

THE FATHER'S REDEMPTIVE RICHES Part 1 04-14-19

1 FREE ARTICLES, AUDIOS, AND VIDEOS WITH NOTES ON BIBLICAL CHUCKWAGON

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Comments before sermon

The Father Planned the Church – [Eph 1:3-6](#) reveals how God the Father planned the Church, having foreknown and predestined it before the foundation of the world. He is the One and Only true God, the Creator and Supplier of all things. He rewards those who seek Him in faith.

2 [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:

[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:

[Eph 1:3](#) – “**Blessed be the God and Father**” – **Comments** – As God’s children begin to know God the Father’s manifold blessings, that are being revealed in this life, and throughout eternity, we instinctively respond by praising Him with blessing, and glory, and honor, and power.

Paul had visited the heavenly realm and received a glimpse of these spiritual blessings bestowed upon the church, which man cannot describe in natural words because of the magnitude of their glory, so he writes, “O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!” ([Rom 11:33](#)).

[Eph 1:3](#) – “**of our Lord Jesus Christ**” - **Comments** - The resurrection of the Lord Jesus Christ, His deity and Godhead as a part of the Trinity, is the foundation of the Christian faith. The Bible, its doctrines, its commandments, its prophecies, its instructions, its truth are all Christ-o-centric. Christ is the center of all that is righteous and holy, even the Godhead.

[Eph 1:3](#) – “**who hath blessed us with all spiritual blessing in heavenly places in Christ**” – **Word Study on “in heavenly places”** – *Strong* says the Greek word “in heavenly places,” which is one word in the Greek text, (επουράνιος) ([G2032](#)) literally means, “above the sky.” The *Enhanced Strong* says it is found 20 times in the New Testament, being translated in

the *KJV* as, "heavenly 16, celestial 2, in heaven 1, high 1." This word is used five times in the epistle of Ephesians alone.

[Eph 1:20](#), "Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places,"

[Eph 2:6](#), "And hath raised us up together, and made us sit together in heavenly places in Christ Jesus:"

[Eph 3:10](#), "To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God,"

[Eph 6:12](#), "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

Comments - There is a natural, earthly realm, and there is a spiritual, heavenly realm that influences the natural realm. The phrase "in the heavenlies" refers to those things that exist and take place in heaven or in the heavenly regions that have the potential to affect the earthly realm.

The sources of blessings will come from God in heaven. Thus, many scholars believe that this phrase is not referring to Heaven exclusively, but rather it is used in a broader sense to refer to the spiritual realm that exists around us in this life. This broader meaning is supported by its use in Ephesians where it refers to "spiritual wickedness in high places," which clearly refers to the spiritual realm where both God and His angels do battle with the spiritual forces of darkness.

The entire epistle of Ephesians reflects the heavenly realm, where God the Father is orchestrating His divine plan of redemption for mankind. These same blessings are described in Philippians from a natural, earthly perspective, stating that God supplies all of our needs ([Php 4:19](#)).

[Php 4:19](#), "But my God shall supply all your need according to his riches in glory by Christ Jesus."

Comments (1) - "who hath blessed us" – God's blessings always come with responsibility; for there is no business manager on earth who gives his staff resources without holding them accountable for the stewardship of those resources; and so it is with divine resources.

They are abundant made available to every believer, but not every believer is given them until they "qualify" as being ready to manage such precious gifts.

The last chapters of this epistle will teach us about how to manage and use these blessings, or resources, in a way that pleases God and benefits them also. This is why this section opens by saying, "I...beseech you that ye walk worthy of the vocation wherewith ye are called."

Faithful believers pursue the "presence" of God. This is where some ministers and children of God miss the anointing. They are busy with other things and fail to pursue intimacy with God.

It is only in His presence that such precious gifts are given. As God's children, we are daily loaded with His benefits, but the most precious gifts are reserved for those who seek intimacy with God.

Comments (2) - *"who hath blessed us with all spiritual blessing in heavenly places in Christ"*- The phrase, "who hath blessed us" means that God has already assigned these blessings to us.

The phrase "*with all*" reveals that everything we need to walk in abundance and peace and prosperity in this life has been made available to us, just as Adam walked in the Garden of Eden with every need provided to him before the Fall.

The word "*spiritual*" reveals how these blessings are imparted to us. They are imparted into our spirit by the work and operation of the Holy Spirit in our lives. Eph 1:17 refers to the work of the Holy Spirit imparting spiritual wisdom unto us in the phrase "the spirit of wisdom and revelation" Paul refers to the Holy Spirit's impartation of inner strength to us in the phrase, "to be strengthened with might by his Spirit in the inner man" (Eph 3:16).

The word "*blessing*" is the Greek word ευλογαι, which literally means, "a good thing". In other words, God has made provision for us to partake of everything that is good in His creation.

The phrase "*in heavenly places*" literally means, "that which is above". In other words, these spiritual blessings originate from the throne of God the Father. We see a similar phrase used by Jesus when He tells Nicodemus, "You must be born from above." (Joh 3:7). James uses a similar phrase when he says, "the wisdom that is from above," (Jas 3:17).

The phrase "*in Christ Jesus*" tells us that all of these spiritual blessings in heavenly places, which have already been set apart for us to partake of, can

only be received through our relationship with Christ Jesus, as we abide in Him and walk in love.

These spiritual blessings include everything Jesus Christ did for mankind in his redemptive work on Calvary. He has blessed us so that we can fulfill His plan of redemption upon earth.

Comments - The Secondary Theme of Ephesians – [Eph 1:3](#) reveals the secondary theme of Ephesians. The first three chapters of Ephesians teaches us how God the Father has planned all things and equipped the Church with all spiritual blessings necessary to fulfill the Father's divine plan of redemption ([Eph 1:3](#)). The role of the Church is revealed in the last three chapters by exhorting the Church to be strong in the Lord so that it can carry out the Father's will upon the earth ([Eph 6:10](#)).

[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:"

[Eph 6:10](#), "Finally, my brethren, be strong in the Lord, and in the power of his might."

Comments – Spiritual Blessings Are for Today As Well As for Eternity

God has provided many of these heavenly blessings for us to experience now, even before we enter Heaven. The purpose of these spiritual blessings in this earthly life is for the Church to walk in the fullness that it was created by God to do.

These blessings are made available to us so that we can walk in the spiritual, mental, physical, and financial fullness that God first intended for mankind when He created us. Though it does not appear in the physical that we are blessed to the world's view, in God's perspective we overflow with blessing and riches. Every child of God is blessed. Praise God.

However, these blessings must be appropriated in our lives as we walk the worthy walk of our high calling in Christ Jesus.

As we place ourselves in the body of Christ and begin to put on the new man, stay filled with the Holy Spirit, and walk in submission with one another, we position ourselves to enter into spiritual warfare and break the power of Satan from our lives and allow these spiritual blessings to abound in our lives.

We must learn to walk in a place of authority and serve the Lord as these spiritual blessings begin to abound in and through us for the edification of the body of Christ.

God's blessings are given to the saints as they yield their lives to walk by faith in God's Word, positioning themselves for divine blessings. God's blessings originate from Heaven and come down upon us on earth as we live by faith.

Praise God from whom all blessing flow
Praise Him, all creatures here below.
Praise Him above, ye heavenly host
Praise Father, Son and Holy Ghost, Amen.

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:

[Eph 1:4](#) — **"According as"** – **Comments** - The Greek word καθὼς, used in [Eph 1:4](#), means, "since, in so far as." So, [Eph 1:4-14](#) explains how and why we are blessed with all spiritual blessing in the heavenly places

Eph 1:4 — **"he hath chosen us in him"** – **Comments** - This shows how the distinction is made between those called and those chosen. The Father calls the "world," everyone is called through the presentation of the gospel. The chosen are those who heed the call, the "whosoever will" people. These are predestined (everything made available for them) to be conformed to the image of Christ. Why? Because the Father foreknew they would accept Christ for their salvation and deliverance from the devil.

[Rom 8:29-30](#), "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified."

[2Th 2:13](#), "But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth:"

[1Pe 1:2](#), "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied."

[2Pe 1:10](#), "Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall:"

[Jas 2:5](#), "Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?"

God's selection was not a random choice by chance, but He used guidelines.

[Eph 1:4](#) – "**before the foundation of the world**" – We were moved into the heavenly realm in the previous verse ([Eph 1:3](#)), a place where time does not exist, a place where God dwells in eternity, and a place that Paul visited on several occasions ([2Co 12:1-5](#)). This suggests that the phrase "before the foundation of the world" refers to eternity. Therefore, Paul is speaking from a heavenly perspective when describing our salvation.

Although from an earthly perspective, our role was to accept Jesus Christ as our Saviour, from a heavenly perspective, God had already chosen us as His children. Jeremiah ([Jer 1:5](#)) and Paul ([Gal 1:15](#)) both speak of their divine calling from an eternal aspect.

[Jer 1:5](#), "Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations."

[Gal 1:15](#), "But when it pleased God, who separated me from my mother's womb, and called me by his grace,"

[Eph 1:4](#) – "**that we should be holy and without blame before him in love**" – **Comments** - Within the context of [Eph 1:3-14](#), God gives us a summary of His divine plan of redemption. Thus, the phrase "that we should be holy and without blame before him in love," means that in Christ Jesus we are holy and blameless from a heavenly perspective and should be and can be from an earthly perspective as we obediently walk "in Christ" in love.

This is why Paul opens his epistles by addressing them as "saints." The moment we accept Jesus Christ as our Saviour, we are holy and blameless in God's sight. However, the second half of the epistle of Ephesians will exhort us to a life of holiness, as we serve the Lord because of what He has done for us.

[Eph 1:4](#) – **Comments** - [Eph 1:4](#) describes the first blessing:

1. What it is - God hath chosen us in Him.
2. When it comes – Before the foundation of the world.
3. Why it is given - That we should be holy and without blame before Him in love.

[1Pe 1:15](#), "But as he which hath called you is holy, so be ye holy in all manner of conversation;"

[Eph 1:4](#) – *Comments* - What was God doing before He created the heavens and earth in Genesis?

[Eph 1:4](#) tells us that He was busy planning all things from the beginning of time until the end of time. The phrase "in love" tells us that all of His plans were motivated by His love.

If we refer to [Rom 8:29-30](#) we get a glimpse into God's divine plan of redemption for mankind, "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified."

Paul says in this passage of Scripture that the destination, or purpose, of every believer is to become like Jesus Christ. To bring this about, we will need to follow this divine plan.

It begins with the Father's foreknowledge, which has two phases: predestination and calling.

We then move into justification as we hearken unto this calling and believe in the redemptive work on Calvary. We are kept in this position of justification as Jesus now serves as our Great High Priest making intercession for the saints. Thus, justification has two phases; our initial salvation and our daily cleansing.

The next step is not mentioned, but it is the role of the Holy Spirit in our sanctification. This involves indoctrination, calling into a position into the body of Christ, and perseverance.

The reason is that [Rom 8:17-39](#) places emphasis upon the glorification of the Church, which is the underlying theme of this passage. Thus, this passage of Scripture brings us into the final phase of our redemption, which

is glorification.

This is essentially the steps of divine election that Paul has laid out in [Rom 8:29-30](#). It serves as a summary of the power of the Gospel of Jesus Christ ([Rom 1:16-17](#)), which was given to us by God to take us through His divine Plan of Redemption.

Now as we refer back to [Eph 1:4](#), we must keep in mind that the underlying theme of this epistle is the Father's foreknowledge of the church. Thus, Paul uses the word "chosen" to refer to the Father's role of predestining and calling the Church.

The Father has been working for us and divinely intervening in the affairs of mankind in our behalf since the foundation of the World. He had glorious plans for mankind prior to creating him.

He predestined us to be conformed unto the image of His Son. He called us when we heard the preaching of the Gospel. He is still divinely intervening in our lives every day.

Jesus Christ was determined to be crucified for our sins from the foundation of the world. He came and died for us on Calvary to bring justification to us, and is now at the right hand of the Father interceding for us so that we can maintain our righteous standing before God.

The Holy Spirit was working in God with wisdom and power from the foundation of the world to give the Father insight into how to bring you to salvation and through the process of sanctification. He now lives in us and is at work in us day by day and moment by moment. What love God has for us!

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

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

[Eph 1:5](#) – "Having predestinated us unto the adoption of children by Jesus Christ to himself" – **Comments** - [Eph 1:5](#) reveals God the Father's role in predestination. In the Greek, this phrase "having predestined" is the aorist participle, meaning that God predestined us, or decided before hand, or before the selection came. In other words, God

made the decision to redeem us, and then He made the selection ([Rom 8:30](#), [1Co 2:7](#)). Why? Because He foreknew we would respond to the gospel by accepting Jesus Christ as our Savior.

[Rom 8:30](#), "Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified."

[1Co 2:7](#), "But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory:"

[Eph 1:5](#) – "according to the good pleasure of his will" – *Comments* -
The phrase, "according to the good pleasure of his will" reveals the sovereignty of Almighty God in orchestrating His creation as He wills.

Scripture References - Note similar verses God's sovereignty:

[Psa 115:3](#), "But our God is in the heavens: he hath done whatsoever he hath pleased."

[Psa 135:6](#), "Whatsoever the LORD pleased, that did he in heaven, and in earth, in the seas, and all deep places."

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

[Eph 1:6](#) – *Comments* – The "Beloved" mentioned in [Eph 1:6](#) is Jesus Christ, the Beloved Son of God the Father. The Greek text literally reads, "...to the praise of the glory of His grace [[χάρις](#)], which He bestowed upon [[χαριτώ](#)] us in the Beloved..." Thus, Paul uses the noun [χάρις](#) and its verb form [χαριτώ](#) together. Because of God's grace, we have been made acceptable to Him because of the work in redemption on the Cross by His Most Beloved Son.

FATHER'S REDEMPITIVE PLAN REVEALED IN SCRIPTURE

4([Eph 1:17](#)) That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him:

([Eph 1:18](#)) The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints,

5 EXCEEDING GREATNESS OF HIS POWER TO USWARD

(Eph 1:19) And what *is* the exceeding greatness of his power to usward who believe, according to the working of his mighty power,

(Eph 1:20) Which he wrought in Christ, when he raised him from the dead, and set *him* at his own right hand in the heavenly *places*,

6 FAR ABOVE ALL

(Eph 1:21-23) Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: And hath put all *things* under his feet, and gave him *to be* the head over all *things* to the church, Which is his body, the fulness of him that filleth all in all.

7 FOREKNEW... PREDESTINATE... CONFORMED... HIS SON

(Rom 8:29) For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.

(Rom 8:30) Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

8 GOD OF PEACE SANCTIFY YOU WHOLLY

(1Th_5:23) And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

Before the foundation of the world God the Father foreknew and fore loved man (mankind), foresaw man's fall, and fore planned (predestined) man's redemption and restoration to personal fellowship with Him (1Co 1:9; Eph 1:3-6; 1Jn 1:3).

9 1Co 1:9 God *is* faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.

1Jn 1:3 That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship *is* with the Father, and with his Son Jesus Christ.

10 REDEMPTION PLAN RESTORES FELLOWSHIP BETWEEN GOD AND MAN

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:

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:

11 REDEMPTION PLAN RESTORES FELLOWSHIP BETWEEN GOD AND MAN

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

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

12 THE FATHERS PLAN OF REDEMPTION

PREDESTINED – “WHOSOEVER” WOULD BELIEVE ON CHRIST AND ANSWER THE CALL

Before the foundation of the world God the Father foreknew all who would believe and receive Christ

(John 3:16; Rev 22:17)

Called – gospel preached in all the world

Regeneration – repent and receive Christ

Justification – obey the gospel

Sanctification – persevere in holiness

Glorification – when Christ returns

FATHER'S PLAN OF REDEMPTION

Called - The Father offers salvation by the preaching of the gospel of the kingdom throughout the world to "whosoever will" believe and receive His full and powerful deliverance through His Son, Jesus Christ the Lord ([Rev 22:17](#)).

Regeneration - Those who believe and meet the demands of the gospel, receive Christ and eternal life, are powerfully delivered from past sins, the bondage of sin, and the dominion of the devil ([Joh 3:16-17](#); [Eph 2:8-9](#)).

Justification - From heaven Christ intercedes for believers and supplies them with all the riches of the glory of His inheritance enabling them to deny ungodliness and to walk in Him and in His resurrection power in this present wicked world ([Tit 2:12](#); [1Jn 5:19](#)).

Sanctification - The Holy Spirit through the exceeding greatness of His power develops holiness in committed and obedient believers leading them to live sanctified lives from the evils of the world and the devil in kingdom authority and true holiness ([Joh 17:17](#); [Eph 2:10](#)).

Glorification - All faithful believers that pursue righteousness and remain obedient to the faith will be glorified together with Christ when He returns for His bride and at His second coming ([Joh 17:10](#); [Rom 8:17](#); [Rom 8:30](#); [2Th 1:10](#)).

13 These blessings are bestowed upon the Church through the work of: the Father who planned our redemption ([Eph 1:3-6](#)), and by the Son who redeemed us ([Eph 1:7-12](#)) and by the Spirit who seals and indwells the Church ([Eph 1:13-14](#)).

Each of these three passages ends with a similar phrase, "to the praise to His glory." Paul then prays for the saints to come into the revelation of these great truths ([Eph 1:15-23](#)).

In this prayer Paul refers to three aspects of these blessings;

1. the Father's blessings give us the hope of our calling through His predestination;
2. the Son's blessings give us the riches of our glorious inheritance through justification; and
3. the Spirit gives us the power through sanctification, "until the redemption of the purchased possession," which refers to our glorification.

Paul then takes chapters 2 and 3 to expound upon these three blessings in light of God's high calling of allowing Him to work in and through us to bring men unto redemption.

[Eph 1:3-14](#) will list for us the manifold blessings that God the Father has made available to His children. This passage of Scripture is structured as a progressive series of events in the life of the believer. These blessings of God begin before a child of God is baptized.

God chose us and predestined us to be His children before the foundation of the world ([Eph 1:3-6](#)). When Jesus died and was resurrected, we were redeemed and our sins were forgiven.

When we believe in Jesus, we receive this redemption and forgiveness ([Eph 1:7-12](#)). God then begins to reveal to us His will for our lives, which is a plan that fits into His overall plan of redemption for all of mankind.

This plan includes being sealed with His Holy Spirit, which is a foretaste of His wonderful inheritance that He has waiting for us in heaven ([Eph 1:13-14](#)). Each of these three sections in this great passage end with the phrase, “to the praise of his glory” ([Eph 1:6](#); [Eph 1:12](#); [Eph 1:14](#)).^[81]

[81] Jay Smith describes these three ending phrases as “refrains” in a “hymnic poetic passage.” See Jay E. Smith, “Sentence Diagramming, Clausal Layouts, and Exegetical Outlining,” in *Interpreting the New Testament Text*, eds. Darrell L. Bock and Buist M. Fanning (Wheaton, Illinois: Crossway Books, 2006), 94.

14 BLESSINGS OF REDEMPTION (cont.)

Thus, we see revealed by Paul in the opening passage of this great epistle the three-fold offices of God the Father ([Eph 1:3-6](#)), Jesus Christ the Son ([Eph 1:7-12](#)) and God the Holy Spirit ([Eph 1:13-14](#)) as it relates to the Father’s eternal plan for the Church.

There are many aspects of the offices of Jesus Christ and the Holy Spirit, but this passage refers to their offices as it particularly relates to the fulfillment of God’s divine plan for His Church.

Therefore, it refers to the forgiveness of their sins through Jesus Christ and being sealed by the Holy Spirit so that the believer is able to walk in God’s plan for his life. Note that all of these blessings come by God’s grace and not by anything that mankind deserves.

The epistle of Ephesians is structured so that if we will follow its path, God’s Word will take us on a journey of obtaining these spiritual blessings referred to in [Eph 1:3](#).

Therefore, in the following passage ([Eph 1:15-23](#)) Paul will pray that the saint will come to the revelation of these three great blessings that proceed from the Father, Son and Holy Ghost.

15 In this prayer, Paul refers to these three blessings as “that ye may know:

- (1) The Father - what is the hope of his calling, and
- (2) The Son - what the riches of the glory of his inheritance in the saints, and
- (3) The Holy Spirit - what is the exceeding greatness of his power to us-ward who believe.

16 Paul will then expound upon these blessings in chapters 2-3.

- (1) The Father's Blessings - The Hope of Our Calling ([Eph 2:1-22](#))
- (2) The Son's Blessings - The Riches of Our Glorious Inheritance ([Eph 3:1-13](#))
- (3) The Spirit's Blessings - The Power Given to Every Believer ([Eph 3:14-21](#))

17 Paul then proceeds to tell the saints how to fulfill the purpose and plan for each of their lives in chapters 4-6.

If they will follow the path of sanctification laid out in these chapters, then they will be able to enter into spiritual warfare ([Eph 6:10-18](#)) so that each of them might fulfill their individual callings and God will bring their calling to pass.

Paul asks for prayer that he continue to receive "utterance" from God that he may speak boldly to make known the mystery of the gospel as he ought to speak to fulfill his purpose and plan ([Eph 6:19-20](#)).

Comparison of Introductory Passages within the Epistle of Ephesians

- Just as [Eph 1:3-23](#) serves as an introductory passage to the exposition that follows ([Eph 2:1](#) to [Eph 3:21](#)), so does [Eph 4:1-16](#) serve as an introductory passage to the exposition that follows ([Eph 4:17](#) to [Eph 6:9](#)). Just as [Eph 1:3-23](#) introduces the offices of the Father, Son, and Holy Spirit, and is followed by a more detailed exposition on this topic in [Eph 2:1](#) to [Eph 3:21](#), so does [Eph 4:1-16](#) introduce the believer's worthy walk and is followed by a more detailed exposition of this topic in [Eph 4:17](#) to [Eph 6:9](#).

Comparison of Introductions to Ephesians, Colossians, and 1

Thessalonians – We can compare the introductory passages of Ephesians, Colossians and 1 Thessalonians and see how they share a common function. These three epistles emphasize the role of God the Father, Son, and Holy

Spirit in God's plan of redemption. Ephesians focuses upon the Father, Colossians focuses on the Son, and 1 Thessalonians focuses on the Holy Spirit. Just as [Eph 1:3-23](#) serves to introduce the Father's role in redemption, before expounding upon each role of the Trinity, so does [Col 1:3-11](#) introduce the Son's role, and [1Th 1:2-10](#) introduces the role of the Holy Spirit. We see in all three epistles how Paul follows this introductory passage with an exposition of the role of the Trinity in redemption.

Scripture References - Note similar verses in Paul's other epistles expressing God's boundless grace as expressed in [Eph 1:3-14](#) :

[Rom 11:33](#), "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!"

[1Co 2:9-10](#), "But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God."

Ephesians 1:15-23

Paul's Prayer for the Ephesians to Know This Three-fold Blessing -

Paul was a man of prayer. Such prayers can be found in most of his epistles. Paul begins many of his epistles with a prayer, with each prayer reflecting the respective themes of these epistles. For example, Paul's prayer of thanksgiving to the church at Rome ([Rom 1:8-12](#)) reflects the power of the Gospel of Jesus Christ in redeeming mankind. Paul's prayer of thanks for the Corinthians ([1Co 1:4-8](#)) reflects the theme of the sanctification of believers so that the gifts of the Spirit can operate through them as mature believers walking in love. Paul's prayer to the Corinthians of blessing to God for comforting them in their tribulations ([2Co 1:3-7](#)) reflects the theme of higher level of sanctification so that believers will bear the sufferings of Christ and partake of His consolation. Paul's prayer to the Ephesians ([Eph 1:15-22](#)) reflects the theme of the believer's participation in God the Father's great plan of redemption, as they come to the revelation this divine plan in their lives. Paul's prayer to the Philippians ([Php 1:3-11](#)) reflects the theme of the believer's role of participating with those whom God the Father has called to minister redemption for mankind. Paul's prayer to the Colossians ([Col 1:9-16](#)) reflects the theme of the Lordship of Jesus Christ over the life of every believer, as they walk worthy of Him in pleasing Him. Paul's prayer of thanksgiving to the Thessalonians ([1Th 1:2-4](#)) reflects the theme of the role of the Holy Spirit in our complete sanctification, spirit,

soul, and body. Paul's second prayer of thanksgiving to the Thessalonians ([2Th 1:3-4](#)) reflects the theme of maturity in the believer's sanctification.

18 "That the God of our Lord Jesus Christ, the Father of glory"

[Eph 1:17](#) That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him:

[Eph 1:17](#) – *Comments* - The theme of the book of Ephesians is the office and ministry of God the Father. Therefore, Paul bases all of his teachings in Ephesians around the office and ministry of the Father. He describes the God as "the Father of glory" in this epistle simply because Paul is revealing the glories of the Father in His glorious, magnificent plan of redemption for mankind, both Jew and Gentile, a plan that excited Paul to express "praise to His glory" in the opening verses ([Eph 1:6](#); [Eph 1:12](#); [Eph 1:14](#)).

[Eph 1:17](#) – "may give unto you the spirit of wisdom and revelation in the knowledge of him" – *Comments* - The Holy Spirit is central to the prayer of [Eph 3:14-21](#). This is because He is the one who imparts revelation to us. Divine revelation is the disclosure of who God is and what He is doing. This impartation of wisdom and revelation comes from the Father and is given to the Holy Spirit, who are one, and is imparted unto us by the Holy Spirit who dwells within in us. This is what Paul was saying when he said that God has revealed them unto us by His Spirit ([1Co 2:10](#)).

[1Co 2:10](#), "But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God."

What does the word "them" refer to in [1Co 2:10](#)? It refers to "the things which God hath prepared for them that love him." Thus, divine wisdom and revelation is not for the world. They cannot receive it nor understand it. Revelation is imparted into our regenerated heart, our spirit, which has been recreated in the likeness of God. Thus, the natural man cannot receive in his spirit revelation from the Spirit of God. This is what Paul was saying in [1Co 2:14](#).

[1Co 2:14](#), "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them,

because they are spiritually discerned.”

Revelation is not human reasoning, which comes from the mind. It is something that rises out of our hearts. Thus, Paul prays in [Eph 1:17](#) that “the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him:” Jesus said that He would send the Comforter, who will teach us all things ([Joh 14:26](#)). This teaching is done by divine impartation.

[Joh 14:26](#), “But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.”

John the apostle says the same thing when he writes that the anointing within us will teach us the truth ([1Jn 2:27](#)). This is done by divine impartation.

[1Jn 2:27](#), “But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.”

We are not only to receive revelation by the Spirit of God, but we are to minister this revelation by the Holy Spirit ([2Co 3:6](#)).

[2Co 3:6](#), “Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.”

Paul had learned to distinguish between human reasoning and divine revelation. He understood the voice of God as distinct from his thoughts. He wanted the Ephesians to learn the same.

“in the knowledge of him” – In the phrase “in the knowledge of him,” the pronoun “him” refers to Jesus Christ. The Holy Spirit will testify of Jesus by giving us knowledge of Him, both His work of redemption and His riches that are made available to us now. This is why Paul emphasizes Jesus’ place of authority above all things in all ages in [Eph 1:20-23](#) after having referred to our three-fold blessing in [Eph 1:15-19](#). Jesus told His disciples in [Joh 15:26](#) that this was the office and ministry of the Holy Spirit to the Church.

[Joh 15:26](#), “But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father,

he shall testify of me:"

19 "the eyes of your understanding being enlightened" -

Eph 1:18 The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints,

Eph 1:18 —**Comments** - The phrase "eyes of your understanding" refers to the enlightenment of our heart. In fact, the *KJV* translates the Greek word *καρδία* as "understanding" in this verse, when it is properly translated "heart." This phrase is referring to divine impartation into our heart, or spirit, so that we may see with spiritual eyes. Jim Goll says that we have "two sets of eyes: our physical or natural eyes, and the 'eyes' of our heart with which we 'see' into the spiritual realm."^[95] The phrase "the eyes of your understanding being enlightened" means that the Holy Spirit will illuminate our spirit man to be able to see the spiritual side of life. This understanding is called "revelation" and is revealed to us by the Holy Spirit (1Co 2:14). It is spiritual discernment in contrast to natural understand or human reasoning. Paul the apostle has learned to distinguish between the voice of God and his own thoughts.

[95] Jim W. Goll, *The Seer* (Shippensburg, PA: Destiny Image Publishers, Inc., 2004), 64.

Scripture References - Note other verses related to the enlightening of our hearts:

Luk 24:45, "Then opened he their understanding, that they might understand the scriptures,"

Luk 9:45, "But they understood not this saying, and it was hid from them, that they perceived it not: and they feared to ask him of that saying."

1Co 2:14, "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."

2Co 4:6, "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory

of God in the face of Jesus Christ.”

[Eph 3:8-9](#), “Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ:”

[Eph 1:18](#) – “that ye may know what is the hope of his calling” –

Comments - There is only one hope in this world ([Eph 4:4](#)). Why is hope so important to have? A hope is something we long for ([Rom 8:24-25](#), [Pro 13:12](#)). We all have an inner desire to know our purpose in being born, to know why God created us. We all sense that God has a plan for our individual lives. We were not created by accident. We each have a role to play that no one else can play. There has never been another person like you. God desires that we fulfill our purpose for what we were created. However, when our longings and desires become earthly, and not towards heaven, then our heart errs and strays from living and working towards our one heavenly hope. It begins leading us to work towards earthly achievements.

Scripture References - Note:

[Col 3:2](#), “Set your affection on things above, not on things on the earth.”

[Eph 4:4-6](#), “There is one body, and one Spirit, even as ye are called in one hope of your calling; One Lord, one faith, one baptism, One God and Father of all, who is above all, and through all, and in you all.”

[Rom 8:24-25](#), “For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it.”

[Pro 13:12](#), “Hope deferred maketh the heart sick: but when the desire cometh, it is a tree of life.”

Note other verses on the “hope of his calling”:

[Rom 5:2](#), “By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.”

[Rom 8:24](#), “For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?”

Eph 4:4, "There is one body, and one Spirit, even as ye are called in one hope of your calling;"

Col 1:27, "To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:"

Heb 6:19, "Which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil;"

If we read Rom 5:2 in the *NLT*, it says, "and we confidently and joyfully look forward to sharing God's glory." In other words, we rejoice that one day we will stand before God and He will say, "Well done, than good and faithful servant, enter into the joy of the Lord." This eternal joy and fellowship in God's presence is our hope.

Eph 1:18 – "the riches of the glory of his inheritance in the saints"
– **Comments** - God has hidden His treasures and gifts in each one of us in order to fulfill our individual destinies and callings. These treasures define who we are in God's sight because of the investment He has deposited within each of us. Only those who have realized these riches and used them can teach others that they too are rich in Christ Jesus. Note other verses that use the phrase "the riches of His glory" in Scripture.

Rom 9:23, "And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory,"

Col 1:27, "To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:"

These riches are for our use now on earth:

1Co 4:8, "Now ye are full, now ye are rich, ye have reigned as kings without us: and I would to God ye did reign, that we also might reign with you."

Eph 3:8, "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ;"

Php 4:19, "But my God shall supply all your need according to his riches in glory by Christ Jesus."

The glory of God refers to either (1) the honor that God will bestow upon us in that day, a crown and a robe of righteousness. This definition goes well with [Rom 3:23](#). Or it refers to (2) a partaking of the majesty of God, His radiance and His splendor ([Mat 5:8](#)).

[Rom 3:23](#), "For all have sinned, and come short of the glory of God;"
[Mat 5:8](#), "Blessed are the pure in heart: for they shall see God."

20 "what is the exceeding greatness of his power"

[Eph 1:19](#) And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power,

[Eph 1:19](#) — Comments - T.D. Jakes said that the greatness of God's power is seen in that He spoke this world into existence; He then revealed more exceeding power by creating Adam and Eve; He then exceeded this power by coming in the flesh, taking upon Himself the sins of the world and rising from the dead.^[96] In other words, the exceeding greatness of God's power is demonstrated in the resurrection of Jesus Christ, as is stated in the verses that follow, "Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come:" ([Eph 1:20-21](#))

[96] T. D. Jakes, "Sermon," Speke Resort Munyonyo, Kampala, Uganda, February 2005.

[Eph 1:19](#) — Comments - [Jer 32:27](#) refers to the unlimited power of God, which power now dwells in us, His children.

[Jer 32:27](#), "Behold, I am the LORD, the God of all flesh: is there any thing too hard for me?"

21 "when he raised him from the dead"

[Eph 1:20](#) Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places,

[Eph 1:21](#) Far above all principality, and power, and might, and

dominion, and every name that is named, not only in this world, but also in that which is to come:

Eph 1:21 — **Comments** - The phrase "this world" refers to this present age in contrast to the age of our future glory. We might tremble going into the presence of the governor or president of the United States. How much more when we go all the way to the top, to the Father, the Great Judge, who is going to judge our lives without respect of person. This should bring us to respect and to fear the Father ([Php 2:9](#), [1Pe 1:17](#)).

[Php 2:9](#), "Wherefore God also hath highly exalted him, and given him a name which is above every name:"

[1Pe 1:17](#), "And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear:"

22 "to the church" –

Eph 1:22 **And hath put all things under his feet, and gave him to be the head over all things to the church,**

Eph 1:22 — **Comments** - Regarding the phrase "to the church," God gave Jesus all authority ([Mat 28:18-20](#)) for our sake, for our benefit, for our advantage, for the Church to use Jesus' name, His authority, in this world. As a result, "as he is, so are we in this world," ([1Jn 4:17](#)) In addition, while we are in this world, we are, as Jesus is now, seated in the heavenlies in Christ Jesus ([Eph 2:6](#)).

[Mat 28:18-20](#), "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen."

[1Jn 4:17](#), "Herein is our love made perfect, that we may have boldness in the Day of Judgment: because as he is, so are we in this world."

[Eph 2:6](#), "And hath raised us up together, and made us sit together in heavenly places in Christ Jesus:"

God has given Jesus to the Church to be our head and the head over all things. God gave Jesus, the bridegroom, to us, the bride, so that we would benefit both in this life and in eternity.

Eph 1:22 – Comments - Paul refers to “the church” numerous times throughout this Epistle ([Eph 3:10](#); [Eph 3:21](#), [Eph 5:23-25](#); [Eph 5:27](#); [Eph 5:29](#); [Eph 5:32](#)). Paul makes other references in his epistles to the Church as His body ([Col 1:18](#); [Col 1:24](#)). Other writers of the New Testament epistles give us additional descriptions of the Church in order to help us understand its characteristics and ministry ([Heb 12:23](#), [1Pe 2:9](#)).

[Heb 12:23](#), “To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect,”

[1Pe 2:9](#), “But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light:”

[Col 1:18](#), “And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence.”

[Col 1:24](#), “Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church:”

23 “the fulness of him” – “that filleth all in all”

[Eph 1:23](#) Which is his body, the fulness of him that filleth all in all.

[Eph 1:23](#) — “**the fulness of him**” – **Comments** - the phrase “the fullness of him” means, “the complement of Christ,” or “that which makes complete or supplements.” For example, a man says often about his wife, “This is my better, or other, half.”

[Eph 1:23](#) — “**that filleth all in all**” – **Comments** - *Thayer* interprets the phrase “all in all” to mean, “all things in all places.”

[Eph 1:23](#) — **Comments** - The Church is Jesus’ body as if He Himself were on earth today. We are to live like Jesus now, with the same Holy Spirit, the

same works ([Joh 14:12](#)).

[Joh 14:12](#), “Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.”

[Eph 1:22-23](#) – Comments – The Lordship of Jesus Christ as Head of the Church – We see this theme of Christ Jesus being the head of the Church in his epistle to the Colossians, which was written at approximately the same time as his letter to the Ephesians. The epistle of Colossians will further elaborate on the church’s relationship with Christ Jesus. However, Ephesians, continues with the theme of the church’s relationship with the Father and His divine plan for them.

[Eph 1:20-23](#) – Comments – Jesus’ Place of Authority - After Paul prays for us to become enlightened in these three areas of spiritual revelation ([Eph 1:15-19](#)), he emphasizes Jesus’ place of authority above all things in all ages ([Eph 1:20-23](#)).

This emphasis is made because this is the basis for the position of the Church to also be seated with Christ in the heavenlies. It is only when the Church begins to walk in this authority that it will be able to partake of these riches and to fulfill God’s plan for mankind.

We must understand our place in Christ before we can walk in our fullness of blessings.

[Eph 1:20](#) tells us in one verse that God raised Christ Jesus from the dead and set Him at His own right hand in heavenly places. It tells us the story of how Jesus left His own will and fulfilled the will of His Father.

As Jesus gave the ultimate sacrifice, the Father rewarded Him with the ultimate reward, which was to sit at the Father’s right hand and His name exalted fall above all things ([Eph 1:21](#)).

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[Eph 1:1](#), FAITHFUL

1. A title given in Scripture to Christians ([1Co 4:17](#); [Eph 6:21](#), et al.).
2. The term, *πιστοὶ*, *the faithful* (FIDELES), was the general and favorite name in the early Church to denote baptized persons. By this name they were distinguished, on the one hand, from the *ἄπιστοι*, such as were not Christians; and, on the other, from the catechumens. -Bingham, *Orig. Eccl.*

book 1, chapters 3, 4; Riddle, *Christian Antiquities*, book 2, chapter 5.

Eph 1:1, IN CHRIST JESUS.

Every "*faithful*" believer has life only "in Christ Jesus."

(1) The terms "in Christ Jesus," "in the Lord," "in Him," etc., occur 160 times in Paul's writings (36 times in Ephesians).

- (a) "In Christ" means that the believer now lives and acts in the sphere of Christ Jesus. Union with Christ is the redeemed Christian's new environment.
- (b) "In Christ" the believer has conscious communion with his Lord, and in this relationship his very life is seen as the very life of Christ living in him (**see note "Ga 2:20"**). This personal fellowship with Christ is the most important thing in Christian experience.

Ga 2:20, I AM CRUCIFIED WITH CHRIST

Paul describes his relationship to Christ in terms of a profound personal attachment to and reliance upon his Lord. Those who have faith in Christ live their lives in intimate union with their Lord both in His death and resurrection.

(1) All believers have been crucified with Christ on the cross. They have died to the law as a means of salvation and now live through Christ unto God ([Gal 2:19](#)). Because of salvation in Christ, sin no longer has dominion over them ([Rom 6:4](#) [Rom 6:8](#) [Rom 6:14](#) [Gal 5:24](#) [Gal 6:14](#) [Col 2:12](#) [Col 2:20](#)).

[Rom 6:11](#), RECKON ... YOURSELVES TO BE DEAD INDEED UNTO SIN.

The fundamental premise in ch. 6 is the believer's union with Christ in both His death and life. therefore, if you are a true believer, you have died to sin, and you need to reckon with this fact. You have died to sin in three different ways.

- (1) You died to sin in God's sight. You are considered by God to have died with Christ on the cross and to have been raised up in His
 - (2) We who have been crucified with Christ now live with Him in His resurrection life. Christ and His strength now dwell within us, being the source of all life and the center of all our thoughts, words, and deeds ([Joh 15:1-6](#); [Eph 3:17](#)). It is through the Holy Spirit that the risen life of Christ is continually communicated to us ([Joh 16:13-14](#); [Rom 8:10-11](#)).
 - (3) Our sharing in Christ's death and resurrection is appropriated through faith, i.e., the belief, confidence, love, devotion, and loyalty we have in the Son of God, who loved us and gave Himself for us (cf. [Joh 3:16](#)). This living by faith can be seen as living by the Spirit ([Gal 3:3](#); [Gal 5:25](#); [Rom 8:9-11](#)).
- (c) Union with Christ comes as a gift of God through faith.

(2) The Bible contrasts our new life "in Christ" with our old unregenerated life "in Adam." Whereas the old life is characterized by disobedience, sin, condemnation, and death, our new life "in Christ" is characterized by salvation, life in the Spirit, abundant grace, righteousness, and eternal life ([Rom 5:12-21](#); [Rom 6:1-23](#); [Rom 8:1-39](#); [Rom 14:17-19](#); [1Co 15:21-22](#); [1Co 15:45-49](#); [Php 2:1-5](#); [Php 4:6-9](#)).