

[Ephesians 1:3-14](#) (Part 2)

[Ephesians 1:3–14](#) “Blessed be the God and Father of our Lord Jesus Christ, who [The Father] has blessed us in Christ with every spiritual blessing in the heavenly places, even as he [The Father] chose us in him [The Son] before the foundation of the world, that we should be holy and blameless before him [The Father]. In love, he [The Father] predestined us for adoption to himself [The Father] as sons through Jesus Christ, according to the purpose of his will [The Father], to the praise of his [The Father] glorious grace, with which he has blessed us in the Beloved [The Son]. 7 In him [The Son] we have redemption through his blood [The Son], the forgiveness of our trespasses, according to the riches of his grace [The Father], which he [The Father] lavished upon us, in all wisdom and insight making known to us the mystery of his will [The Father], according to his purpose [The Father], which he [The Father] set forth in Christ as a plan for the fullness of time, to unite all things in him [The Son], things in heaven and things on earth. In him [The Son] we have obtained an inheritance, having been predestined according to the purpose of him [The Father] who works all things according to the counsel of his will [The Father], so that we who were the first to hope in Christ might be to the praise of his [The Son] glory. 13 In him [The Son] you also, when you heard the word of truth, the gospel of your salvation, and believed in him [The Son], were sealed with the promised Holy Spirit, who [The Holy Spirit] is the guarantee of our inheritance until we acquire possession of it, to the praise of his glory [The Holy Spirit].”

Review

As you may remember, in our last session, we talked about the Father and His role in the work of salvation. We saw that from before the foundations of the world, the Father, in the same way that He chose who would be saved, He chose to crush His own Son from before He created the world, so that we would be saved. We saw that we were chosen by God, in Jesus, before time. We also saw that, through election, is the only way that anyone could be saved. Because by our nature we are all children of wrath, utterly unable to please God and unable to save ourselves. So, if the Father had not intervened, we would all be cast into hell. How did He intervene? Through grace. Which is a person, Jesus Christ. God chose us because of His Grace, because of Jesus. He loves us because He first loved His own Son with an everlasting love, and therefore, only through the predetermined accomplished work of Jesus Christ can anyone be saved. We also looked at the argument that Christians often use against the doctrine of election: they say, “God chose us because He knew that we would choose Him in due time, and as a result, God predestined us.” Making it all about man. But we asked a simple question, and if logically answered, that argument completely crumbles. We asked, “If God exhaustively knows everything that will ever take place, then can that thing change if He knows it will happen?” Meaning, if you say God chose you because He knew you would choose Him, then if God actually knew you would choose Him, then that thing cannot be changed. Because God is never wrong. So, if God knew you would choose Him, that is because He ordained it. We also looked at the means of God choosing individuals for salvation: predestination. To illustrate the work of salvation, we drew two circles, the first demonstrated our fallen, sin-cursed world and that we

can only “choose” relative to our nature, dead sinners—Relative Freedom of Choice. Then God, from completely outside of the circle, irrelevant to you and me, chooses people from within the circle and places them in a completely different circle that represents spiritual life, righteousness, and holiness. And with our new God-given nature, we can truly live in a God-glorifying way. It’s all of God; therefore, He receives all the praise. Finally, in closing, we asked, “Why presentation?” And from verse 6, we see that the reason God has chosen to save us before the foundation of the world was for His own glory. And we saw that only when salvation is explained in the way that it is revealed in the text, can God legitimately receive all the glory.

Intro

(Greetings).

From verses 3–6, we saw that we were “chosen in Him.” In today’s text (vv. 7–12), we will see that “in Him” we have “redemption, and “in Him” we have obtained an “inheritance.” And in vv. 13–14, we will see that “in Him” we have been “sealed with the promised Holy Spirit.”

The passage at hand is wonderfully constructed. In the original, this passage is one long sentence. It begins and ends with doxology. It beams forth the triune work of salvation. Look with me in your Bible and notice all of the words “in Him” from Ephesians Chapter One. Verses 3-6. “In Him,” we have every spiritual blessing. “In Him,” we are chosen. “In Him,” we are sanctified. “In Him,” we have true righteousness. “In Him,” we have love. “In Him,” we have been predestined. “In Him,” we have been adopted as sons. Verses 7–12 “In Him,” we have the redemption. “In Him,” we have the forgiveness of our trespasses. “In Him,” we have the riches of His grace. “In Him,” He has made known to us the mystery of His will. “In Him,” we have wisdom and insight (which our world calls foolishness [1 Cor. 1:18–25](#)). “In Him,” we have unity. “In Him,” we have obtained an inheritance. “In Him,” we have hope. “In Him,” we have the Spirit. Verses 13–14 “In Him,” we have the Word of truth. “In Him,” we have believed. “In Him,” we have salvation. “In Him,” we were sealed with the promised Holy Spirit.” And, “In Him,” we give praise to God. Notice, it’s never about you or me, it’s all about Him! It’s all about God from start to finish.

Tonight’s message is about the Son and His role in salvation. Voluntarily, He chose to sacrifice Himself for the people God had chosen to lavish His grace upon—remember, Grace, is a person, Jesus Christ.

No other religion says that a substitute has taken your punishment; therefore, you do not have to.

Let me be very clear about this. Jesus Christ is our only hope of redemption. If you are looking to anything/anyone else (e.g., religion, confession & mass), then there is no hope of salvation for you. Because there is no other name given to man by which we must be saved; it is not Baal (who is still worshipped today), it is not Allah, it is not Buddha, it is not Mary, but exclusively Jesus Christ. And if you are looking to anyone/anything else for your salvation, then, from God’s revealed Word, you are going to hell. There is no hope of salvation for you. Because salvation is ONLY found in Jesus Christ. Why? Because He ALONE paid the price demanded of sinners

(folks, that message can get you killed, but it's true!). This salvation is found in the word redemption.

Outline:

In Him We Have Redemption v.7

God's Promised Inheritance v.11 [11–14]

To The Praise of His Glory v.12

Text: [Ephesians 1:7–12](#) The Work in Salvation by The Son

1. In Him We Have Redemption (v.7)

7 In him [The Son] we have redemption through his blood [The Son], the forgiveness of our trespasses, according to the riches of his grace [The Father], 8 which he [The Father] lavished upon us, in all wisdom and insight 9 making known to us the mystery of his will [The Father], according to his purpose [The Father], which he [The Father] set forth in Christ 10 as a plan for the fullness of time, to unite all things in him [The Son], things in heaven and things on earth.

In our last sermon, we saw that the Father's role in salvation is to plan redemption. Today, we will see the Son carry out His role in salvation, namely, He secures/accomplishes redemption. And in our next session, we will see the work of the Holy Spirit in that He applies the redemption that the Father planned and the Son secured.

What is Redemption? Redemption (Redeemer) means deliverance from some sort of evil or oppression by payment of a price. However, it is far more than what simple deliverance means (we'll come back to this in a moment). Prisoners of war were often released on payment of a price called "ransom" (Gr. lytron). The IBD Dictionary (quoting Leon Morris) says, "The word-group based on lytron was formed specifically to convey this idea of release on payment of ransom. In this circle of ideas, Christ's death may be regarded as a 'ransom for many' ([Mk 10:45](#); [Matt 20:28](#))." So, in antiquity, a slave might be set free through payment of a ransom. In the pagan world, this payment was often made to one of their gods, and it was placed in the temple treasury. They would save up money, and once they had earned enough, they would sell themselves to the "god of freedom." Now, technically speaking, they would now be slaves of this god whom they just sold themselves to. But anyhow, through this ransom, they were freed from their former master, but now enslaved to their new master—the god of freedom. But as far as men were concerned, he was now "set free." Alternatively, the slave might have simply paid his master the price for freedom instead of paying to "the god of freedom." The similarities in the ancient systems of redemption are that a ransom was always required for freedom from slavery, and that is the main point—there was/is. There is always a ransom required for freedom from slavery. That's called Redemption, or sometimes salvation.

So, it means more than simple deliverance, because that just means "rescue (Gr rhyomai)." Because that could mean that the slave had been illegally rescued from his duties/punishment, and he may most likely be in danger if he were to be caught in public, because his duties/punishment had not been atoned for, and therefore he was still legally guilty because he

was still under obligation to his former master. Redemption (Gr *apolytrosis*), however, means you've been legally bought with a price. Whatever it was that the slave owed his master had been paid in full. That means that when the slave would appear before the magistrate, he would be completely exempt from his former penalty because his ransom had been atoned for, and therefore, he was no longer a slave to his old master but had been legally set free. In the forensic term or penal metaphor, he would now be justified and forgiven.

At this point, you may be asking, "Wait, wait, the slave could work himself towards his own freedom?" Yes, he could. If he worked long and hard enough to saved enough money to pay his master his asking price, then with that ransom, the slave could buy his own freedom. However, that is not the case for you and me, never. That is not the case when it comes to the moral issue. Because Jesus says in [John 8:34](#), "Jesus answered them, 'Truly, truly, I say to you, everyone who practices sin is a slave to sin.'" Yes, the verb "practice" is in the present tense, which means it's ongoing sin, and therefore in the context of unbelievers. However, from that we see that anyone who sins is a slave to sin. But does that really mean that everyone is a slave to sin, at least from birth? Have all people actually sinned? You know what [Romans 3:23](#) says, "for all have sinned and fall short of the glory of God." [1 John 1:8](#) is speaking to believers, "If we say we have no sin, we deceive ourselves, and the truth is not in us." [Ecclesiastes 7:20](#) "Surely there is not a righteous man on earth who does good and never sins." That is already talking about the "good/righteous" person. [Romans 5:12](#) "Therefore, just as sin came into the world through one man, and death through sin, and so death spread to all men because all sinned—" The fact that people die proves they are sinners by nature. [Psalm 14:3](#) "They have all turned aside; together they have become corrupt; there is none who does good, not even one." [1 Kings 8:46](#) "If they sin against you—for there is no one who does not sin..." [Proverbs 20:9](#) "Who can say, 'I have made my heart pure; I am clean from my sin?'" One more, [Genesis 6:5](#) "The Lord saw that the wickedness of man was great in the earth, and that every intention of the thoughts of his heart was only evil continually." Do you now see what Jesus was saying? "...everyone who practices sin is a slave to sin." He said that we are all sinners and therefore we are all slaves to sin by nature. So why can't we buy our own freedom from this enslavement as did the ancient slaves? Why can't we work long and hard enough to pay the ransom for salvation? Why can't we do enough "good works" to be set free from our penalty? Because the price is too high! The price is death. You and I must die! Everyone who is born of flesh must die because we are sinners by nature and therefore enslaved to sin. [Genesis 2:17](#) "but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die." [Romans 6:23](#) "For the wages of sin is death..." [Romans 1:32](#) "Though they know God's righteous decree that those who practice such things (sin) deserve to die..." [Romans 8:6](#) "For to set the mind on the flesh is death..." [Romans 8:8](#) "Those who are in the flesh cannot please God." [Romans 8:13](#) "For if you live according to the flesh you will die..."

So, we see that we are all under sin by nature, and as a result, we are all slaves to sin by nature, and therefore, we all must die as the payment for our wages. That is what we all deserve. "BUT GOD shows his love for us in that while we were still sinners, Christ died for us." [Rom 5:8](#). "But now the righteousness of God has been manifested apart from the law, although the Law and the Prophets bear witness to it— the righteousness of God through faith in Jesus Christ for all who believe. For there is no distinction: for all have sinned and fall short of the glory of God, and are

justified by his grace as a gift, through the redemption that is in Christ Jesus, whom God put forward as a propitiation by his blood, to be received by faith..." [Romans 3:21–25](#). Do you see? We are all born under sin and on our way to destruction, and there is absolutely nothing you and I could have done about it! BUT GOD! He has made the way! He has sent forth His Son to die for us! "In Him," we have every spiritual blessing. "In Him," we are chosen. "In Him," we are sanctified. "In Him," we have true righteousness. "In Him," we have love. "In Him," we have been predestined. "In Him," we have been adopted as sons. "In Him," we have the redemption. "In Him," we have the forgiveness of our trespasses. "In Him," we have the riches of His grace. "In Him," He has made known to us the mystery of His will. "In Him," we have wisdom and insight. "In Him," we have unity. "In Him," we have obtained an inheritance. "In Him," we have hope. "In Him," we have the Spirit. "In Him," we have the Word of truth. "In Him," we have believed. "In Him," we have salvation. "In Him," we were sealed with the promised Holy Spirit." And, "In Him," we give praise to God. How dare you attribute any glory to yourself? It is all about Him!

Only when this is properly understood can you sing "Amazing Grace." Only when you understand the severity of your condition can you say that this redemption in Christ Jesus is the best news ever. There is freedom from our enslavement, but not because of something you can do. It is a gift of God; He has paid this great penalty for all who believe in Him!

So, what exactly was the cost of redemption? What was the ransom the saviour had to pay? What was the cost that you and I could never pay (except through an eternity in hell)? According to our text, it was His blood. The blood of a man, one like you and me, not only that, but the blood of an innocent Man, only the blood of the God-Man, Christ Jesus. Only the innocent Man could take the place of the guilty and die for them, to set them free. Only His blood could set the guilty sinner free. But in His dying, He fooled death because death had no legal right to keep Him. Because, unlike you and me, He didn't deserve to die. He was completely innocent! Through the death of the innocent, not only were the guilty set free, but also the innocent had to be released, because He never sinned; death had no legal right over Him. "In him we have redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace," and, "...without the shedding of blood there is no forgiveness of sins." [Heb 9:22](#). Brothers, listen to me, either Jesus Christ has paid for your penalty, or you will pay for it by spending an eternity in hell. By definition of redemption, the payment cannot be demanded twice. Again, either Jesus Christ has paid your ransom, or you will pay for it by getting what you deserve—an eternity in hell.

May I ask you this? Who is your Lord and master today? Because according to [Romans 6](#), you and I are either a slave of sin, which leads to death, or a slave of righteousness, which leads to life. Let me be very clear, you and I are born in a sinful, fallen condition, which leads to death. And only by faith in Jesus Christ can we escape that death. Either you will pay for your sins, or Christ already has.

2. God's Promised Inheritance (v.11–12)

We're going to skip verses 8–10 for now, which deal with the “mystery” of God's will. Because it's simply too vast a topic to deal with in a few words. I am working on a sermon that will deal with that at length.

We'll move on to “God's Promised Inheritance.”

You may remember from our first session that we saw Paul writing this letter to the Christians. He said in verse 1, “to the saints who are faithful in Christ Jesus.” Here in verses 11–14, however, it's important to see that when it comes to the topic of inheritance, Paul changes his audience for a moment, because of the promise first made to the Jews in the OT. In verses 11–12, he turns to the Jews (including himself) and speaks of the “promised inheritance.” Then, he turns to the Gentiles in verse 13 and tells them (as a result of the redemption in Christ Jesus) of their security in the Holy Spirit. Then, in verse 14, he includes both Jew and Gentile as one people who have been united in Christ, who will share this “promised inheritance” by faith. For a better context of what the “promised inheritance” is, I'll just read a few verses from the OT, then I'll read our text.

[Deuteronomy 32:9](#) “But the Lord's portion is his people, Jacob his allotted heritage.”

[Deuteronomy 4:20](#) “But the Lord has taken you and brought you out of the iron furnace, out of Egypt, to be a people of his own inheritance, as you are this day.” [Psalm 33:12](#) “Blessed is the nation whose God is the Lord, the people whom he has chosen as his heritage!” (As we will see, it is not only the Jewish people, but also all the elect in Christ.) [1 Kings 8:51](#) “(for they are your people, and your heritage, which you brought out of Egypt, from the midst of the iron furnace).” In case you didn't see, Israel is God's inheritance!

[Ephesians 1:11–14](#) “In him we have obtained an inheritance (Paul includes himself with the rest of the Jews), having been predestined according to the purpose of him who works all things according to the counsel of his will, so that we (the first Jewish Christians) who were the first to hope in Christ might be to the praise of his glory. In him you also (now he's shifting to the Gentiles), when you [Gentiles] heard the word of truth, the gospel of your salvation [Gentile believers], and believed in him, were sealed with the promised Holy Spirit, who is the guarantee of our inheritance (now Paul is including Jews and Gentiles as one people in Christ) until we [Jew and Gentile] acquire possession of it, to the praise of his glory.”

Israel, as God's chosen people, delivered them from their distress, granted them salvation (not because of anything they had done), and blessed them with the promised land, all as part of their inheritance. On top of that, God promised them that the Israelites would be God's inheritance. But as the new covenant in His blood, these promises are extended to the Gentiles also. “For God has done what the law, weakened by the flesh, could not do. By sending his own Son in the likeness of sinful flesh and for sin, he condemned sin in the flesh, in order that the righteous requirement of the law might be fulfilled in us [through Jesus], who walk not according to the flesh but according to the Spirit.” ([Rom 8:3, 4](#)). As it was proven by the Law, we cannot keep it, but it points us to God and His provision of salvation. So, like the Jews, the Gentiles are

condemned under the Law because we cannot keep it. But as He promised, God has provided salvation through Jesus Christ. So that we might all be one in Him. There is only one class of people in Christ, and that is saved by grace. Jesus is absolutely the only way to God.

So, God is the inheritance of not only the Jews but also of the Gentiles. God's inheritance is all people who, by faith, are redeemed in Christ Jesus—His own elect. And all who are redeemed in Christ Jesus by faith have God as their inheritance, both Jew and Gentile. Remember verse 5? "...In love he predestined us for adoption to himself as sons through Jesus Christ..." Through the work of Jesus Christ, we are adopted as sons unto God, and therefore heirs. [Galatians 4:4–7](#) says: "But when the fullness of time had come, God sent forth his Son, born of woman, born under the law, to redeem those who were under the law, so that we might receive adoption as sons. And because you are sons, God has sent the Spirit of his Son into our hearts, crying, "Abba! Father!" So you are no longer a slave, but a son, and if a son, then an heir through God."

To the Christian, there is so much to look forward to; all the trials we meet, all the difficulties we endure, all the hardship we face, all the pain and suffering that we have yet to face, are not worth comparing to what has been prepared for the believer. There is so much to look forward to.

The inheritance that awaits us is so much more than golden streets, or having the tears wiped from our eyes, or no more suffering and pain, and no more evil, as great as all of that is, that is not our inheritance. Not even close! Our inheritance as Christians is God Himself. To see Him as He is, to gaze upon His beauty, to have undivided fellowship with Him, to worship and praise Him forever and ever. Heaven is heaven not because of what dwells in it, but because of Who dwells in it.

3. To The Praise of His Glory (v. 12)

Verse 12. "So that we who were the first to hope in Christ might be to the praise of his glory."

In verses 3–14, Paul speaks of a number of different doctrines that involve the Triune God. He speaks of the Father in the first section, the Son in the second section, and the Holy Spirit in the final section of this passage. At the end of each section, he gives praise to God for that particular doctrine. There is a sense in which you could say that each section of praise is directly attributed to God the Father. I don't think you're wrong to do that. However, I do think there is an element of praise given to each member of the Godhead at the end of each section. For example, in the first section, which deals with Predestination—the Father's role in salvation—Paul says, "to the praise of His glorious grace," verse 6. That is directly in the context of the Father. Then, in the second section, when speaking of the Son's role of Redemption, he says "to the praise of His glory," verse 12. You're not wrong to give the Father praise for sending His Son to die for us. However, I do think that it is appropriate to give praise to the Son for His accomplished work on our behalf as well. Then, in the final section, Paul is speaking of the Holy Spirit's role in Applying Redemption, he says, "to the praise of His glory," verse 14. Again, it is not wrong to give the Father praise for His Spirit. As a member of the Godhead, I do think that it is appropriate to give praise to the Holy Spirit for his work in salvation as well.

Conclusion

God has “chosen” us in the past. In Him, we are being “sanctified” in the present. And by His Spirit, we have yet to obtain the “inheritance.”

Our salvation begins in His will and ends in His glory. It’s all about Him.

My question for you is this: to whom are you a slave to today? Who is your master? Are you in bondage to sin? Which will lead to death. Or are you a slave of the Redeemer? Are you a slave of Jesus Christ? Has He paid for your ransom? Has the Saviour set you free? From the Word of God, I can assure you that if Jesus has not paid for your ransom, then you will have to pay for it, and you know the wages for sin is death. Repent today, turn away from your sins. Believe that what God has done is enough for your salvation. Repent and place your faith in the Lord Jesus Christ, and you will be saved.