right.

Commentary: "The Exaltation of the Sons of God" - A.S. Copley

The Divine Panoply - The first nine verses of this chapter continue and conclude the family relationships figurative of the great family of God. The four leading words of this section are: "Children," "fathers," "servants," and "masters." They are true types of the same relationships in "the household of God." They are the final teaching, in this epistle, of the ranks among believers. God is our Father: we are His children, and children are of various ages, grades, and experiences. The Apostle John, in his first epistle, emphasizes this truth. First, he addresses his flock as "my little children," because he was quite aged in the natural; hence, he was also quite a father to them in the Lord. Then he recognizes three distinct grades, or spiritual ages, which he distinguishes as "fathers," "young men," and "little children." See I John 2:1 and 12-14. Certainly, these distinctions are not natural but supernatural. He witnessed these three degrees of experience among the believers in his congregation. Paul taught the same truth also.

Further Insight: Grace Assembly

Divine Order and Submission Continued - In this chapter, the Apostle Paul continues to address family relationships with the greater emphasis on spiritual relationships. His emphasis on spiritual relationships is intensified as he reinforces two necessary truths of divine order and submission.

Heavenly Warfare - The Apostle Paul is now preparing the Ephesians for heavenly warfare in defending their provisional right to be seated with Christ in very high and heavenly places. Their rigorous defense is not mounted against mere "flesh and blood" but against principalities, powers, and rulers of the darkness who claim occupancy of very high and heavenly places.

Defensive Spiritual Warfare - As we continue in chapter six, the Apostle Paul is pressing these Ephesian believers to firmly lay hold on the divine order and submission, even more aggressively, as they engage in spiritual warfare. Why? Because, in defending their right to be seated with Christ in these high and heavenly positions, they will "engage" and "enrage" the principalities, powers, and rulers of spiritual darkness, who will feel threatened and become "desperately wicked," especially after entering the "evil day" – (Jer 17:9,17).

What is the "Evil Day?" 777 vs 666 - Spiritual warfare, as described above, continues through the Church Age until the breaking of the "evil day." The "evil day" defines the "great prophetic controversy" that occurs between "light" and "darkness," as set forth in the Book of Revelation. This will begin with the proclamation in (Rev 1:7) "Behold He Cometh!"

Special Document Links: [Turning with John](#)

This will constitute the dawning of Seventh Day of the Lord, as 777 in the heavens, according to Rev 1:10. These events will be greatly resisted by Satan's efforts to continue Man's Day, as 666 under his diabolic rule through principalities, powers, and rulers of the darkness of this world in high places. From the breaking of the Day of the Lord, the invisible and visible realms of darkness spanning the heavens and the earth, are against God's divine order!

Special Document Links: [Seven Millennial Days](#)

Times of Great Shaking - (Heb 12:25-26) "See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven: Whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven." See Haggai 2:6-7.

Defensive Warfare will Go on the Offensive - The Living Church must awaken that they are now on the Day of the Lord and in the "evil day." As they awaken, by rank and order, they will discover that they were overcome by the "apostasia" or apostasy and fell into a sleep or drunkenness regarding the Lord's promise to receive them through the "open door" of escape into the heavens. They will strive to lay hold of the "faith once delivered to the Church" as the "blessed hope!" And will need the "times of spiritual restoration!" The Living Church will soon discover that the Promised Land over the "greater Jordan," i.e., Second Heavens is yet occupied. And they will need to stand in agreement with the "Lord of Hosts," as He cleanses the heavens of these principalities, powers, and rulers of the darkness before their entrance into their heavenly kingdom. As the Living Church looks up for their redemption, they will face great opposition to their faith from the religious, political, and commercial systems of this world. These systems will be stirred by principalities, powers, and rulers of the darkness as they are being displaced in the heavens.

Special Document Links: [1st, 2nd, 3rd Heavens](#)

Enormous Challenges Await the Living Church - As the Living Church steps into the "evil day" they will be greatly challenged trying to grasp the paradigm shift in the heavens and the great upheavals upon the earth. As they await deliverance through the "open door," by "rank and order," the Church has no choice but to return to Christ as the "Solid Rock."

Special Document Links: [Order of the Resurrection](#)

(Matt 16:18) "And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it."

(Jer 12:5) "If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses? and if in the land of peace, wherein thou trustedst, they wearied thee, then how wilt thou do in the swelling of Jordan?"

While the Church Slept - Sadly, the Living Church, because of the “apostasia,” or apostasy has been lulled into a deep sleep or near-death sleep accompanied with drunkenness, as to watching and waiting for the coming “parousia” of the Lord to receive them through the “open door.”

Special Document Links: [Fivefold Departure of the Church](#)

Watchman! What of the night? (Isaiah 21:11-12) - Because of unfaithful watchmen, the Living Church has abandoned searching into “times and seasons.” The knowing of “times and seasons” is essential in preparing for the morning of the Day of the Lord, breaking in the heavens, and the night of apostasy stealing in upon the earth, on their watch. As a result, they continue “eating and drinking,” as in “the Days of Noe” and “the Days of Lot.” They have been lulled into a state of complacency partaking of the “meat” and “wine” of Babylon and accepting that “all things will continue.” They have likewise swallowed “cunningly devised fables” such as “The Great Snatch” (2 Peter 1:16), i.e., the Church is translated all at once together without warning.”

(Mark 13:37) “And what I say unto you I say unto all, Watch.”

(Matt 24:42-43) “Watch therefore: for ye know not what hour your Lord doth come. But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.”

(1 Thess 5:1-2) “But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night.”

Perfectly: (G)199. akribo s, ak-ree-boce¹; (G)196; exactly:--circumspectly, diligently, perfect (-ly).

Relationship Between Children and Parents - Children are herein commanded to obey their natural parents, in the Lord, according to the Law of Moses and should be heeded. However, consider the dire consequences of spiritual disobedience and spiritual disorder within the household of faith, as the Church engages in spiritual warfare, especially the Living Church as they merge into the “evil day.”

6:2 Honour thy father and mother; which is the first commandment with promise;

Further Insight: Grace Assembly

The Apostle Paul again quotes one of the Ten Commandments of Moses in (Exodus 20:12) to “Honor thy father and mother,” which really needs no comment. However, the admonition for believers to honor the greater spiritual relationship with God, the Father, the Son and the Holy Spirit will prove vital. This also includes honoring those, who are overseers, within the “household of faith” ensuring spiritual growth and reaching spiritual maturity. Spiritual growth and maturity are progressive from babes to children to young men, capable of spiritual warfare, and finally fathers. See 1 John 2:13-14.

The Apostle Paul: Example of a Father in the Faith - (1 Cor 4:15) "For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the gospel."

The Household of Faith - (1 John 2:13-14) "I write unto you, fathers, because ye have known him that is from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father. I have written unto you, fathers, because ye have known him that is from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one."

The Need of Spiritual order within the Household of Faith - (Heb 13:17) "Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you."

6:3 That it may be well with thee, and thou mayest live long on the earth.

Further Insight: Grace Assembly

Natural and Spiritual Promises - If promises of wellbeing and long life follow the natural order of submission, how much more applicable are these rules within the household of faith. Submission will prove vital, as believers engage in spiritual warfare, especially in the "evil day."

6:4 And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.

Commentary (v 2-4): "The Exaltation of the Sons of God" - A.S. Copley

Jesus is our Master. Saints are His servants. Some servants are of greater use to Him than others. Some grow faster than others. Some are more yielded to His will than others, being more wholehearted. Some do not seem to grow at all; they remain children all their days. Such spiritual children are sure to be carnal. Observe how these different relationships are held sacred by the phrases, "in the Lord," "of the Lord," "as unto Christ," and "as to the Lord." This fact, if appreciated, will induce saints to develop out of their spiritual childhood state. Therefore, all the cautions, exhortations, and instructions, throughout Paul's epistles, are for perfecting them in the Lord. This perfecting is for the climactic purpose of presenting a company of full-grown saints as a spotless Bride to the Lamb, or by the side of the Lamb, in the glory. The coming King must have a Queen like Himself. For Adam to have proper dominion over all flesh he needed a wife whom Jehovah built for him. How much more shall the "King of kings" have His Bride, who shall reign with Him as Queen of queens.

Further Insight: Grace Assembly

Fathers Not to Provoke their Children - The Apostle instructs natural fathers against provoking their children to wrath resulting in rebellion. Certainly, our Heavenly Father

teaches a balance of divine love with necessary chastening within the household of faith. These will always be exercised for the spiritual profit and maturity of His children in becoming sons. Maturity will be required for those engaging in spiritual warfare.

(Heb 12:10) “For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness.”

Provoke: (G)3949, 3844 and 3710; to anger alongside, enrage: anger, provoke to wrath.

Nurture: (G)3809 and 3811; tutorage; education or training; disciplinary correction: chastening, chastisement, instruction, nurture.

6:5 Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ;

Further Insight: Grace Assembly

The Relationship Between Masters and Servants - Remember! These relationships were common in the culture of the Apostle’s day. Nevertheless, believers encounter many relationships requiring submission in almost every level of society, including the workplace and especially in the military.

The Greatest Servant - Our Lord Jesus assumed the place of the greatest servant in doing the will of God, His Father through His earthly sojourn. In the Gospel of Mark, the Lord is portrayed as the faithful ox as the greatest example of submission in becoming obedient, not only to death, but to the death of the cross. In so doing, He has now become the greatest master in the household of faith.

Note: He is the greatest example to all seeking to be masters!

(Matt 23:11-12) “But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.”

6:6 Not with eyeservice, as menpleasers; but as the servants of Christ, doing the will of God from the heart;

Further Insight: Grace Assembly

The Lord Never Yielded to “Eye-Service” or “Lip-Service” - The Lord Jesus remains the greatest example to believers. He never sought the “limelight” in trying to please men, after the flesh. Instead, He set His “face as flint” in doing the will of God, His Father. God’s will for Him was to tread in paths of humility and ordained sufferings which were hidden from the eyes of man. These paths prepared Him for the greater path of submission in becoming God’s ordained sacrifice, for sin of the whole world on the Cross of Calvary! (John 1:29) “The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.”

He was not rebellious! - (Isa 50:5-7) "The Lord GOD hath opened mine ear, and I was not rebellious, neither turned away back. I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting. For the Lord GOD will help me; therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed."

He shall see the travail of His soul! - (Isa 53:11) "He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities."

6:7 With good will doing service, as to the Lord, and not to men:

Further Insight: Grace Assembly

The "Secret" of Perseverance - Herein, the Apostle shares a deep secret that will enable believers to persevere and finish their course and to fulfill the service to which they have been called. The "secret" is service that must always be performed, as unto the Lord and not as unto men. Remember! The Lord's great work of redemption was accomplished through pleasing His Father and never as pleasing men, after their flesh. This will also prove true of those doing service within the "household of faith." Believers in time will, painfully, discover they cannot please the Lord and please men after the flesh.

He is Despised and Rejected of Men!

(Isa 53:3) "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."

(Gal 1:10) "For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ."

6:8 Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free.

Further Insight: Grace Assembly

The Lord will reward service, as done unto Him! - The Apostle also shares the "secret" of faithful service, as things done unto the Lord and not unto men. He that is both true and faithful beholds those things done in secret and will reward in due time. See Matt 6:1-6.

(Rev 3:14) "... These things saith the Amen, the faithful and true witness, the beginning of the creation of God;"

(Rev 22:12) "And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be."

6:9 And, ye masters, do the same things unto them, forbearing threatening: knowing that your Master also is in heaven; neither is there respect of persons with him.

Further Insight: Grace Assembly

The Lord as the Greatest Servant: Greatest Master - The Apostle Paul instructs masters on how they should treat those who serve under them, by ever remembering the greatest example of the Lord Jesus Christ. He first became the greatest servant of all the redeemed and now has become the greatest master of all the redeemed, as His servants.

The Divine Golden Rule - The greatest example of Christ as servant is found in John, chapter 13, when as Lord and Master, He stooped to wash the feet of His disciples. This example of the Lord Jesus will prove true for "time and eternity" for those bearing rule within the household of faith. As Master, He rules with meekness, gentleness, and kindness without invoking fear through threatening His servants. He also accepts and respects every believer, ever considering their various levels of comprehension, differing abilities, and capabilities of service. This also includes their ability to sacrifice of their means, ever remembering His comment on the "widows' mite." See Luke 21:1-3.

The Lord, as Master over the Household of Faith - Remember, everyone given responsibility of bearing rule over the household of faith must appear before the Judgment Seat of Christ. Here they must give an account for every "word and deed." They must likewise give an accounting of their treatment of the less fortunate and less capable in the household of faith, as well as those without.

(Matt 23:11-12) "But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted."

(Matt 10:29-31) "Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not therefore, ye are of more value than many sparrows."

6:10 Finally, my brethren, be strong in the Lord, and in the power of his might.

Commentary: "The Exaltation of the Sons of God" - A.S. Copley

Only those, who see and hold their seat in the heavenlies with Christ, can have any correct conception of the devices and power of the devil. Ephesian saints learn by experience, as no others can, that there is a real devil. Others have trouble with themselves, with their weaknesses, and with other people, but Ephesian believers have indescribable fights with Satan himself. It is because they take the realm by faith – even the heavenlies – which Satan claims as his central dominion. They expect to dwell there some day. Hence, he contends against them on earth, knowing that their persistent faith will finally oust him from his present place and dominion in heaven. It is evident, therefore, that we need to be panoplied (armored) from on high, which means far more than being initially filled or sealed with the Holy Spirit. However, this sealing or anointing with the Spirit is the absolute prerequisite for wearing the armor here described. Paul wrote these urgent

exhortations to Spirit-anointed saints. Paul admonishes us to be strong “in the power of His might.” Human words melt before Satan. Human logic and argument fail. Learning, craft, and physical force avail nothing. “The weapons of our warfare are not carnal” – (II Cor 10:4). “Not by might (an army), nor by power, but by My Spirit, saith the Lord of hosts” – (Zechariah 4:6). Therefore, the Apostle adds, “Put on the whole armor of God.” Paul names seven invincible parts to this divine armor in the next few verses.

Further Insight: Grace Assembly

Introduction to Spiritual Weapons of Warfare - “Finally, My Brethren” The Apostles uses the term “finally” in a threefold manner. First, he uses it to frame the remainder of this chapter, defining spiritual warfare and spiritual weapons. Secondly, he uses it so believers will take heed in order to finish their individual spiritual racecourses. Thirdly, the Apostle warns believers in the “last days” that they will merge into the “evil day” and there will be a great trial of their faith in laying hold of the “open door” of escape into heaven, promised to the Church. They will find themselves in “perilous times” of succumbing to the apostasy or “falling away” of the “last days.” (2 Tim 3:1) “This know also, that in the last days perilous times shall come.”

Two Vital Admonitions!

(1) “Be Strong in the Lord” - To be strong in the Lord is to be strengthened through revelation knowledge, wisdom, and understanding of Christ’s Person and Work. It is the Gospel, according to the Word of God.

(2) “Be Strong in the Power of His Might” - To be strong in the Power of His might is to be endued with the same Holy Spirit that was Christ’s divine enabling in finishing the great work of redemption.

Finally – Defines Two Final Dispensations

The Sixth Dispensation: The Church Age (I Cor 9:16-17) - The Sixth Dispensation of Grace was clearly committed to the Apostle Paul, as the Chief Apostle. This dispensation spanned the Church Age, wherein Jew and Gentile believers, figured by the “two wave loaves” of (Lev 23:17) were joined as one in making up the “Mystery of Christ.” This Mystery of Christ is the incarnation of God, into human form, as both God and Man, and the revelation of His twofold character, as “light” and “love,” through the Person and Work of Christ (Col 2:2).

The Seventh Dispensation: The Kingdom Age (Eph 1:10) - The Seventh Dispensation, as the Kingdom Age, must be included under the term “finally.” In (Eph 1:10), The Apostle Paul refers to a special time period, as the “Fulness of Times.” The “Fulness of Times” is a specific period of time in which God will transition into the consummation of His two great redemptive purposes of the Church and Israel. These two purposes will briefly overlap but will be followed by the Millennial reign of Christ under Israel.

(1) The “Fulness of the Gentiles” defined (Romans 11:25) - First, God will consummate His purpose during the Church age, as the “fulness of the Gentiles.” This consummation

will include receiving both sleeping saints and living saints, by rank and order, to be joined unto Christ, as Head, seated in heavenly places and together forming His heavenly kingdom.

(2) The “Fulness of Israel” defined (Romans 11:12) - Thereafter, God will consummate His redemptive purpose in Israel, as the “fulness of Israel,” by ushering in their promised Messianic Kingdom upon the earth during “troubulous times” and thereafter including all the Gentiles, as they call upon His name.

God’s Gathering Power of the Holy Spirit - During the dispensation of the “Fulness of Times,” God will gather, through the power of His Holy Spirit, the redeemed, into Christ first, in the heavens and then those upon the earth. God will first establish Christ in His heavenly kingdom with His Church. Afterward, God will establish Christ’s earthly kingdom through the nation of Israel.

Another Dispensational Outpour of the Spirit (Eph 1:10) - The Apostle Paul, himself, set forth the Dispensation of the “Fulness of Times” in Eph 1:10. Clearly, he understood this was prophetic of the Seventh Dispensation falling on the Seventh Day of the Lord. He also understood that under this dispensation God will consummate His two redemptive purposes, first in the Church and afterward in Israel through the gathering power of the Holy Spirit. This scripturally allows for another dispensational move of the Holy Spirit in these “last days.”

Special Document Links: [Seven Millennial Days](#)

Why a Dispensational Move of the Holy Spirit? - Many ministers, who first experienced the “Latter Rain” beginning in the 1900’s, believed that to be the final dispensational move of the Holy Spirit that would culminate in the resurrection of sleeping saints and the “catching away” of the Living Church to be followed by the Messianic Kingdom through Israel. Since then, we have lived to behold prophecy fulfilled. This included Israel’s national restoration in 1948 and the regaining of their capital city, Jerusalem in 1967, fulfilling the “Times of the Gentiles.” Following 1967, we have witnessed a great spiritual falling away in the Church. Therefore, we conclude there is scriptural support for another dispensational move of the Holy Spirit under the Dispensation of the “Fulness of Times.”

Special Document Links: [Seven Good Years](#)

6:11 Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.

Commentary: “The Exaltation of the Sons of God” - A.S. Copley

What is the primary feature of our combat? It is defensive. “Stand ... wrestle against ... withstand ... stand ... quench all the fiery darts of the wicked.” Satan is the aggressor. We have been seated by Christ’s ascension in our blood-bought abode. By faith, we have laid hold of our rightful possessions. We would not need to fight if the devil would not disturb us. Our conflict is not to OBTAIN our inheritance but to HOLD it. It is already ours

in Christ; hence, we maintain it by a fight of faith. Saving faith brought us “into the Kingdom of His [God's] dear Son” or “the Son of His love” (Col 1:13), the principle part of which is “His heavenly Kingdom” – (II Timothy 4:18). But fighting faith contends for our heavenly governmental rights in the Kingdom. Note the first named obstacle – “the wiles of the devil.” The word “wiles” means “methods, cunning, craft, and artifices.” Satan does everything by diabolical method. Our first act of resistance is “to stand against the wiles (methods) of the devil.” For this, we need to be arrayed in the whole armor of God. Then our resistance will be simple and without method. The Lord does not act by method – organizing God's people – neither do His people who move as panoplied from on high. To fight and work methodically in divine things is to attempt to be strong in one's own might, which means defeat always. Bear in mind that method in religion is satanic, and the more pious and wiser it may appear and the more it appeals to the intellect, the more dangerous and destructive it surely is. Method is always subtle or crafty.

Further Insight: Grace Assembly

Why Put on the Whole Armor of God? - Believers have been provisionally blessed with all spiritual blessings in Christ, in high and heavenly places. This also includes a vast inheritance. In Christ, however, believers soon discover a “great fight of faith” in claiming these blessings and inheritance. Why? Their claims, by faith, will be contested by the adversary who remains in occupation of these very high and heavenly places. Therefore, believers will desperately need the “whole armor of God” to stand against the “wiles” of the Devil, as he fights to hold possession of these high and heavenly places in a life or death struggle. Therefore, he uses “wiles” or “any means” to wrest believers from holding their position in Christ by faith through seducing them into using “carnal weapons,” i.e., their own wisdom, righteousness and strength after the flesh.

6:12 For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

Commentary: “The Exaltation of the Sons of God” - A.S. Copley

Our fight is not against people, though Satan operates through them. It is against wicked spirits, of which Satan is the chief. Satan is “the god of this world,” “the prince of the power of the air, the spirit that now worketh in the children of disobedience” – (II Cor 4:4); (Eph 2:2). The devil has organized the wicked spirits into “principalities” or dominions, which are controlled by wicked authorities. John saw these devilish dominions symbolized by “a great red dragon, having seven heads and ten horns, and seven crowns upon his heads” – (Rev 12:3). Those heads, or authorities, are here declared to be “against the rulers of the darkness of this world.” How tremendously solemn that Satan is the first organizer. Organization is a blinding snare, a crafty trick of satanic invention. Saints are fooled by its methodical chains, and they never realize its fear-imposing power until they are wholly delivered from it and swung out into the blood-bought “liberty of the children of God” – (Romans 8:21). The Headship of Christ is ignored by organization, because one body cannot have more than one head without confusion. The freedom of the sovereign operation of the Spirit is sadly hindered, and the growth of the saints is rendered impossible, by organization.

Further Insight: Grace Assembly

The Warfare of the Church: Not Against "Flesh and Blood" - The Apostle warns the Church's warfare by faith in these high and heavenly places is not against mere "flesh and blood." This includes the visible governments of this world, as organized politically, commercially, and religiously. (The Church using carnal weapons would fare better against Washington D.C.)

Against Principalities, Powers and Rulers in "High Places" - The Church's warfare is rather against the invisible government of Satan, as the "god of this world." He is well organized as principalities, powers, and rulers of the "darkness of this world," i.e., those that hold the world in darkness. Therefore, Satan's invisible organization is about "spiritual wickedness," meaning that Satan holds dominion over the fallen, invisible and visible realms with the intent of holding them under layers of spiritual "darkness" ultimately blinding them against the "Light of the Gospel."

(2 Cor 4:4) "In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them."

(1 John 5:19) "And we know that we are of God, and the whole world lieth in wickedness." (Lieth in the "lap" of the wicked one.)

Satan's Kingdom of "Darkness" vs the "Light of God" as Creator - The Darkness or Strongholds of False Religions. Satan, as the "god of this world" operates through his invisible kingdom of darkness by holding most of the world under a spiritual darkness to God as Creator through false religions. Satan receives worship and is served under the many names of false deities. In Judean Christian circles these are referred to as the "heathen."

The Darkness or Strongholds of Secularism - Satan, as the "god of this world" operating through his invisible kingdom of darkness down through the visible realm, seeks to blind the minds of men to the "Light" of God as Creator through secularism. Satan is the author of atheism, agnosticism, and secular humanism, i.e., man is god. This stronghold is effective even in the Judean Christian world.

False Religions and Secularism – The "Outer Darkness" - The "outer darkness" or "double darkness" is when men's minds are blinded through the darkness of false religions and secularism. Both segments are twice removed from the "Light of God, as the Great Redeemer" and consequently the "Light of the Gospel." (Heb 11:6) "But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." The power of the Gospel has proven greater than these strongholds.

Satan's "Kingdom of Darkness" vs the "Light of God" as Redeemer - Satan is greatly opposed to the "Light of the Gospel" as it reveals God as the Great Redeemer. This revelation came into the world through the Person and Work of His Son, the Lord Jesus Christ. Why such great opposition? The power of God is revealed in and through the

Gospel from faith to faith. It has power to deliver men eternally out of Satan's Kingdom of Darkness, as the fallen "old creation" and to translate them into God's Kingdom of light as a "new creation." Therefore, Satan's agenda is to suppress the "Light of the Gospel" by gradually organizing it out of the "public square" in the political system and the commercial system. He likewise seduces religious systems into a mere "form of godliness" that denies the power of the Gospel.

Satan's "Kingdom of Darkness" vs the True Church - Satan greatly opposes the true Church, as an "organism" in holding the Headship of the Lord Jesus Christ and holding forth the "light of the Gospel" in a dark world. Therefore, Satan works tirelessly against the Church being an "organism," over which he has no control. In fact, Satan greatly fears the Church as an "organism" as joined unto the Headship of the Lord Jesus Christ and headquartered in heaven. Satan also fears the power of the Gospel in loosing subjects from his control. His greatest fear of the Church as an "organism" will be at Christ's Second Advent in which the "kingdom of darkness" will be overthrown by the Kingdom of Light happening first in the heavens and then upon the earth.

Special Document Link: [Progressive Coming of the Lord](#)

A Warning to the Church: Beware of the "Apostasy." Satan feverishly opposes the true Church as an "organism," by using "wiles" to "subvert," "pervert," and "divert" them away from holding the headship of Christ. His many "wiles" or methods are hidden in the process of the "apostasy" or the gradual "falling away" from the divine order. Satan subtly seduces them under the visible headships and organizations of men. It is here they become vulnerable to his efforts to dim the "Light of the Gospel" by moving them into a "form of godliness" while effectively denying the power of the gospel in their walk.

Principalities: (G)746 and 756; a commencement, chief (in various applications of order, time, place or rank): beginning, corner, (at the, the) first (estate), magistrate, power, principality, principle, rule.

Powers: (G) 1849 and 1832 (in the sense of ability); privilege, i.e., (subj.) force, capacity, competency, freedom, mastery (magistrate, superhuman, potentate, token of control), delegated influence: authority, jurisdiction, liberty, power, right, strength.

Rulers: (G)2888, 2889 and 2902; a world-ruler, an epithet of Satan: --ruler.

Spiritual: (G)4152, 4151, and 5591; non-carnal, i.e., (humanly) ethereal (as opposed to gross), a spirit, or (divinely) supernatural, regenerate, religious: spiritual.

Wickedness: (G)4189 and 4190; depravity, malice; plots, sins: iniquity, wickedness (both carnally and religiously) High places: (G) 2032, 1909 and 3772; above the sky: celestial, (in) heaven (-ly), high.

6:13 Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand.

Commentary: "The Exaltation of the Sons of God" - A.S. Copley

As intimated before, our warfare is primarily defensive. The enemies fight us, but we stand against them. Observe in vs 11 and 13, that the word "stand" occurs four times; hence, the absolute need of the whole armor of God. We are not called on to lay siege against Satan and his movements. We can never change the current of the times. People pray in vain in that direction. We do well to stem the tide and reach the goal in time for the Prize. God has not sent us to overthrow Christian Science or Romanism, nor to recover Protestantism from apostasy. But we are to witness to the people and thus rescue individuals, who may listen, out of these conditions, by inducing them to believe on Jesus Christ. As pilgrims and strangers passing through, we are not to yield to the inhabitants of this world. In doing so, we would be yielding to the devil. "Be not ye therefore partakers with them" – (Eph 5:7). "Be not conformed to this world (age)" – (Romans 12:2). "Have no fellowship with the unfruitful works of darkness, but rather reprove them" – (Eph 5:11). Here is where our fight arises. Our old nature, if not curbed, would readily follow the customs of the world and accept the deceptive, religious theories afloat. This is true of beginners. After we go on with the Lord – learn His Word and grow up into Christ – even our very flesh recoils from the alluring things of men and cries out against them. Of course, it is not we but Christ living in us who refuses to allow sin to have dominion over us.

Further Insight: Grace Assembly

The Whole Armor of God- Believers are, hereby, urged by the Apostle to take unto themselves the "whole armor of God." God's armor as couched in the Person and Work of Christ was used in eternally defeating Satan and his vast hierarchy. Therefore, believers partially clad, or lacking complete knowledge of the Gospel will suffer casualties on the battlefield. The "whole armor" is defined as the "whole gospel." This includes the Person and Work Christ accomplished through His death, burial, resurrection, and coming again. Every believer was subsequently baptized by God, Himself, into an eternal oneness with every aspect of the Person and Work of Christ. Therefore, the Gospel is powerful! (Rom 1:16) "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek."

Believers to Provide a Threefold Stance

(1) *Withstand*: (G)436, G473 and 2476; to stand against, oppose: resist, withstand. Believers using the armor of God, will be able to withstand or restrain the evil day (666) until they are taken out of the way.

(2) *Having done all to stand*: (G)2716, 2596 and 2038; to work fully, accomplish; to finish, fashion: cause, do (deed), perform, work (out). Believers using the armor of God, will be able to stand for the prevailing of Day of the Lord (777) and His kingdom.

(3) *Stand*: (G)2476 and 5087 to stand, used in various applications: abide, appoint, bring, continue, covenant, establish, hold up, lay, present, set (up), stanch, stand (by, forth, still, up). Believers using the armor of God will be able to stand in agreement with the Lord in the cleansing of the heavens prior to their home-go.

A Spiritual Overview from David vs Goliath - David, a young lad of the Tribe of Judah, tried and then refused to be clad in the armor of Saul, as they were a type of “carnal weapons” (2 Cor 10:4) of man effective only against “flesh and blood.” Instead, David chose the invisible Armor of God, in using only his sling and “five small smooth stones” when confronting Goliath of the Philistines. David is a type of our Lord Jesus Christ, during His First Advent, when He confronted Goliath, a type of the world system, and slew him with “one small stone” to his head provisionally destroying the wisdom of this world through His death on the Cross and Resurrection. He will again return to confront Goliath during His Second Advent as a type of the “New World Order” organized under the number of 666. (Goliath’s lineage possessed - six fingers and six toes – (I Sam 21:20,21). Goliath’s stature was six cubits and his spear of iron weighed 600 shackles.) This system will be supported by Satan, as a trinity (666). This system will defy the Lord Jesus Christ, as the “Greater than David,” in His support of His ancient people Israel. During Christ’s Second Advent occurring on the Seventh Day of the Lord, Christ, as the “Greater than David,” under the Divine Trinity (777) will cutoff the head of Goliath, bringing to a “nought” the power and wisdom of the “New World Order” (666).

Special Document Link: [The World System 666](#)

Spiritual Insight: David’s Five Smooth Stones - David selected only five smooth stones from the brook. (Five is the number of grace.) Christ, as the “Greater than David,” defeated Goliath at His First Advent with only “one small stone,” personified in “His Name shall be called Wonderful.” Christ will return in His Second Advent as the sharp two-edged sword of the “Word of God” (Rev 19:13). Finally cutting off the head of the greater than Goliath (666). Afterward He will acquire the remaining four titles listed below under (777).

Wonderful: (G) 6382 pele', peh'-leh; from (H) 6381; a miracle: --marvelous thing, wonder (-ful, -fully). (The miracle of His virgin birth as the “Only Begotten” and the miracle of His Resurrection as the First Begotten!)

“The Five Smooth Stones” - (Isa 9:6) “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 [1] Wonderful [2] Counsellor [3] The mighty God [4] The everlasting Father [5] The Prince of Peace.”

6:14 Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness;

Commentary: “The Exaltation of the Sons of God” - A.S. Copley

The Seven-Fold Armor - "The whole armor of God" is composed of seven irresistible parts. These are all spiritual weapons, or weapons of the Spirit. They are in no sense fleshly. “The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds” – (II Cor 10:4). Only these are adequate against the foe, and these are entirely sufficient. Only with this divine panoply can saints vanquish the fiendish darkness and cunning tricks of Satan. We need no other equipment.

“Loins girt about with truth.” This is the primary piece of the armor. It is the solid base on which the other pieces rest and into which they are joined. The Truth is so essential that it is also the sixth piece of the armor, expressed by a different figure – “the Sword of the Spirit.” The loins speak of a man's strength. To take in the Word of God with all the heart is to have the loins girt with Truth. Those dependent on their own strength have loins; they are strong in themselves. But, in the real test, or contest, they fail, being weak before the foe. Jesus' fight with Satan is an example of having on this piece of the armor. To meet every onslaught of the devil, He exclaimed, "It is written." He was girded with the Truth. He was filled with it. He lived by it; for He said (quoting from Deu 8:3), “Man shall not live by bread alone, but by every Word that proceedeth out of the mouth of God” – (Matthew 4:4). When the Jews condemned Him for calling Himself the Son of God, He answered them, “Is it not written in your law [the Old Testament], I said, Ye are gods?” – (John 10:34). Likewise, if we know and believe the Word, the Holy Spirit will bring it to our remembrance when we are beset by the enemy.

“Having on the breastplate of righteousness.” When men shoot, they aim at the head or heart, and so, does Satan. But, if our head and heart are shielded, he cannot harm us. He knows that we cannot obtain nor hold a place in the heavenlies by any human righteousness. Therefore, he seeks to condemn us. He finds fault with us. He says that we are not the sons of God, even as the Jews accused Jesus. How then may we meet his onslaughts? Again, the conduct of the Lord is cited in (Isaiah 59:16-17) – “His righteousness, it sustained Him. For He put on righteousness as a breastplate.” The Lord is righteous in Himself. That was His defense against the foe. But we must obtain righteousness from Him, having none of our own. We must walk righteously before God – (Eph 5:8-10). We overcome by faith in the blood of the Lamb, which purchased divine righteousness for us; and by our testimony that we have put on the righteousness of Christ – (Rev 12:10-11). “He that doeth righteousness is righteous, even as He is righteous” – (I John 3:7). This piece of armor is very intimately related to the first; hence, they are named together. We shout it against the enemy that, “through sanctification of the Spirit and belief of the Truth,” God chose us unto salvation – (II Thess 2:13). “For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the Scripture saith, “whosoever believeth on Him shall not be ashamed” – (Romans 10:10-11). The truth that Christ died for our sins and rose for our justification is an impenetrable breastplate against the cunning insinuations of the devil. “By the Word of Truth, by the power of God, by the armor of righteousness on the right hand and on the left” – (II Cor 6:7).

Further Insight: Grace Assembly

The Girdle of Truth - The “loins” speak specifically of a place of strength in the human body. Paul calls on believers to cover their loins with truth. Likewise, Peter admonishes believers to “gird up the loins of their mind.” With this phrase, he is speaking of the believer's new creation mind of Christ, which is able to comprehend the truth of the Gospel through revelation knowledge of the Word of God as strengthened by the Holy Spirit (I Peter 1:13). (1 Cor 2:16) “For who hath known the mind of the Lord, that he may instruct him? but we have the mind of Christ.”

The Secret Strength of the Girdle of Truth - The secret strength of girding our loins with truth lies in the interweaving of many threads of truth running both horizontally and vertically from Genesis to Revelation.

The Horizontal Threads: Christ, as Divinity His Eternal Strength - The horizontal threads which have “no beginning or ending,” speak of the Divinity of Christ, as “without a seam” woven throughout the Scriptures from Genesis to Revelation.

The Vertical Threads: Christ, as Humanity His Redemptive Strength - The vertical threads, which have both a beginning and ending speak of the Humanity of Christ, as the “Only Begotten” of the Father, conceived in the womb of a virgin. After He was cut off for the sins of the people, He arose again from the dead as the “First Begotten” or “First born” and is alive forevermore!

(Rev 1:18) “I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.”

(John 14:19) “Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also.”

Believers to Weave a “Girdle of Truth” - The truth of Christ’s Person and Work, as recorded in the Scriptures, must be revealed by the Holy Spirit to the believer’s spiritual mind. Gradually this becomes a woven work as received “line upon line” and “here a little and there a little” – (Isa 28:10). The Old Testament and the New Testament Scriptures are replete with multiple threads setting for the truth that Christ preexisted as the Great Creator and the Eternal Word in Genesis chapter one. This same “Word was made flesh,” according to John chapter one. This was made possible through the virgin birth of Christ, as the “Only Begotten” Son and following His resurrection becoming the “First Begotten” from the dead. Therefore, His Divinity and Humanity have been forever joined by God; hence, “let no man put asunder.” God has likewise joined the First Advent with the Second Advent; hence, “let no man put asunder.” Gradually, a girdle of truth is woven in the believer’s spiritual mind. They are strengthened to thwart any attack against the Person and Work of Christ on behalf of fallen man, as perfect, finished and eternal!

The Girdle of Truth as the Gospel - The above truths of Christ’s Person and Work, as perfect, finished, and eternal are without controversy! Therefore, the believer’s salvation should also be without controversy! The believer’s salvation rests solely in Christ’s Person and Work and not in the works of the believer. We, therefore, received our eternal salvation as a “gift of God” by grace, or favor to Christ, through the faith of Christ! Therefore, the “girdle of truth” becomes the necessary foundation or piece that holds all the other pieces of the armor of God together. (Eph 2:8) “For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:”

The Breastplate of Righteousness - The breast, which encases the heart, is by far the most vulnerable area of the believer, as a warrior. Therefore, the “breastplate of righteousness” is essential in defending the truth of the believer’s eternal life, which is protected through, the righteousness of Christ and not any protection from his or her own righteousness. The first defense is the believer’s eternal standing in Christ wherein His

righteousness is imputed to the believer through the faith of Christ. This is doctrinally defined, as justification by faith. Subsequently, Christ becomes the imparted righteousness of the believers, through a new birth. This is doctrinally defined, as regeneration. Without the revelation knowledge of the righteousness of Christ, as twofold (1) imputed, i.e., justified or put to your account and (2) imparted, i.e., regeneration or actual new birth that dwells in you, the believer becomes vulnerable to the adversary's accusations and may experience a spiritual heart attack! Remember the adversary, as the "accuser of the brethren" seeks to condemn believers based on their personal failures, shortcomings, or lack of sanctification in their walk. Therefore the "Breastplate of Righteousness" is specially designed to protect the heart of the believer, as a warrior from any fear of separation from God. (Please read Romans 8:38-39.)

Note: There is only one way for a believer to lose their eternal life, as based in the Person and Work of Christ, and that is for Christ Himself to fail or fall, as our life and righteousness, in the sight of God. That can never happen. (Rev 12:10) "...for the accuser of our brethren is cast down, which accused them before our God day and night."

Special Document Links: [Seven Steps to Glorification](#)

6:15 And your feet shod with the preparation of the gospel of peace;

Commentary: "The Exaltation of the Sons of God" - A.S. Copley

Indeed, peace comes with righteousness. "Being justified by faith (reckoned righteous), we have peace with God" – (Romans 5:1). The proclamation of "on earth peace, good will toward men," introduced this age. Christ died for us, "making peace," and now "He is our peace" – (Eph 2:13-15). For we dwell indeed in the midst of those who are for war, as we speak peace – (Psalm 120:6-7). The effective way to foil the foe is to be filled with the gospel of peace. "Feet shod" simply means to be prepared to go with God's Message, in a peaceable and quiet spirit; for "the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked." "The way of peace they know not." Therefore, we are to hasten and proclaim His Word – "Peace, peace to him that is far off, and to him that is near, saith the Lord; and I will heal him" – (Isaiah 57:19-21, 59:8). There will be no slipping, no falling. We will go in the way of good will to men – preaching peace, making peace, and living in peace as much as lieth in us with all men – because "the God of peace" dwells in us. They who are thus shod are no strife-makers nor malicious talebearers, but "peacemakers" always. "Love as brethren" is burned into their hearts. They practice what they preach by eating their own words, even the words of peace, which they vehemently proclaim. No marvel that of them it is written, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace" – (Isaiah 52:7); (Romans 10:15).

Further Insight: Grace Assembly

"Your Feet Shod with the Preparation of the Gospel of Peace"

Stay on the Path! Stay on Message! - The feet of believers, as spiritual warriors, must be shod with the preparation of the Gospel of peace! This is necessary preparation to carry

the Gospel of peace with God in a complete understanding of the revelation and knowledge of the Person and Work of Christ and only based on becoming a new creation in Christ. Otherwise, carriers will surely suffer a foot injury, because of rough terrain, or be tempted by rejection to turn aside from the narrow way into the broad way of compromise – (Matt 7:13,14).

“Beautiful Feet” - Our Lord, as the “Word” in Genesis one, possessed the most “beautiful feet” on the Mountains of God’s Covenants before descending into the very “deep valley” of His humiliation, during His First Advent. He was often weary and certainly needed His feet shod in order to finish His course. His course included the preaching of the Gospel and afterward becoming the provision of the Gospel. Following His resurrection, He became the “Messenger of the New Covenant,” of Grace and Peace, first to the Jews and then to the Gentiles.

Be Not Weary in Well Doing! - Believers, as warriors, may suffer spiritual weariness or even “battle fatigue,” in carrying the Gospel. Many will feel “strained” in trying to scale the “high” mountains as “typical” of God’s Covenants. However, these mountain peaks will be necessary in grasping the gradual unfolding of God’s great plan of redemption of fallen man that finally was consummated in the Person and Work of Christ, as His Son. These are referred to as “Mountain Peaks” of prophecy, spanning Mount Moriah, Mount Sinai, Mount Calvary, and Mount Zion. These successive “Mountain Peaks” represent a gradual revealing of God, as the Great Redeemer to fallen man and culminating in the great revelation of Himself through the Person and Work of Christ, His Son. This revelation was preached, first to the Jews and then to the Gentiles as the Covenant of Grace. This Covenant was promised as the “New Covenant” in (Jeremiah 31:31).

Beware of the Valleys! - Warriors, having scaled the “Mountains Peaks” of God’s Covenants, often find themselves “cast down” when descending into the “valleys” filled with the briars and thorns of men’s reasoning, unbelief, and very often rejection of the wonderful Gospel of God’s Grace.

Warriors Will Need a Spiritual Perspective: Light vs Darkness! - Spiritual warriors, their feet prepared for battle or carrying the Gospel of peace, through the Person and Work of Christ, as believers becoming a new creation will need to “pace themselves” or they will become overwhelmed! They will soon discover in their march into warfare that they are engaged in the greater “battle of the ages” between the two spiritual realms of “Light and Darkness.” They will find strength in gaining spiritual perspective that “Light” will ultimately prevail over the “Darkness.” Christ will yet reign, joined by the Church comprising His heavenly kingdom as canopying over His earthly Kingdom through Israel for a thousand years of peace as the Day of the Lord. Afterward, the “Light” will totally vanquish the “Darkness” during the Day of God under the Kingdom of God in an era of everlasting peace!

Special Document Links: [*Seven Millennial Days*](#)

A serious note: There is a great responsibility when your feet are shod with the preparation of the Gospel of peace. If believers, as warriors, compromise the Gospel, they will compromise God’s great redemptive plan of the ages resting in the Person and

Work of Christ. This will be a serious offense for which believers must give an account at the Judgment Seat of Christ – (2 Corinthians 5:10).

(Rom 10:15) “And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!”

Please consider: (Gal 6:15,16), (Eph 2:15) and (Col 1:20)

Feet: (G) 4228 a foot: foot (-stool).

Shod: (G)5265, 5259 and 1210; to bind under one's feet, put on shoes or sandals: bind on, (be) shod.

Preparation: (G) 2091, 2090, 2092, and 2680; preparation: to prepare: prepare, provide, make ready.

Gospel: (G)2098 and 2097; a good message, the gospel: gospel.

Peace: (G)1515 (to join); peace, and prosperity: one, peace, quietness, rest, + set at one again.

6:16 Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

Commentary: “The Exaltation of the Sons of God” - A.S. Copley

In the sevenfold archway of the divine panoply, faith stands in the middle at the highest point – “above all.” It reaches back to the girdle of Truth, to the breastplate of righteousness, and to the shod feet. It reaches forward and connects vitally with the three remaining parts of the armor. Every manipulation of every weapon is by faith. Faith in divine Truth makes that Truth practical and powerful in our lives. Faith in the righteousness of Christ enables us to walk uprightly in this evil world, so that Satan cannot condemn us before men, and God will not disapprove of us nor be ashamed of us at last – (I Cor 9:27), (I John 2:28). “I therefore so run, not as uncertainly; so, fight ... not as one that beateth the air” – (I Cor 9:26). Our impenetrable “shield of faith” wards off and quenches Satan's burning darts of ridicule, criticism, accusation, condemnation, and reproach. His kindled darts are his most painful attacks. Thank God, faith in the precious Word rises and overflows them all like a stream of water that extinguishes a flame.

Further Insight: Grace Assembly

The Shield of Faith: “The Faith of Christ” - (Gal 2:20) “I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.”

The Warrior's Overall “Self Defense” - “Above all” take the “shield of faith” as an overall defensive weapon. This “shield” can be maneuvered to protect the entirety of the

warrior's body, though covered by armor, from taking a "direct hit." The "fiery darts" of the "wicked one" may be fired in clusters yet designed to target specific areas.

What is the Shield of Faith? - The "shield of faith" is clearly defined in Scripture as "the faith of Christ." "His faith" as a gift of God was divinely imparted to every believer, when they were dead in sins and trespasses enabling them to believe the Gospel. Through the Gospel Christ becomes the life of every believer, which He continues to live through them by His faith.

(Gal 2:20) "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."

Where do the Fiery Darts come from? - "Fiery darts" both in the Old Testament and New Testament speak of tongues "set on fire" from hell, as "fiery darts" from the "wicked one." They are sometimes described as poisonous serpent bites. These vicious verbal attacks against believers, especially as spiritual warriors, are against Christ, as their life. The "wicked one" seeks to deeply wound believers, out of his intense hatred of Christ and the Gospel. As believers discern the true source of these "fiery darts," as from the "wicked one," against Christ, as living, walking and often ministering the Gospel through them, they will learn to wield the "shield of faith" to quench them or deflect them, as personal attacks.

Tongues as "Fiery Darts" - "Fiery Darts" generally emanate from the tongues of unbelievers, but they may also emanate from the tongues of believers who have failed to judge their old creation nature. These can be particularly painful. These tongues may target the believer's faith, walk, or even their ministry but are disguised as personal attacks. These "fiery tongues" may be speaking doctrines contrary to the truth, aimed at undermining the faith. These tongues are "set on fire from hell," according to James 3:6.

Note: We might want to consider the divine purpose for "tongues of fire" as evidence of receiving the Holy Spirit in (Acts 2:4). This demonstrates the sanctifying power of the Holy Spirit to purge lips of believers from speaking evil doctrines.

Coals of Fire:

(Isa 6:6-7) "Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: And he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged."

Consider (Ps 140:3), (Job 20:16), and (Rom 3:13).

(James 3:6) "And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell."

Shield: (G)2375 and 2374; a large shield (as door-shaped): shield "door;" a portal or entrance (the opening or the closure: door, gate).

Faith: (G)4102 and 3982; persuasion, credence, conviction (of religious truth, or the truthfulness of God or a religious teacher), reliance upon Christ for salvation; constancy in such profession; the system of religious (Gospel) truth itself: assurance, belief, believe, fidelity.

6:17 And take the helmet of salvation, and the sword of the Spirit, which is the word of God:

Commentary: "The Exaltation of the Sons of God" - A.S. Copley

"And take the helmet of salvation" In (I Thess 5:8) – "Putting on ... for a helmet, the hope of salvation." We are saved "by faith," as to our justification or standing now – (Romans 5:1). But "we are saved by hope" as to our full salvation, which includes "the redemption of our body" – (Romans 8:23-25). In I Thessalonians, reference to especially being kept from passing through the tribulation, "we are saved by hope" – that is, we hope in God to escape those dreadful days. Hence, this piece of the panoply must do particularly with our bodies. The enemy attacks them with sickness and pain. He would crush the life out of us and make us leave this sphere of action before our appointed time. He would induce a premature death. But the helmet of salvation, the hope of translation, overcomes Satan's assaults against our bodies; for we insist on departing without dying, even as did Enoch. "Moses ... died ... according to the Word of the Lord" (Deu 34:5), and so did Paul who had "fought a good fight," finished his course, and "kept the faith" (II Tim 4:7). So, may we die in God's will, if we die at all. But the coming of Jesus is so near, that we hope to live to be taken by way of translation. Therefore, if the enemy assails our bodies and insinuates that our career is ended, we can hoist our "helmet, the hope of salvation" from dying by disease, the hope of being translated, the hope of being kept "from the hour of temptation (trial), which shall come upon all the world" – (Rev 3:10). Here, again, "the shield of faith" stands forth. It couples with the helmet. For faith in the plain promises of God drives the foe from the field and holds us on our way – going and growing, running and hoping, ready to hear the first trumpet blast.

"And the sword of the Spirit, which is the word of God," the first weapon named is the "Truth," with which we should be girded. We should be filled with a knowledge of God's Word rightly divided. We saw that the Truth was the base for all the other weapons. The Greek term here translated "the Word," is not "logos," which is the usual word thus, rendered; but it is "hrama," which means "a saying." When a word is needed for our defense or to rout the foe, the Holy Spirit finds it lodged in our heart and hurls it at the enemy. This shows us the advantage and necessity of possessing a correct understanding of the Bible. This weapon is named here, because the Spirit employs it in connection with all the other pieces of the armor and against every attack. He enables us to use the "Truth" with which we are girded. He enables us to use our "breastplate of righteousness." He makes us to run on our fittingly "shod" feet, wield "the shield of faith," and wear "the helmet of salvation." The Holy Spirit alone knows how and when to use the armor and prompts us to use the part needed at each particular time. He brings to our remembrance the appropriate "hrama," or saying of God, that will vanquish the power of the devil. We are weak; but He is mighty, even Almighty. David said, "Thy Word have I hid in mine heart, that I might not sin against Thee" – (Psalm 119:11). Thus, by one simple verse or sentence, we may be delivered from a terrible attack of Satan.

We said at the outset, that our warfare is primarily defensive. We “put on the whole armor of God,” that we may be fully able to stand against the methods or cunning artifices of the devil. We are plunged into a wrestling match against the fiendish forces of organized wicked spirits in the heavenlies, to which we are bound. Six times the preposition “against” occurs. We stand and fight against the devil and his hosts because we are determined to have the place as our eternal abode which they now inhabit. But our combat develops into an offensive contest. The phrase, “having done all,” suggests this. The original, for this phrase means, “having conquered all things.” We cannot be passive, and let Satan run over us and crush us. Our firm stand becomes an aggressive engagement in which we conquer every opposing thing and power. “We do more than overcome” – (Romans 8:37). We take the spoil of the enemy and the heavenly country by a vigorous fight of faith, and “STAND” until the trumpet blows and calls us Home.

Further Insight: Grace Assembly

The Helmet of Salvation: Used to Defend the Faith Once Delivered - The “helmet of salvation” is designed to protect the head or quite literally the mind of believers, as warriors, in defending the “Blessed Hope!” This piece of armor protects the mind against the adversary’s planting insidious doubts or unbelief, that would fester and inhibit God’s finishing a “good work” in believers of glorifying their bodies in the image of Christ. God’s promises are sure and include the resurrection of the body, as incorruptible or changing the mortal body into one of immortality. This twofold work was finished when Christ received His glorified body and was bodily translated forty days later. Believers, as baptized by God into Christ’s Person and Work are henceforth sealed as a purchased possession by the Holy Spirit of promise, until the day of redemption – (Ephesians 4:30).

The Blessed Hope Must Be Defended - Doctrinally, the “Blessed Hope” has been defined, as stated above. Howbeit, the “Blessed Hope” as it relates to translation of those alive unto the coming (parousia) or presence of the Lord in the heavens will need to be vigorously defended in these “last days.” Why? There has been a “falling away” from the doctrine of the rapture of the Church as escaping through an open door into heaven. There are many believers embracing a “kingdom now” theology teaching the Church will enter an earthly kingdom. Please Study the following: (I Thess 4:16, 17) and (I Cor 15:51-52).

Special Document Links: [The Progressive Coming of the Lord](#)

The Helmet of Salvation in the “Last Days” - The “Helmet of Salvation” will prove essential in defending the mind of believers trusting to be changed and caught up through the “open door.” The Apostle Paul warns the Living Church they will enter the “evil day.” The “evil day” defines the Seventh Day of the Lord breaking in the heavens as under God’s divine number of 777. However, the Day of the Lord and His redemptive purposes will be greatly challenged by the adversary in an all-out effort to continue man’s day and man’s order under the system as number 666.

A Great Fight of Faith! - The adversary will engage the Living Church in a great fight of faith as they try to lay hold of the “faith once delivered” of being translated through an open door in heaven. The Church will awake to find herself in great need of the “times of

restoration” under a final outpour of the Holy Spirit, in order to recover from the “apostasy,” i.e., the “falling away.” Many in the Church who did not have “an ear to hear” will discover that they have slept into the Day of the Lord, through an unwillingness to search into the “times and seasons” and therefore have not watched! They will also discover that a spiritual drunkenness has overcome them, as a result of “swallowing” a cunningly devised fable of the “great snatch” or the Church is suddenly translated at the same time without warning.

Special Document Links: [Order of the Resurrection](#)

(2 Pet 1:16) “For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty.”

A Special Introduction: We have chosen to include a prophetic overview of the Acts 27 Storm in with the study of the Armor of God. We trust this will prove to be a “word in season” to members of the Living Church who are becoming faint and wearied in their minds. Many believers are finding themselves in a quandary in trying to understand the events taking place in our nation and around the world. If believers are willing to receive that the Living Church is now standing on the Seventh Day of the Lord, based on the Millennial Day Principle, this may prove to be a “word in season” to the weary.

Special Document Links: [Millennial Day Principle](#)

(Isa 50:4) “The Lord GOD hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary: he wakeneth morning by morning, he wakeneth mine ear to hear as the learned. The Lord GOD hath opened mine ear, and I was not rebellious, neither turned away back.”

The Acts 27 Storm – A Type and Shadow of the “Last Days” - “A Word in Season” to the Living Church. According to the Apostle Paul in (Eph 6:13) and typified in the Acts 27 Storm, the Living Church will enter the “evil day.” The “evil day” is the time period in which the Day of the Lord under God’s number of 777 is breaking in the heavens and will meet with great controversy, as the god of this world seeks to counter with a counterfeit system under man’s number of 666. The Living Church, as we speak is being engulfed in a great storm described prophetically through types and shadows of the Acts 27 Storm.

Where does this storm come from? - The “troubulous times” besetting our nation has a spiritual origin. This is being played out in the present political controversy between the Left and the Right. The Day of the Lord, we believe, is now breaking in the heavens with the Lord entering His presence (parousia) in the heavens to receive His Church. He will yet be enthroned according to Rev 4 and 5 and will establish His heavenly kingdom by receiving His Church. First those in Christ who are asleep and afterward those alive unto His coming.

Great Opposition! - The presence of Christ in the heavens is stirring fierce opposition from the god of this world whose kingdom is also located in “high places.” Satan is feeling threatened by the Lord’s presence and the eventual setting up of His kingdom in these

high and heavenly places. This is a “harbinger” of things to come as Satan’s dark kingdom of wicked principalities, powers and rulers will be cast to the earth and there will be an eventual cleansing of the heavens – (Rev 12).

Satan Becoming “Desperately Wicked” - Hence, the present storm, now raging between the secular forces on the Left is threatening the organized forces on the Right, under the Judean Christian principles, figured by the ship, in the midst of this storm. A prophetic word in season, from Acts 27. Nevertheless, the Lord will stand down to deliver the Apostle Paul, as a prisoner, and those who sail with him, figuring the Living Church as those looking up for their redemption.

The Judean Christian Establishment Survives! - The good news, from the “types and shadows” in the Acts 27 storm, is that the Judean Christian establishment will survive! They will emerge from this storm greatly strengthened as unified through religious “ecumenism.” Sadly, the captains, as leaders, of the ship, will fail to recognize they were delivered by the Lord, Himself on behalf of those looking up for their redemption! Instead, they will lend their allegiance to religious leaders who urged “ecumenism.”

The Storm will Continue - However, there will yet be a “social backlash” by the liberal forces against organized religious control forcing Christendom, as a whole, to begin entering into a union with the political and commercial systems. Nevertheless, doctrinal differences will cause a serious “fracture” in the ship of Christendom. This will result in a division between the Visible Church, i.e., organized Christendom figured, as the forepart of the ship, and the Invisible Church, i.e., the living organism of the Body of Christ figured, as the hinder part of the ship. There are born again Christians in the organized system and depending on the forepart of the ship. As a result, the ship figuring Christendom will break into two parts from the “violence of the waves.”

The Forepart of the Ship - The forepart of the ship will remain as un-moveable, figuring the Visible Church as joined to the political and commercial systems becoming the accepted religious system. This union will consist of the Roman Catholic Church, Mainline Churches and others who hold to Covenant Theology or “Replacement Theology.” They will contend the Visible Church has spiritually replaced Israel in the divine purposes of God.

The Hinder Part of the Ship - The hinder part of the ship, figuring those of the “Invisible Church” looking up for their redemption, will gradually turn spiritually northward in seeking to lay hold of the heavenly call of the Church, as the “faith once delivered” to the Church. They will begin to look up for their redemption, by rank and order, being strengthened by the Holy Spirit and will contend for the “catching away” through the open door of translation, as the “blessed hope.”

Special Document Links: [Acts 27 Storm](#)

Great Persecution! - The coming division of the ship of Christendom between the Visible Church and the Invisible Church will result in persecution of believers who continue to look up for their redemption. These believers will be accused of holding “unsound doctrines” and “unsound minds” by the Visible Church. Believers who continue to look

up for the heavenly calling will desperately need the “Helmet of Salvation” in protecting their minds and defending their faith until they are caught up to meet the Lord in the air by rank and order – (I Thess 4:15-18).

Beware of this Counterfeit Kingdom - This is a warning to those remaining! The above union will seek to set up the Kingdom of God on earth. This will be a counterfeit kingdom of our Lord Jesus Christ under “another Jesus, another spirit, and another gospel.” This kingdom will be established in the place of Israel’s promised Messianic Kingdom upon the earth. This will usher in “great tribulation” to the Gentile nations and “Jacob’s trouble” to Israel. Christ will return and be received by a remnant in Israel, as their Messiah. After that the Lord, Himself, will fight for His ancient people Israel in the great Battle of Armageddon. After great carnage, He will deliver the remnant and set up the true Messianic Kingdom under Israel. (Ps 110:6) “He shall judge among the heathen, he shall fill the places with the dead bodies; he shall wound the heads over many countries.” Even so come, Lord Jesus!

Special Document Links: [Covenant Week and Sequence of Battles](#)

Helmet: (G)4030, 4012 and 2776; encirclement of the head, a helmet (G)2776 (in the sense of seizing); the head (as the part most readily taken hold of)

Salvation: (G) 4992 and 499; defender or defense: salvation.

Spiritual “Anchors” in the “Last Days”

(1 Tim 1:10) - Sound doctrine

(2 Tim 1:7) - Sound mind

(2 Tim 1:13) - Sound words

(2 Tim 4:3) - Sound doctrine

(Titus 1:9) - Holding the faithful word

(Titus 1:13) - Sound in the faith

(Titus 2:2) - Sound in faith

(Titus 2:8) - Sound speech

Special Document Links: [Which Translation is God’s Word](#)

The Sword of the Spirit - The Sword of the Spirit as a two-edged sword is the only offensive weapon listed in the Armor of God- (Heb 4:12). Therefore, believers, as warriors, will need an understanding into using this powerful weapon, in preaching the Gospel wielding it offensively, as the Church enters the “evil day.” (Heb 4:12) “For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart.”

The Sword of the Spirit: “The Word was made flesh.” - This powerful weapon, first and foremost, speaks of the eternal Word as the Great Creator of (Genesis 1:1). It is John who reveals “the Word was made flesh” in (John 1:1) and (John 1:14). “The Word was made flesh” became the Word spoken as Christ the Only Begotten of the Father. Through Christ, the powerful work of redemption was accomplished through the power of the Holy

Spirit. Through His death the world, the flesh, and the Devil and his dark kingdom were cut off and put away through His burial. Through Christ's resurrection all things were made new.

"Word"– (G)056 Logos

Three Aspects of the "Twoedged Sword" of the Spirit

- (1) The Two-edged sword of the Gospel as the work of Redemption. The two-edged sword based in the Person and Work of Christ, speaks of the twofold work of redemption in provisionally cutting off the old creation and making provision for the new creation.
- (2) The "Twoedged Sword" of the Gospel as Discerning and Divisive. As a "sharp" sword, it pierces inwardly and is able to discern the thoughts and intents of the heart of the hearers. It makes divisions accordingly. The hearer may choose to "hear or forbear" which becomes a choice between faith and unbelief.

Note: The choice of hearers is ultimately between remaining in the old creation of unbelief or becoming a new creation by faith, as a gift of God. This choice is true for unbelievers in receiving or rejecting the Gospel. It is also true for believers in making decisions regarding the provisions of the Gospel as to their walk in the old creation or in the new creation.

- (3) The "Twoedged Sword" as Christ's First and Second Advents. The two advents of Christ are depicted as "one sword" having two edges. Herein is revelation knowledge that God has joined the First Advent of Christ with His Second Advent and though separated they must never be put asunder. (Mark 10:9) "What therefore God hath joined together, let not man put asunder."

Twoedged: (G)1366. distomos, dis'-tom-os; from (G)1364 and (G)4750; double-edged: -with two edges, two-edged.

The "Twoedged Sword" as the Written Word of God - After Christ accomplished His work of redemption through the power of the Holy Spirit, the account became known as the Gospel. During the "early rain" of the Holy Spirit, this Gospel was gradually placed into writings as penned by the Early Church Apostles, under the inspiration of the Holy Spirit. The Book of Revelation, as the 66th book, was written in AD 95-96, and completed the Canon of the Scriptures, as the New Testament and the God breathed Holy Scriptures.

The "Twoedged Sword" as the Word of God Ministered - The Gospel ministered, based on the Person and Work of Christ, and anointed by the Holy Spirit becomes the "sword of the Spirit." As such the Gospel becomes the only offensive weapon in the arsenal of believers, as warriors. The anointed Gospel becomes powerful and able to liberate captives out of Satan's kingdom of darkness and translate, or transplant, them into the kingdom of light of God's dear Son.

(Rom 1:16) "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek."

(Col 1:13) "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son:"

Jesus Christ of Nazareth Anointed to Preach the Gospel - (Luke 4:18,19) "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, To preach the acceptable year of the Lord."

1. The Brokenhearted – healed
2. The Captives – delivered
3. The Blind – recover their sight
4. The Bruised – set at liberty
5. The Acceptable year of the Lord – preached

Note: Five, the number of God's grace is revealed in the Gospel, as the only remedy for fallen man, spiritually and physically.

Preach the gospel: (G)2097. euaggelizo, yoo-ang-ghel-id'-zo from (G)2095 and (G)32; to announce good news ("evangelize") espec. the gospel: --declare, bring (declare, show) glad (good) tidings, preach (the gospel).

"Twoedged Sword" of the Spirit: A Prophetic Viewpoint (Rev 1:16) - Judgment Beginning at the House of God (I Peter 4:17). The sharp "twoedged sword" as proceeding "out of the mouth" of the Lord is being thrust into the midst of the Seven Churches on the Day of the Lord. This is a description of the Judge and judgment beginning at the house of God, according to (Rev 1, 2, and 3). Please note this sword is described below as a long, broad, cutlass, designed to do a very "short work" as a final decision time for the Living Church prior to Christ taking His throne in (Rev 4 & 5).

(Rev 1:16) "And he had in his right hand seven stars: and out of his mouth went a sharp twoedged sword: and his countenance was as the sun shineth in his strength."

Sword: (G)4501. rhomphaia, a sabre, i.e., a long and broad cutlass (any weapon of the kind) --sword.

(Special Document Links: [Mystical Church – Day of the Lord](#))

Set Time: A Proper Time - (1 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?"

Time: (G)2540. kairos, kahee-ros'; of uncert. affin.; an occasion, i.e., set, or proper time. (Please read Eccl 3:16,17.)

A "Short Work" - (Rom 9:28) "For he will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth."

What is a "Short Work?" - The "short work" as defined in the following word study is a cutting off sin concisely and speedily as one blow of the knife. It defines the work of redemption accomplished through Christ's death, burial, and resurrection. The Gospel becomes the standard of judgment, in which every believer will make a final decision, determining their final rank of glory. This "short work" takes place on the Day of the Lord in a "short" space of time. This judgment will begin at the Church, followed by Israel and the world – (I Peter 4:17).

Short: (G)4932 suntemno, soon-tem'-no; from (G)4862 and the base of G5114; to contract by cutting, i.e., (fig.) do concisely (speedily): --(cut) short.

Work: (G)3056 logos, log'-os; from (G)3004; something said (including the thought); Expression (i.e., Christ).

The Final One-edged Sword of the Spirit - This final judgment of the ungodly is carried out by a one-edged sword meaning they will be cut off without remedy.

(Prov 29:1) "He, that being often reproved hardeneth his neck, shall suddenly be destroyed, and that without remedy."

(1 Pet 4:18) "And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?"

Defined in Scripture - (Rev 19:13) "And he was clothed with a vesture dipped in blood: and his name is called The Word of God."

The Word: (G)3056. logos, from (G)3004; something said (including the thought); the Divine Expression (i.e., Christ).

A Sharp One-edged Sword - To Smite the Nations! - (Rev 19:15) "And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God."

Sword: (G)4501. Rhomphaia, a sabre, i.e., a long and broad cutlass (any weapon of the kind, lit. or fig.): --sword.

6:18 Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints;

Commentary: "The Exaltation of the Sons of God" - A.S. Copley

"Praying always with all prayer and supplication in the Spirit" This is the last weapon mentioned, but it begins to be in use with the first – "praying always." Here we have an invaluable commentary on real, intelligent, effectual prayer. After all, the way to understand prayer is to pray after the fashion indicated in these verses. Pray and you will learn how to pray. Observe the time of prayer – "always." The quantity is "all prayer." Its intensity is "supplication." Jesus said, "Ask ... seek ... knock." He said also, "The Kingdom of Heaven suffereth violence, and the violent take it by force" – (Matthew 11:12).

Real prayer bears down on the promises of God and comes boldly to the throne of grace, that is, the throne which has authority and power to grant all that the redemption of Christ has purchased for us who believe on Jesus. Hence, the exhortation is emphasized by saying,

“And watching thereunto with all perseverance and supplication.” Saints faint and fail in the use of this everyday weapon; hence, they lose many victories. The purity of prayer is “in the Spirit.” Oh, how many vain and unscriptural petitions are offered. Also, they cry to Him to do things which He has done already, and which they are invited to receive by simple faith, and, because of ignorance, some saints actually pray against the foretold purposes and judgments of God. Of course, such praying is not “in the Spirit,” for He incites no petition contrary to the written Word. Only Spirit-anointed believers can learn to pray in the Spirit.

Then follows the guard of prayer – “watching” – which also is by the enabling of the Holy Spirit. Finally, the chief object of prayer – “all saints.” All who believe on Jesus with the heart constitute the children of God, the household of faith. Paul instructs us to pray for the whole family. Whether they be saved under the ministry of James, Peter, or himself, he loved them and sought their highest welfare. He was in no sense sectarian.

Further Insight: Grace Assembly

Introduction: This final piece of armor, as persevering prayer, is an immense subject that fills many respected commentaries. We are simply providing an overview of prayer, as the final piece of the Armor of God. A “word in season” by A.S. Copley; “Believers will learn to pray by giving themselves to prayer.”

The Seventh Piece of Armor: Persevering Prayer - This Seventh Piece of Armor is seldom included with the six-fold Armor of God. However, because God’s perfect number is “seven” we have included persevering prayer, as “last but not least.” Without this final piece of armor, the strength of the warriors, will most certainly fail, and they will faint in the midst of strenuous conflict. This will prove especially true, as the Church in the last days enters the “evil day,” as already defined.

(Luke 18:1) “And he spake a parable unto them to this end, that men ought always to pray, and not to faint;”

(Isa 40:31) “But they that wait upon the LORD shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint.”

Note: The above verse also serves as an overview on the three “Prison Epistles” of the Apostle Paul.

1. Mounting up with Wings, as Eagles –The Theme of Ephesians
2. Run and not be weary – The Theme of Philippians
3. Walk and not faint – The Theme of Colossians

The Warrior's Threefold Reliance on the Trinity

- (1.) Be strong in the Lord – The Lord Jesus Christ – Eph 6:10
- (2.) Be Strong in the power of His might – The Holy Spirit – Eph 6:10
- (3.) Be Strong thru persevering prayer – The Father as God – Eph 6:18.

The Effectual, Fervent Prayer Defined (James 5:16) - Prayer in the Spirit, which is both effectual and fervent, may be defined as prayer made by the believer to God from their new creation spirit, through Christ, in the power or ability of the Holy Spirit. This prayer will prove to be according to the will of God. Prayer in the Spirit may be in an unknown tongue, as the Holy Spirit gives utterance or even in a known tongue, as anointed by the Holy Spirit. (James 5:16) "The effectual fervent prayer of a righteous man availeth much."

For the Single Hearted: Prayer will be answered - (1 John 5:14-15) "And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us: and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him."

For the Double Hearted: Prayer will not be answered - (James 1:6-7) "But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord." (James 4:3) "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts."

Two Prayers of the Lord - Two distinct prayers uttered by the Lord were preserved, as memorials in Scripture and will always serve as patterns. Please understand that each of these prayers furnish deep spiritual insight into the Lord's personal intercession to God His Father for the consummation of the two great purposes of redemption wrought through His Person and Work.

- (1) Lord's Prayer – Israel's Inheritance of their Kingdom – (Matt 6:9-13).
- (2) Lord's Intercession – Church's Inheritance of Glory – (John 17:1-26).

Two Prayers of the Apostle Paul

- First Prayer for the Ephesian Saints – (Eph 1:15-23)
- Second Prayer for Ephesian Saints – (Eph 3:13-21)

The Apostle Paul uttered two special prayers, to the God and Father of the Lord Jesus, as the Father of Glory, on behalf of the Ephesian saints and all saints. Both prayers were spiritual requests for a divine impartation of knowledge, wisdom, and understanding in laying hold of the exceeding heights, depths, breadths, and lengths of the riches of the glory in Christ that "passeth" knowledge.

The Spirit also Helps with Believer's Infirmities (Rom 8:26-27) - Believers should always pray according to the will of God, as revealed in the Word of God. Sometimes, believers may not know how to pray, as they ought, but the Holy Spirit helps their infirmities by making intercession through them in an unknown tongue. Other times, through inspiration of the Holy Spirit, they receive knowledge in how to pray in a known tongue. Agonizing in the Spirit may come forth as groaning(s) in the Spirit, which cannot be

uttered. No matter how believers pray they can be comforted that the Holy Spirit, knowing the mind of God perfectly, is able to pray according to the will of God.

Special Prayers in the Old Testament:

Abraham's intercession for Lot – (Gen 18:20-33)

Job's intercession for his three friends – (Job 42)

Hannah's prophetic prayer – (Sam 2:1-10)

David's great prayer of repentance – (Ps 51)

Solomon's prayer for wisdom – (1 Kings 3:5-13)

Elijah's prayer of Intercession for rain – (I Kings 18:42-44)

Daniel's prayer for Israel's restoration – (Dan 9)

The Greatest Worthy of Faith - The entire account of the "Worthies of Faith," in (Heb 11), should also be mentioned, as those who persevered in prayer. Our Lord Jesus Christ furnished the greatest example of persevering through prayer in becoming the greatest "worthy of faith." He is the "author and finisher of faith" – (Heb 12:1-3).

Watching! - Watch and pray are usually coupled together in Scripture. They serve as a double warning to believers to remain acutely aware of their hostile environment filled with many adversaries. There is a constant need of prayer, lest their feet be taken in a snare. Adversaries will increase as the Church enters the "evil day." Believers should also watch for answers to their prayers thus proving the Lord is greater than the adversary and adversaries.

(Matt 26:41) "Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak."

(1 Pet 5:8) "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour:"

Prayer and Fasting in the Early Church - Fasting was common in the Early Church, as the "green tree," being wet with the rain of the Holy Spirit. They found themselves in a hostile environment as separated from the world, the flesh, and Satan's kingdom.

Green (tree): (G)5200. hugros, hoo-gros'; from the base of G5205; wet (as if with rain), i.e., (by impl.) sappy (fresh): --green.

(Luke 23:31) "For if they do these things in a green tree, what shall be done in the dry?"

Prayer and Fasting in the Latter Church - Fasting has almost disappeared in the Latter Church, as the "dry tree," which by contrast is withered from lack of rain. This condition is due to the "apostasy," or "falling away" from the "faith once delivered." The Latter Church finds itself in a friendship with the world and the flesh, as a part of Satan's kingdom. Because of the lack of separation, the Latter Church has experienced a great famine of the Word of God and a great drought of the Holy Spirit

Dry (tree): (G)3584 xeros, xay-ros'; from the base of (G)3582 (through the idea of scorching); arid; by shrunken, earth (as opposed to water): --dry, land, withered.

Special Document Links: [Rainfall Holy Spirit](#)

Great Famine and Drought Prophesied “Last Days”

The Nation of Israel - (Amos 8:11) “Behold, the days come, saith the Lord GOD, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the LORD:”

The Church - (2 Tim 4:3-4) “For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables.”

Will there be a final outpour of the Spirit in the “Last Days?” - The answer is yes! There will be a special “geshem” shower wherein the Lord Himself will be in the cloud and in the rain, as His coming, i.e., “parousia,” or His presence in the heavens according to Rev 1, 2, and 3. The “geshem” rain, as a final shower will follow the “Latter Rain” that fell at the turn of the last century. See (James 5:7-9) and (Hosea 6:1-3).

Special Document Links: [Seven Good Years and Holy Spirit Rains Typology](#)

Prayer or Intercession with Groaning(s) (Rom 8:26-27) - Groaning(s) “which cannot be uttered” are almost always used in Scripture describing groaning out for deliverance which emanates from the depths of one’s most innermost being.

Examples of “Groaning” in Scripture - Jesus groaned for the deliverance of fallen humanity. (John 11:33) “When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled,”

The whole creation groans in pain for deliverance - (Rom 8:22) “For we know that the whole creation groaneth and travaileth in pain together until now.”

Groaning(s) - Final Redemption of the Body

(Rom 8:23) “And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.”

Groaneth: (G)4959 sustenazo, soos-ten-ad'-zo; from (G)4862 and (G)4727; to moan jointly, i.e., (fig.) experience a common calamity: --groan together.

The Living Church: the Greater Morning and Greater Night! - Prayer with “groaning(s)” for deliverance will return to the Living Church as they awaken and discover that they are standing on the Seventh Day of the Lord, as the morning and the “evil day,” as the night, is beginning to steal across the world.

Watchman What of the Night? - (Isa 21:12) “The watchman said, The morning cometh, and also the night: if ye will inquire, inquire ye: return, come.”

The Living Church and the "Swelling of Jordan" - Believers in these "last days" will face the swelling of the "greater Jordan" in crossing into the heavenly promised land. (Jer 12:5) "If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses? and if in the land of peace, wherein thou trustedst, they wearied thee, then how wilt thou do in the swelling of Jordan?"

Word Study

All: (G)3956. all, any, every, the whole: --all (manner of, means),

All Prayer: (G)4335 and (G)4336; prayer (worship); an oratory (chapel): pray earnestly, prayer.

All Perseverance: (G)4343 and (G)4342; persistency or perseverance.

All Saints: (G)40 and (G)53, (H)2282; sacred (pure, blameless, or religious, consecrated) :(most) holy (one, thing), saint.

Supplication: (G)1162 and (G)1189; a petition: prayer, request, supplication.

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,

Commentary: "The Exaltation of the Sons of God" - A.S. Copley

Think it not strange that the Apostle added, "And for me." No selfish motive prompted that request. He was the primary and most necessary messenger of the mystery. The enemy withstood him fiercely; hence, he was in prison, even when he wrote this epistle. As you value the truth of God's grace and of the mystery revealed through Paul's ministry, you certainly will pray for his successors, as outlined above that they also may speak boldly. Satan will tie the tongues and padlock the mouths of the messengers of divine grace who speak in the power and liberty of the Spirit if he can. We cannot dispense with the first six pieces of the armor of God and hold the victory in our own lives. Likewise, we dare not neglect the last one which is so essential in helping other saints obtain and hold the victory for the rapid running of the Truth. Certainly, with such a divine panoply, we are fully able to withstand and repulse the foe and his hosts.

6:20 For which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak.

Further Insight (v 19-20): Grace Assembly

Special Prayer for the Apostle Paul! - There was great spiritual opposition against the Apostle preaching the Gospel committed unto him to the Gentiles. This was especially true in preaching the "high and heavenly truths" in Ephesus from whence these truths were preached to the Churches of Asia. Therefore, Paul prays for utterance, that he might open his mouth boldly in the power of the Holy Spirit. Otherwise, the Apostle Paul greatly feared his words would simply fall to the ground!

The Great Opposition to Ephesus Truths: Early Church - The fierce, spiritual opposition to the Gospel first delivered to Ephesus was not from "flesh and blood." The Apostle was warring against invisible principalities, powers, and rulers of the darkness as strongholds against the light of the Gospel gaining entrance into the darkened minds of the Gentiles.

The Early Church – The Apostle Paul founded the Seven Churches of Asia – (Acts 19 and 20). The Apostle John sent letters to the Seven Churches of Asia in AD 95-96. The Apostle John was also in spirit on the Lord’s Day – (Rev 1:10). (Rev 1:11) “Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.”

Prophetic of the Lord’s Final Visitation to the Seven Churches - (1 Cor 16:8-9) “But I will tarry at Ephesus until Pentecost. For a great door and effectual is opened unto me, and there are many adversaries.”

The Latter Church - The Lord, as Judge will visit the Seven Churches from Ephesus on the Day of the Lord according to (Rev 1, 2 & 3).

The Two-edged Sword (Rev 1:16)

1. First – Through the Gospel committed to the Apostle Paul
2. Last – Through the Letters written by the Apostle John

Note: There will be even greater opposition to the Ephesus truths on the Day of the Lord from within and without.

Special Document Links: [*Candle Stick and Seven Churches in Revelation and Mystical Church – Day of the Lord*](#)

6:21 But that ye also may know my affairs, and how I do, Tychicus, a beloved brother and faithful minister in the Lord, shall make known to you all things:

Further Insight: Grace Assembly

Who was Tychicus? - He was one of Apostle Paul's fellow workers in the ministry. A native of Asia Minor (Acts 20:4), who traveled with the Apostle on the third missionary journey. Tychicus and Onesimus carried the Colossian letter from Paul (Col 4:7-9) and related Paul's affairs to the Church. Paul also sent Tychicus to Ephesus on one occasion (2 Tim 4:12) and possibly to Crete on another (Titus 3:12). Tradition holds that he died as a martyr.

Tychicus: (G)5190 and 5177; fortuitous, fortunate; Tychicus.

6:22 Whom I have sent unto you for the same purpose, that ye might know our affairs, and that he might comfort your hearts.

Commentary (v 21-22): “The Exaltation of the Sons of God” - A.S. Copley

The name “Tychicus” means “fortunate.” He bore Paul's letter to Ephesus. He was indeed fortunate to hear the Gospel of Grace and be associated with Paul. The latter also felt himself fortunate to have such a choice spirit with him. He could not call every brother in the Lord, “a beloved brother.” Neither can we, though they be in the Lord. Tychicus was a “faithful minister” – faithful to his spiritual father and faithful to the saints – because he was faithful to the Lord. In (Col 4:7), he is also styled a “fellow servant in the Lord.” He moved side by side with the Apostle in his self-sacrificing labors in divine things. Hence, Paul entrusted him with a similar message to the Colossians as to the Ephesians. He was so beloved and faithful that he was one of the seven workers who were with Paul when he wrote to the Galatians. Let us, as ministers, profit by the example of Tychicus. We too should be ambitious to be faithful ministers, brethren beloved, and fellow servants of Paul. Such successors of the Apostle are needed greatly today, that his Gospel may be published wisely, boldly, and in the Spirit.

Further Insight: Grace Assembly

The Apostle, though imprisoned, was more concerned about the spiritual welfare of the saints than his own sufferings. Therefore, he sought to comfort their hearts by sending Tychicus in his place since, he was a prisoner of the Lord.

6:23 Peace be to the brethren, and love with faith, from God the Father and the Lord Jesus Christ.

Further Insight: Grace Assembly

This is the familiar salutation by the Apostle of peace to the brethren, through the Person and Work of the Lord Jesus Christ. Those brethren were forever made one with Christ through His faith and His Life and therefore forever loved by God the Father.

6:24 Grace be with all them that love our Lord Jesus Christ in sincerity. Amen.

Further Insight: Grace Assembly

The final salutation denotes a special grace from God the Father, based on their love and devotion for His Son through whom they were redeemed.

The Divine Perfection - Please see Special Study “Faithful Followers at Ephesus” and (Romans 16:1-20) with (Revelation 3:12). There are several clear evidences that the first 20 verses of Romans 16 belong properly with the Ephesian letter and not to Romans. This gives a beauty and finish to this Ephesian epistle which its character and purpose demand.

Special Document Link: [Faithful Followers at Ephesus](#)

Study Questions: Chapter Six

1. Describe the natural relationships of children, fathers, parents, servants, and masters and how they foreshadow the greater spiritual relationships. (6:1-5)
2. Describe the faithful service of a servant. (6:6-8)
3. How should the master treat those who serve under them? (6:9)
4. Give a brief explanation of the words “Finally,” “be strong in the Lord,” and “the power of his might.” (6:10)
5. Briefly describe the defensive, primary stance of our combat of “Stand ... wrestle against ... withstand ... stand.” (6:11-14)
6. Name and briefly describe the seven-fold armor of God. (6:14-18)
7. What did Paul mean when he called himself “an ambassador in bonds?” (6:20)
8. Who was Tychicus and why did Paul refer to him as “beloved brother and faithful minister?” (6:21&22)

Special Document Link: [Chapter Six Answer Key](#)

Course Evaluation

Course Evaluations are used to constantly improve our content and delivery to provide a positive experience for future students. This 5- minute survey will greatly enhance our efforts in offering a study of God's Word without charge.

Course Evaluation Link: [Book of Ephesians Course Evaluation](#)