

Ephesians

Why an Introduction to a Book of the Bible?

There are several purposes for writing a commentary. One of the primary purposes is to give the student access to information he may not have easy access. Obviously reading the text itself is the safest way to gain the right understanding of its meaning. Yet often, knowledge of other verses, circumstances going on at the time of writing, and the exact meaning of the words, will give any student of the Bible a greater opportunity to understand the meaning of the Holy Spirit when he revealed it. Toward this end, a good writer of a Bible commentary will spend time familiarizing the readers with as much background information as possible that is pertinent to seeing the book in the larger picture.

It takes discretion and judgment on the part of the writer to know what to put in and what to leave out. Some introductions will exceed 100 pages, others will only write a paragraph or two. Although it is interesting to know the historical background of the city from its birth to the time of the conversion of the people living there, in my opinion it is not essential to the proper interpretation of the book. What is important though are the events and circumstances that led to the writing of the book.

Conversion of the Ephesians

It was late 54 or early 55 AD, when Paul set sail from Cenchreae with Priscilla and Aquila to go to Ephesus. He preached to the Jews in the synagogue, and though they wanted to hear more, Paul left stating that if it was God's will he would return to them (Acts 18:18-21).

He then sailed to Caesarea, made a brief stop at Jerusalem and spent some time with the disciples at Antioch. After this he revisited many of the churches he had helped to begin on his first and second missionary journeys. He then returned to Ephesus and began preaching. First to 12 men who when they heard of Jesus baptism were immediately baptized. Since after laying hands on them, they were able to preach the gospel in other tongues and also prophecy (preach in their own language God's inspired word), Paul had 12 men to help him immediately. He then taught in the synagogue for 3 months. When he saw there was no more fruit to be gained from the Jews, he separated the disciples and moved the church out from among them. For the next two years, Paul was teaching daily in the school of Tyrannus.

5 When they heard this, they were baptized in the name of the Lord Jesus. 6 And when Paul had laid hands on them, the Holy Spirit came upon them, and they spoke with tongues and prophesied. 7 Now the men were about twelve in all. 8 And he went into the synagogue and spoke boldly for three months, reasoning and persuading concerning the things of the kingdom of God. 9 But when some were hardened and did not believe, but spoke evil of the Way before the multitude, he departed from them and withdrew the disciples, reasoning daily in the school of Tyrannus. 10 And this continued for two years, so that all who dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks. Acts 19:1-10

Ephesus then became the base of operations for reaching the entire province of Asia. At the time of the writing of Revelation, there were seven congregations are addressed by Jesus. Also, during this two year period, as he had done on his first Missionary Journey, elders were appointed. Yet, this was not an easy work. Paul spoke of the anxieties he felt "every hour."

And why do we stand in jeopardy every hour? 31 I affirm, by the boasting in you which I have in Christ Jesus our Lord, I die daily. 32 If, in the manner of men, I have fought with beasts at Ephesus, what advantage is it to me? If the dead do not rise, "Let us eat and drink, for tomorrow we die!" 1Cor. 15:30-32

When Paul wrote the letter to Corinth, after the two years had passed, he told them the work was still going well and he intended to continue to work there.

But I will tarry in Ephesus until Pentecost. 9 For a great and effective door has opened to me, and there are many adversaries. 1Cor. 16:8-9

But that was not to be.

And **about that time there arose a great commotion about the Way.** 24 For a certain man named Demetrius, a silversmith, who made silver shrines of Diana, brought no small profit to the craftsmen. ... 26 Moreover you see and hear that not only at Ephesus, but throughout almost all Asia, **this Paul has persuaded and turned away many people, saying that they are not gods which are made with hands.** Acts 19:23-24, 26

After the uproar had ceased, **Paul called the disciples to himself, embraced them, and departed to go to Macedonia.** Acts 20:1

For indeed, **when we came to Macedonia, our bodies had no rest, but we were troubled on every side. Outside were conflicts, inside were fears.** 2 Cor 7:5-6

With the following background, one can see that although Paul did express concern about their future, he had a close relationship with this congregation when he left them.

Theme of the Book of Ephesians:

The second paragraph of the first chapter (1:3-14) is unique in Scripture. The American Standard has only two periods. While the other translations vary in where they place the sentence breaks, God is always to subject, Jesus is always in a prepositional phrase beginning with “in” referring to the spiritual location and relationship, or “through” referring to the means by which it was brought about or accomplished, and those in Christ are always the recipients.

*Grace to you and peace
blessed us with every spiritual blessing
He chose us in Him
holy and without blemish before Him in love:
having foreordained us unto adoption as sons
His grace, which He freely bestowed on us
we have our redemption
the forgiveness of our trespasses,
according to the riches of His grace,
He made to abound in all wisdom and prudence,
making known unto us the mystery of His will,*

*a dispensation of the fullness of the times,
to sum up all things in Christ
things in the heavens, and things on the earth;
we were made a heritage,
foreordained according to the purpose of Him
to the end we should be to the praise of His glory,
were sealed with the Holy Spirit of promise,
an earnest of our inheritance,
the redemption of (God's) own possession,
unto the praise of His glory.*

The theme, begun in the first two paragraphs continues throughout the book. Every spiritual blessing is in Christ:

1:1 Paul, an apostle of Jesus Christ by the will of God, To the saints who are in Ephesus, and faithful IN CHRIST JESUS:

1:3 Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly places IN CHRIST,

1:10 that in the dispensation of the fullness of the times He might gather together in one all things IN CHRIST, both which are in heaven and which are on earth-- IN HIM.

1:12 that we who first trusted IN CHRIST should be to the praise of His glory.

2:6 and raised us up together, and made us sit together in the heavenly places IN CHRIST JESUS,

2:7 that in the ages to come He might show the exceeding riches of His grace in His kindness toward us IN CHRIST JESUS.

2:10 For we are His workmanship, created IN CHRIST JESUS for good works, which God prepared beforehand that we should walk in them. 2:13 But now IN CHRIST JESUS you who once were far off have been brought near by the blood of Christ.

3:6 that the Gentiles should be fellow heirs, of the same body, and partakers of His promise IN CHRIST through the gospel,

3:11 according to the eternal purpose which He accomplished IN CHRIST Jesus our Lord,

4:32 And be kind to one another, tenderhearted, forgiving one another, just as God IN CHRIST forgave you.

Outline of the Book.

Doctrinal

- 1:1-14 Salutation and praise to God for the opportunity to be in Christ.
1:15-23 A prayer to God for the Ephesians: Give them wisdom to see.
2:1-10 Praise to God for Christians who are raised from spiritual death.
2:11-23 The Gentiles brought near by the blood of Christ and peace began
3:1-21 Paul's praise to God for being an apostle, to know and reveal God's mystery.

Practical

- | | | | |
|-----------|--|---------|-------------------------|
| 4:1-16 | Strive with all your being for unity among your brethren. | 6:1-4 | Parents and children. |
| 4:17-32 | Putting off the old man and putting on the new man. | 6:5-9 | Servants and masters. |
| 5:1-20 | Put off the old man and putting on the new man(Continued). | 6:10-20 | The whole armor of God |
| 5:21-6:10 | Submitting to one another in the fear of the Lord. | 6:21-24 | Greetings / conclusions |
| 5:22-33 | Husbands and wives. | | |

Eph 1:1-3

1 Paul, an apostle of Jesus Christ by the will of God,

In nearly every book Paul wrote he started with his position as an apostle of Jesus Christ and in the majority of them he also added by or through the will of God.

Paul, a bondservant of Jesus Christ, called to be an apostle, separated to the gospel of God Rom. 1:1

Paul, called to be an apostle of Jesus Christ through the will of God, 1Cor. 1:1

Paul, an apostle of Jesus Christ by the will of God, 2Cor. 1:1

Paul, an apostle (not from men nor through man, but through Jesus Christ and God the Father Gal. 1:1

Paul, an apostle of Jesus Christ by the will of God, Eph. 1:1

Paul, an apostle of Jesus Christ by the will of God, Col. 1:1

Paul, an apostle of Jesus Christ, by the commandment of God our Savior and the Lord Jesus Christ 1Tim. 1:1

Paul, an apostle of Jesus Christ by the will of God, 2Tim. 1:1

Paul, a bondservant of God and an apostle of Jesus Christ, Titus 1:1

This is the common format of letters written in that age. As Paul told the Thessalonians, his letters needed to be validated in order to avoid forgeries. He started with his position and authority and ended with some type of salutation

*not to be soon shaken in mind or troubled, either by spirit or by word or **by letter, as if from us**, 2 Th. 2:2*

*Therefore, brethren, stand fast and **hold the traditions which you were taught, whether by word or our epistle**. 2Th. 2:15*

*The salutation of Paul with my own hand, **which is a sign in every epistle; so I write**. 2Th. 3:17*

The reason for this is simple and clear. Jesus had given to His apostles the authority to make disciples and to teach them all things He had commanded them.

*And Jesus came and spoke to them, saying, "All authority has been given to Me in heaven and on earth. 19 "Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, 20 "**teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age.**" Amen. Mt. 28:18-20*

The Holy Spirit knew that because Paul has not been among the original 12, his authority and position might be questioned. Thus by this affirmation, the truth was set forth and the authority of the letter validated.

*After that He was seen by James, then by all the apostles. 8 Then **last of all He was seen by me also, as by one born out of due time**. 9 For **I am the least of the apostles, who am not worthy to be called an apostle, because I persecuted the church of God**. 10 But **by the grace of God I am what I am**, 1Cor. 15:7-10*

Since Paul was an apostle, his writings were to be acknowledge as the commandments of the Lord. All of this was well known in the days of the early disciples. It needs to be as well known today. It validates this letter with the stamp of divine authority and nothing in it can be rejected or ignored if one wishes to be pleasing to the Lord.

*If anyone **thinks himself to be a prophet or spiritual, let him acknowledge that the things which I write to you are the commandments of the Lord**. 1Cor. 14:37*

To the saints who are in Ephesus,

Paul addressed those to whom he wrote in a variety of ways. Saints is

*To all who are in Rome, **beloved of God, called to be saints**: Rom. 1:7*

*To the **church of God** which is at Corinth, to those who are **sanctified in Christ Jesus, called to be saints**, 1Cor. 1:2*

*To the **church of God** which is at Corinth, with **all the saints** who are in all Achaia: 2 Cor. 1:1*

*To the **churches of Galatia**: Gal 1:2*

*To the **saints** who are in Ephesus, and **faithful in Christ Jesus**: Eph. 1:1*

*To **all the saints in Christ Jesus** who are in Philippi, with the bishops and deacons: Phil. 1:1*

*To the **saints and faithful brethren in Christ** who are in Colosse: Col. 1:22*

*To the **church of the Thessalonians** in God the Father and the Lord Jesus Christ: 1Th. 1:1*

*To the **church of the Thessalonians** in God our Father and the Lord Jesus Christ: 2 Th. 1:1*

The term "saint" is not an exclusive term, but is used of all Christians. Everyone who has been made holy by the blood of Jesus Christ used to describe all those who have placed their faith in

Jesus Christ and then been washed in his blood. It is simply the word holy as it is applied to God's servants and Jesus disciples. It refers to those who have "*been made holy.*" When used it is always a term for someone who has been separated to God by cleansing and thus those who consecrated, sanctified and set apart in the eyes of God.

hagios (NT:40): holy, pure; *hagiazō* (NT:37): **make holy, consecrate**; *hagiasmos* (NT:38) consecration; *hagiotēs*; (NT:41) holiness; *hagiosune* (NT:42) holiness; ... This word group occurs with relative frequency in the NT: *hagios* occurs 230 times ... 90 of 230 cases in the combination *pneuma hagion*, **The verb *hagiazō* is used 17 times in the passive and 11 times in the active. The following are made holy or are holy** (passive): the name of God (Matt 6:9 ...); those who believe (John 17:19; Acts 20:32;...) who are all consecrated through the one Son (Heb 2:11 ...) everything which God has created (1Tim 4:5); and, finally, Christ himself, who is consecrated through the blood of the covenant (Heb 10:29 [referring to Ex 24:8]). ..." (Greek-English Lexicon NT:37)

hagios, *hagnos* have been often considered different forms of one and the same word. At all events, they have in common that **root "HAG," reappearing as the Latin 'sac' in 'sacer,' 'sancio,'** and many other words... **fundamental idea is separation, and, so to speak, consecration and devotion ...**" (Trench's Synonyms NT:40)

This is more however than a simple title of honor. It is also a life to be lived. Saints are sanctified for the use of God and are therefore consecrated and devoted to him in every facet of their lives. They do what God tells them to do, believe the doctrines God tells them to believe, talk as God asks them to talk, and perform the duties and obligations God asks them to do. Many passages in the Scriptures stress both the privilege and the obligation that being a saint conveys.

*Or do you not know that **your body is the temple of the Holy Spirit** who is in you, whom you have from God, and you are not your own? 20 For you were bought at a price; therefore glorify God in your body and in your spirit, which are God's. 1Cor. 6:19-20*

*as obedient children, not conforming yourselves to the former lusts, as in your ignorance; 15 **but as He who called you is holy, you also be holy in all your conduct, 16 because it is written, "Be holy, for I am holy."** 17 And if you call on the Father, who without partiality judges according to each one's work, conduct yourselves throughout the time of your stay here in fear; 1Pet. 1:14-17*

*But you are **a chosen generation, a royal priesthood, a holy nation, His own special people,** that you may proclaim the praises of Him who **called you out of darkness into His marvelous light;** 10 who were once not a people but are **now the people of God,** who had not obtained mercy but now have obtained mercy. 1Pet. 2:9-10*

and faithful in Christ Jesus:

Faithful sums up a different characteristic of these people. The term "faithful" is defined:

pistos (*peithō*) ... A. passive **to be trusted or believed:** ... I. of persons, **faithful, trusty, true,** ... 2. **trustworthy,** worthy of credit, II. of things, trustworthy, sure, of oaths, 2. **deserving belief, credible,** probable, Hdt., Plat., etc. (Liddell and Scott, Abridged Greek Lexicon. NT:4103).

These saints are worthy of trust and can be relied on to do what God desires of them. Everything in this epistle will take on the highest of value and importance to the saint who desires to be faithful to his Lord. All who want God to be able to depend on them will desire to carefully assess everything in this letter and fulfill it as exactly as possible. This is what distinguishes them from those who are in the world.

As was noted in the introduction, the term "in Christ" or "in Christ Jesus" is one of the most comprehensive in the book. Since it is used again in verse three, we will wait until then to discuss it more fully.

2 Grace to you and peace from God our Father and the Lord Jesus Christ.

The greetings are also the same as was common in the letters written in those days. The common greeting among the Jews was peace (*shalom*) as an expression of good wishes that they would have a day of peace. Very similar to our "good morning" and our expression of hope that they were having one. The Greeks used grace (*charis*) to convey the hope of a day where favors and blessings they did not expect or deserve would come upon them.

Although it was the common greeting this one is elevated in nearly every letter in the NT. This is a letter wishing grace and peace from God the father and from our Lord Jesus Christ. Although wrath must come in the end for those who do not avail themselves of the opportunity, as long as

life lasts, God wishes grace and peace upon all men, but has given it to the saints and faithful in Christ.

Grace to you and peace	from God our Father and the Lord Jesus Christ.	<u>Rom. 1:7</u>
Grace to you and peace	from God our Father and the Lord Jesus Christ.	<u>1Cor. 1:3</u>
Grace to you and peace	from God our Father and the Lord Jesus Christ.	<u>2Cor. 1:2</u>
Grace to you and peace	from God the Father and our Lord Jesus Christ,	<u>Gal. 1:3</u>
Grace to you and peace	from God our Father and the Lord Jesus Christ.	<u>Eph. 1:2</u>
Grace to you and peace	from God our Father and the Lord Jesus Christ.	<u>Phil. 1:2</u>
Grace to you and peace	from God our Father and the Lord Jesus Christ.	<u>Col. 1:2</u>
Grace to you and peace	from God our Father and the Lord Jesus Christ.	<u>1Th. 1:1</u>
Grace to you and peace	from God our Father and the Lord Jesus Christ.	<u>2Th. 1:2</u>
Grace, mercy, and peace	from God our Father and Jesus Christ our Lord.	<u>1Tim. 1:2</u>
Grace, mercy, and peace	from God the Father and Christ Jesus our Lord.	<u>2Tim. 1:2</u>
Grace, mercy, and peace	from God the Father and the Lord Jesus Christ our Savior.	<u>Titus 1:4</u>
Grace to you and peace	from God our Father and the Lord Jesus Christ.	<u>Philem. 3</u>

A Eulogy of Praise to God

3 Blessed be

"*eulogeo* lit., **to speak well** of (*eu*, well, *logos*, a word), signifies, (a) **to praise, to celebrate with praises**, of that which is addressed to God, acknowledging His goodness, with desire for His glory, ... (b) **to invoke blessings upon a person**... c. to consecrate a thing with solemn prayers, to ask God's blessing on a thing... (d) to cause to prosper, to make happy, to bestow blessings on, ..." (Vine's expository Dictionary, NT:2128)

God is worthy of the highest words of honor, praise, glory and thanksgiving that we are capable of producing. What follows are all the things God has done for fallen man in order to give him a second chance. The good things that God planned and brought into reality for those who had sinned and rebelled against Him are so amazing and majestic that word fail to praise Him as much as should be done. Only the limits of our own understanding of what this means holds us back from giving the quality of praise glory and honor that is due Him. God is worthy to be well spoken of and praised!

Although similar to some found in the Psalms, this is far more comprehensive.

Bless the Lord, O my soul; And all that is within me, bless His holy name! 2 Bless the Lord, O my soul, And forget not all His benefits: 3 Who forgives all your iniquities, Who heals all your diseases, 4 Who redeems your life from destruction, Who crowns you with lovingkindness and tender mercies, 5 Who satisfies your mouth with good things, So that your youth is renewed like the eagle's. Ps. 103:1-5

the God and Father of our Lord Jesus Christ,

There is a great deal of question as to how God the Father is the God of Jesus and how he is the father of Jesus. Some consider him as the God in the sense of his humanity and the father in the sense of his deity. Others maintain that it is just the opposite. He is the father in the sense of his humanity and God in the sense of his deity. Yet it could just as easily be that it is in His humanity that God is the God and Father of our Lord Jesus Christ. Deut 29:29 keeps us from going any further.

who has blessed us

The Holy Spirit used the same root word as an adjective, verb, and noun. We bless Him with our lips (as it is all we have). Because He blessed us (

Blessed God (adjective) who has **blessed** us (verb) with every spiritual **blessing** (noun).

Characteristic

Action

The Undeserved gift

As we hear this for the first time, we cannot fully comprehend the fulness of these blessings. When asked, most Christians would speak of God's forgiveness, the blood of Christ, the hope of heaven

and maybe a few more blessings. Our problem is that we can only walk by faith and see only the seen until we begin to look at the unseen and walk by faith. We had no way of fully understanding the terrible circumstances we were living under because of sin. We knew of physical death, but the terrors and anguish of what lies beyond was unknown until it was revealed.

For we walk by faith, not by sight. 2Cor. 5:7

*Therefore we do not lose heart. Even though our outward man is perishing, yet the inward man is being renewed day by day. 17 For our light affliction, which is but for a moment, is working for us a far more exceeding and eternal weight of glory, 18 while **we do not look at the things which are seen, but at the things which are not seen.***

*For the **things which are seen are temporary, but the things which are not seen are eternal.** 2Cor. 4:16-18*

The same is true of the blessings. There are two sides to them. The value of what we are receiving on the one hand. The costs God was willing to pay and the efforts God put forth to bring it about.

with every spiritual blessing in

Each term in this phrase has great significance. Each needs to be defined carefully weighed and understood if God is ever to get the quality of praise and honor that is due to him from each of us. "Every" a word used when the fulness and completeness of whatever is being discussed is set forth. is defined:

*"pas,... I. adjectivally, and 1. with anarthrous nouns; a. **any, every one**(sc. of the class denoted by the noun annexed to PAS);... **all or any of the class indicated**... b. *any and every, of every kind, ...* (Thayer, NT:3956).*

From the definition above, it is easily seen that when this word is used nothing is overlooked or missed. With no point of reference we simply have to trust these words. There are no spiritual blessings that have been overlooked and there are not spiritual blessings that can be found outside of Christ

*He is **the image of the invisible God, the firstborn over all creation. 16 For by Him all things were created that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or principalities or powers. All things were created through Him and for Him. 17 And He is before all things, and in Him all things consist. 18 And He is the head of the body, the church, who is the beginning, the firstborn from the dead, that in all things He may have the preeminence. 19 For it pleased the Father that in Him all the fullness should dwell, 20 and by Him to reconcile all things to Himself, by Him, whether things on earth or things in heaven, having made peace through the blood of His cross. Col. 1:15-20***

There is nothing outside of Christ. The next fourteen verses have been designed for two purposes.

1. To understand the greatness of the blessings that only God could bestow.
2. To emphasize over and over again that all these blessings are in Christ exclusively.

GOD is mentioned at least 16 times
JESUS is mentioned at least 14 times.
The spiritual blessings at least 16 times

3 Blessed (be) THE GOD AND FATHER of **OUR LORD JESUS CHRIST,**
WHO hath **blessed us with every spiritual blessing in the heavenly (places) IN CHRIST:**
4 even as HE chose us IN HIM before the foundation of the world,
that **we should be holy and without blemish before HIM** in love:
5 having **foreordained us unto adoption as sons THROUGH JESUS CHRIST UNTO HIMSELF,**
according to the good pleasure OF HIS WILL,
6 to the praise of the glory of HIS grace, which HE freely bestowed on us IN THE BELOVED:
7 **IN WHOM** we have our redemption **THROUGH HIS BLOOD,**
the forgiveness of our trespasses,
according to the riches of HIS grace,
8 **which HE made to abound** toward us in all wisdom and prudence,
9 making known unto us the mystery of HIS will, according to HIS good pleasure
which HE purposed IN HIM
10 unto a dispensation of the fulness of the times, **to sum up all things IN CHRIST,**

the things in the heavens, and the things upon the earth; **IN HIM**, (I say,)

11 **IN WHOM** also we were made a heritage,

having been **foreordained** according to the purpose of HIM

who worketh all things after the counsel of HIS will;

12 to the end that we should be unto the praise of his glory, we who had before hoped **IN CHRIST**:

13 **IN WHOM** ye also, having heard the word of the truth, the gospel of your salvation,--

IN WHOM, having also believed, ye were **sealed with the Holy Spirit of promise**,

14 which is **an earnest of our inheritance**,

unto **the redemption of (GOD'S) own possession**,

unto the praise of **HIS glory**. Eph 1:1-14

The term in Christ is used many times in many different ways to describe our relationship in Christ.

Rom 8:2 law of the Spirit of life **in Christ Jesus**
Rom 12:5 one body **in Christ**,
Rom 16:3 my fellow-workers **in Christ Jesus**,
Rom 16:7 who also were **in Christ** before me.
1 Cor 3:1 to babes **in Christ**.
1 Cor 4:15 **in Christ Jesus** I begot you through the gospel.
1 Cor 15:18 they also that are fallen asleep **in Christ**
1 Cor 15:19 If we have only hoped **in Christ** in this life,
1 Cor 15:22 also **in Christ** shall all be made alive.
2 Cor 1:21 he that establisheth us with you **in Christ**,
2 Cor 5:19 God was **in Christ** reconciling the world to himself
2 Cor 12:2 I know a man **in Christ**,
Gal 1:22 the churches of Judea which were **in Christ**.
Gal 3:28 for you are all one **in Christ Jesus**.
Gal 5:6 **in Christ Jesus** neither circumcision avails anything;
Eph 1:1 saints ... in Ephesus, and faithful **in Christ Jesus**;
Eph 1:10 He might gather together in one all things **in Christ**,
Eph 2:6 raised us and made us to sit with him... **in Christ Jesus**;

Eph 2:10 created **in Christ Jesus** for good works,
Eph 2:13 **in Christ Jesus** you ... far off have been brought near
Eph 3:6 partakers of His promise **in Christ** through the gospel,
Eph 3:11 the eternal purpose which he purposed **in Christ Jesus**
Eph 3:21 to him (be) the glory in the church and **in Christ Jesus**;
Phil 1:1 To all the saints **in Christ Jesus** who are in Philippi,
Phil 3:14 the prize of the upward call of God **in Christ Jesus**
Phil 4:21 Salute every saint **in Christ Jesus**.
Col 1:2 To the saints and faithful brethren **in Christ**
Col 1:28 that we may present every man perfect **in Christ**;
1 Th 2:14 churches of God which are in Judea **in Christ Jesus**.
1 Th 4:16 the dead **in Christ** will rise first.
1 Tim 1:14 with faith and love which is **in Christ Jesus**.
2 Tim 1:13 in faith and love which is **in Christ Jesus**.
2 Tim 3:12 all who desire to live godly **in Christ Jesus** will suffer
Philm 1:23 Epaphras, my fellow-prisoner **in Christ Jesus**,
1 Pet 5:10 God of all grace...called ...to his eternal glory **in Christ**
1 Pet 5:14 Peace to you all who are **in Christ**.

As we seek to grasp the awesome depths of these revelations, we fall short because this is all we have and with Deut 29:29 warning us not to go any further we must be content. Yet, as we look at the details of all that is revealed here in the first chapter of Ephesians, our amazement simply continues to grow.

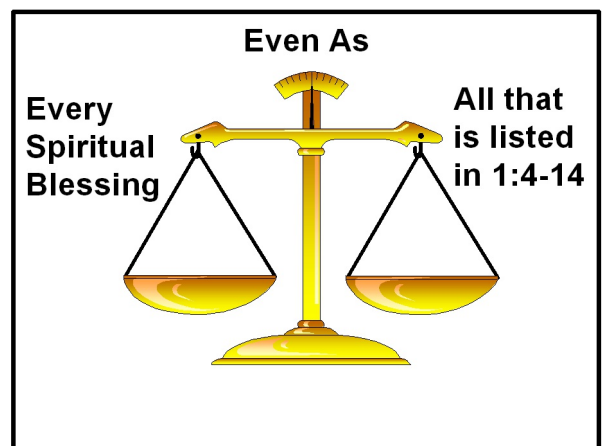
4 just as

With these words an elaboration and further explanations of these things begin. God is worthy of praise and He did bless us with every spiritual blessing in Christ. truly with Thus true Although Paul has left the thought of God being worthy or praise because he has blessed us with every spiritual blessing behind at the end of verse three, these first two words of verse four bring us right back to it again. "just as" is a preposition of proportion and equality. It is defined:

"*kathos*,...1. **according as, just as, even as**: in the first member of a comparison:...2. **according as i.e. in proportion as, in the degree that**...3. **since, seeing that, agreeably to the fact that**." (Thayer, p. 314; 2531).

"*kathōs*; adv. from *katá* (2596), **according to, and hōs** (5613), **as. According as, equivalent to ...**" (Complete Word Study Dictionary: NT:2531)

What now follows and carries all the way down to the end of verse 14 is an elaboration of some of the specific spiritual blessings given to us "*in Christ*." As we add on



on top of the other, we see just how much God is worthy to be praised! He is worthy of our honor, gratitude and appreciation from all his saints because as we look at the magnitude and value of these spiritual blessings He has blessed us with every spiritual blessing. In 1:3-14 some of the greatest of these blessings will be mentioned. But in the following chart it becomes clear that the blessings in Christ are far more abundant than those that are mentioned here.

EVERY SPIRITUAL BLESSING IN THE HEAVENLY PLACES IN CHRIST <i>Eph. 1:3</i>		
<i>Rom 3:24</i>	the REDEMPTION that is <u>in Christ Jesus</u>	<i>2 Cor 5:17</i> A NEW CREATION;
<i>Rom 6:11</i>	ALIVE TO GOD <u>in Christ Jesus</u>	<i>2 Cor 5:19</i> RECONCILING THE WORLD
<i>Rom 6:23</i>	ETERNAL LIFE <u>in Christ Jesus</u>	<i>Gal 2:4</i> our LIBERTY which we have <u>in Christ Jesus</u>
<i>Rom 8:1</i>	NO CONDEMNATION <u>in Christ Jesus</u>	<i>Gal 3:14</i> the BLESSING OF ABRAHAM <u>in Christ Jesus</u>
<i>Rom 8:39</i>	THE LOVE OF GOD <u>in Christ Jesus</u>	<i>Eph 1:3</i> EVERY SPIRITUAL BLESSING
<i>1 Cor 1:2</i>	SANCTIFIED <u>in Christ Jesus</u> TOGETHER	<i>Eph 2:6</i> RAISED US UP TOGETHER , made us SIT
<i>Col 1:28</i>	present every man PERFECT <u>in Christ Jesus</u> .	<i>Eph 2:7</i> His GRACE AND KINDNESS toward us <u>in Christ Jesus</u>
<i>1 Cor 1:4</i>	grace of God given you <u>in Christ Jesus</u>	<i>Eph 4:32</i> God also <u>in Christ</u> also FORGAVE YOU
<i>1 Cor 15:22</i>	so <u>in Christ</u> all shall BE MADE ALIVE	<i>2 Tim 1:1</i> the PROMISE OF LIFE which is <u>in Christ Jesus</u>
<i>2 Cor 1:21</i>	He ESTABLISHES US Jesus	<i>2 Tim 1:9</i> PURPOSE AND GRACE was given us <u>in Christ</u>
<i>2 Cor 2:14</i>	LEADS US IN TRIUMPH	<i>2 Tim 2:1</i> the GRACE that is <u>in Christ Jesus</u>
<i>2 Cor 3:14</i>	the VEIL IS TAKEN AWAY glory	<i>2 Tim 2:10</i> SALVATION which is <u>in Christ Jesus</u> with eternal glory

He chose us in Him before the foundation of the world,

With this phrase one of the greatest mysteries and complexities of God's ways is revealed. Looking at the entire sentence gives us the amazing scope of this revelation.

just as He chose us in Him before the foundation of the world, that we should be holy and without blame before Him in love, 5 having predestined us to adoption as sons by Jesus Christ to Himself, Eph 1:4-5

The complexities of God "election," "foresight," and "predestination," are introduced, but nowhere fully elaborated upon. For this reason the differences of opinion on this passage are vast and there is a great chasm between these opinions.

Because we are created in the image and likeness of God, we can do many of the things He can do yet with far less power and ability. Our ability to see the future and make plans came from God. Yet for us the future is so murky and uncertain, that James warned: "you ought to say, 'If the Lord wills, we shall live and do this or that.'" (Jas. 4:15). disrupted by something we did not foresee.

For God, the future is crystal clear. He can see the future as easily as we see the past. He knows exactly what is going to happen. He is never wrong and nothing unforeseen can ever occur. The Scriptures reveal this in many different ways. One of the most powerful is His plan of salvation. As God weighed the future and how things would unfold: He purposed to create male and female, "in His image and likeness," giving us freewill and the right to choose to serve or to rebel. God created all material things, giving man complete dominion and "saw everything that He had made, and indeed it was very good." (Gen. 1:31). He created the world fully prepared for man, but in His foresight, He knew it was possible that man would choose sin. I say possible because when God's foresight meets man's freewill, God has not revealed whether He knew man would sin even with freewill, or whether He was prepared for either outcome.

God knew that man could choose to sin and enter into open rebellion against Him. Even with that knowledge, God still chose to make man, but had already devised the plan of salvation to deal with the terrible consequences of sin. He tells us the NT is the "revelation of the mystery kept secret since the world began." Even our "hope of eternal life" was "promised before time began," and we

will “*inherit the kingdom prepared for you from the foundation of the world.*” As God foresaw the future, He devised an “*eternal purpose*” which included Christ and the church. He foreordained that our salvation would be “*according to His own purpose and grace which was given to us in Christ Jesus before time began.*” (Rom. 16:25; Mt. 25:34; Eph. 3:10-11; Titus 1:2; 2Tim. 1:9). When they sinned, the plan for Jesus to die for them was already in place: “*the precious blood of Christ,*” “*was foreordained before the foundation of the world.*” (1Pet. 1:19-20).

God’s thoughts about seeing the future are beyond our comprehension. He warned that “*as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts,*” (Isa. 55:9). How can we possibly explain or expound on an ability that is higher than the heavens above our own? We can only rely on what He has revealed and fully trust Him that “*the secret things belong to God.*” (Deut. 29:29). When we speculate on “*things hard to understand,*” we will place ourselves among the “*untaught and unstable people*” who “*twist to their own destruction,*” the Scriptures. (2Pet. 3:16).

God has told us about His foreknowledge, but very little about how. Those who twist the Scriptures directly contradict what He has told us about His character. If we don’t understand God’s character and abilities, we can only attribute to Him how we might do it. We know God saw the future and made choices in eternity. Those who assume that the only way God could accomplish this is to force men to do His will, have gone far beyond what the Scriptures reveal and have entered into the secret things that belong only to God.

We know “*God is love,*” and everything He has done is not only in His best interests but also in the best interests of ALL who are created in His image. Out of this love, God “*desires all men to be saved and to come to the knowledge of the truth.*” God’s justice and righteousness treats everyone fairly. He would never force anyone to sin or compel anyone to do what they don’t want to do in order to bring about His goals. God is “*longsuffering toward us, not willing that any should perish but that all should come to repentance.*” (1Jn. 4:8; 1;Tim. 2:4; 2Pet. 3:9). Any explanation of foreknowledge that impugns God’s character or twists these Scriptures is false.

God’s foreknowledge is based on an omniscient intelligence beyond our comprehension. The Holy Spirit revealed just how far about us are His thoughts: “*O Lord, You have searched me and known me,*” “*You understand my thought afar off,*” “*comprehend my path,*” “*and are acquainted with all my ways.*” “*Such knowledge is too wonderful for me; It is high, I cannot attain it.*” “*Your eyes saw my substance, being yet unformed. And in Your book they all were written, The days fashioned for me, When as yet there were none of them.*” (Ps. 139:1-16). God can read the thoughts of each man and woman so fully, that He already knows our decisions before we make them. He comprehends our path so fully, that He already knows the outcome of our lives before we live it. Every decision we make is already known by God, not because He forces or compels it, but because He knows us so well He can see exactly what we will do before we do it.

Thus, God’s eternal purpose, set forth in eternity is fixed, but those who are chosen to bring it about are based on their character. When it came time to send the flood, He chose Noah to build the ark, because he was righteous. He chose Abraham to become the great nation, through whom He would bring His Christ, because of Abraham’s faith. There are always men and women God can select who want to do what He needs to be done. He did not force Moses to make the decision to “*suffer ill treatment with the people of God.*” He knew that was exactly what Moses would want to do and that is why God chose him.

God doesn’t need to force anyone to bring His plans into fruition. He only needs to choose those who want to do His will and allow them through their own freewill, to do exactly what He wants done. It is exactly the same with the wicked. He knows the hearts of the wicked who will never repent no matter what He does. He doesn’t have to force them to rebel. He only has to choose those who want to rebel. This is exactly what He told Pharaoh. (Ex. 9:16-17). His pride, rebellion and stubborn heart were well known by God. God raised up the man who became

Pharaoh because he already had a hard heart and nothing God could do would soften it. God did not harden Pharaoh's heart by force. He chose a man who would rebel at anything God asked him to do. God knew even before it happened that the ten plagues, would not soften his heart.

Once we understand that God can make His choices based on how we will respond to them of our own freewill. This is an election and predestination beyond our ability to grasp. Since we can't read thoughts, it is impossible for us to even imagine how to use that ability in a loving and compassionate way. Yet we see hints of it throughout the Scriptures. God crafted the gospel to draw the humble and repel the proud and haughty. These were choices He made and left to us to make the choice as to which side of humanity we would place ourselves up. We must love the truth, we must seek righteousness and holiness and draw near to God. All of these decisions were made before the foundation of the world and we are all now working out our own salvation with fear and trembling.

This is why many passages must be compared with other passages. It is too easy to substitute our own thoughts and our own ways

eklégō ... from *ek* (1537), out, and *légō* (3004), to select, choose. To choose, select, choose for oneself, not necessarily implying the rejection of what is not chosen, but giving favor to the chosen subject, keeping in view a relationship to be established between the one choosing and the object chosen. It involves preference and selection from among many choices. In the NT found only in the middle *eklégomai* (Complete Word Study Dictionary: NT:1586)

eklégomai ... 1. The verb appears 11 times in the Lukan literature and 5 times in John; it appears also in 1 Cor 1:27 (bis), 28; Eph 1:4; James 2:5, ... *eklégomai* occurs with the general meaning choose (something) only in Luke 10:42 and 14:7; elsewhere it denotes the election by God ..." (Exegetical Dictionary, NT:1586)

eklego "to pick out, select," means, in the middle voice, "to choose for oneself," not necessarily implying the rejection of what is not chosen, but "choosing" with the subsidiary ideas of kindness or favor or love, Mark 13:20; Luke 6:13; 9:35 (RV); 10:42; 14:7; 6:70; 13:18; 15:16,19; 1:2,24; 6:5; 13:17; 15:22,25; in 15:7 it is rendered "made choice"; 1 Cor 12:28; Eph 1:4; James 2:5 (from *eklegomai*); 1 Tim 2:9; 2 Pet 3:15; 2 Pet 3:17; 2 Pet 3:19; 2 Pet 3:21; 2 Pet 3:22; 2 Pet 3:23; 2 Pet 3:24; 2 Pet 3:25; 2 Pet 3:26; 2 Pet 3:27; 2 Pet 3:28; 2 Pet 3:29; 2 Pet 3:30; 2 Pet 3:31; 2 Pet 3:32; 2 Pet 3:33; 2 Pet 3:34; 2 Pet 3:35; 2 Pet 3:36; 2 Pet 3:37; 2 Pet 3:38; 2 Pet 3:39; 2 Pet 3:40; 2 Pet 3:41; 2 Pet 3:42; 2 Pet 3:43; 2 Pet 3:44; 2 Pet 3:45; 2 Pet 3:46; 2 Pet 3:47; 2 Pet 3:48; 2 Pet 3:49; 2 Pet 3:50; 2 Pet 3:51; 2 Pet 3:52; 2 Pet 3:53; 2 Pet 3:54; 2 Pet 3:55; 2 Pet 3:56; 2 Pet 3:57; 2 Pet 3:58; 2 Pet 3:59; 2 Pet 3:60; 2 Pet 3:61; 2 Pet 3:62; 2 Pet 3:63; 2 Pet 3:64; 2 Pet 3:65; 2 Pet 3:66; 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If God desires all men to be saved and come to the knowledge of the truth and is not willing that any should perish, how could the present state of affairs in the church exist? If God wanted all then all would be!

What did God choose then before the foundation of the world? He chose that all who would be saved would be saved in Christ.

*Nor is there salvation in any other, for **there is no other name under heaven given among men by which we must be saved.**" Acts 4:12*

He chose that the only way anyone can become holy and without blemish is by entering Christ. It was the method by which a man might be cleansed that God chose before the foundation of the world. It was HOW man might be saved that God chose, not WHO.

Paul spoke of the time when God made the choice that Christ would be the central theme of all that he would do for man. This was done before the "foundation" of the world.

"katabole... 1. a throwing or laying down... 2. a founding (laying down a foundation...)" (Thayer, p. 330; 2602)

Hence this occurred before the events in Genesis 1 took place. Before God said "let there be light," before He began any activities of the creation of the universe, He had already made up His plans. This is affirmed in other places as well.

*Now to Him who is able to establish you according to my gospel and the preaching of Jesus Christ, **according to the revelation of the mystery kept secret since the world began** 26 but now has been made manifest, and by the prophetic Scriptures has been made known to all nations, according to the commandment of the everlasting God, for obedience to the faith-- Rom. 16:25-26*

*to the intent that now the manifold wisdom of God might be made known by the church to the principalities and powers in the heavenly places, 11 **according to the eternal purpose which He accomplished in Christ Jesus our Lord,** Eph. 3:10-11*

God knew Jesus would have to die for the sins of man before He began to lay the foundation of the material creation and thus before Adam and Eve made their choice to rebel against God. This puts an entirely different light on the gospel. These decisions were made before God chose to make man. God knew before he ever created man that it would cost him the life of his Son. Jesus knew before the foundation of the world that He would have to die for man. Once again, the thoughts that this creates cannot be answered. We have to be so careful not to speculate.

Lord, my heart is not haughty, Nor my eyes lofty. Neither do I concern myself with great matters, Nor with things too profound for me. 2 Surely I have calmed and quieted my soul, Like a weaned child with his mother; Like a weaned child is my soul within me. Ps 131:1-2

*You comprehend my path and my lying down, And are acquainted with all my ways. 4 For **there is not a word on my tongue,** But behold, O Lord, **You know it altogether.** 5 You have hedged me behind and before, And laid Your hand upon me. 6 **Such knowledge is too wonderful for me; It is high, I cannot attain it.** ... 14 And that my soul knows very well. 15 My frame was not hidden from You, When I was made in secret, And skillfully wrought in the lowest parts of the earth. 16 **Your eyes saw my substance, being yet unformed. And in Your book they all were written, The days fashioned for me, When as yet there were none of them.** 17 **How precious also are Your thoughts to me, O God! How great is the sum of them!** Ps. 139:3-5*

that we should be holy

God saw the damage of sin as it was revealed in Romans 5. Death would pass to all men for all sinned. We would all be children of wrath. None righteous no not one. All that was necessary to remove that sin and make us holy again was all considered, planned and prepared. The term "holy" is the identical word as that in 1:2 and translated "saint."

"For you are a holy people to the LORD your God; the LORD your God has chosen you to be a people for Himself, a special treasure above all the peoples on the face of the earth. Deut. 7:6

and without blame

This too is an Old Covenant idea. The term "blame" is defined:

amōmētos ... adjective from a (1), without, and mōmáomai (3469), to censure, blame. Irreproachable, one who cannot be blamed because he is ámōmos (299), without blame (Phil 2:15; 2 Peter 3:14). (Complete Word Study

Dictionary: NT:298)

"*amomos... without blemish, free from faultiness, as a victim without spot or blemish... ethically, without blemish, faultless, unblamable...*" (Thayer, p. 33; 299)

In the Old Covenant it denoted the acceptability of a sacrifice. In order to offer something to God in sacrifice it had to be without any blemish or physical deformity.

"you shall offer of your own free will a male without blemish from the cattle, from the sheep, or from the goats. 20 "Whatever has a defect, you shall not offer, for it shall not be acceptable on your behalf. 21 "And whoever offers a sacrifice of a peace offering to the LORD, to fulfill his vow, or a freewill offering from the cattle or the sheep, it must be perfect to be accepted; there shall be no defect in it. 22 "Those that are blind or broken or maimed, or have an ulcer or eczema or scabs, you shall not offer to the LORD, nor make an offering by fire of them on the altar to the LORD. 23 "Either a bull or a lamb that has any limb too long or too short you may offer as a freewill offering, but for a vow it shall not be accepted. (Lev. 22:19-23).

This means that when God looks upon those in Christ, He sees individuals cleansed and pure of all fault and the damage that was caused by sin. Not just those committed before we entered Christ, but all of those committed after.

how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, cleanse your conscience from dead works to serve the living God? Heb 9:14

Those in Christ are both morally and spiritually perfect. Not because of their own lives but by God's sovereign will and plan. Our conscience and our souls have been cleansed by the blood of the lamb of God. We have no filth, no scabs, no scars from sin. We are clean and new, new born babes with absolute perfection.

Now to Him who is able to keep you from stumbling, and to present you faultless before the presence of His glory with exceeding joy, To God our Savior, who alone is wise, be glory and majesty, dominion and power, both now and forever. Amen. Jude 1:24

God is to be thanked and praised now in time and throughout eternity for the wonderful, magnificent, loving, merciful plan that he made in eternity which would blot out our sins and imperfections and place us elect holy and without blemish.

before Him in love,

The last thing Paul mentions before leaving this thought is the fact that this was all done in love. John 3:16 would fit in well here.

5 having predestined us

The term "predestined" is a compound Greek word. It is defined:

"pro-orizo... to predetermine, decide beforehand,... In the N. T. of God decreeing from eternity... to foreordain, appoint beforehand..." (Thayer, p. 541; 4309)

"pro... before... used a. of Place... b. of Time... (Thayer, p. 537; 4253)

"horizo,...(from horos a boundary, limit)... to define 1.to mark out the boundaries or limits (of any place of thing):... 2. to determine, appoint:... Rom 1:4 (for although Christ was the Son of God before his resurrection, yet he was openly appointed [A.V. declared] such among men by this transcendent and crowning event)..." (Thayer p 453; 3724)

"pro-orizo... : to come to a decision beforehand - 'to decide beforehand, to determine ahead of time, to decide upon ahead of time.' ... 'he had already decided that through Jesus Christ he would bring us to himself as his sons' Eph 1:5; ... 'those whom he decided upon ahead of time, these he called' Rom 8:30. (Lou & Nida Greek-English Lexicon NT:4309)

The horizon is a boundary beyond which man cannot see, God can not only see beyond it, but he can move the horizon or boundary line to wherever he wants it to be. He saw beyond and made some decisions about what they would be. The term is used to refer to something that God has predetermined or decided beforehand.

God had made some plans and decisions before he created the heavens and the earth. It is one

of those decisions that now catches his eye as a reason to bless and speak well of God. God predetermined and drew a boundary around all who are in Christ. All of these people are predetermined to be his adopted children.

to adoption as sons

Adam was the son of God, formed by him in the garden and freely given the breath of life. As his creation, God freely considered this to be a father-son relationship even greater than that of any parent-child that could exist on earth. God loves his created beings on the earth with the same type of love that parents have for their own children.

9 "Or what man is there among you who, if his son asks for bread, will give him a stone? 10 "Or if he asks for a fish, will he give him a serpent? 11 "If you then, being evil, know how to give good gifts to your children, how much more will your Father who is in heaven give good things to those who ask Him! (Mt 7:9-10).

11 For as the heavens are high above the earth, so great is His mercy toward those who fear Him; 12 As far as the east is from the west, so far has He removed our transgressions from us. 13 As a father pities his children, so the LORD pities those who fear Him. 14 For He knows our frame; he remembers that we are dust. (Ps. 103:11-14).

When man sinned that relationship of fellowship was broken and even Adam noticed a difference as he hid himself in shame. At that point most took on the name sons of men. That is all they were. They lost their relationship with God. This has continued up to the very present day. Most even today are content to be only sons of men, or as evolution would have it, the sons of the apes. This is all they would have it to be and so this is all they are. They have marred and destroyed their true image.

For those in Christ God has foreordained a different position. God knew even prior to the creation and prior to sin that he would pay whatever price no matter how great in order to purchase this relationship back for those who want it. John 1:12 tells us that those who believe in Jesus are given the right to become children of God. Gal 4:4-7 and rom 8:14-17 both teach the truth that we are adopted as children to the same level of relationship that Jesus had with the Father while he was on the earth. We can call God Father, and not just Father but Abba Father. The is the same term Jesus used to call God Father. I John 3:1-2 is perhaps the most beautiful way to consider what a wonderful gift and blessing this is and will bring forth from our mouths the praise and honor that is due.

Jn 1:12 But as many as received Him, to them He gave the right to become children of God, to those who believe in His name:

Gal 4:4-7 4 But when the fullness of the time had come, God sent forth His Son, born of a woman, born under the law, 5 to redeem those who were under the law, that we might receive the adoption as sons. 6 And because you are sons, God has sent forth the Spirit of His Son into your hearts, crying out, "Abba, Father!" 7 Therefore you are no longer a slave but a son, and if a son, then an heir of God through Christ.

Rom 8:14-17 14 For as many as are led by the Spirit of God, these are sons of God. 15 For you did not receive the spirit of bondage again to fear, but you received the Spirit of adoption by whom we cry out, "Abba, Father." 16 The Spirit Himself bears witness with our spirit that we are children of God, 17 and if children, then heirs-- heirs of God and joint heirs with Christ, if indeed we suffer with Him, that we may also be glorified together.

I Jn 3:1-3 1 Behold what manner of love the Father has bestowed on us, that we should be called children of God! Therefore the world does not know us, because it did not know Him. 2 Beloved, now we are children of God; and it has not yet been revealed what we shall be, but we know that when He is revealed, we shall be like Him, for we shall see Him as He is. 3 And everyone who has this hope in Him purifies himself, just as He is pure.

by Jesus Christ

Paul never loses sight of nor will he allow us to do so either the position that Jesus held in bringing this gifts and blessings to man. Though the Father planned for and wanted these things it was Jesus who bought them for us at such cost to himself. We can never lose sight of how all these things came to be. In using the preposition "by" he emphasizes the position of mediator which Jesus holds. It is defined:

"DIA...A. with the GENITIVE: through... III. of the Means or Instrument by which anything is effected; because what is done by means of a person or thing seems to pass as it were through the same... 2. of the instrument used to accomplish a thing: or the instrumental cause in the stricter sense:... by the service, the intervention of, by means of, with the help of... 3. with the gen of a thing DIA is used to denote the manner in which a thing is done, or the formal cause...". (Thayer p 132-135)

Jesus is the means and instrument by which God has adopted us as his children.

to Himself,

The term "to" is defined:

"EIS,...Of Place, after verbs of going, coming... of a place entered or of entrance into a place; into... Used Metaphorically it retains the force of entering into anything... After words indicating motion or direction or end; It denotes motion to something, after verbs of going, coming, leading, calling etc. (Thayer p 183-186)

For his purpose, God did all this so we could be his sons, so we could belong to him, so we could serve him and so he could save us and allow us to spend eternity with him.

according to the good pleasure of His will,

"According to" is defined:

"KATA,...it denotes reference, relation, proportion, of various sorts; a. distributively, indicating a succession of things following one another...b... as respects; with regard to; in reference to; so far as relates to; as concerning;...c. according to anything as a standard, agreeably to...(b) in proportion to, according to the measure of..." (Thayer p 328)

What God did He did in proportion and relationship to his own feelings of Good pleasure and delight. God felt great satisfaction and enjoyment when he predetermined these things and then began to bring them into existence. "Good Pleasure" is defined:

"EUDOKIA,... good-will, kindly intent, benevolence...delight, pleasure, satisfaction...". (Thayer, p. 258).

"*eudokia*... 1. *Unknown to prof. author. ... will, choice*; ... in particular, **good-will, kindly intent, benevolence**; ... 2. **delight, pleasure, satisfaction**; ...3. **desire** (for delight in any absent thing easily begets a longing for it): Rom 10:1..." (Thayer, p. 258; 2107)

eudokia ... lit., "good pleasure" (*eu*, "well," *dokeo*, "to seem"), implies a gracious purpose, a good object being in view, with the idea of a resolve, showing the willingness with which the resolve is made. It is often translated "good pleasure," e. g., Eph 1:5,9; Phil 2:13; in Phil 1:15, "good will"; in Rom 10:1, "desire," (Vine's Expository Dictionary NT:2107)

It pleased God, he did it with a good feeling, with delight. God was thrilled with the plan that would save man and bring them back to him. God loves mankind, he wants them to be saved (Jn 3:16; I Tim 2:5; II Pet 3:8). This puts God in the light that he wants us to see him in. There was no begrudging. There was no forcing or coercing. God wanted to help us. He wants us to be with him in heaven. He desires our salvation as much as we do, and with great pleasure drew up the plans that would result in our salvation. This passage manifests how God was feeling as he drew up the plans that would redeem sinful man from his doom.

Ephesians 1:6-8

Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly places in Christ, 4 just as He chose us in Him before the foundation of the world, that we should be holy and without blame before Him in love, 5 having predestined us to adoption as sons by Jesus Christ to Himself, according to the good pleasure of His will, 6 to the praise of the glory of His grace, by which He made us accepted in the Beloved. Eph 1:3-6

There is so much said in this passage that had been unknown, until the coming of Jesus. **First**, God planned these things before the foundation of the world, revealed that this was not something that came about as an unforeseen consequence of Adam and Eve sinning in the garden. This plan was already in place long before. He chose those who would choose to enter Christ on whatever conditions God set. Those who would so enter were predestined to be adopted. **Second**, this was not something God had done did because He was compelled, or because He had no other choice.

This was something He willed to do on the basis of His good pleasure. It puts salvation into a very different perspective. God wanted to help us even before we existed. He never felt like He was forced and compelled, but, out of love, it pleased Him to do it.

Ephesians 1:6-7

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6 to the praise

As the Holy Spirit continued to reveal God's motivations, intents and plans, He described the reason God had thought and felt in His heart for bringing salvation to man. Prepositions always reveal a relationship between two individuals or two ideas. This preposition is used to emphasize the object one has in mind or the purpose. In this passage, we place all the plans God had made to bring us back to Him after sin and death and on the other side the reason He did so was because He knew it would bring praise to Him. This praise was "the end" that all the plans "had been adapted to attain." the has a primary meaning that sets His plans and emotions on one side as the intent and then places praise on the other side as the goal and purpose.

"eis,... a Prep. governing the Accusative, and denoting entrance into, or direction and limit: **into, to, towards, for, among.** ;... 3. **it denotes the end; and a. the end to which a thing reaches or extends**, i.e. measure or degree... b. **the end which a thing is adapted to attain...** c. **the end which one has in view, i.e. object, purpose;**... d. the end by which a thing is completed, i.e. the result or effect... (Thayer, p. 183-186; 1519).

eis ... 1. Originally *eis* denoted the same spatial dimensions as *en*, but **as an indicator of direction toward a goal**, not as an indicator of location without direction. Its use in the NT corresponds largely to classical usage, ... The basic meaning of *eis* as well as the many possibilities for usage can be seen in the frequent occurrences in the NT: 1750 times 2. Spatial. a) **As an indication of goal**, esp. with verbs of movement: *into* the house, *into* the city, *into* the synagogue, *into* the vineyard; also with names of cities and countries: *to* Jerusalem, *to* Spain. ... **General indication of goal**: "to the mountains" (Mark 13:14)... "*into* the country" ... (Exegetical Dictionary, NT:1519)

Since "eis" is often used as "an indication of goal." All these plans and actions God has done were done with the goal and end in mind of the praise it would create in our hearts of guilt, remorse and despair. This is the second of four times it will be discussed. God is truly worthy to be praised and give adoration (eulogy), because everything He has done was done to bring about "the praise of His glory."

3 **(1) Blessed** (eulogeo - well spoken of worth or praise) be the God and Father of our Lord Jesus Christ, ... 5 according to **the good pleasure of His will**, 6 to (eis) **(2) the praise of the glory of His grace**, ... 9 according to **His good pleasure** which He purposed in Himself, ... 11 **according to the purpose of Him** ... 12 that we who first trusted in Christ **should be to (eis) (3) the praise of His glory.** ... 14 to (eis) **(4) the praise of His glory.**

As one considers this passage along with all the other passages where praise is the subject, it becomes more and more evident that this is the only thing man truly could bring to God for all that

He has done. Everything is His! There is nothing else we have to bring to Him or do for Him that would bring something to Him He doesn't already have! This puts our praise and adoration to Him in its proper place.

What exactly is praise? We might answer giving thanks, offering up words of honor and glory, feelings of our awe and reverence that we put into words. The definition doesn't give us much more than this..

epainos, a strengthened form of No. 1 (epi upon), denotes "**approbation, commendation, praise**"; it is used (a) of those on account of, and by reason of, whom as God's heritage, "praise" is to be ascribed to God, in respect of His glory (the exhibition of His character and operations), Eph 1:12 in v. 14, ..." (Vine's Expository Dictionary NT:1868)

The better way to grasp the emotions and reasons for praise are seen in some of the passages written to extol and offer it. After sin and death, all that is left is guilt, godly sorrow, and hopeless despair. But God didn't want to leave us in this condition. Far above the creation and all the gifts offered through it, it is His gracious acts seen in Jesus on the cross that brings the greatest sense of joy and praise.

*But you are a chosen generation, a royal priesthood, a holy nation, His own special people, **that you may proclaim the praises of Him who called you out of darkness into His marvelous light**; 1 Peter 2:9-10*

*Therefore Jesus also, that **He might sanctify the people with His own blood**, suffered outside the gate. 13 Therefore **let us go forth to Him, outside the camp, bearing His reproach**. 14 For here we have no continuing city, but we seek the one to come. 15 Therefore **by Him let us continually offer the sacrifice of praise to God, that is, the fruit of our lips, giving thanks to His name**. Heb 13:15-16*

*Teach me Your way, O Lord; I will walk in Your truth; Unite my heart to fear Your name. **12 I will praise You, O Lord my God, with all my heart, And I will glorify Your name forevermore**. 13 For **great is Your mercy toward me, And You have delivered my soul from the depths of Sheol**. Ps 86:11-13*

*O God, You are my God; Early will I seek You; My soul thirsts for You; My flesh longs for You In a dry and thirsty land Where there is no water. 2 So I have looked for You in the sanctuary, To see Your power and Your glory. 3 **Because Your lovingkindness is better than life, My lips shall praise You**. 4 Thus **I will bless You while I live; I will lift up my hands in Your name**. 5 My soul shall be satisfied as with marrow and fatness, **And my mouth shall praise You with joyful lips**. Ps 63:1-5*

When Paul spoke of "*the praise of the glory of his grace*," he was emphasizing this purpose and end to our redemption and salvation by God. When one stops and considers why God created man, why He redeemed him and saved him at such great cost, and why it pleased Him so greatly to do it, here is the answer. God wanted to remove our despair and replace it with praising the glory of His grace. He wanted us to appreciate its splendor and speak highly of Him. He wants us to grasp and comprehend what a wonderful thing He did for us that our praise and glory to Him will be genuine, sincere and deeply emotional.

of the glory of His grace,

Grace can't stand alone here. It is a glorious and majestic grace. A grace shining with splendor and bringing amazement. The word had to go through a complete renovation to capture it. Before the NT was written glory, like *agape-love* had a meaning that is far below what it became. From a mere opinion or thought, it came to mean "*divine and heavenly radiance*," the "*loftiness and majesty*" of God."

doxa ... Found already in Homer and Herodotus, this word has in all non-biblical Greek a **basic meaning which reflects its link with dokeo, namely, "what one thinks," "opinion."** This takes two forms: a. from *dokeo*, "I think," "the opinion which I have"; b. from *dokeo* "I count as," "the opinion which others have of me." **Even a cursory survey of the position in the NT reveals a totally different picture. The old meaning a., "opinion," has disappeared completely.** There is not a single example in either the NT or the post-apostolic fathers. ... The meaning b., "repute" or "honour," is still found: ... There has been added the meaning c., "radiance," "glory," which is not found in secular Greek ... **In the NT, however, the word is used for the most part in a sense for which there is no Greek analogy whatever** and of which there is only an isolated example in Philo. That is to say, it denotes "**divine and heavenly radiance**," the "**loftiness and majesty**" of God, and even the "**being of God**" and **His world**. ... In the NT, as in the LXX, the meanings "divine honour," "divine splendour," "divine power" and "visible divine radiance" are fluid, and can only be distinguished artificially. In content, however, there is always expressed the divine mode of being, though with varying emphasis on the element of visibility ..." (Kittel, TDWNT,

Adding grace simply multiplies this glory. Grace is based on the gift. A gift of food to the hungry or a gift of shelter to the homeless would bring joy and thanksgiving. But hunger and homelessness are nothing in comparison to an eternally lost soul in despair awaiting a punishment far above our ability to comprehend. The joy and gratitude for this favor cannot be fully measured until the day we see the difference between those who have received it and those who have not.

It was truly a gracious act that God devised in eternity. Putting God's love and mercy into a much greater contrast.

charis ... connected with *charin* is first of all that property in a thing which causes it to give joy to the hearers or beholders of it,... and then, seeing that to a Greek there was nothing so joy-inspiring as grace or beauty, it implied the presence of this, ... **charis after a while came to signify not necessarily the grace or beauty of a thing, as a quality appertaining to it; but the gracious or beautiful thing, act, thought, speech, or person it might be, itself** —the grace embodying and uttering itself, where there was room or call for this, in gracious outcomings toward such as might be its objects; **not any longer 'favour' in the sense of beauty, but 'the favour'**; (Trench's Synonyms of the NT:5485)

"*charis*... *grace*; Latin *gratia*: I. **outward grace or favour** (as we say *well* or *ill favoured*), *grace, loveliness*, Hom., etc.; II. *grace* or *favour felt*, whether on the part of the Doer or the Receiver: 1. **on the part of the Doer, grace, graciousness, kindness, goodwill, ... for or towards one, ...** 2. **on the part of the Receiver, the sense of favour received, thankfulness, thanks, gratitude, ... for a thing, ... to acknowledge a sense of favour, feel grateful, ... to feel gratitude to one for a thing, ...** (Liddell and Scott Abridged Greek Lexicon. NT: 5485)

God felt good will and lovingkindness even toward those whom after He had created them had rebelled and disobeyed. These feelings motivated Him to send His Son for the salvation of all. These undeserved favors and blessings make up the heart of grace. This undeserved favor revealed the the kindness and goodwill, the sweetness and loveliness of God. When all of this is tallied and summed up, something begins to happen to the human mind. It becomes overwhelmed with it. It is above and beyond what man can comprehend. This brings up the awe, the respect, the reverence which is due to God. Paul sums this up by the term "glory," which is defined:

It will lead those who love and trust Him enough to obey the gospel to always have a good opinion about Him. Bringing praise, glory and honor every time they are forced to repent and seek forgiveness again. As the splendor and magnificence of God's grace, it excellence and preeminence become better and better understood, those who possess it will become more and more fully thankful.

by which He has made us accepted in the beloved NKJV
which he freely bestowed on us in the Beloved: ASV
with which he has blessed us in the Beloved. ESV

This grace and all that it has brought is summed up with "by which" or "*with which*."

hos, he, ho... **a relative reference to any entity, event, or state, either occurring overtly in the immediate context or clearly implied in the discourse or setting** - 'who, which, what, the one who, that which.' 'the star which they saw' Matt 2:9; ; 'and who is this concerning whom I heard these things?' Luke 9:9..." (Lou & Nida, Greek-English Lexicon NT:3739)

It was by everything that has already been revealed. His choices and predestined plans had culminated in the gospel that all future saved have obeyed. While the NKJV looked at the results, the other translations described the process. This is a verb that encapsulates everything that grace stands for. Literally He "*graced us*" in the beloved. He highly honored and greatly favored us in the beloved.

charitōō, from *chāris* (5485), grace. **To grace, highly honor or greatly favor.** In the **NT spoken only of the divine favor, as to the virgin Mary** in Luke 1:28, the perf. pass. part. sing. fem. The verb *charitōō* declares the virgin Mary to be highly favored, approved of God to conceive the Son of God through the Holy Spirit. The only other use of *charitōō* is in Eph 1:6 **where believers are said to be "accepted in the beloved," i.e., objects of grace.** *charitōō* ... there is not only the impartation of God's grace, but also the adoption into God's family in imparting special favor in distinction to *charizomai* (5483), to give grace, to remit, forgive. (Complete Word Study Dictionary: NT:5487)

In both cases this high favor resulted from God's choices, not the from the worthiness of the recipient.

And having come in, the angel said to her, "Rejoice, highly favored one, the Lord is with you; blessed are you among women!" Lk. 1:28

God has also highly favored all who are in His beloved Son.

in the Beloved.

This is a perfect passive participle. Jesus, as a man, living in world completely permeated and cursed by sin, by His actions and deeds made Himself beloved to God. With this term Paul again stresses the truth brought out in 1:3. This "agape-love" transcends everything that is called love on earth. Because Jesus perfectly kept the law of Moses and because after He had done everything perfectly, then chose to become the sacrifice for man's sins became and will always be God's beloved son.

When He had been baptized, Jesus came up immediately from the water; and behold, the heavens were opened to Him, and He saw the Spirit of God descending like a dove and alighting upon Him. 17 And suddenly a voice came from heaven, saying, "This is My beloved Son, in whom I am well pleased." Mt. 3:16-17

"Behold, My Servant whom I have chosen, my Beloved in whom My soul is well pleased! I will put My Spirit upon Him, and He will declare justice to the Gentiles. Mt. 12:18

While he was still speaking, behold, a bright cloud overshadowed them; and suddenly a voice came out of the cloud, saying, "This is My beloved Son, in whom I am well pleased. Hear Him!" Mt. 17:5

As noted, this is a perfect passive participle of the very *agapao*. A word that is indescribable outside of Scripture. It didn't exist fully exist before Jesus came. It was a mere shell of what Jesus was able to show us.

"agapao and the corresponding noun agape... present "the characteristic word of Christianity, and since the Spirit of revelation has used it to express ideas previously unknown, enquiry into its use, whether in Greek literature or in the Septuagint, throws but little light upon its distinctive meaning in the N.T... (Vine Vol. 3 p. 20-21)

Basically, there are three expressions for love in pre-biblical Greek: *eran*, *philein*, and *agapan*. 1. *eran* is passionate love which desires the other for itself. In every age the Greeks sung glowing hymns to sensually joyous and daemonic *eros* ... *philein/philia* on the contrary, signifies for the most part the inclination or solicitous love of gods for men, or friends for friends. ... **In the word *agapan* the Greek finds nothing of the power or magic of *eran* and little of the warmth of *philein*. Its etymology is uncertain, and its meaning weak and variable. Often it means no more than "to be satisfied with something... But whereas *eros* consistently engages the thinking of poets and philosophers from Homer to Plotinus, *agapan* hardly ever emerges as a subject of radical deliberation. It is indeed striking that the substantive *agape* is almost completely lacking in pre-biblical Greek... a love that does not desire but gives. ..."** . (Kittel TDWNT; 26)

Since by His actions, Jesus made it all possible, God could only grace us in Him (his beloved one).

7 In Him

As has been emphasized since the beginning, everything God purpose and completed regarding the blessings He would give to all those who fully obeyed the gospel could only be given by the gracious gifts Jesus gave, it is always in connection to Him.

3 blessed us with every spiritual blessing in the heavenly places in Christ, 4 just as He chose us in Him before the foundation of the world, ... 5 having predestined us to adoption as sons by Jesus Christ to Himself, 6 by which He made us accepted in the Beloved. 7 In Him we have redemption through His blood, 10 that in the dispensation of the fullness of the times He might gather together in one all things in Christ, both which are in heaven and which are on earth — in Him. 11 In Him also we have obtained an inheritance, being predestined according to the purpose of Him who works all things according to the counsel of His will, 12 that we who first trusted in Christ should be to the praise of His glory. 13 In Him you also trusted, after you heard the word of truth, the gospel of your salvation; in whom also, having believed,

Always and only in Christ, in Him, In the Beloved, in Him, through His blood, gather all things In Christ, In Him, In Him, In Christ, In Him, In whom.

we have redemption

"Redemption" is the precious foundation of God's grace. God through Christ's blood paid the price necessary to release us from the bondage of sin. a

"apo-lutrosis,... a releasing effected by payment of ransom; redemption, deliverance, liberation procured by the payment of a ransom;... 2. everywhere in the N. T. metaph., viz. deliverance effected through the death of Christ from the retributive wrath of a holy God and the merited penalty of sin... deliverance from the penalty of transgressions, effected through their expiation...." (Thayer, p. 65; #629)

apolútrōsis, fem. noun from apolutrōō (n.f.), to let go free for a ransom, which is from apó (575), from, and lutrōō (3084), to redeem. Redemption. The recalling of captives (sinners) from captivity (sin) through the payment of a ransom for them, i.e., Christ's death. Sin is presented as slavery and sinners as slaves (John 8:34; Rom 6:17,20; 2 Peter 2:19). Deliverance from sin is freedom (John 8:33,36; Rom 8:21; Gal 5:1). ... (l) Deliverance on account of the ransom paid as spoken of the deliverance from the power and consequences of sin which Christ procured by laying down His life as a ransom ..." (Complete Word Study Dictionary: NT:629)

This word like many others was transformed by the greatness of the bondage and therefore the magnificence of the redemption. To be in bondage to sin meant death (not just in this life, but in the day we sin in the life to come as well. The means to redeem was so infinitely precious and of surpassing value we can't even count it up to understand it. It will not be until the ages to come that we will be able to fully take in what was done and how amazingly precious that was.

that in the ages to come He might show the exceeding riches of His grace in His kindness toward us in Christ Jesus. Eph. 2:7-8

This redemption is most clearly revealed in prophecy because the true fulfillment was far to complex for us to fully understand.

Surely He has borne our griefs And carried our sorrows; Yet we esteemed Him stricken, Smitten by God, and afflicted. 5 But He was wounded for our transgressions, He was bruised for our iniquities; The chastisement for our peace was upon Him, And by His stripes we are healed. Yet it pleased the Lord to bruise Him; He has put Him to grief. When You make His soul an offering for sin, He shall see His seed, He shall prolong His days, And the pleasure of the Lord shall prosper in His hand. 11 He shall see the labor of His soul, and be satisfied. By His knowledge My righteous Servant shall justify many, For He shall bear their iniquities. 12 Therefore I will divide Him a portion with the great, And He shall divide the spoil with the strong, Because He poured out His soul unto death, And He was numbered with the transgressors, And He bore the sin of many, And made intercession for the transgressors. Isa 53:4-5. 10-12

for all have sinned and fall short of the glory of God, 24 being justified freely by His grace through the redemption that is in Christ Jesus, 25 whom God set forth as a propitiation by His blood, through faith, to demonstrate His righteousness, because in His forbearance God had passed over the sins that were previously committed, 26 to demonstrate at the present time His righteousness, that He might be just and the justifier of the one who has faith in Jesus. Rom. 3:23-26

This "redemption" is one of the mighty spiritual blessings offered in Christ which God has graced us with and for which we ought to speak well of God and bless Him. It was the price paid to buy us back from the horrible consequences of sin to which we had sold ourselves. He paid the ransom price at great cost to himself in order that we might become his children. This is among the greatest reasons Peter gave for adding to our faith the seven things listed in 2Peter.

For he who lacks these things is shortsighted, even to blindness, and has forgotten that he was cleansed from his old sins. 2 Peter 1:9

If we forget the cleansing of our old sins there is nothing left to praise God for in redemption.
through His blood,

Another preposition shows the relationship between redemption and how God graced us in Him. "dia: is used for the "ground or reason" by which redemption is done. It is only "on account of" and "because of His blood.

"dia.. B. with the accusative ... II. of the Ground or Reason on account of which anything is or is not done; by reason of, because of... 1. of the reason for which a thing is done, or of the efficient reason, when for greater perspicuity it may be rendered by... 2. of the reason or cause on account of which anything is or is done, or ought to be done; on account of, because of ..." (Thayer, p. 132-135; 1223)

Blood was sanctified and set apart even from the beginning as God had revealed first that the life is in the blood and that blood is the only thing God could give them for atonement.

'And whatever man of the house of Israel, or of the strangers who dwell among you, who eats any blood, I will set My face against that person who eats blood, and will cut him off from among his people. 11 **For the life of the flesh is in the blood, and I have given it to you upon the altar to make atonement for your souls; for it is the blood that makes atonement for the soul.**' 12 Therefore I said to the children of Israel, 'No one among you shall eat blood, nor shall any stranger who dwells among you eat blood.' Lev 17:10-12

Yet this blood was only a type of the blood of Jesus.

For it is not possible that the blood of bulls and goats could take away sins. 5 Therefore, when He came into the world, He said: "Sacrifice and offering You did not desire, But a **body You have prepared for Me.** 6 In burnt offerings and sacrifices for sin You had no pleasure. 7 Then I said, 'Behold, I have come — In the volume of the book it is written of Me — To do Your will, O God.'" ... 10 **By that will we have been sanctified through the offering of the body of Jesus Christ once for all.** Heb. 10:4-7, 10

Much more then, **having now been justified by His blood, we shall be saved from wrath through Him.** 10 For if **when we were enemies we were reconciled to God through the death of His Son,** much more, having been reconciled, we shall be saved by His life. Rom. 5:9-11

Not with the blood of goats and calves, but with His own blood He entered the Most Holy Place once for all, having obtained eternal redemption. 13 For if the blood of bulls and goats and the ashes of a heifer, sprinkling the unclean, sanctifies for the purifying of the flesh, 14 **how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, cleanse your conscience from dead works to serve the living God** Heb. 9:12-14

The redemption of mankind was brought about by means of the blood of Jesus. This was the purchase price for our ransom, and both God and Christ paid it. The bloody sacrifice of Jesus Christ was the necessary instrument by which mans redemption was gained. it was the price God willingly paid to allow all his children to enjoy every spiritual blessing in Christ.

the forgiveness of sins,

A careful reading of the definitions reveals that redemption and forgiveness are synonyms. The difference is that instead of release from sin, it speaks of sending them away. Relieved of their burden the debt they incurred has been removed.

aphíemi; ... **from apó (575), from, and hiémi ... [2447]), to send. To send forth or away, let go from oneself.** Used transitively, (I) **To dismiss, e.g., the multitudes** (Matt 13:36); **of a wife, to put her away** (1 Cor 7:11-13). In Matt 27:50, "**he gave up the spirit**" (a.t.), **expired.** ... (II) **To let go from one's power, possession, to let go free, let escape** (Matt 24:40,41; Luke 17:34-36; Sept.: Prov 4:13). **Metaphorically, to let go from obligation toward oneself, to remit, e.g., a debt, offense, with the dat. of person** (Matt 18:27,32,35; Mark 11:25; Sept.: Deut 15:2). **Of sins, to remit the penalty of sins, i.e., to pardon, forgive,** with the dat. of person, e.g., ... (3783), **debts, faults** (Matt 6:12); *hamartías* (266), **sins** (Matt 9:2,5,6; 12:31; Mark 2:5,7,9,10); *blasphémian* (988), **blasphemy, evil speaking** (Matt 12:31,32); *paraptōmata* (3900), **trespasses, offenses** (Matt 6:14,15; Mark 11:25); *hamartémata* (265), **individual sins** (Mark 3:28; 4:12); *anomías* (458), **iniquities, acts of lawlessness** (Rom 4:7). Also Sept.: Gen 50:17; Ex 32:32; Lev 4:20; 5:10,13; Ps 25:18 Ps 32:5 Isa 22:14; 55:7. ... **To forgive sins is not to disregard them and do nothing about them, but to liberate a person from them, their guilt, and their power. We are to ask God to forgive our sins, remove them away from us so that we do not stand guilty of them or under their power.** ..." (Complete Word Study Dictionary: NT:863)

Forgiveness stresses release from the penalty of sin, and being able to act as though they had never been committed. When one considers what the wages of sin are, the value of this remission is greatly enhanced.

For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord. (Rom. 6:23).

Eternal spiritual death was remitted, and those in Christ were released from it. It is now as though sin was never committed at all for those in Christ.

*For this is My blood of the new covenant, which is **shed for many for the remission of sins.*** Mt. 26:28

*Then Peter said to them, "**Repent, and let every one of you be baptized in the name of Jesus Christ for the remission of sins; and you shall receive the gift of the Holy Spirit.*** Acts 2:38-39

As Trench noted in his "Synonyms of the New Testament" there are many words for sin, each carrying its own description of a spiritual concept we cannot understand. This is not a common word for sin, and is generally translated "trespasses.

"*paraptoma*... 1. prop. **a fall beside** or near something; but nowhere found in this sense. 2. trop. **a lapse or**

deviation from truth and uprightness; a sin, misdeed..." (Thayer, p. 485; 3900)

paraptoma ... primarily "a false step, a blunder" (*para*, "aside," *pipto*, "to fall"), then "a lapse from uprightness, a sin, a moral trespass, misdeed," is translated "fall" in Rom 11:11-12, of the sin and "downfall" of Israel in their refusal to acknowledge God's claims and His Christ; by reason of this the offer of salvation was made to Gentiles ..." (Vine's Expository Dictionary, NT:3900)

It is interesting to look at all the different ways that sin is described. Summing up His definitions he said, "It may be regarded as the missing of a mark or aim; it is then *hamartia* or *hamartéma* : the overpassing or transgressing of a line; it is then *parabasis*: the disobedience to a voice; in which case it is *parkoé*: the falling where one should have stood upright; this will be *paraptōma*: ignorance of what one ought to have known; this will be *agnoéma*: diminishing of that which should have been rendered in full measure, which is *hétthma*: non-observance of a law, which is *anomia* or *paranomia*: a discord in the harmonies of God's universe, when it is *plémmeleia*: and in other ways almost out of number

hamartia [266], *hamartéma* [265], *parakoé* [3876], *anomia* [458], *paranomia* [3892], *parabasis* [3847], *paraptōma* [3900], *agnoéma* [51], *hétthma* [2275]. A mournfully numerous group of words, and one which it would be only too easy to make larger still. Nor is it hard to see why. For sin, ..., may be regarded under an infinite number of aspects, and in all languages has been so regarded; and as the diagnosis of it belongs most of all to the Scriptures, nowhere else are we likely to find it contemplated on so many sides, set forth under such various images. It may be regarded as the missing of a mark or aim; it is then *hamartia* or *hamartéma* : the overpassing or transgressing of a line; it is then *parabasis*: the disobedience to a voice; in which case it is *parkoé*: the falling where one should have stood upright; this will be *paraptōma*: ignorance of what one ought to have known; this will be *agnoéma*: diminishing of that which should have been rendered in full measure, which is *hétthma*: non-observance of a law, which is *anomia* or *paranomia*: a discord in the harmonies of God's universe, when it is *plémmeleia*: and in other ways almost out of number. (Trench's Synonyms of the New Testament. NT:3900)

Only in Christ can this terrible fate be averted. Once it is averted, these sins are treated as though they never occurred.

8 The LORD is merciful and gracious, slow to anger, and abounding in mercy. 9 He will not always strive with us, nor will He keep His anger forever. 10 He has not dealt with us according to our sins, nor punished us according to our iniquities. 11 For as the heavens are high above the earth, so great is His mercy toward those who fear Him; 12 As far as the east is from the west, so far has He removed our transgressions from us. 13 As a father pities his children, so the LORD pities those who fear Him. (Ps. 103:8-13).

18 Who is a God like You, pardoning iniquity and passing over the transgression of the remnant of His heritage? He does not retain His anger forever, because He delights in mercy. 19 He will again have compassion on us, and will subdue our iniquities. You will cast all our sins into the depths of the sea. (Mic. 7:18-19).

Now the Lord descended in the cloud and stood with him there, and **proclaimed the name of the Lord. 6 And the Lord passed before him and proclaimed, "The Lord, the Lord God, merciful and gracious, longsuffering, and abounding in goodness and truth, 7 keeping mercy for thousands, forgiving iniquity and transgression and sin, by no means clearing the guilty, visiting the iniquity of the fathers upon the children and the children's children to the third and the fourth generation."** Ex 34:5-7

Eph 1:7-9

In Him we have redemption through His blood, the forgiveness of sins, according to the riches of His grace 8 which He made to abound toward us in all wisdom and prudence, Eph 1:7-9

according to the riches of His grace.

With great precision the Holy Spirit paints His picture here. This redemption and forgiveness that paid for by the blood of Jesus came about because of His grace. This is not the side of grace on the recipients side. It is not how we might feel because of the gift given that we did not deserve. This is grace on God's side. The kindness and good will that led Him to give us this grace that we did not deserve.

"*charis*... II. *grace* or *favor felt*, whether on the part of the Doer or the Receiver: 1. on the part of the Doer, **grace, graciousness, kindness, goodwill, ... for or towards one, ...** 2. on the part of the Receiver, the sense of favor received, thankfulness, thanks, gratitude, ... for a thing, ... to acknowledge a sense of favor, feel grateful, ... to feel gratitude to one for a thing, ... (Liddell and Scott Abridged Greek Lexicon. NT: 5485)

It was God's feelings of grace that portioned out this plan leading to the death of Jesus on the cross. It was in proportion to God's grace that the gift of redemption was offered.

"kata,... II with the Accusative... 3. it **denotes reference, relation, proportion, of various sorts**; a. distributively, indicating a succession of things following one another...." (Thayer, p. 328; 2596)

Yet this grace itself must be examined. This is a rich grace. There is wealth and abundance in this grace. It is inexhaustible. It is directly because this grace on God's part is unlimited that such an act as to create something so powerful that even if one sinned many times each and every day, if they responded with true repentance, this grace cannot be completely used up. The covenant created by this grace gives comfort and relief that lead to praise and adoration. When one is swallowed up with guilt and remorse, it is difficult to praise. Therefore we must understand the depth and riches of this grace. Hence, Just as we should praise the "glory" is God's grace, we must also praise him for its content of wealth and abundance.

"ploutos,... **riches, wealth**; a. prop. and absol. *abundance of external possessions*... b. univ. *fullness, abundance, plenitude* ..." (Thayer, p. 519; 4149)

ploutos ... **a high point on any scale and having the implication of value as well as abundance - 'great, abundant, abundantly, greatly, extremely.'** ..." (Lou & Nida, from Greek-English Lexicon NT:4149)

Paul made it very clear how the riches of His grace affected him. It was only because of the complete and absolute forgiveness of our trespasses that Paul could be an apostle and Paul recognized the fulness, plenitude and abundance of the good will and favor God had given him. He knew that because of what he had done, he was "*unworthy to be called an apostle*" "*less than the least of all saints*" and "*that Christ Jesus came into the world to save sinners, of whom I am chief.*"

*For I am the least of the apostles, who am not worthy to be called an apostle, because I persecuted the church of God. 10 But **BY THE GRACE OF GOD I am what I am, and HIS GRACE TOWARD ME WAS NOT IN VAIN**; but I labored more abundantly than they all, yet not I, but **THE GRACE OF GOD** which was with me. 1Cor. 15:9-11*

*To me, who am less than the least of all the saints, **THIS GRACE WAS GIVEN**, that I should preach among the Gentiles the unsearchable riches of Christ, Eph 3:8-9*

*And I thank Christ Jesus our Lord who has enabled me, because He counted me faithful, putting me into the ministry, 13 although I was formerly a blasphemer, a persecutor, and an insolent man; but I obtained mercy because I did it ignorantly in unbelief. 14 And the **GRACE OF OUR LORD WAS EXCEEDINGLY ABUNDANT**, with faith and love which are in Christ Jesus. 15 This is a faithful saying and worthy of all acceptance, **that Christ Jesus came into the world to save sinners, of whom I am chief.** 1Tim. 1:12-16*

8 which He made to abound toward us

Yet the Spirit is not finished, it is not just wealth and abundance. These terms are not enough to fully reveal what God felt and what God had done. It was not just enough wealth to cover our need. That wealth was enough to cover every sin that was ever committed by everyone from the foundation of the world until the end of time.

*My little children, these things I write to you, so that you may not sin. And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous. 2 And **He Himself is the propitiation for our sins, and not for ours only but also for the whole world.** 1Jn. 2:1-2*

That much we can understand by looking at the results of Jesus' death on the cross. Yet it is not full enough. That wealth was made to abound to us. In God's plan, there was never a moment when there would not be enough grace. No matter what the magnitude of the sin or the multitudes of sins that needed to be forgiven, God's grace "*abounds*" above it. It is the foundation of the power of God that is exceeding abundantly above all that we can ask of think. (Eph. 3:20). Thus it exceeds the minimum, it is over and above, and comes in abundance, overflowing and in large measure.

"*perisseuo*,... 1. intrans. and prop. **to exceed a fixed number or measure; to be over and above a certain number or measure**:... a. *to be over, to remain*... b. **to exist or be at hand in abundance**: ... *to be great (abundant)*... *a thing comes in abundance, or overflows, unto one; something falls to the lot of one in large measure* Rom 5:15... c. *to abound, overflow* i.e. (a). *to be abundantly furnished with, to have in abundance, abound in (a thing)*... *to be in affluence*,... (b). *to be pre-eminent, to excel*..." (Thayer, p. 505; 4052)

The terms used by Paul are superlatives. The were selected to emphasize to the mind the

inexhaustible wealth of the grace, favor and lovingkindness of God. The immeasurable greatness of the joy, pleasure, and loveliness He has blessed us with. No child of God, unless they are truly ignorant could be unmoved by these things and withhold the praise and devotion due to God for such things.

in all wisdom and prudence,

Some think the wisdom and prudence here are what the recipients of grace receive. As part of the glorious and magnificent grace of God he granted wisdom and prudence to those who obey the gospel. They then use the parallel words in Colossians as the basis.

*For this cause we also, since the day we heard (it), do not cease to **pray and make request for you**, that ye may be **filled with the knowledge of his will in all spiritual wisdom and understanding**, Col 1:9*

There is no doubt that this is true and could be the point of the passage. Yet it is equally true that it took great wisdom and prudence on God's part to create the plan of salvation. This was the wisdom under consideration when Paul wrote the Corinthians.

*For the message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God. 19 For it is written: "**I will destroy the wisdom of the wise, And bring to nothing the understanding of the prudent.**" ... 21 For since, **in the wisdom of God, the world through wisdom did not know God**, it pleased God through the foolishness of the message preached to save those who believe. ... 23 but we preach Christ crucified, to the Jews a stumbling block and to the Greeks foolishness, 24 but to those who are called, both Jews and Greeks, **Christ the power of God and the wisdom of God**. 25 Because the foolishness of God is wiser than men, and the weakness of God is stronger than men. 1Cor. 1:18-25*

*But **we speak the wisdom of God in a mystery, the hidden wisdom which God ordained before the ages for our glory**, 8 which none of the rulers of this age knew; for had they known, they would not have crucified the Lord of glory. 1Cor. 2:7-8*

God used His own wisdom to devise and plan that would save man and yet repel the wicked so they would not interfere with the righteous. So it was God's wisdom and prudence, but after He made it accessible through the gospel we had access to it as well.

Hence God brought the glorious and plentiful wealth of His glory to sinful man in the most wise and intelligent manner. God thought out what He wanted to bless us with and then found the best possible means of bringing it about that we might get the very most from it. The simplest definition of wisdom is that it gives one the ability to see and fully understand a problem, to dig into and assess what caused the problem and finally the ability to completely solve that problem. Wisdom is the application of knowledge to complex things that others with only knowledge must grope their way toward wisdom.

*sophía, fem. noun from *sophós* (4680), wise. **Wisdom, skill, tact, expertise in any art.** In the NT, it refers to wisdom: ... (I) Skill in the affairs of life, practical wisdom, wise management as shown in forming the best plans and selecting the best means, including the idea of sound judgment and good sense (Acts 6:3; 7:10; Col 1:28; 3:16; 4:5). (II) In a higher sense, wisdom, deep knowledge, natural and moral insight, learning, science, implying cultivation of mind and enlightened understanding. ..." (Complete Word Study Dictionary: NT:4678)*

*sophia [4678], *phronésis* [5428]... There have been various attempts to divide to each its own proper sphere of meaning. These, not always running in exactly the same lines, have this in common, that in all **sophia is recognized as expressing the highest and noblest**; ... We may affirm with confidence that **sophia is never in Scripture ascribed to other than God or good men**, except in an ironical sense, ... For, indeed, if **sophia includes the striving after the best ends as well as the using of the best means, is mental excellence in its highest and fullest sense** ... But **phronésis, being a right use and application of the phrén, is a middle term.** (Trench's Synonyms NT:4678)*

The precise distinction between wisdom and "prudence" is difficult to discern. Since it is only used twice in the NT and the definitions overlap, there isn't much to study to see any differences. Since wisdom is used multitudes of time and this word only once, it is evident that wisdom is the broader and more broad. It's definition overlaps that of wisdom, "*prudence, intelligence, a skillful adaptation of the means to the end desired.*" It's full distinction must center in how the applications are made, but without further guidance, we are groping in the dark.

phronésis akin to *phroneo*, "**understanding, prudence,**" i. e., a right use of *phren*, "**the mind,**" ... "to have understanding" (*phren*, "the mind"), denotes "**practical wisdom, prudence in the management of affairs.**" It is

translated "wisdom" in Luke 1:17; "prudence" in Eph 1:8. (Vine's Expository Dictionary NT:5428)

sophia [NT:4678], phronésis [NT:5428], gnōsis [NT:1108], epignōsis [NT:1922] ... **sophia [NT:4678] is certainly the highest word of all these.** It is **properly wisdom.** It denotes mental excellence in the highest and fullest sense, expressing **an attitude as well as an act of the mind.** It comprehends knowledge and implies goodness, including the **striving after the highest ends, as well as the using of the best means for their attainment.** It is never ascribed to any one but God and good men, except in a plainly ironical sense. **phronésis [NT:5428] is a middle term, sometimes having a meaning nearly as high as sophia [NT:4678], sometimes much lower.** It means **prudence, intelligence, a skillful adaptation of the means to the end desired,** the end, however, not being necessarily a good one. ... (Berry's Synonyms NT:5428)

The plan of salvation is far more complex than man can imagine. The depth of the problem man created for Himself when he sinned is more than we can comprehend. God knew everthing. He knew what the problem would lead to, what had caused the problem, and what had to be done to resolve the problem. The revealed gospel is the revelation of that plan. The problem presented is hard to see, only the true depth of consequences and difficulty to fix it.

As a just righteous being God could not just forget about mans debt of sin. As a loving merciful father he could not simply stand by and watch those who loved Him but could not live perfectly, forever doomed to hell. He therefore took all this into consideration prior to our creation and developed a plan with the wisdom and prudence to blend man's need of mercy and his need of justice into one glorious plan of grace which he called the gospel or good news.

9 having made known to us the mystery of His will,

When Jesus sent His apostles into all the world to preach the gospel, it was to every creature in every nation and the whole creation. God wanted every one to hear about the mystery of His will. It had been kept hidden, but now has been manifested and made known.

*Now to Him who is able to establish you according to my gospel and the preaching of Jesus Christ, according to **the revelation of the mystery kept secret since the world began 26 but now made manifest, and by the prophetic Scriptures made known to all nations,** according to the commandment of the everlasting God, for obedience to the faith — 27 to God, alone wise, be glory through Jesus Christ forever. Amen. Rom. 16:25-27*

This is another great gift and blessing God bestowed upon mankind through Christ. Throughout the long ages of eternity God kept his will silent and secret. No one knew. There was no way to discover it. It had not been made known and there was no way to discern it.

*gnorizo ... , signifies (a) "to come to know, discover, know," Phil 1:22, "I wot (not)," i. e., "I know not," "I have not come to know" ... 2 Cor 8:1, "**we make known (to you)**" ... (Vine's Expository Dictionary NT:1107)*

*gnorizo... The verb appears in the NT in 25 passages, ... 2. **In the NT the word is used most frequently to mean announce, make known publicly or explicitly, and at times communicate in a solemn way** (Luke 2:15,17; John 15:15; 17:26 bis; Rom 9:22,23; 16:26; 2 Peter 1:16). **In all of these passages the vb. refers to revelation of the salvation from God that comes through Jesus Christ.** (Exegetical Dictionary NT:1107)*

As the prophetic scriptures were being revealed, those prophets and wise men sought and searched trying to understand. prophets were given Although many earnestly desired to know the will of the Lord, regardless of their righteousness or purity, it was not known to them. Jesus considered it a great honor and blessing that his disciples were allowed to see and hear the things that none others had been blessed to see.

*In that hour Jesus rejoiced in the Spirit and said, "I thank You, Father, Lord of heaven and earth, that **You have hidden these things from the wise and prudent and revealed them to babes.** Even so, Father, for so it **seemed good in Your sight.** 22 "All things have been delivered to Me by My Father, and no one knows who the Son is except the Father, and who the Father is except the Son, and the one to whom the Son wills to reveal Him." 23 Then **He turned to His disciples and said privately, "Blessed are the eyes which see the things you see; 24 "for I tell you that many prophets and kings have desired to see what you see, and have not seen it, and to hear what you hear, and have not heard it."** Luke 10:21-24*

*receiving the end of your faith-- the salvation of your souls. 10 Of this salvation **the prophets have inquired and searched carefully,** who prophesied of the grace that would come to you, 11 **searching what, or what manner of time, the Spirit of Christ who was in them was indicating when He testified beforehand the sufferings of Christ and the glories that would follow.** 12 **To them it was revealed that, not to themselves, but to us they were ministering the things which now have been reported to you through those who have preached the***

gospel to you by the Holy Spirit sent from heaven-- things which angels desire to look into. 1Pet. 1:9-12

There was no way that man could begin to comprehend the wonderful things His grace would bring to man. By glorious grace beyond measure, the Holy Spirit was sent from heaven to reveal them.

But as it is written: "Eye has not seen, nor ear heard, nor have entered into the heart of man the things which God has prepared for those who love Him." 10 But God has revealed them to us through His Spirit. For the Spirit searches all things, yes, the deep things of God. 1Cor. 2:9-10

It is an act of gracious kindness that God has taken us into his counsels and revealed to his people what he plans to do. Paul introduces the term

Because God had not revealed it, The Holy Spirit used the word the Greeks had reserved for the privileged information that only a few had been granted and modified it to describe the knowledge Jesus' disciples possessed that the world could not and refused to know.

*"mysterion ... primarily that which is known to the **mustes**, "the initiated" (from **mueo**) , "to initiate into the mysteries"; cf. Phil. 4:12, **mueomai**, "I have learned the secret," RV). In the NT it denotes, not the mysterious (as with the Eng. word), but that which, being outside the range of unassisted natural apprehension, can be made known only by divine revelation, and is made known in a manner and at a time appointed by God, and to those only who are illumined by His Spirit. (Vine's Expository Dictionary, NT:3466)*

*"mysterion ... 1. The Cultic Concept of Mysteries. **mustērion**... (predominantly plural) is the term for the many ancient mystery cults whose intensive development can be studied from the 7 th cent. B.C. to the 4 th A.D. ... **Mysteries are cultic rites** in which the destinies of a god are portrayed by sacred actions before a circle of devotees in such a way as to give them a part in the fate of the god. 2. The Mysteries in Philosophy. Already in Plato we find a conscious adoption of the ideas and terminology of the mysteries in philosophy.... Directly before Socrates has given the assurance that he will investigate the hidden wisdom of this theory (called **muthos**..). The significance of the passage for the history of **mustērion** is that here the mysteries are not cultic actions but obscure and secret doctrines whose hidden wisdom may be understood only by those capable of knowledge. The gradual ascent of knowledge to full vision is here the true initiation. ... The adoption of the vocabulary of the mysteries by philosophy led to a significant change in the understanding of **mustēria**. They were divested of their sacramental character and became secret teachings. In the theology of the philosophical mysteries the cults, strictly speaking, are no longer true mysteries; they conceal mysteries. 3. The Mysteries in Magic. There is an intensive continuation of mystery terminology in the magic texts.... The vocabulary is richly represented. **mustērion** is used as follows: a. for a magical action; b. for the formula which effects the magic: ... 4. The Mysteries in Secular Usage. Outside philosophy there was a transfer of the mystery terminology ... **mustērion** = a "private secret" not to be divulged even to a friend ... "a widespread superstition" ... "intimacies of life," "family secrets." The term is also common in medical writings, 5. The Mysteries in Gnosticism. Like mystical philosophy, **Gnosticism presupposes and fosters a process of intermingling and reinterpreting the ancient mystery cults**. The most important documentation of this reinterpretation of the ancient mysteries is to be found in the so-called preaching of the Naassenes, ..." (Kittel, TDWNT, NT:3466)*

God had kept his will secret through times eternal, but now through grace, a new spiritual blessing in Christ was being offered to man, the full knowledge of God's will.

And He said, "To you it has been given to know the mysteries of the kingdom of God, but to the rest it is given in parables, that 'Seeing they may not see, And hearing they may not understand.' Lk. 8:10

Now to Him who is able to establish you according to my gospel and the preaching of Jesus Christ, according to the revelation of THE MYSTERY kept secret since the world began Rom. 16:25-26

But we speak THE WISDOM OF GOD IN A MYSTERY, the hidden wisdom which God ordained before the ages for our glory, 8 which none of the rulers of this age knew; for had they known, they would not have crucified the Lord of glory. 1Cor. 2:7-8

Let a man so consider us, as servants of Christ and STEWARDS OF THE MYSTERIES OF GOD. 1Cor. 4:1-2

how that by revelation He made known to me THE MYSTERY (as I have briefly written already, 4 by which, when you read, you may understand my knowledge in the MYSTERY OF CHRIST), 5 which in other ages was not made known to the sons of men, as it has now been revealed by the Spirit to His holy apostles and prophets: Eph. 3:3-6

To me, who am less than the least of all the saints, this grace was given, that I should preach among the Gentiles the unsearchable riches of Christ, 9 and to make all see what is the fellowship of the MYSTERY, which from the beginning of the ages has been hidden in God Eph. 3:8-9

and for me, that utterance may be given to me, that I may open my mouth boldly to make known the MYSTERY

OF THE GOSPEL, 20 for which I am an ambassador in chains; that in it I may speak boldly, as I ought to speak. Eph. 6:19-20

the mystery which has been hidden from ages and from generations, but now has been revealed to His saints. 27 To them **God willed to make known what are the riches of the glory of this MYSTERY among the Gentiles**: which is Christ in you, the hope of glory Col. 1:26-27

And without controversy **great is the MYSTERY OF GODLINESS**: God was manifested in the flesh, Justified in the Spirit, Seen by angels, Preached among the Gentiles, Believed on in the world, Received up in glory. 1Tim. 3:16

according to His good pleasure

Once again, “kata—according to” gives two great magnitudes placed side by side on a scale and each one holding up the other. Making “known the mystery of His will” was based upon His good pleasure. God never felt compelled. It was never forced because it was not done after circumstances force it to be done. It was done in eternity as God weighed out exactly what would occur and how He would respond to it. This led to these plans being drawn up out of His good will or good pleasure. His resolve and decision was made “willingly” because it “seemed well” to Him.

“*eudokia*... 1. Unknown to prof. author. ... **will, choice**; ... in particular, **good-will, kindly intent, benevolence**; ... 2. **delight, pleasure, satisfaction**; ...3. **desire** (for delight in any absent thing easily begets a longing for it): Rom 10:1...” (Thayer, p. 258; 2107)

eudokia ... lit., “good pleasure” (*eu*, “well,” *dokeo*, “to seem”), implies a gracious purpose, a good object being in view, with the idea of a resolve, showing the willingness with which the resolve is made. It is often translated “good pleasure,” e. g., Eph 1:5,9; Phil 2:13; in Phil 1:15, “good will”; in Rom 10:1, “desire,” (Vine's Expository Dictionary NT:2107)

Like our own giving, it was done as He purposed in His own heart, and it not done grudgingly or under compulsion, but cheerfully and with good will.

So let each one give as he purposes in his heart, **not grudgingly or of necessity**; for God loves a **cheerful** giver. 2Cor. 9:7

according to	the good pleasure	of	His will,	<u>Eph. 1:5</u>
according to	His good pleasure	which	He purposed in Himself,	<u>Eph. 1:9</u>

Comparing these two phrases reveals it is an elaboration and further explanation. Both His will and His purpose in Himself led to and came from His good pleasure. It is founded on Jesus own words that “it is more blessed to give than to receive.” As we feel delight in helping others in dire circumstances, God more so. As God contemplated all of this in eternity and as he saw it come into existence in the first century He felt great delight and satisfaction in the joy and thrill that it brought into the souls of those who comprehended its meaning and gave to God the honor and the praise.

which He purposed in Himself,

The term “purposed” is defined:

protithémi, from *pró* (4253), before, forth, and *títhémi* (5087), to place. To set before someone. In the NT, only in the mid. *protithemai*. **To propose, set forth or before the eyes, publicly**, with the acc. (Rom 3:25); **to propose, purpose, design beforehand** (Rom 1:13 with the inf.; Eph 1:9). (Complete Word Study Dictionary: NT:4388)

protithemai **to formulate a future course of action - 'to plan beforehand, to purpose, to intend.'** ... 'many times I have planned to visit you' Rom 1:13; ... '**according to his good pleasure which he planned beforehand** in (Christ)' Eph 1:9. (Lou & Nida, Greek-English Lexicon NT:4388)

There was no outside cause, no necessity. God simply purposed it within His own heart, and it brought Him good pleasure, based on kind intentions. God set these plans before himself in eternity, He proposed them to himself and determined that they would be done, and then brought them into being.

Eph 1:10-13

In Him we have redemption through His blood, the forgiveness of sins, according to the riches of His grace 8 which He made to abound toward us in all wisdom and prudence, 9 having made known to us the mystery of His will, according to His good pleasure which He purposed in Himself, Eph 1:7-9

10 that in the dispensation of the fullness of the times

God had a specific purpose (*eis - purpose, end result, goal*). there, so also here it stresses purpose and end. God, with great joy and pleasure, made known to us the mystery of his will which he had planed and determined in himself in order that and toward the end and goal that in the dispensation of the fulness of the times, he might sum up everything in Christ as it is here being revealed that it has been done.

There is not a lot to go on to understand the specific meaning of dispensation. It is mostly used of a stewardship in which someone is entrusted to do something with the possessions or activities of someone above them. It can be a government official who is a steward over something commissioned by the King. This is what Joseph was to Pharaoh. It can also be a steward, like the one Jesus spoke of in Luke 16 who took care of what others owed to the master. Here, it appears to describe how God made Jesus His steward in the fulness of time.

oikonomia, ... In Greek, ... The term relates primarily to household administration, and applies generally to "direction," "administration," "provision." ... In the LXX ... This advice commended itself to Pharaoh just as much as the interpretation of the dream, and he charged him with the whole execution of the matter In the NT ... first means 1. the office of household administration and the discharge of this office: Luke 16:2 ... Cor 9:17: **He is entrusted with an office**; he does not preach the Gospel of his own accord; he does what he has to do ..." (Kittel, TWDNT, NT:3622)

oikonomia primarily signifies "the management of a household or of household affairs" (*oikos*, "a house," *nomos*, "a law"); then the management or administration of the property of others, and so "a stewardship," Luke 16:2-4; ... (c) in Eph 1:10 and 3:9, it is used of the arrangement or administration by God, by which in "the fullness of the times" (or seasons) God will sum up all things in the heavens and on earth in Christ. (Vine's Expository Dictionary, NT:3622)

The term dispensation is also used of the Patriarchal dispensation, the Mosaic dispensation and the Christian dispensation or as here "*the dispensation of the fullness of the times.*"

Since a dispensation comes from the root meaning of stewardship in which someone is appointed for the purpose of "*management, oversight, and administration of another's property,*" God appointed a "steward." In the first dispensation, God appointed the patriarchs one by one and distributed to them His authority, until the beginning of the second dispensation. In this dispensation, it was Moses who was appointed as the steward through which God authority and rule was to be dispensed. The third and final dispensation spoken of here is the dispensation where Jesus is the steward and all the authority of God is dispensed through Him.

These dispensations differ in the means God used to manage and oversee his creation. Under the Patriarchal dispensation, God ruled directly. He dispensed his authority directly to the Patriarchs by telling them to do what He wanted done. This is how he dealt with Adam, Cain and Abel, Noah, Abraham, Isaac, and Joseph. With the giving of the Law to Moses on Mount Sinai, the Dispensation of direct dealing with the fathers ended. God then worked through the Law of Moses to dispense and administer His authority to His people. If they wanted to be submissive to Him and to have a close relationship with Him, then they had to submit to that law.

When Jesus died on the cross and brought the Old Covenant to an end, a new method of dispensing God's authority to man was set in place.

*God, who at various times and in various ways spoke in time past to the fathers by the prophets, 2 **has in these last days spoken to us by His Son**, whom He has appointed heir of all things, through whom also He made the worlds; Heb. 1:1-2*

*And Jesus came and spoke to them, saying, "**All authority has been given to Me in heaven and on earth.** 19 Go therefore and **make disciples of all the nations**, baptizing them in the name of the Father and of the Son and of the Holy Spirit, 20 **teaching them to observe all things that I have commanded you**; and lo, I am with you always, **even to the end of the age.**" Amen. Mt. 28:18-20*

This is the dispensation where all is done through His Son Jesus Christ. There is no contact between God and any man outside of Christ.

*Jesus said to him, "I am the way, the truth, and the life. **No one comes to the Father except through Me.** (Jn. 14:6).*

Instead of calling this the dispensation of Christ, Paul called it the dispensation of the "fulfulness of the times." The term "fulness of the times" is a very unique expression. It is used twice in the NT. The other use helps us see a little more clearly as it compared previous dispensation and the manner in which God dealt with His people with this final dispensation.

*Now I say that **the heir, as long as he is a child, does not differ at all from a slave, though he is master of all, 2 but is under guardians and stewards until the time appointed by the father.** 3 Even so we, when we were children, were in bondage under the elements of the world. 4 But **when the fullness of the time had come, God sent forth His Son, born of a woman, born under the law, 5 to redeem those who were under the law, that we might receive the adoption as sons.** Gal. 4:1-5*

Since fulfulness refers to something that has been filled and fully completed, there is nothing more to be done. God has completed every facet of His eternal purpose. The only thing left is the end of the age.

plērōma a total quantity, with **emphasis upon completeness** - 'full number, full measure, fullness, completeness, totality.' (Lou & Nida, Greek-English Lexicon, NT:4138)

pleroma stands for the result of the action expressed in *pleroo*, "to fill." It is used to signify (a) "that which has been completed, the complement, fullness," ... (words terminating in *-ma* are frequently concrete in character; cf. *dikaïoma* in Rom 5:18, act of righteousness); (b) "that which fills up," Mt 9:16; Mark 2:21 ... (C) "a filling up, fulfillment," Rom 13:10, of the fulfilling of the Law..." (Vine's Expository Dictionary NT:4138)

Thus, the fulfulness of the times refers to that period of time that began with Jesus death on the cross and removal of the Law and will continue until the end of time when He returns to end the age and this world. This period, called the Christian dispensation is the time when all that God had planned has been set into place. It is the period when all of God's plans for the lost and dying human race have been brought into being through Christ and the church. While the previous dispensations had serious deficits, both in knowledge, and in the power of forgiveness, Since Jesus death on the cross and the beginning of the New Covenant, the fulfulness of the times began.

There are two words for time in Greek. One has made its way into our language with "chronology." It is used in the Scriptures looking at time as a continuous succession of moments starting at the beginning and coming to an end. A second word for time which is used here breaks time into small segments based on what is occurring. Thus each period of time (Patriarchal, Mosaic, Christian), is a specified period in which what occurs is seen in relationship to that period of time. This is the dispensation of Christ, but it is also the dispensation of the fulfulness of the time. Of the epoch and season of time where all the fulfulness has been created and set in place.

chronos [5550], *kairos* [2540]. ... **Several times in the N. T. but always in the plural, *chronoi* and *kairoi* are found together** (Acts 1:7; 1 Thess 5:1); ***chronos* is time, contemplated simply as such; the succession of moments** (Matt 25:19; Rev 10:6; Heb 4:7); ... ***kairos*, derived from *keiro*, as 'tempus' from 'temno,' is time as it brings forth its several births; thus *kairos* ... 'the seasons' (*kairoi*) are the joints or articulations in these times, the critical epoch-making periods fore-ordained of God ..."** (Trench's Synonyms, NT:2540)

All of God's plans and purposes have now reached their fulfillment. There is nothing more until the end of age where all will come to an end. It was God's intent in this dispensation to reveal everything to man. Specifically to reveal the role of the Word who was with God and was God who become flesh and dwelt among us.

He might gather together in one all things in Christ,

God summed up everything and gathered them all together in Christ. The entire human race from Adam to all those born till the end of time, all have a relationship to Jesus Christ. All have been brought into him and from him all blessings flow. If one could take a grand total of everything that exists, whether it is on the earth, or in the heavens.

That is the meaning of gather together. God "summed up" everything in Christ. Everything has been

gathered together into one and that one in this dispensation is Christ.

anakephalaioo "to sum up, gather up" (*ana*, "up," *kephale*, "a head"), "to present as a whole," is used in the passive voice in Romans 13:9, RV, "summed up" (KJV, "briefly comprehended"), ... middle voice in Eph 1:10, RV, "sum up" (KJV, "gather together"), **of God's purpose to "sum up" all things in the heavens and on the earth in Christ...** (Vine's Expository Dictionary, NT:346)

anakephalaiōō, from *aná* (303), an emphatic meaning again, and *kephalaiōō* (2775), **to sum up, recapitulate. To sum up, gather together in one.** (Complete Word Study Dictionary: NT:346)

All the plans, all the prophecies, all the blessings, all the grace, every saved person, everything that there is, it is all in Christ.

"*pas*,... I. adjectivally, and 1. with anarthrous nouns; a. **any, every one** (sc. of the class denoted by the noun annexed to PAS);... **all or any of the class** indicated... b. *any and every, of every kind, ...* 2. with nouns which have the article, **all the, the whole**,... **with a Plural, all (the totality of the persons of things designated by the noun)** ... *always, perpetually, ... in every condition, or in every matter, ... in everything, in every way, on every side, in every particular or relation,...*" (Thayer, p. 491-493; 3956).

both which are in heaven and which are on earth-- in Him.

All that occurred in eternity, all that occurred at the creation, all that occurred in the Patriarchal and Mosaic dispensations was done to set up and wait for it, and now it is all completed for us to behold.

He is the image of the invisible God, the firstborn over all creation. 16 For by Him all things were created that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or principalities or powers. All things were created through Him and for Him. 17 And He is before all things, and in Him all things consist. 18 And He is the head of the body, the church, who is the beginning, the firstborn from the dead, that in all things He may have the preeminence. Col. 1:15-18

Other passage fill up and elaborate on each part.

in these last days spoken to us by His Son, whom He has appointed heir of all things, through whom also He made the worlds; 3 who being the brightness of His glory and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down at the right hand of the Majesty on high, Heb. 1:2-4

In the beginning was the Word, and the Word was with God, and the Word was God. 2 He was in the beginning with God. 3 All things were made through Him, and without Him nothing was made that was made. Jn. 1:1-3

Have this mind among yourselves, which is yours in Christ Jesus, 6 who, though he was in the form of God, did not count equality with God a thing to be grasped, 7 but emptied himself, by taking the form of a servant, being born in the likeness of men. 8 And being found in human form, he humbled himself by becoming obedient to the point of death, even death on a cross. 9 Therefore God has highly exalted him and bestowed on him the name that is above every name, 10 so that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, 11 and every tongue confess that Jesus Christ is Lord, to the glory of God the Father. Phil. 2:5-11

This was God's plan and step by step it has now been done. There is nothing left to do except come to the end and have everyone see the fulness of what they all means.

11 in Him also we have obtained an inheritance - NKJV (we were made a heritage - ASV)

The difference in the translations here come from the ambiguity of the word "*inheritance / heritage.*" It comes from a concept introduced by Moses in Deuteronomy and then carried out for each individual man in the nation of Israel tribe by tribe in Joshua. The issue here is simple. Is the subject God or is it His people. If it is God then the saints are God's inheritance. If it is the saints, then it is the inheritance for the saints. The word itself can mean either.

"*kleroo*... 1. to cast lots, determine by lot. 2. to choose by lot:... 3. to allot, assign by lot... 4. once in the N.T., to make a *kleros* i.e. a heritage, private possession... were made the *kleros tou theou* (a designation transferred from the Jews in the OT to Christians... the heritage of God, Eph. 1:11) (Thayer, p. 349 # 2820)

klérōō, from *kléros* (2819), a lot. **To cast lots, determine by lot, i.e., to determine something, choose someone.** In Eph 1:11, it means, "in whom the lot has fallen upon us also, as foreordained thereto . . . to be" (a.t.) ... **Christians have become heirs of God** due to the fact that God predestined them according to His purpose. ..." (Complete Word Study Dictionary: NT:2820)

klérōō, primarily, "to cast lots" or "to choose by lot," then, "to assign a portion," is used in the passive voice in Eph 1:11, "we were made a heritage," RV (KJV, "we have obtained an inheritance"). The RV is in agreement with such OT passages as Deut 4:20, "a people of inheritance"; 9:29; 32:9; 16:6. The meaning "were chosen by lot," as in the Vulgate, and in 1 Sam 14:41, indicating the freedom of election without human will (so Chrysostom and Augustine), is not suited to this passage. (Vine's Expository Dictionary NT:2820)

As we consider the place where these words arose in the OT, we see clearly, that Israel received and inheritance and was made God's inheritance.

These are those who were numbered of the children of Israel: six hundred and one thousand seven hundred and thirty. 52 Then the Lord spoke to Moses, saying: 53 "To these the land shall be divided as an inheritance, according to the number of names. 54 To a large tribe you shall give a larger inheritance, and to a small tribe you shall give a smaller inheritance. Each shall be given its inheritance according to those who were numbered of them. 55 But the land shall be divided by lot; they shall inherit according to the names of the tribes of their fathers. 56 According to the lot their inheritance shall be divided between the larger and the smaller." Num 26:51-56

"But the LORD has taken you and brought you out of the iron furnace, out of Egypt, to be His people, an inheritance, as you are this day. Deut. 4:20

"Therefore I prayed to the LORD, and said: "O Lord GOD, do not destroy Your people and Your inheritance whom You have redeemed through Your greatness, whom You have brought out of Egypt with a mighty hand. 27 "Remember Your servants, Abraham, Isaac, and Jacob; do not look on the stubbornness of this people, or on their wickedness or their sin, 28 "lest the land from which You brought us should say, "Because the LORD was not able to bring them to the land which He promised them, and because He hated them, He has brought them out to kill them in the wilderness." 29 "Yet they are Your people and Your inheritance, whom You brought out by Your mighty power and by Your outstretched arm.'" Deut. 9:26-29

For the LORD'S portion is His people; Jacob is the place of His inheritance. Deut. 32:9

It is interesting to note how the various men who commented on this passage differed. As is easily seen, there is no difference in scholarship.

Received an inheritance

Barnes Notes Clark
Meyer Hendriksen
Henry

Made a heritage

Wuest Vincent
Simpson Pulpit Commentary
Erdman Lipscomb/Shephard

Generally, these men followed the translation they were using. If they were basing their comments on the KJV, they used "received an inheritance." If they were using the ASV, they worked with "made a heritage."

The choice is not a doctrinal one since both are true. We will inherit what God gives and God will inherit us. So it comes down to context. Both are clearly in this passage. (1) we are an inheritance in 1:4, 5, and 14. (2) We have received an inheritance in verse 14. So it doesn't matter which way translate it here.

- 4 He **chose us in(1)** Him before the foundation of the world,
- 5 He **predestined us to adoption as sons(1)**
- 11 In Him also we have **obtained and inheritance (2) or been made a heritage (1)**
- 14 the guarantee of **our inheritance (2) until the redemption of the purchased possession (1),**

Which one is loftier and more impressive? That God would sinners His heritage (inheritance) or that God would give sinners an inheritance? To see the saints as God's inheritance, all that God will receive for his labor or to see that God has planned to give us a new spiritual body, an new heavens and earth, and a city whose builder and maker is God. It is up to each of us to decide.

being predestined

The Holy Spirit returned to the same word used in 1:4. Just as God predetermined and decided beforehand that we would be chosen in Christ before the foundation of the world to be adopted as sons, He also came to the decision beforehand that those who were chosen in Christ before the foundation of the world would also be made a heritage and/or receive an inheritance.

proorizo **pro**, "**beforehand**," and *horizo* denotes "**to mark out beforehand, to determine before, foreordain**"; in Acts 4:28, KJV, "**determined before**," RV, "**foreordained**"; so the RV in 1 Cor 2:7, KJV, "**ordained**", in Rom 8:29-30 and Eph 1:5,11..." (Vine's Expository Dictionary, NT:4309)

"*horizo*,...(from *horos* a boundary, limit)... *to define* 1.*to mark out the boundaries or limits* (of any place of thing):... 2. *to determine, appoint*..." (Thayer's Greek Lexicon NT:3724)

"*pro-orizo*... : **to come to a decision beforehand - 'to decide beforehand, to determine ahead of time, to decide upon ahead of time.'** ..." (Lou & Nida Greek-English Lexicon NT:4309)

The very idea that God would take any type of type of sinner and make them into His inheritance or give them an inheritance is an amazing act of grace and favor. God truly made faith an incredibly valuable asset. Then to send His Son to die and make it all possible is one of the most fundamental reasons to praise, honor and speak well of God and of His grace and mercy.

The predestination here refers to the fact that in the dispensation of the fulness of the times all who are a heritage are made such in Christ. If one is outside of Christ then it is not so, and if one is in Christ then it is so. This was God's decree before the foundation of the world and no one will change it now.

according to the purpose of Him

All of this was done "*according to, agreeably to or in proportion to*" (*kata* - 2596) His purpose. The repetition of both predestined and purpose in this verse are clearly for emphasis. This was not something that happened by chance or by necessity based on new circumstances. Our inheritance or becoming and inheritance was all predetermined and proposed, purposed, designed and planned beforehand.

who works all things according to the counsel of His will,

This sums up God's omnipotence. Whatever God chooses to do, He has both the power, the wisdom and the authority to do it. The better we understand this passage the deeper our trust and confidence in God can become. First, is His power to work.

"*energēō* ... from *energēs* (1756), **in work, operative, active. To be at work, to be effective, operative.** (I) To work, be active, **produce an effect**, spoken of things (Matt 14:2; Mark 6:14, the power of miracles, works, "miracles are wrought by him" [a.t.]; see Eph 1:20; 2:2; Phil 2:13)." (Complete Word Study Dictionary: NT:1754)

energeo "**to put forth power, be operative, to work**" (its usual meaning), is rendered by the verb "to work effectually," or "to be effectual," in the KJV of 2 Cor 1:6; Gal 2:8 and 1 Thess 2:13;" (Vine's Expository Dictionary NT:1754)

Whatever God sets His mind to do, He has to power to work and bring it into being. If it takes the power of wisdom and knowledge, the power of authority and right, or the power of energy, God can do that work. How far this power can be taken is set forth with the "all - (*pas*- *all, every, any and every, in every way, condition or matter*). The Holy Spirit will return to this thought and show us just how far this all and every can be taken. It is exceedingly abundantly above all that we ask or think.

*Now to Him who is **able to do exceedingly abundantly above all that we ask or think**, according to the power that works in us, 21 to Him be glory in the church by Christ Jesus to all generations, forever and ever. Amen. Eph. 3:20-21*

***Is anything too hard for the Lord?** At the appointed time I will return to you, according to the time of life, and Sarah shall have a son." Gen. 18:14*

*But He said, "**The things which are impossible with men are possible with God.**" Lk. 18:27*

For a second time, Paul makes the thought of God working all things on the basis of something else. This time the "*according to, agreeably to or in proportion to*" (*kata* - 2596) is His counsel and His will. Because God has this great power and might he can accomplish and do anything He desires. If he wants to accomplish something like saving man or helping him get to heaven, He has the power to do it and there is nothing in existence that could stop Him or keep Him from accomplishing it.

*What then shall we say to these things? **If God is for us, who can be against us?** 32 He who **did not spare His own Son**, but delivered Him up for us all, **how shall He not with Him also freely give us all things?** 33 Who*

shall bring a charge against God's elect? **It is God who justifies.** 34 Who is he who condemns? It is Christ who died, and furthermore is also risen, who is even at the right hand of God, who also makes intercession for us. 35 Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? 36 As it is written: "For Your sake we are killed all day long; we are accounted as sheep for the slaughter." 37 Yet in all these things we are more than conquerors through Him who loved us. 38 **For I am persuaded that neither death nor life, nor angels nor principalities nor powers, nor things present nor things to come, 39 nor height nor depth, nor any other created thing, shall be able to separate us from the love of God which is in Christ Jesus our Lord.** Rom. 8:31-39

All His power works in harmony with the counsel of His will. These two synonyms have similarities and differences. They overlap in being the will purpose and intent. They appear to differ here in respect to the one preceding the other. Although it can't be determined with precision, it appears here that although God's will came second in the sentence, it was the will that brought about the counsel. The the words are so close in meaning, it is difficult to find an exact difference. The will is the fixed determination to bring something about. It begins with a thought, then moves to a decision which becomes part of the will and intent to accomplish it.

thelema,... will, i.e. a. **what one wishes or has determined shall be done**, [i.e. objectively, *thing willed*]... [...act of willing, the subjective] **will, choice... inclination, desire...** (Thayer, p. 285; 2307)

thelema -atos will (noun) ... **thelema occurs in the NT 62 times**, ... **thelema can represent both (objectively) what is willed and (subjectively) the act of willing**. ... In most NT occurrences of *thelema* God's will is spoken of. Twice it is used of the will of the exalted Christ (Acts 21:14; Eph 5:17), once of that of the devil (2 Tim 2:26), and **12 times of human will, most often in contrast to God's will**. (Exegetical Dictionary NT:2307)

Once the will is fixed, then comes the counsel and goal to bring it about. Hence it them becomes both the intention and the steps necessary to accomplish it.

boulé, fem. noun. **Will, purpose, intention as the result of reflection; counsel, decree, aim or estimation as it denotes deliberation and reflection**; the assembly of the council. In Mod. Gr., parliament is called *boulé*. Distinguished from *théléma* (2307) which stands also for the commanding and executing will of God. The will (*boulé*) of God refers only to God's own purpose. *Théléma* signifies the will urging on to action, while *boulé*, the counsel preceding the resolve, signifies the decision. Therefore, Eph 1:11 should be translated "according to the decision [or plan] of His will" ... (Complete Word Study Dictionary: NT:1012)

Since God has both the power and the counsel and will, there is nothing to stop Him. This was not something forced on Him, but something He took on Himself. Nothing can stop Him from doing so. What this revelation accomplishes is to reveal to us that His purpose, what God determined to accomplish, is clear. God wanted to do this. It was His will, intent, purpose and goal before the worlds began that He would do these things. Then, whatever God wants and plans for, He has the power to make happen. God is sovereign. He does things as He sees fit. None has ever been his counselor, and none have ever stood in His way when He decided to do something.

Oh, **the depth of the riches both of the wisdom and knowledge of God!** How unsearchable are His judgments and His ways past finding out! 34 "For **who has known the mind of the Lord? Or who has become His counselor?**" 35 "Or **who has first given to Him and it shall be repaid to him?**" 36 **For of Him and through Him and to Him are all things, to whom be glory forever.** Amen. Rom. 11:33-36

When God decided that all the lost who would love Him and trust Him enough to follow His will and enter Christ through baptism, He predestined and determined that they would be saved. Since God works out all that He plans, we need have no fear that our salvation may somehow be lost to us.

12 that we who first trusted in Christ

The Holy Spirit now introduces the distinction that was still raging but which would soon cease. The Jews had been God's chosen people and the Gentiles the cast off ones. Through the next two chapters, this distinction will be explored and expounded upon, before it is set aside as all are now equal in the church. Since Paul was an Israelite, He is part of the "we" that is discussed in 1:12, while those who were of Gentile descent will be the "you" of 1:13 before joining them together in 1:14.

It was by God's sovereign counsel and will that after the world again descended into sin after the flood that instead of destroying again, He divided them into nations determining to punish each of them individually as the need arose. He also chose to bring out Abraham and give up the other

nations.

*Now the Lord had said to Abram: "Get out of your country, From your family And from your father's house, To a land that I will show you. 2 **I will make you a great nation**; I will bless you And make your name great; And you shall be a blessing. 3 I will bless those who bless you, And I will curse him who curses you; And **in you all the families of the earth shall be blessed.**" Gen. 12:1-2*

*since **Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him?** Gen. 18:18*

*"16 **By Myself I have sworn**, says the Lord, because you have done this thing, and have not withheld your son, your only son — ... **18 In your seed all the nations of the earth shall be blessed**, because you have obeyed My voice." Gen. 22:16-18*

***Therefore God also gave them up to uncleanness, in the lusts of their hearts, to dishonor their bodies among themselves**, 25 who exchanged the truth of God for the lie, and worshiped and served the creature rather than the Creator, who is blessed forever. Amen. Rom. 1:24-25*

The term "we who first trusted in Christ" obviously refers to the descendants of Abraham. Israel had been looking forward to the coming Messiah from the very founding of their nation. Even in the days of Abraham they began looking for the promised seed through whom all the nations of the earth would be blessed.

should be to the praise of His glory

This is the continuation of the theme of this entire passage that began in verse three. God is worthy to be praised (*eulogeo*) for every spiritual blessing. The purpose and goal of God's plan was to bring about praise, adoration and honor from both the Jewish and Gentile people.

*3 (1) **BLESSED** (*eulogeo* - well spoken of worth or praise) be the God and Father of our Lord Jesus Christ, ... 5 according to **the good pleasure of His will**, 6 to (eis) (2) the **PRAISE of the glory of His grace**... 12 that we who first trusted in Christ **should be to** (eis) (3) the **PRAISE of His glory**... 14 to (eis) (4) the **PRAISE of His glory**.*

God sought a people who would love and honor Him for His attributes of love, mercy, and grace. God had been working with the Jews since the call of Abraham. He had earnestly desired that the Jewish converts to Christ would honor him, feel grateful to Him and manifest appreciation for what He had been able to give them after their submissive obedience to Christ. He wanted them to look upon Him, understand His glory and greatness, and appreciate His love, mercy, and grace.

Eph 1:13

13 In Him you also trusted,

Not only was God willing to offer this to His own chosen people, but now, He had called back the Gentiles (nations) on the same basis as the Jews. This began with Cornelius in Acts 10 and continued which created the conflict that led to the meeting in Acts 15 and the writing of Galatians. The Holy Spirit will explain exactly what is meant in 2:11-22.

*Therefore remember that **you, once Gentiles in the flesh** — who are **called Uncircumcision by what is called the Circumcision made in the flesh by hands** — 12 **that at that time you 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.** 13 **But now in Christ Jesus you who once were far off have been brought near by the blood of Christ....** 19 **Now, therefore, you are no longer strangers and foreigners, but fellow citizens with the saints and members of the household of God,** Eph. 2:11-13, 19*

What had been a controversy was now an established fact. While the controversy was still raging, the destruction of Jerusalem was now less than ten years away. The persecution and errors spread by the Judaizing teachers, would be removed, This would not completely resolve the problem as there will always be those who misuse the law of Moses to force Gentile Christians to keep things that are not longer important. So God wanted it documented that the distinction between the Jews and the Gentiles was removed. The middle wall of partition was broken down, nailed to the cross.

*For **He Himself is our peace, who has made both one, and has broken down the middle wall of separation, 15 having abolished in His flesh the enmity, that is, the law of commandments contained in ordinances, so as to create in Himself one new man from the two, thus making peace,** 16 and that **He might reconcile them both to God in one body through the cross, thereby putting to death the enmity.** 17 **And He came and preached peace to you who were afar off and to those who were near.** Eph. 2:14-16*

*having **wiped out the handwriting of requirements that was against us, which was contrary to us. And He has taken it out of the way, having nailed it to the cross.** 15 **Having disarmed principalities and powers, He made a public spectacle of them, triumphing over them in it.** 16 **So let no one judge you in food or in drink, or regarding a festival or a new moon or sabbaths, 17 which are a shadow of things to come, but the substance is of Christ.** Col 2:14-18*

*Now I say that the heir, as long as he is a child, does not differ at all from a slave, though he is master of all, 2 but is under guardians and stewards until the time appointed by the father. 3 Even so we, **when we were children, were in bondage under the elements of the world.** 4 **But when the fullness of the time had come, God sent forth His Son, born of a woman, born under the law, 5 to redeem those who were under the law, that we might receive the adoption as sons.** Gal 4:1-5*

after you heard the word of truth,

What he will explain in far greater detail in Chapter Two, he now introduces as a summary. They had heard the same message from Peter as the Jews had. (Acts 2; 10). God could have continued the distinction making Gentiles second class citizens, but that was not His will. This too was part of the counsel of His will. Gentiles were to be accepted as equals to the Jews with no further requirement than that they hear the gospel truth and believe it. James used the Old Law to prove this in Acts 15 as Paul did in Romans 9 -11. God knew from the beginning that this is how He would resolve this terrible situation where a large class of humanity was cast off. He devised the gospel to bring salvation to both on equal footing.

God's word is the gospel and the word of truth.

*Sanctify **them by Your truth. Your word is truth.** Jn. 17:17*

***Of His own will He brought us forth by the word of truth, that we might be a kind of firstfruits of His creatures.** Jas. 1:18*

*Then Jesus said to those Jews who believed Him, **"If you abide in My word, you are My disciples indeed. 32 And you shall know the truth, and the truth shall make you free."** Jn. 8:31-32*

***Trust in the Lord with all your heart, And lean not on your own understanding; 6 In all your ways acknowledge Him, And He shall direct your paths. 7 Do not be wise in your own eyes; Fear the Lord and depart from evil.** Pr. 3:5-7*

the gospel of your salvation;

The word of truth is the gospel of Jesus Christ. The gospel Jesus sent them forth to preach.

*And He said to them, "Go into all the world and **preach the gospel to every creature. 16 He who believes and is baptized will be saved; but he who does not believe will be condemned. Mk. 16:15-16***

*So, as much as is in me, I am ready to **preach the gospel to you who are in Rome also. 16 For I am not ashamed of the gospel of Christ, for it is the power of God to salvation for everyone who believes, for the Jew first and also for the Greek. Rom. 1:15-16***

Everything depends upon a complete faith and trust in the gospel. A belief that leads to full confidence that it is the word of God. Multitudes believe on their terms. They will do everything as long as it doesn't push them past what they already believe. They continue to lean on their own understanding and at least in that one thing do not trust in the Lord with all their heart. The genuine believer sets everything else aside and puts all confidence only in what God has revealed. He enters and abides in the words of Jesus learning the truth and being made free from all the errors of this world. This is why it is so important that we abide in that word and not lean on our own understanding.

in whom also, having believed,

The power of the gospel can only be accessed by this type of faith. If we welcome God's word as it is in truth the word of God and treat it with the awe, reverence and respect that seeks to abide and submit to every word.

*For this reason we also thank God without ceasing, because when **you received the word of God which you heard from us, you welcomed it not as the word of men, but as it is in truth, the word of God, which also effectively works in you who believe. 1Th. 2:13***

When obedient faith follows hearing leading to repentance, confession and baptism, the one has truly believed. If they hold back or refuse to give God all He has asked for, then they only believed up to the point where their own wisdom led them to reject something God has said.

"*Having believed*" is used in exactly the same sense as the Philippian jailor. He heard the word of the Lord, washed their stripes and were immediately baptized. After they had done all these things, did the Holy Spirit proclaim they had believed.

*"Sirs, **what must I do to be saved?**" 31 So they said, "**Believe on the Lord Jesus Christ, and you will be saved, you and your household.**" 32 Then **they spoke the word of the Lord to him and to all who were in his house. 33 And he took them the same hour of the night and washed their stripes. And immediately he and all his family were baptized. 34 Now when he had brought them into his house, he set food before them; and he rejoiced, having believed in God with all his household. Acts 16:30-34***

you were sealed with the Holy Spirit of promise, 14 who is the guarantee of our inheritance

These last two spiritual blessings are great indeed, but also among the most complicated of all the spiritual blessings we have in Christ. He is the Holy Spirit of Promise because Jesus promised to send Him. He is called by this term several times in the Scriptures.

*And you are witnesses of these things. 49 **Behold, I send the Promise of My Father upon you; but tarry in the city of Jerusalem until you are endued with power from on high." Lk. 24:48***

*And being assembled together with them, He commanded them not to depart from Jerusalem, but **to wait for the Promise of the Father, "which," He said, "you have heard from Me; 5 for John truly baptized with water, but you shall be baptized with the Holy Spirit not many days from now." Acts 1:4-6***

*Therefore being exalted to the right hand of God, and **having received from the Father the promise of the Holy Spirit, He poured out this which you now see and hear. Acts 2:33***

*Then Peter said to them, "Repent, and let every one of you be baptized in the name of Jesus Christ for the remission of sins; and **you shall receive the gift of the Holy Spirit. 39 For the promise is to you and to your children, and to all who are afar off, as many as the Lord our God will call." Acts 2:38-39***

*Christ has redeemed us from the curse of the law, having become a curse for us (for it is written, "Cursed is everyone who hangs on a tree"), 14 that the blessing of Abraham might come upon the Gentiles in Christ Jesus, **that we might receive the promise of the Spirit through faith. Gal 3:13-14***

The promise of My Father is the Holy Spirit. The promise of the Holy Spirit is not in the miraculous

form. Because it will be to you, to your children and to all who are afar off. That is why Paul could tell the Galatians that even the Gentiles will receive the promise of the Holy Spirit through faith. That is about as simple as it can be said: *“that we might receive the promise of the Spirit through faith.”*

The role and scope of this promise of the Holy Spirit in the gospel was made very clear by Jesus. After Jesus left this earth, He sent the Holy Spirit to be another Helper to abide with us forever. What started with the apostles will continue until the end of the age through His words that He gave to them.

*“If you love Me, keep My commandments. 16 And I will pray the Father, and **He will give you another Helper, that He may abide with you forever**— 17 **the Spirit of truth**, whom the world cannot receive, because it neither sees Him nor knows Him; but you know Him, **for He dwells with you and will be in you.** Jn. 14:15-17*

Just as He taught the apostles and prophets all things through inspiration, He continues to teach us all things by His words He gave to them.

*But **the Helper, the Holy Spirit**, whom the Father will send in My name, **He will teach you all things, and bring to your remembrance all things that I said to you.** Jn. 14:26*

Just as He came upon the apostles and prophets and guided them into all truth, He continues to come upon us today and guides us into all truth by His word.

*“But when the Helper comes, whom I shall send to you from the Father, the Spirit of truth who proceeds from the Father, **He will testify of Me.** Jn. 15:26*

*However, **when He, the Spirit of truth, has come, He will guide you into all truth**; for He will not speak on His own authority, but whatever He hears He will speak; and He will tell you things to come. Jn. 16:13*

The biggest part of the problem that has plagued the church down through the centuries is the confusion between how He initially gave His words to the apostles and prophets through direct indwelling and inspiration and how He continues to indwell and guide disciples through His word. There is little difference in the end result, but those who believe the direct indwelling continued seek to do miracles and continue to get new revelation. While those who believe in indirect indwelling are content to let the word of God which He revealed to us guide us into all truth and allow Him to enter and guide us through the word.

Everyone must be born of water and the Spirit. From the moment we hear the words of the gospel the Holy Spirit begins testifying and guiding us into all truth. It is His work to get us into the water and His work to use that water to bring us remission of sins and allowing us to enter Christ. Jesus made this clear to Nicodemus. No one can see or enter the kingdom without being born again of water and the Spirit. Thus the Holy Spirit is performing His work and mission through the word of God. When the word of God is preached the Holy Spirit begins to testify and guide us into the water of baptism.

*Jesus answered and said to him, “Most assuredly, I say to you, **unless one is born again, he cannot see the kingdom of God.**” 4 Nicodemus said to Him, “How can a man be born when he is old? Can he enter a second time into his mother’s womb and be born?” 5 Jesus answered, “**Most assuredly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God.** 6 That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. Jn. 3:3-6*

Peter’s words make it very clear how the words of the Holy Spirit and water are joined together. Although this first time, the Gentiles were filled directly by the Holy Spirit, Peter still knew that the water of baptism must be taught and obeyed. This is the water. Whether directly or indirectly through His words all others must also be born again of water and the Spirit.

Then Peter answered, 47 “Can anyone forbid water, that these should not be baptized who have received the Holy Spirit just as we have?” 48 And he commanded them to be baptized in the name of the Lord. Then they asked him to stay a few days. Acts 10:46-48

The water in baptism brings the washing of regeneration and the obedience to the words of the Holy Spirit brings the renewing. In this way He (God) poured out the Holy Spirit abundantly through Jesus Christ.

4 But when the kindness and the love of God our Savior toward man appeared, 5 not by works of righteousness

which we have done, but **according to His mercy He saved us, through the washing of regeneration and renewing of the Holy Spirit, 6 whom He poured out on us abundantly through Jesus Christ our Savior, Titus 3:3-7**

From that point on, it makes little difference whether we identify the Holy Spirit or use His word that He now uses to bring us to salvation.

Christ also loved the church and gave Himself for her, 26 that He might sanctify and cleanse her with the washing of water by the word, 27 that He might present her to Himself a glorious church, not having spot or wrinkle or any such thing, but that she should be holy and without blemish. Eph 5:25-28

having been born again, not of corruptible seed but incorruptible, through the word of God which lives and abides forever, 1Pet. 1:23-24

The Holy Spirit begins His work whenever the word is preached. He can and often is resisted and rejected.

You stiff-necked and uncircumcised in heart and ears! You always resist the Holy Spirit; as your fathers did, so do you. 52 Which of the prophets did your fathers not persecute? And they killed those who foretold the coming of the Just One, of whom you now have become the betrayers and murderers, Acts 7:51-53

But those who are drawn and learn are moved ever closer to God. At the right moment, the gospel is obeyed and one becomes born again of water and the Spirit. They are renewed and enter regeneration. After this belief, they are sealed with the promised Holy Spirit.

This sealing is spiritual and therefore above our ability to fully understand or comprehend. In the definitions below we learn that there are four distinct uses and meanings of this term in the Scriptures.

1. Seal for Security
2. Seal for ownership
3. Seal for confirmation and authentication
4. Seal for concealment

"sphragizo... To set a seal upon, make with a seal, to seal; a. for security:... b. Since things sealed up are concealed (as, the contents of a letter), sphragizo means trop. to hide... keep in silence, keep secret... c. in order to mark a person or thing; hence to set a mark upon by the impress of a seal, to stamp: angels are said... i.e. with the seal of God... to stamp his servants on their foreheads as destined for eternal salvation, and by this means to confirm their hopes, Rev. 7:3... Metaph... respecting God, who by the gift of the Holy Spirit indicates who are his... d. in order to prove, confirm, or attest a thing; hence trop. to confirm, authenticate, place beyond doubt..." (Thayer, Joseph Henry; op. cit., p. 609 # 4972)

sphragizō, from sphragís (4973), seal. ... (I) To seal, close up and make fast with a seal signet such as letters or books so that they may not be read (Sept.: 1 Kings 21:8; Isa 29:11; Dan 12:4). Hence, figuratively of lips, to keep in silence, not to make known, with the acc. (Rev 10:4; 22:10; Sept.: Dan 8:26). Generally, to seal or set a seal for the sake of security upon a sepulcher, prison, with the acc. (Matt 27:66; Rev 20:3; Sept.: Song 4:12). ... (II) Generally, to set a seal or mark upon a thing as a token of its authenticity or approvedness; used of persons, with the acc. (Rev 7:3); pass. (Rev 7:4-8). More often of decrees or documents, to attest by a seal (Sept.: Est 8:8,10; Job 14:17). Hence figuratively, to attest, confirm, establish, with the acc. (John 6:27 ... (Complete Word Study Dictionary: NT:4972)

sphragizō seal, secure, confirm, attest ... 1. This verb ... occurs 15 times in the NT, 8 of those in Revelation. Like the noun sphragís, it is used both literally and figuratively. According to Dan 6:17 a large stone was laid across the opening of the lions' den and sealed, a fountain can be sealed (Song 4:12), and purchase and marriage contracts are sealed (Jer 39:10 Jer 39:25 Jer 39:44... 2. In the NT sphragizō is used literally in Matt 27:66 (guards secure Jesus' tomb "by sealing the stone"; cf. Dan 6:17) and Rev 20:3 (the pit into which the devil is cast is closed and sealed). ..." (Exegetical Dictionary, NT:4972).

1. A Seal reveals security: Nothing can be tampered with.

When Daniel was cast into the Lions den and Jesus was placed in the tomb, a seal was placed to be certain it had not been tampered with.

Then a stone was brought and laid on the mouth of the den, and the king sealed it with his own signet ring and with the signets of his lords, that the purpose concerning Daniel might not be changed. Dan 6:17

Pilate said to them, "You have a guard; go your way, make it as secure as you know how." 66 So they went and made the tomb secure, sealing the stone and setting the guard. Mt. 27:65-66

We do exactly the same thing today with our electric meters which is sealed. The electric company has placed a lead seal on the opening and we cannot get inside to see or tamper with what is in there. After the tampering scare a few years back most medicines we purchase today are also sealed. They have a plastic wrap around the top and when you screw off the cap there is another paper covering the top. We do this for security. It is sealed to be certain no one has tampered with it.

2. A Seal marks and shows ownership.

The second meaning of this word is a mark or a seal or a stamp that shows ownership. God used a stamp or mark of some sort to put a seal on his people to protect them and to show his ownership of them both in Revelation and in Ezekiel.

*And I saw another angel ascend from the sunrising, **having the seal of the living God**: and he cried with a great voice to the four angels to whom it was given to hurt the earth and the sea, ³ saying, Hurt not the earth, neither the sea, nor the trees, **till we shall have sealed the servants of our God on their foreheads.** Rev 7:2-3*

*And it was said unto them that they should not hurt the grass of the earth, neither any green thing, neither any tree, but **only such men as have not the seal of God on their foreheads.** Rev 9:4*

*And the glory of the God of Israel was gone up from the cherub, whereupon it was, to the threshold of the house: and he called to them who were sitting only, ⁴ And he said unto him **Go forth and stand, and smite upon the foreheads of the men that sigh and that cry over all the abominations that are done in the midst thereof.** ⁵ And to the others he said in my hearing, Go ye through the city after him, and smite: let not your eye spare, neither have ye pity; ⁶ slay utterly the old man, the young man and the virgin, and little children and women; **but come not near any man upon whom is the mark: and begin at my sanctuary.** Then they began at the old men that were before the house. Ezek 9:3-6*

Once again, we use this today. When we check out library books. They have an embossed seal that they use to prove ownership. We also have VIN numbers stamped on the frame of our cars. We often mark our possessions that have value with some means of identification. If we do then we have sealed them.

3 A Seal confirms authenticates and places beyond any doubt.

The third meaning and use for the seal in their day was to prove, confirm, or attest a thing; hence to confirm, authenticate, place beyond doubt. There are several uses of this in the Scriptures. The existence of the church at Corinth with the spiritual gifts they possessed was a seal of Paul's apostleship. Only apostles could confer those gifts and since they had them, Paul was an apostle.

*And **she wrote letters in Ahab's name, sealed them with his seal**, and sent the letters to the elders and the nobles who were dwelling in the city with Naboth. 1 Kings 21:8-9*

*You yourselves write a decree concerning the Jews, as you please, **in the king's name, and seal it with the king's signet ring; for whatever is written in the king's name and sealed with the king's signet ring no one can revoke.**" Est 8:8*

*If to others I am not an apostle, yet at least I am to you; **for the seal of mine apostleship are ye in the Lord.** 1Cor. 9:2*

Abraham was God's faithful servant since he obeyed the call to leave his country. That was God's condition to give him all the blessings and he had already done it. But when he was 99, God gave him a seal. The sign of circumcision was the seal God gave to authenticate and place beyond doubt that he was righteous.

*and **he received the sign of circumcision, a seal of the righteousness of the faith which he had while he was in uncircumcision**; that he might be the father of all them that believe, though they be in uncircumcision, that righteousness might be reckoned unto them; Rom 4:11*

A third example was the authentication that God's firm foundation will always stand. There is no way that it can crumble because the Lord knows those who are his. Since he knows who they are and clearly identifies them as those who do not continue in iniquity, Those who depart from iniquity and are known to belong to the Lord are standing on this firm foundation. That is the seal.

***Howbeit the firm foundation of God standeth, having this seal, The Lord knoweth them that are his:** and, Let every one that nameth the name of the Lord depart from unrighteousness. 2Tim 2:19*

Once again, we have exactly the same thing today in a notary seal. When we have very important documents to sign and we want to have it proven beyond doubt that we signed them we go to a notary public and they place a seal on the documents after we sign them that authenticates or confirms that it is genuine and the signatures as real.

4 A Seal conceals and hides

The whole vision has become to you like the words of a book that is sealed, which men deliver to one who is literate, saying, "Read this, please." And he says, "I cannot, for it is sealed." 12 Then the book is delivered to one who is illiterate, saying, "Read this, please." And he says, "I am not literate." Isa 29:11-12

"And the vision of the evenings and mornings Which was told is true; Therefore seal up the vision, For it refers to many days in the future." Dan 8:26

Now when the seven thunders uttered their voices, I was about to write; but I heard a voice from heaven saying to me, "Seal up the things which the seven thunders uttered, and do not write them." Rev. 10:2

Once we understand these four uses, we can compare the three passages that use these terms and seek to find the truth.

Now He who establishes us with you in Christ and has anointed us is God, 22 who also has SEALED us and given us the Spirit in our hearts as a GUARANTEE. 2Cor. 1:21-22

in whom also, having believed, you were SEALED with the Holy Spirit of promise, 14 who is the GUARANTEE of our inheritance until the REDEMPTION of the purchased possession, Eph. 1:13-14

And do not grieve the Holy Spirit of God, by whom you were SEALED for the day of REDEMPTION. Eph. 4:30-31

Immediately we can remove the first and the fourth meaning. So we must choose between the seal as it shows ownership or the seal as it confirms and authenticates and places beyond any doubt. That both of these could be the meaning is obvious. There is no doubt that the Holy Spirit has sealed us to show God's ownership. This is the same way it was used in Ezek 9 and in Rev 9. We are sealed as His. But it is equally true that the Holy Spirit authenticates and confirms everything in the Scriptures is the truth.

The fact that it is tied to a guarantee in two passages along with other passages which speak of the Holy Spirit as a guarantee and proof that God is abiding in us leads to a strong possibility that that is the major idea here.

*Now He who has prepared us for this very thing is God, who also **has given us the Spirit as a guarantee**. 2 Cor. 5:5*

*Now he who keeps His commandments abides in Him, and He in him. And **by this we know that He abides in us, by the Spirit whom He has given us**. 1Jn. 3:24*

*By this **we know that we abide in Him, and He in us, because He has given us of His Spirit**. 1Jn. 4:13*

But in order for a seal to confirm, there has to be something we can look at and assess. If the Holy Spirit is the means by which God sees us as His, then this is simply a revelation of something only God would know and we would accept by faith. Once accepted it is a strong comfort, strengthening our courage and convictions in time of trial. God knows those who are His. This is clearly part of the firm foundation of God.

***Howbeit the firm foundation of God standeth, having this seal, The Lord knoweth them that are his: and, Let every one that nameth the name of the Lord depart from unrighteousness.** 2Tim. 2:19*

The other side is equally true. The Holy Spirit from the time that Jesus left this earth and up to this present moment has been the tangible seal of guarantee. From the miracles He performed to the prophecies He gave in the OT and confirmed in the NT. The inspiration of the Scriptures is a mighty seal and guarantee.

makes us completely secure in our faith regarding heaven and all other things surrounding the Word of God. In What capacity does he fulfill this. Again read.

*And they went out and preached everywhere, the Lord working with them and **confirming the word through the accompanying signs**. Amen. Mark 16:20*

*"But you shall **receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth.**" Acts 1:8*

*1 Now when the Day of Pentecost had fully come, they were all with one accord in one place. 2 And suddenly **there came a sound from heaven, as of a rushing mighty wind, and it filled the whole house where they***

were sitting. 3 Then there **appeared to them divided tongues, as of fire, and one sat upon each of them.** 4 And they were **all filled with the Holy Spirit and began to speak with other tongues,** as the Spirit gave them utterance. (Acts 2:1-4).

Therefore they stayed there a long time, **speaking boldly in the Lord, who was bearing witness to the word of His grace, granting signs and wonders to be done by their hands.** Acts 14:3

how shall we escape if we neglect so great a salvation, which at the first began to be spoken by the Lord, and **was confirmed to us by those who heard Him, 4 God also bearing witness both with signs and wonders, with various miracles, and gifts of the Holy Spirit, according to His own will?** Heb. 2:3-4

The next passage confirms that at least from our side, the most important element of the Holy Spirit is His confirmation that everything God has promised is true.

Eph. 1:14-17

14 who is the guarantee of our inheritance

The Spirit now combines both Jew and Gentile to reveal that after the Holy Spirit sealed, He also became the guarantee of our inheritance. This word was used in business transactions where one side has promised something that the other side is depending upon and therefore gives them something precious in pledge. The Holy Spirit is the pledge and guarantee that God will fulfill everything He promised.

arrabōn, masc. noun transliterated from the Hebr. 'arabōen (6162). **Earnest money, a pledge, something which stands for part of the price and paid beforehand to confirm the transaction.** Used in the NT only in a figurative sense and spoken of the Holy Spirit which God has given to believers in this present life to assure them of their future and eternal inheritance (2 Cor 1:22; 5:5; Eph 1:14). ..." (Complete Word Study Dictionary: NT:728)

arrabōn **down payment, pledge ... is the earnest on the basis of which one obligates oneself to the fulfillment of a promise.** ..." Exegetical Dictionary NT:728)

arrabōn, **earnest-money, caution-money, deposited by the purchaser and forfeited if the purchase is not completed,** ..." (Liddell and Scott Abridged Greek Lexicon. NT:728)

This pledge of the Holy Spirit performs the same function as the oath God swore and the covenant God made with Abraham and his seed. First God promised, then after Abraham fulfilled the conditions, certified the covenant of promise and finally confirmed it with an oath. It was the end of all dispute and confirmed that no one could add anything to it or annul it.

For men indeed swear by the greater, and an oath for confirmation is for them an end of all dispute. 17 Thus God, determining to show more abundantly to the heirs of promise the immutability of His counsel, confirmed it by an oath, 18 that by two immutable things, in which it is impossible for God to lie, we might have strong consolation, who have fled for refuge to lay hold of the hope set before us. Heb. 6:16-18

*Brethren, I speak in the manner of men: **Though it is only a man's covenant, yet if it is confirmed, no one annuls or adds to it.** 16 Now to Abraham and his Seed were the promises made. He does not say, "And to seeds," as of many, but as of one, "And to your Seed," who is Christ. 17 And this I say, **that the law, which was four hundred and thirty years later, cannot annul the covenant that was confirmed before by God in Christ, that it should make the promise of no effect.** 18 **For if the inheritance is of the law, it is no longer of promise; but God gave it to Abraham by promise.** Gal. 3:15-18*

This pledge began and was guaranteed with the miraculous coming of the Holy Spirit. Everything God promised was confirmed by the miracles and the fulfillment of all prophecies.

*God also **bearing witness both with signs and wonders, with various miracles, and gifts of the Holy Spirit, according to His own will?** Heb 2:4*

These miraculous events confirmed God's promises and word were brought about by the Holy Spirit. But after that word was confirmed and His tangible work completed, He is still the earnest and pledge of our inheritance. Although it is now based entirely upon faith, it is no less powerful. The Holy Spirit brought us through the new birth. He produces the fruit of the gospel in our lives. This, joined to the miraculous is the down payment. The proof that God was behind every promise.

Our inheritance is brought about by the redemption through the death of Christ.

*And for this reason He is the Mediator of the new covenant, **by means of death, for the redemption of the transgressions under the first covenant, that those who are called may receive the promise of the eternal inheritance.** Heb. 9:15*

until (EIS) the redemption of the purchased possession, to (EIS) the praise of His glory.

With the preposition "eis," as the relationship beginning these final statements, both "redemption and praise," are revealed to be the "end, object, purpose, result or effect" that God sought. Since this is not the first time these things were revealed in this paragraph, it is clear that it is given for emphasis.

*6 to the **PRAISE** of the glory of His grace, by which He made us accepted in the Beloved. 7 **In Him we have REDEMPTION** through His blood, the forgiveness of sins, according to the riches of His grace ... 12 that we who first trusted in Christ **should be to the PRAISE** of His glory. Eph. 1:6-7, 12*

Israel was brought into the safety of redemption through the payment of the ransom that is in Christ to the praise of His glory. So also were the Gentiles and now, together “*in Christ*,” both have become God’s “*purchased possession*.”

“*peripoiesis*, fem. noun from (*peripoieo*); (4046), **to acquire, purchase. An acquiring, obtaining, purchasing** (Eph 1:14, where “**until the redemption of the purchased possession**” is equivalent to **the redemption acquired for us by Christ**; 1 Th 5:9; 2 Th 2:14; 1 Peter 2:9, “a people for an acquisition {or purchase}” a.t.] means **a people acquired or purchased to Himself in a peculiar or unique manner**; (Complete Word Study Dictionary: NT:4047)

peripoiesis, lit., a making around (*peri*, around, *poieo*, to do or make), denotes (a) **the act of obtaining anything, as of salvation in its completeness** 1 Thess 5:9; 2 Thess 2:14; (b) **a thing acquired, an acquisition, possession**, Eph 1:14, RV, (God’s own) possession [some would put this under (a)]; so 1 Peter 2:9,... (Vine’s Expository Dictionary NT:4047).

This is another designation for the church, which He purchased with His own blood and each saint who was bought with a price.

Therefore take heed to yourselves and to all the flock, among which the Holy Spirit has made you overseers, to shepherd the church of God which He purchased with His own blood. Acts 20:28

Or do you not know that your body is the temple of the Holy Spirit who is in you, whom you have from God, and you are not your own? 20 For you were bought at a price; therefore glorify God in your body and in your spirit, which are God's. 1Cor. 6:19-20

All gratitude and appreciation for what God has done can only be repaid with our praise. We have nothing else to give. God planned, God created, God sustained and redeemed. What can we add? He gave His Son, He revealed the gospel, and He will give the reward. There is nothing for us to do, but to trust, obey and praise, and through the grace and mercy of God,. That is enough.

15 Therefore I also, after I heard of your faith in the Lord Jesus, and your love for all the saints,

Although Paul is moving on to his next point, everything he is about to say is based on all these spiritual blessings which has been given in Christ.

dia... of the Ground or Reason on account of which anything is or is not done **by reason of, because of...**
2. Of the reason or cause on account of which anything is or is done or ought to be done a. **in the phrase *dia touto, for this cause; for this reason; therefore; on this account; since this is so...*** (Thayer’s Greek Lexicon, NT: 1223)

touto... the neuter *touto* a. Refers to what precedes... for this very cause... for this reason... it refers to the substance of the preceding discourse... b. it prepares the reader or hearer and renders him attentive to what follows, which thus gets special weight... “*dia touto. . .*” (Thayer’s Greek Lexicon, NT:3778)

Although about three years previously, He had addressed the elders from Ephesus. He had not seen the brethren there since the riot in Ephesus that forced Paul to leave. We don’t know what Paul had heard, but it is evident, since faith can only be seen by works, (Jas. 2), that something had occurred. Someone had brought Paul a report of the works that were being done in Ephesus. What they were doing led Paul through inspiration to commend them. Their faith in Jesus and the love they were showing to all the saints, had led to the prayer the Holy Spirit is about to reveal.

16. Cease not to give thanks for you,

Paul’s thanksgiving and gratitude were continually offered to God. “*Cease not*” is a strong affirmation that it never stops. Not in the sense of continuous, but in the sense of not pausing, or without any breaks. It is done

pauō trans.: **stop, quiet; middle: cease** ... 1. Of the 15 occurrences of *pauō* in the NT, ... Only 1 Peter 3:10 attests active usage of this term in the NT ... “let him keep his tongue from evil 3. Middle usage occurs esp. in Luke-Acts: With a following present participle in Luke 5:4 (**speaking**) Acts 21:32 (**beating**). **Negated (not cease) with present participle (“[do something] without ceasing”)** in Acts 5:42 (**teaching**); 6:13 (**speaking**) 13:10 (**perverting**); 20:1 (**uproar**), so also Eph 1:16 (**praying**); Col 1:9 (**praying and asking**) Heb 10:2 (**offering**) ...” ... 1 Cor 13:8, **of tongues** ...” (Exegetical Dictionary NT:3973),)

In all his prayers of thanksgiving and petitioning, the Ephesians are never lacking. While praying

for other churches he he never ceases to pray for them as well.

eucharistéō (Rom 1:21), from *eucháristos* (2170), **thankful, grateful, well-pleasing**. To **show oneself grateful, to be thankful, to give thanks**. It does not occur in the Sept., where instead we find *eulogéō* (2127), (Complete Word Study Dictionary: NT:2168)

eucharisteō ... to **express gratitude for benefits or blessings - 'to thank, thanksgiving, thankfulness. ...'** (Lou & Nida, Greek-English Lexicon NT:2168)

Paul's feelings of joy and gratitude at the continued faithfulness of these people found its natural outpouring toward God who brought it all into being and made it possible with the death of his Son.

making mention of you in my prayers:

They are never forgotten. He remembers and not only gives thanks, but also speaks of them, inferring that whatever needs they might have, Paul brings them to God.

mneia "**remembrance, mention**" (akin to *mimnesko*, "**to remind, remember**"), is **always used in connection with prayer, and translated "mention"** in Rom 1:9; Eph 1:16; 1 Thess 1:2; Philem 4, in **each of which it is preceded by the verb to make**; ... (Vine's Expository Dictionary NT:3417)

Paul used this term at the beginning of Romans, Ephesians, Philippians, Thessalonians, Timothy and Philemon. In each, he not only mentioned, but assessed their needs and brought that need to God as a request.

17 that the God of our Lord Jesus Christ, the Father of glory,

The relationship between God and the Lord Jesus Christ are like looking into a diamond and seeing a variety of colors and hues. It is far more complex than we can comprehend, yet God gives us enough information to have a general idea. When speaking of our Lord Jesus Christ, Paul made it clear that God is His God as He is ours. While some would have this only refer to His humanity, it is by no means certain that this is the case. It is too profound for us to intrude into a realm we know nothing about. The inner workings of heaven where God the Father dwells is not something we know anything about outside of what Scripture reveals. To seek to further elaborate on what is revealed is therefore impossible. In seeking to explain it, we pass from Scripture to human wisdom.

God is our Father. Jesus Christ is our Lord. To stress this, we are told in many different ways that God is the Father and there is only one God and Jesus Christ is the Lord and there is only one Lord. Most importantly are the number of times God is called the God Father of our Lord Jesus Christ. How do we explain or comprehend this? We can only believe it and act upon it.

*Grace to you and peace from **God our Father and the Lord Jesus Christ**. Rom. 1:7
that you may with one mind and one mouth glorify **the God and Father of our Lord Jesus Christ**. Rom. 15:6
for us there is one God, the Father, of whom are all things, and we for Him; **and one Lord Jesus Christ**,
through whom are all things, and through whom we live. 1Cor. 8:6*

***Then comes the end, when He delivers the kingdom to God the Father**, when He puts an end to all rule and
all authority and power. 1 Cor 15:24-25*

***Blessed be the God and Father of our Lord Jesus Christ**, Father of mercies and God of all comfort 2Cor. 1:3
The God and Father of our Lord Jesus Christ, who is blessed forever, knows that I am not lying. 2Cor. 11:31
one Lord, ... one God and Father of all, who is above all, and through all, and in you all. Eph. 4:6
We give thanks to the God and Father of our Lord Jesus Christ, Col. 1:3*

Although the word was dwelling with God an equality with God, He is always separated from God in authority and position. Jesus is on an equality with God. Never is Jesus addressed as God in any of Pyet our God is also the God of our Lord Jesus Christ. Even when speaking to Jesus as God it is made clear that the one we call God is also His God.

The Father of Glory is another designation of God. He is both the glorious father (father of glory - subjective) and the father of who created and gives all glory (objective).

*And he said, "Brethren and fathers, listen: **The God of glory appeared** to our father Abraham Acts 7:2*

*just as Christ was raised from the dead by **the glory of the Father**, even so we also should walk in newness of life. Rom 6:4*

*For He received from God the Father honor and glory when **such a voice came to Him from the Excellent***

Glory: "This is My beloved Son, in whom I am well pleased. 2Pet. 1:17

God is a Father who is glorious, full of splendor and brightness. He is magnificent, excellent and preeminent. His greatness, power and might defy description. He also has glory beyond comprehension.

may give to you the spirit of wisdom

The word *spirit* as used in the Scriptures has many different meanings. It can be (1) the wind, (2) the breath of life, (3) the Holy Spirit, (4) our own spirit, (5) angelic beings, and (6) the attitudes and dispositions that proceed and are created by our own spirit. Most of the time the context makes clear which way it is being used. Sometimes, like here there is a possibility of more than one. This could be the Holy Spirit, our own spirit or the attitudes and feelings that are created by our own spirit often influenced by the Holy Spirit.

"pneuma... 1. a movement of air, (gentle) blast; a. of the wind..., hence the wind itself... b. breath of the nostrils or mouth often in Greek writings... the breath of life... 2. the spirit, i.e. the vital principle by which the body is animated... the rational spirit, the power by which a human being feels, thinks, wills, decides; the soul... to pneuma is the rational part of man, the power of perceiving and grasping divine and eternal things, and upon which the Spirit of God exerts its influence;... 3. a spirit, i.e. a simple essence, devoid of all or at least all grosser matter, and possessed of the power of knowing, desiring, deciding, and acting;... b. a human soul that has left the body... c. a spirit higher than man but lower than God, i.e. an angel... 4. The Scriptures also ascribe a pneuma to GOD, i.e. God's power and agency-- distinguishable in thought... from God's essence in itself considered... The Holy Spirit... 5. univ. the disposition or influence which fills and governs the soul of any one; the efficient source of any power, affection, emotion, desire, etc..." (Thayer, p. 520-523; 4151)

pneuma, occurs 379 times in the NT. Of those, it unequivocally yields its original meaning (strong wind/breeze) only 3 times. It frequently refers to the human pneuma (ca. 47 times) and to evil spirits (ca. 38 times) or the spirits of the dead or of angels (ca. 9 times). It is quite often clearly used of God's pneuma (ca. 275 times), whether absolutely (ca. 149 times) or specified as pneuma hagion (92 times), pneuma hagiosuné (once), pneuma theou (18 times), pneuma tou patros (once), pneuma tou huiou autou (once), pneuma christou (3 times), or pneuma hiesou (once). ..." (Exegetical Dictionary NT:4151)

As one examines the phrase "*spirit of wisdom and revelation in the knowledge of Him*" in the context, while it could be by the Holy Spirit it is more probable that it is the influence of our own spirit under the influence of wisdom. Paul praying that spirit (influence) of wisdom would permeate their lives and influence what they thought, said and did.

"sophia... wisdom, broad and full intelligence,... used of the knowledge of very diverse matters, so that the shade of meaning in which the word is taken must be discovered from the context in every particular case... a. the wisdom which belongs to men... the varied knowledge of things human and divine, acquired by acuteness and experience... an acquaintance with divine things and human duties, joined to a power of discoursing concerning them and interpreting and applying sacred Scripture... b. supreme intelligence, such as belongs to God... also to Christ, exalted to God's right hand... the wisdom of God as evinced in forming and executing his counsels..." (Thayer, p. 581-582 4678)

Wisdom is the combined virtues of knowledge and understanding mingled with experience. It gives to the one who possesses it the ability to apply their knowledge and understanding to the intricacies of a problem or difficult concept and gives ability to know in an instant all the necessary facts surrounding the proper interpretation and make the proper decision regarding how to proceed.

It begins when one takes the rudimentary knowledge offered in any passage of Scripture and then begin to apply it to one's life. It ends when one has instant recall of that passage and the requirements it lays upon one.

This is very similar to what James said about lacking wisdom and asking God (James 1:5-8) and Solomon's request for wisdom that God answered so richly (I Kings 3:5-12, 4:29-34). Paul now prays this for these brethren. Second, that God will give them revelation in the knowledge of him. Again, Paul spoke of the full magnitude of this in his letter to the Philippians when he promised that if there is anything in our minds that should be different, God will reveal it to us.

Therefore let us, as many as are mature, have this mind; and if in anything you think otherwise, God will reveal even this to you. 16 Nevertheless, to the degree that we have already attained, let us walk by the same rule, let us be of the same mind. Phil. 3:15-16

This is a fulfillment of Jesus promise that if we ask, seek and knock it will be given, found and opened to us (Mt7:7-11). So Paul is making applications of all these promises of God to seek to help the Ephesians to grow and strengthen themselves as servants of God.

A spirit of wisdom therefore is the application of wisdom in our own spirit that allows us to see everything through the lense of wisdom and understanding.

and revelation in the knowledge of Him,

Wisdom cannot come without revelation. God must unveil what we could otherwise not know. Once it has been revealed, then we can learn and know it.

apokálupsis, fem. noun from *apokalúptō* (601), **to reveal**. Revelation, **uncovering, unveiling, disclosure**. One of three words referring to the Second Coming of Christ (1 Cor 1:7; 2 Thess 1:7; 1 Peter 1:7,13). The other two words are **epipháneia (2015), appearing** (1 Tim 6:14), and **parousía (3952), coming, presence** (2 Thess 2:1). ... **apokálupsis, a grander and more comprehensive word, includes not merely the thing shown and seen but the interpretation, the unveiling of the same...** (Complete Word Study Dictionary: NT:602)

apokaluptō apokalupsis (figurative extensions of meaning of *apokaluptō* and *apokalupsis* **'to uncover, to take out of hiding,'** not occurring in the NT) to **cause something to be fully known** - 'to reveal, to disclose, to make fully known, revelation.' (Lou & Nida, Greek-English Lexicon NT:602)

Yet revelation alone is only words in a book. Revelation must be joined with knowledge. But a knowledge leading to wisdom is not simply and acquaintance with facts. It is much deeper. A fuller and richer knowledge. A knowledge of living and practicing what God has revealed. It becomes the knowledge of one who not only knows all the passages involved, but has taken those Scriptures and after applying them to his/her own life can see them far more clearly and thus help those who do not know them yet.

epignosis ... denotes **“exact or full knowledge, discernment, recognition,” and is a strengthened form of gnosis expressing a fuller or a full “knowledge,” a greater participation by the “knower” in the object “known,” thus more powerfully influencing him.** (Vine's Expository Dictionary NT:1922)

epígnōsis; ... It is more intensive than *gnōsis* (1108), knowledge, because it expresses **a more thorough participation in the acquiring of knowledge on the part of the learner**. In the NT, it often refers to **knowledge which very powerfully influences the form of religious life, a knowledge laying claim to personal involvement**. (Complete Word Study Dictionary: NT:1922)

epígnōsis (1922), **clear and exact knowledge which expresses a more thorough participation in the object or knowledge** on the part of the knowledgeable subject. ... (Complete Word Study Dictionary: NT:1108)

this does not preclude anyone from doing the very best they can to do so.

The full magnitude of God's power cannot be fathomed (Eph 3:20-21). The depths of his knowledge or beyond mans reach (Rom 11:33). His love like that of his Son passes knowledge (Jn 3:16; Eph 3:17-19). His mercy, grace, and grace are also difficult to fully perceive (Ex. 34:5-7; Ps. 103:8-17).

Eph 1:18-23

16 do not cease 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 to you the spirit of wisdom and revelation in the knowledge of Him,

18 the eyes of your understanding having been enlightened.

The eyes of your understanding is just another way to refer to the minds eye or to the imagination. There are some things that cannot be seen with the physical eye which need to be as clearly understood as though they had been. This is accomplished through knowledge and meditation. Paul prays that the eyes of the Ephesians understanding might be enlightened. Eyes, like spirit in the previous verse have more than one meaning. They can be the organ of sight that exists in our material body, but they can also be the organs of sight for our spirit.

ophthalmos, eye ... 1. **With its approximately 100 occurrences in the NT**, the eye statistically plays the leading role among parts of the body in general and sense organs in particular, although this fact does not correspond completely to the significance of the meaning of the eye as compared, e.g., to the ear. **Far and away the majority of passages with ophthalmos have in mind more than the eye as a physical organ or the faculty of sense perception. Perception in the sense of recognizing or understanding, characteristic** of most of the vbs. of

seeing in the NT, is present in ophthalmos as well ..." (Exegetical Dictionary NT:3788)

In this case, these are our spiritual eyes. They eyes that can seem more than the things in this life.

we do not look at the things which are seen, but at the things which are not seen. For the things which are seen are temporary, but the things which are not seen are eternal. ... 5:7 For we walk by faith, not by sight. 2Cor. 4:18, 5:7

These are not the eyes of our body but the eyes of our heart. The heart is the third thing in this passage that has more than one meanings. This is not our physical heart, but our spiritual heart.

"*kardia*,... fr a root signifying to quiver or palpitate;... prop. that organ in the animal body which is the centre of the circulation of the blood, and hence was regarded as the seat of physical life:... 2. univ. *kardia* denotes the seat and centre of all physical and spiritual life; and a. the vigor and seat of physical life... b. the centre and seat of spiritual life, the soul or mind, as it is the fountain and seat of the thoughts, passions, desires, appetites, affection, purposes, endeavors [so in Eng. heart, inner man, etc.]... of things done from the heart i.e. cordially or sincerely, truly (without simulation or pretense... BB spec. of the understanding, the faculty and seat of intelligence... GG of the will and character... DD of the soul so far forth as it is affected and stirred in a bad way or good, or of the soul as the seat of the sensibilities, affections, emotions, desires, appetites, passions... 3. used of the middle or central or inmost part of anything, even though inanimate..." (Thayer, p. 325-326; 2588).

With the eyes of our spiritual heart, walking by faith and not by sight and thus seeing the things that are eternal, God can show us things that no one else can see. After revealing that faith is the evidence of things not seen, the Hebrew writer continues by showing practical applications.

Now faith is the substance of things hoped for, **the evidence of things not seen.** 2 For by it the elders obtained a good testimony. Heb 11:1

By faith Noah, **being divinely warned of things not yet seen, moved with godly fear** Heb 11:7

he went out, not knowing where he was going. ... 10 for he looked for the city which hath the foundations, whose builder and maker is God

By faith Sarah herself also received strength to conceive seed, and she bore a child when she was past the age, because she judged Him faithful who had promised.

By faith Moses, when he became of age, refused to be called the son of Pharaoh's daughter, 25 choosing rather to suffer affliction with the people of God than to enjoy the passing pleasures of sin, 26 **esteeming the reproach of Christ greater riches than the treasures in Egypt; for he looked to the reward.** 27 By faith he forsook Egypt, not fearing the wrath of the king; **for he endured as seeing Him who is invisible.**

These all died in faith, **not having received the promises, but having seen them afar off were assured of them, embraced them and confessed that they were strangers and pilgrims on the earth.** 14 For those who say such things declare plainly that they seek a homeland. 15 And truly if they had called to mind that country from which they had come out, they would have had opportunity to return. 16 But now **they desire a better, that is, a heavenly country. Therefore God is not ashamed to be called their God, for He has prepared a city for them.** Heb. 11:13-16

Those who do not have the eyes of their hearts enlightened are blind and refusing to see.

'Go to this people and say: 'Hearing you will hear, and shall not understand; And **seeing you will see, and not perceive;** 27 For the hearts of this people have grown dull. Their ears are hard of hearing, And **their eyes they have closed, Lest they should see with their eyes and hear with their ears, Lest they should understand with their hearts and turn, So that I should heal them.**" Acts 28:26-27

Thus these eyes of our heart give to our mind the quality of knowing and accepting something never seen on the basis of evidence and then building up in the mind the proper feelings of anticipation and excitement. When the eyes of the heart can see clearly, they are enlightened.

"*photizo*... 1. intransitive **to give light, to shine**,... 2. transitive a. **properly to enlighten, light up, illumine... b. to bring to light, render evident**... c. by a use only biblical and ecclesiastical to enlighten spiritually, imbue with saving knowledge..." (Thayer,., p. 663; 5461).

photizo from *phos*, "light," (a), used intransitively, signifies "to give light, shine," Rev 22:5; (b), used transitively, "to enlighten, illumine," is rendered "enlighten" in Eph 1:18, metaphorically of spiritual "enlightenment"; so John 1:9, i. e., "lighting every man" (by reason of His coming); Eph 3:9, "to make (all men) see" (RV marg., "to bring to light"); Heb 6:4, "were enlightened"; 10:32, RV, "enlightened," KJV, "illuminated." (Vine's Expository Dictionary NT:5461)

When faith and trust in Scripture are made so clear and evident that it can be seen as clearly as though it were actually being viewed with one's physical eye, then one is enlightened. By putting this in the Perfect tense, Paul prayed that this would become an event that had occurred in the past but the affects of that seeing will continue throughout life. This is not a one time enlightenment. This is an enlightenment which is once mastered and never lost. Paul prayed that their eyes will become fully lit up with the truths of the gospel to the point where an enlightenment will occur. Once this has occurred though there is another step, it must be kept vividly clear in one's mind and have an impact in their lives day by day.

One need look no farther than Eve to see exactly what is needed. Just as Satan filled her mind with a false enlightenment she saw it as he had portrayed it. She no longer saw the Tree with the enlightenment of God's word which made it a tree of death with no other considerations to be introduced. But because he blinded her mind, she saw it as it would have been without God's warning.

*So when **the woman saw that the tree was good for food, that it was pleasant to the eyes, and a tree desirable to make one wise, she took of its fruit and ate. She also gave to her husband with her, and he ate.***
Gen. 3:6

What a different outcome would have occurred if she had only enlightened the eyes of her understanding with what God said instead of what the serpent said. She could have looked at the tree and see death instead of wisdom. What a difference having the eyes of one's heart enlightened with the proper things can make.

When a mind's eye is filled with lust and desire, it is enlightened only to what it wants to see. When a mind is enlightened to know the things of God, proper decisions will be made with nothing to regret later.

that (eis) you may know

The purpose "*that*" (*eis* – is the "*end, object, purpose, result or effect.*" of the prayer and more especially the enlightened eyes is to bring us to knowledge. The Greek *eido* became the Latin *video* which made its way into our language with the advent of the video cassette and later, the DVD's. When you can see with your eyes the exact details of a video, you can more perfectly understand and comprehend it and therefore move forward with confidence.

When we first learn something in the Bible, we struggle to grasp it. When we can finally said "*I See!*" we have reached the first level of knowledge. What follows is the time necessary to fully grasp, comprehend and incorporate it into our life. We then might say "*I can do this with my eyes closed.*" Because we don't need to see it anymore with our eyes, but can visualize it with our minds.

"eido... lat. video... The tenses coming from eido and retained by usage form two families, of which one signifies to see, the other to know... 1. 2 aorist eidon the common form, ... to see 1. to perceive (with the eyes)... 2. lat. video, to perceive by any of the senses... 3. univ to perceive, notice, discern, discover... 4. to see, i.e. to turn the eyes, the mind, the attention to anything; a. to pay attention, observe... b. ... to see about something i.e. to ascertain what must be done about it... c. to inspect, examine... d. to look at, behold... 5. to experience, any state of condition... 6. to see i.e. have an interview with, to visit..." (Thayer, p. 172-174; 1492)

There are three "*videos*" the Holy Spirit wants us to make that we might see and visualize. These are things that will change the course of our lives. They are things that will enhance our life and make us see things from a totally different perspective. When things get bleak in our physical eyes, they are still vibrant and full of hope with our spiritual eyes.

- (1) What is the hope of His calling.
- (2) What the riches of the glory of His inheritance in the saints.
- (3) What the exceeding greatness of his power to us-ward who believe, according to that working of the strength of his might.

what is the hope of His calling,

There are two parts to this first "*video.*" The first part is our calling and the second the hope of that calling. God called each of us by the gospel of Jesus Christ. Those who heeded that call and

obeyed, became God's called out people (*ekklesia* – church).

*But we are bound to give thanks to God always for you, brethren beloved by the Lord, because God from the beginning chose you for salvation through sanctification by the Spirit and belief in the truth, to which **He called you by our gospel, for the obtaining of the glory of our Lord Jesus Christ.** 2Th. 2:13-14*

*But you are a chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of **Him who called you out of darkness into His marvelous light; who once were not a people but are now the people of God, who had not obtained mercy but now have obtained mercy.** 1Pet. 2:9-10*

It is the first step leading to becoming chosen. In the parable of the wedding feast Jesus spoke of going out and compelling people to come. But when the bridegroom came and saw one man without the wedding garment provided for him. He was cast away because many are called and few are chosen.

*So he said to him, 'Friend, **how did you come in here without a wedding garment?**' And he was speechless. 13 Then the king said to the servants, 'Bind him hand and foot, take him away, and **cast him into outer darkness; there will be weeping and gnashing of teeth.**' 14 "For **many are called, but few are chosen.**" Mt. 22:12-14*

It is the hope of our calling that will move us from simply being called to ultimately being chosen. Hope is made up of two critical parts: desire and expectation. When we want it badly enough that we are willing to

elpis, fem. noun. **Hope, desire of some good with expectation of obtaining it.** ... (I) Generally (Rom 8:24, "**in hope are we saved**" [a.t.], **as yet only an expectation, not an actuality**; 2 Cor 10:15; Phil 1:20). ... (II) Spoken especially of **those who experience the hope of salvation through Christ, eternal life, and blessedness** (Rom 5:2,4,5; 12:12; 15:4,13.)..." (Complete Word Study Dictionary: NT:1680)

*"elpis... expectation, **hope; i.e expectation whether good or ill**; 1. rarely in a bad sense, *expectation of evil, fear*;... 2. much more freq. in the classics, and always in the N. T. , in a good sense: **expectation of good, hope; and in the Christian sense, joyful and confident expectation of eternal salvation...**" (Thayer, p. 205-206; 1680)*

Hope is always based on something precious and special to us that we must wait for because it is in future. The key to this hope is set forth by the Holy Spirit in Romans. Hope brings eager waiting and perseverance.

*For **we were saved in this hope, but hope that is seen is not hope; for why does one still hope for what he sees?** 25 **But if we hope for what we do not see, we eagerly wait for it with perseverance.** Rom. 8:24-25*

*Blessed be the God and Father of our Lord Jesus Christ, who **according to His abundant mercy has begotten us again to a living hope through the resurrection of Jesus Christ from the dead, 4 to an inheritance incorruptible and undefiled and that does not fade away, reserved in heaven for you,** 1Pet. 1:3-5*

In the parable of the treasure hidden in the field Jesus revealed the importance of having this video of hope. If we can continue to see and even add to our understanding of the value of the kingdom of heaven, we will hold our hope until the end.

*"Again, **the kingdom of heaven is like treasure hidden in a field, which a man found and hid; and for joy over it he goes and sells all that he has and buys that field.** Mt. 13:44*

By creating our own video of hope that we can see and cling to in difficult times we will building something we can view and review in order to We must walk worthy of that calling and hold fast both the confidence and rejoicing this hope brings firm to the end.

*I, therefore, the prisoner of the Lord, beseech you to **walk worthy of the calling with which you were called,** Eph. 4:1*

*but Christ as a Son over His own house, whose house we are if we **hold fast the confidence and the rejoicing of the hope firm to the end.** Heb. 3:6*

The hope of our calling begins at the moment of death and then builds ever higher at the Second coming of Christ and the resurrection it results in. There is the judgment day that all our hope is focused on to be received with favor. Finally we will find ourselves in the New heavens and the new earth.

Life after death in Paradise; Lk. 23:43; Phil. 1:21-24; 2Cor. 12:1-8; Lk. 9:29-31;
Second Coming of Christ 1Th. 4:18-18; 1Cor 15:53-54; 2Pet. 3:10-13

The Resurrection	1Cor. 15:35-56; Phil. 3:20; 1Jn. 3:1-2
The day of Judgment	Rom. 2:5-11; 2Th. 1:5-10
New Heaven & New Earth	2Pet. 3:8-13; Rev 20

There is a great difference between being able to discuss these things intellectually. To know all the facts and to understand them enough to teach them. But it is something more to “*know - video*” about our hope and then have the eyes of our heart enlightened with it. Peter spoke of the need to be able to discuss this with unbelievers on a very personal level. Paul spoke about some of these things and how they impacted his life. First, death had become gain and was very far better than life. If he had to chose death or life the only thing that would influence his decision would be the good he could continue to do here. This is the power of hope and was the same power Moses had when leaving Egypt, looking to the recompense of reward.

For to me, to live is Christ, and to die is gain. But if I live on in the flesh, this will mean fruit from my labor; yet what I shall choose I cannot tell. For I am hard pressed between the two, having a desire to depart and be with Christ, which is far better. Nevertheless to remain in the flesh is more needful for you. Phil. 1:21

He also spoke strongly about the resurrection and how it had helped him to suffer the loss of all things and count them refuse.

*that I may know Him and the power of His resurrection, and the fellowship of His sufferings, being conformed to His death, 11 **if, by any means, I may attain to the resurrection from the dead.** Phil. 3:10-11*

Even the judgment day holds only good things for those who hold fast to their hope.

*“will render to each one according to his deeds”: 7 eternal life to those who by patient continuance in doing good **seek for glory, honor, and immortality**; ... 10 but **glory, honor, and peace to everyone who works what is good**, to the Jew first and also to the Greek. 11 For there is no partiality with God. Rom 2:6-8, 10-11*

These are things we must learn to see with our eyes and understand with our heart. Things that must be recalled and savored. Not only for our own good, but also to increase the power of our efforts to save others.

*But sanctify the Lord God in your hearts, and **always be ready to give a defense to everyone who asks you a reason for the hope that is in you, with meekness and fear**; 1Pet. 3:15*

The wonder and beauty of the new world uncursed by sin can only be dimly imagined by those who seek to enlighten themselves with it. It will be at least as beautiful and lovely as the original Garden of Eden prior to the curse of sin. Yet it will be different because it will all be spiritual. It is difficult to imagine a place that contains all the beauty of this world with none of the evil and bad. But such a place will be made for those who prepare themselves to dwell within it. The full power of hope is seen in those who lived before us. They made their own videos. They turned the promises into something they could see afar off. It led them to feel that this world was no longer their home, but only a place of sojourn. This led to the desire to have a better country and God is proud to have such servants.

*These all died in faith, not having received the promises, but **having seen them afar off were assured of them, and confessed that they were strangers and pilgrims on the earth.** For those who say such things declare plainly that they seek a homeland. And truly if they had called to mind that country from which they had come out, they would have had opportunity to return. But now **they desire a better, that is, a heavenly country.** Therefore **God is not ashamed to be called their God**, for He has prepared a city for them. Heb. 11:13-16*

Abraham had a similar video that led him to the same hope.

*By faith he dwelt in the land of promise as in a foreign country, dwelling in tents with Isaac and Jacob, the heirs with him of the same promise; 10 for **he waited for the city which has foundations, whose builder and maker is God.** Heb 11:9-10*

From all these examples it becomes evident that if our hearts are truly enlightened, it can become so strong that we no longer feel at home in this world.

what are the riches of the glory of His inheritance in the saints,

This phrase can be interpreted two ways The genitive “of *His inheritance*” is an action noun referring to what one will inherit. This always opens the way for two different conclusions. To see

this more clearly, think of the phrase “*love of God.*” Is this my love for God (subjective) or God’s love for me (objective)? We see this more clearly with “*blaspheme of the Holy Spirit.*” Here it must be the object because the Holy Spirit does not blaspheme. Hence, if “*His inheritance*” is the subject, then it is God’s inheritance in the saints because He will inherit them. If it is the object, then the inheritance is the saints inheritance.

“ 5. *The Genitive with Nouns of Action.* Sometimes **the noun defined by the genitive signifies action.** In this construction **the noun in the genitive indicates the thing to which the action is referred,** either as subject or object of the verbal idea. a. *The Subjective Genitive.* We have **the subjective genitive when the noun in the genitive produces the action, being therefore related as subject** to the verbal idea of the noun modified. . . . *The preaching of Jesus Christ* Rom 16:25. . . . b. *The Objective Genitive.* We have this construction **when the noun in the genitive receives the action, being thus related as the object** to the verbal idea contained in the noun modified. . . . *But the blasphemy of the Spirit shall not be forgiven.* Mt 12:31” (Dana & Mantey, *A Manual Grammar of the Greek New Testament* p. 78-79).

Since the saints inheritance is the fullness of the hope of our calling, it would simply repeat the same thing twice. Although there is no reason this could not be the case, that the saints are God’s inheritance is also true. When the age comes to an end, God will receive the saints as the fruit and inheritance of His eternal purpose. If that be the case, then this passage is given to reveal the value of the saints to God. They are the purchased and treasured possession of this creation.

*who is the guarantee of our inheritance until **the redemption of the purchased possession,** to the praise of His glory.* Eph 1:14

*Then those who feared the Lord spoke with one another. The Lord paid attention and heard them, and **a book of remembrance was written before him of those who feared the Lord and esteemed his name.** 17 “**They shall be mine, says the Lord of hosts, in the day when I make up my treasured possession,** and I will spare them as a man spares his son who serves him.* Mal 3:16-18

*But you are a chosen race, a royal priesthood, a holy nation, **a people for his own possession,** that you may proclaim the excellencies of him who called you out of darkness into his marvelous light. 10 **Once you were not a people, but now you are God’s people;** once you had not received mercy, but now you have received mercy.* 1Pet. 2:9-10

As God’s people for his own possession and His purchased and treasured possession He wants us to have a video and a clear picture of how important we are as His inheritance. A soul that was worth enough for God to allow His only begotten Son to shed His precious blood to purchase us must have value indeed. He uses two words to describe His own feelings toward us as His inheritance. The first is riches which we generally view as being in the realm of wealth and goods. Here it is used in a similar sense in God’s estimation. As far as the precious things of this earth are concerned, saints are the high point on any scale regarding value.

“*ploutos, ... a high point on any scale and having the implication of value as well as abundance - 'great, abundant, abundantly, greatly, extremely.'* ... 'his very great grace' Eph. 1:7. ... indicates the extent of the *doxa* (Lou & Nida, *Greek-English Lexicon, NT:4149*)

plóutos; ... Riches, wealth, goods. (I) Material goods (Mt. 13:22, “the deceitfulness of riches”; Mark 4:19; Luke 8:14; 1 Tim 6:17; James 5:2; Rev 18:17). Metaphorically of **the riches of God or Christ, the rich gifts and blessings imparted by God or Christ** (Eph 3:8; Phil 4:19). In Rom 11:12 and Heb 11:26, (*Complete Word Study Dictionary: NT:4149*)

Added to riches is glory. This term is generally used to describe God. His glory, majesty and splendor are all a part of this term. The Holy Spirit took a word that had one meaning in the Greek language and completely changed it to fit something that didn’t exist in this age. What was once an opinion or thought whether good or bad “*disappeared completely.* It became a word that described the heavenly radiance and glory and the loftiness and majesty of God.

In this context it is the magnificence, excellence, preeminence of the value God has placed on His saints. What we might feel if we found a very large diamond or gold nugget, God feels toward His saints.

doxa ... Found already in Homer and Herodotus, this word has in all non-biblical Greek a **basic meaning which reflects its link with dokeo, namely, "what one thinks," "opinion."** This takes two forms: a. from *dokeo*, "I think," "the opinion which I have"; b. from *dokeo* "I count as," "the opinion which others have of me." **Even a cursory survey of the position in the NT reveals a totally different picture. The old meaning a., "opinion,"**

has disappeared completely. There is not a single example in either the NT or the post-apostolic fathers. ... The meaning b., "repute" or "honour," is still found: ... There has been added the meaning c., "radiance," "glory," which is not found in secular Greek ... **In the NT, however, the word is used for the most part in a sense for which there is no Greek analogy whatever** and of which there is only an isolated example in Philo. That is to say, it denotes **"divine and heavenly radiance," the "loftiness and majesty" of God, and even the "being of God" and His world.** ... In the NT, as in the LXX, the meanings "divine honour," "divine splendour," "divine power" and "visible divine radiance" are fluid, and can only be distinguished artificially. In content, however, there is always expressed the divine mode of being, though with varying emphasis on the element of visibility ..." (Kittel, TDWNT, NT:1391)

*"doxa,... I. opinion, judgment, view... II ... in the sacred writings always, good opinion concerning one, and as resulting from that, praise, honor, glory... to give or ascribe glory to God, why and how being evident in each case from the context: thus, by declaring one's gratitude to God for a benefit received,... so as to honor God, to promote his glory... III As a translation of the Hebrew in a use foreign to Greek writings... **splendor, brightness;** 1. ...of the sun, moon, stars,... used of the heavenly brightness, by which God was conceived of as surrounded,... 2. **magnificence, excellence, preeminence, dignity, grace...** 3. **majesty;** a. that which belongs to God; and b. the kingly majesty which belongs to him as the supreme ruler; ... 4, a **most glorious condition, most exalted state;**... b. *the glorious condition of blessedness into which it is appointed and promised that true Christians shall enter after their Savior's return from heaven...*" (Thayer p 155-156; 1391)*

How do we make a video of this? Paul wanted the eyes of the heart of all saints to be lit up and enlightened with this. We have to use Jesus parable of the treasure and pearl of great price. They are highly prized by men. Things that are valuable because of its material or value. A precious antique is prized for its beauty and antiquity while a gold statue would be prized for the value of the material it is made from. Those who own such things prize and honor and protect them. They also seek them. We need to take these thoughts and apply them to the saints. The saints in the NT age as well as the saints in our local church and throughout the world.

Paul showed one side of what such a video will do in speaking to the Romans and Corinthians. The value of the soul of one saint is worth far more than any activities we would like to engage in that might cause them to stumble.

*Yet if your brother is grieved because of your food, you are no longer walking in love. **Do not destroy with your food the one for whom Christ died.** Rom 14:15-16*

*And **because of your knowledge shall the weak brother perish, for whom Christ died?** 12 But when you thus sin against the brethren, and wound their weak conscience, you sin against Christ. 1Cor. 8:11-13*

More importantly is the comparison between the greater to the lessor. As we consider the efforts God went through to plan and then bring about the material creation and see the beauty and magnitude of the earth and stars, one would think they would have great value to the Lord. But in fact they do not. They are destined to be burned up and destroyed:

*But the day of the Lord will come as a thief in the night, in which **the heavens will pass away with a great noise, and the elements will melt with fervent heat; both the earth and the works that are in it will be burned up.** 1Pet. 3:10*

We do not value what we throw away. Hence God does not value the amazing complexity of this creation. The planning and effort in their creation was for a different purpose. Just like the farmer works the soil to produce the crop but plows under everything in the plant but the fruit. In this case the fruit of this material creation are the saints.

When the material creation is no more, all the dead will stand before the throne of God and once again what God can no longer use will be removed. God has no pleasure in the death of the wicked. Yet in the end those who remained rebellious and would not heed will be cast away into the lake of fire.

*And **I saw the dead, small and great, standing before God, and books were opened. And another book was opened, which is the Book of Life. And the dead were judged according to their works, by the things which were written in the books.** 13 The sea gave up the dead who were in it, and Death and Hades delivered up the dead who were in them. And they were judged, each one according to his works. 14 Then Death and Hades were cast into the lake of fire. This is the second death. 15 **And anyone not found written in the Book of Life was cast into the lake of fire.** Rev. 20:12-15*

"Say to them: "As I live," says the Lord GOD, "I have no pleasure in the death of the wicked, but that the wicked

turn from his way and live. Turn, turn from your evil ways! For why should you die, O house of Israel?" (Ezek. 33:11).

The saints represent the dividing line between the precious and the vile. Jesus described exactly how this will be done on the final day.

"When the Son of Man comes in His glory, and all the holy angels with Him, then He will sit on the throne of His glory. 32 All the nations will be gathered before Him, and He will separate them one from another, as a shepherd divides his sheep from the goats. 33 And He will set the sheep on His right hand, but the goats on the left. 34 Then the King will say to those on His right hand, 'Come, you blessed of My Father, inherit the kingdom prepared for you from the foundation of the world: Mt. 25:32-35

Then He will also say to those on the left hand, 'Depart from Me, you cursed, into the everlasting fire prepared for the devil and his angels: Mt. 25:41

This is how the saints will be His inheritance and the kingdom prepared from the foundation of the world belongs to them.

kléronomeō b: to receive a possession or benefit as a gift from someone who has died, generally a parent - 'to inherit, to receive from a deceased parent.' ... 'for the son of the slave woman will not inherit the father's property with the son of the free woman' Gal 4:30. ..." (Lou & Nida, Greek-English Lexicon NT:2816)

This video changes the view of evangelism, of turning the other cheek, of sacrificing for the lost and helping the saved. We must understand how valuable the saints are to God. All the work toil and effort in the initial creation. All the work toil and effort in the redemption of mankind, including the death of Jesus on the cross, EVERYTHING!! The saints are all God is going to receive.

19 and what is the exceeding greatness of His power

This is the third and final *eido-video*, that we must make to give us the ability to use our enlightened heart to see the unseen. When we become discouraged or overwhelmed with the difficulties of being a Christian, and we can remember the power of God that will bring us through all adversity and personal battles is the power of God.

Power is far more a way of life today than in previous generations. Our access to electricity, natural gas, propane, gasoline, diesel, and batteries have created many powerful tools to help us do the work we must do. Our machines using this power make impossible tasks appear not only possible, but almost easy. We can travel hundreds (car) and even thousands (plane) of miles in a day. WE can speak with someone anywhere in the world in an instant (cell-phone). These are only a few examples of what power can accomplish. This removes the anxiety and concern we might otherwise feel if we had to do travel or communicate such distances with our own power alone.

This becomes a great parable for us. What we can make possible with the power sources God has left for us to use and the machines we have created to use them, God has also made possible with the power He has left for us to access and the tools He has created for us to access that power. The first term stresses the source of all power. It is inherent within God Himself. The God who had the power to create the heavens and the earth, or as here, the power to raise Jesus from the dead is our point of reference. God's power to work and intervene to carry whatever we need into effect.

dunamis "power," (a) used relatively, denotes "inherent ability, capability, ability to perform anything," e. g., Matt 25:15, "ability"; Acts 3:12, "power"; 2 Thess 1:7, ... (b) used absolutely, denotes (1) "power to work, to carry something into effect," e. g., Luke 24:49; (2) "power in action," (from Vine's Expository Dictionary, NT:1411),

This is "achieving power." God' intrinsic and inherent power ability and capability. The greatness, omnipotence and majesty God has revealed again and again throughout Scripture. The power of the creation, and to translate Enoch. The power to give Abraham a son and the power to make of Joseph head over all Egypt. The power of the plagues, the opening of the Red sea, to speak on Mt Sinai with all that accompanied it. The power to bring Israel through the wilderness, giving them food and water. Here, it will be the power to raise Jesus from the dead and place Him at His right hand.

dúnamis, fem. noun from *dúnamai* (1410), to be able. Power, especially achieving power. All the words derived from the stem *dúna-* have the meaning of being able, capable. It may even mean to will. Contrast

ischús (2479) which stresses the factuality of the ability, not necessarily the accomplishment. ... Spoken of intrinsic power, either physical or moral, ... (C) Spoken of God, the Messiah, the great power of God, meaning His almighty energy ... Eph 1:19; ... it implies the greatness, omnipotence, and majesty of God ... With the gen. phrase "of God" it expresses the source, i.e., power imparted from God (1 Cor 2:5; 2 Cor 6:7). Spoken of Jesus as exercising the power to heal ... **Spoken of miraculous power, "the mighty power of signs and wonders" (a.t.) means the power of working miracles** (Rom 15:19, explained by the power of the Spirit in the next clause; see Acts 10:38; 1 Cor 2:4; 2 Cor 12:12; 2 Thess 2:9). ... (E) **Spoken of the essential power, true nature or reality of something...** (Complete Word Study Dictionary: NT:1411)

The full extent of what God can do (ability and power) is revealed later in Ephesians.

Now to Him who is able to do exceedingly abundantly above all that we ask or think, according to the power (dunamis) that works in us, Eph. 3:20

The Holy Spirit adds both a participle and an additional noun to this power to fully reveal its magnitude. First, there is the participle, from a verb that means to throw beyond or throw further. It is often used of things that exceed our ability to fully grasp because it is thrown far beyond our understanding. In this case, it is power thrown far beyond greatness and magnitude. God's power exceeds so far beyond our comprehension of mighty power that we can't even see just how far it has been thrown beyond.

hyperballō hyperballōōs, hyperbolé ... hyperballō originally means "to throw beyond," ... "to excel someone in throwing," then "to go beyond," ... generally "to excel," "to stand out," ... In the NT the word group occurs only in the Pauline corpus. **The participle of the verb is used in Eph. in statements relating to the saving event in Christ. When in Eph 3:19 the apostle seeks on behalf of the recipients the gift of an understanding of the love of Christ for them enacted in His self-sacrifice, he also says that this surpasses all possibility of human comprehension. The statement "surpassing every measure that man can grasp" occurs also in Eph 2:7, where it outbids another word of fullness, and then again in Eph 1:19, where it tops megethos ...** It is thus used with many synonyms. Compared with the glory of the ministry of the old order of salvation that of the new is all-surpassing; basically it is indeed beyond comparison, 2 Cor 3:10; (Kittel, TDWNT, NT:5235)

This participle (verbal noun) which would be literally be translated His *throwing beyond* all mighty power. Using synonyms it is power "extraordinary, extreme, supreme, far more, much greater, to a far greater degree." Thus the creation, the resurrection and everything in between are not enough to give us a true picture. Until we can see this, we can't give God the proper glory, and we can't have the full comfort this power brings.

hyperballō ... f: a degree which exceeds extraordinarily a point on an implied or overt scale of extent - 'extraordinary, extreme, supreme, far more, much greater, to a far greater degree.' 'the extraordinary greatness of his grace' Eph 2:7. In this expression in Eph 2:7, both *hyperballō* and *ploutos* (78.15) serve as expressions of degree; ... *hyperballō* indicates an implied comparison, while *ploutos* suggests not only a high degree of something, but also value. (Lou & Nida, Greek-English Lexicon NT:5235)

Of its five uses three are in Ephesians. It is the throwing far beyond, greatness mighty power (Eph. 1:19), far beyond the riches of grace, (Eph 2:7) and far beyond any knowledge of the love of Christ. (Eph. 3:19). Thus in this term we realize that regardless of what is presently understood and imagined, it always exceeds and surpasses, thrown as it were far beyond it.

and what is the exceeding greatness of His power toward us who believe, Eph. 1:19

that in the ages to come He might show the exceeding riches of His grace in His kindness toward us in Christ Jesus Eph. 2:7

to know the love of Christ which passes knowledge; that you may be filled with all the fullness of God. Eph. 3:19

There are several terms for great and greatness in the NT. This one is very comprehensive. Taking in greatness, magnitude. Since it is defining and explaining God's power, it describes its magnitude and size. So we expand God's power out as far as we can imagine in power and then it has been thrown far beyond it.

megethos, greatness, magnitude, size, height, stature, Hom., ... of sound, loudness, megatheí + mégas great in size, ... 1. of Degree, greatness, magnitude, ... 2. greatness, i.e. might, power, ... 3. greatness, magnanimity, ... (Liddell and Scott, Abridged Greek Lexicon. NT:3174)

megethos, is the noun of mégas and means "greatness," whether physical or spiritual: ... "to become great,"

"to grow," ... **It can also, like *megas*, take on the sense of "power"** ... In the LXX *megethos* usually means "height" or "growth," ... Only at Ex 15:16 is the greatness of God's arm is a symbol of His power. (from Theological Dictionary of the New Testament. NT:3174

Thus the power which God possesses within Himself if thrown far beyond the might and greatness we might have thought that it could be. There is no external power source which God drew from in creating the universe or in the power He offers to His people. God is not reliant upon something which He must carry with Him in order to use. His power is inherent. He draws it from within Himself.

toward us who believe,

Without a paraphrase, for or toward us who believe are the clearest English equivalents. But they are both vague and do not make the point as clear as the Greek word "*eis*" This is a preposition used for moving toward a goal, such as a place or object. It is used about 1750 times, mostly literally and never strayed from this meaning. Jesus used it when speaking of His shed blood as the means to the goal of remission of sins. Peter used it exactly the same way using repentance and baptism as the route to reach that goal.

"For this is My blood of the new covenant, which is shed for many for(eis) the remission of sins. Mt. 26:28

Then Peter said to them, "Repent, and let every one of you be baptized in the name of Jesus Christ for(eis) the remission of sins; and you shall receive the gift of the Holy Spirit. Acts 2:38

Here, we are the destination and God's mighty power is that which is leads to that direction. Thus the power the Holy Spirit speaks of is a power that is for our purpose. Christians are the goal and destination of this power. This mighty power is unto the goal and into the purpose of us who believe.

eis; prep. governing the acc. with **the primary idea of motion into any place or thing; also of motion or direction to, toward or upon any place, thing. The antithesis is expressed by *ek* (1537), out of.(l) Of place, which is the primary and most frequent use, meaning into, to. ... (A) After verbs implying motion of any kind, into or to, toward, upon any place or object, ... (B) After verbs implying duration, upon, or toward any place or object, e.g., verbs of hearing, calling, announcing, showing ... (C) **Metaphorically of a state or condition into which one comes, after verbs of motion, duration Generally as marking the obj. of any reference, relation, allusion unto or toward, i.e., with reference to. (1) In accordance with, conformable to ...**" (Complete Word Study Dictionary: NT:1519)**

eis 1. **Originally *eis* denoted the same spatial dimensions as *en*, but as an indicator of direction toward a goal, not as an indicator of location without direction.** Its use in the NT corresponds largely to classical usage, from which the specifically NT phrasing is commonly derived ... **The basic meaning of *eis* as well as the many possibilities for usage can be seen in the frequent occurrences in the NT: ca. 1750 ... Spatial. a) As an indication of goal, esp. with vbs. of movement: into the house, into the city, into the synagogue, into the vineyard; also with names of cities and countries: to Jerusalem, to Spain. ... b) General indication of goal: "to the mountains" (Mark 13:14; sg. in 3:13); "into the country" ... 4. To designate the person or thing with regard to which or for which something occurs (an emphatic way of stating purpose/goal): a) With persons in both friendly and hostile senses: ... "sin against someone"; ... "do to someone"; b) With abstract nouns, to/for to indicate purpose: ... "as a witness" (esp. common in the Synoptics); as a memorial (Mark 14:9 par.); as a demonstration (Rom 3:25); for the glory of God (15:7); for the forgiveness of sins (Acts 2:38). Exegetical Dictionary NT:1519**

The exceeding greatness of His power is *eis* us who believe. It is for us, it is directed into us, it was designed to give us access to it. All Christians need to understand the exceeding greatness of mighty power of God that is ready for us to use. Another spiritual blessing of being in Christ is our access to His mighty power. It is available for use in the specific ways that God has deposited it.

according to the working of His mighty power

"According to" is a preposition that denotes reference, relation, and proportion. Thus the mighty power that God has left for Christians to access is now given a reference or a proportion. It is in proportion the the power used to raise Christ from the dead.

kata,... II with the Accusative... 3. **it denotes reference, relation, proportion, of various sorts**; a. distributively, indicating a succession of things following one another... b... **as respects; with regard to; in reference to; so far as relates to; as concerning**;...c. **according to, agreeably to**; in reference to **agreement or conformity to a**

standard, in various ways (aa) *according to anything as a standard, agreeably to...*(bb) **in proportion to, according to the measure of...** (Thayer's Greek Lexicon, NT:2596)

The Holy Spirit now introduces three more terms for power. Each is a synonym with differing aspects. The first is working which is a general term for what power can accomplish. It is a word that found its way directly into English with the term energy. It is the combination of *en ergo einai* "to be at work in." anything that can produce work is energy. In this case the work was God bringing Jesus soul back to His body and giving Him life again.

enérgeia; fem. noun from *energés* (1756), **at work, operative, active**. Energy, **the being at work, operation, efficiency, active power**. In Eph 1:19, according to the efficiency, active exhibition of His power in raising up Jesus. See Eph 3:7; 4:16; Col 1:29. Especially power as exhibited in mighty works, miracles, e.g., of God (Phil 3:21; Col 2:12); **of Satan** (2 Thess 2:9)." (Complete Word Study Dictionary: NT:1753)

"*energeo, energeia, energema, energes* ... is found in the sense of "**activity**" or "**energy**"... It derives from **energós (which itself derives from *en ergo einai*) and denotes intr. "to be at work," "to act or start to act," and trans. "to set at work", to effect."**..." (Kittel Vol 2 p 652-654)

This is the working energy that comes from the mighty power spoken of in the previous phrase. This time a new term is introduced. It is only used of God and Jesus and only once of the devil who had this "*power over death*," which Jesus took away from Him. It is used here of God's force and strength that revealed itself in Jesus resurrection. It is an outward manifestation of His divine strength and power.

kratos, more closely related to *ischus* than *dunamis*, and thus **denoting the presence and significance of force or strength rather than its exercise**, ... A common expression is *kata kratos*, "**powerfully, "impressively, "forcefully, esp. with military verbs, ... "to take by storm," ... In the NT there is no place in which it is said of man that he either has or can gain *kratos* ... In one verse *kratos* is linked with the devil. ... The devil controls death. Death is subject to him. He uses it as an instrument. Death is in the devil's service ... In all other passages *kratos* refers always to God or the Lord. ... In Eph 1:19, the overwhelming greatness of the power of God as this is demonstrated in believers, is along the same lines as the outworking of the power of His might, as this is expressed in the resurrection of Christ, 1:20. Notwithstanding the synonymous nature of the various terms, which is in keeping with the stylistic peculiarity of Eph., **one may say that *kratos* denotes more particularly the outer aspect of the divine strength, perhaps its supremacy....**" (Kittle, TDWNT, NT:2904)**

This power of God is modified by noun "*mighty*" which once again speaks of ability, capacity and power.

"*ischus*... ability, force, strength, might... power... with strength, mightily,..." (Thayer, p. 309; 2479)

ischuo, ischuros, ischus katischuo 1. The word group *ischu* - has the meaning "**to be able, "to be capable, "capacity, "power, "strength.**" It is largely co-extensive with *duna-* and the derivatives overlap. In the case of *ischu* - there is more **emphasis on the actual power implied in ability or capacity, i.e., on the power which one possesses, ...**" (Kittle, TDWNT NT:2480)

Thus God's power is looked at from every angle and perspective. The native power of God far exceeds man's comprehension as it gave him the ability, force, strength, might, and power to do things man can't comprehend. Both in the material creation, miracles and resurrection of Jesus we are speaking of things needing power that we can't fathom or envision. Yet the power we can access through the methods God has devised.

But it is not simply the resurrection, but also the power to place Him at His right hand above every other thing in existence. This it was an act of mighty power to raise Jesus from the dead and act of ruling power to set Him over all things.

20 which He worked in Christ when He raised Him from the dead

He now introduces the verb of the noun *energeia* which takes the energy and work that can be done and makes it into a single action. In this case the resurrection.

energeo "**to put forth power, be operative, to work**" (its usual meaning), is rendered by the verb "to work effectually," or "to be effectual," in the KJV of 2 Cor 1:6; Gal 2:8 and 1 Thess 2:13;" (Vine's Expository Dictionary NT:1754)

energeo ... **to be engaged in some activity or function**, with possible focus upon the energy or force involved - **'to function, to work, to be at work, practice.'** (Lou & Nida, Greek-English Lexicon, NT:1754)

When God raised Jesus from the dead, He manifested the work that reveals the strength of His might. Once a man or woman is dead, there is nothing that man can do about it. But God can do something about even this. In the act of the resurrection and ascension of Jesus the following powerful acts were performed:

*For **You will not leave my soul in Hades, Nor will You allow Your Holy One to see corruption...** 31 he, foreseeing this, **spoke concerning the resurrection of the Christ, that His soul was not left in Hades, nor did His flesh see corruption.** 32 This Jesus God has raised up, Acts 2:27-31*

*I am the First and the Last. 18 **I am He who lives, and was dead, and behold, I am alive forevermore.** Amen. And **I have the keys of Hades and of Death.** Rev 1:17-18*

After the creation of the heavens and the earth, this is the greatest act of power God has manifested and in many ways it is a far greater act of power. It broke the hold of sin and death and brought salvation and hope into a dark and dismal world. It destroyed the power of Satan over death and brought victory within the grasp of all who obey the gospel.

*Inasmuch then as the children have partaken of flesh and blood, He Himself likewise shared in the same, that **through death He might destroy him who had the power of death, that is, the devil, 15 and release those who through fear of death were all their lifetime subject to bondage.** Heb. 2:14-16*

This was the mightiest working of God's divine power that Paul could use in describing the quality and degree of power to which God's people still have access to today.

and seated Him at His right hand in the heavenly places,

One of the things often stressed by those who preached in the first century was the present position of Jesus Christ. He is not only our Lord, but His is also the Lord of the entire material and spiritual creation. He is sitting at the right hand of God as sovereign ruler until the end of time.

*Then comes the end, when He delivers the kingdom to God the Father, when He puts an end to all rule and all authority and power. 25 **For He must reign till He has put all enemies under His feet.** 26 The last enemy that will be destroyed is death. 27 **For "He has put all things under His feet."** But when He says "all things are put under Him," it is evident that He who put all things under Him is excepted. 28 Now when all things are made subject to Him, then the Son Himself will also be subject to Him who put all things under Him, that God may be all in all. 1Cor. 15:24-28*

Other passages also emphasize to the Christian the great significance of this seating.

***The Lord said to my Lord, "Sit at My right hand, Till I make Your enemies Your footstool."** 2 The Lord shall send the rod of Your strength out of Zion. Rule in the midst of Your enemies! Ps. 110:1-2*

***Therefore being exalted to the right hand of God, and having received from the Father the promise of the Holy Spirit, He poured out this which you now see and hear.** 34 "For David did not ascend into the heavens, but he says himself: '**The Lord said to my Lord, 'Sit at My right hand, 35 Till I make Your enemies Your footstool.'**" Acts 2:33-35*

*The God of our fathers raised up Jesus whom you murdered by hanging on a tree. 31 **Him God has exalted to His right hand to be Prince and Savior, to give repentance to Israel and forgiveness of sins.** Acts 5:30-32*

*Who is he who condemns? It is Christ who died, and furthermore is also risen, **who is even at the right hand of God, who also makes intercession for us.** Rom. 8:34-35*

*If then you were raised with Christ, seek those things which are above, where **Christ is, sitting at the right hand of God.** Col. 3:1-2*

*who being the brightness of His glory and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, **sat down at the right hand of the Majesty on high, 4** having become so much better than the angels, as He has by inheritance obtained a more excellent name than they. Heb. 1:3-4*

*Now this is the main point of the things we are saying: **We have such a High Priest, who is seated at the right hand of the throne of the Majesty in the heavens, 2** a Minister of the sanctuary and of the true tabernacle which the Lord erected, and not man. Heb. 8:1-2*

***But this Man, after He had offered one sacrifice for sins forever, sat down at the right hand of God, 13** from that time waiting till His enemies are made His footstool. Heb. 10:12-14*

*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 **has sat down at the right hand of the throne of God.** Heb. 12:2*

who has gone into heaven and is at the right hand of God, angels and authorities and powers having been made subject to Him. 1Pet. 3:22

Not only was Jesus raised, but the power was given to Him to put all things under His feet. Our Lord is Lord of all. The only way anyone can harm us if He allows it, and the only harm they can do will never affect our soul and our eternity. SAAlthough God's longsuffering and mercy operate in this world, it should not be confused with weakness. God is not too weak to stop what is going on all around us, but He is longsuffering:

But, beloved, do not forget this one thing, that with the Lord one day is as a thousand years, and a thousand years as one day. 9 The Lord is not slack concerning His promise, as some count slackness, but is longsuffering toward us, not willing that any should perish but that all should come to repentance. 10 But the day of the Lord will come as a thief in the night, in which the heavens will pass away with a great noise, and the elements will melt with fervent heat; both the earth and the works that are in it will be burned up. 2Pet. 3:8-10

The children of God greatly need to have the eyes of their understanding enlightened with these truths. The will greatly enhance their feelings of security and strength when the world grows dark with corruption.

21 far above all principality and power and might and dominion,

As Paul elaborates on God's power to not only raise Jesus from the dead, but to seat Him at His right hand. Just what exactly is the power of being seated at God's right hand. This time it is not the power of might, but the power of authority over all others who are in authority. This is a futher elaboration of God putting all things under His feet, being King of kings and Lord of lords, and ruling over the nations with a rod of iron. We can't grasp all that this entail, this, so Paul gave four synonyms for power to at least help us get a dim idea of what it means. Before speaking of who these different aspects of the authorities He is over, the Holy Spirit wants us to understand that he is not just above them. Being above them would be enough for most circumstances. But in this case, that is not enough. He is not just above them but far above them. The joining of two Greek words that have about the same meaning. Something is at the brim, at the very top and then far far above that top.

huperánō, adv. from *hupér* (5228), above, or an intensive, and *ánō* (507), up, upwards. Up above, high or far above. ..." (Complete Word Study Dictionary: NT:5231)

anō is an **adverb of place**, formed with final -w in the same way as *katō*, *eisō*, and *opisō* ... It bears the sense of both above (at the top) and upward. ... a) In the sense of at the top *anō* appears in the combination ... **to the brim** (John 2:7). ... in Gal 4:26 *anō* is the **heavenly Jerusalem**, which is contrasted with the present Jerusalem (v. 25). In Col 3:1,2 the Church is exhorted: : seek, **set your minds on things that are above.** ..." (Exegetical Dictionary NT:507)

"*huper*... with the GENITIVE; 1. prop. of place, i.e. **of position, situation, extension: over, above, beyond, across.** In this sense it does not occur in the N. T.; but there **it always, though joined to other classes of words, has a tropical signification derived from its original meaning...** II with the accusative... **over, beyond, away over; more than;** 1. prop. of the place "over" or "beyond".. 2. metaph. **of the measure or degree exceeded...** III in composition *huper* denotes 1. **over, above, beyond...** 2. excess of measure, **more than...**" (Thayer's Greek Lexicon; NT: 5228)

By adding "all" it is now every class

God placed Jesus so far above the positions Paul is about to mention that only a superlative can describe it and he adds "all" to again emphasize how far above. Regardless of class, place or power, Jesus is above everyone one of them.

"*pas*,... I. adjectivally, and 1. with anarthrous nouns; a. **any, every one** (sc. of the class denoted by the noun annexed to PAS);... **all or any of the class** indicated... b. *any and every, of every kind,* ... 2. with nouns which have the article, **all the, the whole,**... with a Plural, **all (the totality of the persons of things designated by the noun)** ... *always, perpetually,*... II. without a substantive 1. masc. and fem. every one, any one... 2. *everything, (anything) whatsoever;*... *always, perpetually,*... *in every condition, or in every matter, ... in everything, in every way, on every side, in every particular or relation,*..."(Thayer, p. 491-493; 3956).

The four terms that follow are all synonyms, and like all synonyms we have to look at the small

differences between them. "Principality" is often translated beginning. Because the beginning signifies the primacy of time. But in the realm of rule and authority, this term describes what is primary having a high rank.

archē ... occurs 55 times in the NT... *archē* always signifies 'primacy' (Delling 479), whether a) of time: beginning (origin), b) of place: point of origin or departure, or c) of rank: power, dominion, kingdom, office. ... a) Where it is used in the temporal sense of the point at which something begins, this point can be thought of as included in the temporal process or as prior, external to, and unaffected by it, i.e., as the origin or principium. b) In a spatial sense the *archē* in the scene in Acts 10:11; 11:5 are the corners of the sheet. c) The meaning which has regard to rank — authority, sovereignty, or exercise of power, whether in a neutral or in a personal sense — is made more precise on the basis of each specific context in which the word stands. ... f: the sphere of one's authority or rule - 'sphere of authority, limit of one's rule.' ... 'the angels who did not stay within the sphere of their rule' Jude 6. (Exegetical Dictionary NT:746)

archē "beginning, government, rule," is used of ... beings who exercise rule, called "principalities"; (a) of holy angels, Eph 3:10, the church in its formation being to them the great expression of "the manifold (or "much-varied") wisdom of God"; Col 1:16; (b) of evil angels, Rom 8:38; Col 2:15, ... In Jude 6, RV, it signifies, not the first estate of fallen angels (as KJV), but their authoritative power, "their own" indicating that which had been assigned to them by God, which they left, aspiring to prohibited conditions. (Vine's Expository Dictionary NT:746)

This is a hard word to fathom. Yet, although it is used in many different ways, Jesus is above them all.

And He answered and said to them, "Have you not read that He who made them at the **BEGINNING** 'made them male and female,' Mt. 19:4
In the **BEGINNING** was the Word, and the Word was with God, and the Word was God. 2 He was in the **BEGINNING** with God. Jn. 1:1-2
Then comes the end, when He delivers the kingdom to God the Father, when He puts an end to all **RULE** and all authority and power. 1Cor. 15:24-25
For by Him all things were created that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or **PRINCIPALITIES** or powers. All things were created through Him and for Him. Col. 1:16-17
not according to Christ. 9 For in Him dwells all the fullness of the Godhead bodily; 10 and you are complete in Him, who is the head of all **PRINCIPALITY** and power. Col 2:8-10
And He has taken it out of the way, having nailed it to the cross. 15 Having disarmed **PRINCIPALITIES** and powers, He made a public spectacle of them, triumphing over them in it. Col. 2:14-15
Remind them to be subject to **RULERS** and authorities, to obey, to be ready for every good work, Titus 3:1-2
For though by this time you ought to be teachers, you need someone to teach you again the first **PRINCIPLES** of the oracles of God; and you have come to need milk and not solid food. Heb 5:12-13
For I am persuaded that neither death nor life, nor angels nor **PRINCIPALITIES** nor powers, nor things present nor things to come, 39 nor height nor depth, nor any other created thing, shall be able to separate us from the love of God which is in Christ Jesus our Lord. Rom. 8:38-39
to the intent that now the manifold wisdom of God might be made known by the church to the **PRINCIPALITIES** and powers in the heavenly places, Eph 3:10
For we do not wrestle against flesh and blood, but against **PRINCIPALITIES**, against powers, against the rulers of the darkness of this age, against spiritual hosts of wickedness in the heavenly places. Eph 6:12-13
For by Him all things were created that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or **PRINCIPALITIES** or powers. All things were created through Him and for Him. Col. 1:16-17

"Power" generally speaks of those in authority who have no one above them and thus able to do as they choose to do. These can be the rulers in this age who recognize no one over them, or they can be rulers in the age to come. Generally this is authority that has been given to them, not what they have taken.

exousía, fem. noun from *éxestí* (1832), it is permissible, allowed. Permission, authority, right, liberty, power to do something (Acts 26:12). As *éxestí* denies the presence of a hindrance, it may be used either of the capability or the right to do a certain action. The words *éxestí* and *exousía* combine the two ideas of right and might. As far as right, authority, or capability is concerned, it involves ability, power, strength (Complete Word Study Dictionary: NT:1849)

exousia occurs in the NT 102 times, most frequently in Revelation (21 occurrences) and Luke (16 occurrences). The term includes a very wide range of meaning, ... Its nuances cannot always be rendered precisely, esp. the transition between the first three meanings given in BAGD: 1. freedom, right; 2. ability, power; 3. authority,

warrant. These meanings are fluid because right and authority cross over to each other, authority presupposes power/ability ... and the first meaning encompasses the third. ... 2. a) The power of God, ... is above every other power (Luke 12:5). There is no appeal to a higher norm against God's authority. Thus his right and creative freedom are compared with the power of a potter who can form from clay whatever he wishes (Rom 9:21). ... However, **God allows his Son to participate in his authority**, and has given to him the power to exercise judgment (John 5:27;)... (Exegetical Dictionary NT:1849)

And Jesus came and spoke to them, saying, "All **AUTHORITY** has been given to Me in heaven and on earth. Mt. 28:18

"Now when they bring you to the synagogues and magistrates and **AUTHORITIES**, do not worry about how or what you should answer, or what you should say. Lk. 12:11

to open their eyes, in order to turn them from darkness to light, and from the **POWER** of Satan to God, that they may receive forgiveness of sins and an inheritance among those who are sanctified by faith in Me.' Acts 26:18

Let every soul be subject to the governing authorities. For there is no **AUTHORITY** except from God, and the **AUTHORITIES** that exist are appointed by God. Rom 13:1

who has gone into heaven and is at the right hand of God, angels and authorities and **POWERS** having been made subject to Him. 1 Pet. 3:22

Might is used to emphasize those who have strength and might within themselves. Those in appointed positions have power and those who take that power to themselves because of their own inner might are the ones who are mighty.

"*dunamis*...**strength, ability, power**; a. univ. **inherent power, power residing in a thing by virtue of its nature, or which a person or thing exerts and puts forth**... b. specifically, **the power of performing miracles**... c. moral power and excellence of soul... d. the power and influence which belong to riches... e. power and resources arising from numbers..." (Thayer, p. 159; 1411)

dunamis ... words deriving from the stem *duna* - all have the basic meaning of "being able," of "capacity in virtue of an ability"; in contrast to *ischu* -, which stresses the factuality of the ability, the stress falls on being able. ... *dunamis* ... here means **potency** in contrast to *energeia* or *entelexeia*. As **potency** it is "possibility," "capacity," "ability." ... (Kittel, TDWNT; NT:1411)

Then He began to rebuke the cities in which most of His **MIGHTY WORKS** had been done, because they did not repent: Mt. 11:20-21

"Immediately after the tribulation of those days the sun will be darkened, and the moon will not give its light; the stars will fall from heaven, and the **POWERS** of the heavens will be shaken. Mt. 24:29

they will see the Son of Man coming on the clouds of heaven with **POWER** and great glory. Mt. 24:30-31 NKJV

Jesus said to him, "It is as you said. Nevertheless, I say to you, hereafter you will see the Son of Man sitting at the right hand of the **POWER**, and coming on the clouds of heaven." Mt. 26:64

For since the creation of the world His invisible attributes are clearly seen, being understood by the things that are made, even His eternal **POWER** and Godhead Rom 1:20

It is sown in dishonor, it is raised in glory. It is sown in weakness, it is raised in **POWER**. 1Cor. 15:43

who has gone into heaven and is at the right hand of God, angels and authorities and **POWERS** having been made subject to Him. 1Pet. 3:22

"Dominion is a derivative of Lord, (Lord Jesus Christ). It refers to those who have dominion and authority over others.

kuriotes ... , fem. noun from *kúrios* (2962), **lord, mighty one. Dominion, civil power, authority or magistracy** (2 Peter 2:10; Jude 8); **a certain order of angels**, an abstract term being used for a concrete position (Eph 1:21; Col 1:16). Reference is made to evil angelic powers as indicated in 2 Peter 2:11, although not in Jude 9. The word is peculiar to NT and Patristic Gr. and denotes the kingly glory of Christ. (Complete Word Study Dictionary: NT:2963)

kuriotes ... (derivative of *kurios* 'one who rules,') **a supernatural ruling power - 'ruling power.'** ... 'whether rulers or ruling powers or supreme rulers or authorities, all these were created through him and for him' Col 1:16...." (Lou & Nida, Greek-English Lexicon NT:2963).

For by Him all things were created that are in heaven and that are on earth, visible and invisible, whether thrones or **DOMINIONS** or principalities or powers. All things were created through Him and for Him. Col. 1:16

and especially those who walk according to the flesh in the lust of uncleanness and despise **AUTHORITY**. 2Pet. 2:10

Likewise also these dreamers defile the flesh, reject **AUTHORITY**, and speak evil of dignitaries. 9 Yet Michael the archangel, in contending with the devil, when he disputed about the body of Moses, dared not bring against him

Again these are synonyms, but they each have their own realm and each describe a different aspect of authority or inner might. Call it what you will, Jesus is higher. Christ has been set far above it and wields more of it than all the others. He is the absolute sovereign ruler of the universe. Presidents, kings, emperors, dictators, he is above them all. He is in total and complete control. That is the power of God at work, and it is the power that works in us. Our king is ruler of the universe. Nothing will stand in his way. We will be victorious because he will see to it that we are. Nothing can stand in his way (Rom 8:31-38). This was the power God wrought and now offers us. Again, we only need learn to wield this power. yet even before we can learn to wield it we must come to a settled conviction that it exists!

and every name that is named, not only in this age but also in that which is to come.

The Holy Spirit wants our understanding to go even higher. All of the things listed above exist in this age on the earth and they also exist in the age to come (the heavenly realm in eternity).

"aion... 1. age ... a human lifetime ... life itself... 2. an unbroken age, perpetuity of time, eternity... In the N. T. used 1. **forever** ... 2. by metonymy of the container for the contained ... **denotes the worlds, the universe, i.e. the aggregate of things contained in time**.... 3. ... most of the New Testament writers distinguish... **this age... the time before the appointed return or truly Messianic advent of Christ... the period of instability, weakness, impiety, wickedness, calamity, misery**,... Hence the things of "this age" are mentioned in the N. T. with censure... men controlled by the thoughts and pursuits of this present time... the devil, who rules the thoughts and deeds of the men of this age..." (Thayer, p. 18; 165).

No matter what name might be given to describe authority or power in the future generations and even in the age to come, Jesus is far above it. He again repeats *pas* - every to take in every class, kind or degree. "All" is again repeated for emphasis. Any other name that might be developed later for power and authority would also be placed under Jesus Christ after He was raised from the dead.

*Therefore **God also has highly exalted Him and given Him the name which is above every name**, 10 that at the name of Jesus **every knee should bow**, of those in heaven, and of those on earth, and of those under the earth, 11 and that **every tongue should confess that Jesus Christ is Lord**, to the glory of God the Father. Phil. 2:9-12*

22 And He put all things under His feet,

Another part of the power of God that is for (*eis*) us to use is that After He was raised and set over all authority, everything was placed under his feet. This is a concept far to big form us to fully understand. We can understand the all things in this creation, but in the creation to come, it is beyond our grasp. Paul now takes it to its fullest limits. There is nothing that has not been subjected to Christ except the Father himself. All else is under the dominion and authority of our Lord Jesus Christ until the end of this age.

*For **He must reign till He has put all enemies under His feet**. 26 **The last enemy that will be destroyed is death**. 27 For "**He has put all things under His feet**." But when He says "all things are put under Him," it is evident that He who put all things under Him is excepted. 28 Now when all things are made subject to Him, then the Son Himself will also be subject to Him who put all things under Him, that God may be all in all. 1Cor. 15:25-28*

*For **He has not put the world to come, of which we speak, in subjection to angels**. 6 But one testified in a certain place, saying: "What is man that You are mindful of him, Or the son of man that You take care of him? 7 You have made him a little lower than the angels; You have crowned him with glory and honor, And set him over the works of Your hands. 8 **You have 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**. Heb. 2:5-8*

Our Lord is already the conqueror of all that exists in this age and in the age to come.

and gave Him to be head over all things to the church,

This is one of the greatest things that has ever been revealed about the importance of the church. As man sees it, it is weak, beggarly, consisting of all the foolish, weak, base and despised things that God placed in it to protect it from man's folly so called wisdom. From heaven, the church is so important that God made Jesus, King of kings and Lord of lords as her head. Paul will complete this thought in the third chapter by revealing that the church is the central gem of God's eternal

purpose revealing His manifold wisdom to all the principalities and powers over which Jesus now reigns. The church is the heart of God's eternal purpose and came into being through the great sacrifice of the Word who became flesh.

the fellowship of the mystery, which from the beginning of the ages has been hidden in God who created all things through Jesus Christ; 10 to the intent that now the manifold wisdom of God might be made known by the church to the principalities and powers in the heavenly places, 11 according to the eternal purpose which He accomplished in Christ Jesus our Lord, 12 in whom we have boldness and access with confidence through faith in Him. Eph. 3:9-13

It is difficult to even grasp how important the church is from the heavenly side. From the earthly side it is reviled. Men constantly make changes in order to make it seem more important to those living on the earth. But from the heavenly and eternal side, the church as it was revealed in the NT scriptures projects the manifold wisdom of God and is so important that God Himself after He raised Jesus from the dead and set Him at His right hand made Him the head over everything to the church. As God's inheritance, he could not entrust the church to man's rule. Look at what happened to Israel and Judah when they put an earthly head over her.

The church is ruled over by Christ. There is no earthly hierarchy because anything between Christ and the church would lessen its stability and power. The head over all things in existence is also head over all things to the church.

but, speaking the truth in love, may grow up in all things into Him who is the head — Christ — 16 from whom the whole body, joined and knit together by what every joint supplies, according to the effective working by which every part does its share, causes growth of the body for the edifying of itself in love. Eph. 4:15-16

For the husband is head of the wife, as also Christ is head of the church; and He is the Savior of the body. Eph. 5:23-24

And He is before all things, and in Him all things consist. 18 And He is the head of the body, the church, who is the beginning, the firstborn from the dead, that in all things He may have the preeminence. Col. 1:17-18

For in Him dwells all the fullness of the Godhead bodily; 10 and you are complete in Him, who is the head of all principality and power. Col. 2:9-10

Let no one cheat you of your reward, taking delight in false humility and worship of angels, intruding into those things which he has not seen, vainly puffed up by his fleshly mind, 19 and not holding fast to the Head, from whom all the body, nourished and knit together by joints and ligaments, grows with the increase that is from God. Col. 2:18-19

Few today understand the fullness of meaning in this passage. God made Jesus head over all things to the church. He has all authority. He is her king, her shepherd and her savior. How can man think that He will tolerate any meddling or interference from man in her work, worship, organization or any other thing over which He is head. God has warned in every possible way that those who add or remove even the slightest thing will lose everything. (Mt. 28:18; 2Jn. 9-11; Rev. 22:18-19).

23 which is His body, How is the church the body of Christ. As we look at its other uses in Scripture we see that all the individual members are joined into one body. This emphasizes unity and oneness on the one side and united effort toward one goal on the other. We were baptized into that one body and became a part of that body just like a hand or foot. Since we all have the same head we are members one of another. There is only one body and building it up and strengthening her members is one of the greatest tasks God's people can accomplish. All the gifts Christ gave were designed to edify and build up Christ's body. Paul added his own sufferings to those of Christ to fulfill anything that is lacking.

For as we have many members in one body, but all the members do not have the same function, 5 so we, being many, are one body in Christ, and individually members of one another. Rom. 12:4-6

For as the body is one and has many members, but all the members of that one body, being many, are one body, so also is Christ. 13 For by one Spirit we were all baptized into one body — whether Jews or Greeks, whether slaves or free — and have all been made to drink into one Spirit. 1Cor. 12:12-13

Now you are the body of Christ, and members individually. 1Cor. 12:27

There is one body and one Spirit, just as you were called in one hope of your calling; 5 one Lord, one faith, one

baptism; 6 one God and Father of all, who is above all, and through all, and in you all. Eph. 4:4-5

And He Himself gave some to be apostles, some prophets, some evangelists, and some pastors and teachers, 12 for the equipping of the saints for the work of ministry, **for the edifying of the body of Christ**, Eph. 4:11-13

I now rejoice in my sufferings for you, and fill up in my flesh what is lacking in the afflictions of Christ, **for the sake of His body, which is the church**, Col. 1:24-25

the fullness of Him who fills all in all.

This is one of the most complex and incomprehensible things that is said about the church. It states two things. First, that Christ fills all in all and second that the church completes and brings Christ His fulness. There are not many passages to draw from so we are limited in how far we can understand these things.

First, Jesus fills all *things* in all *ways*. If we consider this from the view of the material creation, then this tells us that the things that are seen are made up of the unseen things that Christ supplied. So that He fills them. It is also stated that all things were created by Him and through Him and in Him all things consist (hold together). There be much more to this passage than this, but these are things that are definitely stated.

*By faith we understand that **the worlds were framed by the word of God**, so that **the things which are seen were not made of things which are visible**. Heb. 11:3*

*For **by Him all things were created that are in heaven and that are on earth**, visible and invisible, whether thrones or dominions or principalities or powers. **All things were created through Him and for Him**. 17 **And He is before all things, and in Him all things consist**. Col. 1:16-18*

How the church is the fulness of Him is also complex. Since the saints are God's inheritance and all the saints are in the church, then the saints complete all that Christ has accomplished by obeying the gospel and trusting Him. The church is made up of blood bought called out people. They complete His work and fill it to the full.

The play on words is clear. Jesus fills all in all and the church fills Him.