

**210808-1 Eph 1, 7-14, We Have Redemption & Obtained an Inheritance-  
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In Paul's second statement to the Ephesian church, vss.3-6 there were these major points to consider. The action of each these are all given in the aorist tense (time) verb. These things are matters of facts to the members of this Christian church or churches.

[The blessed God ...] hath blessed us (aor. part.) in Christ – hath chosen us (aor. mid.) in Him – hath predestinated us (aor. part.) by Him – hath accepted us (aor. act.) in Him.

The next statement begins in verse 7 and ends in 12. In this are two major points. The first is that in Christ we have redemption, at the end of which God our Father shall bring all things to its completion. (vss.7-11) The second major point is that in Christ we have an inheritance, at the end of which we should be to the praise of the glory of God our Father. (vss.12-14)

|                               |                |                   |
|-------------------------------|----------------|-------------------|
| ἐν ᾧ                          | ἔχομεν         | τὴν ἀπολύτρωσιν   |
| <b>7 In whom</b>              | <b>we have</b> | <b>redemption</b> |
| in the beloved [Jesus Christ] |                |                   |

*we have, ἔχομεν, 1ppl. pres. ind. act. of ἔχω, I have; tss. to have, to hold, to be possessed with.*

*redemption, ἀπολύτρωσιν, acc. sing. of the noun ἀπολύτρωσις, ἀπό of, from, out of, since, forth + λύτρωσις (noun), tss. redemption, another noun λύτρον, tss. a ransom, another noun λυτρωτής, tss. a deliverer, λυτρόω (verb), tss. to redeem; the noun ἀπολύτρωσις, is tss. a redemption (9), a deliverance (1); **Eph.1.7, 14; 4.30; Col.1.14.***

**גָּאֹל**, gah-al, in the OT, an Hebrew verb **גָּאֹל**, gah-al, is tss. to redeem, to ransom, to deliver, to purchase, to do the part of a kinsmen redeemer; so to redeem is to purchase.

גְּאוּלָּהּ, g'-ool-lah, an Hebrew fem. noun is tss. *a redemption, a redeeming*.

פָּדָהּ, pah-dah, another Hebrew verb is tss. *to redeem, to deliver, to rescue, to ransom*.

פְּדוּת, p'-dooth, a fem. Hebrew noun is tss. *a division, a redemption, a redeeming*.

פְּדוּיֹה, pid-yōhn, an Hebrew masc. noun is tss. *a ransom, a redemption*; and the masc. pl. noun is פְּדוּיִם, p'-doo-yeem, tss. *those that are to be redeemed, them that are redeemed*.

A ransom is a price sufficient to deliver from guiltiness or liability.

*Ex.21.29 But if the ox were wont to push with his horn in time past, and it hath been testified to his owner, and he hath not kept him in, but that he hath killed a man or a woman; the ox shall be stoned, and his owner also shall be put to death.  
30 If there be laid on him a sum of money, then he shall give for the ransom of his life whatsoever is laid upon him.*

*ransom, פָּדָהּ, pah-dah, tss. to redeem (50), deliver (5), rescue (2), ransom (2).*

In this case, if a man owned an ox that had a history of using its horns, so to gore someone, and the ox was not secured and it kills someone, then the owner is liable for that death. The ox is killed by stoning; the carcass in this way is destroyed. Also the owner is to be put to death, *unless* it is agreed that a sum of money may be paid as a ransom for the life of the owner.

Redemption or a ransom is payment *to cover, to atone, to appease, or to satisfy* for someone's life.

*Ex 30:12 When thou takest the sum of the children of Israel after their number, then shall they give every man a ransom for his soul*

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*unto the LORD, when thou numberest them; that there be no plague among them, when thou numberest them.*

*ransom, כִּפְּרָה, koh-pher, a masc. noun tss. pitch (as in tar, bitumen; so application of some kind of covering), a sum of money, a ransom, a satisfaction.*

In this text there was a census of all of the men 20 yrs. of age and above that were able for war. The LORD required every warrior pay a ransom of ½ shekel for his soul. Otherwise the LORD would smite them with a plague. The ransom paid saved the life of the warrior.

Notice now in the Ephesian text that the subject of redemption follows the subject of *adoption*. What is the adoption? The Bible says clearly that adoption is the *redemption* of our body.

*Ro 8:23 And not only they (the creation), but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.*

Firstfruits of the Spirit refers to the habitation of the Spirit among the people of God. This was shown first on the day of Pentecost when the Spirit of the Lord came upon the gathered church in Jerusalem. Some of this we considered in the previous lesson under the topic of adoption, but as we shall see again today, this habitation is a prerequisite to and a foretaste of the time of our adoption, the time when the saints of God shall be changed from their vile bodies of sin into a glorious body like to that of our glorified Lord.

The firstfruits of the Spirit is not regeneration, but the habitation of the Spirit of God within the corporate body of baptized believing disciples, the Lord's NT church.

The body of the baptized believing NT church related disciple has been bought by the shedding of the blood of Jesus Christ when He died upon the

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cross. We are not our own, or, we do not have the right to live to ourselves without respect to Jesus Christ. Rather, because He paid our ransom to God we are His property. He purchased us. We are His servants, His slaves. We are no longer in bondage to the world and slaves to Satan.

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

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

Paul emphasizes that we are ransomed, that we have redemption. The payment has been made BUT the property itself has yet to be claimed. There is a futurity to Christ's redemption of the elect.

This text refers to an event that is beyond 70 A.D.

*Lu 21: 25 And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring;*

*26 Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken.*

*27 And then shall they see the Son of man coming in a cloud with power and great glory.*

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

*Eph.1.14 Which (sealing of the Spirit of promise after faith) is the earnest of our inheritance until the redemption of the purchased possession (Paul is referring to our bodies being redeemed.), unto the praise of his glory.*

*Eph 4:30 And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.*

So, there is in Scripture the sense of redemption complete, because it is. The full payment has been made. And there is the sense of redemption not

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yet complete because the property purchased has not yet been delivered to the owner to the fullest extent. More about this at verse 14.

(Read Lk.24  
διὰ τοῦ αἵματος αὐτοῦ  
**through his blood,**  
the blood of him

**through his blood** – tells the ransom, the atonement money that Christ paid for the soul. A ransom is not paid except it is for someone. In this case the ransom is paid for all of those in the Beloved. Christ knew those for whom He died. He knew them all by name. These were the same that the Father gave to Him before the foundation of the world. These are the elect of God. It is a completely foreign idea that there is a general ransom payment for others unknown.

κατὰ τὸν πλοῦτον τῆς χάριτος αὐτοῦ  
**the forgiveness of sins, according to the riches of his grace;**  
trespasses abundance

*the forgiveness*, ἄφεσιν, acc. sing. of the noun ἄφεσις, ἀπό of, from, forth + ἵημι, *to send* (Thayer), *to send, to let go, to dismiss* (Liddell & Scott); the noun ἄφεσις, is tss. *remission* (of sins), *forgiveness* (of sins), *deliverance* (from captivity), *liberty* (of the bruised, shattered, enfeebled, θραύω.)

*of sins*, παραπτωμάτων, gen. pl. of παράπτωμα, a noun tss. *trespass, offense, a fall, a fault, sin*; the verb παραπίπτω, is only once in the NT, He.6.6, tss. *to fall away*,

*riches*, πλοῦτον, acc. sing. of the noun πλοῦτος, always tss. *riches* (22); the adj. πλούσιος, is always tss. *rich* (man, in faith, etc.); the adv. πλουσίως, is tss. *richly, abundantly*.

So, in the beloved we have redemption. We're told what the redemption price was and what it did ... the redeemed sins are forgiven.

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

Get this: *before God* no sin is forgiven, is remitted, is sent away except that for which Jesus Christ died. Be ever so good among men, be the greatest philanthropist, die a martyr for any cause, spend a lifetime in religious service, be the most prosperous, most popular, most lovable, most friendly, but apart from the blood of Jesus Christ there is no forgiveness for sin. Die without His blood atoning for you sins before God and you'll suffer the death of *eternal perdition*. Do you understand this? Eternal perdition. On the one hand they that believe have eternal life. That means that the believing have life everlasting. On the other hand, they that die in unbelief have eternal perdition. That means that the unbelieving suffer everlasting destruction; this is an everlasting death. The believing have immortality, that is deathlessness. The unbelieving have *endless* mortality dying for ever and for ever.

Look at the last phrase of this 7<sup>th</sup> verse: '*according to the riches of his grace.*' Both the act of redemption and the forgiveness of sins are equal.

**Eph 1:7 εν ω εχομεν την απολυτρωσιν δια του αιματος αυτου την αφεσιν των παραπτωματων κατα τον πλουτον της χαριτος αυτου**

**Col 1:14 εν ω εχομεν την απολυτρωσιν δια του αιματος αυτου την αφεσιν των αμαρτιων**

If one is ransomed his sins are forgiven. And these are according to the riches of His grace. All that God has blessed, chosen, predestinated, accepted, redeemed and forgiven are because of the riches of His grace. Everyone that God has blessed is unworthy of the least of His mercies. To receive blessing from God is of His grace.

7 εν ω̄ εχομεν την απολυτρωσιν δια τοῡ αιματος αυτοῡ την αφεσιν των̄ παραπτωμάτων̄ κατα τον̄ πλουτον̄ της̄ χαριτος̄ αυτοῡ

**8** *Wherein*            *he*                    *hath abounded*    *toward us*  
In which [grace]    [the Father]            exceeded

*hath abounded*, ἐπερίσσευσεν, 3ps, aor. ind. of the verb περισσεύω, tss. *to exceed, to be abundant, to be enough and to spare, to be over and above, to be increased, to abound, to excel, to be better, to redound.*

***he hath abounded*** in His grace – toward us ...

***in all wisdom and prudence;***

*wisdom*, σοφία, a noun tss. always *wisdom* (51); the adj. σοφός, is tss. *wise* (21), *wiser* (1); the verb σοφίζω, tss. *to be wise, to be cunningly devised.*

*prudence*, φρονήσει, dat. sing. of the noun φρόνησις, only twice in the NT, *wisdom* (Lk.1.17), *prudence* (Eph.1.8); the noun φρόνημα, is tss. *the mind, to be minded*; the verb φρονέω, is tss. *to savour, to think, to mind, to regard, to understand, to care, to set the affection on*; the adj. φρόνιμος, is tss. *a wise* (man, serpent, servant, foolish virgins, wise virgins, steward, conceits, in Christ), and *wiser*; the adv. φρονίμως, tss. *wisely.*

***he hath abounded*** in His grace – in all wisdom and prudence.

The infinite wisdom and understand (Ps.147.5) of the LORD is manifest through the riches of His grace toward us. He has caused the redeemed to know His wisdom and prudence in all things, particularly in the saving of His people.

*Ro.11.33 ¶ O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!*

*34 For who hath known the mind of the Lord? or who hath been his counsellor?*

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*35 Or who hath first given to him, and it shall be recompensed unto him again?*

*1Co.2.16 For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.*

*1Co.1.20 Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world?*

*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.*

*22 For the Jews require a sign, and the Greeks seek after wisdom:*

*23 But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness;*

*24 But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.*

*25 Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.*

*26 For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called:*

*27 But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty;*

*28 And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are:*

*29 That no flesh should glory in his presence.*

*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.*

8 ἢς ἐπερίσσευσεν εἰς ἡμᾶς ἐν πάσῃ σοφίᾳ καὶ φρονήσει

**9 Having made known unto us the mystery of his will,**



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And the reason the mystery has been made known to us is the result of His self-originated purpose to do so. He was pleased simply to do so.

Now, the result of the Father's self-originated purpose ...

9 γνωρίσας ἡμῖν τὸ μυστήριον τοῦ θελήματος αὐτοῦ κατὰ τὴν εὐδοκίαν αὐτοῦ ἣν προέθετο ἐν αὐτῷ

|                |                            |                       |                 |
|----------------|----------------------------|-----------------------|-----------------|
| εἰς            | οἰκονομίαν                 | τοῦ πληρώματος        | τῶν καιρῶν      |
| <b>10 That</b> | <b>in the dispensation</b> | <b>of the fulness</b> | <b>of times</b> |
| to the end     | administration or          | accomplishment        | seasons         |
| for            | - government               | completion            |                 |

*dispensation*, οἰκονομίαν, acc. sing. of the noun οἰκονομία, οἶκος house, household, temple (so a building) + νόμος the law, order; οἰκονομία, tss. *a stewardship, a dispensation, an edification*; another noun οἰκονόμος, is tss. (wise) *steward, the chamberlain* (Erastus), *governors*.

οἰκονομίαν, acc. sing., is tss. all four times with the English *dispensation*, 1Co.9.17; Eph.1.10; 3.2; Col.1.25; Bullinger's Lexicon, 'Actively the administrative activity of the owner or the steward; passively, that which is administered ...'

*fulness*, πληρώματος, gen. sing. of the noun πλήρωμα, tss. *to fill up, a piece to fill up, to be full, the fulness, a fulfilling*; the verb πληρόω, is tss. *to fill up, to fulfil, to end, to accomplish, to full come, to expire, to complete, to supply, to perfect*.

*times*, καιρῶν, gen. pl. of the noun καιρός, tss. *a time, a season, a while, a due season, a convenient season, a due time, an opportunity*; the gen. pl. καιρῶν is found in Mt.16.3, signs of the *times*; Eph.1.10, fulness of *times*; and 1Th.5.1, of the *times and the seasons*.

|           |                                     |                             |                   |
|-----------|-------------------------------------|-----------------------------|-------------------|
| <b>he</b> | <b>might gather together in one</b> | <b>all things</b>           | <b>in Christ,</b> |
|           | sum up                              | [Jews and Gentiles]         |                   |
|           |                                     | note 'we', v.11, 'ye', v.13 |                   |

*gather together in one, ἀνακεφαλαιώσασθαι, aor. inf. mid. of the verb ἀνακεφαλαιόω, ἀνά re-, up, above, again + κεφάλαιον, a sum; so, 'to gather up the sum'; Ro.13.9, briefly comprehended; Eph.1.10, gather together in one.*

ἐπὶ

***both which are in heaven, and which are on earth; [even] in him:***  
things

If it helps this purpose clause concerning the pleasure the Heavenly Father takes in himself could read: That he *might gather together in one* all things in Christ, both which things are in heaven, and which things are on earth, in the dispensation of the fulness of times.

We know that every soul shall confess to the glory of the Father that Jesus Christ is Lord.

*Isa 45:23 I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear.*

*Ro.14.10 But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ.*

*11 For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.*

*12 So then every one of us shall give account of himself to God.*

*Phl.2.9 Wherefore God also hath highly exalted him, and given him a name which is above every name:*

*10 That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth;*

*11 And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.*

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*12 ¶ Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling.*

But this Ephesian text is beyond the souls of men and angels, Jews and Gentiles. This is about things in heaven and on earth. The Father has subjected all things to the Son.

*Joh 1:3 All things were made by him; and without him was not any thing made that was made.*

*Joh 3:35 The Father loveth the Son, and hath given all things into his hand.*

*Joh 16:15 All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you.*

*Mt 11:27 All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.*

*Ac.3.19 Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;*

*20 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.*

All that is in Christ the Father shall gather together, whether it is in heaven or on earth. Everything in Christ the Father shall sum up, gather together. In other words Christ completes the whole work of the Father in heaven and on earth.

*Col.1.16 For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or*

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*dominions, or principalities, or powers: all things were created by him, and for him:*

*17 And he is before all things, and by him all things consist.*

*18 And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence.*

*19 For it pleased the Father that in him should all fulness [completeness] dwell;*

*20 And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven.*

*1Co.15.22 For as in Adam all die, even so in Christ shall all be made alive.*

*23 But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming.*

*24 Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power.*

*25 For he must reign, till he hath put all enemies under his feet.*

There is presently a disorder in the world which shall only be corrected by the Son of God Jesus Christ and His return. He shall set all things in order Himself.

*Heb 1:2 [God] 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;*

*He.2.8 Thou (God the Father) hast put all things in subjection under his (Son's) 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.*

First major point, vss. 7-10 – In Christ we have redemption, the remission of sins according the grace of God our Father, in which grace He has abounded to us in all wisdom, prudence, and the revelation of the mystery as it has

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pleased Him, thus to sum up everything in Christ. bring all things in heaven and on earth to a completion by Christ. I think in light of the completion of all things Paul introduces the next major point: as a matter of fact we have an inheritance.

10 εἰς οἰκονομίαν τοῦ πληρώματος τῶν καιρῶν ἀνακεφαλαιώσασθαι τὰ πάντα ἐν τῷ Χριστῷ τὰ τε ἐν τοῖς οὐρανοῖς καὶ τὰ ἐπὶ τῆς γῆς ἐν αὐτῷ

ἐν ᾧ καὶ  
**11 In whom** **also** **we** **have obtained an inheritance,**  
in Christ [Paul & the Ephesians]

*we have obtained an inheritance*, ἐκληρώθημεν, 1ppl. aor. ind. pass. of the verb κληρώω, tss. *to obtain an inheritance* (marg. [Wigram], lit. 'have been taken as an inheritance'; the noun κληῖρος, is tss. *a lot, a part, an inheritance, an heritage*.

**being predestinated** κατὰ **according to the purpose of him**  
[which is related to the verb 'have obtained'] [God our Father]

*being predestinated*, προορισθέντες, nom. pl. masc. part. aor. pass. of the verb προορίζω, πρό before + ὀρίζω tss. *to determine, to ordain, to declare, to limit, to 'determine'*; προορίζω, is tss. *to determine before, to predestinate, to ordain* (& the only reason here that the there is no preposition *before* included in this translation is because the sense is attached to *the world, 'before' the world*. (cf.1Co.2.7); **v.5**.

*purpose*, πρόθεσιν, acc. sing. of the noun πρόθεσις, a noun tss. *shewbread (the setting forth of bread [3]), a purpose (7)*; see the verb at **v.9**, προτίθημι.

**who** **worketh** **all things** **after the counsel of his own will:**  
operates intention

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*who worketh*, ἐνεργοῦντος, gen. sing. masc. part. pres. of the verb ἐνεργέω, is tss. *to shew forth, to work, to be effectual, to work effectually, to be mighty, to effectually work, an effectual fervent [prayer]* (Eph.1.11, 20; 2.2; 3.20); the noun ἐνέργεια, is tss. *the working, the effectual working, the operation, and strong* (Eph. 1.19; 3.7; 4.16); the noun ἐνέργημα, is tss. *operations, working*; the adj. ἐνεργής, is tss. *an effectual (door), powerful (word [of God])*.

*counsel*, βουλήν, acc. sing. of the noun βουλή, tss. *counsel (10), will (1), advise (1)*; the verb βούλομαι, is tss. *to be minded, to will, to intend, to be disposed*; another verb βουεύομαι or βουλεύω, is tss. *to consult, to counsel, to determine, to purpose*; the noun βούλημα, is tss. *a purpose or will*.

God our Father has predestinated us to have an inheritance in Christ. It is a certainty.

*Job 23:13 [Job speaking] But he is in one mind, and who can turn him? and what his soul desireth, even that he doeth.*

To what end? Now Paul begin by speaking of the His kinsmen according to the flesh, the believing remnant of Israel that had hope in Christ.

11 ἐν ᾧ καὶ ἐκκληρώθημεν προορισθέντες κατὰ πρόθεσιν τοῦ τὰ πάντα ἐνεργοῦντος κατὰ τὴν βουλήν τοῦ θελήματος αὐτοῦ

|                             |  |                                  |
|-----------------------------|--|----------------------------------|
| εἰς                         | εἰς  | root, προελπίζω,<br>πρό + ἐλπίζω |
| <b>12 That</b>              | <b><u>we</u> should be to the praise of his glory, who</b> | <b>first trusted in Christ.</b>  |
| To the end [Jews]<br>Christ |  | before hoped in                  |

*should be*, εἶναι, pres. infin. of εἶμί, to be.

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*praise*, ἔπαινον, acc.sing. of the noun ἔπαινος, ἐπί on, upon, at, before, over + αἶνος tss. twice in the NT, *praise*; the verb αἰνέω, is tss. *to praise*, (9); the noun αἶνεσις, is tss. *the praise*; the noun ἔπαινος, is always tss. *a praise* (11); the verb ἐπαινέω, is tss. *to commend* (1), *to laud* (1), *to praise* (4).

*who first trusted*, προηλπικότας, acc. pl. masc. part. perf. of προελπίζω, πρό before, above + ἐλπίζω, a verb tss. *hope* (13), *trust* (18), and the noun ἐλπίς, is tss. *faith* (1), *hope* (53); προελπίζω, is only this once in the NT.

The purpose for God's predestination or predetermination of these baptized believing church-related *Jewish* disciples is for the praise of the glory of God the Father, implicitly, for the praise of the glory of *His grace*. It is the glory of God's grace to save sinners. And this grace to save is first shown to the Jews.

*Is.43.7 Even every one [referring to the believing of Israel] that is called by my name: for I have created him for my glory, I have formed him; yea, I have made him.*

*Isa 46:13 I bring near my righteousness; it shall not be far off, and my salvation shall not tarry: and I will place salvation in Zion for Israel my glory.*

12 εἰς τὸ εἶναι ἡμᾶς εἰς ἔπαινον τῆς δόξης αὐτοῦ τοὺς προηλπικότας ἐν τῷ Χριστῷ

**13 In whom**                      **ye**                                      **also [trusted],**  
[Christ]                      [among the Gentiles]                      [hoped]

*after that heard*, ἀκούσαντες, nom. pl. masc. part. aor. of the verb ἀκούω, tss. *to hear*, *to give audience*, *to be reported*, *to be understood*.

**after that ye heard the word of truth,**                                      **the gospel of your salvation:**  
[that word defined is as]

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*salvation, σωτηρίας, gen. sing. of the noun σωτηρία, tss. salvation, and would refer to a 'preservation'; the verb σώζω, tss. to save, to be whole, to make whole, to be healed, to do well, to preserve.*

Paul writes that the gospel converts the sinner to faith in Christ and to hope in God.

*Ro 10:17 So then faith cometh by (ἐκ, out of) hearing, and hearing by (διὰ, through) the word of God. (There can be no faith until the gospel is preached. But the gospel is only effectual to them that have the prerequisite of life.)*

*2Ti.1.9 Who [God] 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, 10 But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and [Jesus Christ] hath brought life and immortality to light through the gospel ...*

The purpose for the gospel is to manifest whether there is the prerequisite of life. The gospel brings to light *life and immortality*. The gospel exposes the reality of life and deathlessness, immortality. The gospel does not cause life and immortality. Life [everlasting life] and immortality are a direct, immediate (no means), act of the sovereign God. The gospel does not quicken, it converts.

*Ps 19:7 The law of the LORD is perfect, converting the soul: the testimony of the LORD is sure, making wise the simple.*

*Ps 51:13 Then will I teach transgressors thy ways; and sinners shall be converted unto thee.*

I want you to notice that it is the voice of the Son of God, not the preaching of the gospel that brings life to the sinner.

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*Joh 5:25 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.*

Conversion/faith in Christ comes through means of the gospel.

*Jn.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.*

***in whom***                      ***also after that ye believed,***  
[in Christ]

And this is where so many that do not stay with the Scriptures miss what Paul is about to say.

***ye were sealed with that holy Spirit of promise,***

*were sealed, ἐσφραγίσθητε, 2<sup>nd</sup> ppl. aor. ind. pass. of the verb σφραγίζω, tss. to seal, to set a seal; Eph.1.13, were sealed; 4.30, are sealed; the noun, σφραγίς, is always tss. a seal, to set a seal. A seal gives authenticity or proof.*

This is not regeneration or the new birth. There is something common that Paul enjoys and these particular Ephesian brethren.

*2Co 1:21 Now he which stablisheth us with you in Christ, and hath anointed us, is God;*

*22 Who hath also sealed us, and given the earnest of the Spirit in our hearts.*

*anointed: 1Jo 2:27 But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him. (Anointing is the Holy Spirit of God upon us.*

[reference the olive oil & its type, 1Sa.16.31; Is.61.1-3. **This has to do with them that fill the office of the believer-priest.**)

Notice again the sealing of the Holy Spirit in Eph.4.30.

*Eph 4:30 And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.*

A *seal* is to authenticate or prove the truth. At the request of the religious leaders of Israel Pilate commanded guards be stationed at the tomb where the body of the Lord Jesus was placed. He also commanded to have a seal set to the stone to authenticate that no one had tampered with the tomb in an attempt to steal away His body. The result was that the seal authenticated that the LORD Jesus was there for the whole time, three days and three nights, just as the Scriptures prophesied. It was common practice to seal correspondence with seals to ensure that the communication was the same as it was when it left the hand of the sender.

In this case the Holy Spirit is a seal authenticating, validating, proving the *in our hearts* the reality of more than only our profession, but the reality of our special relationship, our special identification with Christ as believer-priests. The sealing of the Holy Spirit was *after* we had come to faith in Christ. So it is not referring to the new birth or conversion. It is referring to something MORE.

13 ἐν ᾧ καὶ ὑμεῖς ἀκούσαντες τὸν λόγον τῆς ἀληθείας τὸ εὐαγγέλιον τῆς σωτηρίας ὑμῶν ἐν ᾧ καὶ πιστεύσαντες ἐσφραγίσθητε τῷ πνεύματι τῆς ἐπαγγελίας τῷ ἁγίῳ

**14 Which** *is the earnest of our inheritance*  
[Holy Spirit] *pledge*

*is, ἐστίν, 3ps. pres. ind. of εἶμι, to be.*

*earnest, ἀρῶραβων, a noun, which is transliterated from the Hebrew עֶרְבֹן, [g]eh-rah-vōhn. The Greek is tss. with the English earnest ([3],*

2Co.1.22; 5.5; Eph.1.14). The Hebrew עֵרָבוֹן, [g]eh-rah-vōhn, is tss. with the English *pledge* ([3], Ge.38.17, 18, 20). The Holy Spirit is the *earnest, pledge* of our inheritance. This pledge of the Holy Spirit we have until the time of the glorification, the time when we are changed from inhabiting these vile bodies at this present time and given glorious bodies like to that which our Lord Jesus presently possesses.

*2Co.1.21 Now he which stablisheth us with you in Christ, and hath anointed us, is God;*

*22 Who hath also sealed us, and given the earnest of the Spirit in our hearts.*

*2Co.5.4 For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.*

*5 Now he that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit. [Until when? Until we are swallowed up of life ... until the exchange of the old body for the new body.]*

*6 Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord ...*

**the earnest** – is a pledge. Today earnest money is an important process to acquiring a new house. I think that communicates the idea very well. The Holy Spirit is an earnest until we obtain our new house from heaven. See how the earnest [ἄρραβὼν, עֵרָבוֹן, [g]ey-ra-vohn, a masc. noun], is used in the OT Scriptures.

The only OT text where עֵרָבוֹן, [g]ey-ra-vohn is found. Judah had three sons. Er, Onan, and Shelah. The LORD slew Er because he was wicked. Also the LORD slew Onan for his wickedness. So Judah promised to give to the wife of his son Er, whose name was Tamar, Shelah. When it became evident to Tamar that Judah had deceived her she sets into motion a plan to have children of Judah through pretending to be a harlot. And this is

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that account. Notice how *a pledge* works. A pledge is giving some significant thing so that the promised payment will be kept.

*Ge.38.17 And he (Judah) said, I will send thee a kid from the flock.*

*And she said, Wilt thou give me a pledge, till thou send it?*

*18 And he said, What pledge shall I give thee? And she said, Thy signet, and thy bracelets, and thy staff that is in thine hand. And he gave it her, and came in unto her, and she conceived by him.*

...

*20 And Judah sent the kid by the hand of his friend the Adullamite, to receive his pledge (back) from the woman's hand: but he found her not.*

Judah gave to his daughter-in-law this pledge, his signet, bracelets, and staff, which she shall keep until He sends what He had promised.

See also the Hebrew fem. noun עֲרֻבָה, [g]a-ru-bah, which is tss. *pledge* and *surety*.

*1Sa.17.17 And Jesse said unto David his son, Take now for thy brethren an ephah of this parched corn, and these ten loaves, and run to the camp to thy brethren;*

*18 And carry these ten cheeses unto the captain of their thousand, and look how thy brethren fare, and take their pledge.*

*and take their pledge* could mean that if they have need of things to receive pledges, something from them and those things will be sent along the way. Or it could mean that David was to settle their debts if they had pledge their things to have necessities while in camp.

*Pv.17.18 ¶ A man void of understanding striketh hands, and becometh surety in the presence of his friend.*

This one has no idea of the difficulty that he commits himself to whether as a pledge in behalf of his friend or in the

presence of his friend. Some things even friends don't want to in us.

The Hebrew verb is עָרַב, [g]ah-rav', tss. *to be surety, to engage, to take pleasure, to occupy, to mortgage, to pledge, to intermeddle, to meddle with.*

*Ge 43:9 (Judah speaking to his father Jacob,) I will be surety for him; of my hand shalt thou require him: if I bring him not unto thee, and set him before thee, then let me bear the blame for ever ...*

...

*Ge.44.32 (Judah now speaking to Joseph) For thy servant became surety for the lad unto my father, saying, If I bring him not unto thee, then I shall bear the blame to my father for ever.*

For any of the children of God to receive the Holy Spirit *after* faith is to receive a pledge from the Lord, an earnest, a surety, of our inheritance. Until when?

εἰς ἀπολύτρωσιν εἰς  
***until the redemption of the purchased possession, unto the praise of his glory.***  
unto related to the deed

*redemption*, ἀπολύτρωσιν, acc. sing. of the noun ἀπολύτρωσις, ἀπό of, from, out of, since, forth + λύτρωσις (noun), tss.  
*redemption*, another noun λύτρον, tss. *a ransom*, another noun λυτρωτής, tss. *a deliverer*, λυτρόω (verb), tss. *to redeem*; the noun ἀπολύτρωσις, is tss. *a redemption* (9), *a deliverance* (1); **Eph.1.7, 14; 4.30; Col.1.14.**

*purchased possession*, περιποιήσεως, gen. sing. of the noun περιποίησις, περί about, concerning + ποίησις, *deed*; περιποίησις, is tss. *purchased possession, to obtain, to the obtaining of the glory of our Lord, to the saving of the soul, a peculiar people.*

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We are already redeemed by the blood of Jesus Christ when He died for us on the cross. (cf. v.7) That is true, yet as we consider the issue of redemption we have only experienced a foretaste of the glory that is coming at the appearing of Christ our Savior. We are yet in bodies corruptible and possessed of a nature fleshly and contrary to the will of God. But one day Christ is going put into full effect what He obtained for us by His shed blood. Until then the Holy Spirit is the pledge of our inheritance until Christ redeems the purchased [you see, it is purchased already ...] possession. He will redeem the *title deed* to our houses (bodies). Perhaps as an illustration this might be compared to a bank note where we have signed on the dotted line, but the Lord, for lack of a better way of saying it, is co-signer. When we defaulted on the *loan* He came and paid the price for the house in our stead. In the mean-time we have been evicted from our houses and granted to live in tents as it has pleased Him.

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

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

Then after so long a time the Lord will take the title-deed and grant us full occupancy rights into houses from which we shall never be expelled.

*2Co.5.1 ¶ For we know that if our earthly house of this tabernacle (a temporary tent) were dissolved, we have a building of God, an house (a permanent structure) not made with hands, eternal in the heavens.*

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

*3 If so be that being clothed we shall not be found naked.*

*4 For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.*

*5 Now he that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit.*

This sealing & pledge of the Holy Spirit we know pertained to the baptized believing faithful church-related disciples. In light of this let me ask several questions that we should consider. Can we say by the word of God that this sealing or pledge of the Holy Spirit applies equally to them that were never in one of the Lord's NT churches? Is every believer without exception predestined to the adoption? Is every believer without exception going to be raised in the first resurrection? So, will every believer without exception be glorified? Does the earnest & pledge apply to every believer? Aren't all of these things directed to those that have come into the fellowship of Christ in one of His NT churches? I have to say that they are. I must go where the Scriptures lead me.

I'm convinced there are many more that have faith in Christ than will ever come into one of the Lord's churches. With that I am convinced that there is a difference between believers at large and the saints of God. Saints of God suffer with Christ by identifying with His NT church. Brethren, it matters how and where we serve Christ. It does matter what we do and how we present ourselves before others in our behavior and appearance. We are to have a holy conversation in this world. If none of this matters then why a church at all? What difference does it matter if I live for Christ or not?

The faithful saints of God have redemption and forgiveness of sins. They also have an inheritance, which includes the time of the adoption. And in the mean-time, until time to receive that inheritance the Heavenly Father has pledged to us the Holy Spirit. God hath surely blessed us in Christ Jesus His Son!

14 ὅς ἐστιν ἀρράβων τῆς κληρονομίας ἡμῶν εἰς ἀπολύτρωσιν τῆς περιποιήσεως εἰς ἔπαινον τῆς δόξης αὐτοῦ