

Eph 1.11-14 Claimed By God as His Portion

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[0 : 00] Take your Bibles and turn to the book of Ephesians. We're in the first chapter of Ephesians as we're progressing through it.

We'll read the whole chapter. Now the book of Ephesians, as you recall, is a pastoral and theological letter written to Christians, to those who are separated to God, to strengthen them, to fortify church unity.

And this is done so first by what is to believe, which is the first half of Ephesians, and then with what is to be done, which is the second half of Ephesians. So understanding with the head engages the affections of the heart.

Enlarge the mind, expand the heart. Glorifying in the knowledge of God and his wondrous works produces a longing to serve and obey Christ.

Now in chapter 1, verses 3 to 14, which is what we have been working through, 3 to 14 is one sentence. It focuses on the glory and greatness of God and the riches of his grace in the God-given, Christ-secured, Holy Spirit-applied, blood-bought privileges in God's plan of redemption, the unsearchable riches of Christ.

[1 : 35] This is a doxology or a eulogy or a praise of Trinitarian work of redemption. We see in it election by the Father, redemption by the Son, being sealed by the Spirit.

You'll notice that we see a Trinitarian scope within the work of redemption. Now last time, last sermon, we looked at the work of redemption accomplished by the Son, and that including the need of redemption, the cost of redemption, the benefits of redemption.

We have examined in this text how redemption is, if you remember, purposed by the Father, how it is purchased by the Son, but how is this Trinitarian work of redemption applied to individual lost sinners?

That's the question we'll address today. Or in other words, how is redemption realized in time? Or to ask the question another way, how are lost sinners made partakers of this Trinitarian work of redemption?

Now the Baptist Catechism is very useful in answering questions, and it answers this question, questions 32 to 34 together.

[2 : 57] We are made partakers of the redemption purchased by Christ, by the effectual application of it, to us by His Holy Spirit, working faith in us and thereby uniting us to Christ in our effectual calling, whereby convincing us of our sin and misery, enlightening our minds in the knowledge of Christ, and renewing our wills, He doth persuade and enable us to embrace Jesus Christ freely offered to us in the gospel.

So the Holy Spirit effectually applies the blood-bought spiritual blessings procured by Christ. So if you remember, 3 to 14 is a blessing, a praise to God, blessed be the God and Father of the Lord Jesus Christ, for spiritual blessings which are then outlined.

And the question for today is how are these applied to us? So in the work of redemption, our attention is drawn to meditate on particular distinctiveness of work of each person of the Trinity.

We see within this text the Father, the Son, and the Spirit. This draws our attention to meditate on the Trinity, and it also helps us to understand and to taste the reality of our triune God.

It's not that God is one person who takes on different forms or different modes. It is not that God is three persons and three gods. It's not that God is one God, three persons with different wills and different centers of consciousness that are in conflict with one another.

[4 : 38] Rather, we see and understand, as is outlined in this text, that God is one in nature, in essence, in glory, and in will, subsisting in three persons, the Father, the Son, and the Spirit.

So without taking too much time to understand that, in the work of redemption, our attention is drawn to meditate on particular distinctiveness of work of each person in the Trinity.

So as we look at the work of redemption, we see, purposed by the Father, accomplished by the Son, applied by the Spirit, to those who have been predestined, purchased, and claimed by God as His portion.

So as such, today, with our text, we're looking specifically at verses 11 to 14, and the title of this sermon is Claimed by God as His Portion.

So we will read the first chapter, we'll read the whole chapter, particular emphasis of this sermon will be verses 11 to 14.

[5 : 50] Ephesians chapter 1, Paul, an apostle of Jesus Christ by the will of God, to the saints who are in Ephesus, and faithful in Christ Jesus, grace to you, and peace from God, from God our Father, and the Lord Jesus Christ.

Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly places in Christ, just as He chose us in Him before the foundation of the world, that we should be holy and without blame before Him in love, having predestined us to adoption as sons by Jesus Christ to Himself, according to the good pleasure of His will, to the praise of the glory of His grace, by which He made us accepted in the Beloved.

In Him we have redemption through His blood, the forgiveness of sins, according to the riches of His grace, which He made to abound toward us in all wisdom and prudence, having made known to us the mystery of His will, according to His good pleasure, which He purposed in Himself, that in the dispensation of the fullness of the times, He might gather together in one all things in Christ, both which are in heaven and which are on earth in Him.

In Him also we have obtained an inheritance, being predestined according to the purpose of Him who works all things according to the counsel of His will, that we who first trusted in Christ should be to the praise of His glory.

In Him you also trusted, after you heard the word of truth, the gospel of your salvation, in whom also having believed, you were sealed with the Holy Spirit of promise, who is the guarantee of our inheritance until the redemption of the purchased possession, to the praise of His glory.

[7 : 52] Therefore, I also, after I heard of your faith and in the Lord Jesus and your love for all the saints, do not cease to give thanks for you, making mention of you in my prayers, that the God of our Lord Jesus Christ, the Father of glory, may give to you the spirit of wisdom and revelation and the knowledge of Him, the eyes of your understanding being enlightened, that you may know what is the hope of His calling, what are the riches of the glory of His inheritance in the saints, and what is the exceeding greatness of His power toward us who believe, according to the working of His mighty power, which He worked in Christ when He raised Him from the dead and seated Him at His right hand in the heavenly places, far above all principality and power and might and dominion and every name that is named, not only in this age, but also in that which is to come.

And He put all things under His feet and gave Him to be head over all things to the church, which is His body, the fullness of Him who fills all in all.

So as I said, our text for today is verses 11 to 14 in chapter 1. So that is where our focus will be.

That will be where we'll continue to work through. So keep your finger on there as we work through it and we'll continually be going back to that.

So Ephesians 1, 11 to 14, and again, the title of the sermon is claimed by God as His portion. And as such, there are three particular distinctions we'll see in this text.

[9 : 37] One of them being the determination, the second one being the execution, and the third one being the purpose, the focus of the elect being claimed by God as His portion.

So first of all, the determination. So starting in verse 11, we see it says, In Him also we have obtained an inheritance, being predestined according to the purpose of Him who works all things according to the counsel of His will.

This statement is from divine, infinite perspective. If you remember, two sermons ago, we made the distinction between the the creaturely perspective and the perspective from divine perspective.

So this statement is from divine, infinite perspective. In understanding the determinate cause, and that determinate cause of predestination is divine will.

So back to our text. It starts off by saying, In Him also we have obtained an inheritance. Now that statement, have obtained an inheritance, this is indicative of it being gratuitous.

[10 : 59] Now different translations draw it out in a different way, but there is an emphasis of this obtaining. So when you consider to obtain, it's not earned, it's not merited, but obtained, and there is an emphasis on it being by lot.

So here's what I mean. In different translations, it's drawn out in different ways. Some examples are obtained by lot, or appointed by lot, or taken in by lot, or called by lot.

So again, there's an emphasis of it being by lot. So having obtained an emphasis by lot. So this emphasizes that it is gratuitous, that this inheritance is cast upon us, cast upon the saints as if by lot.

So by lot, we know there's this particular biblical reference, or biblical understanding, to the phrase of something being by lot. It is indicative of divine will.

So here's what I'm getting at. In our text here, it says we, that word we, have obtained an inheritance. Who is the we that's being referred to?

[12 : 17] So if you remember, 3 to 14 is one sentence, and it's a progression of thought in this sentence. So when it says we have obtained an inheritance, it's reaching back to verse 4, speaking to those whom have been chosen in him.

You have been chosen in him. So the we is the us in verse 4 who have been chosen. So that's the reference of the we, called by lot, which means not by merit, to an inheritance, or if you will, a second heritage, a secured heritage, as if, so when it says by lot, it's as if by the random casting of lots.

So there may be biblical references that are coming to mind right now. as if by random casting of lots, which is neither deserved nor reactionary, as though by lot or random or by chance.

But we know from scripture that even the casting of lots is not by chance. Proverbs 16.33 says, the lot is cast into the lap, but its every decision is from the Lord.

Lord. This is divinely determined beforehand. Also with the casting of lots, it brings to mind the illusion of the twelve tribes and the division of land in Canaan, that their inheritance was assigned to them by lot.

[13 : 52] So this shows that they did not seek it, it was determined by lot, nor was it deserved, however, it was divided by lot, it was cast upon them.

So the inheritance of the land of Canaan was cast upon the twelve tribes by lot. Consider also in 1 Kings 22, where an archer drew his bow, remember what it says, at random.

So an archer drew his bow at random and let it loose at random, and yet the arrow by divine determination found its way between the scale armor and the breast plate of King Ahab.

So by lot means by divine choice, it is not reactionary or meritorious, it is by divine choice, it is indicative of divine will. So in our texts we see predestined according to the purpose of him who works all things according to the counsel of his will.

This is according to divine providence. So the we of this statement, those chosen in him, their lot fell in the heavenly inheritance when others did not.

[15 : 10] Consider also if two people who have never heard the gospel before, they don't know each other, these two people come together into the same church service, so on the same day, they're in the same location, they hear the same gospel presentation by the same minister, but yet there's two different results.

One remains hardened to Christ while the other repents and believes. Why is this the case? When all the factors are the same, it's the same gospel message, neither of them have heard it before, the same delivery of it, why?

Why does one remain hardened and the other one repent and believe? Did the one who believed, did that one get born anew by a meritorious step of good work of faith?

No, not at all. It is not by merit, but by the will of God alone, and according to his purpose. As the text says, according to the purpose of him, or also, as in Romans 8, 28, those who are the called, according to his purpose.

So in this scenario of the two people hearing the same gospel message, the external factors were the same, but what seems to be random, like the casting of lots, is an acknowledgement of divine guidance in contingent and human affairs.

[16 : 36] Again, Proverbs 16, 33, the lot is cast into the lap, but its every decision is from the Lord. Also, like an archer's arrow let loose at random, so also, the word attended by the spirit, by divine determination, finds its assigned mark between the scale armor of the lost sinner who is struck by the power of God as determined by the will of God, according to the purpose of God.

Back to our text. Obtained an inheritance. So the obtaining is gratuitous by divine will, but what is being obtained?

An inheritance. So this statement, the obtaining of an inheritance, means being designated an heir. Designated an heir gratuitously by divine will, co-heirs with Christ, having been predestined unto adoption as sons.

So it means being designated an heir, then the next question would be an heir of what? What is this inheritance? Colossians 1, 12-14 tells us, Giving thanks to the Father who has qualified us to be partakers of the inheritance of the saints in the light, he has delivered us from the power of darkness and conveyed us into the kingdom of the Son of his love, in whom we have redemption through his blood, the forgiveness of sin.

Sound familiar? So inheritance, the question what is this inheritance? Inheritance is the kingdom of God and all its blessings.

[18 : 31] But the question that we're asking right now is by what determination? We're looking at the determination. So if you've been following along in the text with your finger, then your finger will be pointing to the answer to that question.

By what determination, in him also we have obtained an inheritance being predestined. This is God's initiative in redeeming his people.

Romans 8.30 says those he predestined he also called. First of all, this highlights God's sovereignty and freedom in predestination.

Whether it says in your translation for ordained or predestined, it says it is according to according to what? To a round table discussion in eternity with each lost sinner who does not seek after God?

No. It says according to the purpose of him. In Daniel 4.35 it says he does according to his will. This specifies God's own will.

[19 : 36] None other directs God's actions. For remember the perfections of God. He is independent. God is self-sufficient. God is eternal.

God is infinitely wise. And all this according to his good pleasure. It's God's initiative or cause in planning, ordaining, executing, and revealing in the work of redemption.

God's independent and omnipotent design is brought into historical effect. Now this statement that we've just gone over, this is in contrast which we might not understand so much now, but this to the Ephesians would be seen as being stated in contrast to the Ephesian cultural influence of magic and luck.

So whereas the Ephesian cultural influence would see things as being done according to magic and luck, the emphasis is particularly focused on the power of God, even in things that may appear as if by chance or by random, as if the casting of lots, even the casting of lots has divine determination.

So Paul in this way highlights the manifestation of God's effective power. what directs or informs the purposes of God?

[21 : 13] Who gives counsel to the Almighty? Who gives the Lord God Almighty permission? Or who gives Him direction? Again, back to our text. Being predestined according to the purpose of Him who works all things according to the counsel of His will.

For me, if you remember in Isaiah 46, it says, declaring the end from the beginning and from ancient times things that are not yet done saying, my counsel shall stand and I will do all my pleasure.

And then further down in 11, it says, indeed, I have spoken it, I will also bring it to pass, I have purposed it, I will also do it.

And if you remember from our call to worship in Psalm 135 verse 6, it said, whatever the Lord pleases, He does. In verse 12, we see that it goes on to emphasize that this is to His own glory.

Being predestined according to the purpose of Him who works all things according to the counsel of His will, that we who first trusted in Christ should be to the praise of His glory.

[22 : 38] So here in this verse, we have another glimpse, or if you will, an echo of the goal assigned to the redeemed. So the goal of the Christian life is to the praise of His glory.

We're looking at the determination and the praiseworthy determination of God before time, as we see in Acts 13 14, as many as were ordained to eternal life, believed.

Redemptive history is not random, it's not reactionary, it's not whimsical or arbitrary, rather, it is the execution of His determination, fixed in eternity by His own counsel.

So that brings us to our second point, the execution. redemption realized in time. So we saw from divine perspective, now we focus from creaturely, finite perspective, the creaturely point of entry, that is, heard the word, believed the gospel, and placed hope in Christ and sealed with Holy Spirit.

So follow along with me in verse 13, in Him you also trusted, after you heard, the word of truth, the gospel of your salvation, in whom also having believed, you were sealed with the Holy Spirit of promise.

[24 : 04] So three particular things there, one is heard, two is believed, and three is sealed. After you heard the word of truth, the gospel of your salvation.

So when we consider the heard aspect of it, what is heard? What is the hearing of? The word of truth. What is the word of truth? The gospel of your salvation. This hearing is by the word.

Keep your finger here and flip over to Romans chapter 10. Romans 10 verse 14 to 17 considering the execution of God claiming people for His own possession as His portion and the Spirit applying the work of redemption as purposed by the Father, purchased by the Son, applied by the Spirit.

The execution after you heard the word of truth. So hearing. So Romans chapter 10 verse 14 to 17. How then shall they call on Him in whom they have not believed?

And how shall they believe in Him in whom they have not heard? And how shall they hear without a preacher? And how shall they preach unless they are sent? As it is written, how beautiful are the feet of those who preach the gospel of peace, who bring glad tidings of good things.

[25 : 36] But they have not all obeyed the gospel, for Isaiah says, Lord, who has believed our report? So then faith comes by hearing, and hearing by the word of God.

Also in James 1 18 it says, of His own will He has begotten us by the word of truth. So hearing the word, the word of truth.

Hearing by the word and believing by the spirit. Word and spirit, hearing and believing. In verse 13 it says, in Him you also trusted.

This trusting was trusting that which was heard. The hearing was of the word of truth. Therefore trusted the gospel, trusted in Christ, and believing, believing the gospel.

Trusting, this believing, this trusting is by the spirit. So hearing is by the word, and believing is by the spirit.

[26 : 41] the work of election and redemption. So remember in 3-14, elected by the Father, redeemed by the Son. So the work of redemption and election is brought to the souls of the elect by the spirit's work of effectual calling.

Romans 8-30, remember it says, those He predestined, He also called. And again, in 2 Timothy 1-9, who has saved us and called us with a holy calling, not according to our works, but according to His own purpose and grace, which He has given to us in Christ Jesus before time began.

The Holy Spirit is received through the gracious gift of faith. So this is an internal regeneration. It is not an external action, such as a baptism or an altar call.

So again, the application, the execution of the Word and the Spirit, believing by the Spirit, the reception of the Holy Spirit is through the gracious gift of faith, internal regeneration.

It is not an external action, such as baptism or an altar call. Think, for example, when they tried to drive groups of people into water at the edge of the sword to baptize them, thinking that that brought them into the kingdom.

[28 : 13] It is not an external action, it is an internal regeneration. The Holy Spirit is received through the gracious gift of faith. Christ's kingdom is advanced by the Word and Spirit.

The pure preaching of the Word attended with power by the Spirit of God, by God speaking light into darkness, His almighty power. This focuses on the centrality of preaching.

The proclamation of the Word of God, the good news of salvation in Christ alone. Hence, how beautiful are the feet of those who preach the gospel of grace.

Of course, we know in Romans 1, it says, the gospel is the power of God unto salvation to all who believe. All who believe through faith, then that not of ourselves, it is the gift of God.

Sorry, I lost my spot here. The gospel is the power of God unto salvation to all who believe. The enablement to believe is the covenant grace of faith. Ephesians 2, 8, it says, by grace you have been saved through faith, and that is not of yourselves, it is the gift of God.

[29 : 28] This believing, this believing by the Spirit is spiritually discerned. The work of the Spirit illuminating and regenerating is required for saving knowledge of Scripture.

God designed and prepared the work of redemption, and it is God who applies it by His Word and Spirit. 1 Thessalonians 1, 5 says, And you became followers of us and of the Lord, having received the Word.

Became followers, having received the Word. So we hear this becoming, this following, having received the Word. This is the effectual application of Christ.

And then further in verse 9, it says, You turned to God from idols. So a turning from idols to God. This emphasizes the conversion.

John Flavel defined conversion very well. He said, It's the great change itself, which the Spirit causes upon the soul, turning it by a sweet, irresistible efficacy from the power of sin and Satan to God in Christ.

[30 : 42] Furthermore, by the giving of the Spirit, God seals, seals, or he stamps, or marks, or brands them as his own possession.

Romans 8, 29 says, If anyone has not the Spirit of Christ, he does not belong to Christ. For seal, there's a stamp, or a mark, or a brand, as his own possession.

As a branding that marks a sign of purchase, of ownership, or possession of sheep, included in a flock. So, as sheep of a flock is branded with a mark and set apart and differentiated from others, so also believers are sealed with the Holy Spirit claimed by God as his portion.

A seal, so when this was written, the understanding of what a seal represented, a seal was representative of closure, authentication, ownership, and protection.

It is a marked possession. So, sealed with the Holy Spirit. The sealing with the Holy Spirit is a seal, a sign, a promise, a pledge, a guarantee of inheritance.

[31 : 55] It is being sealed with the Holy Spirit. The Holy Spirit is the seal. It is the guarantee of the Christian's full redemption and inheritance.

So, continuing in our text, verse 14 says, who is the guarantee of our inheritance until the redemption of the purchased possession.

This is a down payment of the divine promise of glorification, a new creation, his prized possession for the praise of his glory. Let's unpack that.

Now, if you remember, last time when we looked at redeemed and what redeemed meant, it meant the payment of a ransom. The ransom being paid in full.

Redeemed means a purchased possession, purchased at the price of the precious blood of Christ, therefore a prized possession.

[32 : 53] As were, if you remember, the Levites in Malachi 3, they shall be mine, says the Lord of hosts, the day when I make up my treasured possession. So also we see in the New Testament, for believers, it says, but you are a chosen race, a royal priesthood, a holy nation, a people for his own possession.

New Testament believers are a treasured possession purchased by the blood of Christ to be preserved for God, for his kingdom, and for his glory.

We're predestined by God, purchased by God, possessed by God, and sealed by God. Let it be clearly understood it's about God, and it's about his almighty power, the riches of his grace, and that to the praise of his glory.

Now in 14 it says, who is the guarantee of our inheritance? inheritance. This inheritance is the kingdom of God and all its blessings.

Kingdom of God incorruptible, undefiled, and unfading. But what is the fulfillment or the consummation of the saints' inheritance?

[34 : 14] It is resurrection and the new creation. redemption, it is redemption of bodies in a state of glory with eternal life incorruptible.

However, it is not just life without death. Could you imagine in the state that we're in, in a fallen and broken and cursed world, where there is sin and suffering, life without death in this state?

The saints' inheritance is not just a life without death, but it is a return to order. This paradise with God that is better than that of the beginning.

Now, the Bible tells us much about this inheritance of the saints from cover to cover. I'm sure your memory will easily recall in Genesis 1-3.

Genesis 1-3 points us towards the inheritance of the saints. In Genesis 1-2, we see the narrative of the creation of heaven and earth.

[35 : 23] Creation of heaven and earth, then in Genesis 2, there's a marriage covenant between Adam and Eve in a garden sanctuary, dwelling with God, and river of water flowing from it for the nations.

And then in Genesis 3, we see a gospel promise of divine redemption. This is the very beginning of the Bible. At the end of the Bible, you see a reversal of those first three chapters. Revelation 20, we see the serpent-crushing federal head and mediator accomplishing the destruction of Satan.

Then Revelation 21, we see the marriage covenant between the bride and the lamb, church and Christ, and a city sanctuary dwelling with God, and river of water flowing from it for the nations.

And then in Revelation 21, 22, we see a recreation of new heavens and new earth, and rivers of water flowing from it.

Sorry, recreation of new heavens and a new earth. So these last three chapters of the Bible are a reverse order of the first three chapters of the Bible and points us to the culmination of redemption, the consummation of Christ's kingdom and the saints' inheritance, collected, restored, renewed, recapitulated, summed up, gathered up, united, reduced to a head, brought under one head to present as a whole, brought back into order out of chaos, gathered together under one head, Christ, by virtue of redemption.

[36 : 56] So again, these last three chapters of the Bible are a reverse order of the first three chapters of the Bible, and they point us to the culmination of redemption and the inheritance of the saints. This is redemption purposed, accomplished, and applied towards those who have been predestined, purchased, and claimed by God as his portion.

What we see here is a linear movement from inception to completion according to God's plan. God brought, Genesis 1, God brought all time, space, and matter into being by his speaking at his word as an expression of his will by his sovereign omnipotence without any external compulsion.

So also, the redeemed are predestined, purchased, and claimed by God at his word as an expression of his will by his sovereign omnipotence without any external compulsion.

The Bible, you see from cover to cover through type scenes, points us toward the inheritance of the saints. God dividing waters of chaos and leading his people into a new land to inherit, where he will dwell with them in a particular tabernacling presence where his glory rests and dwells, and he supplies all their needs and blesses them.

Perhaps some of these type scenes are coming to mind. For example, the Genesis creation narrative, or the exodus from Egypt, or Joshua's conquest into Canaan. These are type scenes, God dividing waters of chaos and placing his people into an inheritance of habitation of a new land.

[38 : 40] The saint's inheritance is the kingdom of Christ. This is not a return to the beginning. This is a new creation, paradise, kingdom of glory.

It is better than the beginning. It is a stable state of glory in God's tabernacling presence, knowing God not just as infinite, eternal, omnipotent creator, but knowing God also as merciful, gracious, loving redeemer.

If you recall to go back to John Owen, a statement he made on Ephesians 1.6, he summarizes it very well. A design in Christ shines out from his bosom that was lodged there from eternity.

To recover things to such an estate as shall be exceedingly to the advantage of his glory, infinitely above what at first appeared, and for the putting of sinners into inconceivably a better condition than they were in before the entrance of sin.

He appears now glorious. He is known to be a God pardoning iniquity and sin, and advances the riches of his grace, which was his design.

[39 : 50] knowing experientially and personally God's perfections of his benevolence, of his love, of his mercy, of his grace. So that brings us to the third point in our text, and that is the purpose.

A people being claimed by God for his possession, the purpose, or if you will, the goal, or the chief end, which is the glory of God and the salvation of the elect, living blessedly in this life and that which is to come, or to put another way, the goal or chief end is the end of election and predestination is for the praise of his glory.

So you'll see in chapter 14, the last portion of it, to the praise of his glory. This, I'm sure you've noticed, is an echoing of verses 6 and verses 12, to the praise of his glory.

glory. And that is the purpose, that is the goal, that is the chief end. So the goal, or the purpose, or the chief end is the glory of God. It is not, the chief end is not the salvation of man.

This is what I mean. Some will put the salvation of man ahead of the glory of God, which becomes a tragically pragmatic approach. by setting aside the commands of God for pretentious statistics of outward decisions.

[41 : 20] However, these unbiblical methods discredit the message. Redemption is applied to us by the Spirit through the Word. This is why the particular Baptists were so concerned about the primacy of preaching the Word.

The kingdom of God is not advanced. Remember before, it's not advanced by driving groups of people into water at the edge of the sword. The kingdom of God is not advanced by human inducement.

It's not advanced by human incentive, persuasion, accommodation, entertainment, emotion, compulsion, force, or sword, but the kingdom of God is advanced by the Word and Spirit.

And this is not to the glory of the seeker. It is not to the glory of the preacher. It is not to the glory of the church, nor to the glory of the evangelist, not to the glory of the state, or to an archbishop, or a king, but to the glory of God alone.

Soli Deo Gloria. What is the chief end of man? To glorify God and enjoy Him forever. Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly places.

[42 : 35] We cannot add to God's glory. We must confess how glorious He is. So how much do we declare His excellencies to the praise of His glory?

Sure, we acknowledge it, we underline it in Scripture, we pray in thankfulness of it, but what do we do with it daily? What do we do with it personally every day? How much do we fill our minds with it and behold the glory of God and His eternal election?

How much do we work this knowledge into ourselves so that our hearts are engaged and enlarged and with the fibers of our soul declare His excellency to the praise of His glory and overflow with praise that we must declare with Paul, blessed be God and bless Him that others might see and glorify God.

So the purpose, the third section that we're looking at here is the purpose, the purpose of redemptive history is the glory of God. As it points forward to and moves towards a last things climax of God's glorious tabernacling presence dwelling in a new creation with His purchased possession called out of darkness into marvelous light to the praise of His glory.

This end-time goal of this redemptive historical storyline, again, is God's glory. This is His purpose, according to His will.

[44 : 10] God's goal in everything is to glorify Himself, and so, therefore, it should also be ours. So in self-examination, I should ask, in all of my thoughts, words, and actions, do I glorify God, or do I glorify myself?

Do I enjoy myself more than God? We must not only love God and worship and obey Him, but do so for His glory.

So, in God claiming a people for His own possession as His portion, we've looked at how this text identifies its determination, we've identified, we've seen how this text identifies the execution, so it's determination by being predestined according to His will.

In Him also, you have been, in Him also, we have obtained an inheritance being predestined by Him who works all things according to the counsel of His will. It's determination, divine determination, it's execution by word and spirit, it's purpose, glory of God.

So now let's consider uses. I'd like to outline three uses of this text. Verses 3-14 praises God for what is the grounds of the assurance of the believer's inheritance.

[45 : 49] So three particular uses to draw from this is, one, assurance of the saints' inheritance, two, meditation of the saints' inheritance, and three, praise of the saints' inheritance.

So assurance, meditation, and praise. So again, this section, this sentence, verse 3-14 praises God for what is the grounds of the assurance of the believer's inheritance.

So, believers, understand this as assurance that you can take to the bank. God will not, sorry, we will not go from being lovable to no longer loved by God, rather quite the opposite is true.

We went from being unlovable to being in Christ, accepted in the beloved, and co-heirs with him, to the praise of his glorious grace.

So we must see our redemption biblically, not self-exalting, not eclipsing God's grace with self-accomplishment, not, I did this, I'm not, not an attitude of, I'm lovable to God, not that I was, sorry, rather, that I was a lost sinner, dead in my sins, who was predestined, purchased, and claimed by God as his possession, and sealed as God's portion.

[47 : 25] Heavenly meditation, or meditation on the inheritance of the saints, how much time is spent in fleeting carnal comforts and pleasures at the cost of cognitive meditation of God's eternal plan of redemption from predestination to consummation?

How much idle time has come and gone that could have been used for such meditation? How much time will you use today, this Lord's Day, which is set apart for public and private worship and spiritual nourishment?

How much time today will you let go of earthly comforts and pleasures to seek after heavenly delights by meditating on Christ's kingdom, work of redemption, and the saints' inheritance?

informing and enlarging the mind, expanding the heart to the praise of His glory. I'll conclude with a quote by Richard Baxter on heavenly meditation.

One hour spent in heavenly meditation will more effectually revive you than many hours in bare external duties. A day in these contemplations will bring you more contentment than all the glory and riches of the earth.

[48 : 38] be acquainted with this work and you will, in some small remote way, be acquainted with God. Your joys will be spiritual, prevalent, and lasting according to the nature of their blessed object.

You will have comfort in life and comfort in death. Again, enlarge the mind, expand the heart. glorying and the knowledge of God and his wondrous works produces a longing to serve and obey Christ.

Let's pray. Our great God, I thank you for the ways which you reveal to us yourself and your works and your excellencies and your perfections in your word.

And as we attempt, Lord, to apprehend the depths of who you are and your works, I thank you that we see here in your word an understanding of your nature as a triune God and particular distinctiveness that points our attention and our focus to the persons of the Trinity that we can better understand that you, who are one God and three persons, as our God and to keep us from heresies of thinking that there is one God and one person that takes on different forms.

So, Lord, I pray that you would help us to apprehend the one true and living God as revealed in your word and as such that we would praise you, that you would cause us to behold much greatness from your word, that it would drive our hearts to be filled with affections, enlarging our hearts from informing and expanding our mind from your word, these great truths.

[50 : 30] Lord, for those who are the saints, those who have been separated to God, we have much to be thankful for and much to praise you for. So, we praise you that as you have revealed in your word, that we who were lost, dead, sinners, condemned, and cursed, we praise you that in that state, that we were redeemed because we were purposed by being predestined in love by the Father, and we have been purchased by the work of redemption accomplished by Christ, by the shedding of the blood of Christ, to pay a debt that we could not pay, and that this work of redemption has been applied to us by the Holy Spirit, through the word and the Spirit.

I pray, Lord, that as we contemplate these things, you would enlarge our minds and our hearts and drive us to be filled with praise, that we would indeed bless your name to the praise of your glory.

And I pray that as such, Lord, this would grow us in our cognitive meditation, that we would consider heavenly delights of your divine work of redemption and the inheritance of the saints and the hope that we have to look forward to.

I pray, Lord, that you would work these truths into us and that we would grow as saints who bless our God.

We pray these things in Jesus' name. Amen. Stand and sing the doxology.