

3/13/22

Ephesians 1:4-6

We looked at the salutation and greeting. Eph. 1:1-2

We also looked at the gratitude of Paul to the Father for every spiritual blessing in the heavenlies in Christ Jesus in salvation. Eph. 1:3

* But remember the spiritual blessings of the believer run from verse 3-14, it is one continuous sentence in Greek, the longest in the New Testament. vs. 3-14

Paul now begins to indicate some of the blessings

1:3-14 The spiritual blessings of the believer.

1:4-6 The first blessing presented is the doctrine of election.

1:4a The proclamation of election by the Father.

- 1) The Father chose us, "Just as He chose us."
 - a) The personal pronoun "He", refers to the Father, the source of salvation to bless us with every spiritual blessing in the heavenlies in Christ. vs. 3b
 - b) The word chose "eklegmoai", means to pick out, the tense is the indicative aorist middle voice, indicating that He did it by and for himself.

* The word is found 21 times in the New Testament, 3 times for choosing the 12 apostles. Jn. 6:70; 13:18; 15:16

- 2) The Father chose us sovereignly.
 - a) The sovereignty of God is the right to do as He pleases with His creation, as He wills, when He wills, to who He wills, as often as He will, without ever violating any of His attributes or man's free-will.
 - b) The sovereignty of God is manifested perfect wisdom due to all His attributes that are perfect, making every decisions perfect in justice, having the benefit of man in mind.
 - c) The sovereignty of God never violated man's free will, like foreknowledge.
 - 1)) It is the major theme as Paul deals with Israel and the Gentiles. Rom. 9
 - 2)) Esau and Jacob refers to the nation of Edom and Israel, not individual election. Rom. 9:11-16
 - 3)) Pharaoh hardened his own heart, God honored his decision strengthening his will, illustrated by the potter and the clay. Rom. 9:17-18, 19-24
 - 4)) Since God is all powerful, all present, all knowing, having foreknowledge, the epitome of perfect wisdom, should His sovereignty worry us if it will be fair and just? No!

- 3) The Father chose us in relation to the person of Jesus, “in Him.”
- a) “In Him” refers in union by being “in Jesus Christ”, mentioned six times, seven times in various forms in verse 1-3.
 - b) In Him we have redemption, inheritance and bold access. Eph. 1:7, 10-11, 12-13
- 4) The Biblical doctrine of election exposes the first and second point of Calvinism as false teaching by their acronym TULIP.
- a) The first point is an erroneous definition of the “Total depravity of man”, teaching man is so dead he cannot respond to the gospel, so God has to regenerate him first, then he can have faith to believe, as a result he is born again.
 - 1)) R. C. Sproul declared, “A cardinal point of Reformed theology is the maxim, “Regeneration precedes faith” (Chosen By God:10)
 - 2)) Teaching two births contradicting the biblical order, faith is first, then regeneration. Rom. 10:17; Jn. 3:3-5; Tit. 3:5
 - 3)) This teaching is of “inability” presented as biblical truth, but is not, not one verse substantiates it!
 - 4)) The prefix “Total” is added, it is not in the Bible, the Scriptures teach the depravity of man dead in trespasses and sins, but in no way does it mean a

- sinner cannot respond to the gospel, as the Spirit illuminates and convicts them of sin. Eph. 2:1; Col. 2:13
- * Their analogy of equating spiritual death to physical death corpse is not an equal parallel, it breaks down
- b) The second point equally is wrong re-enforcing the first point, teaching “Unconditional Election”, God elected some to be saved, the rest to be damned.
 - 1)) The prefix “unconditional” is not found in the Bible, as is limited atonement and irresistible grace.
 - 2)) Yet they say a person is condemned by God for failing to respond and believe, while teaching they were “elected” by God to not respond or believe, making God unjust!
 - 3)) Paul said to the Athenians man can respond saying God now commands **all** men everywhere to repent”, How can God command all to repent, if He predestined some to not respond and be damned? Acts 17:30
- 5) The doctrine of election is Biblical.
- a) The doctrine of election or predestination focuses on Divine initiation through the proclamation of the gospel.
 - b) The doctrine of free-will focuses on human responsibility to respond to the gospel.

- c) The two doctrines are not in contradiction to each other, but rather complementary and scriptural, but we cannot understand them by our logical or rational process to see how they reconcile because we are not Omniscient nor have foreknowledge like God! Rom. 8:29-30; 1Pet. 1:2
 * Jesus said, “You did not choose me, to be apostles, not salvation. Jn. 15:16”

1:4a The revelation of the time God the Father sovereignly chose us.

- 1) The time period is prior to time as we know it, “before the foundation of the world.”
 - a) The time is before the creation, God being Omniscient knows all things past, present and future, has no need to learn!
 - 1)) The word foreknowledge is a noun, not a verb, it is not causative, but rather describing a thing.
 - 2)) God having foreknowledge, the result of His Omniscience, knows all things beforehand, so nothing surprises Him or catches Him unawares.
 - b) The point of creation is stated to be, In the beginning “beresit” the starting point.
 - 1)) When chronological time was created, consisting of past, present and future, but not prior to creation.
 - 2)) The gospel of John opens with, “In beginning was the Word”, there is no

article before the word beginning going back before Genesis 1:1, to timeless eternity before time.

- 3)) Temporal time came out of eternity, will come to an end and return to eternity. 2Pet. 3:10-13
- c) Eternity by nature is infinite, unending not bound by the temporal limitations.
 - 1)) God chose us before time, “before the foundations of the world”, revealing that after finite time is over, eternity awaits man.
 - 2)) Paul says from the beginning of time, before time began and John says from the foundation of the world. 2Thess. 2:13; 2Tim. 1:9; Rev. 13:8; 17:8
- d) God knew all along He would create the world and man, all would be ruined by man, but He would work out the plan of redemption through salvation history for man to spend eternity with Him one day.
 - 1)) God is not willing anyone perish giving man free will to determine his eternal destiny by choice. 2Pet. 3:9
 - 2)) Those responding to God’s initiation through the gospel in faith are part of the elect from the foundation of the world, the called out ones!
 * The “whosoever wills” are the elect, the “whosoever won’ts the non-elect”.

- 2) The use of the term “elect” “elected” and “election” in the Scriptures.
- a) The word appears 27 times in the Bible.
 - * By the Hebrew word “bachiyir”, the Greek “eklektos” and varied forms.
 - b) The term is used for different individuals, so context is key for right interpretation.
 - 1)) The term is used for Israel. Is. 45:4; 65:9; 22; Matt. 24:31; Mk. 13:27
 - 2)) The term is used for a lady. 2Jn. 1:13
 - 3)) The term is used for a church. Rom. 8:33; Col. 3:12; Tit. 1:1
 - 4)) For Israel and the church. Matt. 24:24; Mk. 13:22; Lk. 18:7
 - 5)) For angels. 1Tim. 5:21
- 3) The examination of all the places the term appears, not once is the term ever used to indicate a select group who alone have been predestinated to be saved, never!
- * Dr. Ironside “Nowhere in the Bible are people ever predestinated to go to hell, and nowhere are people simply predestinated to go to Heaven, look it up and see...predestination is always to some special place of blessing.”(In The Heavens:34) Marvin R. Vincent: Hunt:231
- a) The word “elect” appears 4 times in the Old Testament, 1 for the Messiah, 3 for Israel. Is. 42:1; 45:4; 65:9, 22

- b) The word appears in the New Testament as “elect” 17 times, “election” 6 times, “elect’s 3 times and “elected” 1 time.
 - c) When you sift through the 27 passages, one is left with only 5 pertaining to the general subject of election. Rom. 9:11; 11:5; 1Thess. 1:4; 1Pet. 1:2; 2Pet. 1:10
 - d) All five have to do with election to service and blessing, not salvation!
- 4) The elect of Calvinism are “Unconditionally Elected” without anything on their part, since there is no election or predestination stated in the Bible by the word “decree” they say it is in the hidden mystery of God’s will.
- a) The word mystery “mysterion” is never used in the New Testament to mean something hidden, but just the opposite, a thing previously hidden, but now made known. Rom. 11:25; 1Cor. 15:51; Eph. 3:3; Col. 1:26; 2Thess. 2:7; Rev. 17:7
 - b) The third chapter of the Westminster Confession of Faith is entitled “Of God’s Eternal Decree.”, Calvinists Buswell and Hodge state that the decrees of God may be regarded as one complex decree, including all things.” (Vance:250)
 - c) The word “decree” occurs 49 times in 48 verses, the word “decreed” 5 times in 5 verses, the word “decrees” in the plural occurs twice in two verses, yet out of the

- 56 times the word “decree” is used, only 8 times are connected to God. Vance:255
- d) They concern the rain, the sea, Jesus Christ, the heavens, a consumption, the sand and Nebuchadnezzar. Job 28:26; 38:10; Prov. 8:29; Ps. 2:7; 148:6; Is. 10:22; Jer. 5:22; Dan. 4:24
- e) Out of these 8 passages none is said to be “eternal”, none involves “election” or “predestination”, yet Calvinism says God’s decree is His sovereign will imposed to override the free-will of man from choosing, having no choice, claiming this as the “secret things of God”, out of context. Deut. 29:29
- g) Ignoring and denying the responsibility of man to believe in faith and repent.
- 5) God always gives reasons for saving some and damning others in the Bible.
- a) To Isaiah he says, “Come now, and let us reason together....Is. 1:18
* He is pleading that they repent, if they were “elect”, why plead?
- b) God tells Israel He punishes Israel for the wickedness of their doing. Deut. 28:20
* If they were “elected to damnation”, then they have to be “elected for the wickedness they do”, based on God’s decrees, yet He punishes them for what He made them do?

- c) God tells Jeremiah Israel had forsaken His Law. Jer. 9:13
* If they were “Unconditionally elected”, how could they forsake the Law, if they have no free will or to respond to the Law?
- d) The unloving depiction of God by Calvinism insults God and the Scriptures, attributing evil to God, then defending it by saying He is sovereign, contradicting God’s revelation, His nature and word!
- 1) Those believing in the Son has everlasting life, those who don’t shall not see life, but the wrath of God abides on him.” Jn. 3:36
- 2) Note believes”, not “unconditionally elected” and if they are elected why do they have to believe?
- e) The doctrine of Divine election and man’s free-will are not in contradiction, but complementary and Biblical.
* The elect are constituted, not by absolute decree, but by acceptance of the conditions of God’s call. (Beacon Com:146) Jn. 3:16; Rom. 10:13

- 1:4b** The declaration of the purpose about the choosing of the Father.
- 1) The connection to those chosen by the Father was His holiness, “that we should be holy.”

- a) The holiness of God, a moral attribute, is communicable, imparted to believers.
 - b) Since God is morally pure to perfection, God has to be separated from sinful man until born again, sanctified in holiness.
 - c) Holiness is the attribute that most glorifies God and stands out in Scripture, some call it the attribute of attributes.
 - d) The word holy is found about 45x's in Exodus, 77x¹s in Leviticus, 32x's in Numbers and 20x's in Deuteronomy.
 - e) He is called "The Holy One of Israel" thirty times in Isaiah and only twenty times in the rest of the Old Testament.
- 2) The Father chose us "in Christ" with a purpose, "that we should be holy and without blame before Him in love."
- a) The design of election is for purification.
 - 1)) Sinners are sinful by nature by the fall, yet have a potential to do good, created in God's image and likeness.
 - 2)) Sinners saved have the potential for holiness, due to God are holy "hagios", the inner moral distinction by grace working in heart.
 - * The words sanctify, sanctified, sanctification and saint in the New Testament come from the word holy.
 - 3)) The instant a person is saved their sins are forgiven by the blood of Jesus Christ they are regenerated by the

- Spirit through the imputed righteousness of Jesus to be holy and imparted righteousness for life in fellowship with God. 1Jn. 2:1-2
- b) The goal for saved sinners is also "that we should be without blame before Him in love", in outward conduct, as the result of the choice by God and the sinner.
 - 1)) The phrase without blame "anomos" means without rebuke, faultless, not sinless perfection. Eph. 5:27; Col. 1:22; Heb. 9:14; 1Pet. 1:19; Jude 24; Rev. 14:5
 - 2)) The idea is blame or fault acquired, the word is used in the LXX for the sacrifices presented to the priest.
 - 3)) For ongoing cleansing by confessing sins in sanctification. 1Jn. 2:1-2
 - c) The passion of a saved sinner is to be "before him in love", motivated by His love.
 - 1)) The word love "agape" is God Divine love, appears 10 times and "apapao" 9 times in the letter.
 - 2)) Some say the word love goes with verse 4 meaning we are to be found living in love, others that the word love should go with verse 5 referring to the motive of God's predestination.
 - 3)) Greek scholars say it seems more preferable that it be taken with verse 4

as KJV, NKJV since it would be kind of redundant in verse 5, “in love having predestinated us” and the end “the good pleasure of His will”. Jn. 4:17; Jn. 3:16

* Pastor Chuck Smith clearly taught through the bible and the Distinctives of Calvary Chapel that he and Calvary Chapels are not Calvinists, but a believer must continue in the words of Jesus. Jn. 8:31; 15:6-7. page 115

d) Holiness is a command to believers, the will of God. 1Pet. 1:16; 1Thess. 4:3; Jn. 17:11; Jn. 17:17; 1Jn. 3:3; Rom. 12.1-2

1)) Paul prays for the sanctification of spirit, soul and body. 1Thess. 5:23

2)) Jesus is the holy mediator sanctifies His church. Eph. 5:26-27; Heb. 4:14-16; 1Tim. 2:5; Jude 24-25

1:5 The explanation about the doctrine of election.

1:5a The manner of our election.

1) The manner of election by the Father, “having predestined us.”

a) The word predestined “poorizo”, means to predetermine, to determine or mark out before hand.

1)) The word is a participle in the aorist active tense, the idea is to fix and establish in advance in eternity.

* Found only 6 times in the New Testament. Acts 4:28; Rom. 8:29, 30; 1Cor. 2:7; Eph. 1:5, 11

2)) Election nor predestination deny human responsibility to respond at God ‘s initiation by the gospel.

a)) Calvinist deny man’s free will, so automatically reason God predestined some to eternal damnation, wrong!

b)) Again election, predestination and man’s free will are all scriptural.

c)) His ways are not our ways nor His thoughts, but are higher... Is. 55:8-9

b) The text says God the Father predestined “us” the context is the Church, the corporate body, not the individual.

1)) God chose Israel to represent Him to the nations. Duet. 7:6-8; Is. 43:1-10

2)) This does not imply God rejected all other nations or denied salvation, He chose Israel to take the message of salvation to the rest of the world, yet most of the nation rejected Jesus.

3)) God predestined from the foundations of the world the church to exist as His witness to the world.

2) The Bible never uses predestination, in view of foreknowledge and election **to salvation,**

but always to specific blessings or service by salvation!

a) The terms “predestination” and “election” are used interchangeably, as marked out beforehand for a special purpose and blessing.

1)) The only reason ever given is according to “krata” foreknowledge”, in harmony with the foreknowledge of God. 1Pet. 1:2

2)) The foreknowledge of God is based on His Omniscience, not His decrees as Calvinism teaches.

b) Six times the word predestined “poorizo” appear and five come from Paul, the first two in Romans, “For whom He foreknew “proginosko”, He also **predestined** “poorizo” to be **conformed** to the image of His Son, that He might be the firstborn among many brethren. Moreover whom He **predestined** “poorizo”, these He also called; whom He called, these He also justified; and whom He justified, these He also glorified”. Rom. 8:29, 30

1)) Both verses by implication teach that foreknowledge concerns those God knows will believe the gospel and be saved, not that He predestined them to believe the gospel.

* This should not bother anyone, it simply means God knows from the

beginning who will ultimately be saved and thereby the blessings of their inheritance “in the riches of His grace” has been planned and bestowed to those saved. Eph. 2:7

2)) Neither of these passages teach that God predestined or elected some for salvation “unconditionally”, but to “Christ-likeness”, as do the remaining 4 passages containing the word predestination “poorizo”!

* Foreknowledge again is the reason and basis for predestination, but it is to be conformed to Christ-likeness, nothing is said of the “select few”, nor the majority to be damned.

3)) The third deals with the wisdom of the gospel for the believer already saved determined by God beforehand, nothing stated about the “elect few”. 1Cor. 2:7

4)) The fourth is the benefit and blessing is to the “adoption” of sons. Eph. 1:5

5)) The fifth deals with inheritance the blessing of predestination. Eph. 1:11

6)) The sixth is the fulfillment of the plan of redemption by Jesus. Acts 4:28

a)) These are the only six passages that mention predestination, not one teaches God pre-ordained from ages past who should be saved to eternal

- life and who should be damned to eternity, as taught by Calvinism!
- b))** The human problem of predestination and free-will is no problem to God, He is eternal, immutable in every attribute.
- c))** The everlasting God, the Eternal God. Gen. 21:33; Deut. 33:27
- d))** “I am that I am”, “The becoming One”, having no beginning nor end, the eternal Father. Ex. 3:14; Is. 9:6
- e))** From everlasting to everlasting, from the vanishing point to vanishing point, time out of mind. Ps. 90:2
- f))** His kingdom and dominion are eternal. Dan. 4:3, 34
- 7))** God being infinite has no limitation or hindrances, being self-determinate and self-existing.
- a))** He is immanent, He is involved in the world and its process.
- b))** He is transcendent, He is beyond our temporal world or abilities to comprehend or understand Him intellectually to a full end, for He is outside and beyond our dimensions of time, space and matter, created “bara” everything from nothing. Gen. 1:1
- c))** God told Abraham, “Is there anything too hard for the Lord?, in reference to Isaac’s birth. Gen. 18:14

- e)** Those predestined and who respond to the gospel will live eternally with Jesus
- 1))** Angels and souls are said to be everlasting and will exist for ever in that they will live on in eternity with God or apart from God, but not that they are eternal in and of themselves, for both angels and man had a beginning, though will have no end.
- 2))** People will spend eternity with God or the Lake of Fire. Matt. 25:41

1:5a The purpose of our election.

- 1)** The purpose of our election to be reconciled to God, “to adoption as sons.”
- a)** The initial family God created was in a state of innocence, after the image and likeness of God. Gen. 1:26-27
- 1))** Adam and Eve, both had a free will without the influence of a sin nature in the perfect Garden of Eden.
- 2))** In perfect fellowship with God, having everything, with having only one restriction, to not eat of the tree of knowledge of good and evil or they would surely die. Gen. 2:17
- 3))** Adam and Eve had the capacity to sin, but had not yet sinned.
- b)** The initial family God created was brought to a state of sinfulness, Adam

and Eve disobey God and ate of the tree of good and evil. Gen. 3

- 1)) Satan through the serpent went to Eve challenging God's authority, "Has God indeed said, "You shall not eat of every tree of the garden?" Gen. 3:1c-d
 - 2)) Satan then challenged the character and integrity of God, "You will not surely die." Gen. 3:4
 - 3)) Last Satan challenged the goodness of God, "For God knows that in the day you eat of it your eyes will be opened, and you will be like God, knowing good and evil." Gen. 3:5
 - 4)) The woman saw that the tree *was* good for food, that it *was* pleasant to the eyes, and a tree desirable to make *one* wise, she took of its fruit and ate. She also gave to her husband with her, and he ate. Gen. 3:6
 - 5)) The eyes of both of them were opened and they knew they *were* naked; and they sewed fig leaves together and made themselves coverings. Gen. 3:7
 - 6)) Eve was deceived and Adam transgressed, so the fall was attributed to Adam, being the head of the race. Gen. 3:13, 17; Rom 5:12; 1Tim. 2:14
- c) The consequences were that there are now two family in the world.

- 1)) The two families were of Cain and Able, the save and unsaved. 1Jn. 3:10
 - 2)) God gave the promise of redemption through His Son, expelling Adam and Eve out of the Garden, lest they eat of the tree of life in their fallen state and live forever. Gen. 3:15, 22-24
- d) The spiritual blessing Paul is stating is being predestined to adoption of sons, being reconciled back to God.
- 1)) The phrase adoption as sons "huithesia", means the placing of a person into the position of a son, to whom it does not naturally belong.
 - a)) A Roman could take anyone, even a slave and make him his adopted son over their natural sons and it was a legal transaction under Roman law.
 - b)) So God did for, He adopted us.
 - 2)) The phrase "adoption as sons" is found four other times, able to cry out Abba in Aramaic, indicating affection and endearment. Mk. 14:36; Rom. 8:15, 23; 9:4; Gal. 4:5, 6
- 2) The declaration of Who accomplished this purpose, "by Jesus Christ to Himself."
- a) The phrase "by Jesus Christ" indicates the means of the adopted position made possible to be sons and daughter of God.
 - 1)) The preposition by "dia" indicates the ground and reason for our adopted

- son-ship, through Christ, as He died and rose to be our mediator. 1Tim. 2:5
- 2)) The name Jesus “Iesous” is the Greek name and means Yahweh is salvation, translated from the Hebrew name Joshua, the contraction of Yahweh-Shua, Yahweh is salvation.
 - 3)) The title “Christ”, means anointed, the context focuses on the anointed of God, the translation of the Hebrew “Messiah” who made atonement for the sins of the world.
- b) The son-ship of the believer is in relation to the Father “to Himself”, the personal pronoun capitalized refers to a proper name, the Father not the Son.
- 1)) All three persons of the Trinity are involved in the process of salvation receiving praise and glory.
 - a)) The Father, the source. vs. 3-6
 - b)) The Son, the channel. vs. 7-12
 - c)) The Holy Spirit, the agent. vs. 13-14
 - 2)) The Father being the First person of the Trinity, as in verse three.
 - a)) Three persons, yet one God, one Lord, one Spirit and one Savior, yet Father and Son are co-equal by the titles of God and Lord.
 - b)) Yet the priority of the Father is evident, He is always mentioned first.

* Sons. Jn. 1:12; Rom. 8:14, 15, 16-17; 2Cor. 6:18; Heb. 12:5-9; 1Jn. 3:1

- 1:5b** The means of our election. vs. 5b
- 1) The Father chose us sovereignly, “according to the good pleasure of His will.”
 - a) This describes the sovereignty of God.
 - 1)) There was no compulsive obligation, but according to His good pleasure “eudokia”, to express God’s kindly intent, delight and satisfying desire.
 - 2)) The phrase 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
* Twice in Ephesians. Eph. 1:5, 9
 - b) The origin of God’s good pleasure is His will “thelema”, what one wishes or determined to be done, expressing the purpose, choice and inclination of God’s self-determination. Eph. 1:11-12
 - 2) 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.
 - a) The sovereignty of God is manifested in perfect wisdom as a result of His perfect attributes for perfect justice with the benefit of man in mind, never violating man’s free will.

- 1)) Adam and Eve had a free will to choose right or wrong and accountable for their choice. Gen. 3
 - 2)) The sovereignty of God to Esau and Jacob, the context refers to the nation of Edom and Israel, not individual election. Rom. 9:11-16
 - 3)) The sovereignty of God in view of Pharaoh, who hardened his heart, God honored his decision. Rom. 9:17-18
- 3) There are various terms used and must not make them synonymous when they are not.
- a) All is according, “kata” to God’s foreknowledge “prognosis”, in harmony with what He knows beforehand.
 - b) God knows in harmony with His foreknowledge who will except Him or reject Him, not because He predetermined them to be saved by unconditional election or predetermined them to be damned, but due to their free will to be saved or to be damned!
 - c) God knowing this, He then will and has predestined the saved to conformity unto Christ and blessings, never violating God’s initiation or man’s free will!
 - d) But to equate “foreknowledge” or the word “foreknow” as John Calvin or Calvinist do, with the meaning of “foreordination”, “predestination” or

- “election” instead of knowledge beforehand is a great error!
- e) Peter distinguishes the “determinate counsel or purposes” of God from the “foreknowledge” of God. Acts 2:23
* If the Jews carried out the decree of God, then they were obeying, but they are charged being personally responsible acting evil on their own!
 - e) Paul makes the same distinction, “For whom He did foreknow, he also “kai” did predestinate. Rom. 8:29
* The word also “kai” denotes a differentiation, making it very clear God’s foreknowledge is not the same as predestination, foreknowledge is the reason for predestination.
 - f) And if God “predestinated the elect” out of His good pleasure of His will and He damned also the greater part of humanity as Calvinism teaches out of His good pleasure? What is the sense mentioning “foreknowledge”, there is no need to know anything, it is a mere personal decision of God, regardless of the obvious unjustness and violence to His nature and attributes!

1:6a The worshipful admiration of the Father for His part in salvation.

- 1) The proper response of a believer towards the Father in His provision of salvation, “to the praise of the glory of His grace.” vs. 6a
 - a) The word praise “epainos” means exaltation, approbation or commendation.
 - 1)) The phrase “to the praise” does not indicate purpose, but the result of being saved, the idea is of expressing thankful appreciation and adoration by a sinner from the heart in his worship of God for saving him.
 - 2)) The word praise appears 11 times in the New Testament, 7 of the 11 refer to God or the gospel.
 - 3)) Found 3 times in the letter for the Father, Son and Spirit. vs. 6, 12, 14
 - b) This is not a natural, but a super-natural response having been saved by hearing the gospel, responding to God’s initiation in conviction and repentance of one’s sins towards God. Rom. 10:13, 17
 - c) The praise looks back to the “good pleasure of His will”, having chosen us before the foundation of the world. vs. 5b, 4a
 - 1)) The doctrine of election is Biblical, The doctrine of Unconditional Election of Calvinism is unbiblical!
 - 2)) The doctrine of predestination to adoption is Biblical, the doctrine of

- predestination of Calvinism is unbiblical and we reject it altogether.
- 3)) God having no compulsive obligation to save us, did so “according to His good pleasure”, “eudokia” expressing the kindly intent, delight and satisfying the desire of God.
 - a)) The phrase appears nine times in the New Testament, twice in Ephesians. Matt. 11:26; Lk. 2:14; 10:21; Rom. 10:1; Eph. 1:5, 9; Phil. 1:15; 2:15; 2Thess. 1:11
 - 4)) The origin of God’s good pleasure is His will “thelema”, what the Father wishes or determined to be done sovereignly.
 - a)) Sovereignty indicates the purposes and inclinations of God as a self-determinate being, never violating any of His attributes or free-will of man.
 - b)) God’s sovereignty is in harmony with His foreknowledge and all His perfect attributes manifesting perfect wisdom, every decision absolutely just, being Omniscient and Holy, having in mind the benefit of man.
 - c)) Therefore God could not have chosen some sinners to be saved over others by His sovereignty and be just, due to the fact that both are sinners and deserve His wrath and judgment.

- d)) Therefore as we have pointed out “election and predestination” cannot be in contradiction to human responsibility by man’s free-will, but rather complimentary. Eph. 1:11-12
- 2) The specified praise is to be “of the glory of His grace.” vs. 6a
- a) The word glory “doxa” in our context has the sense of splendor and brightness that belongs only to God.
- 1)) The Hebrew word glory “kabowd” in its root word has the idea of heaviness of greater dignity and honor.
- 2)) The Greek word has the similar idea of the supreme, magnificence, excellence, splendor, for which God is praised for as a result of salvation.
- 3)) The praiseful worship over the glory of His grace is over the magnanimous splendor of His grace that saved them.
- b) The Greek scholar Lenski gives us his insight on “the glory of His grace”. P 363
- 1)) He says that the first two nouns “praise” and “glory” are without articles and are practically a compound: “for glory-praise”.
- 2)) “The glory and the praise of it center in the great attribute of God’s “grace”, “We behold the grace in its activity and thus praise it”

- 3)) “Grace is one of the operative or communicable attributes of God and always wholly underserved by those receiving this grace or any of its gifts.
- 4)) “In fact, grace, as distinct from mercy, connotes guilt in the recipient, mercy connotes misery, the result of guilt. Thus grace is associated with pardon; we are declared righteous by grace, Rom. 3:24; but mercy relieves our distress.”
- b) The entire doxology of Paul focuses on his praise over the glory of God’s grace.
- 1)) Grace “charis” is unmerited favor bestowed upon man underserved.
- a)) God’s benevolence without meeting any prerequisites of worthiness or payment in return.
- b)) Through grace God saves man, motivated by His love.
- 2)) Grace consistently describes God’s favor and graciousness towards man.
- a)) In complete contrast to the law.
- b)) Conveys beauty and charm, giving joy to the hearer and beholder. Wuest
- c) The Psalms are filled with expressions of praise to God. Ps. 30:4; Ps. 69:30; Ps. 145:2
- * “Let everything that has breath **praise** the LORD. **Praise** the LORD!” Ps. 150:6

- d) After discussing the marvelous grace of God over the election of the nation of Israel over Edom and how God will ultimately save the remnant of Israel, Paul clearly distinguishing Israel from the bride of Christ, the church, talking to Christians. Rom. 11:22-24, 33-36
- e) Each of us should give thankful adoration of praise for our salvation, to the Father, Son and Spirit. Eph. 1:6, 12, 14

1:6b The appropriation by the Father for salvation. vs. 6b

- 1) The indicated relationship of the grace of God and our salvation, “by which He has made us accepted.”
 - a) The focus of Paul is still the grace of God, the phrase “by which” is literally “in which” referring back to “His grace”.
 - 1)) The means to be saved grace, excludes no one or able to take credit.
 - 2)) The grace by which the Father made us accepted, “charitoo”, derived from the word “grace”, literally means freely bestowed, God has graced us, making us the objects of grace.
 - a)) The word appears only one other time when Gabriel came to Mary. Lk. 1:28
 - b)) Paul says it is “According to the riches of His grace.” Eph. 1:7c

- b) The attribute of God’s grace is throughout the Old Testament, to start in the New Testament to teach about grace is a mistake.
 - * Noah found grace “chen” in the eyes of God. Gen. 6:8; Ex 33:17; 34:9; Ps. 86:15; 116:5; Amos 5:15; Jonah 4:2
- c) The attribute of God’s grace permeates the New Testament. Acts 4:33; 11:23; 13:43; 14:3, 26; 15:11
 - * Grace is the common greeting in the New Testament letters appearing 156 times, 12 are in Ephesians.
- 2) The indicated object of the grace of God for salvation is only for man.
 - a) Grace is not made available to fallen angels, they cannot be redeemed.
 - 1)) They are not created in the image and likeness of God, like man, but a spirit beings. Gen. 1:26; Heb. 1:14
 - 2)) The Lake of fire was prepared for Satan and the angels. Matt. 25:41
 - b) Fallen angels are of two classes.
 - 1)) Demons needing to possess a body.
 - 2)) Those that do not need a body.
 - c) Fallen angels are of two bound categories.
 - 1)) Those that are permanently bound.
 - 2)) Those that are temporarily bound.
 - b) Grace is not for animals, they die and cease to exist, yet there will be animals in the kingdom Age.

- c) Grace is available only to fallen man.
 - 1)) For sinners who repent from their sins. Acts 2:38; Eph. 2:8
 - 2)) The source of our justification and call to ministry. Rom. 3:24; Gal. 1:15
 - 3)) The source of our gifts and strength. Rom. 12:3; 2Cor. 12:9
- d) The warning about grace.
 - * We are warned not to abuse, frustrate or turn from the grace of God. Rom. 6:1; Gal. 2:21; 5:3-4

1:6b The limitation by the Father for salvation. vs. 6b

- 1) The sphere of grace for salvation “in the Beloved”.
 - a) The preposition in “en” speaks of the only source and dependency for life, the saint in Christ intimately united with Him.
 - 1)) The proposition in “en” appears 116-120 times in the letter.
 - 2)) The various combinations of names, titles and pronouns of Jesus appear 12 times in the first fourteen versus.
 - b) The phrase speaks of a complete unity and oneness to the crucified and glorified Christ regardless of all other differences, be they racial, cultural, gender or denominational, having broken down the middle wall of separation. Eph. 2:14

- 1)) It speaks of the place of blessing and assurance by imparted righteousness by Jesus. Eph. 1:3; Jn. 15:45
- 2)) It speaks of their position in Christ by the new birth, saints by the imputed righteousness of Jesus. Eph. 2:8-9
- c) In the epistle there are phrases that are synonymous, “in Christ”, “in Him”, “in Whom”, “through Him” and “by Him”.
 - 1)) Sealed with the Spirit. Eph. 1:13
 - 2)) Member of the household of God. Eph. 2:19
 - 3)) Gifted according to grace. Eph. 4:7
 - 4)) To be filled with the Holy Spirit constantly. Eph. 5:18
- d) The saints are set apart and devoted to God. Rom. 1:7; 15:25; 16:2, 15; 1Cor. 1:2; 2Cor. 1:1; Col. 1:1
- 2) The sole person and channel of grace is, “The Beloved.”
 - a) The Beloved is God’s love gift, Jesus, to impart grace to the sinners and saint.
 - 1)) The Son gives believers access to every spiritual blessing by grace, the Son of His love. Eph. 1:3; Col. 1:13
 - 2)) “In the Beloved” identifies their connected position by the new birth.
 - 3)) Those who were formerly “in Adam” dead in trespasses and sin, separated from God, are now in union with

- Jesus “in Christ”, regenerated by the Last Adam. 1Cor. 15:45
- 4)) Those engaged to Christ. Eph. 5:27
- b) The word Beloved “agapao” is another phrase for Jesus Christ, Lord and Savior.
- 1)) Literally, the One having been loved by the Father in the New Testament.
* The personal loving expression is confirmed at His baptism and Mount of Transfiguration. Matt. 3:17; 17:5
- 2)) The word is a verb in the perfect participle and the Greek scholars tell us it reaches into the past and extends into the present and the future.
* Jesus was obedient to the will of the Father unto death. Lk. 22:42; Jn. 1:29; Heb. 5:8; Phil. 2:5-11
- 3)) The Father drew a circle around the Son of His love for their sphere of oneness.
* The wealth of the believer is based on the riches of His grace, Christ. Eph. 1:7, 18; 2:7; 3:8, 16; 5:19
- a)) Peter says, “Therefore gird up the loins of your mind, be sober, and rest *your* hope fully upon the **grace** that is to be brought to you at the revelation of Jesus Christ.” 1Pet. 1:13
- b)) Peter again tells us we are to grow in grace and knowledge of our Lord and Savior Jesus Christ. 2Pet. 3:18a

- c)) John closes the book of Revelations by saying, “The grace of our Lord Jesus Christ be with you all, Amen.” Rev. 22:21