

210627-1 Eph 1, 3, 4, God Hath Blessed When He Chose Us—CThurman

In the previous lesson we considered a brief history of the events that relate to the saints in the city of Ephesus. Initially Paul only briefly visited Ephesus as he was on his way to Jerusalem to keep one of the feasts of the Lord. (cf. Ac.18.21) Remember that Paul would keep this feast because he was a Jew and of the nation of Israel; not because it had anything to do with the Lord's NT church. Upon arriving to Ephesus, as was Paul's custom, he went to the synagogue and reasoned with his unbelieving, Jewish brethren them from the Scriptures concerning Jesus Christ. They desired him to stay longer to hear more (cf. Ac.18.20), but he could not. However he did express the hope to return to them later. And in about two years he did return and stayed for about three years. (cf. Ac.19.8; Ac.20.31)

It's my opinion but there could have been two churches in this city when Paul stopped by Ephesus the time. (cf. Ac.18.27, *the brethren wrote* a letter to the brethren at Corinth; Ac.18.26, *Aquila and Prisca* appear to prefer the house church [Ro.16.3-5; 1Co.16.19]) And upon Paul's return I believe the twelve Ephesian disciples that Paul met there formed the third. (cf. Ac.19.1-7, a certain twelve Ephesian disciples) I bring this up because the letter to the Ephesians addresses the *saints* rather than any church in particular. And if you will search this out for yourselves, the term saints is always with reference to NT church-related, baptized disciples of Jesus Christ. The letter to the Romans is the same kind of a letter, written to the saints. In the 16th chapter Paul greets several churches there.

If not on every point, it must be for the most part that this Ephesian epistle contains things with which the brethren were already familiar. They must have known what he meant when he referred to himself as being an apostle of Jesus Christ by the will of God. They knew what he meant when Paul called them the saints and faithful in Christ Jesus. They knew what he meant when he wrote of grace and peace being to them. They knew what he meant when He referred to the God and Father of our Lord Jesus Christ. They understood that God the Father, Son, and Holy Spirit ARE three, and that these three are One God. (cf. 1Jn.5.7; Eph.1.3, 13, the Father, Son and Holy Spirit) The Ephesian saints understood the things of which Paul wrote. So this letter serves to remind them of the truths that he taught to them when he was with them.

To be sure that YOU understand these things we took the time to consider these things together. You should have an idea of what it means to be an apostle in the strictest sense of the word as well as in a lesser sense. You should have a better idea of what is a NT saint and faithful one in Christ Jesus. You should know that there is an ongoing experience of grace and peace from God for us. And you should have a better idea of the Godhead in three Persons.

Let's read this sentence (vss.3-6), but today we only consider verses 3, 4.

3 Blessed be the God and Father of our Lord Jesus Christ,

Blessed be the God and Father of our Lord Jesus Christ, who hath blessed (part. aor.) us

- with all spiritual blessings (how)
- in heavenly places (where)
- in Christ (with reference to)
- as He hath chosen us (in this manner or way)

who ***hath blessed us with all spiritual blessings***

[God & Father]

hath blessed, εὐλογήσας, nom. sing. masc. part. aor. act. of the verb εὐλογέω, tss. *to bless* (43), *to praise* (1, [Lk.1.64]).

blessings, εὐλογία, dat. sing. of the noun εὐλογία, tss. *a blessing*, *fair speech*, *bounty*.

ἐν τοῖς ἐπουρανίοις

in heavenly places in Christ:

the heavenlies

with all spiritual blessings – How? Paul touches not upon the common blessings of God upon mankind, but goes directly to the blessings that concern His spirit people.

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(cf. Ro.15.27, *spiritual things*: spiritual life, a spiritual nature, a spiritual man with a spiritual mind, understanding, discernment and desires, equipped with spiritual gifts, a spiritual family and church, to fellowship in spiritual things and yield up spiritual service to God. (Col.3.16; 1Pe.2.5) God has blessed us with every spiritual blessing. Spiritual blessings for spiritual people. These blessings let's mention under the phrase *in Christ* (below).

Peter calls these an inheritance. ... *an inheritance incorruptible, and undefiled, and that fadeth not away* ... (cf. 1Pe.1.4) This is an incorruptible, undefiled, and unfading inheritance.

in heavenly places, in the heavenlies – Where? Because God is blessed, there, in a spiritual sphere, here it is that God sends His blessings from above, down upon us. Every spiritual blessing we receive is there and in Him. The Heavenly Father doles out every grace sufficient for the needs of every one of His children.

Ja.1.17 Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.

18 Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures.

Peter says that it is here where the inheritance *is reserved in heaven for you*. (cf. 1Pe.1.4)

in Christ – Why? Why me? Why you? Why us? God has blessed us with every spiritual blessing in heavenly places with reference to Christ. Not because of us, but because of Him. We have all spiritual blessing because of Christ. The great **love** that God has for His Son He has for us. (cf. Ro.8.39; Jn.17.26) We are justified freely by His grace through the **redemption** that is in Christ Jesus. (cf. Ro.3.24) We are freed from the law of sin and death through the Spirit of **life** we have in Christ Jesus. (cf. Ro.8.2) We have the **truth** of God in Christ Jesus. (cf. Ro.9.1) We have this **union** in one body, being members of one another in Christ. (cf. Ro.12.5) With reference to Christ the Father **elected** us unto salvation. (cf. Eph.1.4)

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With reference to Christ we are **holy** before God. (cf. 1Co.1.2) With reference to Christ we have all of the **treasures** of wisdom and knowledge. (cf. 1Co.4.15; Col.2.3) With reference to Christ we are a **new creation, a new creature** before God. (cf. 2Co.5.17) And, with reference to Christ we are **reconciled** to God. (cf. 2Co.5.19)

*1Co 1:30 But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:
31 That, according as it is written, He that glorieth, let him glory in the Lord.*

Every spiritual blessing of God for us is found IN Him, *in Christ*. There are many blessings that all men receive from God in this life, but these spiritual blessings only come to them that are *in Christ*. There are no spiritual blessings outside of Jesus Christ. Every other blessing is temporal.

Again, Peter says that of the Heavenly Father's abundant mercy he has brought us forth in the new birth to a lively hope *by the resurrection of Jesus Christ from the dead* ... to this inheritance, which is reserved in heaven for **us**.

Next Paul tell US how it is that the Father determined that it should be **US** that receive these blessings. This describes the manner by which God has blessed us. That explains *how* we came to be blessed of God. What means did He employ? Answer: His own choice.

Now the questions again probably come to mind, Why me? Why you? Why us? Why not someone else? Why not 'them?' But the better question is, 'Why anyone at all?' In light of who God is, how high, how holy, how wonderful, how just, true, why would He take such a thought of me and us, some of you?

Ps 40:5 Many, O LORD my God, are thy wonderful works which thou hast done, and thy thoughts which are to us-ward: they cannot be reckoned up in order unto thee: if I would declare and speak of them, they are more than can be numbered.

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Ps 139:17 How precious also are thy thoughts unto me, O God! how great is the sum of them!

Why would the Heavenly Father make an everlasting covenant with His Son that involved His little notice by them among whom He came, His rejection, cruel treatment, suffering and death on the cross for us? Why would He desire to bring any from among the Jews or Gentiles into His blessed presence for ever and ever? Why would He set His everlasting love upon us? There was none that possessed personal worth or merit. There was not one righteous among us. There is none good, holy or blameless. The one and only answer to this is that He was pleased to do so.

Eph.1.5, according to the good pleasure of His will. (If one objects to this having reference to election, but rather to predestination,)

Ro 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;) ... God was pleased to do this.

The basis of His good pleasure to choose some was *mercy*.

Ro 9:16 So then it is not of him that willeth, nor of him that runneth [it is not of human or natural will or effort], but of God that sheweth mercy.

Mic 7:18 Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in mercy.

3 Εὐλογητὸς ὁ θεὸς καὶ πατὴρ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ὁ εὐλογήσας ἡμᾶς ἐν πάσῃ εὐλογίᾳ πνευματικῇ ἐν τοῖς ἐπουρανίοις Χριστῶ

God hath blessed us ...

4 According as he hath chosen us (ἐν) him

after this manner

(to this extent)

according as, καθὼς, κατά a preposition, in, **according** to, through, at, etc. + ὡς, tss. **as**, even as, like, about; so, *after this manner ...*

hath chosen, ἐξελέξατο, 3ps. aor. ind. mid. of the verb ἐκλέγω or ἐκλέγομαι, tss. *to choose, to choose out.*

He hath chosen (aor. mid.) us [the last point under the verb 'hath blessed']

- in Him
- before the foundation of the world
- [that we should be] holy & without blame
- [that we should be] before Him
- [that we should be] In love
- having predestinated us

God *hath chosen us*. This action put us in the Lord Jesus Christ. The election of God gave us to His Son.

Joh 6:39 And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.

Joh 17:9 I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine.

Joh 17:24 Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.

When did the Heavenly Father love His Son? Easily we answer, *before the foundation of the world*. By that we mean in eternity, before time. BUT when we ask a similar question about when He chose us in Christ, then we might begin to backpeddle ... well He did that because He knew we would choose Him in time. So we make election conditional and meritorious. God chose us because we chose Him. God chose us because we would believe. Conditional and meritorious.

Heb 2:13 And again, I will put my trust in him. And again, Behold I and the children which God hath given me.

hath given, ἔδωκεν, 3ps. aor. ind. act. of δίδωμι, to give, to deliver. The aorist (time, tense) verb communicates, not so much the time when the children were given, but the fact that they were given.

To better understand election we should move to the one step that precedes it. What precedes election? Foreknowledge. In the order of things God foreknew to elected us unto salvation.

1Pe 1:2 [Peter writing to the] Elect (a noun) (described by the following adjective phrase ... What kind of elect? The kind that is ...) according to the foreknowledge of God the Father ... (So, Peter writing to the foreknown elect of God ...)

In order to further understand what foreknowledge is let us compare it to what it is not. Omniscience is God's all-emcompassing knowledge. He knows everything. There is nothing that God doesn't know. There is no new thought with God.

Joh 21:17 He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

*Is.46.9 Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me,
10 Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure ...*

Ps 147:5 Great is our Lord, and of great power: his understanding is infinite.

God elected no one because of His omniscience. He elected no one on account of the fact that He knows everything about everyone. If this were true God would have elected everyone to salvation because He knows everything about everyone. But God didn't elect everyone, therefore those whom He chose unto salvation were not chosen because of His omniscience. God chose some because He foreknew them.

Foreknowledge Defined (Foreknowledge is God taking special knowledge of someone. Foreknowledge is God setting His mind especially upon someone for a special purpose.)

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

Some define foreknowledge as God's 'fore-love.' It is otherwise tss. 'to foreordain.'

1Pe 1:20 Who (Jesus Christ) verily was foreordained (foreknown; when? ...) before the foundation of the world, but was manifest in these last times for you...

was foreordained, προεγνωσμένου, gen. sing. masc. part. perf. pass. of προγινώσκω, πρό before, ago + γινώσκω, to know; the act of God's foreknowledge was complete, perfect, thorough concerning His Son. Before the world began God, didn't only know of the death of His Son on a cross, but He took special knowledge of the fact that His only Son, the precious Lamb without blemish and without spot would redeem some from their vain manner of life, a life that the elect would come into through their fallen father Adam. (v.18)

Three times *foreknowledge* refers to special knowledge (a familiar, intimate knowledge) that one has of someone or something. (cf. Ac.26.5, of those that knew Paul [v.4], that is *knew* [foreknew] him from the beginning [**a familiar, intimate acquaintance of Paul**]; Ro.11.2; 2Pe.3.17, the verb

προγινώσκω) Four times this knowledge refers to that special knowledge which God has of His Son and His sons. (cf. Ro.8.29; 1Pe.1.20, the verb προγινώσκω; Ac.2.23; 1Pe.1.2, the noun πρόγνωσις) In the order of things foreknowledge precedes election as election precedes predestination. (v.5; comp. to Ro.8.29, *For whom He did foreknow, He also did predestinate.*) God does not take special, intimate, familiar knowledge of every person; before the foundation of the world the Father's special interest is in His only begotten Son and those that He chose to be in Him. These are the foreknown of God.

Isa 42:1 Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles.

In the Divine order of things, before the foundation of the world God foreknows, then elects, and then causes them to come to Him.

Ps 65:4 Blessed is the man whom thou chooseth, and causest to approach unto thee, that he may dwell in thy courts: we shall be satisfied with the goodness of thy house, even of thy holy temple.

Jn.6.44 No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.

Ne 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;

8 And foundest (discovered, proved) his heart faithful before thee, and madest a covenant with him to give the land of the Canaanites, the Hittites, the Amorites, and the Perizzites, and the Jebusites, and the Girgashites, to give it, I say, to his seed, and hast performed thy words; for thou art righteous ...

foundest, מצא, ma-tzah, tss. to find, to befall, to beget, to come upon, to light upon, to get hold of, to take hold on, to

find out; the idea is 'to discover, to prove.' (cf. Ge.2.20; 6.8; 8.9)

Ps 110:3 Thy people shall be willing in the day of thy power (not human or natural will or energy), in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth.

1Jo 4:19 We love him, because he first loved us.

How hath he chosen us? He hath chosen us in (ἐν) or by means of Jesus Christ.

Jn.6.35 And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.

36 But I said unto you, That ye also have seen me, and believe not. (How does Christ explain this phenomenon?)

37 All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.

God's choice of some was not influenced by anything outside of Himself. The purpose for God's election of grace originated with Himself and for no other reason than that He was pleased to do so.

Ro 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;)

This is a parenthetical statement, explaining why some of Abraham's seed were children of promise and others were not. In this example Paul shows why Jacob was chosen and Esau was not, 'so that God's election might continue to be made manifest in time by God's calling rather than by human merit or demerit.

Eph 1:9 Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself ...

The time when God chose us in Christ is *before the foundation of the world*. Notice that this is the very same time when God foreknew us to be chosen. (cf. Ro.8.29, *For whom he did foreknow ...*) This is the very same time when He foreknew His Son as the precious Lamb of God shedding His blood to redeem us. (cf. 1Pe.1.20) And finally, this is the very same time when the Father loved His Son. (Jn.17.24, *thou lovest me before the foundation of the world.*) *Before the foundation of the world* precedes the conception of this kosmos into a reality by the spoken word of God. So, before the entire kosmos was brought forth into reality God had chosen some to save. Look at Ps. 139.14, 15. This might help us grasp the awesomeness of God. Too often we think of God from a man's perspective. By the word of God we may gain insights into the greatness of God as He really is. In Psalm 139 God has a book in which every member of my body, you body, every body's body is written. In this book every member of my person, your person, every person that shall ever come into this world is written *when there was none of them*.

*Ps.139.14 I will praise thee; for I am fearfully and wonderfully made: marvellous are thy works; and that my soul knoweth right well.
15 My substance (my real, material substance) was not hid from thee,*

substance, עֲצָמַי, [g]e-tzem, a sing. noun for bone, strength, life, substance.

*when I was made in secret, and curiously wrought in the lowest parts of the earth. (As conception took place in the womb the eyes of God were upon me. I think every theist understands this much.)
16 Thine eyes did see my substance, yet being imperfect;*

my substance, yet being imperfect, גֹּלֶם, go-lem, a mass of unformed substance, an embryo.

*and in thy book all my members **were written**, which (members) in continuance were fashioned, **when** as yet there was none of them.*

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17 ¶ How precious also are thy thoughts unto me, O God! how great is the sum of them!

In light of this text, that before my substance even had reality all of the members of my physical body were written in the Lord's book. Will we deny this to be true? If we receive this truth, then we should as easily receive the truth that God chose to save some before the foundation of the world. We either believe it all or we reject it all. It stands and falls together.

Now I want you to understand something here as we consider the thoughts of God revealed in the Scriptures. It is not true to say that men shall suffer eternal punishment for sins because God did not elect them. No, if God had not chosen some from among mankind all men would receive just punishment for their sins against God. Election, then, condemns no one. It doesn't save either. But by it God reserved to Himself a certain number, a certain people.

Ro.11.1 ¶ I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin.

2 God hath not cast away his people which he foreknew. Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel, saying,

3 Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life.

4 But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal.

5 Even so then at this present time also there is a remnant according to the election of grace.

Election is the beginning of God's act of grace to save some from among what would become a completely fallen, sinful mankind. God did this for no other reason than that it pleased Him to do so. (cf. Eph.1.5, 11) The truth is, no one of us should be saved, and it is certain that none of us could be had it not been for the grace of God to purpose to save some. The 'wonderful grace of Jesus ...' is that ANY are saved. Think of who God is. He

is the Potter, and we are the clay. Had He not purposed this so He could have sent His Son into the world and there would have been none to draw to Christ. There would have been none upon whom He would have bestowed His grace; none to receive everlasting life. He would have had no people among whom to come. There would have no assembly among whom He would sing praise to God. There would have been none to gather around Him to instruct, to show Himself the Son of God. There would have been none for whom to pray, for whom to live, for whom to die, for whom to resurrect, to show Himself glorified and to glorify in the day of His second coming. Remove the purpose of God to foreknow to elect any is to destroy Ro.8.28-30.

How do I know that I am one of the elect of God? First of all, if I haven't come to Christ in faith my concern isn't whether I am the elect of God. My immediate concern is whether I believe that God sent His only begotten Son into the world to save them that believe? Have I believed that Jesus Christ took my place to be punished as if He was the sinner, so that I might be set free to live unto God as if I were the righteous? Faith is the evidence of my election. On the one hand, if I have believed that Jesus Christ is the Son of God come to die for my sins, then I am one of the elect of God, not because I believed, but because He chose me. On the other, as long as I continue in unbelief I continue as I came into the world, a sinner *condemned already* (cf. Jn.3.18) for sin against God. And if I die in this state of unbelief it is NOT election that condemned me, but my own sins.

Now Paul writes of the purpose for which God hath chosen us ...

<i>that we should be</i>		<i>holy and</i>		<i>without blame</i>
- to be	- [what kind?]	[that we should be]		blemish, spot
'that' infin. of purpose				

that ... should be, εἶναι, pres. infin. of the verb εἰμί, I am.

holy, ἁγίους, acc. pl. masc. of the adj. ἅγιος, tss. *holy*, *Holy One*, *most holy*, *holy thing*, *saint*; ***that we should be holy ...***

without blame, ἀμώμους, acc. pl. masc. of the adj. ἄμωμος, ἄ negative particle + μῶμος a blemish and the verb μωμέομαι, to blame; so ἄμωμος, is tss. *without blame, without blemish, unblameable, without spot, faultless, without fault; that we should be without blame ...*

He hath chosen us ... to be holy and without blame. Election is not based upon any kind of foreseen goodness in us. The truth is that God's election of grace considered nothing in us. The purpose for election is that we should be holy and without blame. One of the surest marks of the genuineness of our election is the desire to live holily and blamelessly before God, first in our conscience, and then before others. In the OT the animal sacrifices offered to God were to be animals that were without defect, without broken bones, not blind, not maimed, not deformed, or having disorders on their skin called spots.

Le.22.21 And whosoever offereth a sacrifice of peace offerings unto the LORD to accomplish his vow, or a freewill offering in beeves or sheep, it shall be perfect to be accepted; there shall be no blemish therein.

22 Blind, or broken, or maimed, or having a wen, or scurvy, or scabbed, ye shall not offer these unto the LORD, nor make an offering by fire of them upon the altar unto the LORD.

23 Either a bullock or a lamb that hath any thing superfluous or lacking in his parts, that mayest thou offer for a freewill offering; but for a vow it shall not be accepted.

24 Ye shall not offer unto the LORD that which is bruised, or crushed, or broken, or cut; neither shall ye make any offering thereof in your land.

The elect of God will come to the place where they desire to offer themselves as living sacrifices to God.

Ro 12:1 I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

2 And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.

We desire to be conformed into the image of our Savior day by day. We desire to live holy and spotless lives before God. This is the desire of the elect of God. They put away 'shacking up'. They desire to put away drunkenness and drug abuse. The first things we see put away are the external things, but it doesn't stop there. We desire to think right. We desire to know the doctrine of Christ and to put away the doctrine we thought we knew as a religionist. We want to talk right; we put away the filthy language, the mean speech, the harshness, the criticism, and we begin to use speech to help and edify others. God hath chosen us that we should be holy and without blame.

	<i>before him</i>	<i>ἐν ἀγάπῃ</i>	
		<i>in love:</i>	
[to be where?]	before His presence	[to be how?]	dat. sing.
[cont. 'that we should be <i>before him</i>]		...	[cont. 'that we should be <i>in love</i>]

before, κατενώπιον, adverb or preposition κατά as, according, down + ἐνώπιον *before, in the sight of, in the presence of*; κατενώπιον, is tss. *in the sight, before, before the presence; **that we should be before Him.***

*in love, **that we should be in love ...***

[continuing, **that we should be**] before Him. The purpose for election is to bring us into the personal and full enjoyment of the presence of God. Unlike natural Israel, who stood afar off from the presence of God when He revealed Him at Sinai (Ex.20.18) the elect of God are drawn near to Christ by the Father. A proof of God's election is the desire to be near to Him.

Joh 6:44 No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.

Heb 10:22 Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

I don't know about a salvation that fails to draw us nearer to Christ. Are we content with a distanced relationship with Christ? The Scriptures tell us that God works in us both to will and to do of His good pleasure. (cf. Phl.2.13)

[continuing, ***that we should be***] *in love*. The purpose or end of election is to bring us into a personal knowledge and experience of the love of God. For us, we now know that there was never a time when God did not love us. But since faith in Christ we want to know more intensely that love He has for us.

*Eph.3.17 That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love,
18 May be able to comprehend with all saints what is the breadth, and length, and depth, and height;
19 And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.*

2Jo 1:6 And this is love, that we walk after his commandments.

'How can it be that I should gain an interest in the Savior's blood?' How? Only by electing love. Let's get this right. We love Him because He first loved us. (cf. 1Jn.4.19)

*'How deep the Father's love for us, how vast beyond all measure;
That he should give his only Son, to make a wretch His treasure.*

*'How great the pain of searing loss. The Father turns His face away,
As wounds which mar the Chosen One, bring many sons to glory.'*
*How Deep the Father's Love for Us, Stuart Townsend, Copyright 1995,
Thankyou Music*

Closing

Brethren, there is so much emphasis on the free will of man. We've seen what man will do in his free and upright state in the garden. (Adam) This could be played out ten thousand times and the result will always be the same. He'll freely choose sin to obedience. Why would we think that the free will of man, since the fall, could do better? I agree that fallen man is free to act; to do freely as he will. But his actions are only within the sphere of his fallen nature. One should expect a dog to meow, a cat to bark, a bird to swim as a fish and a fish take wings to soar the heavens as to expect fallen man to will to believe in Christ. Man at his best state is altogether vanity. (Ps.39.5,his best state.) The best of his righteousness is as filthy rags. (Is.64.6, the best of man's righteousness.) This is God's judgment of fallen man, not ours. The mind of the natural man is at unceasing enmity with God. (cf. Ro.8.7) And except God intervene, interpose His will man is unable to do otherwise. And this is precisely what God has done. He has chosen some to salvation before the foundation of the world to come to Christ in faith and live the rest of their lives to the glory of God. Thought unworthy and deserving of nothing good from the Lord He will bestow upon some everlasting life; He will bring them into a spiritual resurrection. He will cause them to be born again.

*Jo.5.24 Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, **hath** everlasting life, and shall not come into condemnation; but is passed from death unto life.*

25 Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.

Do you know that Christ died for your sins? Do you know that apart from Jesus Christ there is no hope, you are without God and perishing in your sins? What is the answer? Believe in your heart that Jesus Christ died for you, and confess with your mouth that God has raised Him from the dead and you shall be saved. That's all you need to know. The doctrine of election won't save you. You must believe on Jesus Christ. If you have never said so before, say so today. Confess Jesus Christ as your Lord and Savior, be baptized and follow Him in this church until His second coming.

The Book of Ephesians

<p>God hath blessed us –</p> <ul style="list-style-type: none">○ with all spiritual blessings [how]○ in heavenly places [where]○ in Christ [with reference to]○ as He hath chosen us [in this manner]	<p>God has chosen us –</p> <ul style="list-style-type: none">○ in Christ [with reference to]○ before the foundation of the world [when]○ [that we should be] holy & without blame [for the purpose of]○ [that we should be] before Him○ [that we should be] in love○ having predestinated us
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If the Lord will, the next lesson will begin with the doctrine of predestination.

4 καθὼς ἐξελέξατο ἡμᾶς ἐν αὐτῷ πρὸ καταβολῆς κόσμου εἶναι ἡμᾶς ἁγίους καὶ ἀμώμους κατενώπιον αὐτοῦ ἐν ἀγάπῃ