

3/13/22

## Worship The Father

### Eph. 1:6

Paul has expressed his gratitude to the Father for the benefits in salvation by: Eph. 1:3

- I. The source of salvation. vs. 3a
- II. The sufficiency of salvation. vs. 3b
- III. The sphere of salvation. vs. 3b

Remember all three persons of the Trinity are involved in the process of salvation.

1. The Father. vs. 3-6

2. The Son. vs. 7-12

3. The Holy Spirit. vs. 13-14

\* Each given praise for salvation. vs. 6a, 12, 14b

Keep in mind that verse 3-14 in one complete sentence in the Greek.

\* Paul indicated God has blessed us with every spiritual blessing in the heavenlies in Christ. vs. 3

As we have stated the first blessing presented is the doctrine of election, characterized by: Eph. 1:4-6

- I. The proclamation of election. vs. 4
- II. The explanation about election. vs. 5
- III. The exultation for election. vs. 6

The first point, the proclamation of election was marked by three truths: Eph. 1:4

- I. The one who did the choosing. vs. 4a

- II. The time of the choosing. vs. 4

- III. The purpose of the choosing. vs. 4b

The second point, the explanation about election was described in three ways: Eph. 1:5

- I. The manner of our election. vs. 5a

- II. The purpose of our election. vs. 5a

- III. The means of our election. vs. 5b

We come now to the third point, the worshipful admiration of the Father for His part in salvation, consisting of three things: Eph. 1:6

- I. The provision of the Father for salvation. vs. 6a

- II. The appropriation by the Father for salvation. vs. 6b

- III. The limitation by the Father for salvation. vs. 6b

**I. The provision of the Father for salvation. vs. 6a**

\* “to the praise of the glory of His grace.”

A. The apostle Paul indicated that the response of a believer towards the Father regarding salvation should be that of “praise”.

- 1. The word praise “epainos” means exaltation, approbation or commendation.

- a. The phrase “to the praise” does not indicate purpose, but rather the result of being saved.

- b. The idea is one of expressing thankful appreciation and adoration by a sinner from the heart in his worship of God for saving him.
  - c. The word praise appears 11 times in the New Testament, 7 of the 11 times it refer to God or the gospel.
  - d. Three of them are found in Ephesians.
    - 1) To the Father. vs. 6
    - 2) To the Son. vs. 12
    - 3) To the Holy Spirit. vs. 14
2. This is not a natural, but rather a supernatural response having been saved.
- a. Having heard the gospel of salvation.
    - 1) The good news from heaven.
    - 2) The power of God unto salvation, as He initiates salvation.
  - b. Having been convicted of one's sin and hostility towards God.
    - 1) The Holy Spirit revealing the sins of man, both public and private.
    - 2) The Holy Spirit revealing the personal need to call upon God by repentance to be saved.
  - c. Having been forgiven of their sins by repenting becoming a child of God.
    - 1) The sinner obtains faith by hearing the word of God. Rom. 10:17; Eph. 3:8-9
    - 2) The sinner calls on the name of the Lord and is saved. Rom. 10:13

3. This praise looks back to the "good pleasure of His will". vs. 5b
- a. God having chosen us before the foundation of the world. vs. 4a
    - 1) The doctrine of election is Biblical.
    - 2) The doctrine of "Unconditional Election" according to Calvinist, is unbiblical, saying if a person walks away they were never born again!
  - b. God having predestined us to adoption as sons. vs. 5a
    - 1) The doctrine of predestination is Biblical.
    - 2) The doctrine of "predestination" according to Calvinist, some to salvation the rest to damnation is unbiblical and we reject it altogether.
  - c. God having no compulsive obligation to save us, did so "according to His good pleasure".
    - 1) God's good pleasure "eudokia", expresses the kindly intent, delight and satisfying of His desire.
    - 2) 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
  - d. The origin of God's good pleasure is His will "thelema", what the Father wishes or determined to be done sovereignly.

- 1) Sovereignty indicates the purposes and inclinations of God, being a self-determinate, Who does as He wills, when He wills, to who He wills, as often as He wills, yet never violates any of His attributes or the free-will of man.
- 2) God's sovereignty is in harmony with His foreknowledge and all His perfect attributes manifesting His perfect wisdom, making every decision absolutely just being Omniscient and Holy always having the benefit of man in mind.
- 3) 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 deserving of His wrath and judgment.
- 4) Therefore as we have pointed out "election and predestination" cannot be in contradiction to human responsibility and man's free-will, but rather complimentary.
  - \* "In Him also we have obtained an inheritance, being **predestined** according to the purpose of Him who works all things according to the **counsel of His will**, that **we who first trusted in Christ** should be to the praise of His glory." Eph. 1:11-12

- B. The apostle Paul specified the praise is to be "of the glory of His grace."
  1. The word glory "doxa" in our context has the sense of splendor and brightness belonging only to God.
    - a. The Hebrew word for glory "kabowd" in its root word has the idea of heaviness of greater dignity and honor.
    - b. The Greek word has the similar idea of the supreme, magnificence, excellence splendor for which God is praised for as a result of salvation.
    - c. The praiseful worship over the glory of His grace is over the magnanimous splendor of His grace that saved them.
  2. The Greek scholar Lenski gives us his insight on "the glory of His grace". P 363
    - a. He says that the first two nouns "praise" and "glory" are without articles and are practically a compound: "for glory-praise".
    - b. "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"
    - c. "Grace is one of the operative or communicable attributes of God...It is always wholly underserved by those who receive this grace or any of its gifts."
    - d. "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; but mercy relieves our distress.” Rom. 3:24

2. The entire doxology of Paul focuses on his praise over the glory of God’s grace.
  - a. Grace “charis” means unmerited favor bestowed upon man underserved.
    - 1) Grace is God’s benevolence without meeting any prerequisites of worthiness or payment in return.
    - 2) Through grace God saves man, motivated by His love.
  - b. Grace consistently describes God’s favor and graciousness towards man.
    - 1) Grace stands in complete contrast to the law of Moses.
    - 2) Grace conveys beauty and charm, giving joy to the hearer and the beholder. Wuest

### Illustration

God does all His fishing in the sewer, but when He gets done cleaning His fish, none stink! Xavier  
 \* “What God has **cleansed**, you must not call common.” Acts 10:15

### Application

1. The Psalms are filled with expressions of praise to God.

- a. “Sing **praise** to the LORD, You saints of His, And give thanks at the remembrance of His holy name.” Ps. 30:4
  - b. “I will **praise** the name of God with a song, And will magnify Him with thanksgiving.” Ps. 69:30
  - c. “Every day I will bless You, And I will **praise** Your name forever and ever.” Ps. 145:2
  - d. “Let everything that has breath **praise** the LORD. **Praise** the LORD!” Ps. 150:6
2. After discussing the marvelous grace of God for the **election of the nation of Israel** over the nation of Edom and how God will ultimately save the remnant of Israel, Paul clearly distinguishing Israel from the bride of Christ, the church as he addressed the Christian.
- a. Paul warns the believer, “Therefore consider the goodness and severity of God: on those who fell, severity; but toward you, goodness, if you continue in *His* goodness. Otherwise you also will be cut off. And they also, if they do not continue in unbelief, will be grafted in, for God is able to graft them in again. For if you were cut out of the olive tree which is wild by nature, and were grafted contrary to nature into a cultivated olive tree, how much more will these, who *are* natural *branches*, be grafted into their own olive tree?” Rom. 11:22-24
  - b. Paul exalts and praises God for His just Omniscience, “Oh, the depth of the riches both of the wisdom and knowledge of God! How

unsearchable *are* His judgments and His ways past finding out! For who has known the mind of the LORD? Or who has become His counselor? Or who has first given to Him And it shall be repaid to him? For of Him and through Him and to Him *are* all things, to whom *be* glory forever. Amen.” Rom. 11:33-36

3. Each of us should give thankful adoration of praise for our salvation.
  - a. The Fathers part in our text. Eph. 1:6
  - b. The Son, “that we who first trusted in Christ should be to the praise of His glory.” Eph. 1:12
  - c. The Son’s part, “who is the guarantee of our inheritance until the redemption of the purchased possession, to the **praise** of His glory.” Eph. 1:14

***The provision of the Father for salvation is to result in the praise of the glory of His grace!***

## **II. The appropriation by the Father for salvation. vs. 6b**

\* “by which He has made us accepted.”

- A. The apostle Paul indicated the relationship of the grace of God and our salvation.
  1. The focus of Paul is still the grace of God.
    - a. The phrase “by which” is literally “in which” referring back to “His grace”.
      - 1) The grace of God is the means by which we or anyone is saved

- 2) The benevolent source no one is excluded from and unable to take credit.
- b. The means of grace is the ground by which the Father made us accepted.
  - 1) The word accepted “charitoo”, deriving from the word “grace”, literally it means freely bestowed, God has graced us, making us the objects of grace.
  - 2) The word appears only one other time when Gabriel came to Mary and said, “Rejoice, highly favored *one*, the Lord *is* with you; blessed *are* you among women!” Lk. 1:28
  - 3) Paul says it is “According to the riches of His grace.” Eph. 1:7c
2. The attribute of God’s grace is found throughout the Old Testament.
  - \* Often people start in the New Testament to teach about grace, but that is a mistake.
  - a. Noah found grace “chen” in the eyes of God. Gen. 6:8
  - b. The LORD said to Moses, “I will also do this thing that you have spoken; for you have found **grace** in My sight, and I know you by name.” Ex. 33:17
  - c. “Moses entreats for Israel, “Then he said, “If now I have found **grace** in Your sight, O Lord, let my Lord, I pray, go among us, even though we are a stiff-necked

people; and pardon our iniquity and our sin, and take us as Your inheritance.” Ex. 34:9

- d. God is full of compassion and gracious. Ps. 86:15
  - e. The Lord is gracious. Ps. 116:5
  - f. The Lord God of host will be gracious says Amos. Amos 5:15
  - g. Jonah tells God that it was because he knew God is a gracious God that he ran away. Jonah 4:2
3. The attribute of God’s grace permeates the New Testament, Acts is a good example.
- a. “And with great power the apostles gave witness to the resurrection of the Lord Jesus. And great **grace** was upon them all. Acts 4:33
  - b. “When he (Paul) came and had seen the **grace** of God, he was glad, and encouraged them all that with purpose of heart they should continue with the Lord. “ Acts 11:23
  - c. “The church continued in the grace of God.” Acts 13:43
  - d. “Therefore they stayed there (Iconium) a long time, speaking boldly in the Lord, who was bearing witness to the word of His **grace**, granting signs and wonders to be done by their hands.” Acts 14:3
  - e. From there they sailed to Antioch, where they had been commended to the **grace**

of God for the work which they had completed.” Acts 14:26

- f. The proclamation of the First church council was, “But we believe that through the **grace** of the Lord Jesus Christ we shall be saved in the same manner as they.” Acts 15:11
  - g. Grace is the common greeting throughout the New Testament letters.
  - h. The word grace appears 156 times in the New Testament, 12 are in Ephesians.
- B.** The apostle Paul indicated the object of the grace of God for salvation to be man.
- 1. Grace is not made available to fallen angels.
    - a. Fallen angels cannot be forgiven or 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 that followed him. 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.

2. Grace is not made available to animals, they die and cease to exist.
  - \* Animals will be in the Kingdom Age, but nothing is said about the eternal abode!
3. Grace is available only to fallen man.
  - a. Grace is extended to sinner, who repent from their sins. Acts 2:38
  - b. Grace is the source of salvation, we are save by grace through faith; that not of ourselves, but is a gift of God. Eph. 2:8
  - c. Grace is the source of our justification. Rom. 3:24
  - d. Grace is the source of our calling to the ministry. Gal. 1:15
  - e. Grace is the source of our gifts. Rom. 12:3
  - f. Grace is the source of our strength. 2Cor. 12:9

### **Illustration**

The grace of God is immutable, it is all-sufficient for all sinners, it never diminishes!

### **Application**

1. The grace of God is described in the New Testament as follows:
  - a. Great. Acts 4:33
  - b. All abundant. Rom. 5:15-20
  - c. All sufficient. 2Cor. 12:9
  - d. Glorious. Eph. 1:6
  - e. Rich. Eph. 2:4, 5

- f. Undeserved. 1Tim. 1:12-14
  - g. For sinners. 1Tim. 1:15-16
  - h. Manifold. 1Pet. 4:10
2. The grace of God is to be acted on by way of command to the believer in the New Testament.
  - a. We are to stand in grace. Rom. 5:2
  - b. We are to abound in grace. 2Cor. 9:8
  - c. We are to speak with grace. Eph. 4:29
  - d. We are to be strong in grace. 2Tim. 2:1
  - e. We are to inherit grace. 1Pet. 3:7
  - f. We are to grow in grace. 2Pet. 3:18
3. The grace of God is warned against in the New Testament such as:
  - a. We are not to abuse the grace of God. Rom. 6:1
  - b. We are not to frustrate the grace of God. Gal. 2:21
  - c. We are not to turn from the grace of God. Gal. 5:3-4

*The appropriation by the Father for salvation is to make us acceptable in grace!*

### **III. The limitation by the Father for salvation. vs. 6b**

\* “in the Beloved.”

- A. The apostle Paul indicted the only sphere of grace for salvation “in the Beloved”.
  1. The preposition in “en” speaks of the only source and dependency for life, indicating

the believer in Christ that is intimately united with Him.

- a. The proposition in “en” appears 116-120 times in the letter.
  - b. The various combinations of names, titles and pronouns of Jesus appear 12 times in the first fourteen verses.
2. 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
- a. It speaks of the place of blessing and assurance by imparted righteousness by Jesus. Eph. 1:3; Jn. 15:45
  - b. It speaks of their position in Christ by their new birth, saints and believers by the imputed righteousness of Jesus. Eph. 2:8-9
3. Throughout the epistle there are synonymous phrases stated, “in Christ”, “in Him”, “in Whom”, “through Him” and “by Him”.
- a. Sealed with the Spirit. Eph. 1:13
  - b. Member of the household of God. Eph. 2:19
  - c. Gifted according to grace. Eph. 4:7
  - d. To be filled with the Holy Spirit constantly. Eph. 5:18

4. 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

- B. The apostle Paul identified the sole person and channel of grace, “The Beloved.”
1. The Beloved is God’s love gift to sinners, the connection for the grace imparted to the believer.
    - a. Paul pin-points the designated person that gives a believer access to every spiritual blessing by grace, as mediator. \* The Son of His love. Col. 1:13
    - b. The phrase “in the Beloved” identifies their connected position in being born again by believing the gospel.
    - c. Those who believed that Jesus died and rose from the dead for their sin, making atonement for them.
    - d. Those who repented from their sins and are new creatures, children of God.
    - e. Those who were formerly “in Adam” dead in trespasses and sin, separated from God, but are now in union with Jesus “in Christ”, regenerated by the Last Adam. 1Cor. 15:45
    - g. Those engaged to Christ. Eph. 5:27
  2. The word Beloved “agapao” is another phrase to indicate Jesus Christ, Lord and Savior.
    - a. Literally, the One having been loved.



- 1) The Father and Jesus are One.
  - 2) They both are Eternal.
  - 3) They both are involved in the salvation of sinners.
- b. The personal and loving expression is confirmed in the New Testament.
- 1) At His baptism, “And suddenly a voice *came* from heaven, saying, “This is My **beloved** Son, in whom I am well pleased.” Matt. 3:17
  - 2) At the Mount of Transfiguration, “While he was still speaking, behold, a bright cloud overshadowed them; and suddenly a voice came out of the cloud, saying, “This is My **beloved** Son, in whom I am well pleased. Hear Him!” Matt. 17:5
- c. 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.
- 1) Jesus was obedient to the will of the Father in the Garden. Lk. 22:42
  - 2) Jesus was obedient through the things He suffered. Heb. 5:8
  - 3) Jesus was obedient to the death of the cross. Phil. 2:5-11
  - 4) Jesus, the Lamb of God, Who laid down His life. Jn. 1:29; 10:17-18
- d. The Father drew a circle around the Son of His love for their sphere of oneness.

- 1) All sinners “in the Beloved” have been brought into the circle of the Father and the Son.
- 2) All sinners seen “in the Beloved” by the Father are in fellowship with the Father and the Son.
- 3) 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

### Illustration

John Newton the slave trader who was converted to Jesus after having lived a life of the lowest debauchery and who considered himself to be the chief of sinners like Paul declared, “When I get to heaven I shall see three wonders there. The first wonder will be, to see many people there whom I did not expect to see-- the second wonder will be, to miss many people whom I did expect to see; and the third and greatest wonder of all, will be to find myself there.” #2095

### Application

\* God’s attribute of grace is channel through the person of Jesus Christ.

1. “The Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth.” Jn. 1:14
2. “And of His fullness have all we received, and grace for grace.” Jn. 1:16

3. For the law was given by Moses, but grace and truth came by Jesus Christ. Jn. 1:17
4. But to each one of us **grace** was given according to the measure of Christ's gift. Eph 4:7
5. Grace is imparted by the agent of the Holy Spirit, the comforter who Jesus would send in His own name to testify of Him, He is called the Spirit of grace. Zach. 12:10, Heb. 10:29
6. 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
7. Peter again tells us we are to grow in grace and knowledge of our Lord and Savior Jesus Christ. 2Pet. 3:18a
8. John closes the book of Revelations by saying, "The grace of our Lord Jesus Christ be with you all, Amen." Rev. 22:21

***The limitation by the Father for salvation is confined to Jesus the dispenser of grace!***

### **Conclusion**

This is the worshipful admiration of the Father for His part in salvation consisting of:

- I. The provision of the Father for salvation to result in the praise of the glory of His grace!
- II. The appropriation by the Father for salvation to make us acceptable in grace!
- III. The limitation by the Father for salvation confined to Jesus, the dispense of grace!