

3/20/22

The Blessing of The Gospel
Eph. 1:9-10

Paul continues to present the spiritual blessings that are part of the wealth of the believer that is one long sentence in Greek. Eph. 1:3-14

* The Trinity is involved in the process of salvation.

1. The Father. vs. 3-6
2. The Son. vs. 7-12
3. The Holy Spirit. vs. 13-14

* Each given praise for salvation. vs. 6a, 12, 14b

The first blessing associated with Jesus revealed the doctrine of redemption, characterized by: Eph. 1:7-8

- I. The proclamation of redemption. vs. 7a
- II. The explanation about redemption. vs. 7b-c
- III. The illumination after redemption. vs. 8

The second blessing of the doctrine of redemption is the clarity of revelation, characterized by: Eph. 1:9-10

- I. The mode of the divine revelation. vs. 9a
- II. The manner of the divine revelation. vs. 9b
- III. The measure of the divine revelation. vs. 10

I. The mode of the divine revelation. vs. 9a

* “having made known to us the mystery of His will.”

A. The apostle Paul is still dealing with the riches of the grace of Jesus. vs. 7c-8

1. Remember the entire section is speaking of Jesus. vs. 7-12

* The believer is the one blessed with every spiritual blessing in the heavenlies in Christ. vs. 3b

2. Paul said the grace of Jesus is able to save and enable us to live the Christian life.

a. It has more than sufficient capacity to every person that repents.

b. Any failure is on our part, not Jesus.

3. Paul said the grace of Jesus is made to abound towards us in all wisdom and prudence.

a. This abounding wisdom is qualified all “pas” each, any, every kind of wisdom “sophia” has been provided for the believer to make godly judgments to live out his redeemed life by Divine insight.

b. We said prudence “phronesis” means the ability to conduct ourselves wisely regarding our redeemed life.

B. The apostle Paul declared that through this abounding wisdom and prudence, the richness of His grace Jesus revealed to us the “mystery of His will”.

1. The participle “having made known” is a modal and modifies “made to abound” in verse eight. Lenski

- a. The true wisdom is knowing the “mystery of His will”, what He actually willed, we do not have to guess.
- b. The participle is aorist active, ongoing.
2. Jesus alone is the source and revealer of the “mystery of His will”.
 - a. The mystery belongs to His will “thelema”, what one wishes or determines to be done.
 - b. His will is to reveal the “mystery”.
 - c. The word known “gnorizos”, means to become known, recognized and identified. Eph. 3:3, 5, 10; 6:19, 21
3. The word mystery should not be understood like a mystery novel.
 - a. The word “musterion”, means a secret or hidden thing, from the root word “muo”, to shut the mouth.
 - b. The word was used by mystery pagan religions for secret initiatory rites.
4. Paul uses the word to mean just the opposite of something hidden, he uses it for something previously hidden, but now made known, the gospel of Jesus.
 - a. The word appears 27 times in the New Testament, not once is it used for something secret or unknown.
 - b. The word is used five more times in the letter to the Ephesian, describing for us the mystery to be known clearly.

- 1) “how that by revelation He made known to me the **mystery** (as I have briefly written already, by which, when you read, you may understand my knowledge in the mystery of Christ), 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. 3:3-5
- 2) “and to make all see what *is* the fellowship of the mystery, which from the beginning of the ages has been hidden in God who created all things through Jesus Christ.” Eph. 3:9
* The sister epistle confirms this. Col. 1:25-26
- 3) “This is a great mystery, but I speak concerning Christ and the church.” Eph. 5:32
- 4) “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.” Eph. 6:19

Illustration

Jesus praises the Father, Lord of heaven and earth for hiding the revelation from the wise and prudent and revealed them to babes, because it seemed good in His sight. Lk. 10:21

Application

I. We must always keep in mind and heart that it is by the riches of God's grace we are able to understand the gospel, endowed with knowledge, wisdom and prudence, not our own natural intellectual ability.

* "And I, brethren, when I came to you, did not come with excellence of speech or of wisdom declaring to you the testimony of God. For I determined not to know anything among you except Jesus Christ and Him crucified. I was with you in weakness, in fear, and in much trembling. And my speech and my preaching *were* not with persuasive words of human wisdom, but in demonstration of the Spirit and of power, that your faith should not be in the wisdom of men but in the power of God." 1Cor. 2:1-5

2. There are things identifies as a "mystery" kept secret but fully revealed in the New Testament.

a. The disciples of Jesus asked Him why He spoke in parables and He said, "Because it has been given to you to know the mysteries "musterion" of the kingdom of heaven, but to them it has not been given." Matt. 13:11

* The commentary of Jesus on the Kingdom Parables, "that it might be fulfilled which was spoken by the prophet, saying: "I will open My mouth in parables; I will utter things kept **secret from** the foundation of the world." Matt. 13:35

b. Paul again said, "For I do not desire, brethren, that you should be ignorant of this **mystery**, lest you should be wise in your own opinion,

that blindness in part has happened to Israel until the fullness of the Gentiles has come in."

Rom. 11:25

c. Paul declared, "For the **mystery** of lawlessness is already at work; only He who now restrains *will do so* until He is taken out of the way."

2Thess. 2:7

d. John said, "The **mystery** of the seven stars which you saw in My right hand, and the seven golden lampstands: The seven stars are the angels of the seven churches, and the seven lampstands which you saw are the seven churches." Rev. 1:20

e. John declared, "And on her forehead a name *was* written: **MYSTERY**, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND OF THE ABOMINATIONS OF THE EARTH." Rev. 17:5

* The word of God is Inerrant and infallible.

2Tim. 3:16-17; 2Pet. 1:19-21

The mode of the divine revelation is through the gospel of Christ!

II. The manner of the divine revelation. vs. 9b

A. The apostle Paul revealed Jesus imparted the revelation of the gospel to man sovereignly.

* "according to His good pleasure."

1. The sovereignty of God is described as "according to the good pleasure."

- a. Jesus was not compelled or obligated, but according to His good pleasure.
 - 1) God's good pleasure "eudokia", expresses His kindly intent, delight and satisfying desire, as in verse 5.
 - 2) His sovereignty is in conformity to His nature filled with what is good.
 - 3) The Second person of the God-head is the epitome of love and holiness, possessing the perfection of every attribute, unable to make a mistake or do anything evil.
- b. The phrase "good pleasure" appears nine times in the New Testament. Matt. 11:26; Lk. 2:14; 10:21; Rom. 10:1; Eph. 1:5, 9; Phil. 1:15; 2:15; 2Thess. 1:11
 - 1) Twice in Ephesians. Eph. 1:5, 9
 - 2) The good pleasure of Jesus was to impart the revelation of the gospel to communicate to sinful man his need to be saved by grace, through the provisions of His atonement.
 - 3) Jesus gave a three-part parable, the lost sheep, the lost coin and the lost two sons, when the Pharisees and scribes murmured against Him for receiving sinners and eating with them.
 - 4) The punch-line on all three is joy in heaven over one sinner repenting. Lk. 15:6-7, 9-10, 23-24, 32

- 2. The origin of God's good pleasure is His will.
 - a. The word will "thelema", as we have stated means what one wishes or determined to be done.
 - b. The word expressed the purpose, choice, God's inclination of self-determination.
 - * "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**, that **we who first trusted in Christ** should be to the praise of His glory." Eph. 1:11-12
- B. The apostle Paul confirmed the imparting of the revelation of the gospel by Jesus as sovereignly determined for His own doing.
 - * "which He purposed in Himself."
 - 1. Jesus as the Second Person of the God-head in the work of salvation took this on Himself to bring it to pass.
 - a. Literally, set before himself.
 - b. This is the middle voice "in Himself", as the doer.
 - c. The verb "purposed" also is reflexive, pointing back to Jesus being the doer.
 - 2. Jesus set this as his good and gracious pleasure before Himself in order to carry it into effect.

- a. Jesus was the promise “seed of the woman”, to be virgin born. Gen. 3:15; Is. 7:14; Matt. 1:23
- b. Jesus was to be the sin bearer for the world, bore our griefs And carried our sorrows; Yet we esteemed Him stricken, Smitten by God, and afflicted. 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. All we like sheep have gone astray; We have turned, every one, to his own way; And the LORD has laid on Him the iniquity of us all.” Is. 53:4-6; Ps. 22; 2Cor. 5:21; 1Jn. 2:2
- c. Jesus was born in a certain city, “But you, **Bethlehem** Ephrathah, *Though* you are little among the thousands of Judah, *Yet* out of you shall come forth to Me The One to be Ruler in Israel, Whose goings forth *are* from of old, From everlasting.” Mic. 5:2
* Jesus fulfilled well over 300 prophecies in His First Coming, He purposed in Himself!
- d. This was the message of Jesus to His twelve disciples, revealing to them He was the Messiah and Son of God, sent by the Father to save sinners and so has been the case of every generation.

- 3. The phrase “in Himself” indicates Jesus.
 - a. The entire section identifies Him.
 - b. His blood, His grace. vs. 7
 - c. He made. vs. 8
 - d. His will, he purposed, in Him. vs. 9
- C. The sovereignty of God means He can do as He will, when He will, to who He wills, as often as He will, yet He will never violate any of His attributes or the free-will of man.
 - 1. The sovereignty of God operates and is exercised as perfect wisdom, in harmony and as result of all the attributes of God that are unto perfection.
 - 2. God sovereignly makes all the right decisions in perfect justice, having the benefit of man in mind.
 - 3. Sovereignty like the foreknowledge of God never violates the free will of man.
 - a. He gave Adam and Eve a free will to choose right or wrong and they were accountable for their choice. Gen. 3
 - b. The sovereignty of God towards Esau and Jacob refers to the nation of Edom and Israel, not individual election. Rom. 9:11-16
 - c. The sovereignty of God towards Pharaoh was just, as he hardened his own heart God honored his decision and strengthened his will. Rom. 9:17-18

- d. The sovereignty of God never excludes the responsibility of man to respond to God in choice.
- e. So seeing God is all powerful, all present, all knowing, possessing foreknowledge, the epitome of perfect wisdom, that He is eternal, infinite, immutable, should His sovereignty worry us in regards to whether it will be fair and just? No!

Illustration

Nebuchadnezzar said, “All the inhabitants of the earth *are* reputed as nothing; He does according to His will in the army of heaven And *among* the inhabitants of the earth. No one can restrain His hand Or say to Him, “**What** have You done?” Dan. 4:35

Application

There are five Great Commissions.

- a. “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, “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.” Matt. 28:19-20
* Mk. 16:15-16; Lk. 24:46-48; Jn. 20:21-23
- b. “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
- 2. The gospel has been proclaimed since the days of John the Baptist.
 - a. John preached, “Repent for the kingdom of heaven is at hand.” Matt. 3:2
 - b. Jesus preached, “Repent for the Kingdom of heaven is at hand.” Matt. 4:17
 - c. The apostle Peter preach to those at Pentecost, “Repent.”. Acts 2:38
 - d. Paul preach the gospel of repentance and was put to death for it.
 - f. The gospel of repentance has gone out for two-thousand year saving people and will continue so, till the Lord returns.
- 3. The gospel is the only hope before a sinner dies.
 - a. The gospel is to be preached to all people. Mk. 16:15-16
 - b. The gospel is to be preached everywhere. Rom. 15:19-20
 - c. The gospel is to be preached at all times. Rev. 14:6
 - d. The gospel is to be preached with great urgency. 1Cor. 9:16
 - e. The gospel is to be preached with boldness. Eph. 6:19

The manner of the divine revelation is by the sovereignty of Christ!

III. The measure of the the divine revelation. vs. 10

A. The apostle Paul declared the goal of revealing the gospel was to reveal Jew and Gentile would be one in Christ. vs. 10a

* “that in the dispensation of the fullness of the times He might gather together in one all things in Christ.”

1. Jesus set His good pleasure and purposed in Himself to carry out the administration of making all sinners one in Christ.

a. The word dispensation “oikonomia” is made up of two words.

* The word “oikos”, which means house, “nomos”, meaning law.

b. The compound word means the management of a household, a stewardship or economy.

1) Jesus purposed Himself for the administration of this goal.

2) The administration is the “good pleasure” and the “mystery of his will”, which is the carrying out of the gospel to save sinners.

c. The specific time of dispensation is indicated, “the fullness of the times”.

1) The word fullness “pleroma”, means to be full or complete.

2) The word times “kairos”, means a particular times, not chronological time and is in the plural.

3) The idea behind the “fullness of times” in context means the “church Age”, the fulfillment and climax of the times administered by God in times past, till the church is raptured.

* “But when the fullness of the time had come, God sent forth His Son, born of a woman, born under the law, to redeem those who were under the law, that we might receive the adoption as sons.” Gal. 4:4-5

2. Some have marked out the dispensations of God, how God dealt with man.

a. The dispensation of Innocence, when Adam and Eve were in the Garden of Eden. Gen. 1:26, 27; 2:7, 25

b. The dispensation of Conscience, after the fall and expulsion from the Garden, till the flood. Gen. 4:2

c. The dispensation of Government, when Noah receives a covenant and human government from God. Gen. 8:20-22; 9:1-6

d. The dispensation of Promise, when God calls Abraham. Gen. 12:1-7

e. The dispensation of Law, when God gave the Law on Mount Sinai to Moses. Ex. 19:1-8

- f. The dispensation of Grace, when God sent His Son to die for the world to save those who believe in His name, build His church and remove her in the Rapture, prior to the seven years of Tribulation and Great-Tribulation. Jn. 1:1, 17-18; 3:16
- * The Dispensation of Grace is the “Dispensation of the fullness of times” Paul is referring to!
- g. The dispensation of the Kingdom Age is set up by Jesus after his Second Coming. Matt. 25:31-34; Rev. 20:4-6
3. The goal that He purposed was to make Jew and Gentile one, “might gather together in one all things in Christ”.
- a. The phrase “gather together” “anakephalaosastlai” means to sum up or bring to a head.
- 1) The word is used to collect and present things as a whole, like a column of figures to be the total.
 - 2) The phrase is found only one other time in the New Testament, again by Paul, as he is speaking about the commandments and says, “Are all summed up in this” love your neighbor as yourself.” Rom. 13:9
- b. The internal evidence reveals the goal of the gospel to make Jew and Gentile one in Christ and the sister epistle.

- * Eph. 2:11-19; 3:1-6; Col. 1:21; 3:11
- c. Jesus has all authority and power over everything, as the head of everything.
- 1) The word all “pas” means every, any, whatever and whosoever.
 - 2) Jesus is, “far above all principality and power and might and dominion, and every name that is named, not only in this age but also in that which is to come. And He put all *things* under His feet, and gave Him *to be* head over all *things* to the church, which is His body, the fullness of Him who fills all in all.” Eph. 1:21-23
 - 3) “but, speaking the truth in love, may grow up in all things into Him who is the **head**-Christ.” Eph. 4:15
 - 4) “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
 - 5) “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. 1:18
 - 6) “and you are complete in Him, who is the **head** of all principality and power.” Col. 2:10
 - 7) “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 2:19

B. The apostle Paul declared the goal of revealing the gospel was to reveal that the dispensation of Jew and Gentile being one in Christ will come to a close. vs. 10b

* “both which are in heaven and which are on earth--in Him.”

1. This indicates submission of all things “in Him” Christ, both in heaven and earth, which we do not see them right now in the Age of Grace or the Church.
 - a. Man is still in rebellion against God, as the governments of the world.
 - b. Satan blinds people from the gospel, holding them captive. 2Cor. 4:4; 2Tim. 2:26
2. This identifies the Kingdom Age, when Jesus reigns on the earth.
 - a. We the church will return to the battle of Armageddon to set up the Kingdom, rule and reign with Christ.
 - b. Satan will be bound for one-thousand years and released at the end for his final rebellion. Rev. 20:2, 7
 - c. The Kingdom Age is for the remnant of Israel. Rom. 11; Rev. 12

d. The Gentiles will serve the Jews. Is. 14:1-2; 49:22-23; 60:14; 61:14; Zech. 8:22-23;

Illustration

D. L Moody said, “The Bible without the Holy Spirit is a sun-dial by moonlight”.

Application

1. Many teach replacement theology that God is through with Israel and the church is spiritual Israel.
 - a. You must make a distinction between the wife of Yahweh, who has been put away by divorce and the Bride of Christ, a virgin looking to be wed to Christ. Eph. 5:26
 - b. The remnant of Israel is the root, the natural branch, while the church is the wild olive branch grafted in. Rom. 11:17-20
2. The Age of Grace has been going on for about 2000 years, no one know when it will close, but it has to be close, as see the evil of globalist to control and reduce population in the world.
 - a. We want to take every opportunity to preach the gospel to sinners that they be saved.
 - b. We want to remain true to the gospel and not water it down by yielding to the culture or the Political Correctness of our day.
 - c. We want to be found faithful, preaching to all without distinction when Jesus returns for us at the Rapture.

* In Christ, “There is neither **Jew** nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus”, circumcision nor uncircumcision avails anything, but a **new creation.**” Gal. 3:28; 6:15

3. One day all will bow down before Jesus.

a. “But each one in his own order: Christ the firstfruits, afterward those *who are* Christ’s at His coming. 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. For He must reign till He has put all enemies under His feet. The last enemy *that* will be destroyed *is* death. 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. 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. 15:23-28

b. “Therefore God also has highly exalted Him and given Him the name which is above every name, 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, and *that* every tongue should confess that Jesus Christ *is* Lord, to the glory of God the Father.” Phil. 2:9-11

c. “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. Therefore, since all these things will be dissolved, what manner *of persons* ought you to be in holy conduct and godliness, looking for and hastening the coming of the day of God, because of which the heavens will be dissolved, being on fire, and the elements will melt with fervent heat? Nevertheless we, according to His promise, look for new heavens and a new earth in which righteousness dwells.” 2Pet. 3:10-13

The measure of the divine revelation is that all must and will be subject in the future to Christ!

Conclusion

The second blessing of the doctrine of redemption is the clarity of revelation:

- I. The mode of the divine revelation was through the gospel of Christ!
- II. The manner of the divine revelation was by the sovereignty of Christ!
- III. The measure of the divine revelation was that all must come and will be subject in the future to Christ!