

# Verse by Verse Ephesians 1:9-14

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[ 0 : 00 ] on you a little bit there, haven't you? Sit. Threw some of you off. I can see it. Keeping us on our toes. All right, we're going to Ephesians chapter number one this morning.

Ephesians chapter one. Isn't it nice to see the overcast skies? Here and there. It's still nice to have a little reprieve from the heat.

At least when you're standing up, here it is. We're in Ephesians chapter one, and we kind of got into a little bit of a spot last week that's a little heavier in its concept and thought.

And I told you when we began this study that there's some things that I surely don't understand in its entirety and can only give you what I can give you. Some of it's maybe speculation.

I don't know about some of the stuff Paul writes about here in the beginning, but I was going to just kind of brush through it, but then it felt like no, because it just keeps popping up and it's best to maybe do what I can with it so that it sets some foundation for things that follow.

[ 1 : 08 ] So we were in chapter one, and just to briefly review some of this language, he says in verse four, And in that statement, in verse five then, having predestinated us under the adoption of children by Jesus Christ to himself.

And so we understand by studying the scripture with the scripture that that adoption of children is yet to take place. In Romans, he said he gave us the spirit of adoption. And that means he's placed his spirit within us.

It's later in chapter one, verse 13, and in chapter four of Ephesians. And he places his spirit within us as a down payment, as a pledge of what's to come, a promise that he's called the Holy Spirit of promise at the end of verse 13.

And the adoption of children is something that's going to take place. It's the document's been signed, but we have not yet been brought into our family physically.

It's hard to even say to use that word. It's not yet been made manifest. As Romans 8 declares over and over again, we're waiting for the adoption to it, the redemption of our body.

[ 2 : 22 ] We're waiting for it to be manifest as the sons of God, that God says we are his children. And that's the word that's used here in verse five, adoption of children by Jesus Christ.

We saw in Galatians, the words are all right. You're a child until the analogy was a servant or a child becoming the heir, then the son.

And so it's a future thing. And when that takes place, we're predestinated to it, though, is the point. We're predestinated being in Christ. We're predestinated to be changed and to be like him.

And he says at the end of verse five, according to the good pleasure of his will. And I made the comment last time, it's not just saying that, oh, just because God wants to do that, he's going to do that for you.

Just because he's God, he's sovereign, he does whatever he wants. No, it's saying much something that he has a will. And it pleases him. He has chosen something, verse four.

[ 3 : 18 ] And he has a will, verse five. And then he comes up with that again in verse nine, saying, having made known unto us the mystery of his will, according to his good pleasure, which he purposed in himself.

So this is not just a flippant afterthought, what he's doing here with the body of Christ. Now, again, that's what this whole context is about, is us being in him.

He hath chosen us in him before the foundation of the world. And the predestination is in Christ, is by Jesus Christ unto himself. And I made that strong enough.

I don't think we need to do that too much more. Verse, this good pleasure of his will, which he hath purposed in himself. Notice it once more in verse 11. In whom, that is in Christ. If you don't have Christ, if you're not in Christ, none of this applies to you.

But in whom also we have obtained an inheritance, being predestinated according to the, there it is again, the purpose of him who worketh all things after the counsel of his own will. So God had a purpose and plan.

[ 4 : 21 ] We went to 2 Timothy chapter one and saw that again. And we saw it in Philippians and later in Ephesians. And there's just too much to totally review it.

But God purposed something for the Lord Jesus Christ before the foundation of the world, way, way back in time. He has a purpose and a will and a plan for his son and for those that are in Christ. And if we're in Christ, this adoption makes us joint heirs with Christ. And so what God has set into motion, it surely looks, and we'll get into a little bit of it today, maybe even so, is that the rebellion in the heavenlies and what took place way back with Lucifer and with those that followed him has got to be subdued.

It's not currently subdued. There's still the prince of power to the air. There's still the principalities and powers. Just flip over to chapter three and notice verse number, notice verse nine and ten. To make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, but it's been there, it's been part of his purpose and will, who created all things by Jesus Christ to the intent that now under the principalities and powers and heavenly places might be known by the church the manifold wisdom of God, according to, there it is again, the eternal purpose, which he purposed in Christ Jesus our Lord.

[ 5 : 56 ] So the synopsis of this, and it is a bit vague, and this is where I totally admit I don't understand all of this, but putting more scripture with this, it sure looks like we are in Christ to fulfill something that has not yet been fulfilled.

The heavenlies are yet to be subdued unto God, and they're going to be subdued by Jesus Christ, and it seems as if the body of Christ is going to be his, it's going to be our mission, our calling, according to his eternal purpose and calling, that we are going to fight some fights, or take down some thrones and dominions that have rebelled against him, and subdue them unto Jesus Christ. And let's just continue in Ephesians 1, I think this will kind of lead into that again. And verse number 9, we'll pick it up there in verse 9. Having made known unto us, in Ephesians it was a mystery, it was hid in Christ, in God, before the world began.

But now through the Apostle Paul, this is why the Apostle Paul's ministry is so different than Peter, James, John, the other Apostles, their ministry to the circumcision, to the Jews, and what did they, what did Jesus Christ train these men in?

For all of that time, it was the kingdom of heaven, signs and wonders and powers, and casting out devils, and healing the sick, and the signs of the kingdom, all that God had promised Abraham, Isaac, Jacob, and he's going to sit on the throne of David, and that kingdom was just for them, and those Apostles, but then God looks over here to Saul, and we know the story there, he converts to, he meets Jesus Christ, in Galatians chapter 1, he reveals things directly to that man that he did not reveal to the others, Galatians chapter 1, how that by revelation, he made known unto me, and he gives them the gospel that he preached, and the others, he had to go teach that to these other men.

[ 7 : 59 ] Some people teach that Peter and those guys are preaching the gospel, because Jesus Christ revealed that to them in Luke 24, after the resurrection, and it's a shame that they teach that, because they go into the book of Acts, and they're not preaching the gospel that Paul preaches, and early in Acts, they're still looking for the kingdom to come, they're still trying, the transition is yet to fully come to place.

Anyway, he deals with the Apostle Paul, and he reveals things directly to that man, that have been hid. It's a purpose, an eternal purpose of God, in Jesus Christ, and he reveals it to Paul.

And some say that the mystery is just the body of Christ, that there's such a thing. But I say no, he shows us a little bit more than just the existence of the body, but rather the purpose for the body. And he says that God made known unto us. Verse 9 again, having made known unto us the mystery of his will, according to his good pleasure, which he hath purposed in himself, that in the dispensation of the fullness of times, he might gather together in one all things in Christ, both which are in heaven and which are on earth, even in him.

Now, that'll lend itself toward this thought of Jesus Christ, and using the body of Christ to subdue all those things. It is his desire to gather them all together in one.

[ 9 : 22 ] Now, some people get a bad teaching here, and their bad teaching is that everybody gets saved because of this verse or a line in this verse. And it's always wrong to ignore plain doctrinal Bible verses and thoughts and teachings, and then to build a doctrine off something that's rather

vague.

You know, it doesn't really express a whole lot of understanding about what it means to gather in one all things in Christ. And so they teach the universalist and the Unitarians, who pretty much reject the Bible anyway, but if it works for them, then they'll take the verse.

They say that everybody's going to get saved. Eventually, the whole thing just comes underneath the love of God, and we're all good, so don't worry about it. Except for the real bad people like Hitler. That's the one they use as their example. Except for the real bad, they will never experience God's love because they, you know, that's human thinking, right?

It makes sense to us. If you're really bad, you don't get in. But if you're just normal, God loves you. And so it's a perversion of the Word of God. So there's a thought there that comes out of that verse.

[10:35] That's false doctrine. Might as well let you know about that. But in the dispensation of the fullness of times, what does that mean? What does that mean? Well, just what's it mean to be full?

If the times are full, they're ended. They've been fulfilled. If a cup is full, it's done. There's no more times to put into it. It's over. And this word dispensation throws people off.

I'm sure you've heard of the term dispensationalism, and that's become the term, the kind of the catchphrase for teaching divisions in the Bible and different, for God dealing with man in different times.

I don't know that there's a perfect word. I like to use the word age, but I'm not entirely sold that that's the accurate word to say that God uses or deals differently with man through different ages.

And that is a popular word here even in this book. And notice it in chapter 2 and verse number 7, that in the ages to come, he might show the exceeding riches of his grace and kindness and so forth.

[11:41] In chapter 3, verse 5, which in other ages was not made known unto the sons of men. It's a Bible word to refer to time, whereas dispensation is not a Bible word that refers to time, ever.

It refers to a dispensation, a giving out, a dispensing. Look at chapter 3, just to make a point here so you know. I'm not against dispensationalism, don't get me wrong.

I'm not really fond of the term, but what are you going to do? The verse, the word shows up, it only shows up, I think, four times in your Bible. And here's one of them, Ephesians 3, verse number 2, if ye have heard of the dispensation of the grace of God, which is given me to you, word, how that by revelation he made known unto me the mystery, as I wrote it for a few words.

Now, they decide that this is called, this time period that we live in is called the dispensation of the grace of God. And there's the term, pulled out of the verse. But that's assuming that Paul's referring to a time period, when rather he's referring to a dispensing of grace to him.

It's called the dispensation of the grace of God, which is, what's the next word in verse 2? Which is what? Given. It's been dispensed to me. Look at it later in the chapter, in verse 7, whereof I was made a minister according to the gift of the grace of God.

[13:14] Given. You see that word? This is how your Bible defines its terms. The first time in verse 2, it says the dispensation of the grace of God, which is given me. In verse 7, it says the gift of the grace of God given unto me.

It's a gift, a giving out. Verse number 8, unto me, who am less than the least of all saints, is this grace given. Can it be any more plain? And so it's not talking about a period of time.

But anyway, I don't want to nitpick on this because it doesn't really bear much fruit. I do want you to understand that when the term in the Bible shows up as dispensation, and there's another one, the dispensation of God, I think it's in Colossians, and, or is it 1 Corinthians?

I'll have to get my bearings on that one. The term dispensation is not a reference to time as it's used in the scripture. However, where we're at is the dispensation of the fullness of times.

It's the, it's the end of it all. And anyway, in verse number 10, we'll move past it, that he might, that in the dispensation of the fullness of times, he might gather together in one all things.

[14:26] All things in Christ. All things. What is that? We're not going to run into references. I'm just going to read you one verse. Tell you what, go back to 1 Corinthians 15.

I'll read you one verse from Colossians, or a few. By him were all things created that are in heaven and that are in earth. He's going to gather in one all things in Christ, heaven, and which are on earth.

He created all things in heaven. Now, if you're just thinking the days of creation and the sun, moon, and stars, and the trees, and the birds, and he's going to gather them, you're missing something

here. In Colossians chapter 1, verse 16, by him were all things created that are in heaven, not the sun, moved in stars, and that are on earth, visible and invisible.

And what would that mean? Thrones, dominions, principalities, powers, all things were created by him and for him. And he is before all things.

And by him, all things consist. Those are all created beings. All that spiritual realm created before you were ever, I shouldn't say ever a thought in God's mind, but before you were ever a reality, before this world was ever what it is.

[ 15 : 44 ] And so it's God's intention to subdue all of that and bring it back into his control and his dominion. So he's going to gather together in one all things in Christ.

All right, I have you in 1 Corinthians 15. All right, let's look at this. Verse number 23. It's speaking of a resurrection in this entire passage here.

Verse 23, But every man in his own order, Christ the firstfruits, he's the first one that came up, afterward, they that are Christ, that is coming, then cometh the end, like the fullness of times, 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. Is that just a reference to the kingdoms of this earth? That's a reference to a whole lot more than that.

Look at verse 25. He must reign till he put all enemies under his feet and the last enemy that shall be destroyed is death. That's not just kings sitting on thrones down here.

[ 16 : 48 ] It's not the Ammonites and the Moabites and the Afghans. It's a whole lot more for verse 27. It says, For he hath put all things, there it is again, under his feet.

So we're dealing with authority and Jesus Christ having dominion over it all. And when he saith all things put under him it manifests that he is accepted, that is the Father, who did put all things under him.

When all things shall be subdued unto him, that's future, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

And it almost kind of just comes full circle back to where it's all back within sin just blew this thing out. And the rebellion before sin of Adam and Eve just, he lost his handle on it.

He's still all powerful, but he's allowing it to run its course. And in the end he's going to pull it all back in. Back in Ephesians chapter 1, this is some deep stuff to start the book, I know.

[ 17 : 57 ] Notice in chapter 1, we'll fast forward a little bit here just to try to wrap some of this up. In verse 20, when Christ is resurrected, he said, this is talking about the mighty power of God, which he wrought in Christ when he raised him from the dead and set him at his own right hand in the heavenly places.

So that's a reference to authority. The Lord Jesus Christ being set at his own right hand. How do I know that? Because of verse 21, far above all principality and power and might and dominion.

And there's those spiritual entities again. And Jesus Christ as resurrected is set in authority over all of this. Not not an elevation far above, but in dominion in authority far above all of those.

and every name that is named. Not only in this world, but also in that which is to come. And hath put all things under his feet and gave him to be the head over all things to the church, which is his body.

Now, one more thought. Look at chapter 2, verse 6. Well, verse 5, and when we were dead in sins, it's the body of Christ here, hath quickened us together with Christ by grace you're saved and hath raised us up together, just like we saw back in chapter 1, verse 20, and chapter 1, verse 20, set him at his own right hand.

[ 19 : 20 ] He raised us up together and made us sit together in heavenly places in Christ Jesus. And that's a hard thing to really swallow, but understand what it's teaching is this authority thing.

From chapter 1, what God did with Jesus Christ, we're in Christ. Christ, and it has to do with us being in authority with him far above principality, power, and might.

And so that kind of, again, it seems to hint toward what I believe our purpose is, that was purposed in Jesus Christ and this will of God according to the good pleasure of his will, this whole purpose for adopting and making us, he's predestinated us to be conformed to the image of his son.

We're going to be glorified together. And so, there's a reason for that. There's a reason why we're going to get these glorified bodies. And I don't believe it's necessarily what many teach about the millennial reign of Christ.

I think it has to do with up there, something a whole lot more involved. And so, I really believe this stuff is right because the Apostle Paul says this stuff's been hid from the foundation of the world.

[ 20 : 34 ] But prophets prophesied about some of that millennial reign stuff and about the second coming of Christ and Joel talks about some beings that are going to be warriors that can't be killed. And everybody says, that's us.

I'm not so sure that, because what Paul says, this is hid. I don't think what Joel was revealed to Joel has to do with us like many people think. But, all right. He that hath an ear.

Let him hear. Let's move on. Let's get back back to chapter 1 and verse number 10, that in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven and which are on earth, even in him, in whom also we have obtained an inheritance. Now, we see it in verse 7, in whom we have redemption. We commented on the redemption and the forgiveness of sin, redemption through his blood. I don't want to be like the new versions of the Bible that eliminate those three words.

We have redemption through his blood, the forgiveness of sins. And he continues that thought and he comes back to it again in verse 11. In whom also, on top of that, we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will.

[ 21 : 47 ] So we've obtained an inheritance. What do we inherit? We read in Romans last week that we are heirs of God and joint heirs with Jesus Christ because we've received this spirit of adoption whereby we cry, Abba, Father.

What do we inherit? Look at verse 14. You're sealed with the Holy Spirit of promise, verse 14, which is the earnest of our inheritance until the redemption of the purchased possession.

In Romans it says we're waiting for the adoption to wit, the redemption of our body. That's the purchased possession. 1 Corinthians chapter 6 says that you're bought with a price.

What is bought? Your body and your spirit which are God's. So that purchased possession is going to be redeemed. It's going to be made like Jesus Christ and until that day you have this spirit of promise sealed within you to be God's gesture to say I will fulfill what I said and I'll give you a portion, a piece of me inside of you until you're like me.

And so the inheritance in verse 11 we've been predestinated to is the same thing from verse 5 being this predestinated to the adoption of children.

[ 23 : 05 ] We're going to get that new body. We're going to be made like Jesus Christ and that's the word in verse 11 it's the same word in verse 14 and it shows up again in verse 18 at the end of the verse where it says the riches of the glory of his inheritance in the saints and it follows talking about him raising Christ from the dead according to his mighty power and that's the same power that's to usward who believe in verse 19.

So I think this whole thing about inheritance has to do with that new body and the resurrected body and the authority in Christ and placed up there and what he has planned. A lot of people apply this inheritance thing to the millennial reign of Christ.

As soon as you say inheritance they say yep we're going to come back and we're going to get stuff and cities and powers and dominion and they say that stuff and I won't argue with that. I don't know but I think it goes I think whatever that millennium is is just a precursor to eternity and to the future.

So in 14 his glory came as a in the future who is his the reference to God As an English major please don't call me an English major if you are.

So is that God or Jesus Christ or you see what I'm saying is that capital I'd say it's his in the passage who first trusted in Christ in verse 12 in whom he also trusted it does reference the Holy Spirit and the praise of his glory.

[ 24 : 43 ] Yeah well so in connection this is where this is just first thought in connection to that thought of glory and his glory and because it's talking about the redemption of our purchased possession it's in verse 12 as well that we should be to the praise of his glory is the same phrase in Philippians 3 it refers to our vile bodies being fashioned like unto his glorious body and the context is the same but I'd have to park on that and really look at the words hard to see if there's something else.

Verse where were we at verse 11 so moving into verse 12 that we should be to the praise of his glory who first trusted in Christ I don't know that there's something here I got stuck on this really yesterday and I almost shouldn't even say it but he says just the way he words it makes me say why did he word it that way he says who first trusted in Christ and then in verse 13 in whom ye also trusted after that ye heard the word of truth and he makes some kind of little distinguishment there

and I'm not sure why I really don't know why if there is any to be made maybe it's nothing at all maybe it's just his way of writing and going on through into something else but it seemed like that we should be to the praise of his glory who first trusted in Christ and then in whom ye also trusted after that like he's he's obviously adding them too but I wasn't sure why he made that distinguishment but we'll move into verse 13 in whom obviously Jesus Christ ye also trusted after that ye heard the word of truth the gospel of your salvation in whom also after that ye believed ye were sealed with that holy spirit of promise now this is a great verse to display an order of events an order of events in which you receive salvation you trust the Lord Jesus Christ a person it says in whom ye also trusted you're trusting in Jesus Christ now he kind of adds to that thought by saying after ye heard the word of truth okay so you have to hear the word of truth what is that he tells you the gospel of your salvation so you hear the gospel and you trust in Jesus Christ again he says it at the middle of the verse in whom also after that ye believed so the synonymous with trusting in Jesus Christ believing not believing the fact of the gospel but believing in Jesus Christ or some say

I don't make it too big of a distinguishment between in and on because both words are used in your Bible but Paul said believe on the Lord Jesus Christ and thou shalt be saved look at Romans chapter 10 and see this order again a little bit more laid out but you hear the word of truth you hear the gospel and you believe on Jesus Christ or you believe or trust in Jesus Christ and then you're sealed with that Holy Spirit of promise so there's a little bit of an order somebody that says well I've always believed well you you don't believe until you hear the gospel when did you first hear the gospel before always or after always believed okay look at chapter 10 and this goes backwards now and it's not hard to follow verse 13 for whosoever shall call upon the name of the Lord shall be saved how then shall they call on him in whom they have not believed you got to believe in him first right and it says on him call on him in whom so you're believing in the person and how shall they believe in him of whom they have not heard and that's what Paul said you did you heard the word of truth and how shall they hear without a preacher and so forth preach except they be sent and so there's definitely a biblical order or some kind of a layout if you want to call it that of events here and it's it's a good place here to point that out to somebody it's simple but when somebody tries to add speaking in tongues to this where's that in the verse oh well that's being sealed with the Holy Spirit of promise and in Acts they're speaking with tongues but it doesn't say anything about that anywhere in the chapter when people try to add things to the gospel they start making a mess and teaching doctrine that belongs in another age this is the good news in verse 13 the word gospel the gospel of your salvation it always means good news and in this case it's about a man that died in their place who was the son of God and that suffered and took their sin and the wrath of God for them so that they wouldn't have to and that's good news is it good news that somebody's been put to death and tortured no but when it's Christ died for our sins and we can obtain eternal life through his light we can be justified and stand justified with God through what he did that's good news when we studied Matthew it was the gospel of the kingdom it was good news of a kingdom it wasn't of the death burial and resurrection of Jesus Christ for their sins this is the gospel of your salvation and it has it's a different gospel all right so this is not that if you trust Christ or I'm saying that he'll forgive your sin until you sin again these things that people teach aren't found in the

[ 30 : 39 ] Bible this is not if you endure until the end then you'll be saved then you'll be sealed with did God use the word sealed doesn't that imply something like you can't lose it you're sealed until you unseal yourself where is that at let me find this first Corinthians if anybody knows the verse I want about God doing the sealing might be 2nd Corinthians yeah 2nd Corinthians 1 look at verse 21 and 22 just put a little Bible on some of the teachings of people that you can lose your salvation verse 21 now he which establisheth us with you in Christ oh boy there it is again and hath anointed us is who thank you one person watching verse 21 is God

God did that establisheth us and anointed us and what else did he do verse 22 who hath also sealed us and given the earnest of the spirit in our hearts so it's a work of God please don't tell me that you can sin and you can turn your back on him and undo the work of almighty God who has given us again the earnest there was of his spirit which is again in Ephesians chapter 1 2nd Corinthians 1 somebody else have it still 21 22 all right back in Ephesians so ye were sealed notice it's a past tense verb it happened already when you trusted you believed it says in whom also after that you believed ye were sealed not our being sealed not an ongoing thing as long as you continue as long it never gets put on us the work was done by God and the

Holy Spirit of promise I like the wording promise there's a promise with this promise has to do with he will fulfill what he said he'd do with your body and with your resurrection and all of it verse 14 which is the earnest of our inheritance until the redemption of the purchased possession under the praise of his glory now the earnest again that's a banker's term meaning a down payment it's not a banker's term it's a bible term amen forgive me it's the earnest we saw it twice today in 2nd corinthians 1 and here in ephesians 1 it's the earnest of our inheritance until the redemption until not until you sin that's important to know that and make a note there if you need to god does not make those conditions upon what he does in salvation it's until the redemption of the purchased possession you want to see it even better look at chapter 4 and look at verse number 30 ephesians 4 30 and grieve not the holy spirit of god whereby ye are sealed unto the day of redemption so what if you do grieve him nothing that's what nothing to do with the sealing anyway yeah grieve not the holy spirit of god or you might not get sealed anymore or lose your no ye are sealed unto here it is the point the day of redemption so you are sealed by the spirit of god god did the sealing until a future day that's something you need to note in your bible and get and understand i am sealed by the spirit of god because i trusted in jesus christ until i sin scratch it off no do i have to endure to the end cross it off no i'm sealed by his spirit which is the earnest the promise a pledge of what he's going to do with me in the future and i'm sealed until the day of redemption and in romans chapter 8 verse 23 that is the redemption of our body which either is at the rapture we shall be changed first corinthians 15 or we'll be resurrected and come up with a new body all right come back to ephesians we got to wrap this up here as quickly as possible you know when you first get saved and then you sin and if you get around christians you get around some heavy just just some guys that don't know how to handle the word of god or they're just so self-righteous you get around that they'll put this pressure on you that you didn't truly get saved if you are still doing this and they'll tell you well if you didn't repent of your sins then you just and they they'll put you in such a tailspin in such a confused state and you'll never feel saved because you have this guilt on you for the sin in your life and the things you continue to do and if you go to the bible and let it clear it up you'll get a hold of a doctrine that you're sealed until the day of redemption not until you fall and you'll never make it anyway so thank god for the work that he does verse 14 until the earnest of our inheritance until which is the earnest of our inheritance until the redemption of the purchased possession under the praise of his glory now

I feel like and that phrase under the praise of his glory as it shows up twice showed up there in verse 12 I feel like this is all part of god's purpose and plan for the body of christ that he has called out a congregation a body to do more than just subdue the heavenlies to himself but a body that in verse 4 that we should be holy and without blame before him in love and the love is I'd say toward god for the grace he's shown to us he's in christ jesus let me see this other verse in chapter 5 look at chapter 5 and verse 20 well verse 25 husbands love your wives even as christ also loved the church and gave himself for it why that he might sanctify and cleanse it with the washing of water by the word that he might present it to himself a glorious church not having spot or wrinkle or any such thing but that it should be holy without blemish now coming back to chapter 1 god has chosen us in christ before the foundation of the world that we the church the body of christ should be holy and without blame before him in love and he took care of how that's going to you know come to pass washing us of our sins in his blood in verse 7 redemption forgiveness etc so he has chosen for that body to stand before him in love to be holy and without blame not because of our good works it's not possible but according to his mercy he saved us and then coming down through the passages a few more things and the one that I'm highlighting is that we should be to the praise of his glory in verse 12 and again unto the praise of his glory in verse 14 it seems that he wants a body he wants a people that will be in his son and be connected to his son and heirs with his son and have nothing to claim on their own except for the Lord

Jesus Christ and what Jesus Christ gets out of that is praise and glory eternally from me and from you because he washed us from our sins because he picked us up who were Gentiles who had no business and he brought us in because of Calvary and so I see that as another purpose or another element of his eternal purpose in Christ Jesus is that I'm going to create a body in a congregation that's going to cling to you and love you and adore and hold up you and fight for you forever and want to anybody that's going to step out and rebel against Jesus Christ we're going to be on him because he's our savior because he's the son of God to us he's not just the king of the Jews he's not just of the seed of David to us he is the savior the altogether lovely savior that pardoned and redeemed us by his blood he gave his blood for us and it's going to mean something to us

especially down the road and so that's what  
[ 39 : 52 ] I think some of that is stuff and kind of get into a little bit more easy line here coming next  
few weeks to follow