

LIVING THE CHRISTLIFE
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Studies in Ephesians
Ephesians 1:11-14

¹¹ In him we have obtained an inheritance, having been predestined according to the purpose of him who works all things according to the counsel of his will, ¹² so that we who were the first to hope in Christ might be to the praise of his glory. ¹³ In him you also, when you heard the word of truth, the gospel of your salvation, and believed in him, were sealed with the promised Holy Spirit, ¹⁴ who is the guarantee of our inheritance until we acquire possession of it, to the praise of his glory.

Emphases:

- The assurance of our salvation.
- The wonder of our salvation.
- The Author and Doer of our salvation.
- The process of our salvation.

v 11 – In him...

In *Christ*

Paul's great theme, here and elsewhere, is the transcending
Lordship of Christ over all creation

More lit. "in whom also"—continuing his previous statements

"we have **obtained an inheritance**..."

kléroó—to receive by casting lots(!)

This was viewed, if done unto the Lord, as a way for the
decision to be left completely unto God.

The lot is cast into the lap, but its every decision is from the
LORD.—Proverbs 16:23

And they cast lots for them, and the lot fell on Matthias, and
he was numbered with the eleven apostles.—Acts 1:26

It is another way of saying, we were chosen by God.

"In whom also"—being **in Christ**, we are chosen by God.

"having been predestined..."

(discussed last week)

see "Emphases" above

our lives are all, are each, chosen and purposed by God according to His will

We are part of something far, far "bigger than ourselves"—something happening now and that is
eternal

v 12 – "so that we who were the first to hope..."

The emphasis of this statement is that God's will for us, and the result of our salvation, is to exist
to the praise of the glory of Christ.

The praise of the glory of Christ must also be our supreme desire. Either He is on the throne, or
we ourselves are.

God and Time

We cannot see things from God's perspective, because 1) He has all knowledge, i.e. He is not "learning as He goes," and 2) He does not live in the dimension of time. (He created time.)

God relates to us within a context of time because we exist in it—we *do* "learn as we go"; we make choices; we know things today that we could not have known yesterday (they had not "happened yet"—for us, not for God); if we made a judgment about someone based on the future, we would be guessing—for good or for bad, accurate or inaccurate—but God does not have this limitation; all things are known to Him.

What competes with the lordship of Christ is so often not evil things, but “good” things in which we are so invested they become more important than the praise of the glory of Christ.

More lit. “that we might exist to the praise of the glory of Christ, the ones having first hoped in Christ...”

Paul is acknowledging by way of encouragement that the Church is young and that the Ephesians are among the first to have believed in Christ.

Being the first—being new—without widespread support can be challenging and cause uncertainty.

v 13 – “In him you also...”

This verse, like v 11, actually continues the exposition on all things being “in Christ” and begins “in whom you also...”

“having heard the word of truth, the gospel of your salvation...”

The word of truth will always be powerful, and evil will fear it until evil has been destroyed. Truth stands. It can sometimes be silenced, but it can never be defeated—and it is always present, even when silenced.

It is opposed in innumerable ways—from sneering sophisticates to yelling mobs— and under innumerable banners: political, scientific, social, philosophical, economic, ...

The word of truth, the simple word of truth, speaks for God and draws those to Christ who believe in Him and repent.

The “gospel of your salvation”—the good news proclaiming salvation in Christ—goes out into the world as the word of truth—usually the spoken or written word, which God has ordained as effective unto believing.

The Church must never cease to proclaim the truth.

“were sealed with the Holy Spirit of promise...”

“sealed” means marked with an impression of a signet ring; stamped—signifying *ownership*.

This emphasis is not that something was closed (as in seal an envelope)—but that its ownership was clearly established

Paul uses a “business term” analogy as he does throughout his writings (redemption, profit, loss, ...)

“who is the guarantee...”

guarantee – *arrabón*: earnest money, pledge

Yes, Paul is saying that the gift of the Holy Spirit is God’s “earnest money” to us—our assurance that He is going to fulfil what He has promised to give us

We should, perhaps, take this particular blessing of the Spirit to us more literally than we do—to recognize that such a gift from God is a guarantee that we belong to Him and that all that is promised will be ours. People want “signs from God,” and they have been given the Holy Spirit!

“of our inheritance...”

Here the word does mean inheritance—and the word for inheritance is closely related to the word for casting lots, since inheritance was often determined that way.

More lit. “until the redemption of our acquired possession”—acquired for us by Christ “to the praise of His glory”—always, to the praise of the glory of Christ!