

210725-1 Eph 1, 5, 6, God Hath Predestinated & Graced Us—CThurman

A quick reminder. The major point of Paul's opening remarks to the Ephesian saints is this: God hath blessed us. Everything under verses 3-6 explains that blessing which they have from Him. Paul showed them how He hath blessed us, where He hath blessed us, with reference to whom He hath blessed us, and the manner in which He hath blessed us.

God hath blessed us (aor. part.) –

- [How] with all spiritual blessings
- [Where] in heavenly places
- [With reference to] in Christ
- [The Manner] (Election) as He hath chosen us

Paul then explains in greater detail the things concerning God's election: '*God hath chosen us.*' He shows how He hath chosen us, when He hath chosen us, the three-fold purpose for which He hath chosen us, and the parameters in which the elect are fixed (manner of election).

God hath chosen us (aor. mid.) –

- [How] in Christ
- [When] before the foundation of the world
- [purpose, that we should be] holy & without blame
- [purpose, that we should be] before Him
- [purpose, that we should be] in love
- [The manner of election] having predestinated us (He hath predestinated).

Now Paul expands upon the parameters in which the chosen of God are fixed: '*he hath predestinated us.*' Here he shows the purpose or scope of predestination, and the reasons that the Lord predestinated us.

God hath predestinated us (aor. part.) –

- (Purpose) unto the adoption
- (Reason) as it has pleased Him
- (Reason) to the praise of the glory of His **grace**

Finally, Paul expands on that last point concerning predestination's end, which is, the glory of His *grace*. Paul magnifies the grace of God which came to us by Jesus Christ: God hath graced us *in the beloved*.

God hath made us accepted or *graced* us (aor. ind.) –

- [How] in the beloved.

Read Eph.1.3-6 again.

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:

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:

[Our text today ...]

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

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

5 Having predestinated us

[He hath]

preordained,
predetermined

[the blessed and chosen ones]

having predestinated, προορίσας, nom. sing. masc. part. aor. act. of the verb προορίζω, πρό *before* + ὀρίζω tss. *to determine, to ordain, to declare, to limit, to 'determine'*; προορίζω, is tss. *to determine before, to predestinate, to ordain* (& the only reason here that the there is no preposition *before* included in this translation is because the sense is attached to *the world, 'before' the world*. (cf.1Co.2.7)

ὀρίζω, horidzō, is the Gr. verb from which the English word 'horizon' is derived. ὀρίζω is tss. in the KJV Bible *to determine, to be determinate, to be ordained, to be declared, and to limit*. To help us get a better sense of ὀρίζω consider the noun ὄρια or ὄρος which is tss. *coast, border*. That God *determined, ὀρίζω*, means that He has '*marked out or set a definite*

boundary or limitation,’ for something or someone. Now add to ὀρίζω the prefixed preposition πρό, before. So, to ‘predestinate’ means that God ‘pre-marked out or preset a definite boundary or limitation,’ to something or someone. In this text Paul said that this is what God hath done to them that *He hath chosen.*

LXX, the noun ὅρος, horos, Ex.9.5, *and God fixed a limit.*
Ne.2.6, ‘I appoint him a time.’

LXX, the verb ὀρίζω tss, horidzō, is tss. *marks out* (Pv.16.30); *determined* (Pv.18.18); *a border* (Ez.47.20).

Dict. for ὅρος, horos, defines as *boundary*; and ορίζω, to bound, to define.

First consider the verb *to predestinate*. In our text this is an aorist tense or time verb. The aorist is best described as a ‘snap-shot’ verb. Think of it as emphasizing the fact of the act rather than the time [when] the act occurred. The perfect tense verb deals with the past time when the act occurred. Here, the act of God’s predestination, properly, God hath predestinated us, is a matter of fact. Yes, it is an act of God, as far as human history is concerned, in the past. The action of God’s predestination of the elect must precede human history as well because, since God hath chosen us (aor. mid.) in Christ *before the foundation of the world*, then He *hath* also *then* predetermined the boundaries or limitations in which the elect shall be kept.

Second, the use of the word προορίζω [prooridzō], predestination, in the NT always has reference to the elect Son or sons of God. All that the Son and sons of God shall experience has been predetermined, preset, fixed beforehand by the Lord. This is why Paul could write to the children of God,

Ro 8:28 And we know that all things work together for good to them that love God, to them who are the called according to his purpose.

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God by predestination has completely surrounded His elect so that everything works to bring them to the desired ends which God has determined for them. Whatever we might think let us keep to the word of God. The systematic theology books, most of the commentaries will take predestination further than the word of God will. Predestination, like foreknowledge has only to do with the people of God. God has so-to-speak bent everything around His elect that all things work together for their good, even things that are in themselves bad, evil, or wicked. Predestination is most easily seen in the Elect of God, the Son of God, our Lord Jesus Christ. Everything about the life of our Lord Jesus was fixed from eternity, foreordained, predestinated. He could not so much as dash his foot upon a stone without the Lord having ordained some means of glory through it.

Ps. 91.11 For he shall give his angels charge over thee, to keep thee in all thy ways.

12 They shall bear thee up in their hands, lest thou dash thy foot against a stone.

It was predetermined that the Son of God should lay upon human nature His Deity, Godhead.

Ps.40.6 ¶ Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt offering and sin offering hast thou not required.

7 Then said I, Lo, I come: in the volume of the book it is written of me,

8 I delight to do thy will, O my God: yea, thy law is within my heart.

Heb 10:5 Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me:

It was predestinated that He be born of a virgin.

Isa 7:14 Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.

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It was from eternity fixed where He should be born on earth.

Mic 5:2 But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting.

It was as early foreordained that He would move for a time into Egypt.

Mt.2.13 ¶ And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him.

14 When he arose, he took the young child and his mother by night, and departed into Egypt:

15 And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son.

Again, predetermined that He should move again and come to Nazareth.

Mt 2:23 And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.

Is.11.1 ¶ And there shall come forth a rod out of the stem of Jesse, and a Branch (נֹצֵר), nehy-tzehr) shall grow out of his roots ...

All time and circumstances were bent around the Lord Jesus.

Jn.7.6 Then Jesus said unto them, My time is not yet come: but your time is always ready.

The method of His death as preset.

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Deu.21.22 And if a man have committed a sin worthy of death, and he be to be put to death, and thou hang him on a tree:

23 His body shall not remain all night upon the tree, but thou shalt in any wise bury him that day; (for he that is hanged is accursed of God;) that thy land be not defiled, which the LORD thy God giveth thee for an inheritance.

It was foretold a friend should betray Him.

Ps.35.9 Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me.

Ps.109.8 Let his days be few; and let another take his office.

Even the coinage of His betrayal was fixed.

Zec 11:12 And I said unto them, If ye think good, give me my price; and if not, forbear. So they weighed for my price thirty pieces of silver.

13 And the LORD said unto me, Cast it unto the potter: a goodly price that I was prised at of them. And I took the thirty pieces of silver, and cast them to the potter in the house of the LORD.

It was preordained that men would gamble for the garments of God's elect.

Ps 22:17 I may tell all my bones: they look and stare upon me.

18 They part my garments among them, and cast lots upon my vesture.

The very drink He would be given as he hanged on the cross was prescribed.

Ps 69:21 They gave me also gall for my meat; and in my thirst they gave me vinegar to drink.

The words of the wicked as they railed against our Lord were fixed.

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*Ps.22.7 All they that see me laugh me to scorn: they shoot out the lip, they shake the head, saying,
8 He trusted on the LORD that he would deliver him: let him deliver him, seeing he delighted in him.*

His own words, verbatim, predestinated.

Ps 22:1 « To the chief Musician upon Aijeleth Shahar, A Psalm of David. » My God, my God, why hast thou forsaken me? why art thou so far from helping me, and from the words of my roaring?

God has fixed beforehand all events and all persons of the elect within the bounds of His perfect and good will. God has predetermined that His elect shall be conformed to the image of His Son. (cf. Ro.8.29) Outside of this there is nothing for others to be conformed to except the spirit of this world. Whether we want to call this predestination or not the bounds of all men and nations outside of Christ are firmly, unchangeably fixed by God.

Ac 17:26 And (God) hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined (ὁρίζω, horidzō) the times before appointed, and the bounds of their habitation ... (together this appears to be synonymous to predestination.)

God does not only know who the Christless masses are (omniscience) but He has put boundaries, borders around them so that all they do coincides with the perfect will in the earth. Yes, He directs them even in their unbelief.

*2Th.2.11 And for this cause God shall send them strong delusion, that they should believe a lie:
12 That they all might be damned who believed not the truth, but had pleasure in unrighteousness.*

So Paul says that all that God hath chosen are predestinated. They shall all come to faith in Christ.

Ac 13:48 And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed.

ordained, τεταγμένοι, nom. pl. masc. part. perf. pass. of τάσσω, tss. to appoint, to set, to ordain, to determine, to addict.

Simple stmt. – as many [Gentiles] as were ordained to life ... these same ones believed.

Joh 17:2 As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.

And not only this, but they cannot fail to come to the glorious end that God has predetermined for them.

εις
unto the **adoption of children**
 placement of sons

adoption, υιοθεσίαν, acc. sing. of υιοθεσία, υίός a son, a child + τίθημι, to appoint, to ordain, to purpose, to set; υιοθεσία, is tss. adoption (Ro.8.15, 23; 9.4), adoption of sons (Gal.4.5), adoption of children (Eph.1.5); this is to stand sons.

having predestinated us unto the adoption of children – God hath chosen us having *predetermined* that they shall finally stand in the fullest sonship relationship.

Defining the phrase ‘adoption of sons.’

adoption, υιοθεσίαν, acc. sing. of the noun υιοθεσία, huiothesia, υίός child, son + τίθημι, to make, to set, to set forth, to ordain, to put, etc.; tss. adoption (Ro.8.15, 23; 9.4), adoption of sons (Gal.4.5), and adoption of children (Eph.1.5).

The word '*adoption*' or the phrase 'adoption of sons [children]' refers to the moment when the children of God come into the full experience, not just spiritually, but physically so, the sons of God.

The term adoption means more than what we customarily think of today as adoption. There are two parts to adoption the word of God teaches. First there is the *Spirit of adoption*. The child of God that is following after Christ has at work in him now the '*Spirit of adoption*.' In other words the Spirit of God witnesses to the child of God that he is a son of God. This *witness* of the Spirit in them is a foretaste of that which is coming to the sons of God. Ro.8.14, 15 tells of the foretaste of adoption, the Spirit of adoption.

Ro.8.14 For as many as are led by the Spirit of God, they are the sons of God. (They are sons.)

15 For ye have not received the spirit of bondage again to fear [in other words we have not received another spirit that does not lead us into the glorious liberty of the sons of God.]; but ye have received the Spirit of adoption [the Spirit of God communicates to the child of God that they are the sons of God], whereby [by this Holy Spirit we are convinced and compelled to cry] we cry, Abba, Father.

Gal.4.1 ¶ Now I say, That the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all;

2 But is under tutors and governors [which are servants of this child's father] until the time appointed of the father [when he is of age and the time is come to receive the inheritance].

3 Even so we, when we were children, were in bondage under the elements of the world:

4 But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law,

5 To redeem them that were under the law, that we might receive the adoption of sons. [which Paul presents here as something still future]

6 And because ye are sons [in the mean-time, so to speak], God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

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The Ephesian text tells us that God has predestinated us *unto the adoption*, so predestination is leading the elect, not only to the prelude of the adoption which is the Spirit of God witnessing to our hearts that we are the children of God, but to the time appointed of the Father when we shall receive the inheritance and *stand forth* in the full glory of the sons of God. So, when shall we stand forth in the full glory of the sons of God? It is the time when we are changed into the glorious, glorified, body which our Lord Jesus Christ presently possesses.

Ro.8.19 For the earnest expectation of the creature (creation) waiteth for the manifestation (revelation) of the sons of God. (The sons of God have not been revealed yet, not in the form which is coming.)

20 For the creature (creation) was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, (in other words it was the will of God to subject all of creation to vanity, emptiness, because of sin, the bondage of corruption.)

21 Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

22 For we know that the whole creation groaneth and travaileth in pain together until now. (because of its present corrupted circumstance.)

23 And not only they (the creatures), but ourselves also (the children of God), which have the firstfruits of the Spirit [now], even we ourselves groan within ourselves, waiting for the adoption, [(still future) to wit], the redemption of our body.

We now know what the reality of adoption is. It is the, *'the redemption of our body.'* The redemption of our body is the time when we receive what the Lord Jesus purchased for us when He died on the cross. We shall exchange this old tent under sin, weak to do anything spiritual (cf. Ro.7-15-21) for our house which is from heaven (2Co.5.2). It is the time of the glorification of the sons of God.

2Co 5:1 ¶ For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.

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2 For in this (present infirm body of sin [cf. Ro.6.6]) we groan, earnestly desiring to be clothed upon with our house (a permanent structure) which is from heaven ...

Job 19.25 For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth:

26 And though after my skin worms destroy this body, yet in my flesh (a new body from heaven, glorified) shall I see God:

27 Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me.

Oh brethren, what a day that will be. Praise God that this is not all there is. We struggle, agonize in this present bodily weakness! When is the time of the adoption?

1Co.15.51 ¶ Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed,

52 In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

So the adoption is peculiarly applied to, among some of the OT saints, to them that *are led of the Spirit*, to them that are the faithful to Christ in His NT churches (all NT epistles are written only with these in mind) What is the adoption but that which comes to pass for us in the first resurrection. At this time select persons shall lay off their old nature, and this corrupted, mortal body of sin to be dressed with a *powerful, spiritual, heavenly, incorruptible* and *immortal* body from heaven. And this event takes place at the glorious appearing of our Lord Jesus Christ. (1Co.15.44, 49, 52, 53; 2Co.5.1, 2)

1Jo 3:2 Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

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1Th.4.16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

17 Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

| | | |
|-----------|---------------------|---------------------|
| διὰ | | εἰς |
| by | Jesus Christ | to himself, |
| through | [means of] | [to God the Father] |

by Jesus Christ to Himself – Jesus Christ is the means of this adoption. As we just stated, Jesus Christ’s paid the price of His own shed blood so that we might come into the glorious experience of life for ever without sin. God the Father did this for us by sending His Son to die for us. And in this the Father *to himself*. He brings us to Himself in a way that Adam never enjoyed even in his unfallen condition. He changes us so that we might come into His own presence for ever and ever.

Re.3.12 Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name.

Re.21.22 And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.

Re.22.14 Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

Jn.14.2 In my Father’s house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.

3 And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.

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God has fixed the boundaries of the elect so securely in His only Son so that they shall all come to this standing of sons. Paul brings this back up in the first chapter of Ephesians. (cf. Eph.1.14)

*Eph 1: 13 In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise,
14 Which is the earnest of our inheritance (What is the earnest? Being sealed with the Holy Spirit of promise. For how long? ...) until the redemption of the purchased possession, unto the praise of his glory.*

Christ redeemed us, our body, our soul, and our spirit when He died on the cross.

The soul [נֶפֶשׁ, nephesh]:

Ps 34:22 The LORD redeemeth the soul of his servants: and none of them that trust in him shall be desolate.

The life, whether being or spirit [חַיִּים, chay-yim; πνεῦμα, pneuma]:

Ge 2:7 And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

La 3:58 O Lord, thou hast pleaded the causes of my soul; thou hast redeemed my life.

The body [σῶμα, soma]:

1Co 6:19 What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?

20 For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

Listen, we presently have the incorruptible seed. But one day the shell of that seed is going to be shed and the life is going to spring forth to the glory of God.

1Co.15.35 ¶ But some man will say, How are the dead raised up? and with what body do they come?

36 Thou fool, that which thou sowest is not quickened, except it die:

37 And that which thou sowest, thou sowest not that body that shall be, but bare] grain, it may chance of wheat, or of some other grain [that is, we sew a naked, every stripped down version of that which is coming]:

38 But God giveth it a body as it hath pleased him, and to every seed his own body.

Phl.3.20 For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ:

21 Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

This is the end for which God hath chosen us and predestinated us.

κατὰ

according to the good pleasure of his will,

[having predestinated us]

having predestinated us ... according to the good pleasure of His will –

God only ever acts as it has pleased Him. God cannot do anything that is against His will to do. It pleased God to predestinate us unto the adoption, so it ought to please us to learn of God's predestination of us to that end.

5 προορίσας ἡμᾶς εἰς υἰοθεσίαν διὰ Ἰησοῦ Χριστοῦ εἰς αὐτόν κατὰ τὴν εὐδοκίαν τοῦ θελήματος αὐτοῦ

6 To the praise of the glory of his grace,

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‘The grand end of His predestination (Ps. 50.23) – *i.e.*, that the glory of His grace may be praised by all His creatures.’ *J-F-B Bible Commentary*, vol.3, p.399. Brethren, we will praise God for His glorious, wonderful, amazing grace. Grace, the unmerited, loving & joyful favor of God freely bestowed upon unworthy sinners. Whether or not we praise Him as we ought to for His grace, He will be glorified for His grace bestowed upon men. He will receive all of the glory.

1Co 1:29 That no flesh should glory in his presence.

| | | |
|----------------|---------------------------------|------------------------|
| ἐν ᾗ | ἐχαρίτωσεν ἡμᾶς | ἐν τῷ ἠγαπημένῳ |
| wherein | he hath made us accepted | in the beloved. |
| by which | - hath grace us | - by |
| [grace] | | |

made us accepted, ἐχαρίτωσεν, 3ps. aor. ind. act. of the verb χαριτόω, only twice in the NT, Lk.1.28, highly favoured; Wigram has noted for Eph.1.6, hath graced us.

beloved, ἠγαπημένῳ, dat. sing. masc. part. perf. pass. of the Gr. verb ἀγαπάω, to love.

By which grace He hath made (aor. ind.) us accepted [describing grace]

- in the beloved

God hath blessed us – God hath chosen us – God hath predestinated us – God hath graced us. Oh, what things God hath wrought!

All I Need,
by C. P. Jones

‘Jesus Christ is made to me all I need, all I need;
He alone is all my plea, He is all I need.

Chorus

‘Wisdom, righteousness and power, holiness for ever more,
My redemption full and sure, He is all I need.’

We are accepted by the Father in His blessed Son. We are accepted. As the Father has received the Son so He has received us. By the Spirit of God we don't excuse sin in our lives because of this great grace. We don't fall into the error to willfully sin that grace might abound. We don't take advantage of His great and eternal love for us. No. On the one hand the sons of God presently grieve, despair, sorrow, and mourn on account of our present state of bodily weakness and sin..

2Co 5:2 For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven ...

On the other we joy in God.

Ro.5.11 And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.

He is our peace, our hope, our joy, our Savior. Soon enough we will put off this old man. One day, by the power, the promise and the grace of God we shall be dressed that glorious body from heaven, eternal, powerful and spiritual. We are predestinated to that end. And God is going to receive all of the glory. In the mean-time let us remember that the Son of God was joyful to identify with us, sinners.

Ps 22:22 I will declare thy name unto my brethren: in the midst of the congregation will I praise thee.

Let us be joyful to identify with Him who is righteous.

What Paul has done in this first statement is essentially restate for the Ephesians what he said to the Romans in chapter 8.29, 30, from foreknowledge to glorification. Paul encourages them with this word. Their destiny is fixed by God. They will be brought to Him and stand before Him with His only begotten Son one day. Do you know Christ? Do you have the Spirit of the LORD witnessing in your hearts to cry to Abba, Father? This is the witness of God in the hearts of all of His children. Do you know that you're a sinner? Do you know that Christ died for you? Have you had a

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change of heart concerning your sin? If so, come and profess Him today. Come and be baptized and identify with Him. Walk with Him knowing that this destiny God has certainly fixed for you too.

6 εἰς ἔπαινον δόξης τῆς χάριτος αὐτοῦ ἐν ᾧ ἐχαρίτωσεν ἡμᾶς ἐν τῷ ἠγαπημένῳ