

EPHESIANS 1:10-23

November 13, 1981

Now tonight we've got to go to Ephesians chapter 1 and we begin with verse 10. The King James reads:

Ephesians 1:10

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

The word "dispensation" is the word *oikonomia*. And I ought to say to you that if you're in The Corps, the teaching on Ephesians last year should be listened to, because I'm by-passing a lot of the things that I've taught last year and just coming up with more or less some detail and then the...the a...the a...translations, first of all, according to usage and then an expanded one simply to the best of my ability, but I know you here at Emporia were given an outline and material on what was taught last year, and I'm grateful for the people who do that for you. But if you've got enough drive within yourself, you'll listen to those things and you put it in your heart and mind.

You see, the greatness of Ephesians is just fantastic, so it's up to you. If you want it, it's available. You just go get it. Because all you have to do is listen to last year and do a little bit that I'm sharing this year and you can put together the great Book of Ephesians for yourself.

The word "administration" is the word *oikonomia*; and I've taught you that many times. It comes from the word *oikos* (o-i-k-o-s) meaning house and *nomos* (n-o-m-o-s) meaning a rule or the order that's conducted within that house. And here in Ephesians it refers to the way in which God will administer a period called the fullness of time administration.

That word "fullness" is the word *plēroō*, Corps; not filled to overflowing, but filled to capacity.

And the word "times" puts it within the framework of a limited period of time. It is a...an appointed time, and it's that word is in opposition to the word *chronos* (c-h-r-o-n...), the Greek word meaning a general time. This administration of the fullness is an appointed time. Again, it's an administration, Corps. Don't you understand? That will fit into the one period of time and one period of time only. That's why that word is used.

The greatness of this verse is just significantly important because, well, here's the literal according to usage and then you'll understand why it's so tremendous. Verse 10: That in the next administration, next administration. This administration that you and I are in, the administration of Grace of the Mystery, that's one thing. But "in the next administration," that administration, Corps, is the fullness of time. The literal according to usage is:

Ephesians 1:10 Literal translation according to usage

That in the next administration when the fullness of time is come all things in heaven and on earth again shall be made new in Christ.

And this is the expanded one:

Ephesians 1:10 Expanded translation

That in the next administration of the filled to capacity appointed time everything again in heaven and on earth shall be made new.

What a tremendous truth from God's Word. This administration of grace in which you and I are living is fantastic. It's wonderful. But in the *next* administration everything is going to be filled to capacity in that appointed time, everything again upon earth and in heaven shall be made new in Christ. And we'll be back to something like Genesis at the beginning, only better. Verse 11 in the King James reads:

Ephesians 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:

There's a fantastic work on inheritance that The Research Department has given me, and there are two ways in which the Bible scholars in the past have looked at this inheritance. Number one is: We were given an inheritance, which is the Authorized Version. Number two is: We were made an inheritance, and that is the Revised Version. Here in Ephesians 1:11, I do not believe that it refers to our obtaining an inheritance primarily, but that we were taken by God, called by God for His inheritance. We were made God's inheritance, because people, in Him we were chosen. We were chosen by God for an inheritance. And in this particular work here in this verse, you uh...you have to work the words "portion," or "lot" or "dividing" in the Word.

See, this word "inheritance" is the Greek word spelled e-k-l-long ē-r-o-long ō-t-h-long ē-m-e-n,⁵ and that is a form of the word *klēroō* spelled k-l-long ē-r-o-long ō. And that word *klēroō* means to assign by lot. And when you work that word "assign by lot," its...it basically means to fence off. Another beautiful translation is to encircle (to encircle), to put a circle around, around it. So it means we were made an inheritance. We were circled around by God, made His inheritance. That's the greatness of it. We are God's inheritance chosen by lot and circled around by God.

The word "predestinated" I certainly need not discuss further with The Corps. We've done that so many times that sooner or later you ought to all have it running out of your ears. Because of God's foreknowledge He is able to do what? Predestinate. And that again, predestinate means to mark out. He marked out. Like the boundaries of a property are marked out. So we are marked out. You could go with branded. We are branded beforehand as God's property, God's inheritance, Corps. And God's foreknowledge is again the great key, the key to this.

The words "according to" set the standard.

"...counsel of his will"—The word again "will" is *thelēma*, meaning the intensive desire of God's will.

⁵ *eklērothēmen*

And the translation of verse 11, according to literal usage is:

Ephesians 1:11 Literal translation according to usage

And in Him we were made an inheritance also marked out beforehand as God's property according to God's intense desire.

And the expanded one is, I think, really wonderful.

Ephesians 1:11 Expanded translation

In the fullness of time administration we in Christ, the Church of the Body, because of God's foreknowledge have an established inheritance, for in Christ we were chosen as God's inheritance for an inheritance having been marked out for this purpose by the intense desire of God.

Verse 12, King James.

Ephesians 1:12

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

The word "that" indicates purpose, the purpose for our inheritance, or "to the end that" would be a good translation.

"...to the praise of his glory," Corps, literally means to honor God for what He did for us so gloriously.

"...who first trusted" is who first hoped, and to hope is to expect with genuine probability. Israel is the one who hoped for the Messiah. The Gentiles had no hope.

The literal translation according to usage of verse 12 is: "For the purpose"—And I like that translation the best, Corps. If you want to put it in, you could put in "to the end that" but I like the word "purpose."

Ephesians 1:12 Literal translation according to usage

For the purpose that we who before hoped for the Messiah should be to the honor of His glory.

Now the Apostle Paul divi... writing this by divine revelation is why it's the "we." "For the purpose that we." The "we" specifically refers to Israel, who beforehand hoped for the Messiah, looked for his day, should be to the honor of His glory.

The expanded translation perhaps will clarify it for you.

Ephesians 1:12 Expanded translation

For the purpose that we, the born again of Israel, who before the first coming of Christ hoped in the Messiah, should be to the honor of God's glory.

Verse 13 in King James reads: "In whom ye also"—we changed from "we" to "ye."

Ephesians 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,

That word "salvation" again is the word *sōtēria*, which means complete wholeness. It doesn't just mention... it doesn't mention spiritual wholeness here, doesn't have to because it's already been mentioned in Romans. This is not only spiritual but it is a wholeness that

is completely, completely whole: spiritual, new body, new mind, everything. That's the wholeness [tap, tap] here.

The word "salvation" or wholeness is used in five different ways in the New Testament:

- [1.] Number one, it's used regarding material or temporal wholeness.
- [2.] It's used regarding spiritual wholeness.
- [3.] It's used regarding future wholeness at the return of Christ.
- [4.] It is used regarding renewed mind wholeness.
- [5.] And finally number 5, it's used regarding wholeness which is a sum of all of God's blessings.

It is significant, Corps, that this word is used 50 times in the New Testament. And Bullinger is wonderful in his presentation of it because fifty points towards deliverance and rest. It was a year of jubilee, fifty. It was a year of deliverance. And it's significant that the word *sōtēr* meaning savior is used 24 times in the New Testament, and the number 24 is always related to government. The total twenty-four is related to heavenly government and worship. The twelve tribes of Israel the twelve apostles, twenty-four.

"In whom ye also trusted" in the Aramaic is literally "that also you are in him." It turns here to the second person here instead of the "we" because he is specifically getting to the Gentiles. You see, the Judeans, Israel, had forehoped for the Messiah. The Gentiles who had not known anything beforehand could not hope.

"...after that you heard" is "you cannot believe until you first hear the Word." Hearing the Word is prerequisite to believing.

The word "sealed" is used in a fourfold way in the Word, and of course, as you know from history, sealed is basically done by a signet ring. It's like a vault is sealed; secondly, like a letter is sealed; thirdly, like a will or a covenant is sealed; and in the fourth place, it is the mark of ownership. And Corps all four of these are involved in this thirteenth verse of Ephesians 1.

And this is the literal translation.

Ephesians 1:13 Literal translation according to usage

In whom [verse 13] (Christ) you (Gentiles) also after you heard the word of truth which is the gospel of your salvation and in him (Christ) you (Gentiles) when you believed also were sealed with the promised holy spirit.

And the expanded one.

Ephesians 1:13 Expanded translation

In him Christ you Gentiles also having heard the Word of truth which is the gospel of your salvation, life, wholeness, and in him, Christ, you Gentiles also having believed were sealed with the promised holy spirit.

Small "h", small "s". Verse 14 in King James reads: "Which is the earnest of our inheritance." First of all it's a parentheses.

Ephesians 1:14

[Parentheses] (Which is the earnest of our inheritance until the redemption of the purchased possession), [end of parentheses] unto the praise of his glory.

This “purchased possession” is the literal marking off of a property. The word literally means to encircle, like putting a line, a fence, around a property. Remember where Satan criticized God for putting a hedge around Job? That’s this word. This word carries the idea of an acquired possession which is encircled, which is marked off, which is fenced around. The word “peculiar” in Titus 2:14 is this word. We are peculiar people, a marked off, an encircled people. We are set apart. We are compassed about with a line as God’s property. God has put a hedge about us. That’s why, Corps, the Adversary absolutely has no legal rights to intrude, any believer’s life.

It is here in this verse that you recei...that you see that we are a marked off, special treasure to God. It’s the redemption of the marked off treasure.

The word “earnest” is a token, a pledge.

And this word “redemption” is a threefold usage here: our redemption from the world; our physical redemption or deliverance today; and thirdly, the redemption of our lives in the future. And all of this, people, unto the praise of God’s glory.

The literal translation of verse 14 is: (Which is the earnest of our inheritance...may I have some coffee, of our inheritance—that’s not in the text {Audience laughter}.)

Ephesians 1:14 Literal translation according to usage

(Which is the earnest of our inheritance until we completely enter into and take possession of our full inheritance) unto the praise of God’s glory.

That’s a great explanation in there because if you go to the end of verse 13 where we worked “were sealed with the promised holy spirit.” You go to the end of 14, why were you sealed with the promised holy spirit? Unto the praise of God’s what? {glory}. Then the parentheses is just by way of explanation. Here’s the expanded translation of 14. “The sealing”—parenthesis.

Ephesians 1:14 Expanded translation

(The sealing...

Not “c” but “s”.

Ephesians 1:14 Expanded translation

...which is the earnest, token, guarantee, of our Israel and Gentiles marked off encircled [e-n-circled] inheritance in this life and until we completely enter into and take possession of our specially marked off treasure, our full inheritance) unto the honor of God’s glory.

Verse 15, King James.

Ephesians 1:15

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

This word “wherefore” shows cause and effect, because of this, wherefore, because of this, on account of this. And this literally shows the result of what’s stated before in verses 13 and 14.

“...after I heard” in the Aramaic reads “from the very time or very beginning of when I first heard.” From the time that I heard.

The word “faith,” *pistis*, here is believing, and it’s the believing according to you.

“...in the Lord Jesus Christ” is which is in our Lord Jesus Christ. Many of the Greek manuscripts omit the word “Christ.” I put it in.

This is the literal according to usage of verse 15.

Ephesians 1:15 Literal translation according to usage

Wherefore I also when I first heard of your believing which is in our Lord Jesus Christ and your love which is to all the saints.

The expanded one:

Ephesians 1:15 Expanded translation

On account of this from the time when I also first heard of the believing which you had which is in our Lord Jesus Christ and your love which is all the way unto the saints.

Verse 16 in King James, read...reads:

Ephesians 1:16

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

The “cease not” is a figure of speech where the subject is expressed in a negative way in order to increase its importance and arrest your attention. The word “cease not” implies a tremendous diligence in continuing action. The word “cease not” and continue are logically saying the same thing. If you continue you do what? {cease not}. But the reason the Word of God puts it in a figure is to put the “umph” in it, puts it in the negative, cease not, meaning continue to cease not.

The word “prayer” in here...regarding the word “prayer,” there are four major aspects always wrapped up in prayer, Corps.

- [1.] One is **supplication**, which is a special object or expression of necessity. That’s supplication.
- [2.] **Intercession** is number two, and intercession is prayer on behalf of another.
- [3.] The third usage is the word “**prayer**,” which literally means a commitment to God; giving preeminence to God by your personal life commitment to Him.
- [4.] And the forth usage is **giving of thanks**, just be thankful.

The literal translation according to usage of verse 16 is as follows:

Ephesians 1:16 Literal translation according to usage

Cease not giving thanks and making mention of you in my prayers.

The expanded one, verse 16:

Ephesians 1:16 Expanded translation

I at every waking moment and at every thought of you remember your believing and love continually...

Remember your believing and love—I think we better to go with the participle form.

Ephesians 1:16 Expanded translation

I at every waking moment and at every thought of you remembering your believing and love continually give thanks for you in my prayers.

Verse 17, King James:

Ephesians 1:17

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

“...the father of glory” is a figure of speech, *Hypallage* (h-y-p-a-l-l-a-g-e), which is basically an interchange of cases. The usual expression would be “glory of the father.” That would be the usual expression, but on the interchange it’s “father of glory.” That’s why he calls attention to it. Like in Acts it’s God of glory, gospel of glory, these are usages in the Word, cherubims of glory, lord of glory. The emphasis is on the word “Father.” The Father is to be glorified. He is to be praised. God’s not some far off God with a long beard and long feet, {audience laughter} long legs. He is near that’s why He’s to be “God of glory”; that’s why it’s the figure.

And in this verse we’re dealing with spiritual wisdom and spiritual revelation, and these are received by the operation of the manifestations of the spirit.

The word “knowledge” in this seventeenth verse, Corps, means full precise, complete knowledge. Here it’s dealing with God’s knowledge, not knowledge pertaining to God, but God’s knowledge.

The literal translation is of verse 17:

Ephesians 1:17 Literal translation according to usage

That the God of our Lord Jesus Christ shall give you full spiritual knowledge and wisdom out of His fullness.

The expanded:

Ephesians 1:17 Expanded translation

That the God of our Lord Jesus Christ the Father of glory shall give you spiritually, that is to say, spiritual wisdom and spiritual revelation in His full and precise knowledge.

I wonder how long it’ll take us to believe that. Verse 18 in King James reads:

Ephesians 1:18

The eyes of your understanding being enlightened; that ye may know...

And then comes the “what’s”—not kilowatt, just what.

Ephesians 1:18

...that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints,

Verse 19:

Ephesians 1:19

And what *is* the exceeding greatness of his power to us-ward [believe] who believe,...

You see in 17 God told us that the God of our Lord Jesus Christ absolutely would give us, you, full spiritual knowledge and full spiritual revelation by the operation of the manifestations out of His—God’s fullness, God’s full knowledge and wisdom. That agrees with The Advanced Class. You don’t know everything God knows, but God out of the fullness of His knowledge gives you that which you need [taps three times]. That fits so

perfectly with it. Now why does God do that? That's verse 18. For the purpose of it, to the end that, on account of, that the eyes of your understanding, you know, should get "Murined"⁶ or something.

The word "eyes"—here is in the plural; all other places in the Gospel it's singular. If your eye be single, remember? Why is it plural here and every other place in the Gospels it's singular? On the American dollar bill at the top of the pyramid one eye [laughter], sort of interesting isn't it. Nobody outside of The Way Ministry ever pays attention to detail like this. They're not concerned. Well people, every cause has an effect and every effect has a cause. There has to be a reason. Why did Jesus talk about the eye singular, yet here in Ephesians it's plural, the *eyes* of your understanding being lit up. Why? I don't know. {Audience laughter.}

First of all, the eye or eyes do not produce light. Eyes simply pass light from the outside in, from the object viewed at or looked at through the lens of the eye. And then the light rays are bent and the image is inverted on the retina upside down and you see it right side up [chuckles]. The optic nerve passes it to the brain. Without the brain with the light coming in you still wouldn't know the object, but because the outside comes through the eyes, inverted, goes up to the brain, it's interpreted, that's how you know. So without the brain, and we're going to end up with renewed mind sure as shooting, what use is the light to the eye?

The eye is a gateway. It indicates undivided loyalty. If you see one thing through your right eye and another thing through your left, you'd go nuts if your brain would interpret [taps on desk]. You got it? Have to see the same thing. That's why in the singular Gospel period it said if the eye is single then the body is full of what? God is light. Remember that we are filled with all the fullness of God—light. Corps, you just cannot receive conflicting information via the five senses and via the spirit at the same time. The eye expresses the concept of concentration. Single eye concentrating on one thing. An active mind, Corps, focused on the light of God's Word is required for the believer's *eyes* to be enlightened. Without the Word you stay in darkness. In other words, for the eyes to be enlightened, it takes renewed mind effort upon the already written Word and God's revelation to faithful believers.

The reason it's in the plural in the Ephesians record is because spiritually you were designed with the new birth with Christ in you, the hope of glory, to spiritually see twice as much as the single eye could see in the Gospel. You are not just a conqueror, you're more than what? {a conqueror}. And with the eyes you can see all dimensions of God's Word, sir, its length, its breadth, its depth and its height, which you cannot do with one. Having both of your eyes enlightened by the spirit within a singular focus on God and His Word, Corps. That's this verse.

Well, the word "understanding" means the seat of your personal life or the center of your mind.

This word "enlightened" includes also to be enlivened. If you're enlightened, you'll be enlivened (l-i-v-e-n-e-d). "...that ye may know"—You and I cannot know all the fullness of our inheritance by experience until the Return, but we can know that which has already

⁶ Dr. Wierwille invented his own gerund as in Murine eye drops -- a highly advertised product at that time. Murine promised to "get the red out," to clear and brighten one's eyes.

been revealed now, so that you do not question, you do not doubt, you do not need to mess around walking, not knowing where you are going. That you may know.

And then come the “what’s” [laughter]. The “what’s” are again a figure of speech. It’s called *Anaphora*, successive phrases or clauses that start with the same word. You’ve got three of them here.

Well, here’s the literal, 18: The heart...18. Am I at 18? That’s right. The eyes of your heart, is what I wanted to say. This literal.

Ephesians 1:18a Literal translation according to usage

The eyes of your heart having been enlightened that your understanding shall...

And people, I used the word “shall” because that’s the absolute tense. I hope you understand the usage of will and shall. You better by now; you’re Corps.

Ephesians 1:18b Literal translation according to usage

... your understanding shall be acquainted with the hope of God’s calling and the riches of His glorious inheritance in the saints.

The expanded of 18:

Ephesians 1:18 Expanded translation

That the eyes of your understanding heart having been enlightened and enlivened [e-n-l-i-v-e-n-e-d] that they shall absolutely know what is the hope that is to say God’s calling and what the riches of the glory of God’s inheritance is in the saints.

In verse 19, literal—the third “what.” And what, and what, verse 19, literal according to usage.

Ephesians 1:19 Literal translation according to usage

And what is God’s super abundant power to us who believe.

The expanded of 19 is:

Ephesians 1:19 Expanded translation

And what is the super abundant greatness of God’s spiritually inherent potential power...

[Dr. Wierwille quietly and lovingly says:] (Honey, don’t go to sleep on me—I throw you out of the Corps, okay? Honey, you can sleep when you die but you can’t sleep when I work all day to teach you the greatness of God’s Word. You got to be “stupider” now to go to sleep on me. You irritate me to death. Make me feel like wrapping up and go home, let you all die [taps on desk]. Nobody teaches [taps three times] you the Word like this; they don’t know it. Honey, I like you but damn it, you go to sleep on me in the Corps, you ought to leave; ain’t going to stand for the Word anyways. (Shut up Wierwille, damn it. Where am I? Verse 19? [Sighs]). I forgot where I was [taps desk]. Okay, just keep your pants on. This is the expanded one I’m working on.)

Ephesians 1:19 Expanded translation

And what is the super abundant greatness of God’s spiritually inherent potential power to you also the believers according to the energizing of God’s strength of His powerful ability.

Well now that's a fantastic verse, kids. What is the super abundant greatness. Look at those words. More than conquerors, super conquerors, more than abundant life. Same deal here. Super abundant life, super conquerors, super abundant greatness of God's spiritually inherent potential power. That's *dunamis*. We have never measured the inherent spiritual potential power in the believer, cause we keep getting talked out of it by the world, by society and by our own continued unbelief. And that spiritual inherent potential power is according to the energy...energizing of God's strength of His powerful ability in every born-again believer [taps once].

Verse 20, King James.

Ephesians 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*,

[Sighs a couple of times.] I should have told you this but my mind flipped on me when somebody went to sleep on me [slaps hands down]. But that exceeding greatness of verse 19 [tapping continually during this phrase], the word *huper* is used in there, and the usage of that word marks the struggle in the usage of language, honey, to communicate the immensity of God's Word, exceeding greatness.

The words "greatness of His power" is that figure that shifts it from power to the governing noun, greatness. The emphasis is on the *greatness*. Every person has power. A little baby has power but an adult has more; that's why this word shifts it to the greatness of it. The *greatness* of God's power, the super abundant greatness of that power which is in you, with Christ in you, the hope of glory [taps fist].

Verse 20. The word "raised" here is significant. It was a great day in my life when I was able to work the Word and find out that there's a fantastic difference between the word "resurrection" and the word "raised" or "rise." And outside of our ministry I don't know of anybody that handles it. To them they are synonymous like formed, made and created; body, soul and spirit (or something). Not to us.

The word "resurrection" is the word *anastasis*, and that is never used of the Church of the Body, because to have a resurrection everybody has to be dead, and there will never be a day when the Church of the Body will all be dead. For with the return of Christ, some will still be what? {alive}. That's why the word "resurrection" is not used and cannot be used regarding the Church of the Body.

The word *anistemi* means to be raised. It is used of raising people who have been given the ability to get up. The alarm clock gives you that occasionally {audience chuckles}. And then people rising up of their own will or volition because now they have the ability. [Sigh and long pause.] The form of this verb...the word used here, the verb form used in 1:20 is an active participle form meaning having raised. God did the raising. If God had not raised him, woke him up, Christ would not have risen.

The word "the dead" literally is out of the house of the dead.

"...and set him" is he caused him to be seated. The Greek word *kathizō*, *kathizō* (k-a-t-h-i-z-o) is the root of the word from which we get the word "cathedral." *Kathizō*—cathedral. [Laughter.] That's the bishop's seat.

"...right hand" you ought to know: hand of blessing. It's a figure. God doesn't have hands, *Condensio*, puts the oomph into it.

Literal according to usage of 21...20.

Ephesians 1:20 Literal translation according to usage

Which He worked in Christ having raised him out from among the dead and made him to sit at His right hand in the heavenlies.

Expanded:

Ephesians 1:20 Expanded translation

Which God caused in Christ having raised him out from among the house of the dead and having caused him to be enthroned at God's right hand in the heavenlies.

Ephesians 1:21 reads in King James:

Ephesians 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:

What's in a name? Your name is about the sweetest thing you've got. Call you by any other name, you don't respond. There's a lot in a name, and there's a great Orientalism regarding names. If you study the Orientalism of a name, you will find out that I could plead for deliverance or blessing if I would plead it in the name of someone of greater authority than myself. Then if that individual stands for me, then I have the privilege and the blessing of seeing his name covering for me. So what's in a name? Depends upon the quality of that name. And the name of Jesus Christ is unequalled, sir.

Well, you know, principalities, power, might and dominion, they are all "doosies." You will see that these words deal with two basic words, rulership and lordship, and you have here again the beautiful figure of speech of *Polysyndeton*: *and* power *and* might *and* dominion *and* every name.

Principalities, power, might, dominion are another figure, *Synomia*, synonyms. They are repetition of words from a different root that have a similar meaning or associated meaning.

The word "world" is the word "age."

Verse 21 literally translated is:

Ephesians 1:21 Literal translation according to usage

Far above all principalities and potential and exercised power and lordship in every name named not only in this age but in the coming age also.

This is the expanded:

Ephesians 1:21 Expanded translation

Far above all rulership with power and lordship with all might and above the greatest of all names in this world and in that which is to come.

I thought it was significant that the word "power" goes with rulership and the word "might" with lordship.

Verse 22, King James.

Ephesians 1:22

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

He “hath put all things”—the Aramaic has “and He,” God, subjected all things to Jesus Christ. The Aramaic is accurate. God put all things in subjection under Christ’s dominion, under his rulership and under his lordship as they were in Adam in the beginning. Adam had rulership and he had lordship with all pight...all power and might over everything. All things are in subjection under his feet, so with Christ in you, the hope of glory, all that original rulership with power, lordship with might, all in subjection under your feet in his name which is above all names [slams hands down on desk. Long pause and sighs].

Literal according to usage:

Ephesians 1:22 Literal translation according to usage

And God put all things [22] under subjection to Jesus Christ and God gave Jesus Christ to be the head over all things in the church.

1:23 reads in Kings James:

Ephesians 1:23

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

Theologians have argued for years on whether it’s active or passive. I have no problem with it. It’s very simple to me, because until the Return of Christ, the Body is not yet completely filled, so it cannot be passive, it has to be active. It’s still being filled. I don’t know what in the heck they want to argue about but I guess they have a good time messing up {audience chuckles}.

The Aramaic is real interesting in here because it puts this—this verb in the extra extensive form, which means he is absolutely guaranteed filling, filling, *filling*, he is just doing it all the time, absolutely. God does the filling, people, and He fills the Body in two ways, Corps: number one, with every spiritual blessing at the time of the new birth just like your first birth, you were filled physically with every genetic physical ability that you’ll ever have. So in the new birth He fills it with every spiritual blessing. How much you use is your decision. But you could not make a decision if you did not know, and Christians haven’t known for centuries [slams hands down]. They only got saved accidentally. You know, they confessed with their mouth and they didn’t know half the time what they were doing, writing out all their sins and all that stuff. But by God’s mercy and their grace—His grace when they confessed and they believed God raised him from the dead, even if they wrote out all of their sins, didn’t make any difference, they still got saved [taps on desk four times]. Hardly anybody has ever dared to believe or teach what the Word says here that we are filled with every spiritual—but to me it’s simple. When a little baby is born, all the potential is in that baby. When you’re born again, where do you think that potential is? In the baby, honey, Christ in you, the hope of glory [taps on desk three times]. [Long pause.] Secondly, God fills the entire Body of Christ with His members, and that Body will only be completely full with the Return of Christ.

The meaning then literally is filled to capacity by God who is filling all things in all members. And of course, the body is a *Metaphor*, figure of speech.

“Fullness...that filleth” is a figure of speech.

“...filleth all in all” is a figure of speech.

This verse is just loaded with power. Here’s the literal according to usage, 23:

Ephesians 1:23 Literal translation according to usage

Which indeed is Christ’s body being filled to full capacity by Him who completely perfects all in everyone.

And this is the expanded:

Ephesians 1:23 Expanded translation

The Church which is his body that which is absolutely being filled to capacity by God who completely perfects all things in every member or in all members.

And that’s the first chapter of Ephesians, Corps.

{Audience applause.}