

## Practical Application in Your Position

### I. The imparting of wisdom about your position

A. Putting on Christ is essential (**Colossians 3:9-11** Lie not one to another, seeing that ye have put off the old man with his deeds; **10** And have put on the new man, which is renewed in knowledge after the image of him that created him: **11** Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all and in all. **Romans 13:12-14** The night is far spent, the day is at hand: let us, therefore, cast off the works of darkness, and let us put on the armour of light. **13** Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. **14** But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof.)

B. We are in the predetermined plan of God to put us in His plan. Ephesians 1 shows an obvious example of God's eternal purpose. Understanding this predetermined critical plan of God is evident in the first two verses in a twofold way. First, it was Paul's Divine purpose (**Ephesians 1:1** Paul, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus.) Second is the desire of the Apostle (**1:2** Grace be to you, and peace, from God our Father, and from the Lord Jesus Christ.)

We must start with the correct position of God in our position. In Ephesians 1:3, God is placed in a superior position. "Blessed be the God and Father of our Lord Jesus Christ."

1. The critical fact is, if God doesn't have the primary place in our thinking and we don't understand His purposes and predeterminations, we will never understand our position.

a. God's purpose is to unite all in Christ.

1) God's eternal plan:

a) **Ephesians 1:4** According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:

1: Chosen means "to choose out, with the accessory idea of kindness, favour, and love. So, God chose to present to Himself a people that would be holy. "Metaphorically, it means morally pure, upright,

2: Blameless in heart and life, virtuous, holy." And without blame, "indicating the absence of internal blemish." Through the means of His love.

b) God's predestination "to determine or decree beforehand." Verse 5 is very clear about God's act: "Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will."

1: God declares that all that is accounted holy and without blame according to His favour would be adopted as children.

2: "Paul, in these passages, is alluding to a Greek and Roman custom rather than a Hebrew one.

a: Since *huiiothesía* was a technical term in Roman law for an act that had specific legal and social effects, there is much probability that Paul had some reference to that in his use of the word.

Adoption, when thus legally performed, put a man in every respect in the position of a son by birth who had adopted him so that he possessed the same rights and owed the same obligations.

b: Being a *huiíos*, a son involves the conformity of the child that has the life of God in him to the image, purposes, and interests of God and that spiritual family into which he is born. In eternity there will be a revelation by God which will indicate the measure of this conformity to God."

c) God the Father did the planning and predestining for verse 6: "To the praise of the glory of his grace, wherein he hath made us accepted in the beloved."

1: To commend the Father's grace, "Justified freely by His grace" refers to the forgiveness of sin and reconciliation to a holy God." The outcome of the grace we are given is reconciliation through Christ to God.

2: Through His Son or Beloved, because through Christ's blood, we have a ransomed or sin debt paid a release of a sinner from His sin. According to His grace, "But that is not all.

3: God has superabounded that same grace toward us in all wisdom and prudence.

a)) He has graciously shared His plans and purposes with us.

b)) He desires that we should have intelligence and insight into His plans for the church and the universe.

c)) He has taken us into His confidence, as it were, and has revealed to us the great goal toward which all history is moving."

d)) Verses 9 and 10 give us the particular way God abounded to us through grace, wisdom and prudence. "Having made known unto us the mystery of His will, according to his good pleasure which he hath purposed in himself: **10** That in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him."

b)) God's purpose for both Jew and Gentile (**Ephesians 1:11-14** In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will: **12** That we should be to the praise of his glory, who first trusted in Christ. **13** In whom ye also trusted, after that, ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that Holy Spirit of promise, **14** Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.)

1)) The Jews obtained an inheritance. "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.). The idea expressed here is that Christians have become heirs of God because God predestined them according to His purpose. In a manner of speaking, the "lot" fell to Jews not by chance but solely because of the gracious and sovereign decision of God Almighty to select them to be His heirs."

2)) Verse 12, "That we should be to the praise of his glory, who first trusted in Christ." First, "referring to the Jews as having had of old the hope and promise of the Messiah in contrast to the Gentiles who had heard of Him just then (1:13 [cf. Rom. 3:1ff.; 9:4ff.]).

3)) Verse 13, "In whom ye also trusted, after that, ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that Holy Spirit of promise."

a))) Regeneration: So Gentiles come: made one in Christ through understanding what they heard, the word of truth, the gospel of your salvation. The meaning "The truth of the gospel" (Gal. 2:5) means the verity of the gospel. "The word of truth" means the true doctrine."

b))) Divine residency "ye were sealed with that Holy Spirit of promise." Sealed means "to set a seal or mark upon a thing as a token of its authenticity or approvedness; So also of Christians whom God attests and confirms by the gift of the Holy Spirit as the earnest, pledge or seal of their election to salvation. (Eph. 1:13; 4:30)." Romans 5:1-5 shows the place of trials to point us to our position and the power of the Spirit being unleashed upon us. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: **2** By whom also we have access by faith into this grace wherein we stand and rejoice in hope of the glory of God. **3** And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; **4** And patience, experience; and experience, hope: **5** And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us."

b. The Holy Spirit is the down payment of our inheritance (**Ephesians 1:14** Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.) "Earnest" refers to "money, a pledge, something which stood for part of the price and paid beforehand to confirm the

transaction. Used in the NT only figuratively and spoken of the Holy Spirit which God has given believers in this present life to assure them of their future and eternal inheritance.”

2. Praying for the imparting of complete knowledge of the position (**Ephesians 1:17-23** That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: **18** The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, **19** And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, **20** Which he wrought in Christ when he raised him from the dead and set him at his own right hand in the heavenly places, **21** Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: **22** And hath put all things under his feet, and gave him to be the head over all things to the church, **23** Which is his body, the fullness of him that filleth all in all.) We see that Paul is praying for those who have trusted in the Lord Jesus Christ (**1:15-16** Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, **16** Cease not to give thanks for you, making mention of you in my prayers.)

a. The Apostle Paul desired that these Ephesians would be given the outpouring of the Spirit by God the Father. “That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him.” The spirit of revelation and knowledge is the “spirit of wisdom and illumination imparted by the Holy Spirit.”

b. The product of this outpouring

1) Your “mind, thoughts, intellect, i.e., the thinking faculty will have enlightenment.”

a) To the confidences on which our hope rests (**Ephesians 1:18** The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, )

b) To the riches of the glory in the inheritances of the saints “to the abundant, preeminent glory of God as displayed in His beneficence. (See also Eph. 1:18; 3:16; Col. 1:27) In Rom. 11:33, ‘the depth of the riches both of the wisdom and knowledge’ means the unfathomableness of them.”

2) The power made available (**Ephesians 1:19-20** And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, **20** Which he wrought in Christ when he raised him from the dead and set him at his own right hand in the heavenly places.)

a) Power of resurrection (**Hebrews 11:17-19** By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son, **18** Of whom it was said, That in Isaac shall thy seed be called: **19** Accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure.)

b) Power of His position (**Ephesians 1:20-23** Which he wrought in Christ when he raised him from the dead and set him at his own right hand in the heavenly places, **21** Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: **22** And hath put all things under his feet, and gave him to be the head over all things to the church, **23** Which is his body, the fullness of him that filleth all in all.)

1)) His position in proximity to the Father “set him at his own right hand.” William MacDonald gives insight into the significance of the position: “The right hand of God signifies the place of privilege (Heb. 1:13), power (Matt. 26:64), distinction (Heb. 1:3), delight (Ps. 16:11), and dominion (1 Pet. 3:22).”

2)) His position is in proximity to the Father's presence “in the heavenly places” or the dwelling place of God.

3)) His position in proximity to creation (**1:21-22a** Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world but also in that which is to come: And hath put all things under his feet.)

4)) His proximity in provision to the Church (**1:22b-23** and gave him to be the head over all things to the church, **23** Which is his body, the fullness of him that filleth all in all.)

Unholy temptation or temptation from self. (**James 1:16-17** Do not err, my beloved brethren. **17** Every good gift and every perfect gift is from above and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.)

I. Don't be deceived. Don't allow your desires to deceive you.

II. Understand that God is the Creator; every good and perfect gift comes from God the Father or originator.

III. Understand God is the consistent reality of all truth.