

Fountain of Gardens

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I want to spend a few minutes with you, trying to share a brief sketch that I drew a few days ago, with words, and see if I can add some coherence to what I was scribbling earlier, meditatively, in the hopes of sharing it with you for your edification. I spent days praying over what to share with you this month, and kept feeling like I was simply supposed to pass along what I'd been writing while thinking through tracing thoughts through Ephesians as St. Paul wrote it, with one coherent message in mind. Obviously, in a letter so short to you, I'll only hit a few highlights of the riches of His grace that St. Paul shared in Ephesians.

Chapters 1, 2, 3, 4, and 5 of Ephesians discuss inheritance, seating, identity, scope of power, scope of expression, husbands and wives being gathered, together, in unity of body as Christ is gathering all things in the heavens where the Church is, and in earth where marriage and familial relations are at.

Marriage, in the earth, is the pattern of the Church that's in the heavenlies, and our works are to be in the earth, or in marriage, as we're imitators of God as dear children. Speak to one another those things which lead to thanksgiving, is among our admonitions. We're to build one another up in marriage in the way Christ builds us up into being the Church. We're to prosper in what we say in marriage in the way that the Church is built up into experiencing it's inheritance through what is said.

He's gathering all things together into one, in Christ, by commissioning us to speak the truth to one another in love so that He would fill all things. The Body and the marriage are fitted together and grow into a holy temple in the Lord for a dwelling place of God in the spirit by those things we speak to each other day and night. We're to press through with doing so, essentially mowing over every distraction to this and to living accordingly. We were forgiven so we could be built up as God's dwelling place in community with each other.

The relationship between Jews and Gentiles, in the Gospel, is presented in Ephesians as perhaps suggestive of a type of marriage in Christ. It's not the only marriage Ephesians acknowledges in the earth, in Christ. But with it's strong emphasis of all things being gathered together into one in Christ, and it's expressing the Church as the heavenly pattern of the completed Jewish pattern; as the earthly pattern of the completed sacrifice of Christ, then to bring up Jew and Gentile relations in Christ in Ephesians 3 is suggestive of yet another type of marriage being acknowledged in Christ, in the Gospel.

Then the manifold wisdom of God is to be made known by the Church to those in heavenly places is mentioned in Ephesians 3, to avoid their distractions in

Ephesians 6 of the Ephesians chapters 1, 4, and 5 purposes of building up the Church, and building up the marriage in order to govern and bless the rest of the Creation as imitators of God who fills us to be full through our edifying conversations that are to produce thanksgiving for all things inherited in Christ, based upon His redemptive work that we grow into by speaking redemptively among ourselves in His Name with His Gospel.

Forgiveness is one of the ways you protect and defend the work of His Spirit and His High Priestly ministry in our lives. We have no fellowship with the unfruitful works of darkness. Fellowshiping with the unfruitful works of darkness would be to speak of those things which are done by them in secret, instead of modeling our lives around a completed redemption through Christ. We're to redeem the time in what we're saying. We're to submit to one another's edifying words of Christ's sacrifice, in the fear of God. We're exhorted not to be deceived with empty words. That deception takes place when the cares of the world become your conversation, thereby, putting off the new man.

There is a fight that is described to us throughout St. Paul's epistles and it's elaborated to us in Ephesians, which is the subject of this month's letter. The whole fight in Ephesians is over preserving the unity of our knowledge of the Son of God so that the anointing can work. The anointing will be active, operative, energizing, and effective as we're edified in what Christ Jesus has given us of Himself in each other of all of His riches in His covenantal-honour by the words of our mouths to one another, in submission to the Gospel, which in the New Covenant would be the only fear of God we're to know anything about and dwell wholeheartedly in (Malachi 3:16-17; Colossians 3:16-17; 2Corinthians 3:2-4). We are called to the works of the Gospel and the prophets with Christ Jesus as our chief cornerstone (Luke 6:47-49)!