

ENLIGHTENED TO SEE THE ECONOMY OF THE MYSTERY

BY RON KANGAS

As the resurrected Christ was walking with two disciples on the road to Emmaus, He asked them, "Was it not necessary for the Christ to suffer these things and enter into His glory?" (Luke 24:26). Then "beginning from Moses and from all the prophets, He explained to them clearly in all the Scriptures the things concerning Himself" (v. 27). The things in the Scriptures concerning the Christ were not self-evident but required the explication that could be provided only by the Lord Himself. Later, in the evening, while He was reclining at table with them, "He took the loaf and blessed it, and having broken it, He began handing it to them" (v. 30). Immediately, their eyes were opened, and they recognized Him, realizing that this One who had been conversing with them was the crucified and resurrected Jesus (v. 31). "He was made known to them in the breaking of the bread" (v. 35). Spontaneously and with a sense of amazement, they said to one another, "Was not our heart burning within us while He was speaking to us on the road, while He was opening to us the Scriptures?" (v. 32). They rose up, returned to Jerusalem, found the eleven and those with them assembled together, and related to them the things that had occurred on the road and how the resurrected Christ was made known to them (vv. 33, 35). "As they were speaking these things, He Himself stood in their midst" (v. 36). After He assured those present that He, the resurrected Jesus, was not a specter but had a body of flesh and bones, He said to them, "These are My words which I spoke to you while I was still with you, that all the things written in the Law of Moses and the Prophets and Psalms concerning Me must be fulfilled" (v. 44), indicating that He would clearly explain to them, as He had done to the disciples on the road, the things in all the Scriptures concerning Himself. "Then He opened their mind to understand the Scriptures" (v. 45). In this portion of Luke's narrative, there are three instances of something being opened. The Scriptures were opened, the eyes of the two disciples were opened, and the minds of those who were assembled together and to whom the Lord appeared were opened. From this we learn that in order to have a genuine understanding of the Scriptures, the resurrected Christ needs to open our mind, our eyes, and the Scriptures. Apart from this, we can neither understand the Word of God nor perceive that the Scriptures testify concerning Christ and that when we study the Word we should come to Him so that we may have life from the One whose words are spirit and life (John 5:39-40; 6:63).

Today our need is the same as that of those to whom the Lord appeared and spoke in Luke 24. In order to understand the New Testament, especially the Epistles of Paul, both the Scriptures and our mind must be opened by the Lord Spirit (2 Cor. 3:17-18) through His enlightening (Eph. 1:18), and the eyes of our spiritual heart must be opened by the shining of the divine light into our inner being and by the application of the anointing Spirit. In particular, we need this threefold opening to receive a real spiritual understanding of chapter 3 of the Epistle of Paul to the Ephesians. Some of the deepest verses in the entire Bible are found in Ephesians 3. It is reasonable to claim, as matured and