

EPHESIANS 1:6-9

October 28, 1981

Tonight Ephesians chapter 1. I'm grateful for the weeks that Rev. Cummins held forth the Book of Proverbs while we were in Central and South America and in the Latin American countries. I'm thankful tonight to be able to go back to the work of Ephesians with you. We had finished the fifth verse of the first chapter the last time I taught the Corps on Ephesians. So tonight we begin with verse 6 of chapter 1. In the King James it reads:

Ephesians 1:6

To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.

"To the praise of the glory of his grace"—This word "to" is the word *eis* (e-i-s), and this expresses the purpose, to the purpose of or to the end of.

And the word "glory" is the Greek word *doxa* (d-o-x-a) meaning brilliance or brightness; it's a key word in Ephesians. And the word "glory" is usually associated with the word "grace" also, because it indicates that in which grace resplendently displays itself. And I love that word resplendently—brightness. The word "glory," *doxa* (d-o-x-a), denotes the greatest of all recognition, Corps, not only of the predestinated son himself, but the appearance of that which attracts attention, and that's the manifested power in a believer's life. That is evidenced as one's life cannot stand to look directly in the brightness of the sun because of its brilliance, yet, for brief moments you squint at it. So is God's grace, Corps, brighter and a more brilliant glory. You can just squint at God's grace for a little bit and then [snaps]...you know, it's all over with because it—the grace of God is so magnanimous, so big.

It's always—also interesting to note that slaves manumitted by the owner's will as free men wore what is called a cap of liberty, and as emancipated slaves they attended the funeral of their emancipator, and these slaves were referred to as the praise of his glory. The liberty cap may be seen worn by Columbia, the original symbol for The United States. And Columbia has been engraved on many of our coins, such as the Morgan silver dollar. See it on it.

"The praise of the glory of his grace" is a figure of speech; it's a Dual Genitive in which two nouns are in regiment or in the genitive case. The middle noun "glory" serves as a sort of fulcrum for the Dual Genitive construction. The figure emphasizes the greatness of God's gracious glory, which God accomplished in His choosing us for the purpose of such praise.

"...wherein he hath made us accepted"—In the Aramaic is "that which is given abundantly," or "that which is poured upon us." I like that, *poured* upon us, that which is poured upon us. The only other occurrence of this in the New Testament is in Luke 1:28 and it's used of Mary highly favored of God. The Greek reads, "of His grace in which He graced us." The Aramaic reads, "that the glory of His grace will be glorified."

“...in the beloved” means by means of His beloved. The Aramaic idiom is literally “by the hand of.” One of the other texts says “His beloved son.”

The literal translation according to usage of verse 6.

Ephesians 1:6 Literal translation according to usage

For the purpose of giving praise to God for His glorious grace in which He made us abundantly lovely and acceptable by means of His beloved son.

Now the expanded translation: For the express purpose...

Ephesians 1:6a Expanded translation

For the express purpose of praise for the resplendent brightness of God’s grace...

The resplendent brightness, remember what I said: you can look at the sun and squint at it a little bit and that’s all—I think this is just something.

Ephesians 1:6b Expanded translation

... for the resplendent brightness of God’s grace which He poured on us...

Not something we earned, not something we worked for; He just poured it on.

Ephesians 1:6b Expanded translation

...making us lovely and acceptable by means of His beloved son.

Only the heart can understand the verse. There’s just no man of intellectual ability that can put the whole thing together. You just have to know it on the inside of you, Corps.

For the express purpose of praise for the resplendent brightness of God’s grace which He poured on us making us what? {lovely}. So are we lovely? My, how we’ve lived below par and how we’ve let the world tell us how unlovely we are, how terrible we are, when the Word of God says He made us lovely. *He* made us lovely. And He made us acceptable by means of His dear son.

And then we get to verse 7. In verse 7 in...(may I have some coffee, please) in King James reads:

Ephesians 1:7

In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;

Corps, that one verse right here, verse 7, has in it our complete redemption, our complete everything in one verse of scripture. Right there it is. (Thank you, dear. You want to take my coat; it’s getting awful hot in here. Those are my pheasants flying inside {audience laughs} if you didn’t see it. Wild.) I’ve worked this word and I’ve worked this verse, and I stand in utter amazement of it. Still can’t believe it, but I know it’s true so I believe it. In this one verse of scripture there are five figures of speech. I don’t know of any other verse of scripture in the Word that has five figures of speech in one verse of scripture. And the figures of speech are the Holy Spirit’s marking of what’s important in the Word. It’s God’s marking of what’s important. That’s why this verse has to be sort of important. You know—whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace—five figure of speech in it.

“...we have redemption through his blood, the forgiveness of sins”—That figure is a

Metalepsis; and *Metalepsis* is spelled m-e-t-a-l-e-p-s-i-s. And a *Metalepsis* is a double *Metonymy*, and *Metonymy* is a figure of speech (m-e-t-o-n-y-m-y). A *Metalepsis* is two *Metonymys*, two *Metonymys*; the one is contained in the other but only one expresses the fullness of it. You see, a *Metonymy* is a change of nouns where a noun stands in relation to another implied noun in *Metonymy*. The second noun, the implied noun, does not literally express the full truth of the situation, rather the noun stands in the relation of *Metonymy* to a third noun, which is implied from the subject or context, but nevertheless, is the implied literal statement of fact. In this verse it states “we have redemption, noun, through his blood, noun, the remission, noun, of sin, noun. [Sigh and pauses.] You see Corps, blood is used here in this verse, instead of the resulting act, shedding of blood, which in turn is used instead of the result, death. See? Blood is used instead of the resulting act, which is the shedding of blood, which is used instead of its result, is what? death, you know. Somebody cut your jugler vein, you die, I guess.

“...riches of his grace”—This is the figure *Antiptosis*, (a-n-t-i-p-t-o-s-i-s). The literal of this figure would read “his rich grace” where “grace” would be a noun in the subjective case. But in the figure *Antiptosis*, “grace” is put in the objective case, and the expression then reads, “riches of His grace.” *Antiptosis* always involves changing the adjective here “rich” plus that which equals the noun, “riches.” Changing the adjective “rich” to the noun “riches.” How God marked His Word is absolutely phenomenal.

Also this is the figure *Heterosis* (h-e-t-e-r-o-s-i-s), which is an exchange of accident. I was thinking today if I wasn’t teaching the Corps I wouldn’t mess around with all this stuff, but because it’s Corps I’m teaching and—I think someday we’re going to have to really understand much more of the greatness and the integrity of God’s Word, just have to teach this stuff. You know, I’m teaching now and I get chills going up and down my spine because two-thirds of you don’t understand what I’m saying. That’s all right. I love you. Just relax yourself and enjoy being a believer {audience laughter}. I ain’t gonna flunk you out of the Corps, so don’t write so much. Just have a good time. See.

Sometimes because I get involved in this stuff I think research becomes too difficult for you people. Just let me do the work and some of the rest and you just enjoy living it like Uncle Harry used to say. Okay? You just get turned on with it. All I want to show you tonight is—it blows my mind that God would put five figures of speech in such a little verse, which means, you know, we ought to breathe, throw our shoulders back and pay attention, because it means what it says and says what it means. Wait ’til I finish with it tonight. You’ll be going out of the top of this former Roman Catholic chapel or something [much laughter].

It’s...all...man’s complete redemption, everything else, wound up in one verse of scripture, and it has by-passed everybody for centuries. There it sets like a jewel, like a diamond. See. So don’t worry about, you know, making research too difficult. It’s possible in research even that—and this is a tendency I trust our ministry will guard against even in the future with the great ability our men have in research, don’t get to squeezing the Word. Just never get around in research to where you *squeeze* that dumb thing so there’s no life left in it. Just let the greatness of the beauty of that Word live in the hearts and lives of people. Well, anyways, I want to show you these figure simply because I want it for the record. I want it on the tape and stuff, but if I were you, I wouldn’t write all this stuff. You can’t write that fast anyways {audience laughter}. Just enjoy my working the Word with you and you get the Word in your heart, kids. Get it in your soul. Have a respect, oh my

God, just a fantastic heart throb about the integrity and the accuracy of the Word and the beauty of it and then enjoy it. See.

You see, here the word “riches” occurs with a definite article. “Riches” is in the masculine gender; therefore, the article technically should agree with it, but it doesn’t. That’s why it’s a figure. They put the article in the neuter gender, which just socks it to them. “*The riches. The riches.*” Got it? [Laughter.] I love you.

Fourthly, it’s an *Idiom*. An *Idiom* is a peculiar or common manner of speaking. It’s an *Idiom* when an expression in common use has a literal meaning which is different from the actual words used. “Riches” does not denote merely money, but an abundance of that to which it is applied. Like in Romans 2:4 it’s the “riches of His goodness”; Colossians 1:27 “riches of the glory of this mystery.”

And the fifth figure in the verse is the figure called *Anthropopatheia*, (a-n—you know—t-r-o-p-o...something) which is where God is brought down to the level of man. And here God is spoken of as having the attributes of a man because of the riches of God’s grace. God is spoken of as having great wealth, riches—riches of God’s grace. You know. God doesn’t have any silver and gold up there or thieves would be breaking through and trying to steal. But it’s a figure, people, and that’s just tremendous.

The word “redemption” in this verse—the word “redemption” comes from the word meaning “to save.” And this word redemption includes two things that frequently are missed. They remember one but they don’t get to the other one. It means being saved *from* something, being saved from (f-r-o-m). And that from that we’re saved from is wrath, God’s wrath, death, all of that. The second meaning of this word “redemption” which is included in it is to be saved *for* something, for something. What good is it to be saved *from* something if you ain’t saved *for* something. That’s why this word redemption has that two-fold meaning, honey. Being saved *from* and being saved *for*. You know, like it says we’re a sweet smelling savour. That’s saved for. We’ve been redeemed from the curse of the law and this redemption buying back lines up with the adoption that I’ve taught you. Our redemption was through Christ’s blood, Romans 3:24, which gave us sonship. Yet, the full manifestation of the completion of the adoption is the redemption of the Body, which is the Return, and that’s future. And Romans 8:23 states that. This redemption, Corps, is a buying back, it’s a release effected by payment or ransom. Jesus Christ died for us.

That’s why through his blood in this verse 7 is through Christ’s death, Christ’s blood shed for us is the cost. That’s the cost of our redemption. He shed his blood (cause), but the cost is he died for us.

Now that word “forgiveness” in verse 7. It’ll always depend upon the context whether it’s forgiveness or whether it’s remission. You just have to watch your context. Here because it deals with redemption, it has to be remission, not forgiveness, and it is—should be.

“...of sins”—Whenever the word “remission” is used, it should always be sin; whenever the word “forgiveness” is used, it will always be sins (s-i-n-s). One gets to the root. The root is remission, dealing with sin, the problem of sin. Forgiveness deals with the fruit of sin which is sins, the fruit of it. There are two Greek words. One is *paraptōma* (p-a-r-a-p-t-long ō-m-a). That’s one of the Greek words. The other is the word *hamartia* (h-a-m-a-r-t-i-a). Now, Corps, *paraptōma* simply means falling aside, dead. That’s why it has to be remission. *Hamartia* is simply missing the mark. Both missing the mark and dead

are covered by the blood of the lamb, Jesus Christ. And both are used of sin and sins. They do not differ in force but in usage, Corps. *Harmat...Paraptōma, Paraptōma* treats it as a full falling aside in the ditch, breaking your stupid neck dead. That's how it's handled. *Hamartia* treats sin as a failure just missing the mark. When we get to Ephesians 2:1 you'll see both terms are used to describe the one whole complete idea of sin.

“...according to”—those words, again, that's the standard for our remission. I gave you that earlier in the Corps.

And the word “riches”—the key word there, again indicates that works has absolutely nothing to do with our remission of sins.

Now with all of that I would like to give you the literal of verse 7.

Ephesians 1:7 Literal translation according to usage

That in him there is given to us redemption and by his blood remission of sin according to the wealth of His grace.

Isn't that wonderful? There's given to us redemption and by his blood remission of sin according to the wealth of His grace. Resplendent brightness of God's grace of verse 6, remember? Here according to the wealth of His what? {grace}. How far the Christians have lived below par. How we've all been talked out of it. Well, here's the expanded one:

Ephesians 1:7 Expanded translation

That in and by Jesus Christ there is given to us redemption and by Jesus Christ's blood, his life, death, resurrection and ascension, remission of sin and forgiveness of sins according to the wealth of God's grace.

I'll read it for the Corps again:

Ephesians 1:7 Expanded translation

That in and by Jesus Christ there is given to us redemption and by Jesus Christ's blood, his life, death, resurrection and ascension...

You see, his blood stands for everything he is, Jesus Christ, what he gave, what he accomplished, what he did. That's why I put in here: his life, death, resurrection and ascension. He was not only our savior when he died; he was our savior making it available all the way through in his life. Remember? Then—

Ephesians 1:7 Expanded translation

...remission of sin and forgiveness of sins according to the wealth of God's grace.

Verse 8, King James:

Ephesians 1:8

Wherein he hath abounded toward us in all wisdom and prudence;

The Aramaic has “that which is made to superabound in us.” Reminds me of Romans, doesn't it? Super conquerors, super-abound, that's the Aramaic. The Greek literally is “which he caused to abound abundantly.” And abounding abundantly, again, I can easily see as superabound. Some of the translators place this phrase as closing out verse 7. I think verses 7, 8 and 9 have to be read as a unit, as a whole, although I've separated them for you tonight, in my heart and mind I put them all together. Rotherham translates this “in whom we have the redemption through his blood, the remission of our offenses, according

to the riches of his favor, which he made to superabound towards us; in all wisdom and prudence making known to us the sacred secret of his will.” Puts 7, 8 and part of 9 together. The word “prudence” is just good sense; that’s what the word “prudence” means, have good sense. If a man’s prudent, he’s got some good sense. It’s an attribute or result of wisdom, and it’s a very pra...concerned with practical application. That’s why the literal translation and the expanded one as far as I’m concerned are identical, I can’t do anymore with it.

Verse 8 I’ve translated literally and also in the second translation “that has superabounded toward us.” See, if you go from “the wealth of His grace” of verse 7:

Ephesians 1:7b, 8 Expanded Translation

⁷ ...the wealth of His grace which is God’s grace

⁸ that [verse 8] has [what? superabounded toward us.] superabounded toward us in all wisdom and with all [what?] understanding.

Now verse 9, in King James reads:

Ephesians 1:9

Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself:

“Having made known unto us” comes from the word *ginōskō*, to know experientially.

“...the mystery”—The word “mystery,” I’ve taught so many times that it’s the highest order of religious...among the...religion among the Greeks, the inner sanctum, so to speak. And it was only divulged to those who were highly trusted and those were thoroughly in the groove with them. In Latin the word “mystery” was replaced by *sacramentum*, translated sacrament. And that, I think, is very terrible. See, in the Latin the word *sacramentum* implies that which no one is supposed to really be able to understand. It has a secretive, mysterious something about it. You just accept by faith but you never understand it, *sacramentum*. The trinity, the Eucharist where the wine becomes *the* blood and the bread becomes *the* body. Something sacred about it you never quite understand the wine becoming the blood, the bread—the body.

On our recent journey I stumbled into a mass and again I saw happen what I knew happened is the wonderful priest gets to drink the wine. You see it’s—that whole thing about the word “mystery” being translated *sacramentum* came about because the greatness of the Mystery, God in Christ in you the hope of glory, was lost, and so they had to replace it with something that would be legalistic, a law, sacraments that would have a mysterious meaning that you really couldn’t understand. And the reason for this was to just keep you grubbling and to keep you full of fear so they could enslave you and keep you wherever they wanted you. That’s the word *sacramentum*. And that’s the word that they use in the Latin to translate the word “mystery.” Well, it’s their problem, not mine.

This mystery is not a perplexing mystery to the end that we do not know it. It’s only perplexing to the end that nobody can fully explain it, the new birth, for instance. How can a man be dead in trespasses and sins and without God, sir, and without hope one minute and be born again of God’s spirit the next minute having eternal life? Who can explain it? Men can’t even explain the first birth; you know, a little sperm and a little ovum have a rendezvous {audience laughter}, and all at once here you are nine months later, beautifully packaged, beautifully formed, everything wrapped up in that one little package. Man with

all his wisdom can't explain that one. So they'll never get around to the new birth. Only thing, we know it happens and we have the proof in the senses world that we're here spiritually because we speak in tongues, which is the external manifestation in the senses world of the internal reality and presence of Christ in you, the hope of glory [taps on desk]. And that's why it's a mystery that's been revealed and we've got the proof. I can't explain it. I just don't know how that little ovum jumps around or that sperm wiggles his tail or something. I don't know, but I know here's a beautiful little child, just perfect, eyes, hands, everything else. Well, if that can happen physically, our God who formed and made man spiritually certainly He can also put the Christ in us, right? which is eternal life. See, I have no problem with this at all. To me it's real simple. I can't explain it but I sure see the beauty of it and the logic of it, and I've got the witness; I've have the proof of the pudding. You know. Body, soul and spirit week, the proof of it, the pudding. So many different ways. What a tremendous verse!

Those words “which he hath purposed”—The Aramaic says “that he will perform.” It is to work out a plan, and it's sort of neat in here, Corps, that this verb is in the middle voice, which indicates that the subject acts on itself. It's not all over with. Then it would have to be in the aorist tense. He purposed and worked out himself—in himself, meaning which he will work out and continue to work out until it's performed. That's the greatness of that phrase “which he hath purposed.”

“...in himself” in the Aramaic is “in him.” Same in the Greek. And it does not refer to God; it refers to Christ. That's why the literal translation of verse 9 is as follows:

Ephesians 1:9a Literal translation according to usage

God has made known unto us by experience the mystery of His will...

“He has made known unto us by experience,” remember I gave you *ginōskō*. We know it experientially. We speak in tongues. We operate the other eight manifestations of the spirit. We know it experientially.

Ephesians 1:9b Literal translation according to usage

...the mystery of His will which before this time [before the time of the day of Pentecost] he kept to himself only...

It came into practice on the day of Pentecost but you know the full revelation of what it was did not come until God gave it to Paul, remember, what the Mystery really was.

Ephesians 1:9c Literal translation according to usage

...he kept to himself only but now down to us [from God to us; down to us] by and through the finished work of His son, Jesus Christ.

You see, in every mass he dies over again. Then it isn't finished. He keeps—it's unfinished. Yet Hebrews says he entered in once. That's it. Finished. That's why I used this word “finished”—“work of His son, Jesus Christ.” I could have used the word “accomplished.” But I thought in this literal here, the word “finished” would fit better.

In expanded one, I did as follows:

Ephesians 1:9 Expanded translation

God has made known unto us His purified and highly trusted sons...

Can you imagine that? His purified and highly trusted sons, that's you.

Ephesians 1:9 Expanded translation

...by experience in giving us the wisdom and understanding of God's grace, glory, remission of sin, forgiveness of sins, yes, the whole sacred secret, the mystery of God's will which before this time God kept to himself only, but now down to us by and through the accomplished work of His son, Jesus Christ.

That's why I said I could have gone with the word "finished" there also, but I chose the word "accomplished." "...now down to us by and through the accomplished," that which he accomplished which is finished, "work of His son, Jesus Christ."

Now just sit back and let me read to you the translation and just enjoy the beauty of it in your own heart and life and just sense the in-depth greatness of this record from Ephesians.

Ephesians 1:5-9 Expanded translation

⁵ And in love, God marked us branded him unto Himself, even placed us as his adopted sons by Jesus Christ according to that which pleased God's intense will

⁶ for the express purpose of praise for the resplendent brightness of God's grace which He poured upon us making us lovely and acceptable by means of His beloved son,

⁷ That in and by Jesus Christ there is given to us redemption and by Jesus Christ's blood, his life, death, resurrection and ascension, remission of sin and forgiveness of sins according to the wealth of God's grace

⁸ that has superabounded toward us in all wisdom and with all understanding.

⁹ God has made known unto us His purified and highly trusted sons by experience in giving us the wisdom and understanding of God's grace, glory, remission of sin, forgiveness of sins, yes, the whole sacred secret, the mystery of God's will which before this time God kept to himself only, but now to us by and through the accomplished work of His son, Jesus Christ.

Corps, that's unbelievable; that's why I believe it. It's just the greatness of God's wonderful Word.

[Prayer] *Father, I sure thank you for your Word and your love. Thank you Father for just loving us so much and making your Word so tremendous for us. And I sure thank you for the Corps tonight. Thank you especially for being here in Indiana on this occasion for all our wonderful children here in our Junior Corps. And Father I'm so grateful to have a place like this where the Word can live for your families and for your children, for your people. And I thank you tonight for the Corps in all the different locations and those who have dialed in on Corps night. Thank you for making this such a wonderful night for all of them. Through Christ Jesus our lord, I thank you, amen.*

Good night. God bless. I love you, Corps. {Applause.}