



God Is Government

Isaiah 33:22

*“For the LORD is our judge, the
LORD is our lawgiver, the LORD
is our king; he will save us.”*

TEACHINGS OF YESHUA HAMASHIACH
BIBLICAL AND WORLD HISTORY MASTERCLASS

A Study of Ephesians
Election/Predestination

Chapter 1:3-6a

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Ephesians Chapters 1-3

Doctrine: Our position – what we are in Christ; what He did.

Ephesians Chapters 4-6

Our Duty: Our responsibilities – what we should do in response to Christ’s Doctrine. Paul balances doctrine with duty. We inherit the wealth by faith, and we invest the wealth by works.

A Parallel with Joshua

Joshua: People of Israel entering into the possession of their promised inheritance.

Ephesians: Believers are called upon to enter by faith now into the possession of their promised inheritance.



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Ephesians

Chapter 1 Topics

- Blessings: Our riches in Christ
- **Election**
- **Predestination**
- **Redemption**
- **Adoption**
- The WILL and TESTAMENT of God
- (12) Mysteries (Different from the & Mysteries God Gave to Paul/John)
- Dispensations
- Forgiveness
- Inheritance
- Sealing

AND THIS IS JUST IN CHAPTER 1!



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Ephesians

Theme: Our Riches in Christ.

Ephesus was considered the “Bank” of Asia; a depository for wealth. Note Paul’s use of financial words:
Inheritance (Ephesians 1:11, 14, 18: 5:5); Fullness or Filled (Ephesians 1:10, 23: 3:19; 4:10, 13; 5:18)



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Ephesians Chapter 1:3-6a



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Ephesians 1:3-14

Verses 3-14 comprise one sentence and encompass the past, present and future of God’s eternal purpose for the church (Life Eternity on Earth). It is Paul’s outline of God’s master plan for salvation. In verses 3-6a we are shown the past aspect, election; in 6b-11 we are shown the present aspect, redemption, and in 12-14 we are shown the future aspect, inheritance. Within God’s master plan of salvation is every believer who has or will ever trust in God and be saved (justification). As it is sometimes expressed, history is simply the outworking of “His (Christ) story,” which has already been planned and prewritten in eternity.

This passage (3-14) can also be divided into three sections, each of which focuses on a different Part of the Manifestation of the Trinity. Verse 3-6a center on the Father, verse 6b-12 center on the Son, and verses 13-14 center on the Holy Spirit. Paul takes us to the very throne room of the Godhead to show the greatness and the vastness of the blessing and treasures that belong to those who are in Jesus Christ (our inheritance).



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Eph 1:3 Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ:

Paul presents six aspects of the divine blessing, he is about to unfold: the blessed One, God; the Blessor, also God; the blessed ones, believers; the blessings, all things spiritual; the blessing location, the heavenly places, and the blessing Agent, Jesus Christ.



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The Blessed One - GOD

Gracious truth is introduced appropriately by praise to the One who has made such provision. From eulogeo (Blessed or eulogy), a message of praise and commendation, the declaration of a person’s goodness. Because no one is truly good but God (Matthew 19:17), our supreme eulogy, our supreme praise, is for Him alone.

Goodness is God’s nature; God the Father not only does good things. He is good in a way and to a degree that no human being except His own incarnate Son, our Lord Jesus Christ, can be. Consequently, from Genesis to Revelation, godly men, recognizing the surpassing and humanly unattainable goodness of God, have proclaimed blessing upon Him. Melchizedek declared, “Blessed be God Most High” (Genesis 14:20). IN the last days, “every created thing which is in heaven and on the earth and under the earth and on the sea, and all things in them” will be “head saying, To Him who sits on the throne, and to the Lamb, be blessing and honor and glory and dominion forever and ever” (Revelation 5:13).

Nothing is more appropriate for God’ people than to bless Him for His great goodness. IN all things – whether pain, struggle, trials, frustration, opposition, or adversity – we are to praise God, because He is good in the midst of it all. For that we praise and bless Him.



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The Blesser - GOD

Consistent with His perfection and praiseworthiness, the One who is to be supremely blessed for His goodness is Himself the supreme Blesser who bestows goodness. It is He who has blessed us with every spiritual blessing. “Every good thing bestowed and every perfect gift,” James reminds us, “is from above, coming down from the Father of lights” (James 1:17). Paul assures us “that God causes all things to work together for good to those who love God, to those who are called according to His purpose” (Romans 8:28). God blesses because He is the source of all blessing, of every good thing. Goodness can only come from God because there is no source of goodness outside of God.



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The Blessed Ones - Believers

The us whom God has blessed refers to believers, “the saints... in Christ Jesus” Paul addresses in verse 1. In His wonderful grace, marvelous providence, and sovereign plan God has chosen to bless us. God has eternally ordained that “those who are of faith are blessed” (Galatians 3:9).

When we bless God, we speak good of Him (We must anoint God before He anoints us.) When God blesses us, He communicates good to us. We bless Him with words; He blesses us with deeds. All we can do is to speak well of Him because in ourselves we have nothing good to give, and in Himself He lacks no goodness. But when He blesses us, the situation is reversed. He cannot bless us for our goodness, because we have none. Rather, He blesses us with goodness. Our heavenly Father lavishes us with every goodness, every good gift, every blessing. That is His nature, and that is our need.



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The Blessing – Everything Spiritual

Our heavenly Father blesses us with every spiritual blessing. In the New Testament pneumatikos (Spiritual) is always used in relation to the work of the Holy Spirit. Therefore, it does not here refer to immaterial blessings as opposed to material ones but to the divine origin of the blessings – whether they help us in our spirits, our minds, our bodies, our daily living, or however else. Spiritual refers to the source, not the extent of blessing.

Many Christians continually ask God for what He has already given. They pray for Him to give them more love, although they should know that “the love of God has been poured out within our hearts through the Holy Spirit who was given to us” (Romans 5:5). They pray for peace, although Jesus said, “Peace I leave with you; My peace, I give to you” (John 14:27). They pray for happiness and joy although Jesus said, “These things I have spoken to you, that My joy may be in you, and that your joy may be made full” (John 15:11). They ask God for strength, although His Word tells them that they “can do all things through Him who strengthens” them (Philippians 4:13).



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The Blessing – Everything Spiritual

God’s “divine power has granted us everything pertaining to life and godliness through the true knowledge of Him who called us by His own glory and excellence” (2 Peter 1:3). It is not that God will give us but that He has already given us “everything pertaining to life and godliness.” He has blessed us already with every spiritual blessing. We are complete “in Him” (Colossians 2:10).

Our resources in God are not simply promised, they are possessed. Every Christian has what Paul calls “the provision of the Spirit of Jesus Christ” (Philippians 1:19). God cannot give us more than He has already given us in His Son. There is nothing more to receive. The believer’s need, therefore, is not to receive something more but to do something more with what he has.

Our heavenly position and possession are so certain and secure that Paul speaks of God’s having already “raised us up with Him and seated us with Him in the heavenly places. In Christ Jesus” (Ephesians 2:6).



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The Location of Blessing – The Heavenly Places

These abundant unlimited blessings from God are in the heavenly places. More than heaven itself is included. The heavenly places (Ephesians 1:20); 2:6; 3:10) encompass the entire supernatural realm of God. His complete domain, the full extent of His divine operation.

Christians have a paradoxical, two-level existence – a dual citizenship. While we remain on earth (the physical terrestrial) we are citizens of earth. But in Christ our primary and infinitely more important citizenship is in heaven (the spiritual celestial) (Philippians 3:20). Christ is our Lord and King, and we are citizens of His realm, the heavenly places. That is why we are to pursue “things above, where Christ is seated at the right hand of God” (Colossians 3:1).

Because we are members of God’s dominion, unlike the “sons of this age” (Luke 16:8), we are able to understand the supernatural things of God, things which the “natural man does not accept” and “cannot understand ... Because they are spiritually appraised (dead)” (1 Corinthians 2:14). (Natural man is those from Genesis Chapter 1).



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The Location of Blessing – The Heavenly Places

When an American citizen travels to another country, he is every bit as much an American citizen as when he is in the United States. Whether he is in Africa, the Near East, Europe, Antarctica, or anywhere else outside his homeland, he is still completely an American citizen, with all the rights and privileges that such citizenship holds.

As citizens of God’s heavenly dominion, Christians hold all the rights and privileges that citizenship grants, even while they are living in the “foreign” and sometimes hostile land of earth. Our true life is in the supernatural, the heavenly places. Our Father is there, our Savior is there, our family and loved ones are there, our name is there, and our eternal dwelling place and throne are there.

But we are presently trapped in the tension between the earthly and the heavenly. Paul reflected that tension when he said, “We are afflicted in every way, but not crushed, perplexed, but not despairing, persecuted, but not forsaken; struck down, but not destroyed ... as sorrowful yet always rejoicing, as poor yet making many rich, as having nothing yet possessing all things” (2 Corinthians 4:8-9; 6:10).



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The Location of Blessing – The Heavenly Places

The key to living as a heavenly citizen while living in an unheavenly situation is walking by the Spirit. “Walk by the Spirit,” Paul says, “and you will not carry out the desire of the flesh” (Galatians 5:16). When we walk in His power He produces His fruit in us: “love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control” (Ephesians 1 :22-23). We receive our heavenly blessings by living in the power of God’s Holy Spirit.

All of this is covered in greater detail in GIG Book titled “A Citizen Living in a Foreign Land.”



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The Blessing Agent – Jesus Christ

Christians possess every spiritual blessing in the heavenly places because they are in Christ. When we trust in Him as Lord and Savior, we are placed in a marvelous union with Jesus Christ. “The one who joins himself to the Lord is one spirit with Him” (1 Corinthians 6:17). Our unity as Christians is more than simply that of common agreement; it is the unity of a commonness of life (LIFE ETERNAL & ETERNAL LIFE), the common eternal life of God that pulses through the soul of every believer (Romans 15:5-7).

At that the Lord has, those in Christ have. “The Spirit Himself bears witness with our spirit that we are children of God, and if children, heirs also, heirs of God and fellow heirs with Christ” (Romans 8:16-17). Christ’s riches are our riches, His resources are our resources, His righteousness is our righteousness, and His power is our power. His position is our position: where He is, we are. His privilege is our privilege: what He is we are. His possession is our possession: what He has, we have. His practice is our practice: what He does, we do.

We are those things and have those things and do those things by the grace of God, which never fails to work His will in those who trust Him (1 Corinthians 15:10).



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- Ephesians 1:4-6a

The Elements of the Eternal Forming of the Body

The verses reveal the past part of God’s eternal plan in forming the church, the Body of Jesus Christ. His plan is shown in seven elements:

1. The Method -Election
2. The Object - The Elect
3. The Time - Eternity Past
4. The Purpose – Holiness
5. The Motive – Love
6. The Result – Sonship
7. The goal - Glory



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The Method - Election

The Bible speaks of three kinds of election. One is God’s theocratic election of Israel. “You are a holy people to the Lord your God.” Moses told Israel in the desert of Sinai: “the Lord your God has chosen you to be a people for His own possession out of all the people who are on the face o the earth” (Deuteronomy 7:6).

The election had no bearing on personal salvation. “They are not all Israel who are descended from Israel, Paul explains; “neither are they all children because they are Abraham’s descendants” (Romans 9:6-7). Racial descent from Abraham as father of the Hebrew people did not mean spiritual decent from him as father of the faithful (Romans 4:11).



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The Method - Election

A second kind of election is vocational. The Lord called out the tribe of Levi to be His priests, but Levites were not thereby guaranteed salvation. Jesus called twelve men to be apostles but only eleven of them to salvation. After Paul came to Christ because of God's election to salvation, God then chose him in another way to be His special apostle to the Gentiles (Acts 9:15; Romans 1:5).

The third kind of election is salvational, the kind of which Paul is speaking in our present text. “No one can come to Me,” Jesus said, “unless the Father who sent Me draws him” (John6:44). Helkeo (draws) carries the idea of an irresistible force and was used in ancient Greek literature of a desperately hungry man being drawn to food and of demonic forces being drawn to animals when they were not able to possess man (demon possession, cannibalism, vampire blood drinkers).



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The Method - Election

Salvage yards use giant electromagnetics to lift and partially sort scrap metal. When the magnet is turned on a tremendous magnetic force draws all the ferrous metals that are near it but has no effect on other metals such as aluminum and brass.

In a similar way, God’s elective will irresistibly draw to Himself those whom He has predetermined to love and forgive, while having no effect on those whom He has not.

From all eternity, before the foundation of the world, and therefore completely apart from any merit or deserving that any person could have, God chose us in Him, “in Christ (v 3). By God’s sovereign election, those who are saved were placed in eternal union with Christ before creation even took place.



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The Method – Election

Although man's will is not free in the sense that many people suppose, he does have a will, a will that Scripture clearly recognizes. Apart from God, man's will is captive to sin. But he is nevertheless able to choose God because God has made that choice possible. Jesus said that whoever believes in Him will not perish but have eternal life (John 3:16) and that “everyone who lies and believes to the Lord (e.g., Joshua 24:15; Isaiah 55:1; Matthew 3:1-2; 4:17; 11:28-30. John 5:40; 6:37; 7:37-39; Revelation 22:17) clearly indicate the responsibility of man to exercise his own will.

Yet the Bible is just as clear that no person receives Jesus Christ as Savior who has not been chosen by God (Romans 8:29; 9:11; 1 Thessalonians 1:3-4; 1 Peter 1:2). Jesus gives both truths in one verse in the gospel of John: “All that the Father gives Me shall come to Me, and one who comes to Me I will certainly not cast out” (John 6:37).



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The Method – Election

God’s sovereign election and man’s exercise of responsibility in choosing Jesus Christ seem opposite and irreconcilable truths – and from our limited human perspective they are opposite and irreconcilable. That is why so many earnest, well-meaning Christians throughout the history of the church have floundered trying to reconcile them. Since the problem cannot be resolved by our finite minds, the result is always to compromise one truth in favor of the other or to weaken both by trying to take a position somewhere between them.

We should let the antinomy remain, believing both truths completely and leaving the harmonizing of them to God.

Ekelgo (Chose) is here in the aorist tense and the middle voice, indicating God’s totally independent choice. Because the verb is reflexive it signifies that God not only chose by Himself but for Himself. His primary purpose in electing the church was the praise of His glory (vv 6, 12, 14). Believers were chosen for the Lord’s glory before they were chosen for their own good. The very reason for calling out believers into the church was that “the manifold wisdom of God might not be made known through the church to the rulers and the authorities in the heavenly places (Ephesians 3:10).



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The Method – Election

Israel was God’s elect, His “chosen one” (Isaiah 45:4; 65:9, 22). But she was told, “The Lord did not set His love on you nor choose you because you were more in number than any of the peoples, for you were the fewest of all peoples, but because the Lord loved you” (Deuteronomy 7:7-8). God chose the Jews simply out of His sovereign love.

God’s heavenly angels also are elect (1 Timothy 5:21), chosen by Him to glorify His name and to be His messengers. Christ Himself was elect (1 Peter 2:6), and the apostles were elect (John 15:16). By the same sovereign plan and will the church is elect. God “has saved us, and called us with a holy calling, not according to our works, but according to His own purpose and grace which was granted us in Christ Jesus from all eternity” (2 Timothy 1:9). IN Acts we are told, “ And as many as had been appointed to eternal life believed” (Acts 13:46).



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The Method – Election

Because we cannot stand the tension of mystery paradox, or antinomy, we are inclined to adjust what the Bible teaches so that it will fit our own systems of order and consistency. But that presumption approach is unfaithful to God’s Word and leads to confused and weakened living. It should be noted that other essential scriptural doctrines are also apparently paradoxical to our limited capacity. It is antinomous that Scripture itself is the work of human authors, yet the very words of God, that Jesus Christ is fully God and fully man; that salvation is forever, yet saints must remain obedient and persevere to the end; that the Christian’s life is lived in total commitment and discipline of self yet is all of Christ. Such inscrutable truths are an encouragement that the mind of God infinitely surpasses the mind of man and are a great proof of the divine authorship of Scripture. Humans writing a Bible on their own would have attempted to resolve such problems.



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The Method – Election

It is not that God’s sovereign election, or predestination, eliminates man’s choice in faith. Divine sovereignty and human response are integral and inseparable parts of salvation – though exactly how they operate together only the infinite mind of God knows.

Not is it, as many believe and teach, that God simply looks into the future to see which people are going to believe and then elects them to salvation. Taken out of context, Romans 6:29 is often used to support that view. But verse 28 makes it clear that those whom God foresees and predestines to salvation are those whom He has already “called according to His purpose.” And teaching that diminishes God’s glory, thus striking a blow as the very purpose of salvation.



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The Object – The Elect

The object of election is us, not everyone, but only those whom God chose, the saints and “faithful in Christ Jesus” (v. 1). Those whom God elects are those whom He has declared holy before the foundation of the world and who have identified with His Son Jesus Christ by faith. Being a Christian is having been chosen by God to be His child and to inherit all things through and with Jesus Christ.



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The Time – Eternity Past

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The Time – Eternity Past

God elected us before the foundation of the world. Before the creation, the Fall, the covenants, or the law, we were sovereignly predestined by God to be His. He designed the church, the Boy of His Son, before the world began.

Because in God’s plan Christ was crucified for us “before the foundation of the world” (1 Peter 1:20), we were designated for salvation by that same plan at that same time. It was then that our inheritance in God’s kingdom was determined (Matthew 25:34). We belonged to God before time began, and we will be His after time has long run its course. Our names as believers were “written from the foundation of the world in the book of life of the Lamb who has been slain” (Revelation 13:8; 17:8).



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The Purpose - Holiness

God chose us in order that we might be holy and blameless. Amomos (Blameless) literally means without blemish, or spotless. Because we are chosen in Him, we are holy and blameless before Him. Because Jesus Christ gave Himself for us as “a lamb unblemished and spotless” (1 Peter 1:19), we have been given His own unblemished and spotless nature. He unworthy have been declared worthy the unrighteous declared holy. It is Christ’s eternal and foreordained plan to “present to Himself the church in all her glory, having no spot or wrinkle or any such thing, but that she should be holy and blameless” (Ephesians 3:27).

Obviously, Paul is talking about our position and not our practice. We know that in our living we are far from the holy standard and far from being blameless. Yet “in Him,” Paul said in another place, we “have been made complete” (Colossians 2:10). All that God is, we become in Jesus Christ. That is why salvation is secure. We have Christ's perfect righteousness. Our practice can and does fall short, but our position can never fall short, because it is exactly the same holy and blameless position before God that Christ has. We are secure as our Savior, because we are in Him, waiting for the full redemption and glorious holiness that awaits us in His presence.

And because God declares us and leads us to be holy and blameless, we should strive to live lives now that reflect the holiness and blamelessness that are our destiny.



God Is Government

Isaiah 33:22

*“For the LORD is our judge, the
LORD is our lawgiver, the LORD
is our king; he will save us.”*

Ephesians Chapter 1

“4 According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: 5 Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, 6 To the praise of the glory of his grace”

- Ephesians 1:4-6a

The Motive - Love

God elects those who are saved because of His love. In love He predestined us to adoption as sons. Just as He chose Israel to be His special people only because of His love (Deuteronomy 7:8), so He also chose the church, the family of the redeemed.

Biblical agape love is not an emotion but a disposition of the heart to seek the welfare and meet the needs of others. ‘Greater love has no one than this, that one lay down his life for his friends,’ Jesus said (John 15:13). And that is exactly what Jesus Himself did on behalf of those God has chosen to be saved. In the ultimate divine act of love, God determined before the foundation of the earth that He would give His only Son to save us. “God, being rich in mercy, because of His great love with which He loved us, even when we were dead in our transgressions, made us alive together with Christ” (Ephesians 2:4-5). He loved us, and will eternally continue to love us, according to the kind intention of His will.



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The Result - Sonship

The result of God’s election is our adoption as sons. In Christ we become subjects of His kingdom, and because He is our Lord we are His servants. He even calls us friends because, He says, “All things that I have heard from My Father I have made known to you” (John 15:15). But in His great love He makes us more than citizens and servants, and even more than friends. He makes us children. God lovingly draws redeemed sinners into the intimacy of His own family.

When we become Christians, we become children of God. “For you have not received a spirit of slavery leading to fear,” Paul says, “but you have received a spirit of adoption as sons by which we cry out, ‘Abba! Father!’” (Romans 8:15). Abba was an Aramaic word of endearment somewhat equivalent to Daddy or Papa.

To be saved is to have the very life of God in our souls. His own Spirit enlivening our spirits. Human parents can adopt children and come to love them every bit as much as they love their natural children. They can give an adopted child complete equality in the family life, resources, and inheritance. But no human parent can impart his own distinct nature to an adopted child. Yet that is what God miraculously does to every person whom He has elected and who has trusted in Christ. He make them sons just like His divine Son. Christians share no only the Son’s riches and blessings but also the Son’s nature.



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The Goal – Glory

Why did God do all of that for us? Why did He want us to be His sons? We are saved and made sons to the praise of the glory of His grace. Above all else, He elects and saves us for His own glory. When Jesus said, “Do not be afraid, little flock, for your Father has chosen gladly to give you the kingdom” (Luke 12:32). He was affirming the delight of God in putting His glory on display. As Paul further explained, “God is at work in [us] ... for His good pleasure” (Philippians 2:13).

The apostle Paul interceded for the Thessalonians, praying “that our God may count you worthy of your calling ... in order that the name of our Lord Jesus may be glorified in you, and you in Him” (2 Thessalonians 1:11-12).

Even the beasts of the field will glorify the Lord, Isaiah tells us (43:20), and the heavens tell of the glory of God (Psalms 19:1). The only rebels in the universe are fallen angels and fallen man. Everything else glorifies its Creator. The fallen angels have already been eternally removed from God’s presence, and those fallen men who will not be saved by Jesus Christ will join those angels in that eternal separation.



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The Goal – Glory

God chose and preordained the Body (you and I) before the foundation of the world in order that no human being could boast or take glory for himself, but that all the glory might be His. Salvation is not partly of God and partly of man, but entirely of God. To guarantee that, every provision and every detail of salvation was accomplished before any human was ever born or before a planet was formed on which he could be born.

The ultimate reason for everything that exists is the glory of His grace. That is why, as God’s children, Christians should do everything they do – even such mundane things as eating and drinking – to the glory of God (1 Corinthians 10:31).



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Study Assignment

- Always pray first before asking to open your minds to God’s reveal for you
- Have a relationship with the Author of everything – Jesus Christ
- Set aside your personal presuppositions
- Take good notes
- Start and Continue to update your personal private journal
- Read the book of Ephesians each week
- Read Chapter 1 and understand its details.
- Update your personal assessment of your issues and good works.