

# THE BOOK OF EPHESIANS

## Lesson 04

Chapter 1:7-12, The Study  
 The Composition of Christ's Church  
 The Major Creation Work of the  
 The Father, The Son, The Holy Spirit

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### **RECAP of Lesson 03:**

**Lesson 01 - Introduction to Chapter 1**

**Lesson 02 - The Church As the Body of Christ**

**The Christian Salutation, 1:1-3**

**The Author and His Authorization 1:1a-b**

**The Addressees and their Addresses 1:1c**

**The Assets and their Accreditation 1:2**

**Lesson 03 - The Composition of Christ's Church, 1:3-14**

**The Major Creation Work of the Father 1:3-6**

In the previous lesson we learned that the life and death of God's Son Jesus was accomplished by the Father because of His (the Father's) love of you and I who have found, believed, and worshipped as God, His Son. We should be continually praising the Father for the whole of creation and for that special work that has been done on our behalf through His Son Jesus.

In verse three the Ephesian believers, and by application we who believe, were called upon to "highly acclaim" The Father whose favor blessed us by the giving to us of every spiritual "blessing," [asset], available in the heavenly places... In-Christ Jesus. We have been adopted by the Father, through the Son, by the Holy Spirit as eternal family members.

In verse four we found that this was done before creation. If we had been conscious of it, we would have found ourselves chosen, elected, to come into the position of being **in Christ** – holy and faultless before the Father God, and this was done through the Father’s love for us as His Son’s assembly, or as we now call it the Church.

In verse five we were instructed that we were **predestined to**, and now hold the **position of**, being adopted adult sons (a positional truth about each of us whether male, female, adult or child). That was accomplished through the substitutionary sacrifice of God the Father’s son, Jesus Christ, and it was well pleasing to the will of His Father.

And lastly, in verse six, we are told that the ultimate purpose of all this was to bring great blessing and glory upon God the Father, for His grace which He chose to “freely lavish” upon all those who find themselves in His beloved Son Jesus.

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We’re still using both the MacCorkle and NASB translations to both study and ask questions. Hopefully you will continue to make connections between these and other translations. The NASB is the simpler translation, the MacCorkle is based upon years of **exegetical** experience (knowing your bible, the individual languages, and the context well enough to “**pull-out, Expose**” meaning of the individual words to further understand what’s going on in each verse), according to the **context** of the times and the moment.

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**Lesson 04 - Chapter 1:7-12, The Study  
 "The Major Creation Work of the Son"  
 Redemption, and Predestination  
 by God the Son,  
 to the Glory of God the Father**

**The Visualized Text**

1:7 (MAC)

**We** *keep on enjoying redemption*  
**in Him (the Beloved – Christ)**  
**through His blood** (Christ's blood) —  
*which involves the **dismissal of sins** —*  
*that **He (the Father)** accomplished*  
**(through Christ's blood)**  
*in a manner matching the **wealth of His grace.***  
 (the **Father's** grace)

1:7 (NASB)

**In Him** (Jesus)  
**we have**  
**redemption**  
**through His** (Jesus') **blood, the**  
**forgiveness**  
**of our trespasses,**  
**according to the riches of His** (The Father's) **grace**

Earlier in the chapter we learned that it is God the Father who has already blessed every believer (before the foundation of the world) with every spiritual blessing. The purpose of these blessings is to create a holy and blameless people who could stand before and praise Him. Part of that process was to predestine the members of this group, as adult sons, through His Son, Jesus Christ to be adopted into His family.

In verse :7 Paul informs us that it is In-Christ that we become the object of God the Father's love in such a way that we have been **redeemed** through Christ's blood. Redemption brings the believer both **forgiveness** of sins and the **removal of all guilt**

for those sins. In simple terms the **meaning** of the word redemption comes from the use of three separate Greek words that all are translated redemption.

These words, together, give us a rich understanding of Paul's intentions. The first word, **AGORIDZO**, has the marketplace as its root meaning. The meaning is that of something, in this case a Slave, that is bought for a price in the market. So, we should be careful to note that **redemption** has the understanding of something that has value, has been placed for sale, and has been purchased for a price that has been paid.

### **1. Ownership of a slave was transferred with the payment to the buyer.**

God the Father bought the believer (a Slave) "at of the marketplace" through the payment of His Son on the Cross. It should be noted too that

### **2. The Slave played no part in the transaction with the exception that it had value to the buyer and was "for sale."**

A second word **EX-AGORIDZO** is similar to the first as it has the same marketplace root and has attached to it a prefix that means "**out of.**" Thus, this second word becomes a purchase **out of** the marketplace. The features of the first word apply; placed to sell in the marketplace, of value to the purchaser, a price is paid, the Slave changes ownership - and with the extension of the prefix applied, he purchased **out of** the marketplace. He will not be returned for re-sale, He has been removed from the buying and selling process, and removed, dismissed, from the marketplace completely.

The third word **LOOSO** is from a completely different root and means to **loose**, like untying a shoe or a bandage. In this case the word is often used when speaking of the **freeing of a slave for a price**. The owner is paid a price that frees (looses) the slave from ownership - and makes him free. Thus, the

understanding that the purchaser sees a value in the slave. That amount is paid, and **the Slave is LOOSED - FREED from servitude.**

The New Testament goes on to speak of the "**Bond Servant.**" This is the Slave who has been bought out from the marketplace and freed from servitude, and chooses to continue their servitude **voluntarily and willingly.**

The bible tells us that **all have sinned and fallen short of God's demands** both through the fall of Adam and Eve and through our own sinful lives. The penalty for this sin is then **the price that must be paid** to acquire our freedom. Ephesians 1:7 states that in Jesus Christ, those who believe upon Him **have redemption** through His shed blood at the Cross. It is through the Cross that the believer has their **slavery to sin paid for** and **brought out of the marketplace forever.** The believer is **now free from the penalty of sin.**

A very long time ago in my life I was a Boy Scout. Along about five years into my scouting I was awarded the very high honor of being elected by my peers into "The Order of the Arrow" brotherhood. As a result, I traveled with other members of that brotherhood to various jamborees and conventions around the country. I got to meet the son of the founder of the Boy Scouts from England, and the founder of the Order of the Arrow on one of our former US president's estates. I even got to be less than 20 feet from President Eisenhower (that's how long ago it was). It was a great honor to me to have all these experiences. This is such a very small example compared to the place of honor and respect each believer holds receiving Redemption **in** the beloved Christ Jesus. You stand in the very presence of God. You are adopted into the family of God. You are a mature adult adopted Son of God, and (man, woman or child) "Brother" of The Lord Jesus Christ.

But, **above and beyond that** is the extremely high acclamation and adoration that **belongs to the Father God and His Son** for

what they have done together in bringing about the **redemption** of millions upon millions of human beings who have **voluntarily and willingly submitted themselves through repentance and belief in God's Messiah** – "To The Father and The Son, to them belongs **all** glory and honor **in heaven and on earth.**"

"It is a divine act of redeeming a believer with a ransom payment that results in a deliverance from the bondage of sin. **This redemption** is unique because it is an **eternal one.**" <sup>1</sup>

***"Neither by the blood of bulls and goats and calves, but by His own blood He (Jesus) entered once for all into the holy place having obtained eternal redemption"*** (Hebrews 9:12).

This verse brings to mind that throughout the history of Israel it didn't occur to most individuals that their sacrifices and laws were pointing to a redeemer for their sins. Why slaughter animals for their blood sacrifices... unless there would be a redeemer who would prophetically come to have His life slaughtered to bring redemption through His blood to the one who openly, willingly, entrusted the Redeemer to take away their sins. As the Hebrew Shema says,

*"The Lord is our God, the Lord is One. Blessed be the name of His glorious kingdom for ever and all time. Love the Lord your God with all your heart, with all your soul, and with all your might. These words which I command you today shall be on your heart."*

Then there is **"the Blood."** Early on, way back at the beginning, when Cain and Abel brought their gifts to the Lord, Cain brought grain (an acceptable gift) and Abel brought "the firstlings of his flock and of their fat portions." The description tells us that these "firstlings" had been slaughtered, their blood drained, and their parts prepared for this offering gift back to the Lord God. For

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<sup>1</sup> MacCorkle, Douglas B., *God's Special Secret*, 1993, MBM Books, Cocoa Beach, FL., p. 38

Cain's offering, in a comparison of the two offerings, it says, "the Lord had no regard." **Abel's sacrificial offering immediately struck a good nerve in the Lord. It reminded Him of the plan, already in place since the foundation of the world, for the sacrificial slaying of His Son that was to come thousands of years later in history.**

I always find it interesting that in one chapter before, Moses describes the fall of man and there, God says to the evil one, the serpent:

***"And I will put enmity between you and the woman, And between your seed and her seed; He shall bruise you on the head, And you shall bruise him on the heel"*** (Genesis 3:15).

"God's final curse or oracle to the serpent was that an offspring of the woman will strike, or bruise, Satan's head, and Satan would strike or bruise his heel. Bible scholars see this as a reference to Christ, the Son of God, and also the ultimate member of Eve's offspring. Satan would damage Christ, but He would have the ultimate victory on behalf of humanity. Those in Christ will celebrate the victory with Him for eternity."<sup>2</sup>

Romans 5:6 reminds us that this act of redemption is not a cooperative act between we who would believe and God the Father. No, we are absolutely without the ability to provide anything for our redemption except our desire to take Jesus at His Word (believe Him).

***"For while we were still helpless, at the right time Christ died for the ungodly"*** (Romans 5:6).

The last sentence in MacCorkle's translation tells us the big picture. Speaking of the Father's accomplishment in providing redemption, **"In a manner matching the wealth of His**

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<sup>2</sup> <https://www.bibleref.com/Genesis/3/Genesis-3-15.html>

**grace.”** So, I asked myself the question what is the “wealth of His grace?” And then I got it. How much does God the Father love you? The answer is, He loves you (individually, and as a finished assembly of those like you) that He, the Father, would ask His **Only Son, and His Only Son would willingly agree to...**

- 1. step down from heaven,**
- 2. become a man,**
- 3. spend 30 years growing up,**
- 4. acquire a following,**
- 5. teach them the Father’s love,**
- 6. suffer at the hands of unrighteous, law loving, God hating men, and...**
- 7. be put to death through crucifixion –  
for YOU**

**YOU** who were turned away from God and an unclean sinner.

### **That’s the depth of the wealth of God’s Grace.**

We learned earlier that one of the most used metaphors concerning redemption involves being “bought-out of the marketplace.” Consider the prospective life of a person who ends their lifetime with no repentance and no acceptance of the forgiveness offered by God the Father through the sacrifice of His Son Jesus at the Cross. Human beings are created for eternal life. Those who trust in Jesus are assured of an eternal life to be lived as a child of Almighty God and with His Son Jesus, The Christ. Who can imagine the sweet and rewarding life that is to come for them?

Now imagine the **eternal** life of the unbeliever with discipline, suffering, and continual punishment. Where the Biblical Hell is a furnace of conscious torment, excruciating misery, agonizing thirst, and weeping and gnashing of teeth for eternity.

Just take a moment and make sure that you have trusted Jesus, the Son of God, the sole mediator between man and God, and that you have taken Him to be your Savior to the glory of the

Father.

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In past lessons we have briefly mentioned the differences between the NASB translation and the much newer MacCorkle translations we use in this study. Here's a brief note on the origin of the MacCorkle.

**The Greek original text is largely without punctuation. Paul was very fond of run-on sentences. Here's a peek at 1:7-9.**

ἐν ᾧ ἔχομεν τὴν ἀπολύτρωσιν διὰ τοῦ αἵματος αὐτοῦ τὴν ἄφεσιν τῶν παραπτωμάτων κατὰ τὸ πλοῦτος τῆς χάριτος αὐτοῦ ἧς ἐπερίσσευσεν εἰς ἡμᾶς ἐν πάσῃ σοφίᾳ καὶ φρονήσει γνωρίσας ἡμῖν τὸ μυστήριον τοῦ θελήματος αὐτοῦ κατὰ τὴν εὐδοκίαν αὐτοῦ ἣν προέθετο ἐν αὐτῷ

**The English punctuation was according to the NASB committee's interpretation of that text. Thus, the NASB reads as follows:**

<sup>7</sup> In him we have redemption through his blood, the forgiveness of sins, in accordance with the riches of God's **grace** <sup>8</sup> **that** he lavished on **us**.

With all wisdom and **understanding**, <sup>9</sup> **he** made known to us the mystery of his will according to his good **pleasure, which** he purposed in Christ...

**The MacCorkle View places a period at the end of verse 7. He then makes verse 8 a new sentence by eliminating the period in the middle of verse 8 makes a new removes the period in the middle of verse 8 and places it at the end of the verse.** I have added words in ( ) to help clarify who the subject is intended to be.

<sup>7</sup> *We keep on enjoying redemption in Him (the Beloved Christ) through His blood (Christ's blood) which involves the dismissal of sins that He (the Father) accomplished (through Christ's blood) in a manner matching the wealth of His grace (the Father's **grace**).*

<sup>8</sup> *God (the Father) caused this grace to be ours in abundance, in terms of every kind of insight and practical understanding.*

<sup>9</sup> *This was done by (the Father) making known to us the open sacred secret that expresses His will, (the Father's will) that He (the Father) openly purposed to center in Him (the Son).*

## **Lesson 04 - Chapter 1:7-12, The Study**

"The Major Creation Work of the Son"

The Work of Redemption by God the Son, 1:7

**The Administration of God the Father's Grace, 1:8**

**1:8** (MAC)

**God** (the **Father**)

*caused **this grace***

*to be **ours***

*in abundance,*

*in terms of **every** kind of*

*insight and*

*practical understanding.*

**1:8a** (NASB)

*which **He***

*lavished on*

***us.***

Paul is still focusing on the importance of the loving work of The Father – as a father. MacCorkle's translation focuses upon **our** loving God **causing His grace** to become **ours**. And not only causing it but causing it to **be applied** to us "In Abundance," and in each of every one of us it is also "overflowing." The New American Standard Bible says The Father's Grace was "Lavished on us."

MacCorkle sees the end of Paul's statement there: *"In terms of every kind of insight and practical understanding."*

*The New American Standard Bible sees this as the **beginning** of the thought going into verse 9. So, we'll look at this both ways.*

In the "Mac" way. He sees God the Father's act of administering His grace to believers as being backed by God's absolute ability to see and understand eternity. He sees the past, present, and future in its fullness.

That can be really hard to grasp with our little, tiny, fleshly brains – in fact we are totally incapable to even begin to understand the enormity of our universe and the ramifications of God's will in time. I've been around now for nearly 80 years, and I've watched some of the greatest scientists who ever lived... change their minds about what's going on out there. One of the hardest parts to understand, and it is probably just human nature, is why what we think we know, at any particular time, all about the universe, let alone our galaxy, our solar system, or even right here on our earth... and **claim** that this is the absolute truth. God's Word is the absolute truth, and it is that which is so often discarded.

MacCorkle divides his interpretation of verse 8 with an ending stating that The Father accomplished the dismissal of (the believer's) sins in a way that matched the great wealth of His grace, and, of course, that is absolutely true.

The New American Standard, the second way of seeing the end of this verse as being applied to the rest of verse 9, and we'll explore that interpretation of the end of this verse next.

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## Lesson 04 - Chapter 1:7-12, The Study

"The Major Creation Work of the Son"

The Work of Redemption by God the Son, 1:7

The Administration of God the Father's Grace, 1:8

**The Father's Revelation of God's Special Secret, 1:9**

**1:9** (MAC)

*This was done by (the **Father**)*

*making known to **us** the open sacred **secret***

*that expresses **His will**, (the **Father's** will)*

*that He (the **Father**) openly **purposed***

*to **center in Him (the Son)**.*

**1:8b** (NASB)

*In **all***

*wisdom and*

*insight*

**9 He** made known to **us** the mystery of **His** will,

according to

**His** kind intention which

**He** purposed in **Him** (Christ)

The writers of the New American Standard see this expression of God's Grace as applying to **His manner**, the great wealth of His grace, in making known to us the revelation of the Body of Christ, the Church, and, of course, that is also absolutely true. Paul's discussion was about God and His wonderful and graceful nature. Everything that God has done, is doing, and will do is a reflection of God's Graceful nature. MacCorkle wants to apply this part of a "non punctuated" sentence to God's **dismissing of sins**, and the NASB wants to apply this to the revelation of the Church – "The Mystery of His will." Paul will now begin to use the term "Church" more often, for since Pentecost it has been in physical existence.

So now we can move on to MacCorkle's teaching of verse 9.

**"This was done by God's dismissing of sins"** MacCorkle moves on, but for teaching this verse I have inserted the "doer" in parenthesis – (the Father) – I've done so to help us stay on

track with Paul's major theme. It is **The Father God** who is doing all these wonderful things "In Christ" for us who believe. And He does it by...

**"Making known to us the open sacred secret..."** Now if you are new to the New Testament writings of Paul you need to know that certain truths have already been discussed, taught, and believed by the members of the new "assembly" of believers revealed at Pentecost, and it was there that the Holy Spirit came to believers and began indwelling them – giving them the power to understand godly spiritual truths. So, when Paul speaks here of God's Secret, he speaks of the revelation of the plan and program of God to create a special chosen people to believe in His Son and to provide a growing "team" of believers who have been given specific gifts to administer, preach to and teach that new assembly for the purposes of continual growth. As we've said earlier, this assembly was eventually called the "Church." The "universal" church is the world-wide membership of the members of the Body of Christ. The word "church" is and can be used for many and various collections of people who wish to be identified by that word. It is not an indication of the presence of true believers in Jesus Christ as the Messiah and Son of God as the second member of the Divine Trinity which makes up our One God. Lots of "religious" people who see "Christianity" not as being defined this way gather in groups called "church(s)." So, it becomes important that one comes to faith in Jesus, in the biblical sense, that they find a "church" – The assembly of true believers - where the Bible is preached and taught, and where Jesus is held up high as God, the prophesized Messiah, the 2<sup>nd</sup> member of the Trinity. And remember the actual "Church" is the assembly of true believers in Jesus, the Christ, The Only Begotten Son of God, The Second Person of the Trinity.

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**1:10** [MAC]

**He (the Father)**

*will head up **all** things*

***in Christ,***

*in a dispensation*

*appropriate to the fullness of the ages:*

**administering**

**heavenly affairs and**

**earthly affairs —**

*even **in Him (the Son).***

**1:10** [NASB]

*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.***

***In Him***

We can break down this verse into three important parts:

**First**, The Father will head up all things in Christ. God's plan, from the beginning, was to create – as an end result – a world of adopted children as His own (humans), dwelling in a New Earth and in God's heaven. **That** new earth would be free from sin and evil. It would belong to Jesus, The Christ, who would also administer **all** of God's physical and heavenly affairs. He, the Christ, would be King over it all.

**Second**, the timing of this end result would be in stages that were "appropriate" for each step that would result in the "fullness of the ages." Meaning that each step of this process would end at exactly the right time according to the plan and program of Almighty God.

**Third**, every step, phase, idea, and reality would be the summation of all things, and that summation of all things would be brought about In Christ and Through Christ. All things would be accomplished In Him.

**11** [MAC]

**We** *also,*

*having been predestined,  
were made **God's portion in Him (in Christ),**  
in keeping with the **purpose**  
of the **One Who (the Father)**  
executes **all things**  
in line with the brilliance  
of **His (the Father's) will.***

**11** [NASB]

*also we*

*have obtained an **inheritance,**  
having been **predestined**  
according to **His purpose**  
who works **all things**  
after **the counsel of His will,***

Now Paul turns his attention to "we who believe." He tells us that "we also," are included in that three-step program in that we have ALSO, like God's 3 step plan, been predestined In Christ Jesus by God the Father who is the force behind the commissioning of His Son as King over all things. I like MacCorkle's translation here mentioning the "brilliance" of the Father's will. What a great way to describe God's plan for creating a holy and effective people who become physical members of the family of God.

**In Him also we have obtained an inheritance,**

The inheritance of God, that we have obtained, is very much like a man who goes to a bank and invests his money. The money that he invests is known as the "principle." The result of the "investment," which happens over a specified period of time, is called the "return," or "interest," or "dividend." When the man takes his money out of the bank he receives back the principle plus the dividend, which is the result of his investment.

We must remember the tense of the words "have obtained." In this instance it is in the past perfect tense - "We ALREADY have obtained...." A simple action in the past was the obtaining of this inheritance and it is still ours now in the present.

God the Father invests His "principle," Jesus Christ into the "bank" of the world. The work that is done through Jesus Christ in the salvation of the lost becomes the "dividend." Upon the finishing of the specified period of time (the age of The Church) He then has His principle (His Son) and His dividends (The Body of Christ) as a final net result.

The meaning of the word translated in many bibles as "inheritance" has its roots in words like heritage, portion, or dividend. That which God the Father did, through Jesus Christ the Son, was to bring about the establishment of a people who would be His as a personal possession. They would be His dividend, His inheritance, forever.

### **Having been predestined according to His purpose**

We who believe are His inheritance, His dividend, that is predestined according to His purpose. **First**, His purpose is to create, by way of reconciliation, a new category of man out of the preceding two categories, the Jew and the Gentile. Both qualify for this entirely new manhood whether they were part of the Abrahamic covenant or not. This is a **new** covenant. Having believed, we become a part of this new covenant whether we were part of the old one or not. **Second**, His purpose is the creation, through the regenerating work of the Holy Spirit, of eternally living human beings, destined to be conformed to the Image of His son, and live eternally in His presence.

### **He who works all things after the counsel of His will**

Our modern understanding of the word **counsel** leads us astray of the intended meaning. The Greek word *bouleen* is the word for brilliance and luster. It is often translated as intelligence. God's will is brilliant, God's will is intelligent. Back in verse 8 of this chapter Paul states that we were blessed in all wisdom and

insight by the revelation of His will, and God is seen to be brilliant in doing so. Then by these words we now must understand that God's plan to reconcile, redeem, and make an inheritance for Himself is a brilliant plan made and executed by a brilliant God.

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**1:12** (Mac)

**His (the Father's)**

*ultimate **purpose***

*is that **we***

***should bring acclaim to His***

***(the Father's) glory —***

***we who hoped in Christ first.***

**1:12** (NASB)

*to the end that*

**we**

*who were **the first to hope in Christ***

*would be to **the praise of His glory.***

Paul now shifts his letter to the Glory of God. That is, after all, the Father's focus through all of His plans. We need to be careful to properly understand how giving Glory to God is to be understood. He is absolute God—there is no other god. We know from His word that He is absolutely holy, which is absolutely remarkable. Consider all the gods that mankind has made up in order to control the world of people around them. Evil, inhumane, immoral, and often disgusting. The only God, is holy, loving, kind, and desiring a people who would willingly take Him as their God—and make them His children.

Then consider Paul's letter to the Ephesian church as he says to them that "we, the first to hope in Christ, should bring acclaim, and become the "Praise of His Glory," and then ask, "Why?" Why should they be to the praise of His Glory?

Consider the size of the "Body of Christ" today across the world. As I write there's a Christian church in India with, ready? 300,000 members and they are in the planning stage to begin 40 more megachurches. Sources now report that Christianity represents more than one-third of the world's population at 2.4 billion people. All this was started by 11 of Christ's apostles, then after Pentecost came the ministry that led to the churches of Southern Europe and western Asia – the 7 churches of the book

of Revelation, Ephesus being central and out of these small beginnings has come the massive Christian population of today. It's understood that not all who are included in these numbers worship Christ as God's sole mediator with man, but still the numbers are massive. That's why the Apostles, Paul, and the early churches are to be to the Praise of God's Glory.

We've talked about all the blessings that God the Father has brought about In Christ; the gift of all spiritual blessings; His blessed choosing; Our adoption as Sons of God; The redemption provided through His Son; The revelation of His will to believers; His consideration of the results of the plan of salvation as His dividend from the investment of His Son; and the list that Paul presents is not finished yet. All these things are TO THE END THAT we, Paul and the Apostles and the first generation of believers, were to be TO THE PRAISE OF HIS GLORY.

Some men build buildings, some highways, some bridges. Some men enter politics, education, or public service. But God, working His brilliant will, brought about a new creation, a new people, mortal, sinful people, called by His calling, hearing His voice and His words, redeemed by simple faith in His invested Son, predestined to be conformed to the image of His Son, ... that He would proclaim them, and His work in them, through the Power of His Holy Spirit, and in Christ – "the Praise of His Glory!"

If you haven't seen it before, you should see it now. Our response to this proclamation should be that we live our lives with the sole purpose of demonstrating that we are to the Praise of His Glory. We should have no other purpose in life, it should be voluntary, and it should be spontaneous. He alone is worthy of our adoration. Let **us** walk in a manner worthy of His brilliance and His glory.

Paul writes of those who were the first to hope. Many commentators say many things about this, so I'll add my two cents worth here. Different groups of people have been special to God at different times. The Old Testament has many examples,

especially of individuals. It's not really until we are introduced to Abram (Abraham) and we meet Melchizedek that we should see that, along the way, groups of men and women in the world who loved and worshipped the One God and did so in a corporate sense rather than as a single individual. Melchizedek was the One God's High Priest and King of Salem. This city became Jebusalem under the Jebusites before the time of King David. It was David who conquered the city from the Jebusites and renamed it Jerusalem. We do not know much about this man Melchizedek or his followers in the One God. Our bible is the story of the Son of God coming through the family of Abraham, so it is largely a Jewish book and not Melchizedekian.

Abraham, being a man who loved God, and who was loved by God for it, received a blessing and promise from God that the Messiah, Savior of the world, Prophet of God's Word, King of Kings, High Priest of all, would come through the generations of his family. This made the resulting nation God's special people. No where is there found that this special covenant relationship with God would bring about corporate salvation for the nation. Salvation is, and always has been about the individual who loves the One God with all of his heart. Ezekiel wrote that the corporate Jew had no hope.

*Then He (God) said to me, "Son of man, these bones are the whole house of Israel; behold, they say, 'Our bones are dried up, and our hope has perished. We are completely cut off'" (Ezekiel 37:11).*

The nation of Israel was never a part of the family of God as a corporate entity. Individuals along the way of history believed God and looked forward to His blessing, and became members of His family, but never did the Nation of Israel believe "en masse".

Previous to Abraham, and running concurrent alongside of the Nation of Israel, were the Gentiles (Abraham was a Gentile), and they did **not** have a family relationship to God as a corporate entity either. Individuals along the way of history believed God,

love Him, and looked forward to His blessing, and became members of His family, but never did the Gentiles believe en masse. The Gentile had "no hope" (Romans 15:12, there would be a time in the then future when the Gentiles would have hope).

And again Isaiah says,

*"THERE SHALL COME **THE ROOT OF JESSE**, AND **HE WHO ARISES TO RULE OVER THE GENTILES**, IN HIM SHALL **THE GENTILES HOPE.**"* (see: Isaiah 11:1-10)

But God, predestined through His will whereby His investment of His Son, and the hearing of Him, would result in a people who loved God – because they wanted to – who would become those who **have** "The Hope of Glory," a thing to be possessed, not hoped for.

So, it is those under the new covenant, beginning with Pentecost, who have been incorporated into a new corporate relationship with God whereby every member is a person of faith. "Someone who loves God through the Power of the Holy Spirit, IN CHRIST." There is **no** member of this body who has not believed. This is the only group of people who ever have had guaranteed hope. They have it because they are all IN CHRIST. This body of believers are so by God's redemption that we would be God's own possession, to the praise of His glory.

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**HOMEWORK:  
QUESTIONS AND ANSWERS – 1:7-12**

**Look at the question and ignore the answer. Then study the answer!**

**1:7** (MAC)

*We keep on enjoying redemption*

***in Him** (the Beloved – Christ)*

*through His blood (Christ's blood) —*

*which involves the dismissal of sins —*

*that He accomplished*

*(the Father accomplished through Christ's blood)*

*in a manner matching the wealth of His grace.*

*(the Father's grace)*

**1:7** (NASB)

***In Him we*** have redemption through ***His*** blood, the forgiveness of ***our*** trespasses, according to the riches of ***His*** grace

**1. Who keeps on enjoying redemption in the Christ?**

We who have redemption through the blood of Christ Jesus that was shed on the Cross.

**2. How do we have redemption?**

We have redemption through the blood of Christ Jesus that was shed on the Cross.

**2. What action brought about our redemption in Christ?**

It was "through" Jesus Blood. A preposition whose meaning here indicates that this word is used to indicate "means, agency, or intermediacy, by means of, by the agency of."

**3. Who accomplished our redemption?**

God the Father accomplished our redemption "Through" the Blood of Jesus Christ at the Cross.

**4. Why is God's nature important for our redemption?**

We have a God whose nature is marked by GRACE. Every benefit and gift we have in life here and thereafter is from our grace-full God who loves us – because of His grace.

**5. What does "through His blood" mean?**

The blood of Christ was the means or agency by which God the Father grants forgiveness, i.e. the death of His Son Jesus Christ.

**6. What is the significance of the fact that it is "His" blood?**

The blood of just anyone would not do to bring forgiveness to the whole world, only the blood of God (in the God/Man Jesus Christ) could provide that power of forgiveness. The Blood of Christ is both Effective and Efficient.

**7. Why is the concept of "blood" so important?**

God's eternal plan included the blood sacrifice of His son to accomplish the salvation of those who would believe upon His son.

**8. What is forgiven here?**

Our "trespasses and sins." Not like in the Old Testament where sacrifices "atoned" for sin. That was a "sweeping under the carpet" of sin until the Cross of Christ could forgive them. God's forgiveness is total and makes for the forgetting of sin as well as the forgiving. "There is now therefore NO CONDEMNATION to those who are IN-Christ Jesus."

**9. What is the relationship of "redemption," and "forgiveness?"**

According to this verse redemption comes through the blood of Christ and brings with it the forgiveness of our sin. Redemption should remind us of the marketplace. When something is redeemed - a price is paid, and the item is purchased OUT OF the market place - paid for and removed from sale.

**10.** Whose (trespasses)?  
Ours!

**11.** What does it mean by "according to?"  
God's grace was poured out upon us in such a manor that the result was our redemption and forgiveness.

**12.** What are the "riches of His grace?"  
The redemption of men comes at the cost of the best, the most important, the most valuable portion of His grace, Christ Jesus, His son.

**13.** What is the significance of the fact that it is "His grace?"  
Nowhere else could such grace be found. The Holy Spirit makes it abundantly clear here that only God the Father could have the riches of grace to do this.

**14.** What items in this verse do "grace" refer to?  
In this verse redemption and forgiveness. Think of what it cost God to provide these to man - in light of Eternity!

**1:8** (MAC)

*God (the Father) caused this grace to be **ours**  
in abundance,  
in terms of every kind of insight and practical  
understanding.*

**1:8** (NASB)

*which He <sup>[h]</sup>lavished on <sup>[i]</sup>us. In all wisdom and insight*

**(1:8)**

**"which He lavished upon us."**

**1. What is the significance of the "which" in this verse?**  
"Which" refers here to the preceding verse and specifically to the "riches of His grace."

**2. Who is the "He?"**

It is the Father's grace.

**3. Define "Lavished."**

Expending or bestowing profusely; expended or produced in abundance; marked by profusion or excess.

**4. What is the verb tense of "Lavished?"**

English past tense - already completed action, sometime in the past.

**5. What does that tense imply?**

The implication is that God has ALREADY done everything necessary to provide redemption and forgiveness, and He has done so abundantly.

**6. What is the significance of the "upon" in this verse?**

Lavished comes from a Middle French word lavache which means a downpour of rain, from laver - to wash - So He has drenched us from above in His grace.

**7. Who is the "us?"**

Specifically, Paul is writing to the Ephesians, and the members of the local bodies of Christ in Asia Minor (now Turkey). It was written to believers in Christ Jesus, who had given over their lives to Him. By secondary application all believers share in this revelation.

**1:9** (MAC)

*This was done by (the Father)*

*making known to **us** the open sacred secret*

*that expresses His will, (the Father's will)*

*that He (the Father) openly purposed to center **in Him***

*(the Son).*

**He** (the Father) did this

*in a manner in keeping with what **pleases Him***

*(the Father).*

**1:9** (NASB)

*He made known to us the mystery of His will, according to His kind intention which He purposed in Him*

**1. Who is the "He" in this verse?**

God the Father.

**2. What verb tense is "made known?"**

Simple Past.

**3. What does that tense imply?**

It is done and complete - His will is made known to us.

**4. To whom?**

To us.

**5. Whose will?**

God the Father.

**6. Why was god's will a mystery until this time?**

Not His whole will but the mystery embedded in His will.

According to these verses it was part of the original plan and that plan was purposed in Jesus Christ and it was in the Kindness of God's will that it was a mystery revealed at this time.

**7. What is God's will?**

In this instance His will is that this mystery would be made know.

**8. In what manner was the mystery made known?**

Both through the Father's Kindness and his Purpose.

**9. Who is the "His," of "His kind intention?"**

God the Father.

**10. How does this correspond to the "according to" in Verses 1:5 and 1:7?**

(1:5) predestined according to the Kind Intention of His will and (1:7) and in the riches of His grace.

**11. Which "who," purposed in "whom?"**

God the Father purposed In Jesus Christ His Son.

**12. Define "Purposed."**

This was all done with a purposed plan that was made before the foundations of the world. It was determined then and acted upon according to plan.

**13. What is the significance of "In Him?"**

Nowhere else can redemption, forgiveness, and the revelation of God's brilliant plan for mankind be found apart from the finished work of Jesus Christ.

**1:10** (MAC)

**He (the Father)** will head up **all things in Christ**,  
*in a dispensation appropriate to the fullness of the ages:*  
*administering heavenly affairs and earthly affairs —*  
*even **in Him (the Son)**.*

**1:10** (NASB)

with a view to an administration <sup>[1]</sup>suitable to the fullness of the times, *that is*, the summing up of all things in Christ, things <sup>[m]</sup>in the heavens and things on the earth. In Him

**1. What does "with a view to" mean?**

Part of the plan was a predetermined time when it would be perfect for all things to be "summed up" in Christ Jesus.

**2. What is an "administration?"**

A period of time under an authority. Specifically, no longer under the Old Covenant and now under the New Covenant where Jesus Christ is the Authority, it is now under His administration.

**3. What is the significance of "suitable?"**

Part of the plan was that at the appropriate moment in time everything would be perfect for Jesus Christ to come into administration.

**4. When is "The fullness of times?"**

That moment in time when all things in God's plan were complete before the introduction of the Messiah, Savior, Jesus Christ.

**5. What is the significance of "the summing up?"**

According to God's plan each new event was added atop each old event until all was summed up. An accounting of each moment before Jesus Christ.

**6. How many things will be summed up?**

All.

**7. What are "The things in Heaven?"**

All of creation that is in the heavenlies. Angels, demons, powers and dominions, and all other created things there.

**8. What are "The things on the earth?"**

All of creation that is part of earthly things. Men, Women, powers and dominions, and all other created things there.

**9. Where are they summed up?**

In Christ!

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**1:11** (MAC)

**We** also, having been **predestined**,  
 were made God's portion **in Him** (in Christ),  
 in keeping with the purpose  
 of the One Who (the Father)  
 executes all things  
 in line with the brilliance of His (the  
 Father's) will.

**1:11** (NASB)

also we have obtained an inheritance, having  
 been predestined according to His purpose who works all  
 things after the counsel of His will,

**1. The word "also" is used, what came before that now something new is to be added to?**

The making known the Mystery of His will and the summing up of all things in Jesus Christ.

**2. Who is the "we"**

Believers in Christ Jesus.

**3. What does the tense of the verb "obtained" indicate ("have obtained")("have already obtained")**

This obtaining of an inheritance has already taken place.

**4. What is an "inheritance?"**

Those rights and possessions that are passed down from one generation to another within a family.

**5. What can you find out about our "inheritance?"**

We've already obtained it and obtaining it was predestined and purposed by God the Father.

**6. Forgetting all the controversy you may have heard about "predestination" what does it say about it in verses :11-12**

That if you are a believer in Jesus Christ, it has been determined that YOU WILL BE TO THE PRAISE OF HIS GLORY!

**7. Does this sound like a "bad" thing?**

No, even though many discussions and arguments concerning "predestination" seem to be "bad" and hurtful arguments.

**8. According to whose purpose?**

Almighty God the Father.

**9. Does God "purpose" things?**

Yes.

**10. What does he "purpose" here?**

That believers will be to the praise of His Glory.

**11. Who works all things after the council of His will?**

God the Father.

**12. Can you describe what "the council of His will" means?**

Imagine sitting in the center of a circle of chairs, and God sitting in every chair (Father, Son, Holy Spirit - over and over again filling all the chairs) and asking for the clarification of one point of His will. The discussion that would follow in answering your question as each chair member clarifies one more facet of the complete answer. That is the Council of His Will.

**13. According to the text how many things work in this manner?**

All!

**14. Does God act impulsively?**

No, He acts after the council of His will.

**15. How much power must God have to work all things after the council of His will?**

All power.

**16. How big is your God?**

**1:12** (MAC)

***His** (the Father's) ultimate purpose is that **we** should bring acclaim to **His (the Father's) glory** — **we** who hoped in Christ **first**.*

**1:12** (NASB)

*to the end that*

**we**

*who were **the first to hope in Christ** would be to **the praise of His glory**.*

**1. To what end are all things working after the council of His will?**

Speaking to the Ephesian church, or to all the Asian churches, Paul intimates that they are the "First" (the First Gentile Churches) to hope in Christ, and that they would be, in their hope in Him, to the praise of His glory.

**2. Who is the "we" here?**

First Gentile Church members.

**3. What does it mean to "hope in Christ?"**

To place one's hope, to place one's expectations for the future of one's life.

**4. Review Ephesians 1:1-2 Commentary concerning being "In Christ." (In Christ, In Jesus, In Jesus Christ - Reference document)**

## 5. What does the phrase "the praise of His glory" mean?

The Glory of God is the sum and total of all that is good about God. Being a member of the Body of Christ, a member of this revealed mystery that Paul talks about, is seen as a reason for all who see His glory to praise it even more.

## 6. Is this what you were predestined to?

In verses 1:5-6 the believer is predestined to Adoption as Adult Sons, and in verses 1:11-12 predestined to be to the Praise of God the Father's Glory.

## 7. Where then do you stand "In Christ?"

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Jeremiah 18:15

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