



EPHESIANS



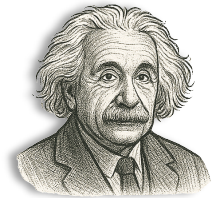
Lesson 2: Chapter 1:5-14

Chapter 1: Topics

- Blessings: Our riches in Christ
- Election
- Predestination
- Redemption
- Adoption
- The will of God
- (12) Mysteries
- Dispensations
- Forgiveness
- Inheritance
- Sealing...and this is just in Chapter 1!

Most people think of time as something steady, like the tick of a clock that never changes. But modern physics shows that time isn't constant at all. Einstein's discoveries revealed that how time passes actually depends on things like speed and gravity.

In 1905, Einstein's Special Relativity showed that time, distance, and even mass can change depending on how fast someone is moving. Ten years later, his General Relativity proved that space and time are woven together into a single fabric called spacetime. Gravity bends this fabric, which means time itself can stretch or squeeze depending on where you are.



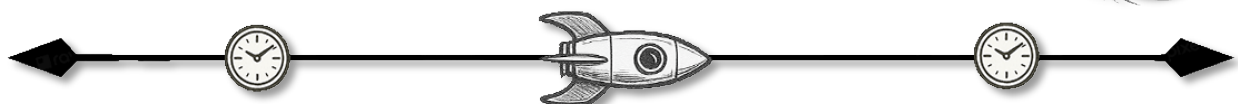
We can actually measure this! Two identical atomic clocks, one in Boulder, Colorado (about 5,400 feet up) and another near sea level in Greenwich, England, don't tick at exactly the same rate. The higher one runs a little faster, by about 5 microseconds a year. Both are correct because time itself moves differently at different altitudes.

It gets even stranger: when scientists flew atomic clocks around the Earth in airplanes, the eastbound one lost time and the westbound one gained it—exactly as Einstein predicted.

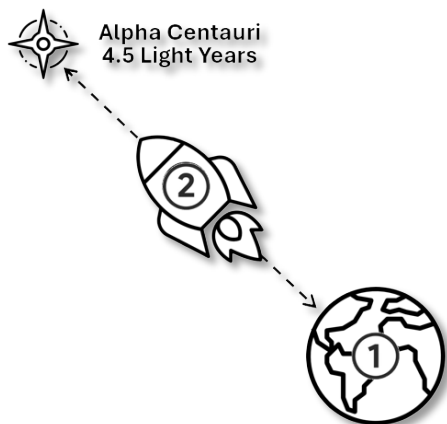


So, if time can change with motion and gravity, it means God, who created time, must exist outside of it. He sees the end from the beginning all at once, while we experience it moment by moment. What feels like a long wait to us is already complete in His eternal view.

And to see just how dramatic time can stretch or shrink, we'll look next at the classic Alpha Centauri trip, a simple way to understand time dilation and why God's perspective truly transcends our timeline.



Twin astronauts take a hypothetical space trip to our closest star, Alpha Centauri, which is 4.5 light-years away. One twin stays on Earth while the other travels to Alpha Centauri. A light year, which is a unit of measurement in space, is one year traveling at the speed of light, which is 186,000 miles per second.



Alpha Centauri Trip			
Trip One		Trip Two	
Speed:	½ Light Speed	Speed:	Full Light Speed
#1 Aged	18 years	#1 Aged	9 Years
#2 Aged	15 yr. 7 mos.	#2 Aged	33 days.

Again, this experiment shows that time changes and is not fixed and can change. This means God, who created time, must exist outside of it. He sees the end from the beginning all at once, while we experience it moment by moment.

Time Is Not Uniform

Time isn't the same everywhere—it can **speed up or slow down** depending on things like gravity, motion, or mass. That means time is a **physical part of creation**, not something constant or absolute. Scientists even believe we live in **more than three dimensions**, which helps explain why some spiritual truths, like God's foreknowledge, don't fit neatly into our everyday sense of time.

When you and I were growing up in school, we had to make timelines, where the beginning was on the left and the ending was on the right. Because of that background, we tend to jump to a conclusion about eternity. In our minds, it is simply a line that starts with infinity and ends with infinity.

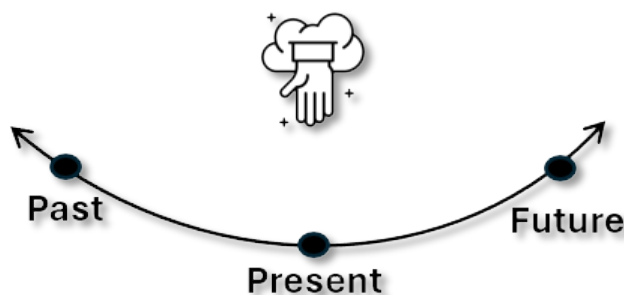


In our minds, God is an entity that just has "lots of time". However, He doesn't just have "a lot of time"; He exists **outside of time altogether**. God isn't limited by the things that control time—He doesn't have mass, doesn't move or accelerate, and isn't affected by gravity. That's what makes Him unique. His eternal perspective is His divine signature written across all creation; it is **His Personal Imprint...**

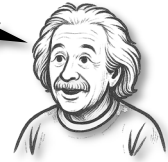


For thus saith the High and Lofty One, that inhabiteth eternity...: Isaiah 57:15

We must reimagine God's perspective as different from ours. Where we are in the moment is called the **present**. Behind are memories we call the **past**. Ahead of us is a hope called the **future**. We are at street level, where life is a sequence of events. God, who is outside of time, is akin to being at the top of the skyscraper and can see the past, present, and future all at once.



People like us, who believe in physics, know that the distinction between the past, the present, and the future, is only a stubbornly persistent illusion. ~ Albert Einstein



Since God has the technology to create us, He certainly has the means to get a message to us; but how does He authenticate His message so that we know that it is really from Him, and not a contrivance or a fraud?



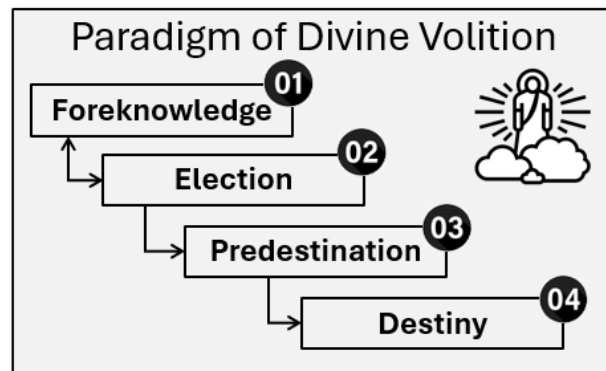
Declaring the end from the beginning, and from ancient times the things that are not yet done...Isaiah 46:10



The answer is that God writes history in advance! This is how He authenticates His word. Jesus did not authenticate Himself by the miracles He performed, but by the prophecy He fulfilled.

Paradigm of Divine Volition

In our last lesson, we looked at Divine Volition. Philosophers from the beginning of time have debated the issue of fate versus free will. Some feel that everything is fated; that we don't really have any free choice, that everything is laid out in advance. Others believe we have free will and the opportunity to make choices. The battle between the two camps of fate versus free will has been unresolved to this day. I believe it is an apparent contradiction only because we are viewing from within our time domain. Again, if we see that God is outside our time domain, the contradiction or problems start to go away.

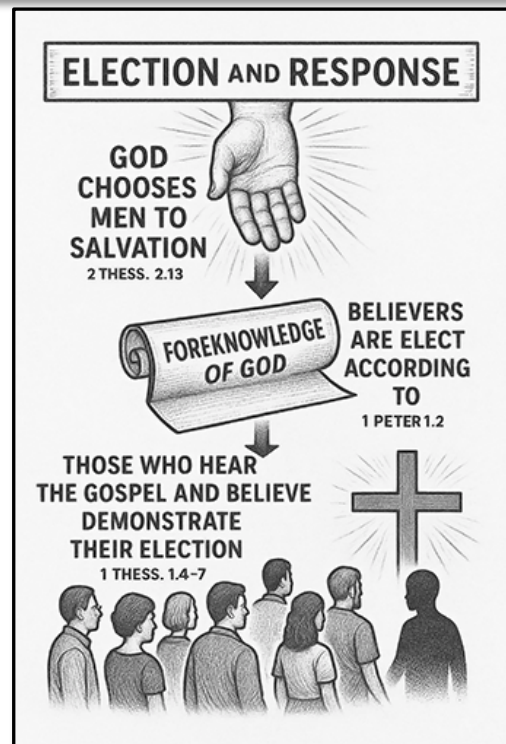


Election

"Ye have not chosen Me, but I have chosen you" (Jn 15:16): The lost sinner, left to his own ways, does not seek God (Rom 3:10-11). God, in His love, seeks the sinner (Lk 19:10). The offer is genuine to everyone (Jn 3:16; 3:36; 5:24; Rom 10:9, 13). The lost choose to be lost. Both elements:

- ✓ All that are given, come (Jn 6:37)
- ✓ All that come are received.

- ① God does choose men to salvation (2 Thess 2:13).
- ② Believers are elect according to foreknowledge of God (1 Pet 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 Thess 1:4-7).

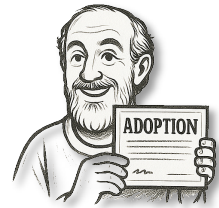


His purpose will not be completely realized until we are with Him in heaven (1 Jn 3:2). Israel was chosen (Isa 42:1; Isa 43:20; Deut 7:6-8) through Abraham (Rom 8:28-30) and not for any merit (Ezek 36:20-22). God can't let Israel fail to the dustbin of history, but not because they deserve. It is because God's name is on the deal. His reputation is at stake. That same reputation hangs on your security in Him. If somebody is saved and loses their salvation, God loses more than they do.



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

In Bible times, **adoption** was mainly a Roman custom, not a Jewish one. When it comes to God's family, we don't join by adoption at first—we join by being born again (that's regeneration, see John 3).



Once we're born into God's family, adoption means that God treats us as full-grown sons and daughters with all the rights and privileges that come with it. We don't have to wait until later in life to enjoy our inheritance—we can start now! (See Galatians 4:1–7.)

When we're regenerated, we receive the nature of God's child. When we're adopted, we receive the position of a mature son or daughter (John 1:11–12).

The moment we believe in Christ, God gives us that new standing—but the full experience of it will come when our bodies are redeemed at the Rapture (Romans 8:23; 1 Thessalonians 4:14-17). And best of all, once God adopts you, you can never be unadopted.



Eph. 1:6] *To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.*

Concisely, it means that when God looks at us, He sees His Son. “*To the praise of the glory of his grace...*” is used 3X in this section. God freely bestowed on us which are in the beloved.

“*...made us accepted in the beloved*” ... Example, Israel was chosen to live to His praise (Isa 43:20, 21; Mt 5:45; Lk 6:35). If He gave His Son for me, then He must love me as greatly as He loves His Son, or He never would have permitted Him to die for me (Cf. Jn 17:23-24). In Philemon, Paul says, “*if his runaway slave, Onesimus, owes you anything, put it on my account...*”. This is the idea.



Eph. 1:7] *In whom we have **redemption** through his blood, **the forgiveness of sins**, according to the riches of his grace;*

What is God's greatest work...The creation of the universe? or Redemption?

First, we can look at how much space is devoted to each. The creation has a couple of chapters in Genesis, and a few in Job, Isaiah, and Psalms. In comparison, the Redemption is what most of the Bible is about! (John 4:34, 5:17)



In terms of cost, the creation, although magnificent, was easy for God. He could do it again, no problem. The redemption, however, cost him the death of His Son, and it won't be repeated.

Redemption

- OT Background:
 - Redemption of lands (Lev 25:25-27, 47-49; Num18:15).
 - Nation redeemed from slavery (Ex 15:13—the key to Exodus; Deut 7:8; Isa 43:20; 52:9).
 - The Passover sacrifice was distinct from “sin offerings” etc.; administered by the individual, not by the high priest.



All of these OT examples were typologies that pointed to Christ. That is why John the Baptist could introduce Him publicly ...*“Behold the Lamb that taketh away the sin of the world...”*

Three Greek words for Redemption in the NT:

- 1) ‘agorazo’, which means to purchase (1 Cor 6:20; Rev: 3X).
- 2) ‘exagorazo’, which means to buy out of the market, never to sell them again; for one’s own use (Gal 3:13)
- 3) ‘apolutrosis’, which means to be loosed away (from something); rescue by ransom (used here); Lk 21:28.

There were six million slaves in the Roman Empire, bought and sold like chattel. One could purchase a slave and set him free. That’s what Jesus did for us *“...through His blood”*, He bought us and set us free (1 Pet 1:18ff). No less a price would do (Heb 9:22). Our lives were forfeit due to sin. The role of His blood cannot be overemphasized...



There is a summary of this in Heb 10:6-13. Another overview of this is found in Colossians, where our certificate of death was stamped “paid in full” (Tetelestai, Col 2:14; Jn 19:30). Christ’s atonement is infinite—not limited; His offer is legitimate for everyone (1 Jn 2:1-2). Peter also talks about this in a roundabout fashion by referring to the lost as having *“denied the Lord that bought them...”* (2 Pet 2:1). This shatters the concept of ‘limited atonement’ (Jesus’ atonement was specifically intended for those whom God had chosen (the elect)) as taught by Calvinists.

“...the forgiveness of sins...” is a fruit of redemption. There are three aspects involved:

- 1) Governmental forgiveness: earthly consequences.
- 2) Eternal forgiveness (used here) of our sins past, present, and future.
- 3) Restorative forgiveness: Christian’s “bar of soap” (1 Jn 1:9).



The basis of our forgiveness is *“according to the riches of His grace.”* “Commitment to Christ”? ...you and I have very little to commit to Him. We can only love Him because He first loved us.

*“...according to the **riches** of his grace”*, the word “Riches” is used 6X in this letter. How are the riches measured?! Not merely “out of...” all your needs (Phil 4:19), it is an equivalent to a blank check! In the epistle to the Romans, we learn that GRACE means **“God’s Riches At Christ’s Expense.”**

God’s biggest problem is that He wanted to forgive you and have an intimate relationship with you, but He can’t violate His justice. So, He can’t receive you unless your deficiencies are paid for. Christ resolved this problem, allowing God to justify you without violating His righteousness.



Eph. 1:8] *Wherein he hath **abounded** toward us in all **wisdom and prudence**;*

The phrase “...wisdom and prudence...” means that in His grace, He chose us, predestinated Us, and redeemed us. But that is not all...

“*abounded*” in the Greek means ‘Superabounded’ to us all wisdom (sophia). This wisdom allows us knowledge that sees into the heart of things, which knows them as they really are. God also provides “prudence” (phronesis), which means understanding that leads to right action.



The Will of God

He shares His plans and purposes with us, for the Church and the universe, the great goal toward which all history is moving, and Paul will elaborate on later in this Epistle. People speak of various dynamics in history: psychological, sociological, et al. Actually, there is only one: the Will of God! That is where all history is heading!

Even the angels learn about the will of God by watching it unfold through us (1 Pet 1:12). In life, one of the most valuable information to have is the proper perspective! We are to be sanctified through this truth: Christ has given us the ability to see the great ultimate truths of eternity and thus to properly deal with the challenges of each moment of time. This especially holds today. With the world racing towards Christ’s return and the increasing world chaos and deception, knowing the ultimate truths of God’s plan helps us to deal with the challenges.



Eph. 1:9] *Having made known unto us the **mystery** of his will, according to his good pleasure which he hath purposed in himself:*

In the Bible, a “mystery” (Musterion) is a sacred secret that was previously unknown but here revealed. Here, Paul reveals the Mystery of His (God’s) Will, which is the dominant theme of this epistle. Other mysteries:

Mysteries of	
The Kingdom of Heaven	Matt. 13:5-50
Iniquity	2 Thess 2:7, (Cf. Matt. 13:33)
Babylon	Rev. 17, 18
The Church as One Body	Eph. 3:1-12; Rom. 16:26; Eph. 6:19
The Bride of Christ	Eph. 5:23-32
The In-living Christ	Gal. 2:20; Col. 1:26, 27
The Fullness of the Godhead	1 Cor. 2:7; Col. 2:2,9
Godliness	1 Tim. 3:16
The Rapture	1 Cor. 15:51, 52; 1 Thess. 4:13-17
Israel’s Present Blindness	Rom. 11:25
Will of God	Ephesians
The Seven Stars	Rev. 1:20



We are to be stewards of these mysteries (1 Cor 4:1-2)
[Ref.: Scofield,



Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover it is required in stewards, that a man be found faithful.
1 Cor. 4:1-2



Eph. 1:10] *That in the **dispensation** of the fulness of **times** he might **gather together in one all things in Christ**, both which are in heaven, and which are on earth; even in him:*

Like many things, the word “...dispensation” (oikonomia) will provoke controversy in some circles of Christianity. Dispensation means administration (of a household); stewardship; economy (ordered condition of things).

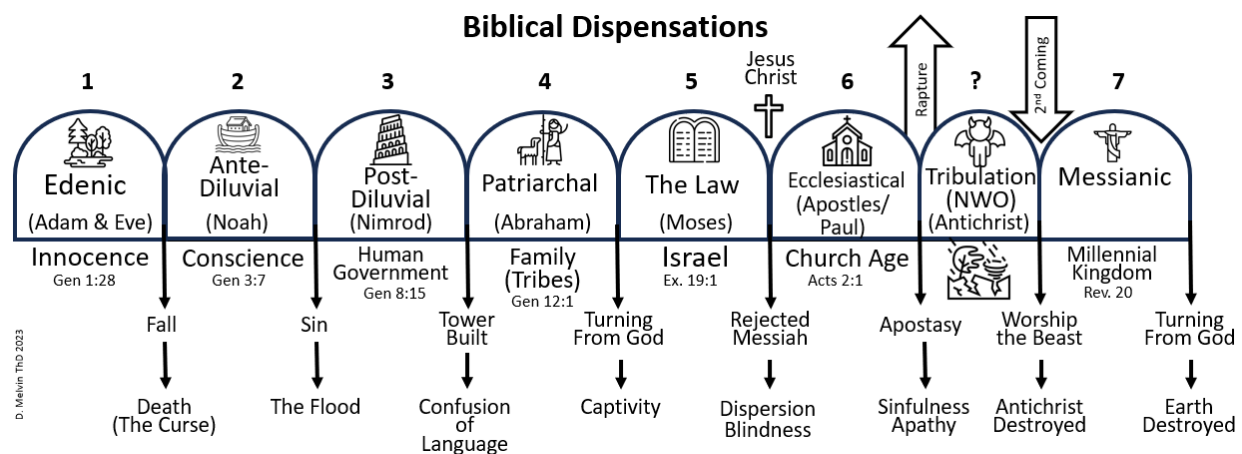
The word “...times” is not the Greek ‘chronos’, which means the passage of days, months, or years, but instead it is the Greek ‘kairos’, which means particular times, decisive segments of time.

The first part of this sentence means the “ordered condition of things through decisive segments of time”. In other words, it signifies that our eras throughout history are sequences of distinctive segments. There is nothing controversial or heretical here, but some religions (denominations) consider this very controversial; however, without this understanding, you cannot fully comprehend the context of scripture. I am an bold dispensationalist.



*Study to shew thyself approved unto God, a workman that needeth not to be ashamed, **rightly dividing the word of truth**.* 2 Timothy 2:15

Paul tells Timothy to “rightly divide” or segment the Word. The same Greek word (oikonomia) is used. Christ was a “dispensationalist”: Isa 61:1,2; Lk 4:16-21.



Again, understanding dispensations allows the user to parse and understand by “*rightly dividing the word of truth*” (2 Tim. 2:15)

“...gather together in one all things in Christ” (anakephalaismsasthai), sum up, unite; Greek practice of adding a column of figures, with sum at the top. “...all things” = absolute universality; in heaven and on earth (Col 1:17, 20; Heb 1:3).

Today's Heresy

One of the heresies of today is dividing life into the “sacred” and “secular.” Christ is concerned with all things; all things will find their true place and unity in Him. “Head up all things in Christ.”





Eph. 1:11] *In whom also we have obtained an **inheritance**, being **predestinated** according to the purpose of him who worketh all things after the counsel of his own will:*

The word translated as “...an inheritance” (kleronomia)

- 1) an inheritance, property received (or to be received) by inheritance
- 2) What is given to one as a possession



However, do not confuse “*inheritance*” with **salvation**. **Salvation cannot be taken away**. If it could, that would be double jeopardy. If you have been declared ‘not guilty’ by the completed work of Christ (saved), then you are eligible for inheritance(s) if you meet certain conditions.

Inheritance

There are two kinds of inheritance:

- 1) Inheritance by birth (Gal 4:7)
 - Unconditional and automatic (Cf. Prodigal Son; Lk 15:24).
- 2) Inheritance for faithful obedience (Col 3:24; Heb 6:12; Rev 2 & 3).
 - This inheritance is conditional upon faithfulness, obedience, and perseverance.

Inheritance Lost

In the OT, inheritance can be lost (Deut 6:18; 19:9,10; et al.) Examples: **Esau** (Gen 27:35-40; Heb 12:16,17); **Reuben** (1 Chr 5:1); **Moses** (Deut 4:21,22).

In the NT, inheritance (not salvation) can be lost (Heb 2:1-5; 3:7-4:13; 6:4-8; 10:26-39; 12:25-29). Ex: Judgment Seat (1 Cor 3:13-15; 9:14).

Predestination

“...being predestinated”(proorizo) means to mark out or determine beforehand. In Scripture, this is more inclusive than election (which is always limited to those specially chosen of God).

Predestination includes the salvation of the elect and also all other acts and events in the universe, both good and evil (Acts 4:27-28 Gr..). Two classes: Divinely caused; Divinely permitted.



Eph. 1:12] *That we should be to the praise of his glory, who first trusted in Christ.*

Paul is talking about Jewish believers—those who were the first to trust in Christ before the Gospel spread to the Gentiles. Still, only a tiny remnant of Jews responded to the Gospel in the early days of Christianity. It will be different at His Second Coming where many Jews will finally recognize Him and believe (Zech 12:10; Rom 11:26).



Eph. 1:13] *In whom ye also trusted, **after** that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise,*

The entire process of salvation is given in this verse. Translation error; remove the “after”: these are not time clauses; they are genitive absolutes; all in the same tense as the main verb: aorist (past) tense, **once and for all**.

"In whom also you, upon hearing [past tense] the word of truth, the good news of your salvation, in whom also on believing [past tense] you were sealed with the Holy Spirit of promise."

Steps: ❶ They heard; ❷ they believed; ❸ they were sealed... (Cf. Rom 10:13-15; Acts 10:34-48).

"...sealed with the Holy Spirit of promise":

- Promised by the Father (Joel 2:28; Acts 1:4)
- Promised by the Lord Jesus (Jn 16:7).
- There are many mentions of the trinity in this letter: God the Father (v.3); God the Son (v.7); and God the Holy Spirit (v.13).
["Sealed": 4X in NT...]



Sealed

- It means a **completed transaction** (Jer 32:9-10; Jn 17:4)
 - "Tetelestai" (Col 2:14; Jn 19:30).
- Used to convey **ownership** (Jer 32:11-12; 2 Tim 2:19).
- It is for **security** (Est 8:8); (stone sealed!? cf. Dan 6:17).
- It demonstrates **authenticity** (Rom 8:9).
- It guarantees our **preservation** (Eph 4:30; 1 Cor 1:22; Jn 6:27).
- We are **branded** as His property (1 Cor 6:19-20).



Eph. 1:14] Which is the **earnest of our inheritance** until the redemption of the purchased possession, unto the praise of his glory.

"...earnest of our inheritance" (arrabon) means a down payment, pledging that the full amount will be paid. The term comes from the Phoenician traders, and it is also used of the bridegroom's betrothal gifts to the bride.

In this section, we see the pronouns merged, from the "we" in verses 11 and 12 to the "ye" in verse 13, and finally to the "our" in verse 14. This is a Hint (remez) of Chapters 2 & 3, a new organism, the Church.

- ✓ **Seal:** is the guarantee that we ourselves will be kept safe from the inheritance.
- ✓ **Earnest:** is the inheritance that will be kept securely for us.

Three times, Paul reminds us of the intended goal and inevitable result: that God should be magnified and glorified:

- to the praise of the glory of His grace (v.6)
- that we should be to the praise of His glory (v.12)
- unto the praise of His glory (v.14).

Something that is not clear in the English translation, this verse, verse 14, ends a marathon-length sentence begun in v.3. These verses are chock-full of meaning which sweeps God's program from eternity past ...through our present ...to eternity future, with the most awe-inspiring thoughts that can occupy the human mind! Like most of Paul's writing, a scholar could make a career of

expositing all the background of the terms and applications here in Ephesians. I will try to strike a balance, but we are merely skimming across the surface.

Next Lesson: Read over Chapter 1, carefully look over verses 15-23. We will finish chapter 1 in the next lesson.

EPHESIANS CHAPTER ONE

E C A R G T R U C K D O O L B Y	ALSO	GLORY
I M A G I N A D O H U H T O B R	APOSTLE	GRACE
S P O R T T D E E D O S C E T O	BEING	HOPE
S K I D S E W S D A T S M O Y L	BLAME	JESUS
S P O I S O T S E A R A E D M G	BLESSED	MAKING
S O R T R I V E A L L T O N T E	BLOOD	MIGHT
T H E L I U W L D B I B H E A R	BODY	POWER
C I D E P O H B E L T S O P A P	BOTH	PRAISE
O S S E N L U F H W F R O M R Y	CHOSEN	SEALED
B L U S T E R T T O O L S A L L	CHRIST	SPIRIT
A T H G I M H E E D S R I N D S	COME	WHAT
P L U G N G E T L D J S K E N G	DEAD	WISDOM
O O Z E U I A L L R E E L I N T	EARTH	WORD
S O W O O H K L I O L A S I N G	FILLETH	WORKING
L U R E W I N A F W E W E U N G	FROM	WORLD
A W E A R I N G M S U B E R S O	FULNESS	WROUGHT

Notes: