



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

Introduction & Chapter 1:1-3

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Background

Ephesus was the capital of Proconsular Asia; second only to Rome.

- Consecrated to Artemis
- Colonized mainly from Athens
- Great painters, Parrhasias and Apelles, were Ephesians
- Pythagoras is said to have come from Ephesus
- Schools of Parmenides, Zeno, and Democritus
- Great harbor, gradually ruined by the silting of River Cayster
- Temple of Artemis (“Diana”): 220 years in the building: 418 ft x 239 ft; 127 56-ft columns; 4X larger than the Parthenon; stood until 262 AD when ruined by the Goths
- Theater, excavated on west side of Mt. Coresus; largest in Hellenic world, 50,000 seating
- Figurative references: 1 Corinthians 4:9; 9:24-25; 14:32
- Earliest New Testament allusion: pious Jews at Pentecost (Acts 2:9)



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Paul stayed in Ephesus longer than in any other place. The gospel may have been more effective in this area than any other place or time in the history of the world.

Paul’s Second Missionary Circuit (AD 51)

On his way from Greece to Syria, Paul visits Ephesus (Acts 18:18-21); brings Aquila and Priscilla and leaves them there. Paul is pressed to stay; departs with a promise to return (en route to keep festival in Jerusalem). During his absence, Apollo visits, received full instruction from Aquila and Priscilla, and continued to Corinth.

Paul’s Second Visit to Ephesus Lasts 3 Years (AD 54-57)

Ephesus emerged as the headquarter church in Proconsular Asia (Acts 19:20-31). There were 14 key churches: the seven of Revelation, plus Troas, Assos, Adramyttium, Miletus, Trogyllium, Hierapolis, and Colossae. 1 Corinthians was written here, the period closed with the tumult raised by Demetrius (Acts 19:19-41).



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Paul’s Last Voyage to Syria (AD 58)

Paul lands at Miletus, 30 miles South of Ephesus, to meet the leaders away from the crowd and presents the pathetic and noble charge of Acts 20:18-35:

Act 20:18 And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons,

Act 20:19 Serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews:

Act 20:20 And how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publickly, and from house to house,

Act 20:21 Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.

Act 20:22 And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there:



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Act 20:23 Save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me.

Act 20:24 But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God.

Act 20:25 And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more.

Act 20:26 Wherefore I take you to record this day, that I am pure from the blood of all men.

Act 20:27 For I have not shunned to declare unto you all the counsel of God.



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Act 20:28 Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.

Act 20:29 For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock.

Act 20:30 Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.

Act 20:31 Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears.

Act 20:32 And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.



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Act 20:33 I have coveted no man's silver, or gold, or apparel.

Act 20:34 Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me.

Act 20:35 I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.

Act 20:36 And when he had thus spoken, he kneeled down, and prayed with them all.

Act 20:37 And they all wept sore, and fell on Paul's neck, and kissed him,

Act 20:38 Sorrowing most of all for the words which he spake, that they should see his face no more. And they accompanied him unto the ship.



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Near End of Paul’s Life: Pastoral Epistles (AD 63)

Paul exhorts Timothy to stay on at Ephesus (1 Timothy 1:3); Ephesus is twice mentioned in 2 Timothy; Paul was possibly seized at Ephesus and carried to death at Rome.

Occasion of the Epistle

Paul arrived in Rome from Miletus, in the spring of AD 61, nearly 10 years later. He spent two full years in “house arrest” chained to a Praetorian sentinel! (Acts 28) – Can you imagine being chained to Paul? ... they got saved! (Philippians 4:21-22)

Visitors included friends, envoys, etc.:

- Tychicus from Ephesus (who was the bearer of this Epistle)
- Epaphras from Colossae (carried the Epistle to the Colossians; Colossians 4:12)
- Epaphroditus from Philippi (carried Epistle to the Philippians; Philippians 4:18)
- Onesimus, the fugitive Colossian slave (carried the Epistle to Philemon, his master)

These four carried Paul’s “Prison Epistles” to Asia in the year AD 62.



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Other Visitors included:

- Aristarchus from Thessalonica
- John Mark Dema
- Jesus Justus
- Luke
- Timotheus “spiritual son”

This Epistle was written right after Colossians: There are thematic and structural parallels with the Colossian letter (75 of 155 verses are the same). Ephesus is referred to in Colossians 4:15f (... from Laodicea); Tychicus is listed as the bearer.



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John’s Epistles

- Epistle of First John: a summary sermon
- Second John: A letter to Mary
- Third John: Letter to Ephesus. Abode of John’s last years; probable site of his Epistles and the Gospel of John (Patmos within 60 miles); probable site of John’s burial.

Revelation

Rev 2:1 Unto the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks;

Rev 2:2 I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars:

Rev 2:3 And hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted.

Rev 2:4 Nevertheless I have somewhat against thee, because thou hast left thy first love.

Rev 2:5 Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.

Rev 2:6 But this thou hast, that thou hatest the deeds of the Nicolaitans, which I also hate.

Rev 2:7 He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.



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Subsequent History

Ephesus long remained a seat of the Christian church. [The Christian Council met there in AD 431: heresy of Nestorius; “Robber synod” of AD 449, etc.] It is presently a small Turkish village, Ayasaluk

Outline of Ephesians

- Ephesians 1-3: Doctrine: Our position – what we are in Christ; what He did.
- Ephesians 4-6: Duty: Our responsibilities – what we should do in response.
- Paul balances doctrine with duty. We inherit the wealth by faith, and we invest the wealth by works.

A Parallel to 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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The book of Ephesians is written to Christians who might be prone to treat their spiritual resources much like people who store their financial resources like hoarders or fail to understand that you will not receive God’s blessing of financial prosperity with giving God what is owed to Him. Such believers are in danger of suffering from spiritual malnutrition, because they do not take advantage of the great storehouse of spiritual nourishment and resource that is at their disposal.

Ephesians has been given such titles as the believer’s bank, the Christian’s checkbook, and the treasure house of the Bible. This beautiful letter tells Christians of their great riches, inheritances, and fullnesses in Jesus Christ and in His church. It tells them what they possess and how they can claim and enjoy their possessions.

During the great depression of the 1930’s, many banks would allow their customers to withdraw no more than 10 percent of their accounts during a given period of time, because the banks did not have enough reserves to cover all deposits. Where are we today?

But God’s heavenly bank has no such limitations or restrictions. No Christian, therefore, has reason to be spiritually deprived, undernourished, or impoverished. In fact, he has no reason not to be completely healthy and immeasurably rich in the things of God. The Lord’s heavenly resources are more than adequate to cover all our past debts, all our present liabilities and all our future needs – and still not reduce the heavenly assets. That is the marvel of God’s gracious provision for His children.



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Eph 1:1 Paul, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus:

Eph 1:2 Grace be to you, and peace, from God our Father, and from the Lord Jesus Christ.

Spiritual Blessings in Christ

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:

The idea of blessing has certainly been co-opted in the common speech of our society. People say, I'm blessed, which is sort of a vernacular way of saying everything is going well. I'm experiencing comfort, or I'm experiencing success, or I'm seeing an increase in my salary, or I'm happy with my kids.

Whatever it is, we associate being blessed with positive events or positive circumstances. It's used in a very temporal and very short-sighted way, usually abstracted or divorced from any thought of God. People say they're blessed in the same way they might as well say, I'm lucky, or circumstances have been kind to me by chance.



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We want to talk about a different kind of blessing, a blessing that is intentional, that comes from heaven, and that lasts forever. This is not the secular idea of being blessed. It's not the notion of those who talk about the lie of prosperity.

Blessed is a useful term for people who want also to brag on their achievements and accomplishments, but at the same time seem humble. So, they say, I'm blessed. For many, to say you're blessed is the go-to term to declare your success while maintaining an obscure, undefined reference to some divine power somewhere who for some reason favors you.

And I would admit that there is much divine favor on people in general, on the world of nonbelievers. It's called common grace, and it is a measure of divine favor. But all of the divine favor of common grace is short-term, temporal, limited to time, and expires totally at death.

Now, this is not at all what the apostle Paul is talking about when he says that we have been blessed with every spiritual blessing in the heavenlies or the heavenly places in Christ. If you look at verse 3 for just a moment, you will see blessed, blessed, blessing. Three times in one verse, Paul refers to this notion of being blessed from the root eulogio . That's the verb form from which we get eulogy.



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First, he says you are to bless God because He has blessed us and how with every spiritual blessing. To bless God means to speak well of Him or to praise Him. And why? Because He has blessed us. That is to say, He speaks well of us and does well by us, showing us favor with many blessings. So the apostle Paul opens this letter with a call to praise. Blessed be the God and Father of our Lord Jesus Christ.

That's a doxology, if you will. It's giving God glory. It's an invitation for us to join Him and to bless Him who has blessed us with all blessings.

And the blessings with which He has blessed us are heavenly blessings. They are spiritual blessings, so they are eternal blessings. Now before we look closely at that opening few verses, I want to broaden the picture a little bit.

We need to pull back. What are we going to be looking at in this wonderful book of Ephesians? Well, there's a key word that appears here in this book, and it appears six times. Paul uses it in his epistles 21 times.

And it's a very unusual word, so that's why I note that he uses it 21 times and six times in this letter. It is the word mystery. He uses it in chapter 1, again in chapter 3, again in chapter 5, again in chapter 6. And what we learn from that is that Ephesians is a book that reveals mysteries.



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In this book, the Holy Spirit through the apostle Paul discloses truth that previously was not known but is now revealed. These are truths that have been unknown from the foundation of the world until the revelation of the New Testament. And this is so important for us to understand, so let me kind of help you with that a little bit.

The pattern of God's revelation with regard to truth has to be understood this way. God has not from the beginning revealed everything. There is a progress of revelation even through the Old Testament, and there were some things completely hidden from those who lived during the Old Testament era and the 400 years between the Old and the New Testament and were never revealed until the New Testament.

So, let's think about that in a little outline that I'll give you. Point one, God has always kept secrets. God has secrets.

In perfect wisdom, He has not chosen to reveal everything to us. Some things are hidden. Some things are permanently hidden.



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Some things are still hidden. Some things will always be hidden until we arrive in heaven. How do we know that? Because Deuteronomy 29, 29 says, the secret things belong unto the Lord our God.

But those things which are revealed belong unto us and our children forever. So, there are things that God has revealed, that's what Scripture does. But there are things that God has not revealed.

God has always kept secrets. The second thing to think about in this little outline is that God reveals some secrets to special people throughout history, and those special people would be His own people, believers. Psalm 25:14 says, the secret of the Lord is with them that hear Him, and He will show them His covenant.

So, God has secrets, but He reveals those secrets through all of redemptive history and all of revelatory history to certain people, namely those who hear Him and those who are part of His covenant. Proverbs 3:32 says it another way, the secret, God's secret is with the righteous. Amos chapter 3, verse 7, He reveals His secret unto His servants, the prophets.



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In Matthew chapter 11, that's a familiar portion of Scripture. There is a very important text that speaks to this issue. Verse 25 of Matthew 11, at that time Jesus said, "I praise You, Father, Lord of heaven and earth, that You have hidden these things from the wise and intelligent and have revealed them to infants.

Yes, Father, for this way was pleasing, well pleasing in Your sight." It pleased God to reveal some special revelation to His own people. Verse 27 then concludes this little emphasis, "All things have been handed over to Me by My Father, and no one knows the Son except the Father, nor does anyone know the Father except the Son, and anyone to whom the Son wills to reveal Him." So, God decides who will know certain things, including the knowledge of the Son, and the Son is part of that. The only one who can know the Son and understand the revelation of the Son is the one to whom the Father and the Son give that revelation.

In 1 Corinthians, the familiar chapter 2 and verse 14, "The natural man does not accept the things of the Spirit of God, for they are foolishness to him, and he cannot understand them because they are spiritually appraised." So, God has some secrets that He never reveals, and we won't know them until we get to heaven. But God has other secrets that He reveals to special people throughout all of redemptive history, secrets that relate to salvation and His will, and the particularly emphasized reality of the knowledge of Him and His Son. And there's one other thing to consider, and that is this.



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God keeps some truths hidden from everyone for ages, and then at the strategic moment reveals them only to the righteous. So, God has some things He never reveals. God has other truths related to salvation that He has revealed to His children through all of redemptive history, and then God has some things that He reveals only at a certain time.

These are the secrets that are described in the New Testament as mysterion, mysteries. They are not in themselves mysterious. It's simply a way of saying that God had not revealed these truths to anyone, nonbelieving or believing.

They are sacred secrets kept until the New Testament. In Matthew chapter 13, the words of our Lord, Jesus answered them, verse 11, "To you it has been granted to know the mysteries of the kingdom of heaven, but to them it has not been granted." There, Jesus says, the kingdom of heaven has held back secrets. They have been revealed now to you, Jesus says, to His disciples.

He did not reveal them to the people in general, and that is why He spoke to them in parables, not to make truth clear, but to hide truth. The mysteries that then are revealed in the New Testament are mysteries related to the kingdom of heaven as it is defined by the coming of our Lord Jesus Christ. Now let me help you to understand something.



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The term kingdom of heaven refers to the current form of the kingdom of heaven, the period in a sense of the king's absence. The king is here, the kingdom is in our midst, spiritually, but in the actual way, he's yet to come and set up his earthly millennial kingdom. That's in the future.

So now we have a kingdom, but as far as the world knows, this is an invisible kingdom, and the king is not here visibly present. Christ came, you remember, offering His kingdom. They rejected His kingdom.

They crucified Him. So, the ultimate kingdom is postponed until the future, and we find the description of that in Revelation chapter 20. But what we have today is still a kingdom, because it's an invisible kingdom.

We've been talking about that a lot, the kingdom of light. So, we're living in a form of the kingdom in which the king reigns over his people spiritually while the devil reigns over the world temporally in the sense of the complex of sin that functions in human existence. The kingdom is here with all of its realities.

The king is here, salvation is here, blessing is here, rest is here, peace is here, all the fruit of the Spirit, eternal life. But these are not external. These are internal.



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But the kingdom is nonetheless in our midst. At the end of Romans in chapter 16, verse 25, "...now to him who is able to establish you according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery which has been kept secret for long ages past, but now is manifested, and by the Scriptures of the prophets, according to the commandment of the eternal God, has been made known to all the nations, leading to obedience of faith." So, what is the mystery? It's essentially the mystery of the gospel. It's the mystery that leads to obedience of faith.

That mystery is a secret prior to the coming of Christ. Only since He has come and the New Testament has been revealed do we have the full understanding of the gospel mystery. Let me break that out a little bit for you.

There are a number of mysteries mentioned in the New Testament, particularly in the writing of Paul. And let me just give you ten of them, and we'll land on the tenth one for the purpose of looking at Ephesians more directly. There is the mystery of the incarnate God.

And when I say mystery, I'm not just using the word. That is the word that is used in Scripture. There is the mystery of the incarnate God, which is to say that in the past that was not revealed that God would come and be incarnate.



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Colossians 2 talks about the true knowledge of God's mystery, that is Christ Himself in whom are hidden all the treasures of wisdom and knowledge. And then verse 9, in Him all the fullness of deity dwells in bodily form. That's the mystery of the incarnate God.

The Old Testament did not make that clear. There were allusions to that, but there was not clarity such as in John 1:14, the Word became flesh and dwelt among us. So, there's the mystery of the incarnate God, which is an essential part of the gospel.

And then secondly, there's the mystery of the indwelling Christ. If you back up a little in Colossians 1:26-27, the mystery which had been hidden from the past ages and generations, which is what defines a mystery, has now been manifested to His saints, to whom God willed to make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory. The Old Testament didn't see God becoming a man clearly.

The Old Testament didn't see God taking up residence in the life of believers, the Messiah living in His people. There is the mystery of lawlessness also, which is to say that there will be a level of lawlessness that will come in this part of redemptive history that was unknown in the Old Testament. There's the mystery of Babylon in Revelation chapter 17, the mystery of lawlessness, 2 Thessalonians 2. The mystery Babylon is the picture of the final form of the world economic system when the Lord returns.



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There's the **mystery of the rapture**, 1 Corinthians 15:51-52. We show you a mystery. We will not all sleep.

We will be raptured, caught up to meet the Lord. But with regard to the gospel, there's also, I should mention, the **mystery of the unbelief of Israel**, Romans 11:25. That's a mystery.

Nobody in the Old Testament saw any indication that the Messiah would come and Israel would not believe. So, there are a number of mysteries. But regarding the gospel, and that's what I want to focus on, there is the mystery of the incarnate God.

God becomes man. The **mystery of the indwelling Christ**, that God-man takes up residence in the life of His people. If you look at Ephesians chapter 1:9, He made known to us **the mystery of His will**, according to His kind intention which He purposed in Him, with a view to an administration suitable to the fullness of the times, that is, the summing up of all things in Christ, things in the heavens and things on the earth.

We could call this the mystery of His will, as verse 9 says. And that is the mystery that God is going to wrap up everything in the end in Christ and for His glory. In Ephesians 5:31, and I'm just giving you these specific things.

I'll pull them together in a minute. Ephesians 5:31, for this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh. Talking about marriage, and that's taken from Genesis.



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Verse 32, this mystery is great, but I'm speaking with reference to Christ and the church. This is **the mystery of the church as the bride**. So, there is **the mystery of God becoming man**, of the God-man taking up residence in the life of believers, of the fact that the God-man is the objective of all of God's redemptive plan, and everything will be resolved in Him.

There is the **mystery of the bride of Christ**, that is, the church is His bride. All of this comes together, if you look at chapter 6:19, **as the mystery of the gospel**, the mystery of the gospel mentioned at the end of verse 19, the mystery of the gospel. And we read Romans 16, which also says the same thing.

And then one other thing to mention which is pertinent, we have the mystery of the church as the body of Christ, **the mystery of the church as the body of Christ**. Look at chapter 3 in Ephesians, and this is at the heart of this letter. Paul says in verse 3 that by revelation there was made known to me the mystery.

As I wrote before in brief by referring to this, when you read, you can understand my insight into the **mystery of Christ**, which in other generations was not made known to the sons of men as it has now been revealed to His holy apostles and prophets in the Spirit. Again, defining a mystery is something hidden until the New Testament time. The mystery of Christ, verse 6, specifically is this, that the Gentiles are fellow heirs and fellow members of the body and fellow partakers of the promise in Christ Jesus through the gospel.

This is the mystery of the church as a body made up of Jew and Gentile. All of this New Testament revelation not given in the Old Testament regarding the church defines the church. The incarnate God becomes the indwelling Christ through belief in the



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The indwelling Christ takes up residence in the believer. The believers collectively are drawn together in a common eternal life in which they are the body of Christ. God becomes one with man in order that man might become one with each other.

All through the one gospel. This is the mystery of the gospel and the mystery of the New Testament. Unity then is the goal.

God becomes man so that the God-man can take up residence in His people so that they are one with Him. And because all His people are joined to the Lord, they are therefore joined to one another. They are one with Him and therefore one with each other, Jew and Gentile, no one excluded, and all of this through the one glorious gospel.



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Now if you can grasp that, you're going to understand what Paul is going to tell us in the book of Ephesians. It's an amazing book. It tells us about this plan.

It tells us how to participate in this plan. What is it that brings us into this plan? Well, verse 13 of chapter 2, being in Christ Jesus, you who formerly were far off have been brought near by the blood of Christ. It says at that point, verse 14, He is our peace who made both groups, Jew and Gentile, into one and broke down the barrier, the dividing wall, abolishing in the flesh the enmity which is the law of commandments contained in ordinances, so that in Himself He might make the two into one new man.

That establishes peace. He reconciles them both in one body to God through the cross, and that is the unity of the body of Christ. So that's how you understand the broad essence of what Paul is telling us in the book of Ephesians.

The mystery is revealed. Begins with chapter 1, where God lays out this plan according to His purpose. It then goes to chapter 2, which tells us how that plan is activated through the life-giving and unifying gospel of Jesus Christ.

It comes into chapter 3 and says that this gospel brings together Jew and Gentile into one body. In fact, chapter 3 ends, and it'd probably be good to look at it. Here's the prayer at the end of the first three chapters, which basically are doctrinal.



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

For this reason, I bow my knees before the Father from whom every family in heaven and earth derives its name, that He would grant you according to the riches of His glory to be strengthened with power through His Spirit in the inner man, so that Christ may literally settle down in your hearts through faith, that you being rooted and grounded in love may be able to comprehend. So, we're talking here in these opening chapters about comprehension of these mysteries, comprehension of these doctrinal realities, that you may comprehend with all the saints what is the breadth and length and height and depth, and to know the love of Christ, which surpasses knowledge, that you may be filled up to all the fullness of God. So, Paul is praying that we would be able to apprehend, comprehend these great truths.

Then chapters 4 through 6, this is about application, apprehension, and then application. Chapter 4, verse 1, begins this way, "Therefore I, the prisoner of the Lord, implore you to walk in a manner worthy of the calling with which you have been called." And the final three chapters are practical ways in which we live our lives in line with our theology. Now that's kind of a way to look at this epistle thematically, but I want to give you another look at it, maybe looking at a diamond from a different angle.



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Ephesians

A letter is a treasure house. You're going to find that all the riches of heaven are going to be basically provided for you in this incredible epistle.

Chapter 1:7, speaks of the riches of grace. Chapter 3:16, speaks of the riches of glory. Chapter 3:8, of the riches of Christ.

Grace makes us rich; glory makes us rich, and Christ makes us rich. Grace is mentioned twelve times in this book. Glory is mentioned eight times.

Inheritance four times. Riches five times. Fullness three times.

Filled four times. And this is what sums it all up. In Christ is mentioned twenty-seven times.

Our riches are in Christ by grace with glory in Christ. This marvelous epistle talks about the fullness of God. Chapter 3:19, I just read it.

It talks about the fullness of Christ. Chapter 4:13, it talks about the fullness of the Spirit. Chapter 5:18, it is Trinitarian in its comprehensiveness.



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Ephesians

So, this is the treasure house of blessing. When Paul begins by saying, we are blessed with all spiritual blessings in the heavenlies, he's introducing us to the mysteries that have come to be revealed and unfolded to us, and the treasures that grace and glory and Christ have granted to us. Everything is in Christ.

In Christ, we fulfill God's will. In Christ, we receive God's grace. In Christ, we are granted glory.

In Christ is power. In Christ is love. In Christ is the fulfillment of God's good pleasure.

In Christ, God's purpose comes to fruition. In Christ is our calling, our inheritance. And in Christ, we produce the works of God.

So, we're going to have the mysteries unfolded and the treasure house of heaven open for us to understand. And I want to just remind you that verse 3 of chapter 1 is a statement of fact who has blessed us with every spiritual blessing in the heavenlies in Christ. It's a statement of fact that belongs as a promise to every true Christian.



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Ephesians

So, you're going to know the mysteries that have been sacred, secrets in the Old Testament only revealed in the New. You're going to know the mysteries that are revealed now, but only to those who are the people of God, who have been given the Spirit and the new nature that allows them to understand. So, let's go back to the introduction, and let's just take a look at familiar words and help you to sort of set the foundation.

Paul, an apostle of Christ Jesus by the will of God. And we all know the story of Paul. I'm not going to go over all of that.

He was a fastidious Pharisee. He was a leader of the Jewish anti-Christian movement, according to Acts 9 and also Galatians 1. He was converted to Christ on the Damascus Road, Acts 9. He was called in that same chapter, verse 15, to preach the gospel to the Gentiles, and he became one of the pastors in a church in Antioch from which he was called to begin his missionary journeys in the thirteenth chapter of Acts. He went on three missionary tours, and while he was touring, and you can follow that in the book of Acts, he was writing his thirteen letters that are in the New Testament.

Now, going through the Roman Empire and what was the greatest evangelistic and church-planting mission in church history, Paul proclaimed the gospel, the gospel that he writes of in Romans, Galatians, and even wonderfully in the book of Ephesians. Paul speaks in this letter, but the Holy Spirit also speaks. We understand that, because all the apostolic writings of Scripture were inspired by the Spirit of God.



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Ephesians

He defines himself as an apostle of Christ Jesus. He's not just another man with an opinion, specially called, commissioned emissary of Christ. He speaks with the authority of Christ.

He is Christ's mouthpiece. By the way, this is the single credential that he lays out, an apostle of Christ Jesus. Even though he stood outside the twelve, he was maybe overshadowed by them in some sense.

He wants us to understand that he is a legitimate apostle. He does this with no vanity, no self-glory. In fact, he says, I am what I am by the grace of God.

He says, we have received grace and apostleship, Romans 1-5. But what do we know about his apostolic calling? When he called himself an apostle, four things were in view. Let's look at them just briefly.

First, his apostolic call. That is to say, it had to be directly from the Lord. An apostle was one called directly by the Lord Himself, as he was on the Damascus Road.



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Ephesians

Only fourteen men were ever given this call. The twelve, Judas is out, Matthias is in. That makes the thirteenth, and Paul is the fourteenth.

He had a divine calling. His life was interrupted on the Damascus Road, certainly the most dramatic calling of any apostle by Christ Himself. Even the risen, exalted, ascended Christ.

The second thing that characterizes an apostle is that the notion of his identity is wrapped up in the one he represents. He belonged to Christ. He frequently refers to himself as a slave of Christ.

His life was not his own. He was the possession of Christ, bought and paid for on the cross, so that he would say, for me to live is Christ. Now, apostle means sent one.

So here is one who has received a unique call personally from Christ, who belongs to Christ as a slave for the sole purpose of fulfilling, thirdly, a commission. Apostolos means a sent one. His commission in particular was to the Gentiles.

The fourth element of it simply is to understand that he had power. An apostle is given delegated authority. He can speak for the one he represents.



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Even in the Jewish setting, the Sanhedrin was a supreme court of the Jews, and in matters of religion, they had authority over every Jew in the world. And when the Sanhedrin came to a decision about anything, and that decision was given then to the public, it was carried out by a messenger called an Apostolos and taken to those who needed to hear it. When such an apostle of the Sanhedrin went out, he didn't go with his own message or his own authority.

Behind him was the authority of the supreme court of Israel. So, it was with Paul. He had authority granted to him by Christ.

That authority was validated by signs and wonders and miraculous things as God validated him as a true apostle by supernatural signs. Not only is he an apostle, but he is an apostle of Jesus Christ by the will of God. This is double authority from the Father and the Son.

God sovereignly directed the work, specially equipped the apostle, called the apostle as did Christ Himself. So what is the function of an apostle? If you break it down, I won't take a lot of time with it. But the apostle, basically you could sum up five things that an apostle did.

One, preach the gospel. Paul says, "Woe is me if I don't preach the gospel." Secondly, teach and pray, if you borrow the language from Acts 6, 4, where the apostle said, "We'll give ourselves to the ministry of prayer and the Word, and you'll have to put somebody else over the business." Do miracles, 2 Corinthians 12, 12, the signs of an apostle. Acts 14, 23, build leaders, and then write Scripture, write Scripture.



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Preach the gospel, teach the truth, pray, do miracles, multiply leaders, and write down Scripture. Paul was one of those. In fact, he was the last, and maybe we would say the most influential of all the apostles.

So that's just an introduction from the start of verse 1. Now let's talk about the blessed, okay? Let's talk about the blessed for the few minutes that we have left. I think that clock's on daylight saving time. Maybe not.

To the saints, here are the blessed. To the saints who are at Ephesus and who are faithful in Christ Jesus, grace to you and peace from God our Father and the Lord Jesus Christ. This identifies the blessed at Ephesus.

Though this letter is directed to the Ephesians, and I think that's legitimately to whom Paul wrote it, there are no personal aspects in this letter. There are no references to local people or local events or local issues in this church. And in some ancient manuscripts, there's a blank where it says, who are at Ephesus, who are at blank.

Where did such manuscripts come from, and why did that occur? We can't be certain, but many scholars believe that this was such a general letter that it was circulated to all the churches, not only in Ephesus and close by, but all through Asia Minor, the seven churches that are listed in the book of Revelation, chapter 2 and 3. In Colossians, in fact, Paul refers to a letter from Laodicea. Some feel this might be that letter. We can't know that.



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But nonetheless, in some ancient manuscripts, there's a blank there so that any church could fill its own name in, and it would be appropriate to them. It could just as well say in that blank, to the saints who are at Grace Community Church. In other words, God probably designed it to go to Ephesus, but it was made available to all who would benefit from it, and that would be the whole church.

It's written from Rome. Paul is a prisoner during his third missionary tour. It's carried by Tychicus and Onesimus, along with Colossians and Philemon to the churches and to Philemon.

So then comes the designation of who are the blessed, okay? Who are faithful saints? Saints who are faithful, holy ones, hagioi . Not plaster saints, not stained-glass saints, not canonized Roman Catholics, but those who are saints by justification, those who have been declared righteous. And by the way, nine times in this brief letter, Paul refers to the believers as saints. And what this emphasizes is that they are before God righteous.

But more than that, having been justified, they are therefore in the process of being sanctified. I was asked while I was gone this week two or three times, can someone be saved and not at all manifest any righteousness? And the answer is, of course, not. You might as well ask the question, can someone be unsaved and not manifest sin? Because whatever your nature is is going to be obvious in your behavior.



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Ephesians

When he calls us saints, he is talking about our justification, but he also sums it up in our sanctification as well. And to show you that, 1 Corinthians chapter 1, and you might say, of all the people who didn't act saintly, the Corinthians probably headed the list. But listen to how he begins 1 Corinthians.

Paul, called as an apostle of Jesus Christ by the will of God, and Sostenes, our brother, to the church of God which is at Corinth – that's the whole church at Corinth – to those who have been sanctified in Christ Jesus, saints by calling. If you're a saint, you're not only justified, you're in the process of being sanctified. And the Corinthians seem like some of the least sanctified saints, and yet that is how Paul describes them.

Listen to Hebrews 2:11, for both he who sanctifies and those who are sanctified are all from one Father, for which reason he is not ashamed to call them brethren. Any believers who are justified are sanctified. They are brothers of Christ and brothers in Christ.

Listen to Hebrews 10:14, for by one offering he has perfected for all time those who are sanctified or are being sanctified. There are plenty of Scriptures that indicate there's no such thing as justification without sanctification. One more comes to mind, Acts 26:18.



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Paul says his commission is to the Gentiles to whom the Lord is sending him. Verse 18, to open their eyes so that they may turn from darkness to light, and from the dominion of Satan to God – that's conversion – and that they may receive forgiveness of sins and an inheritance among those who have been sanctified by faith in Me. When you put your faith in Christ, you're not only justified, you're sanctified, not perfectly sanctified, but you're on the path of sanctification so that if you are a saint, you also can be designated faithful.

That's why those go together, to the saints who are faithful. What does that mean? Pistoia, who are believers, who believe in Christ Jesus. There has been a movement years ago that I basically took on in the gospel according to Jesus that said you could be a Christian and completely lose your faith, be an unbelieving believer.

Not possible. True believers are justified and sanctified. They are saints who are faithful in Christ Jesus.

So Paul is writing this letter to those saints and faithful believers. He says to them in verse 2 – and now we go from the blessed to the blessings – “Grace to you and peace from God our Father and the Lord Jesus Christ. Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly places in Christ.” The blessings.

First, grace. Chorus, the kindness of God toward undeserving sinners. Peace, arene . Peace means peace with God, the peace of God, peace with each other.



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Those are the first blessings, grace and peace. Grace is the fountain, peace is the stream that flows from that fountain. But beyond that, look at verse 3. "We have been blessed with every spiritual blessing in the heavenly places in Christ." You say, you're not going to cover all of those because it's almost noon.

No, that's what the rest of the letter is about. In verses 3 through 14, Paul gives one long sentence listing all the spiritual blessings in the heavenlies in Christ – election, sanctification, foreordination, adoption, acceptance, redemption, forgiveness, enrichment, enlightenment, inheritance, sealing, promise, on and on and on. Everything, everything that is ours is laid out in that opening chapter.

And, of course, from there you go through the whole treasure house of God's provision for His people, the treasures of grace, the treasures of glory, the treasures of Christ. In this chapter running down through verse 14, you will see the work of the Father, you will see the work of the Son, and you will see the work of the Spirit. And all of it has one purpose.

Verse 6, "To the praise of the glory of His grace." Verse 12, "To the praise of His glory." Verse 14, "To the praise of His glory." Everything that happens in the life of the church is to the praise of His glory. It is all for His glory, and particularly the praise of the glory of His grace, praise of the glory of His grace, as we saw in verse 6. So Paul's praise as he opens this is to the one who should be blessed, because He has blessed us with all spiritual blessings. So as we go through this, I think Paul is laying down for us the foundation of praise.



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If there's any book that should elicit praise, it should be this one, because the mysteries are going to be revealed to you, and the treasure house is going to be open to you. You're going to know all that God wants you to know for your sanctification and joy, and the treasure house is going to be open wide for you to partake in. This will be a life-transforming book, I'm sure.

These are spiritual blessings, not temporal ones. You can begin by recognizing that you are the blessed because you're in Christ. You're blessed in the heavenlies, not in an earthly sense.

Your blessings don't terminate on death. They don't expire when you die. Your blessings are anchored in heaven, and my God will supply all your needs according to His riches in glory by Christ Jesus.

Again, the key over and over and over again, even in chapter 1, verse 4, 6, 7, 9, 10, 12, 13, 17, 22, 23, chapter 1, in Christ, in Christ, in Him, in Him, in Him, in Him. Everything is in Christ. If you're not in Christ, you claim none of these riches.

If you're in Christ, they're all yours.



God Is Government

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Ephesians Chapter 1:1-3



God Is Government

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Ephesians Chapter 1

Eph 1:1 Paul, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus:



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Paul, originally named Saul (Acts 7:58), after King Saul, also a Benjamite. The Benjamite's were known for their warrior temperament; feisty; tough. Paul was born in Tarsus as a free-born Roman citizen, he was schooled in Hellenistic culture and had Pharisaical training by Gamaliel himself. Paul means small.



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Paul wrote with the authority of an apostle, Apostolos means “sent one” and in the New Testament is used as an official title of men God uniquely chose to be the foundation layers of the church and the receivers, teachers, and writers of His final revelation – the New Testament (Christ’s WILL and TESTAMENT). The apostolic duties were to preach the gospel (1 Corinthians 1:17), teach and pray (Acts 6:4), work miracles (2 Corinthians 12:12), build up other leaders of the church (Acts 14:23), and write the Word of God (Ephesians 1:1 etc.).

Besides the original twelve and Matthias (Acts 1:26), who replaced Judas, Paul was the only other apostle, “as it were One untimely born” (1 Corinthians 15:8). Yet he was no inferior to the other apostles, having met all the requirements for that office (1 Corinthians 9:1).

Paul's credentials were not his academic training or his rabbinical leadership, but his being an apostle of Christ Jesus by the will of God. Paul did not teach and write by his own authority but by the dual yet totally unified authority of the Son (Christ Jesus) and of the Father (God). In stating that truth Paul was not boasting of personal merit or elevating himself above other believers. He well remembered that he had been a blasphemer, a violent persecutor of the church, and an unworthy and ignorant unbeliever, and he still considered himself the foremost of sinners (1 Timothy 1:13-15).



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Paul did not choose his occupation. Neither did the Church! The Epistle will bring us face-to-face with the sovereignty of God and the mystery of His Will. This is discussed over 6 times in the Book of Ephesians.



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“...Saints”; Nine times is saints used in this letter, as well as in Acts 9:13, 32,41. The church does not make them, God does. Simply, “set apart”; not a sinless person; but a saved sinner. Christians are also called disciples (Acts 9:1, 10,19,25,25,36,38) and people “of the Way” (Acts 9:2).

The person is canonized through a formal papal decree that the candidate is holy and in heaven with God. The Pope makes the declaration during a special mass in honor of the new saint. A formal request for an individual to be considered for sainthood is submitted to a special Vatican tribunal.



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The Epistle to the Ephesians was a circular letter for the churches in that day. Paul is not writing here to the local church as much as he is to the church in general; that is, the invisible body of believers. (Model church for all believers throughout time).

This epistle is encyclical – encompasses all churches; it includes no personal comments; and was written after Colossians and sent by Tychicus (Colossians 4:15). It completes the circle: 7 letters to 7 churches (Revelation 2 and 3; Matthew 13; and Paul’s 7 churches).



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in Christ Jesus:*

“... in Christ Jesus” is used 27 times in this letter! Paul always emphasized the name of Christ (His Mantled Title) first. A member of the body of Christ, vitally united with Him by baptism of the Holy Spirit (1 Corinthians 12:12-13).

Paul was given the Keys to the Kingdom of God; a up to down ministry. In other words, Paul was to teach the Gentiles about God’s Kingdom in Heaven to live that “LIFE Eternal” on earth.

“Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.”

– Acts 28:31

“For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Spirit.”

- Romans 14:17



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From God’s side believers are those whom He has made holy, which is the meaning of Saints. From man’s side believers are those who are faithful, those who have trusted in Christ Jesus as their Lord (Adonai) and Savior.

Every Christian is a saint, because of Christian has been set apart and made holy through the perfect righteousness of Christ that has been placed to his account (Romans 3:21-22; 1 Corinthians 1:30; Philippians 3:9; etc.). When a person acts in faith to receive Christ, God acts in grace to give hat person Christ’s own righteousness opening the door to your inheritance. It is Christ’s perfect righteousness – not a person’s own character or accomplishments, no matter how great they may seem in men’s eyes – that establishes every believer as one oof God’s saints through saving faith.



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Ephesians Chapter 1

Eph 1:2 Grace be to you, and peace, from God our Father, and from the Lord Jesus Christ.

“Grace,” in Greek is Charis or “hello.” It is used twelve times in Ephesians. Grace is always mentioned first. Only after grace has dealt with the sin question can peace be known (Romans 5:1).

In Christian theology, the spontaneous, unmerited gift of the divine favor in the salvation of sinners, and the divine influence operating in individuals for their regeneration (justification [redemption of your sin] and glorification) and sanctification (continual renewing and growth of your spirit – life eternal on this earth).



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This was a common greeting among Christians in the early church. Charis (grace) is God’s kindness towards those who are undeserving of His favor but who have placed their faith in His Son, Jesus Christ. To greet a Christian brother or sister in this way is much more than a wish for their general well-being. It is also an acknowledgement of the divine grace in which we stand, and which has made us mutual members of Christ’s Body and of God’s divine family.

Grace is the fountain of which peace is the stream. Because we have grace from God, we have peace with God and the peace of God, “which surpasses all comprehension” (Philippines 4:7). Peace is the equivalent of the Hebrew shalom, which, in its highest connotation, signifies spiritual prosperity and completeness.



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“Peace” in Hebrew is Shalom or “hello.” Church – Jews and Gentiles in one body in Christ.

The foundation of the mystery of the church. The peace that passes all understanding.

“6 Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. 7 And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.”

- Philippians 4:6-7



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“Our Father”: one who is intimately near and accessible; relationship by (new) birth alone.

“Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name.”

- Revelation 3:12

“He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.”

- Revelation 2:17

“Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.”

- 2 Corinthians 5:17



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“Lord Jesus Christ”; Title, Name, and Mission.

Following this brief salutation, the apostle lifts his voice in a magnificent hymn of praise, soaring into some of the sublimest heights of New Testament worship.

What is worship?

Worship is the feeling or expression of reverence and adoration for a deity.

Forms of worship

- Prayer
- Reading of Scripture
- Exaltation of His name and what He did for us to others
- Singing Praise
- Thinking about Him
- Acting like a follower of Christ



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Eph 1:2 Grace be to you, and peace, from God our Father, and from the Lord Jesus Christ.

The dual source of blessing is the same as the dual source of authority – God our Father and the Lord Jesus Christ. Those are not separate and distinct sources but two manifestations of the same Source, as indicated by the connective kai (AND), which can indicate equivalence, and here indicates that the Lord Jesus Christ is deity just like God our Father.

Paul’s message throughout this epistle is that believers might understand and experience more fully all of the blessings granted by their Heavenly Father and His Son and their Savior, Jesus Christ.



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

Beginning in Chapter 1 verses 3-14 we find Paul tracing God’s activity in salvation from eternity past, through time, through eternity future; including the mystery of God’s will, which was not yet disclosed from the beginning of time!



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in heavenly places in Christ:*

“... in the heavenlies” means places in contradistinction to that which is earthly. In other words, once we have accepted Christ as our redeemer, we no longer belong to this earth but become citizens of heaven living in a foreign land.

“Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience”

- Ephesians 2:2

“Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.”

-- 2 Corinthians 5:17

“20 For our conversation (citizenship) is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: 21 Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.”

- Philippians 3:20-21



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Blessings

- Their quantity: with ALL blessings
 - Their quality: with ALL Spiritual Blessings
 - Their locality: in the heavenlies – ALL are in heaven already given to us. We must pull them down to earth through prayer. Some are blessings of God’s sovereignty; meaning He will provide them anyway because He choose to do that. Some are blessing of our obedience; meaning God will not provide them unless we are obedient to God’s Word (His conditional Will).
1. The sphere of our Spiritual Blessings (Ephesians 1:3)
 2. The scene of Christ’s present enthronement (Ephesians 1:20)
 3. The scene of our present enthronement in Him (Ephesians 2:6)
 4. The locale form which angels witness God’s wisdom: exhibited in the church (Ephesians 3:10)
 5. The region which is the source of our present conflict with evil spirits (Ephesians 6:12)



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The phrase “in Christ Jesus” is used 27 times in this letter! Who is “in Christ”? A member of the body of Christ, vitally united with Him by baptism of the Holy Spirit (1 Corinthians 12:12-13)

Their instrumentality: in Christ (“in Christ” – key to this epistle). He has procured them all by His finished work on the cross. Everything God has for the believer is in Christ.

Your Position: “in Adam” or “in Chris.” What is your basis before God?

“12 For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. 13 For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit”

- 1 Corinthians 12:12-13



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in heavenly places in Christ:*

Our Identity in Christ

In Nature	2 Peter 1:4
Life	Colossians 3:4
Relationships	John 20:17; Hebrews 2:11
Service	Matthew 28:20; John 17:18
Suffering	Philippians 1:29; 3:10; Colossians 1:24
Inheritance	Romans 8:16-17
Future glory in the Kingdom	Romans 8:18-21; 1 Peter 2:9; Revelation 1:6; 5:10
A stranger and pilgrim on earth	Hebrews 3:1; 1 Peter 2:11



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Our Identity in Christ

BELIEVER’S POSITION

Are Perfect (Hebrews 10:4)

Are Dead to Sin (Romans 6:2)

Are a Holy Nation (1 Peter 2:9)

BELIEVER’S PRACTICE

Should Be Perfect (Matthew 5:48)

Should Reckon Themselves Dead to Sin (Romans 6:11)

Should Be Holy (1 Peter 1:15)



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Ephesians

JESUS CHRIST LAST TESTAMENT

Jesus wrote His last will and testament for His Church (after the Jewish Nation rejected Him – His last WILL and TESTAMENT FOR HIS CHURCH IS FOR THE GENTILE), making it possible for us to share His spiritual riches (Blessing on this earth – Life Eternal). He wrote us into His will, then died so that the will would be in force. Then He rose again that He might become our heavenly advocate to make sure the terms of the will were correctly followed! He is our Executor of our Heavenly blessings in the Life Eternal & the Eternal Life.

GOD’S BLUEPRINT

- He chose us in Christ
- He predestinated us to the place of the sonship
- He made us accepted in the Beloved



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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

Eph 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:

He has chosen us ... When? “...before the foundation of the world!”

Spurgeon: “I am glad He did it then; if he saw me now, He might have changed His mind.”



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Ephesians Chapter 1

ELECTION

- “Ye have not chosen Me, but I have chosen you” – John 15:16; The lost sinner, left to his own ways, does not seek God – Romans 3:10-11. God in His love, seeks the sinner – Luke 19:10.
 - Offer is bona fide to everyone – John 3:16; 3:36; 5:24; Romans 10:9, 13. The lost choose to be lost.
 - Both elements: all that are given, come – John 6:37; all that come are received.
1. God does choose men to salvation – 2 Thessalonians 3:13
 2. Believers are elect according to foreknowledge of God – 1 Peter 1:2
 3. People can know whether they are elected by their response to the Gospel: they who hear and believe are the elect – 1 Thessalonians 1:4-7
- His purpose will not be completely realized until we see Him in heaven – 1 John 3:2
 - Israel was chosen – Isaiah 42:1; 43:20; Deuteronomy 7:6-8 through Abraham – Romans 9:28-30 and not for any merit – Ezekiel 36:20-22.



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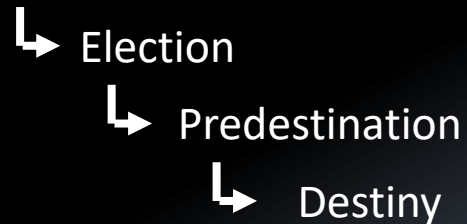
Ephesians Chapter 1

ELECTION

In both the Old Testament and the New (Hebrew & Greek): “elect”; “election”; “choose”; and “chosen” all mean “to choose” – of both divine and human choices.

Paradigm of Divine Volition

Foreknowledge



- Foreknowledge determines Election
- Predestination brings to pass Election
- Election looks back to Foreknowledge
- Predestination looks forward to Destiny



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Ephesians Chapter 1

DIVINE ELECTION

Corporate: Israel (Isaiah 45) and the Church (Ephesians 1:4)

Individual: According to the foreknowledge of God (1 Peter 1:2); Wholly of grace, not human merit (Romans 9:11; 11:5-6); whereby are chosen Himself (Christ choose those who will be saved) (John 5:19) for distinctive service (Luke 6:13; Acts 9:15; 1 Corinthians 1:27-28).

To better understand Election

- [The Doctrine of Election Part 1](#)
- [The Doctrine of Election Part 2](#)
- [The Doctrine of Election Part 3](#)



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Ephesians Chapter 1

Eph 1:5 Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,

To define, to make out, to set apart; “to horizon” (Ephesians 1:11)

“Having predestined” definite past act; done. The term is only used referring to God’s purposes for His people. Predestination has to do with God’s purpose with His people; it refers only to those who are saved

Election = People of God

Predestination = Purposes of God



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Placing as a son (Galatians 4:4-7; Romans 8:15). Predestination is God’s guarantee (John 10:27-28). We need to know that we have been chosen in Him in order to stand for God today.



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ADOPTION

Adoption was a Roman, not a Jewish, practice; not all offspring were heirs. You do not get into God’s family by adoption; you get into His family by regeneration; the new birth (DNA CHANGE) (John 3:1-18; 1 Peter 1:22-25).

Adoption is the act of God by which He gives His “born ones” an adult standing in the family, so that we can immediately begin to claim our inheritance and enjoy our spiritual wealth! An infant cannot legally use this inheritance (Galatians 4:1-7), but an adult one can – and should. The future aspect of adoption is in Romans 8:22-23.

In regeneration a Christian receives the nature of a child of God (rebirth in a new body); in adoption he receives the position of a son of God (John 1:11).

The moment he believes (Galatians 3:25-26; 4:6; 1 John 3:1-2), the full manifestation of this sonship awaits the resurrection, change and translation of saints, called the redemption of the body (Romans 8:23; Ephesians 1:14; 1 Thessalonians 4:14-17; 1 John 3:2). There is no procedure to become “unadopted.”



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CONCLUSIONS

- 1) The Christian rests completely on His (Christ) completed work*
- 2) The greatest mistake any Christian (you) can make? Substitute your own will for the will of God!*

Why did He do it? For His good pleasure. He would not be satisfied until He had surrounded Himself with sons, conformed to the image of His only begotten son, with Him and like Him forever.



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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.