

HOUSE of WISDOM

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Ephesians - Part 2

Ephesians 1:6-9: 6. To the praise of the glory of **his** grace, wherein **he** hath made us accepted in the beloved (Jesus). 7. In whom we have redemption through his blood, the forgiveness [or, deliverance] of sins, according to the riches of **his** grace; 8. Wherein **he** hath abounded toward us in all wisdom and prudence;

The pronouns in bold all refer to the Father, and the Ephesian letter emphasizes the fact that all things come from our heavenly Father through His only begotten Son, Jesus the anointed One. **James 1:17:** *Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.* Grace is mentioned twice - God's glory of grace, and riches of grace.

Glory & Riches: The root, *dokeo* ^(G1380), of glory (*doxa* ^{G1391}) means *to think*. Glory is the views, ideas and opinions of God or man. Man's glory of course, is tainted with the flesh. **Job 19:9:** *He hath stripped me of my glory, and taken the crown from my head.* A crown is defined as knowledge, which is one's riches (Pr 14:24, 18). The experience of Job is a metaphor of what has to happen to sinful man. If we are to be changed into the image of Christ, we must be stripped of our own views, ideas, opinions based on fleshly knowledge in order to receive God's opinions based on His knowledge. Another way of looking at God's knowledge is that it reflects His character (cf Ex 33:18-19, 34:6-7).

Grace: A clear definition of grace is in **Luke 6:31-35:** 31. *and as ye wish that men may do to you, do ye also to them in like manner;* 32. *and - if ye love those loving you, what grace have ye? for also the sinful love those loving them;* 33. *and if ye do good to those doing good to you, what grace have ye? for also the sinful do the same;* 34. *and if ye lend [to those] of whom ye hope to receive back, what grace have ye? for also the sinful lend to sinners - that they may receive again as much.* 35. *'But love your enemies, and do good, and lend, hoping for nothing again, and your reward will be great, and ye shall be sons of the Highest, because He is kind unto the ungracious and evil;* (YLT) (KJV uses "thank" for grace). Contained in God's grace is His view, ideas and opinions which reflect the character His love. *For by grace are ye saved through faith...* (Eph 2:8). Jesus gives us his Father's knowledge and takes away our old opinions based on fleshly understanding. This builds in us a character of love.

Verses 9-11: 9. *Having made known unto us the mystery of **his** will, according to **his** good pleasure which **he** hath purposed in **himself**:* 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:* 11. *In whom also we have obtained an inheritance, being predestinated according to the purpose of **him** who works all things after the counsel of **his** own will:*

The modern use of the English word *dispensation* here is that of a religious system prevailing at the time, which is not accurate in the sense of the original language. God had a purpose, a setting forth of His Son to bring into view to the world His love for humanity and the desire to save all mankind. These things, hidden (mystery) in the past, were at that time revealed to Paul and others, to which he refers as his office or duty (dispensation) to share with the purpose stated in verse 12: *That we should be to the praise of his glory, who first trusted in Christ.*

Verses 13-14: 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, 14. Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory. While the phrase *holy Spirit of promise* is accurate, it leaves out another aspect indicated in the original, which reads: *...sealed of the spirit, the promise of the holy (One)* (cf Mk 1:24). The first translation tells you what is the promise, the second includes who gave the promise. **John 15:26:** *But when the comforter is come, whom I will send unto you from the Father, even the spirit of truth, which proceeds from the Father, he shall testify of me:* The **Spirit of truth** is ultimately the Father's spirit in the Son, whose spirit was completed by his human experience (Heb 5:8-9). This is why Jesus could say that he sends the comforter and it proceeds from the Father. **John 14:26:** *But the comforter, which is the holy spirit, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.* Jesus points us to the character of his Father, and the Father tells us to look at the character of His Son and the sacrifice he made for the whole world.

We are the purchased possession, and the spirit of the resurrected Savior is the earnest, (pledge) of our inheritance by which we are sealed. In ancient times documents were rolled and sealed with wax. While the wax was soft, an impression was made in it with an official seal, usually the king's ring. That impression was confirmation of authenticity. To be sealed by the Holy Spirit is to receive God's knowledge being revealed to the heart as He speaks through the written word. Confirmation that a person sealed with the Holy Spirit is when they manifest a Godly love toward others. The sealing is based on a correct understanding of the cross and all that is connected with it. Then will you can see Jesus as truly the only birthed Son of God and, how in the flesh, all are guilty of the His death. Then, and only then, can God begin to unravel the sin in your heart, why it controls you and how to stop it. Essentially, this is Paul's prayer for the Ephesian church and all who would accept Jesus as Savior.

*Verses 15-23: 15. Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, 16. Cease not to give thanks for you, making mention of you in my prayers; 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: 18. The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what is the riches of the glory of his inheritance in the saints, 19. And what is the exceeding greatness of **his power** toward us who believe, according to the working of **his mighty power**, 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, 21. Far above all principality, and power [authority], and might, and dominion, and every name that is named, not only in this world [age], but also in that which is to come: 22. And hath put all things under his feet, and gave him to be the head over all things of the church, 23. Which is his body, the fulness of **him** that fills all in all.*

In verse 17, the Greek for knowledge is referring to the Father's full, precise knowledge. We have an invitation to accept God's understanding and to realize the *exceeding greatness of his power* to change us inwardly so that we come into the fullness of Jesus Christ (Eph 4:13), and stop being tossed about by *every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive* (Eph 4:14). The invitation is sit in the throne of Christ, who sits at the Father's right hand: **Revelation 3:20-22:** *20. Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup (eat) with him, and he with me. 21. To him that overcomes will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. 22. He that hath an ear, let him hear what the Spirit saith unto the churches.* THIS is what God is trying to get across to the world in the revelation of Jesus' death and resurrection. Just as Jesus overcame the flesh, so can we through Him. Amen.