

3/20/22

Ephesians 1:7-12

The first spiritual blessing is the doctrine of election by the Father, 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

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

* Paul began to present the spiritual blessings in Christ Jesus from verse three and continues to describing the wealth of believers. Eph. 1:7-12

1:7-10 The first blessing revealed is the doctrine of redemption.

1:7a The proclamation of redemption.

- 1) The transaction for our redemption was between the Father and the Son, “In Him we have redemption.”
 - a) The transition is from the Father to the Son, looking back, “He has made us accepted in the Beloved.” vs. 6b
 - * The phrase “In Him” points back to “the Beloved” Jesus Christ. vs. 5a
 - b) The right of redemption goes back to the Old Testament Law.
 - 1)) God redeemed the first born of man and beast for sparing them from the Angel of death in Egypt. Ex. 13:1-2

* God exchange the first born for the tribe of Levi. Num. 8:14-19

- 2)) The land belonged to God and not to be sold permanently, the owner or a relative could redeem land and house if it was within a walled city, not the open fields, if not it return to them at the year of Jubilee. Num. 25:23-30
- 3)) A Hebrew serving for a debt could be redeemed by a relative. Lev. 25:45-49

c) Paul stated that the Son became the payment or ransom for us or in our place.

- 1)) The word redemption “apolutrosis”, has the idea of buying back a slave being set free or released by payment and is a compound word. Col. 1:14
 - a)) The word “apo” off, away or depart and “lutron”, to loosen, literally to destroy, dissolve with the redemptive price or ransom in full for deliverance and liberation.
 - * Ten time the word is in the New Testament, seven used by Paul.
 - b)) The article “the redemption”, is present, the only redemption, a present active, “we have”.

- 2)) Jesus came as a ransom for sinners.
 - a)) “just as the Son of Man did not come to be served, but to serve, and to give His life a **ransom** “lutron” for many.” Matt. 20:28; Mk. 10:45

- b)) Man is a slave to sin, in bondage to sin nature. Rom. 6:6
- 3)) Jesus bought us, “You have been bought with a price”. 1Cor. 6:20; 7:23
 - * The word bought “agorazo” is from “agora” the public town square where one buys from the slave market.
- 4)) Paul says, “Christ has redeemed “exagorazo” us from the curse of the law, having become a curse for us (for it is written, “Cursed *is* everyone who hangs on a tree”). Gal. 3:13
- 5)) Paul says, “But when the fullness of the time had come, God sent forth His Son, born of a woman, born under the law, to redeem “exagorazo” those who were under the law, that we might receive the adoption as sons.” Gal. 4:4-5; Rev. 5:9-10
 - * The word “exagorazo” is two words “ek” to buy out, and “agorazo” the slave market, to free and improved their opportunity!
- 2) The transaction by the Father and Son for our redemption was “through His blood.”
 - a) The token of blood speaks of death, to substitute in the place of another.
 - 1)) The principle of substitution was laid down when God killed an animal for the sin of Adam and Eve. Gen. 3:21

- 2)) Based on the promise of the Messiah the Redeemer to come. Gen. 3:15
- b) The deliverance of the children of Israel from Egypt was based on blood.
 - 1)) The Angel of death to leap over the house seeing the blood on the door to not strike the first born. Ex. 12:21-23
 - 2)) Jews taught their children they were slaves in Egypt, redeemed by the Passover lamb sacrificed. Ex. 12:13-14
 - * A type of Christ!
- c) The Law of Moses and sacrificial system in the Tabernacle was based on the atonement of blood.
 - 1)) God gave blood for atonement. Lev. 17:11
 - 2)) The blood was a token of payment through death, as a substitute, the lamb died in place of the sinner, but the person knew he deserved death.
 - 3)) The sinner laid his hands on the head of the animal, transferring his sins and cut the throat of the animal.
 - 4)) The blood would be applied on the horns of the altar to cover his sin, as an i.o.u. till the true payment, the Lamb of God came. Jn. 1:29
- d) The New Testament atonement for sin is based on the death and blood of Jesus.

- 1)) The Father accepted Jesus, the Lamb of God as our substitute for the payment of the sins of the world. Jn. 1:29; 2Cor. 5:21; Col. 1:20; 1Jn. 2:2
 - a)) The word through “dia” means the ground or reason something is done.
 - b)) The means that authenticated the real transaction of redemption.
- 2)) The Father poured out His wrath on His son in our place, “Yet it pleased the LORD to **bruise** Him; He has put *Him* to grief. When You make His soul an offering for sin.” Is. 53:10a-c
 - a)) Jesus entered the Most Holy Place in heaven with His own blood, once and for all, having obtained eternal redemption, to put away sin by the sacrifice of Himself. Heb. 9:12, 22, 26
 - b)) Jesus said at the cross, “It is Finished”. Jn. 19:30c
- 3)) Peter tells us believers were redeemed “lutoo ”by the precious blood of Jesus Christ. 1Pet. 1.18-19
- 4)) Paul says, “Who gave Himself a **ransom** for all, to be testified in due time.” 1Tim. 2:6

1:7b-c The explanation about redemption.

- 1) The efficiency of His redemption, “the forgiveness of sins.” vs. 7b

- a) The problem of man is sin, it is an obstacle, an obstruction towards God.
 - 1)) Adam and Eve walked with God in the Garden in perfect oneness. Gen. 2
 - 2)) They disobeyed, sinned and their eyes were open, fellowship was broken and tried to cover their guilt and shame with fig leaves. Gen. 3:7
 - 3)) God sought Adam and Eve that they confess their sin to be forgiven and reconciled to God by the blood of an animal. Gen. 3:21
- b) The word sins plural is not the usual word that is used in the New Testament for sin.
 - 1)) The word for sin is “hamartia”, literally means to miss the mark.
 - a)) The word appears 174 times in the New Testament to describe the natural conduct of a sinner, he misses the mark of perfection required by God.
 - b)) Every person is a sinner by sin nature producing little sinners. Rom. 3:23; 6:23
 - 2)) The word for sins “paraptoma” means to fall besides or near something.
 - a)) The idea is more a lapse or a deviation from the truth or uprightness, but by a willful disregard or violation, found 23 times in the New Testament.

- b)) It is in the plural, “And you *He made alive*, who were dead in trespasses and sins.” Eph. 2:1
- c)) Both sins and trespasses are used for man and his sinful life-style.
- c) The efficiency of the redemption by Jesus is expressed by “forgiveness”.
 - 1)) The word forgiveness “aphasia” comes from “aphiemi”, it means to send from one’s self, to send away, a pardon and release from past sins and their penalty. Complete expiation.
 - a)) The sins and trespasses a believer committed before Christ are as if they never had been committed.
 - b)) The guilt, shame and regret are to be cast down and not allowed to be a weight of condemnation by their own doing or others. Rom. 8:1
 - c)) So effective is our forgiveness, we are called adopted sons and daughter, accepted in the Beloved. vs. 5a, 6b
 - 2)) The complete obliteration of our past sins is illustrated by metaphors.
 - a)) God has sealed them up in a bag, cast them as far as east is from west, behind His back, remembers them no more, buried in the depths of the sea. Job 14:17; Ps. 103:12; Is. 38:17b; Jer. 31:34; Mic. 7:19

- b)) Paul confirms this. Rom. 3:35-26; Col. 1:14
- c)) Titus says, “who gave Himself for us, that He might redeem us from every lawless deed and purify for Himself *His* own special people, zealous for good works.” Tit. 2:14
- 2) The sufficiency of His redemptive forgiveness of sins prior to Christ is stated, “according to the riches of His grace.” vs. 7c
 - a) The amount of sin able to be forgiven is in proportion to God’s grace.
 - 1)) Regardless of the amount of lies, stealing, fornication or adultery.
 - 2)) Regardless of the number of people we hurt and damaged their lives.
 - b) The grace of God is immutable, never increases or decreases, it is inexhaustible riches “ploutos”, abounding wealth.
 - * Great, all abundant, all sufficient, glorious, rich, underserved for sinners and manifold. Acts 4:33; Rom. 5:15-20; 2Cor. 12:9; Eph. 1:6; 2:4; 1Tim. 1:12-14. 1-16; 1Pet. 4:10
 - c) One sin God will not forgive, blasphemy of the Holy Spirit. Matt. 12:31-32
 - * The rejection of Jesus as Savior and Lord, in this age and the one to come.
 - d) We must never alter the gospel message, repentance, forgiveness, regenerated to

- be new creatures by grace. Jn. 3:16, 14:6; Acts 4:12; 2Cor. 5:17, 21; 1Tim. 2:5
- e) Sin separates us from God, David cried out for forgiveness, bearing the pain of his sin. Ps. 66:18; Is. 59:1; Ps. 51:1-4
- f) We are debtors to forgive others, unforgiveness hinders our fellowship with Jesus, being resentful and bitter. Matt. 18:15-22; Eph. 4:31-32; Col. 3:13-14

1:8 The illumination after redemption.

- 1) The same grace that saved us enables us to live the Christian life, “which He made to abound toward us.” vs. 8a
- a) This refers back to the “riches of His grace”. vs. 7c
- 1)) Then entire seventh verse is speaking about Jesus, not the Father, “In Him, through His blood, His grace”.
- 2)) The eight verse is no different, it refers to Jesus, “He made”.
- 3)) The entire section is speaking of Jesus. vs. 7-12
- b) The same grace that saved us has the sufficient capacity to work on our behalf.
- 1)) The phrase “made to abound” “perisseuo”, means to exceed a fixed number of measure.

- a)) The idea being that not only is it all-sufficient, but more than sufficient for our needs, it is overflowing!
- b)) If there is a deficiency it is not the fault or failure of Jesus, but the saint.
- 2)) The intended individual cannot be missed, “towards us”, the one blessed with every spiritual blessing in the heavenlies in Christ. vs. 3b
- a)) The one chosen in Christ before the foundation of the world, that we should be holy and without blame before Him in love. vs. 4
- b)) The one predestined to adoption as sons by Jesus Christ. vs. 5a
- 2) The specific area Jesus has super-abundantly supplied for our lives is stated, “in all wisdom and prudence.” vs. 8a
- a) The ability of Divine insight for the true nature of things.
- 1)) The word wisdom “sophia” for Greeks meant cleverness and skill in handicraft and art in common life, sound judgment, etc.
- * “The fear of the LORD *is* the instruction of **wisdom**, And before honor *is* humility.” Prov. 15:33
- 2)) This wisdom is the best godly decision, deliberation or conclusion a person makes looking to Christ, with the information of the facts possessed.

- 3)) This abounding wisdom is qualified all “pas” each, any and every kind of wisdom has been provided for the believer to live out his redeemed life.
- b) The ability to live out practical wisdom.
 - 1)) The word prudence “phronesis” means the ability to conduct ourselves wisely regarding our redeemed life.
 - 2)) The ability to discern proper action or conduct as a wise saint. Eph. 1:15-20; Col. 3:16; Phil. 2:5-7; Ja. 1:5-6
 - 3)) “In Him are hidden all the treasures of wisdom and knowledge”. Col. 2:3

1:9-10 The clarity about the doctrine of redemption is the second blessing.

* Verse 9-10 give the second blessing. Eph. 1:3

- 1) The mode is divine revelation, “having made known to us the mystery of His will.” vs. 9a
 - a) The apostle Paul is still dealing with the riches of the grace of Jesus. vs. 7c-8
 - * We are blessed with every spiritual blessing in the heavenlies in Christ. vs. 3b
 - b) The grace of Jesus is able to save and enable us to live the Christian life, it is more than sufficient, the failure is ours.
 - c) Paul said the grace of Jesus is made to abound towards us in all wisdom and prudence, Divine insight. vs. 8a

- 2) Through this abounding wisdom and prudence, the richness of His grace, Jesus revealed to us the “mystery of His will”. vs. 7c-9a
 - a) The participle “having made known”.
 - * The true wisdom is knowing the “mystery of His will”, what He actually willed, the participle is aorist active, ongoing.
 - b) Jesus alone is the source and revealer of the “mystery of His will”.
 - 1)) The “mystery” belongs to His will “thelema”, what one wishes or determines to be done.
 - 2)) The word known “gnorizos”, means to become known, recognized and identified. Eph. 3:3, 5, 10; 6:19, 21
 - c) The word mystery should not be understood like a mystery novel.
 - 1)) The word “mysterion”, means a secret or hidden thing, from the root word “muo”, to shut the mouth.
 - 2)) The word was used by mystery pagan religions for secret initiatory rites.
 - d) Paul uses the word to mean just the opposite of something hidden, but as hidden before but now made known, the gospel of Jesus.
 - 1)) Of the 27 times it appears in the New Testament, not once is it used for something secret or unknown. Matt.

- 13:11; 13:35; Rom. 11:25; 2Thess. 2:7; Rev. 1:20; 17:5
- 2)) It is used five more times in the letter, identifying what this revealed mystery is. Eph. 3:3-5, 9; 5:32; 6:19
 * It is confirmed. Col. 1:25-26
- e) The gospel is not understood by natural intellectual ability or human wisdom.
- 1)) Paul said he did not come with excellence of speech or of wisdom declaring the testimony of God, but determined not to know anything among them except Jesus Christ and Him crucified... His speech and preaching were not with persuasive words of human wisdom, but in demonstration of the Spirit and of power, that their faith should not be in the wisdom of men but in the power of God. 1Cor. 2:1-5
- 2)) God's word is Inerrant and infallible. 2Tim. 3:16-17; 2Pet. 1:19-21

1:9b The manner of the divine revelation.

- 1) The Lord Jesus imparted the revelation of the gospel to man sovereignly, "according to His good pleasure."
- a) Jesus was not compelled or obligated.
- 1)) God's good pleasure "eudokia", expresses His kindly intent, delight and satisfying desire, as in verse 5.

- 2)) His sovereignty is in conformity to His nature, the perfection of every attribute, unable to make a mistake or do anything evil, revealing the gospel motivated by His love.
- b) The phrase "good pleasure" 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
- 1)) Twice in Ephesians. Eph. 1:5, 9
- 2)) The Pharisees and scribes murmured against Jesus for He received sinners and eating with them; He gave a three-part parable, the lost sheep; the lost coin and the lost two sons.
- 2)) The punch-line on all three is joy in heaven over one sinner repenting. Lk. 15:6-7, 9-10, 23-24, 32
- 2) The origin of God's good pleasure is His will.
- a) The word will "thelema", means what one wishes or determined to be done.
- b) Expressing the purpose, choice and inclination of God's self-determination.
- * "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

- 3) The confirmation about imparting the revelation of the gospel by Jesus was determined for His own doing, “which He purposed in Himself.”
- a) Jesus, the Second Person of the God-head in the work of salvation took this on Himself to bring it to pass, literally, set before himself.
- 1)) The middle voice “in Himself” as the doer, the verb “purposed” is reflexive, also pointing back to Jesus as being the doer.
- 2)) Jesus fulfilled over 300 prophecies in His First Coming, He purposed in Himself!
- b) Jesus set this as his good and gracious pleasure before Himself to carry it to effect.
- 1)) Jesus was the promise “seed of the woman”, to be virgin born. Gen. 3:15; Is. 7:14; Matt. 1:23
- 2)) Jesus was to be the sin bearer for the world, bore our griefs And carried our sorrows... Is. 53:4-6; Ps. 22; 2Cor. 5:21; 1Jn. 2:2
- 3)) Jesus revealed to His twelve apostles, He was the Messiah, the Son of God sent by the Father to save sinners.
- c) There are five Great Commissions. Matt. 28:19-20; Mk. 16:15-16; Lk. 24:46-48; Jn. 20:21-23; Acts 1:8

- 1)) The message is “Repent for the kingdom of heaven is at hand.” Matt. 3:2; 4:17; Acts 2:38
- 2)) The gospel is the only hope for a sinner before he dies, so to be preached with great urgency. Rom. 15:19-20; 1Cor. 9:16
- 1:10** The measure of the the divine revelation.
- 1) The goal of revealing the gospel was to reveal Jew and Gentile are one in Christ, “that in the dispensation of the fullness of the times He might gather together in one all things in Christ.” vs. 10a
- a) Jesus set His good pleasure and purposed in Himself to carry out the administration of making all sinners one in Christ.
- 1)) The word dispensation “oikonomia” is made up of two words, the word “oikos”, which means house, “nomos”, meaning law.
- 2)) The compound word means the management of a household, a stewardship or economy.
* Jesus purposed Himself for the administration of this goal, the “good pleasure” and the “mystery of his will”, which is the carrying out of the gospel to save sinners.
- 3)) The specific time of dispensation is indicated, “the fullness of the times”.

- a)) The word fullness “pleroma”, means to be full or complete.
 - b)) The word times “kairos”, means a specific times, not chronological and is in the plural.
 - c)) The idea behind the “fullness of times” in context means the “church Age”, the fulfillment and climax of the times administered by God in times past, till Jesus raptures His church. Gal. 4:4-5
- b) The two dispensations of Law and Grace, the Old and New Testament are how God dealt with man and more specific ones.
- 1)) Of Innocence in the Garden of Eden. Gen. 1:26, 27; 2:7, 25
 - 2)) Of Conscience, after the fall, till the flood. Gen. 4:2
 - 3)) Of Government, the Noah covenant of human government from God. Gen. 8:20-22; 9:1-6
 - 4)) Of Promise, when God calls Abraham. Gen. 12:1-7
 - 5)) Of Law on Mount Sinai to Moses. Ex. 19:1-8
 - 6)) The dispensation of Grace, when God sent His Son to die for the world to save those believing in His name, build His church and rapture it, prior to the seven years of Tribulation and Great-Tribulation. Jn. 1:1, 17-18; 3:16

- * The Dispensation of Grace is the “Dispensation of the fullness of times” Paul is referring too!
 - 7)) The dispensation of the Kingdom Age is set up by Jesus at his Second Coming. Matt. 25:31-34; Rev. 20:4-6
- c) The goal He purposed was to make Jew and Gentile one, “might gather together in one all things in Christ”.
- 1)) The phrase “gather together” “anakephalaosastlai” means to sum up or bring to a head.
 - a)) The word is used to collect and present things as a whole, like a column of figures to be the total.
 - b)) The phrase is found only one other time in the New Testament speaking about the commandments, “Are all summed up in this” love your neighbor as yourself.” Rom. 13:9
 - 2)) The internal evidence reveals the goal of the gospel to make Jew and Gentile one in Christ and the sister epistle.
 - * Eph. 2:11-19; 3:1-6; Col. 1:21; 3:11
 - 3)) Jesus has all authority and power over everything, as the head of everything.
 - a)) The word all “pas” means every, any, whatever and whosoever.
 - b)) Jesus is, “far above all principality and power and might and dominion, and every name that is named, not

- only in this age but also in that which is to come. And He put all *things* under His feet, and gave Him *to be* head over all *things* to the church, which is His body, the fullness of Him who fills all in all.” Eph. 1:21-23
- c) Other scriptures. Eph. 4:15; 5:23; Col. 1:18; 2:10, 19
- 2) The goal of revealing the gospel was to reveal the dispensation of Jew and Gentile, one in Christ will come to a close, “both which are in heaven and which are on earth-in Him.” vs. 10b
- a) This indicates submission of all things “in Him” Christ, both in heaven and earth, which we do not see them right now in the Age of Grace or the Church.
- 1)) Man is still in rebellion against God, as the governments of the world.
 - 2)) Satan blinds people from the gospel, held captive. 2Cor. 4:4; 2Tim. 2:26
- b) This identifies the Kingdom Age, when Jesus reigns on the earth.
- 1)) We the church will return to the battle of Armageddon to set up the Kingdom, rule and reign with Christ.
 - 2)) Satan will be bound for one-thousand years and released at the end for his final rebellion. Rev. 20:2, 7
 - 3)) The Kingdom Age is for the remnant of Israel. Rom. 11; Rev. 12

- 4)) The Gentiles will serve the Jews. Is. 14:1-2; 49:22-23; 60:14; 61:14; Zech. 8:22-23
- c) Replacement theology teaches God is done with Israel and that the church is spiritual Israel.
- 1)) You must make a distinction between the wife of Yahweh put away by divorce and the Bride of Christ, a virgin to be wed to Christ. Eph. 5:26
 - 2)) The remnant of Israel is the root, the natural branch, the church is the wild olive branch grafted in. Rom. 11:17-20
- d) The Age of Grace has been going on for nearly 2,000 years preaching the gospel.
- 1)) We want to take every opportunity to preach the gospel to sinners to repent remaining true to the gospel.
 - 2)) Not watering the gospel down by yielding to the culture or Political Correctness, but found preaching faithfully to all, having no respect of person till Jesus returns for us at the Rapture. Gal. 3:28; 6:15; Col. 3:11
* The Day of the Lord begins at the rapture and runs up to the new heaven and earth. 2Pet. 3:10-13

1:11-12 The doctrine of redemption reveals our lives can bring Jesus praise.

* Verse 11-12 give the third blessing. Eph. 1:3

1:11a The single preparation.

- 1) The identity of the person of Jesus is the unique connection for the spiritual blessings of the believer is stated, “In Him.” vs. 11a
 - a) The preposition in “en” declares the believer’s position intimately united with Jesus Christ, making us one with Jesus.
 - 1)) In spite different race, culture, gender or denomination, He broke down the middle wall of separation. Eph. 2:14
 - 2)) Jesus is the only source for our dependency for all things in life.
 - 3)) The proposition in “en” appears 116-120 time in the letter.
 - 4)) The various combinations of names, titles and pronouns of Jesus appear 12 times in the first fourteen versus.
 - b) The personal pronoun “Him” refers to Jesus.
 - 1)) The God-Man, indicated by His human name “Jesus” and Divine title “Christ”, twice in verse one. vs. 1a, c
 - 2)) Jesus is Lord “kurios” Master of the believer by willful submission. vs. 3a
 - 3)) The Father chose us in Him and adopted us by Jesus, members of the household of God. vs. 4a, 5a; 2:19
 - 4)) Throughout the epistle there are synonymous phrases stated, “in

Christ”, “in Him”, “in Whom”, “through Him” and “by Him”

- 2) The identity of the third spiritual blessings of the believer, “also we have obtained an inheritance.” vs. 11a
 - a) The word also “kai” has the idea of an ongoing list of blessings in Christ Jesus.
 - 1)) Paul just said Jesus made known to them the mystery of His will through the gospel, that Jew and Gentile would be one “in Christ”. vs. 10a
 - 2)) Paul also told them Jesus made known through the gospel that one day He will bring the age of Grace to a close and gather all things in heaven and earth. Eph. 1:10b
 - b) The usual interpretation of the first part of this verse is that of the inheritance God has bequeathed to us as believers.
 - 1)) But this is not what the text is says in context, it comes later. vs. 14
* Text for inheritance, Paul says we are heirs of God and joint heirs with Christ. Rom. 8:17; 1Pet. 1:3-5
 - 2)) There is also the fact that we are the heritage of God. Eph. 1:18; Col. 1:12
* He has made us His own, we belong to Him for all eternity.
 - 3)) Our text is not referring to these two.

- c) The context of our text is speaking about each of us being assigned a part, in connection with “Him”, Jesus Christ.
- 1)) The phrase, we have obtained an inheritance, is one word “kleroo”, it means to cast lots or portion.
 - a)) Used in the LXX for the lots of the land for each tribe. Num. 26:55, 56
 - b)) This is the only time it appears in the New Testament.
 - 2)) The believer has been assigned a “lot” or “portion” in connection with Christ, under His administration.”
Lenski
 - a)) The verb “kleroo” is an indicative aorist passive in the plural, Paul includes himself “we”.
 - b)) Implying that God gave that lot in the past by grace through faith.
 - 3)) The word “kleroo” in our text is the root for the word heir and inheritance.
 - * But this verb form does not mean inheritance or heir nor does it communicate any such idea. Lenski

1:11b The sovereign determination.

- 1) The lot or portion allotted to a believer is stated as predestined, “being predestined according to the purpose of Him.”
 - a) Lenski says the verb is to be construed with the participle, “We have been

assigned a lot as having been predestined”.

- 1)) This looks back to having predestined us to adoptions of son, according to the good pleasure of His will. vs. 5
 - 2)) This verse focuses on the lot or portion predestined, according to the purpose of Him, being advanced to the administration of Christ and all things under heaven and earth, with the purpose “to be the praise of His glory”. vs. 12
- b) The word predestined “poorizo”, as we have seen means to predetermine, to determine or mark out before hand.
- 1)) The word is a participle in the aorist passive, the idea is to fix and establish in advance in eternity past.
 - a)) One person described it as the placing of a fence around those who accept their provision for salvation.
 - b)) The word as noted appears in this form only six times in the New Testament and are the only passages that mention predestination, yet not one of them teaches that God pre-ordained from ages past who should be saved to eternal life and who should be damned to eternity, as taught by Calvinism! Acts 4:28; Rom. 8:29, 30; 1Cor. 2:7; Eph. 1:5, 11

- c)) Instead predestination is always in view of blessing or service as in our text the “lot or portion” is the blessing of His purpose.
- b) Predestination does not deny human responsibility in respond to God’s initiating through the gospel.
 - 1)) So in our text the lot or portion is the blessing predestined in line with His purpose, but it does not exclude nor nullify human responsibility, but stands as complementary truths.
 - 2)) I reject John Calvin’s teaching and Calvinist who deny the free will of man or human responsibility.
- c) The source, motive or intent behind the predestined lot or portion is “according to the purpose of Him.”
 - 1)) Jesus sovereignly did this to bring to pass His purpose “prosthesis” means a setting forth of a thing, those things He intends, desires and wills to do.
 - * Found one other time. Eph. 3:10-11
 - 2)) As we pointed out in verse five, the apostle Paul revealed that the Bible never uses predestination, in view of foreknowledge and election to or for individual salvation, but is always to specific blessings or for service that accompany salvation!

- a)) The only reason is according to “krata” foreknowledge”, in harmony with God’s foreknowledge. 1Pet. 1:2
- b)) The foreknowledge of God is based on His Omniscience, not “His decrees” as Calvinism teaches.
- c)) Foreknowledge and predestination are not the same as Calvinism teaches, foreknowledge is the source of the predestination.
- d)) We don’t have foreknowledge or Omniscience, they are complements! Is. 55:8-9
- 2) The declaration that the purposes of Jesus are His perfect wisdom for the believer is stated, “who works all things according to the counsel of His will.”
 - a) The pronoun “who” refers to Jesus, the One “who works”, the word works “energeo”, means to put forth power and display one’s activity.
 - * The word appears two other times for God and once for Satan in the letter, we get our word energy from it. Eph. 1:20; 2:2; 3:20
 - 2)) The tense is the participle in the present active, continuous, ongoing and durative, literally “working”.
 - b) The extent of the works Jesus brings to pass is qualified by the word all.
 - 1)) All “pas”, means every or any.

- * The word appears 10 times in the first chapter, 50 times in the sixth.
- 2)) The context refers to the sovereignty of Jesus about those things that involve the believer's lot or portion, according to His purpose.
 - * The article present indicates certainty.
 - a)) Jesus being God is a self-determinate, perfect in His purposes.
 - b)) He is motivated, led and acts out of His agape love and grace for the good of the believer's salvation.
 - c)) He is not hindered or obstructed by anything or anyone, but is faithful.
- c) The deliberation of His purpose about all things is "to the counsel of His will."
 - 1)) The word counsel and will are distinct, not synonymous.
 - * They are complementary, one is the desire the other is the deliberation or decision of purpose.
 - 2)) The word will "thelema" means what one wished or has determined shall be done, expressing volition.
 - a)) The will of Jesus in context is all He has in mind for the saint's good, His delight and good pleasure always.
 - b)) The will of Jesus is what will flourish, enhance and benefit a person's life "in Christ". Phil. 1:6

- 3)) The word counsel "boule", means the final and concluding decision.
 - a)) It implies a deliberation based on consideration, understanding and reason, resulting in the wisest choice of Jesus by all His attributes that are the epitome of perfection.
 - b)) Jesus is for us not against us.
 - d) Each of us have been allotted a portion in the church, a different part of the body, a hand, a foot, etc, we have been given certain spiritual gifts to serve affectively and anointed for that service by the Holy Spirit according to our call. Rom. 12:3-6b; 1Cor. 12-14; 1Pet. 2:10
 - e) The will of God is always found in the word of God, which is two-fold.
 - 1)) The will of God that is absolute and nothing can stop or alter it, like prophecy, they will come to pass.
 - 2)) The will of God that requires our submission and obedience by denying ourselves, picking up our cross daily and following Him, is not absolute, we are not forced by God. Rom. 12:1-2
- 1:12** The sole expectation. vs. 12
- 1) The identity of the people who had received such an allotted blessing is stated, "that we who first trusted in Christ."

- a) The plural pronoun we “hemas” has been interpreted differently.
 - 1)) There are those who believe it refers to all believers, Jew or Gentile.
 - 2)) Others believe it refers to Jews like Paul who believed in Jesus in contrast to “you” Gentiles in the next verse.
 - 3)) I believe Paul referring to Jew and Gentile believers because they are one in Christ, the heart of the epistle.
- b) The confirmation is found in the explanation about the “we who first trusted in Christ.”
 - 1)) The phrase, first trusted “proelpizo” is a compound word.
 - a)) The word “pro”, means in front of or prior to or in advance and “elipzo”, means to expect, confide or anticipate.
 - b)) The phrase is a participle perfect active, literally, “having first put hope” in Jesus, indicating confident hope before the Ephesians.
 - 2)) The title Christ “Christos”, the anointed Messiah of the Scriptures promised to Adam. Gen. 3:15
* Found 46 times in Ephesians.
- 2) The ultimate purpose of those having receive such an allotted blessing is stated, “should be to the praise of His glory.”
 - a) This is a doxology to Jesus.

- * An exaltation and adoration ascribed to His person, just like the one to the Father and the Holy Spirit. vs. 6a, 14b
- b) The personal responsibility cannot be missed.
 - 1)) In view that we have been prepared by having been given an allotted portion being the result according to the counsel of His will.
 - 2)) In view that we have first trusted in Christ that we “should be to the praise of His glory”, the tense is the present active, it should be continuously.
- c) The word praise “epainos” means exaltation, approbation, commendation.
 - 1)) The word “that” (eis) indicates purpose, the idea is that our lives as a result of being saved and prepared to bring praise to Jesus, should do so, and that people will only credit God for the example of His power in and through our lives.
 - * The word praise appears 11 times in the New Testament, 7 of the 11 refer to God or the gospel.
 - 2)) The idea is one of expressing admiration of God not man.
 - a)) To the Father. vs. 6
 - b)) To the Son. vs. 12
 - c)) To the Holy Spirit. vs. 14

- d) The word glory “doxa” in our context has the sense of splendor and brightness that belongs only to God, as before. vs. 6, 12
- 1)) The Hebrew word glory “kabowd” 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 Jesus is praised for as a result of salvation.
 - 3)) The praiseful worship over the glory is over the magnanimous splendor of Jesus as He works in the life of a believer to be Christ-like!
* We are like the moon, it has no light in itself, all the light it radiates comes directly from the sun, being a light reflector, not a light giver!
- e) The people are lost in sin and the hopeless hope in man we are the light and salt of the earth to them to glorify our Father in heaven. Matt. 5:14-16
- f) The times we are living in are very evil days, there is great deception in the church, false teaching is welcomed, Christians, Christianity and the Church are being redefined. 2Pet. 2
- g) The Lord Jesus Christ has equipped us for all things that the excellence may be of God not ourselves. 2Cor. 4:6-7; 2Pet. 1:3-4