

L26 | Ephesians | "The Mystery of His Will" | Eph. 1:7-12

I. Intro/Review:

- The Laws of Redemption
 1. Laws Ordained Before the World
 - a. Determinate Counsel & Foreknowledge
 - b. The Lamb Slain From the Foundation of the World
 - c. Law of faith, law of works
 2. The Need for Provision
 - a. Creation with prudence
 - b. Angels - sin founded
 - c. Man - sin entered
 - Made in the image of God after His likeness
 - Man subject to angels
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- The Laws of Redemption
 - "in whom we have redemption"
 - "through His blood" - Rom. 3; Acts 20:28ff; Lev. 17:11; Heb. 10
 - "the forgiveness of sins" - ransom paid and imputed to you (transaction)
 - Col. 1:14
- "according to the riches of His grace"
 - The riches of His grace (inexhaustible)

II. Preview:

- The Application of Redemption
 - Justification
- The Mystery of His Will
 - Abounded toward us in all wisdom and prudence
 - According to the Good Pleasure Purposed in Himself
 - That in the dispensation of the fulness of times
 - He might Gather Together in One All Things in Christ

III. Sermon:

{Ephesians 1:7} - "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;"

- **"in whom"**
 - :6 - "the beloved"
 - Jn. 3:35, 17:24
 - Heb. 1 - appointed heir of all things
- **"we have redemption"**
 - **Rom. 3:24 - "being justified freely by His grace through the redemption that is in Christ Jesus:"**

- **{:22} - "even the righteousness of God which is by faith of Jesus Christ"**
 - **"unto all"** - provision for all
 - **"and upon all them that believe:"** - provision that when believed its benefits get imputed to you
 - Some say Christ's redemption really died for all, therefore only those whom He choose will be saved otherwise His redemption doesn't really save or His blood was spilt in vain
 - The Bible teaches Christ's died for all, but not all are saved, yet His redemption is efficacious to them that believe. (the law of faith)
 - Therefore, those that have "faith in Christ" "have redemption". Christ provided redemption for all, but not all "have redemption", not all are redeemed. He paid the price, but not all believe therefore it isn't imputed to all.
- **"through His blood"**
 - Rom. 3; Acts 20:28ff; Lev. 17:11; Heb. 10
- **"the forgiveness of sins"** - ransom paid and imputed to you (transaction)
 - Acts 26:15-18
- **"according to the riches of His grace"**
 1. Resident within God Himself
 2. Provision to propitiate His justice within and by Himself
 - a. Not limited to any measure of man's guilt
 - b. No obligation to pay anything back (free gift - Rom. 5; Eph. 2; 2 Tim. 1)
 - c. Not compatible with works (Rom. 4:4-5, 11:6) (no moral reform)
 - d. Not compatible with the law (Rom. 4:14-16)
 - "The divine objective in reducing humanity to the lowest level of all conceivable grades of human standing before God is not merely to give adequate expression to His hatred of evil: it is the expression of His infinite goodness and love; for only thus could the riches of His grace be extended to them. He has reckoned them to be in unbelief "that he might have mercy [grace] upon all"; and "The scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe."

{Ephesians 1:8} - Wherein he hath abounded toward us in all wisdom and prudence;

- **"wherein"** - the beloved; redemption; the riches of His grace
- **"He hath abounded toward us"** - Rom. 5 (where sin abounded grace did much more abound)
 - Redemption cannot compromise His estate
 - In regards to the adoption we find redemption is the depth of His love and riches and adoption the height thus the sum total of His great love and He is exceedingly rich
- **"in all wisdom and prudence;"**

- Due to redemption God is free to abound toward us - thus bless us and does so by giving us the knowledge of His will
- Col. 2 - in whom is hid all the treasures of wisdom and knowledge
- 1 Cor. 2 - made unto us wisdom (what God hath prepared; the mind of Christ)
- **"prudence"** - Prudence implies caution in deliberating and consulting on the most suitable means to accomplish valuable purposes, and the exercise of sagacity in discerning and selecting them. Prudence differs from wisdom in this, that prudence implies more caution and reserve than wisdom, or is exercised more in foreseeing and avoiding evil, than in devising and executing that which is good. It is sometimes mere caution or circumspection.
 - Provide us the knowledge of His wisdom and prudence to carry out His will, that which He purpose in Himself in the counsel of His will
- Therefore, that which God choose in Christ and predestinated by Jesus Christ would be had not by creation but "through redemption" granted to those that would "have redemption".

{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"** - His abounding is by making known
- **"unto us"** - 1 Cor. 2; by the Spirit - in the dispensation of the grace of God
- **"the mystery of His will,"**
 - That which was "hid" (Eph. 3:1-5, 9)
 - That which is "unsearchable" in the past scriptures (Eph. 3:8)
 - That which God "kept secret since the world began" (Rom. 11, 16:25)
 - The will of God to God is no mystery, but in its revelation a mystery to man
 - Acts 3 - prophecy what God revealed
 - What God kept secret, but now made manifest
 - That which has to do with "the heaven" and that which has to do with "the earth" - concerning "reconciliation" of them.
 - Not simply curse upon both, but why the curse (sin, death, bondage of corruption, subject to vanity - via government)

{Ephesians 1:10} - That in the dispensation of the fulness 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:

{Ephesians 1:11} - 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:

{Ephesians 1:12} - That we should be to the praise of his glory, who first trusted in Christ.

IV. Conclusion: