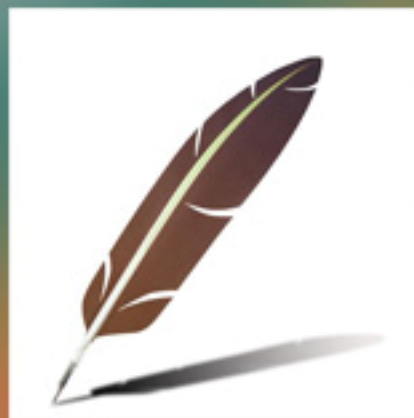


The Book Of Ephesians



By Dr. Ronnie Wolfe
2012

The Book of Ephesians

By Pastor Dr. Ronnie Wolfe – Beginning Lesson on January 16, 2011

I. INTRODUCTION TO THE BOOK

- A. The Author of the Book of Ephesians Is the Apostle Paul
 - 1. Erasmus challenged Paul's authorship in the eighteenth century.
 - 2. But internal evidence is unquestionable.
 - a. The open statement of the book says that Paul was the writer.
 - b. His name is also used in the body of the letter (3:1)
 - c. There are some statements made in the first person.
 - d. Paul had served at Ephesus for about three years - Acts 19:1 - 20:31.
- B. The Book's Purpose
 - 1. This letter is to a specific church: Ephesus
 - 2. This is a letter to a local church, although many of its principles apply to all believers.
 - 3. Paul had sent Timothy to Ephesus to correct unsound doctrine, so this book concerns true doctrine – See 1 Tim. 1:3
- C. The Date of the Book
 - 1. Written probably about 60-62 during Paul's first imprisonment.
 - 2. Tychicus delivered both Ephesians and Colossians, (Eph. 6:21-22; Col. 4:7-9)
- D. Purpose Of The Book
 - 1. Chapters 1-3 focus on Theology
 - a. There is no specific problem that Paul deals with in this book as in other of his books in the N.T.
 - b. These chapters are an almost complete theological book in brief.
 - 2. Chapters 4-6 apply practical ideas relating to how these doctrines should be handled in the personal lives of these church members.
 - a. The main thrust of the book is **love**, since the word "love" is mentioned 14 times in the book.
 - b. Also, we notice that this church is mentioned in Revelation 2:4 as the church that had lost its first love.

II. THE DOCTRINAL FOUNDATION - Ephesians 1:1-14

- A. Since Timothy was sent to guard the doctrine of this church and to correct errors in this church, it is important for Paul to lay down some very basic doctrines of the Christian faith.
- B. In the first 14 verses of this first chapter Paul mentions a whole litany of doctrines that must be considered individually, so we will be in this chapter for a while.
- C. These doctrines are basic, and we will consider each one, one at a time.
- D. The List
 - 1. Verse 4 - The doctrine of Election, 4
 - 2. Verse 4 - The doctrine of Holiness, 5
 - 3. Verse 5 - The doctrine of Predestination, 5
 - 4. Verse 5 - The doctrine of Adoption, 5

5. Verse 5 - The doctrine of the will of God, 5
 6. Verse 6 - The doctrine of the Grace of God, 6
 7. Verse 7 - The doctrine of Redemption, 7
 8. Verse 7 - The doctrine of Forgiveness (remission), 7
 9. Verse 9 - The doctrine of the Purpose of God, 11
 10. Verse 10 - The doctrine of the Gathering Together, 10
 11. Verse 11 - The doctrine of Heaven, 10
 12. Verse 12-13 – The doctrine of The Gospel, 13
 13. Verse 14 - The doctrine of Eternal Security 13
 14. Verse 14 - The doctrine of Worship, 14
- E. The Doctrine Of Election, Eph. 1:1-4
1. Election Is Personal
 - a. Saul - Acts 22:14 *And he said, The God of our fathers hath chosen thee, that thou shouldst know his will, and see that Just One, and shouldst hear the voice of his mouth.*
 - b. Rufus – Ro 16:13 *Salute Rufus chosen in the Lord, and his mother and mine.*
 - c. Us – 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:*
 - d. You – 2 Thess 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:*
 - e. Generation -- 1 Peter 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:*
 - f. Them with him-- Rev 17:14 *These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him [are] called, and chosen, and faithful.*
 - g. Remnant – Rom. 11:7 *What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded*
 - h. His Elect – Matt 24:22 *And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened.*
 - i. Elect Lady – 2 John 1:1 *The elder unto the elect lady and her children, whom I love in the truth; and not I only, but also all they that have known the truth;*
 - j. Elect Sister – 2 John 1:13 *The children of thy elect sister greet thee. Amen.*
 2. Election Is Sure
 - a. Making it sure – 2 Peter 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:*
 3. Election is To Salvation
 - a. 2 Thess. 2:13 *“ . . . God hath from the beginning chosen you to salvation . . . ”*
 - b. 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:*
 4. Election is not salvation
 - a. Election is “to salvation;” it is not salvation itself.
 - b. Election guarantees salvation, but salvation comes through repentance (Luke 13:3),

and faith (Eph. 2:8-10).

5. Election Is Necessary

- a. If Abraham had not been called out of the Ur of the Chaldees, he would have died in heathenism. This is election. Neh. 9:7 *Thou [art] the LORD the God, who didst choose Abram, and broughtest him forth out of Ur of the Chaldees, and gavest him the name of Abraham;*
- b. If we were not chosen out of the world, as the disciples were, we would still be in the world – John 15:19 *If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.*
- c. If Paul had not been called out from his sin, he would have remained in sin and would have been lost forever.
 - (1) Paul was not looking for God. He was breathing out threatenings and slaughter against the disciples of the Lord, Acts 9:1
 - (2) Paul was traveling to Damascus to destroy believers to bring the bound to Jerusalem, Acts 9:2
 - (3) Paul (Saul) was confronted from a light from heaven (this is God's call, and this calling is based upon his choosing of Saul to be his witness), Acts 9:3
 - (4) Paul (Saul) said in Acts 9:6, "Lord, what wilt thou have me to do?" This is complete faith and surrender to the will of God. This is based upon election. Paul never would have done this had it not been for God's eternal election.
 - (5) Paul is said to be a chosen vessel to God -- Acts 9:15 *But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel:*
 - (6) Rev 17:14 *These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him [are] called, and chosen, and faithful.*

F. The Doctrine of Holiness

1. Heb 12:14 *Follow peace with all [men], and holiness, without which no man shall see the Lord:*
 - a. A holy man must have a healthy attitude toward God's word.
 - (1) Rom 7:22 *For I delight in the law of God after the inward man:*
 - (2) Ps 119:128 *Therefore I esteem all [thy] precepts [concerning] all [things to be] right; [and] I hate every false way.*
 - b. A holy man must desire to be in the image of Christ
 - (1) 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.*
 - (2) Col 3:10 *And have put on the new [man], which is renewed in knowledge after the image of him that created him:*
 - c. A holy man will be temperate in all things.
 - (1) Luke 21:34 *And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and [so] that day come upon you unawares.*

- (2) 1 Cor 9:25 *And every man that striveth for the mastery is temperate in all things. Now they [do it] to obtain a corruptible crown; but we an incorruptible.*
- d. A holy man must be charitable
- (1) Rom 13:8 *Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law.*
- e. A holy man must fear God
- (1) Neh. 5:15 *But the former governors that [had been] before me were chargeable unto the people, and had taken of them bread and wine, beside forty shekels of silver; yea, even their servants bare rule over the people: but so did not I, because of the fear of God.*
- (2) Acts 10:1 *There was a certain man in Caesarea called Cornelius, a centurion of the band called the Italian [band], Ac 10:2 [A] devout [man], and one that feared God with all his house, which gave much alms to the people, and prayed to God alway.*
- (3) Gen 39:9 **Joseph** -- *[There is] none greater in this house than I; neither hath he kept back any thing from me but thee, because thou [art] his wife: how then can I do this great wickedness, and sin against God?*
- f. A holy man must be faithful
- (1) 1 Cor 4:2 *Moreover it is required in stewards, that a man be found faithful.*
- (2) Rom 12:11 *Not slothful in business; fervent in spirit; serving the Lord;*
2. Holiness in a believer does not imply perfection.
- a. Rom 7:21 *I find then a law, that, when I would do good, evil is present with me.*
- b. Gal 5:17 *For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.*
3. Holiness cannot save
- a. Eph 2:8 *For by grace are ye saved through faith; and that not of yourselves: [it is] the gift of God: 8 For by grace are ye saved through faith; and that not of yourselves: [it is] the gift of God:*
- b. But without holiness we cannot see the Lord (Heb. 12:14)
- c. And our righteousness must exceed that of the scribes and Pharisees: Matt 5:20 *For I say unto you, That except your righteousness shall exceed [the righteousness] of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.*
- d. We are encouraged to be holy as God is holy: Matt 5:48 *Be ye therefore perfect, even as your Father which is in heaven is perfect.*
- e. 1 Peter 1:15 *But as he which hath called you is holy, so be ye holy in all manner of conversation;*
- f. Christ came into the world that we might live unto him: 2 Cor 5:15 *And [that] he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.*
- g. Holiness is the only evidence we have of our salvation: James 2:17 *Even so faith, if it hath not works, is dead, being alone. 18 Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my*

faith by my works.

G. The Doctrine Of Predestination

1. “We define predestination as that theological doctrine, primarily associated with Calvinism, which holds that from eternity God has foreordained all things which come to pass, including the final salvation or reprobation of man.”¹ We must admit here that Calvinism may include predestination, but predestination is not Calvinism.
2. “God from all eternity did by the most wise and holy counsel of His own will, freely and unchangeably ordain whatsoever comes to pass; yet so as thereby neither is God the author of sin, nor is violence offered to the will of the creatures, nor is the liberty or contingency of second causes taken away, but rather established.”²
3. Neither of these definitions is completely correct because of the following considerations:
 - a. God created man, especially Adam and Eve in the beginning.
 - b. God created man with the ability to choose to obey God’s law or to deny God’s law and his authority and disobey God’s direct command.
 - c. The man Adam had full control of his ability to either eat the fruit or reject the fruit according to his liking. No predestination was necessary for Adam to eat of the fruit. In creation God gave Adam the power to act for or against God’s command.
 - d. So, Adam’s sin was due to a second cause, not because of the predestination of God, which would make God responsible for sin.
 - e. However, after that man had fallen into sin, his total depravity prohibited him from having the ability to come to God on his own, but there was a need for a work of God in man’s heart.
 - f. Therefore, predestination was necessary on the part of those who have come to know Jesus Christ as Savior, because otherwise no one would have come. There is no innate ability of man to come to Jesus for salvation. John puts it succinctly when he says in John 5:40 *And ye will not come to me, that ye might have life.*
 - g. To put it simply, it was not necessary for God to predestinate anyone to hell, because man in his own natural existence is a sinner before God and is doomed to hell without any effort on God’s part.
 - h. It was only to those whom he redeemed that predestination was necessary; otherwise, they would never come to Christ for salvation by grace through faith.
4. Boettner says, “. . . nothing can come to pass contrary to what He expressly decrees or permits.”³
 - a. To completely understand the difference between that which is decreed and that which is permitted one would need to go into a complete study of the Decrees of

¹Harrison, Everett Fl, *Baker’s Dictionary of Theology*, Baker Book House, Grand Rapids, Michigan 1978, p. 415.

²Boettner, Loraine, *The Reformed Doctrine of Predestination*, The Presbyterian and Reformed Publishing Company, Phillipsburg, New Jersey, 1979, p. 13.

³Ibid, p. 14

God, which, of course, we cannot do at this time; but suffice it to say that the decrees of God are from the first Cause, which is God himself. That which God permits comes from second causes, which denote the work of man and the circumstances in the world.

- b. God, then, permits people to go to hell because of their sin; because it is man's sin that separates him from God (Isa. 59:2). There is no need for God to predestinate that anyone go to hell, for every man is already on his way there.
- c. But it is God's decreed will that some will believe and be created anew, quickened from spiritual bondage and death (Eph. 2:1). Notice John 1:13 *Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.*
5. God has "chosen" us in him before the foundation of the world. The word "chosen" is the Greek word EKLEGOMAI, and it means to choose out of many. If you are saved, God chose you out of man to be his own child.
6. God also "predestinated" us unto the adoption of children. PRO-ORIZO, which means "to determine beforehand." God chose us in him, because he had determined beforehand that he would do so. God knows completely what he is doing. He does what he wants, and no man can stay his hand or say to him What doest thou? (Dan. 4:35).
7. Predestination is toward some things:
 - a. We are predestinated to be conformed to the image of his Son (Rom. 8:29)
 - (1) 1 Cor 15:49 *And as we have borne the image of the earthy, we shall also bear the image of the heavenly.*
 - (2) Col 3:10 *And have put on the new [man], which is renewed in knowledge after the image of him that created him:*
 - (3) 1 John 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.*
 - (4) Phil. 3:21 *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.*
 - b. We are predestinated to be called (Rom. 8:30)
 - (1) Rom 1:7 *To all that be in Rome, beloved of God, called [to be] saints: Grace to you and peace from God our Father, and the Lord Jesus Christ.*
 - (2) Rom 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.*
 - (3) Gal 5:13 ¶ *For, brethren, ye have been called unto liberty; only [use] not liberty for an occasion to the flesh, but by love serve one another.*
 - c. We are predestinated to be justified (Rom. 8:30)
 - (1) Rom 5:9 *Much more then, being now justified by his blood, we shall be saved from wrath through him.*
 - (2) Rom 3:24 *Being justified freely by his grace through the redemption that is in Christ Jesus:*
 - d. We are predestinated to glorified (Rom. 8:30)
 - (1) Rom 8:17 ¶ *And if children, then heirs; heirs of God, and joint-heirs with*

Christ; if so be that we suffer with [him], that we may be also glorified together.

- e. We are predestinated unto the adoption of children (Eph. 1:5)
 - (1) Rom 8:15 *For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.*
 - (2) Gal 4:5 *To redeem them that were under the law, that we might receive the adoption of sons.*
 - f. We are predestinated to an inheritance (Eph. 1:11)
 - (1) Eph 1:11 *In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will:*
 - (2) Col 1:12 ¶ *Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light:*
 - (3) Heb 9:15 ¶ *And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions [that were] under the first testament, they which are called might receive the promise of eternal inheritance.*
8. Predestination is a Practical Doctrine
- a. John Calvin said it well:

“I would, in the first place, entreat my readers carefully to bear in memory the admonition which I offer: that this great subject is not, as many imagine, a mere thorny and noisy disputation, nor a speculation which wearies the minds of men without any profit; but a solid discussion eminently adapted to the service of the godly, because it builds us up soundly in the faith, trains us to praise this goodness in our highest strains. For there is not a more effectual means of building up faith than the giving our open ears to the election of God, which the Holy Spirit seals upon our heart while we hear, showing us that it stands in the eternal and immutable goodwill of God towards us; and that, therefore, it cannot be moved or altered by any storms of the world, by any assaults of Satan, by any changes, by any fluctuations or weaknesses of the flesh. For our salvation is then sure to us, when we find the cause of it in the breast of God.”⁴

- 9. So, if election and predestination hinder your work for God, discourage your evangelistic spirit, or increase your spiritual doubts, then you have the wrong definition, yea, the wrong opinion about these great doctrines.
 - 10. It should be enough that God is in charge of our lives from start to finish. Rom 8:31 *What shall we then say to these things? If God [be] for us, who [can be] against us?*
- H. The Doctrine of Adoption (5)
- 1. The Greek word for adoption is HUIOTHEIA, and it literally means “placing as a son.”

⁴Ibid, p. 238

2. This Greek word is used five (5) times in the N.T. – Rom.8:15, 23; 9:4; Gal.4:5; Eph.1:5
3. We find adoption applied to Israel in Rom. 9:4 - "Israelites, to whom belongs the adoption."
4. In the Roman Empire, the Roman Caesars would adopt men in order to have someone as a successor.
5. The Background of Adoption
 - a. In our natural life, Satan is said to be our father:
 - (1) John 8:44 *Ye are of [your] father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.*
 - b. No man is a natural, physical son of God except Jesus Christ, who is his only begotten Son (John 3:16).
 - c. God has predestined that some people would be his adopted sons (Eph. 1:5).
 - d. The difference in the physical birth and the spiritual birth is brought out in:
 - (1) John 3:6 *That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.*
6. Adoption's relationship to God the Father
 - a. God will adopt his sons, all of them; but these are the "few" in Matt. 7:14.
 - (1) Matt 7:14 *Because strait [is] the gate, and narrow [is] the way, which leadeth unto life, and few there be that find it.*
 - b. God's determination was based upon foreknowledge.
 - (1) 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.*
 - (2) 1 Peter 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.*
 - c. God adopts everyone whom he foreknew and predestinated.
 - (1) John 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.*
7. Adoption as it Relates to Jesus Christ
 - a. Jesus Christ is the natural Son of God
 - b. Gal. 4:4-5 *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.*
8. Adoption as it Relates to Believers
 - a. Under Roman Law a child was under a *tutor* until he was aged 14. Then he was under the care of a *curator* until he was 21 years of age.
 - b. This time represents our time before we were saved, before we were brought by the law to Christ, who redeemed us and brought us out from under the curse of the law.
 - c. Gal. 3:24-25 *Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. 25 But after that faith is come, we are no longer*

under a schoolmaster.

9. Adoption as it Relates to Salvation

- a. Gal 4:5 *To redeem them that were under the law, that we might receive the adoption of sons.*
- b. Gal 3:26 *For ye are all the children of God by faith in Christ Jesus.*
- c. 1 John 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.*
- d. Every saved person is thrilled to call God his father and Jesus Christ his brother.
 - (1) Rom. 8:5 *For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit.*
 - (2) Gal. 4:6 *And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.*
 - (3) 1 Cor 12:3 *Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and [that] no man can say that Jesus is the Lord, but by the Holy Ghost.*
- e. As sons, we are able to partake in god's great inheritance -- Rom 8:17 *And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with [him], that we may be also glorified together.*
- f. As adopted children, we have a great reward:
 - (1) Heb. 10:32-36 *But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions; 33 Partly, whilst ye were made a gazingstock both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used. 34 For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance. 35 Cast not away therefore your confidence, which hath great recompence of reward. 36 For ye have need of patience, that, after ye have done the will of God, ye might receive the promise.*

I. THE DOCTRINE OF THE WILL OF GOD, Eph 1:11

1. The Will of God in Creation

- a. If a painter paints several pictures, a person with a good eye can look at them and see a common style in all of the paintings.
- b. If an author writes several books, a reader with a keen sense of ability can detect similarities in the writing style of the author.
- c. So it is with God, everything that God does has his stamp of identification upon it, whether it be in creation, providence, or salvation.
- d. Let us notice first his Creation:
- e. When the time came for God to create, with whom did he consult before he began to create? Well, we know that it was with no one, because there was no one; and even if there had been someone else, he could not have received council lest he lose his identity as God.
- f. Isaiah 40:13 *Who hath directed the Spirit of the LORD, or [being] his counsellor hath taught him?*

- g. Rom. 11:34 *For who hath known the mind of the Lord? or who hath been his counsellor?*
 - h. Let us learn a great lesson from this: Eph. 1:11 *In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will:*
 - i. The creation, then, was by the sole will of God and no other.
2. The Will of God in Providence
- a. If the will of God is the exerting force in creation, why would it not be in his Providence as he works among the actions and events of his creation in the world.
 - b. Daniel 4:35 *And all the inhabitants of the earth [are] reputed as nothing; and he doeth according to his will in the army of heaven, and [among] the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?*
 - c. So, then, who is in charge of the affairs of the world? Well, of course, God is.
 - d. God does not ask you or me what he should do tomorrow, nor does he answer to us concerning what he did yesterday or what he has planned for the future.
 - e. He is Lord of all, and he does his will without any advice or assistance from anyone or anything.
 - f. There are second causes that are at work in the evil that is done on earth, but in some grander scheme, the great First Cause is in it all.
 - g. Notice also: Rom. 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.*
 - h. How can the Holy Spirit inspire a man to write that all things work together for the good if God must depend upon us or the angels or the demons of Hell for advice as to how to do such a thing? He can, because he is God, and he is sovereign in all of his works both in heaven and among men.
 - i. God does not ask man if he wants all things to work together for good, he simply does the work to make it happen that way even though we may not understand it.
3. The Will of God in Salvation
- a. Now, just as in creation and in providence, God's will is supreme also in salvation.
 - b. Salvation cannot be contingent upon man's will; otherwise, it would contradict God's style, which is always consistent with his character. We have already noticed that God created by his own will, and he works his providence by his own will. Should we believe that he works salvation any other way?
 - c. If God must wait to see if anyone will believe before he decides to save, then salvation is not certain. Jesus could not proclaim in John 6:37 *All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out,* because he would not know those that the Father has given him.
 - d. If salvation were contingent upon a man's faith, God waiting for his faith in order to redeem him, then he did not know what price to pay on Calvary, and his atonement on the cross would be valueless, useless, and vain.
 - e. The efficacy of the shed blood of Jesus Christ would be determined by the will of man and not by the will of God, because redemption would not be effective except on the contingency of a man's will.
 - f. There is no assurance to God, Jesus Christ, the Holy Spirit, or to anyone else that

anyone will ever come to the fountain filled with blood, since that coming depends upon man's will, and it is based upon an "if," a "but," a "perhaps," a "maybe," and a "peradventure."

- g. But we need to realize that God "worketh all things after the counsel of his own will." Eph. 1:11
 - h. Putting salvation on man's will is like taking God from the throne and putting man on it, because in the theory of free will man's nod is his destiny (I believe Spurgeon said something like that).
 - i. If man's will can make the blood of Christ effective, his will can make it ineffective. That is a lot of power for man to be able to wield.
 - j. It is God who chooses, then, not man. John 15:16 *Ye have not chosen me, but I have chosen you . . .*
 - k. Notice a couple of things about man's nature:
 - (1) 1 Cor. 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.*
 - (2) John 5:40 *And ye will not come to me, that ye might have life.*
 - l. If Jesus Christ says they will not come, who is to say that they will. Man will never come to Christ on his own accord, by his own will.
 - m. Man's will (or his unwillingness to come to Christ) is his guilt. It is his condemnation. He is condemned because of his own, not because of God's will.
 - n. His heart will never be changed unless God changes his heart. Eze 36:26 *A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.*
 - o. Without this new heart, man will continue to rebel against God.
 - p. Will we put the crown upon man or upon God? Will we give glory to man or to God? Will we believe that God saves or that man saved? These are the crucial questions.
4. The Will of Man in Salvation
- a. When a person believes in Jesus Christ, he does not do it against his will.
 - b. With all that I have said, it might seem to be so that a man is saved against his will, but the Bible is very careful in explaining the difference in a man's rebellious will and his obedient will.
 - c. A person must come to Christ on his own free will. But this, you say, sounds like a contradiction.
 - d. If you are not willing to come to Christ, then you will never come.
 - e. But let us notice Ps 110:3 *Thy people [shall be] willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth.*
 - f. How does a man turn from his rebellion against God and his way, to his surrender to the Savior of his soul? It is done by persuasion.
 - g. God by his grace gently persuades us to come to his Son by faith. In this God is working repentance in us, turning us from one direction to the opposite direction.
 - h. John 16:7-11 *Nevertheless I tell you the truth; It is expedient for you that I go*

away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: 9 Of sin, because they believe not on me; 10 Of righteousness, because I go to my Father, and ye see me no more; 11 Of judgment, because the prince of this world is judged.

- i. This is the Spirit of God, and this is his work.
 - j. God sought me like a lost sheep, but I willingly ran to him like the wondering but returning prodigal.
 - k. A sinner's desire to come to Christ is a dire one. It is next to death. It is the savor of life unto life. That desire prompts us to run to Christ for refuge.
 - l. The poet said, "Lord, deny me what thou wilt, Only ease me of my guilt; Suppliant at thy feet I lie, Give me Christ, or else I die."
 - m. Now let us read Rev. 22:17 *And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.*
 - n. And when you do come to the water of life freely, the will of God is done.
Hallelujah!
- J. The Doctrine Of The Grace of God, Eph. 1:7
1. Grace is Glorious, Eph. 1:6
 - a. Grace and glory go together often in Scripture
 - (1) John 1:14 *And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.*
 - (2) 2 Cor 4:15 *For all things [are] for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God.*
 - (3) 2 Cor 12:9 *And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.*
 - (4) Heb 2:9 *But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.*
 - (5) 2 Peter 3:18 *But grow in grace, and [in] the knowledge of our Lord and Saviour Jesus Christ. To him [be] glory both now and for ever. Amen.*
 2. Grace is Valuable, Eph. 1:7; 2:7
 3. Grace is Redemptive, Eph. 2:5
 - a. Rom 3:24 *Being justified freely by his grace through the redemption that is in Christ Jesus:*
 - b. Eph 1:7 *In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;*
 4. Grace is a Gift of God, Eph. 2:8; 3:2, 7, 8; 4:7
 - a. Eph 2:8 *For by grace are ye saved through faith; and that not of yourselves: [it is] the gift of God:*
 - b. Eph 3:7 *Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power.*

- c. Eph 4:7 *But unto every one of us is given grace according to the measure of the gift of Christ.*
- 5. Grace is received by good communication (truth), Eph. 4:29
 - a. 1 Peter 4:10 *As every man hath received the gift, [even so] minister the same one to another, as good stewards of the manifold grace of God.*
- 6. Grace is a greeting & closing, Eph. 1:1; 6:24
 - a. 1 Cor. 1:3, “Grace be unto you” – 2 Cor. 1:2, “Grace be to you” – Gal 1:3, “Grace be to you” – Ephesians, “Grace be to you” – Philippians, “Grace be unto you” – 1 Thess. 1:1, “Grace be unto you” – 2 Thess. 1:2, “Grace unto you” – 1 Tim. 1:2, “Grace, mercy, and peace, from God our Father and Jesus Christ our Lord” – 2 Tim 1:2, “Grace, mercy, and peace, from God the Father and Christ Jesus our Lord” – Titus 1:4, “Grace, mercy, and peace, from God the Father and the Lord Jesus Christ our Saviour” – Philemon 1:3, “grace to you, and peace ...” – Hebrews 13:25 (closing), “Grace be with you all. Amen” – 2 Peter 1:2, “Grace and peace be multiplied unto you” – 2 John 1:3, “Grace by with you, mercy, and peace ...” – Rev. 22:21 (closing of bible), “The grace of our Lord Jesus Christ be with you all. Amen”
- 7. The word “grace” is used 12 times in Ephesians.
- 8. The Doctrines of Grace
 - a. In what is called Calvinism these basic doctrines are put into the spelling of the word TULIP. What does TULIP mean?
 - (1) T = Total Depravity – That man is sinful in all areas of his life, not that he has sinned as much as he could sin, but that he is a sinner through and through.
 - (2) U = Unconditional Election – That those who come to the Lord Jesus Christ by faith have been chosen from the foundation of the world, and all whom God the Father has given to his Son will come to him, and he will in no wise cast them out.
 - (3) L = Limited Atonement – That the atonement of Jesus Christ on the cross was both sufficient and efficient for what its purpose was planned by God the Father in eternity past, that Christ Jesus purchased the redemption, the payment of all of the sins, for all of his people and not for the world at large (Matt. 1:21).
 - (4) I = Irresistible Grace – That when the Lord calls a person to conviction and faith in Christ, that person will be so overwhelmed with the beauty of that possibility that he cannot and will not resist, but the work that was begun in that person will be accomplished unto the coming of the Lord Jesus Christ (Phil. 1:6).
 - (5) P = Perseverance and Preservation of the Saints – That every believer will be preserved or kept by the power of God (1 Peter 1:5) and that his faith, which is a gift, will persevere through all kinds of temptations and trials of life, and every saint will be delivered from this present evil world in the end.
 - b. I am not a real Calvinist, because their doctrine is a little different from mine, but I do agree in essence with these five points of grace.
- 9. Practical Aspects of Grace
 - a. Grace brings Joy and Exhortation -- Acts 11:23 *Who, when he [Barnabas] came, and had seen the grace of God, was glad, and exhorted them all, that with purpose*

- of heart they would cleave unto the Lord.*
- b. Grace is to be pursued – Acts 13:43 *Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas: who, speaking to them, persuaded them to continue in the grace of God.*
 - c. Grace is to be recommended
 - (1) Acts 14:26 *And thence sailed to Antioch, from whence they had been recommended to the grace of God for the work which they fulfilled.*
 - (2) Acts 15:40 *And Paul chose Silas, and departed, being recommended by the brethren unto the grace of God.*
 - d. Grace is to be preached – Acts 20:24 *But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God.*
 - e. Grace empowers us – 1 Cor 15:10 *But by the grace of God I am what I am: and his grace which [was bestowed] upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me.*
 - f. Grace is to be received as something of great value – 2 Cor 6:1 *We then, [as] workers together [with him], beseech [you] also that ye receive not the grace of God in vain.*
 - g. Grace is not to be frustrated by teaching the law for salvation – Gal. 2:21 *I do not frustrate the grace of God: for if righteousness [come] by the law, then Christ is dead in vain.*
 - h. Grace brings forth fruit – Col 1:5-6 *For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel; 6 Which is come unto you, as it is in all the world; and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew the grace of God in truth:*
 - i. Grace brings salvation – Tit 2:11 *For the grace of God that bringeth salvation hath appeared to all men,*
 - j. Grace is to be tested and assured in our lives –
 - (1) Heb 12:15 *Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble [you], and thereby many be defiled;*
 - (2) 2 Peter 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:*
- K. The Doctrine of Redemption, Eph. 1:7; 1:14; 4:30
1. Introduction to Redemption
 - a. God’s people are called “The Redeemed.”
 - b. Psalm 107:2 *Let the redeemed of the LORD say [so], whom he hath redeemed from the hand of the enemy;*
 - c. Let’s study some words that are translated “redeem” in the Bible.
 2. Use of words in the Old Testament
 - a. GALLA
 - (a) First mention of redeem in the Bible: Lev 25:24 *And in all the land of your possession ye shall grant a redemption for the land.*
 - (b) The word literally means “a kinsman,” or “a purchase.”

- (c) Law of Redemption – If a brother is poor, a near kinsman may buy that which his brother sold. Lev 25:25 *If thy brother be waxen poor, and hath sold away [some] of his possession, and if any of his kin come to redeem it, then shall he redeem that which his brother sold.*
- (d) Jesus is our Kinsman Redeemer. We had all become poor through our sin, and Jesus came to our aid, purchased our possession back from whom we had sold it. We sold it to the Devil in the Garden of Eden, and Jesus bought it back at a great price—the price of his own blood on the cross.

(2) PIDYOME

- (a) This word means “Ransom.”
- (b) Psalm 49:8 (*For the redemption of their soul [is] precious, and it ceaseth for ever:*)
- (c) Man’s redemption on his own ceases forever, and this means that, after a man finds his redemption, he will never search for it again. It is done forever.
- (d) Ps 49:15 *But God will redeem my soul from the power of the grave: for he shall receive me. Selah.*

(3) MITSA

- (a) This word means “to find.”
 - i) Lev 25:26 *And if the man have none to redeem it, and himself be able to redeem it;*
 - ii) If a man who has sold his property find within himself, or of his prosperity and venture in business, that he is able to purchase back his own property from the person to whom he sold the property, he may do so according to the Law of Moses.
 - iii) But we cannot find anything within ourselves to ransom ourselves, so we must depend upon a close kin to ransom us from our sins.
 - iv) He has found the riches of heaven and has cast the same upon us, his children. He has shed his own blood for our redemption, and we have a purchased possession awaiting us.

3. Use of words in the New Testament

a. LUTROS

(1) This word means “to loose.”

- (a) Luke 2:38 *And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem.*
 - i) This elderly lady spoke to those who were seeking the redemption of Jerusalem from Roman power.
 - ii) But they need not look for a leader among themselves, who had no power to redeem from anything—they needed a different leader, one Jesus.
 - iii) Simeon had just said, *Behold, this child is set for the fall and rising again of many in Israel* (Luke 2:34).
 - iv) This man can loose us from our sin and let us go to Heaven and into the

highways and byways to serve him.

(b) Heb 9:12 *Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption [for us].*

i) His redemption was not a temporal redemption but an eternal one.

ii) He redeemed us and loosed us from the chains of darkness and brought us into his glorious light.

b. APOLUTROS

(1) This word means “to be loosed away from.” It is “a liberation procured by a payment.”

(2) Luke 21:28 *And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.*

(a) The word “rapture” or “caught up” implies a loosing away from the world.

(b) We shall be brought up away from the world into the very presence of Jesus Christ to be with him forever.

(3) Rom 3:24 *Being justified freely by his grace through the redemption that is in Christ Jesus:*

(a) God’s grace redeems us out of our sin, out of darkness, freed from the chains and clutches of the law, bringing us into the glorious liberty of Jesus Christ.

(4) 1 Cor 1:30 *But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:*

(a) This redemption has loosed us out of worldly wisdom and put us into the wisdom of God and Christ.

(b) Our own wisdom cannot suffice for reconciliation or redemption. It takes the wisdom of God, and we do not have that wisdom unless we have been loosed away from worldly wisdom.

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

(a) We are “accepted in the beloved” in this chapter because of Christ’s blood.

(b) We have been loosed out of acceptance of the world and into acceptance with God.

(c) This is reconciliation and propitiation with God.

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

(a) Now we have only the down payment or the security of the purchased possession.

(b) The word here for “purchased possession” means “to preserve or keep.”

(c) Christ has purchased us, both soul and body, for himself. We are bought with a price.

(d) We are his possession, and we will be preserved for our inheritance that is “incorruptible, undefiled, reserved in heaven for you who are kept by the power of god unto salvation ready to be revealed in the last time.” (1 Peter 1:1-5)

- (7) Eph 4:30 *And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.*
 (a) This is the “day of redemption.”
 (b) We are sealed until this day comes. Isn’t that wonderful to know?
- (8) Col 1:14 *In whom we have redemption through his blood, [even] the forgiveness of sins:*
 (a) Again this is through the blood of Christ, the forgiveness of sins
 (b) What a privilege.
- (9) Heb 9:15 *And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions [that were] under the first testament, they which are called might receive the promise of eternal inheritance.*
 (a) To the Hebrews this was good news, that Christ had redeemed (or had loosed away from) the transgressions of the Old Testament
 (b) These sins are gone—no need to continue to keep the law for salvation or righteousness.
- c. AGORAZO
- (1) The word means “marketplace” and implies “to do business in the marketplace.”
- (2) This is found only in the book of Revelation
- (3) Rev 5:9 *And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation;*
 (a) To do business in the marketplace usually means to make a purchase.
 (b) Jesus purchased us unto God by his blood.
 (c) We are not our own; we are bought with a price.
- (4) Rev 14:3 *And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred [and] forty [and] four thousand, which were redeemed from the earth.*
 (a) Again we see that Jesus has purchased us (from the marketplace—the world) and from the earth.
- (5) Rev 14:4 *These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, [being] the firstfruits unto God and to the Lamb.*
 (a) We have been redeemed to God
 (b) Redeemed from the earth
 (c) Redeemed from among men
 (d) Hallalujah
- d. EXAGORAZO
- (1) This word means “to purchase out of” or “away from”
- (2) Gal 3:13 *Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed [is] every one that hangeth on a tree:*
 (a) As far as I can tell, this is the only place where this word is used.

- (b) Paul is telling the Galatians (and us) that Jesus has redeemed us (purchases us away from) the curse of the law.
 - (c) The word “agorazo” means “marketplace,” and many times it refers to a slave market, where slaves were bought and sold.
 - (d) Many slaves would be bought, then sold back to the market.
 - (e) The idea behind this Greek word is that Christ bought us out and away from the slave market, never to be put on the slave market again for sale.
 - (f) In other words, the Lord saves us for good and forever.
4. Conclusion to Redemption
- a. You can know today that you are redeemed by Christ’s precious blood, his death, burial, and resurrection, only if you have complete faith and trust in him as your Savior.
 - b. We are saved by grace through faith. Can you trust him today? If so, you have been redeemed by his blood, and you are a purchased possession awaiting the time when you will receive your inheritance.
 - c. Run to Christ for refuge. Believe on him today. He will save you forever.
- L. The Doctrine of Forgiveness, Vs. 7
1. Texts: Ephesians 1:7, 14 – Psalm 130:1-4
 - a. Psalm 130:1-4 *Out of the depths have I cried unto thee, O LORD. 2 Lord, hear my voice: let thine ears be attentive to the voice of my supplications. 3 If thou, LORD, shouldest mark iniquities, O Lord, who shall stand? 4 But there is forgiveness with thee, that thou mayest be feared.*
 2. Word Meanings:
 - a. Back now to Ephesians 1:7. The word here translated “forgiveness” is the Greek word APHIAMI, and it literally means “to send away from” or even to “abandon.”
 - (1) This is what God does with us when he forgives us. He leaves us alone as far as his judgment is concerned.
 - (2) Rom 8:1 *[There is] therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.*
 - (3) God will forever leave us alone pertaining to his judgment of sin against us. We are forgiven (left alone) from future judgment.
 - (4) This word is translated remission nine times, forgiveness six times, deliverance once, and liberty once in our Bible.
 - (5) This is a great truth.
 - b. Now let us look in Ephesians 4:32
 - (1) Eph 4:32 *And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ’s sake hath forgiven you.*
 - (2) The Greek word here is CHARIDZOMAI, and it literally means “to give.”
 - (3) That is, to give a gift. We call it grace, which is from the same root word, CHARIS.
 - (4) We can never set another person at liberty from their sins; we can never deliver anyone from his depraved condition, as is implied in our first word for forgiveness, but we can forgive in the sense of giving to others.
 - (5) Now, what are we to give to others: Eph. 4:32 tells us that we are to give

kindness and a tender heart.

(6) The reason is also given here: because God for Christ's sake forgave (or gave a gift to) us. His gift is the gift of salvation, which we can never give. Ours is the gift of kindness and tenderness one toward another.

3. The Doctrinal Teaching

a. The Bible is the only book that teaches that sins can be completely forgiven

(1) Psalm 51:9 *Hide thy face from my sins, and blot out all mine iniquities.*

(2) Isa 38:17 *Behold, for peace I had great bitterness: but thou hast in love to my soul [delivered it] from the pit of corruption: for thou hast cast all my sins behind thy back.*

(3) Heb 10:17 *And their sins and iniquities will I remember no more.*

b. God is the initial force in forgiveness

(1) John 3:16 *For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.*

(2) Col 2:13 *And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven (charizomai) you all trespasses;*

(3) We could read here Luke 15:11-32 - The Prodigal Son

(4) Neh 9:17 . . . *but thou [art] a God ready to pardon, gracious and merciful, slow to anger, and of great kindness, and forsookest them not.*

(5) Dan 9:9 *To the Lord our God [belong] mercies and forgivenesses, though we have rebelled against him;*

c. Our sin deserves God's wrath and punishment

(1) Gen 2:17 *But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.*

(2) Rom. 1:18-32; 3:23; 6:23

d. But God is gracious to forgive

(1) Rom. 5:6-8 *For when we were yet without strength, in due time Christ died for the ungodly. 7 For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. 8 But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.*

e. Forgiveness requires a substitute for sin

(1) Lev 17:11 *For the life of the flesh [is] in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it [is] the blood [that] maketh an atonement for the soul.*

(2) Heb 9:22 *And almost all things are by the law purged with blood; and without shedding of blood is no remission, (forgiveness) (aphesis)*

f. Forgiveness comes only by repentance and faith in Jesus Christ

(1) Acts 10:43 *To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission (forgiveness) (aphesis) of sins.*

g. Forgiveness is realized through Jesus Christ alone

(1) Christ Himself

- (a) Acts 5:31 *Him hath God exalted with his right hand [to be] a Prince and a Saviour, for to give repentance to Israel, and forgiveness (aphesis) of sins.*
- (b) Col 1:14 *In whom we have redemption through his blood, [even] the forgiveness (aphesis) of sins:*
- (2) Christ's Death
 - (a) Rom 4:25 *Who was delivered for our offences,*
- (3) Christ's Resurrection
 - (a) 2 Cor 5:15 *And [that] he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.*
- (4) The Whole Gospel
 - (a) 1 Cor. 15:1-4 *Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; 2 By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. 3 For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; 4 And that he was buried, and that he rose again the third day according to the scriptures:*
- h. In Christ's work we see the mystery of godliness
 - (1) 1 Tim 3:16 *And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.*
 - (a) God was manifest in the flesh – Jesus came to earth to be made like unto sinful flesh (Rom. 8:3)
 - (b) God was justified in the Spirit – God was set free from Christ's taking our sins upon him, his justice being satisfied.
 - (c) God was seen of angels (of course, we are talking about Christ as God).
 - (d) God was preached unto the Gentiles, because the Gentiles must hear before they can believe. 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,*
 - (e) God was believed on in the world – Acts 16:31 *And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.*
 - (f) God was received up into glory – Acts 1:11 *Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.*
- i. Because we are forgiven, we must always forgive others
 - (1) Luke 6:37 *Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive (apoluo), and ye shall be forgiven: (apoluo)*
 - (2) Col 3:13 *Forbearing one another, and forgiving (charizomai) one another, if any man have a quarrel against any: even as Christ forgave (charizomai) you, so also [do] ye.*
 - (3) Read Matthew 18:21-35 (Seventy times seven).

4. Conclusion
 - a. So much we could say about forgiveness. The word in one form or another is found 48 times in the New Testament and 50 times in the Old Testament, not including other forms of the Greek; so this is a very important subject.
 - b. But for our purpose, we need to understand basically two things:
 - (1) In order to be saved, you must be forgiven by God; Acts 16:31 . . . *believe on the Lord Jesus Christ and thou shalt be saved.*
 - (2) After you are saved, one of the proofs of your salvation is in the exercise of forgiving our brothers in Christ without limit (70 times 7)
 - c. The final question is, “Are you genuinely saved by grace through faith in Jesus Christ?” In other words, have you been completely forgiven for all of your sins? If not, you must repent of your sins (Luke 13:3) and trust the Lord Jesus (Eph. 1:13), his death, burial, and resurrection.
- M. The Doctrine Of The Purpose of God, Eph. 1:9; 3:11
 1. Introduction
 - a. It is wonderful to know that God has a purpose for man on the earth. In this section we will discuss God’s purpose in man’s existence, his work, and his salvation.
 2. God’s General Purpose For Mankind
 - a. Psalm 8:3-8 *When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; 4 What is man, that thou art mindful of him? and the son of man, that thou visitest him? 5 For thou hast made him a little lower than the angels, and hast crowned him with glory and honour. 6 Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet:*
 - b. Of course, man lost that complete dominion after the fall. One day that dominion will be reinstated in the Millennial reign of Christ. Isa 11:6 *The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them.*
 3. God Purposed To Set His Heart On Man
 - a. Job 7:17-18 *What is man, that thou shouldest magnify him? and that thou shouldest set thine heart upon him? 18 And that thou shouldest visit him every morning, and try him every moment?*
 - b. Psalm 8:4 *What is man, that thou art mindful of him? and the son of man, that thou visitest him?*
 - c. This is quoted in the New Testament: Hebrews 2:6-8 *But one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him? 7 Thou madest him a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands: 8 Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him.*
 4. God Purposed To Cause His Son To Suffer
 - a. Heb 2:10 *For it became him, for whom [are] all things, and by whom [are] all things, in bringing many sons unto glory, to make the captain of their salvation*

- perfect through sufferings.*
- b. Mark 9:12 *And he answered and told them, Elias verily cometh first, and restoreth all things; and how it is written of the Son of man, that he must suffer many things, and be set at nought.*
 - c. Luke 24:46 *And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day:*
5. God Purposed To Save The Lost
 - a. Matt 18:11 *For the Son of man is come to save that which was lost.*
 - b. Luke 9:56 *For the Son of man is not come to destroy men's lives, but to save [them]. . .*
 - c. 1 Cor 1:21 *For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.*
 6. God Purposed To Minister
 - a. Matt 20:28 *Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many. See also Mark 10:45.*
 7. God Purposed To Deliver
 - a. 2 Peter 2:9 *The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished:*
 - b. 2 Cor 1:10 *Who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver [us];*
 8. God Purposed To Receive
 - a. Power, honor, and glory - Rev 5:12 *Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.*
 - b. His People - John 14:3 *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.*
 - c. Sinners - Luke 15:2 *And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them.*
 9. God Purposed To Condemn
 - a. John 3:18 *He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.*
 - b. Rom. 8:3 *For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:*
 - c. 2 Peter 2:6 *And turning the cities of Sodom and Gomorrhah into ashes condemned [them] with an overthrow, making [them] an ensample unto those that after should live ungodly; — . . . 21 For it had been better for them not to have known the way of righteousness, than, after they have known [it], to turn from the holy commandment delivered unto them.*
 - d. Rev 20:15 *And whosoever was not found written in the book of life was cast into the lake of fire.*
 10. God Purposed To Save Whosoever Will Come To Him
 - a. Matt 7:24 *Therefore whosoever heareth these sayings of mine, and doeth them, I*

will liken him unto a wise man, which built his house upon a rock:

- b. Matt 10:32 *Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.*
 - c. Mar 8:35 *For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it.*
 - d. John 3:15 *That whosoever believeth in him should not perish, but have eternal life.*
 - e. John 3:16 *For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.*
 - f. John 4:14 *But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.*
 - g. John 11:26 *And whosoever liveth and believeth in me shall never die. Believest thou this?*
 - h. Acts 2:21 *And it shall come to pass, [that] whosoever shall call on the name of the Lord shall be saved. See also Romans 10:13*
 - i. Acts 10:43 *To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.*
 - j. 1 John 5:1 *Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him.*
 - k. Rev 22:17 *And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.*
11. God Purposed That Election Will Stand
- a. Rom 9:11 *(For [the children] being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;)*
12. God Purposed That All Things Would Work Together For Good
- a. Rom 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.*
 - b. 2 Tim. 1:9 *Who hath saved us, and called [us] with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began,*
- N. The Doctrine Of The Gathering Together, Verse 10
1. This, of course, is pointing to the second coming of Christ and his working all things together for our good according to his purpose.
 2. The Last Days
 - a. Micah 4:1 ¶ *But in the last days it shall come to pass, [that] the mountain of the house of the LORD shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it.*
 - b. Heb. 1:1-2 ¶ *God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, 2 Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds;*
 - c. Acts 2:17 *And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and*

your young men shall see visions, and your old men shall dream dreams: [Joel 2:28].

- d. 2 Tim. 3:1 ¶ *This know also, that in the last days perilous times shall come.*
 - e. 2 Peter 3:3 ¶ *Knowing this first, that there shall come in the last days scoffers, walking after their own lusts,*
 - f. 1 John 2:18 ¶ *Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time.*
 - g. James 5:3 *Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days.*
3. The Imminent Return
- a. Matt 24:36 *But of that day and hour knoweth no [man], no, not the angels of heaven, but my Father only.*
 - b. Luke 12:46 *The lord of that servant will come in a day when he looketh not for [him], and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers.*
 - (1) Many have set times and dates for the coming of the Lord, but none of them were true.
 - (a) There are still people today setting dates.
 - (b) 2 Tim. 2:18 *Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some.*
 - (c) 2 Thess 2:2 *That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand.*
 - (d) In 1000 AD many people thought that, because of the number 1000, the Lord would return. Many sold their belongs and waited for his return, but it did not come.
 - (e) In 1033 many thought, because this was 1000 years from the death of Christ, that Jesus would return. He did not.
 - (f) In 1186 AD a “Letter of Toledo” was issued warning that everyone should hide in the caves and mountains. The world was coming to an end. It did not.
 - (g) The year 1666 AD found the city of London, England, in a banner year of catastrophes. The bubonic plague killed 100,000, and the great fire of London struck that same year. The world was coming to the end, it seemed to them, and the ending of the year “666” made things worse.
 - (h) In 1809 a lady by the name of Mary Bateman, who was a fortune teller, used a magic chicken’s egg to forecast the coming of Christ. It did not happen.
 - (i) Joanna Southcott, a Spiritualist, claimed a virgin birth that would produce the second Jesus Christ. It was a false pregnancy, and she died soon after her due date.
 - (j) In 1836 John Wesley wrote that “the time, times, and half a time” of Revelation 12:14 were 1058-1836, “when Christ should come” (A. M.

Morris, *The Prophecies Unveiled*, p. 361).

- (k) In 1843-1844, William Miller, whose followers were called Millerites, determined from the Bible that the second coming would be in 1843-1844.
- (l) In 1910 the Halley's comet was supposed to be a sign of the second coming.
- (m) In 1914, Charles Russell, a Millerite, predicted the Lord's return in that year.
- (n) Jehovah's Witnesses predicted Jesus' return in 1874, 1878, 1881, 1910, 1914, 1918, 1925, 1941, 1975, and 1984.
- (o) In 1981 most of us heard of the Jupiter Effect, and in 1982 the alignment of the planets were both supposed to bring the second coming.
- (p) In 1982 a group called the Tara Centers placed large ads in newspapers saying that Christ is now here on earth.
- (q) And, of course we remember the book "88 Reasons Why The Rapture Is In 1988." by Edgar Whisenant. This was to be around Sept. 11-13, 1988.
- (r) The following year, 1989, he changed the date. It did not happen.
- (s) A prediction came from Australia in 1991 for March 31.
- (t) Even a leader of Islam in 1991 said the Gulf War would be the War of Armageddon—the final war.
- (u) A book entitled "1994: The Year of Destiny" foretold God's plan to rapture his people.
- (v) Many believed that the 50th year anniversary of Israel as a nation in 1998 would begin the Great Tribulation Period.
- (w) Jack Van Impe has predicted the second coming many times. His latest prediction is for 2018, 51 years from 1967.
- (x) Then, of course, there is the 2012 theory, using Mayan and Aztec calendars to predict the end of the age at Dec. 21, 2012.
- (y) Even Sir Isaac Newton from Britain predicted 2060 as the end.

(2) Matt 25:13 *Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.*

4. The End of the Age (World)

- a. Matt 28:20 *Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, [even] unto the end of the world. Amen.*
- b. Matt 24:13 *But he that shall endure unto the end, the same shall be saved.*
- c. Joh 13:1 ¶ *Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.*
- d. Lu 19:13 *And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come.*
- e. 1Ti 4:13 *Till I come, give attendance to reading, to exhortation, to doctrine.*
- f. Re 2:25 *But that which ye have [already] hold fast till I come.*
- g. 1 Cor 11:26 *For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.*

5. The Second Coming

- a. Heb 9:28 *So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.*
 - b. 1 Thes 2:19 *For what [is] our hope, or joy, or crown of rejoicing? [Are] not even ye in the presence of our Lord Jesus Christ at his coming?*
 - c. 2 Peter 3:4 *And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as [they were] from the beginning of the creation.*
 - d. 1 John 2:28 ¶ *And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming.*
6. The Invitation
- a. Many are invited to come, and many will come.
 - (1) A Great Number -- Rev. 7:9-10 *After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; 10 And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.*
 - (2) Come -- Rev 22:17 *And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.*
 - (3) Restitution -- Acts 3:20-21 *And he shall send Jesus Christ, which before was preached unto you: 21 Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.*
 - (a) A little girl was bored, and she told her father. Her father took a map that was printed in a newspaper (full page) and tore it in small pieces. He told her to go in the next room and put that map back together. In just a short time, the girl was finished and asked her father to come to look at the puzzle she had put together. How did you do that? The father said. “Well, when I turned the pieces upside down, I realized there was a picture of Jesus on the other side; and when I got Jesus put together, everything else turned out all right.
 - (4) All Things Work Together – Rom 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.*
 - (a) Now do you know? Do you know how all things work together? God is gathering together all things into one—summarizing them, putting them in their proper places.
 - (b) His purpose is written on the back of this confusing world; and when God gets his plan put completely together, everything else will work out fine.
 - (c) Sin has torn this world apart, but God is putting it all back together. In the end he will summarize, or gather together in one, all things in their proper places.
 - (5) He Will Make All Things New – Rev 21:5 *And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.*

- (a) Amos 9:11 ¶ *In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old:*
- (b) Isaiah 2:2-4 *And it shall come to pass in the last days, that the mountain of the LORD'S house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. 3 And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem. 4 And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more.*
- (c) Read Hebrews 12:22-24 – ye are come to Mount Sion . . .
- (6) He will also gather together his people at that time: 2 Thess. 2:1-2 ¶ *Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, 2 That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand.*
- (7) Are you ready, by trusting Christ, to be gathered together along with other saints to meet him in the air?

O. The Doctrine Of Heaven, 10

1. The word *heaven* is mentioned 551 times in the Bible. Of course, not all of them refer to the Heaven where God dwells and where believers go when they die and where all believers will go eventually.
2. There is mention of THREE heavens
 - a. The first heaven -- atmosphere
 - (1) Deut. 11:17 -- *Then the LORD's anger will burn against you, and he will shut the heavens so that it will not rain and the ground will yield no produce....*
 - (2) Deut. 28:12 -- *The LORD will open the heavens, the storehouse of his bounty, to send rain on your land in season and to bless all the work of your hands.*
 - (3) Judges 5:4 -- *"O LORD, when you went out from Seir, when you marched from the land of Edom, the earth shook, the heavens poured, the clouds poured down water.*
 - (4) Acts 14:17 -- *"Yet he has not left himself without testimony: He has shown kindness by giving you rain from heaven and crops in their seasons;...*
 - b. The second heaven – outer space
 - (1) Psalm 19:4 *Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun,*
 - (2) Jeremiah 8:2 *And they shall spread them before the sun, and the moon, and all the host of heaven, . . .*
 - (3) Isa 13:10 *For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine.*

- c. The third heaven – Where God dwells
 - (1) 1 Kings 8:30 *And hearken thou to the supplication of thy servant, and of thy people Israel, when they shall pray toward this place: and hear thou in heaven thy dwelling place: and when thou hearest, forgive.*
 - (2) Psalm 2:4 *He that sitteth in the heavens shall laugh: the Lord shall have them in derision.*
 - (3) Matt 5:16 *Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.*
 - d. The third heaven – the highest heaven – where God's throne is:
 - (1) 1 Kings 8:27 *But will God indeed dwell on the earth? behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded?*
 - (2) Deut. 10:14 *Behold, the heaven and the heaven of heavens [is] the LORD'S thy God, the earth [also], with all that therein [is].*
 - (3) 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:*
3. There is a Kingdom of Heaven
- a. This is mentioned 32 times in the New Testament
 - b. In the parables, this kingdom is taught from a human point of view, and it includes all people who profess to know Jesus Christ as Savior and are, according to themselves, in the kingdom of Heaven. Many parables are in Matthew 13.
 - c. You cannot truly be in the kingdom of Heaven without conversion -- Matt 18:3 *And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.*
 - d. This kingdom is also called the Kingdom of God. This is mentioned 69 times in the New Testament.
 - e. The kingdom of God is at hand: *And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.* Mark 1:15
 - f. There is a kingdom of God that is yet to come.
 - (1) Mark 14:25 *Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God.*
 - (2) Matt 6:10 *Thy kingdom come. Thy will be done in earth, as [it is] in heaven.*
 - (3) Luke 22:30 *That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.*
4. Some benefits of Heaven
- a. Our reward is in heaven – Matt 5:12 *Rejoice, and be exceeding glad: for great [is] your reward in heaven: for so persecuted they the prophets which were before you.*
 - b. Our Father is in heaven – Matt 5:16 *Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.*
 - c. God's will is done in heaven – Matt 6:10 *Thy kingdom come. Thy will be done in earth, as [it is] in heaven.*
 - d. We can lay up treasures in heaven –
 - (1) Matt 6:20 *But lay up for yourselves treasures in heaven, where neither moth*

- nor rust doth corrupt, and where thieves do not break through nor steal:*
- (2) Matt 19:21 *Jesus said unto him, If thou wilt be perfect, go [and] sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come [and] follow me.*
- e. Our names are written in heaven -- Luke 10:20 *Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.*
 - f. Our conversation “citizenship” is in heaven – Phil 3:20 *For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ:*
 - g. We have a hope laid up in heaven – Col 1:5 *For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel;*
 - h. We have a better substance in heaven – Heb 10:34 *For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance.*
 - i. We have an inheritance reserved in heaven – 1 Peter 1:4 *To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you,*
5. What must we do to go to heaven?
- a. Hear the Gospel of the kingdom
 - (1) Matt 4:23 *And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people.*
 - (2) 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,*
 - b. Repent
 - (1) Matt 3:2 *And saying, Repent ye: for the kingdom of heaven is at hand.*
 - (2) Luke 13:3 *I tell you, Nay: but, except ye repent, ye shall all likewise perish.*
 - c. Believe
 - (1) Mark 1:15 *And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.*
6. There is an alternative to heaven
- a. This alternative is hell.
 - b. Matt 10:28 *And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.*
 - c. Matt 23:33 (To the Pharisees, Hypocrites) -- *[Ye] serpents, [ye] generation of vipers, how can ye escape the damnation of hell?*
 - d. Rev 20:14 *And death and hell were cast into the lake of fire. This is the second death.*
7. Where do you want to be throughout all of eternity?
- a. Hear the message of the Gospel today - the death, burial and resurrection of Jesus Christ. – Rom. 10:17 *So then faith [cometh] by hearing, and hearing by the word of God.*
 - b. Repent of your sins, turn from them and to Christ (Luke 13:3; Luke 1:15)
 - c. Believe with all you heart that God has raised him from the dead (Rom. 10:9)

- d. Then you will be saved (from hell, the wrath of God) and to Heaven, that great dwelling place of holy angels, cherubim, Seraphim, God in the fullness of his godhead, and believers who are brothers and sisters in Christ. – Rom. 5:9 *Much more then, being now justified by his blood, we shall be saved from wrath through him.*
- e. Acts 16:31 *And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.*