
a *Grace Notes* course

Ephesians

by Warren Doud, Director
Grace Notes

Lesson 2

Ephesians 1:7-10

Grace

Redemption

The Blood of Christ

Grace Notes

1705 Aggie Lane, Austin, Texas 78757

Email: wdoud@bga.com

Ephesians

Lesson 2: Ephesians 1:7-10

Instructions

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Instructions for Completing the Lessons

Begin each study session with prayer. It is the Holy Spirit who makes spiritual things discernable to Christians, so it is essential to be in fellowship with the Lord during Bible study.

Read the whole book of Ephesians often. It is a short book, and reading it many times will help you understand the story much better.

Instructions

1. Read the introduction to the study of Ephesians
 2. Study the Ephesians passage for this lesson, by reading the verses and studying the notes. Be sure to read any other Bible passages that are called out in the notes.
 3. **Review** all of the notes in the Ephesians lesson.
 4. Go to the Quiz page and follow the instructions to complete all the questions on the quiz. The quiz is "open book". You may refer to all the notes and to the Bible when you take the test. But you should not get help from another person.
 5. When you have completed the Quiz, be sure to *SAVE* your file. If your quiz file is lost, and that can happen at *Grace Notes* as well, you will want to be able to reproduce your work.
 6. To send the Quiz back to *Grace Notes*, follow the instructions on the Quiz page.
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Ephesians 1:7

In whom we have redemption through his blood, the forgiveness of sins according to the riches of his grace."

in whom: "whom" is a relative pronoun referring to Jesus Christ.

We have been redeemed, not because of who and what we are, but because it has been provided through Christ.

Topic: UNION WITH CHRIST

we have: present active indicative of (**exo**): "we have and keep on having"

redemption: (apolutrosis): a ransom paid to purchase a slave or set someone free.

Topic: REDEMPTION

Comment:

- God pays the ransom for a slave and frees him absolutely.
- A longtime slave will think like a slave. A freed slave needs to stop thinking like a slave and develop a free man's mental attitude. The Emancipation Proclamation made citizens of slaves. However, for many of the newly freed people, it was a long time before they began to think and act like free citizens.
- A slave cannot free a slave. False cults and religion try to do this. All they do is try to make the slave feel happy inside, to think he's not a slave. Religious legalism is Satan's effort to delude slaves into thinking they are really free.

through His blood: the payment made at the Cross.

Topic: BLOOD OF CHRIST

Comment:

- Sometimes, both in the NT and OT, there is no accompanying reference to the price paid for redemption, and the word simply has the primary sense of release.

Luke 21:28; Rom. 8:23; Heb. 9:15

- Paul's mind often dwelt on the thought of the costliness of redemption. 1 COR. 6:20
- Redemption includes freedom during our lifetime. The believer has the freedom to represent Christ as an ambassador, the freedom to be in full-time Christian service, the freedom to be a priest, the freedom to be indwelt and filled by the Holy Spirit, the freedom to be indwelt by the Person of Jesus Christ, the freedom to be in union with Christ and to be His representative.

the forgiveness of sins: (afesis): "the loosing of a person from that which binds him" cf. Rev. 20:12-15

according to the riches: speaks of the inexhaustibility of divine capital; the wealth of God's grace, mercy and glory.

Eph. 1:8; 2:4,7; 3:8,16; Rom. 2:4; 9:23; 11:33; 2 Cor. 8:9; Col. 1:27; 2:2; Phil. 4:9

of His grace:

Topic: GRACE

Ephesians 1:8

Wherein he hath abounded toward us in all wisdom and prudence;"

wherein: "in which", reference to the grace mentioned in verse 7.

God, in His grace, has provided everything that is needed, and more, to make the plan of God work for any believer.

he has abounded: (perisseuo): "to exist to the maximum; to be furnished beyond what one needs; to have an overabundance of quality; to possess in abundance; enough and to spare"

The word "abound", which expresses the superabundance of God's grace, is also used to refer to the quality expected in the Christian's manner of life.

I Thess. 3:12 **; 4:4 **; 4:11

A believer can have all of the riches of God's grace that he wants. Ignorance of God's Word and carnality prevent a Christian from having these riches.

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in all wisdom: (sophia): "insight; discernment; divine viewpoint"

Compare Eph. 5:15, **asophos** (unwise)

and prudence (phroneisis): the practical outworking of wisdom. Doctrine applied to experience.

Compare 2 Cor. 11:1, 17, 21 (**aphrosuneis**), "foolish"

The wisdom of God is not merely intellectual or academic. It is not a higher philosophy which the Gnostics in the early church claimed to possess. It is the source of understanding of the details of daily living.

Phil. 1:9-11

Jesus Christ give men the ability to see the great ultimate truths of eternity and to solve the problems of daily living.

Col. 1:9

Ephesians 1:9

Having made known unto us the mystery of his will, according to his good pleasure which he has purposed in himself."

having made known: (ginosko): aorist active participle: "to make known in such a way that the information becomes a part of you"

Some things are learned which do not become a part of a person. (Passing friends; casual ideas). But God's Word is communicated so that it can become part of life's foundation.

unto us: refers to Christians. The pronoun is in the dative case indicating that it is to our advantage to have divine communication.

Advantages of having the mind of Christ made known to us:

- edification
- reduction or elimination of personality kinks
- freedom from mental attitude sins
- a knowledge of God's will
- a relaxed attitude toward people, situations, events.

- All the above result is a relaxed way of life (the peace of God).

the mystery: (musterion): an organized system of teaching for a Greek fraternity or close social society.

Believers are in the family of God and can understand the inner teachings.

Comment:

- The word **musterion** does not refer to something mysterious, but something that is revealed. In the N. T., the words which go with "mystery" refer to disclosure rather than keeping a secret.

Read Col. 1:26; 2:2; 4:3

- **IRONSIDE:** "The mysteries of the kingdom of heaven, of lawlessness, of Babylon, the great mystery of Christ and the Church (Eph. 5), the mystery of the Rapture, the mystery of Israel's present rejection (as illustrated by the olive tree analogy in Romans 11) -- these things which were once hidden secrets which no man could understand are now opened up to the people of God. From the treasure that God has given to them, the pastors and teachers draw things new and old, and open them up to God's people so that they may enter into the good of them."
- It is the responsibility of the Christian teacher to expound these mysteries to the saints.

Read 1 Cor. 4:1

- This knowledge is extremely important. When a person is born into the family of God through faith in Christ Jesus, he is positionally complete, "adopted" as an adult child. But his soul has a deficiency in experience and knowledge. For this reason every believer is commanded to grow, to progress toward maturity.

Read 2 Pet. 3:18; Eph. 4:14,15; Acts 16:4,5; Heb. 13:7-9; 1 Cor. 2:10-16

Topic: MYSTERY

of His will: God's plan for the believer's life.

Read 1 John 3:23

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Comment:

- As we "grow in grace and in the knowledge of our Lord and Savior Jesus Christ", a certain orientation to God's plan for us takes place. We begin to understand God's plan and our proper place in it.
- We gain freedom from bondage to the Sin Nature: e.g., freedom from mental attitude sins and from slavery to details of life.
- We put material things in their right perspective.
- We obtain the ability to love God and our fellow man.
- We possess God's happiness in the inner man, a joy which doesn't depend on people, circumstances or things.
- The unbeliever cannot understand the will of God for his life; but the believer can!

Ephesians is the epistle about God's plan for the Christian life!

according to His good pleasure: see notes on Eph. 1:5. God's pleasure is the standard by which we are given this knowledge of the mystery of His will.

which He has purposed in Himself to "purpose" means to "put something beforehand; to predesign; to prepare beforehand".

Ephesians 1:10

That in the dispensation of the fullness of times he might gather together in one all things in Christ, but which are in heaven, and which are on earth, even in him:"

dispensation: (*oikonomia*), "economy ; administration"

Note: (*oikonomos*) from Ephesians 1:7, "For the overseer must be above reproach as God's steward (*oikonomos*), not self-willed, not quick-tempered, not addicted to wine, not pugnacious, not fond of sordid gain,"

The "steward" administers the "dispensation".

Topic: DISPENSATIONS

the fullness of times: (*pleiroma + kairos*) "full measure of times", a reference to a succession of events, ages, eras.

- When all of the times and seasons which the Father has fixed by His own authority have run their course, His age-long purpose which He planned in Christ will be fulfilled.

to gather together in one: (anakephaluow): "to bring together several things under one head". The word was used of gathering things together and presenting them as a whole.

- The word (*anakephaluow*) was used in Greek rhetoric for summing up a speech at the end, showing the relation of each part to the complete argument.
- The Greek practice was to add up a column of figures and put the sum at the top (head) of the column.

all things in Christ, both which are in heaven and which are on earth, even in Him,

- Everything depends on Jesus Christ. He is the focal point of God's plan.
- Christ must be first in life, otherwise a person is outside of the plan of God, and misery is built on misery.
- A Christian can become stabilized through fellowship with Christ, living in the Word.

Grace

Introduction

God the Father always thinks Grace. Whether He is dealing with nations or individuals, whether he is exercising His divine justice, wrath, love, or mercy, in whatever dispensation or time frame, at all times and in all circumstances, the Grace of God influences His thoughts and actions.

The absolute righteousness and justice of God the Father demand perfection in us. But we are "sinners, condemned, unclean." The Father's perfect justice demands a just penalty for sin - "the soul that sinneth, it shall die."

But the Father, in His love for us, seeing that we could not meet His standards, sent His Son to bear our penalty so that we "might be made the

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righteousness of God in Him.” (2 Cor. 5:21)
Righteousness was imputed to us on the sole condition of our faith in Jesus Christ, just as “Abraham believed God and it was counted unto him for righteousness.” (Gen. 15:6)

God the Father is now able to look upon us as righteous. And He is able to express His love for us in countless ways during our lifetime. The word “grace” is used to refer to God’s giving to us out of His love for us, a giving that is unrestricted because our former condemnation has been removed, our penalty has been paid, God’s righteousness and justice have been satisfied, and we are “in Christ” and share the love that the Father has for His own Son.

Mastery of the Bible’s teaching about Grace is the most important goal of the Christian Way of Life. Your productivity as a believer, your ability to function effectively as member of your local church, your effectiveness in the use of your spiritual gifts in reaching out to others - all are absolutely dependent on how well you understand and use Grace principles. The following are some of the reasons why the subject of Grace is so important to every Christian:

- Grace is the most important single concept in the Word of God. Salvation is “by Grace through faith”, and the Christian way of Life functions entirely on Grace principles.
- Grace provides the foundational structure for all Bible study. Eph. 2
- Knowledge of Grace principles gives believers great knowledge and confidence in God’s Plan, His provisions, His blessings.
- The doctrine of Grace gives believers confidence in witnessing and teaching, both for evangelism and the Christian Way of Life. Grace gives Christians insight into the workings of society and God’s actual intentions regarding the future.
- Grace convinces believers that human righteousness is completely out of the picture.
- Through Grace, believers become “conduits of Grace” to society. Families become Grace families; churches become Grace churches, centers of Grace influence.

The goal of this study, then, is to learn how God thinks and how we can have “divine viewpoint” in our own thinking. With Jesus Christ as the “chief cornerstone”, we develop the “foundation” of the doctrine of Grace, from the “apostles and prophets” by studying the Bible vocabulary dealing with Grace, by developing principles of the doctrine of Grace, and by illustration and application.

Etymology: Bible Vocabulary Related to Grace

This study contains a thorough review of all words in the Bible which are related to the topic of Grace. The context of each verse was studied, especially considering it with respect to etymology, doctrine, and application. Word study and doctrinal source materials include the following:

Vine, Expository Dictionary of New Testament Words

Moulton and Milligan: The Vocabulary of the Greek New Testament

Kittel’s Greek Lexicon

Various references to the Greek of the Septuagint

Chafer, L.S.: Systematic Theology

Books and Tapes by R. B. Thieme and Chester McCally

The Grace vocabulary of the Bible begins with the word (chara), “joy; gladness”. This word was widely used to express the idea of a joyous response to something good; it sometimes meant “festival” or “wedding”. And chara was widely used as a proper name!

In the Oxyrhynchus Papyri [P Oxy VIII, 1162], a Christian man’s personal letter included the greeting, “Leon, elder, to the elders and deacons, beloved brothers in the Lord, fullness of joy (chara).” The word chara is used in the following Bible passages:

Matt. 2:10, “When they saw the star, they rejoiced with exceeding great joy (chara).”

Matt. 5:12, “Rejoice and be exceeding glad (chara): for great is your reward in heaven...”

Matt. 13:44, “Again, the kingdom of heaven is like treasure hid in a field; when a man has

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found it, he hides, and for joy (chara) thereof goes and sells all that he has, and buys that field."

Matt. 18:13 describes the Lord's joy (chara) at finding the lost sheep.

Matt. 25:21, 23, "His lord said unto him, Well done, good and faithful servant: you have been faithful over a few things, I will make thee ruler over many things: enter into the joy (chara) of thy lord."

We begin to see the relationship between joy and that which causes joy, namely, the favor and bounty which we receive from the Lord.

Luke 2:10, "...behold, I bring you good tidings of great joy (chara), which shall be to all people." This emphasizes the idea of CHARA as an occasion of rejoicing.

Phil. 4:1, "Therefore, my brethren dearly beloved and longed for, my joy (chara) and crown, so stand fast in the Lord ..."

1 Thess. 2:19, 20, "For what is our hope, or joy (chara), or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his Coming? For ye are our glory and hope."

Related words are the verb (chairo), "to rejoice; to be glad; to be joyful" and the word (chaire), used as a greeting "Hail! or Health!" upon meeting or separating and used widely as a salutation or closing of letters.

Acts 15:23, "And they wrote letters by them after this manner: The apostles and elders and brethren send greeting (chairo) unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia."

Matt. 26:49, "Judas...came to Jesus and said, HAIL, master; and kissed him."

"HAIL, King of the Jews..." was shouted in derision at Christ before His crucifixion.

"HAIL, Mary, highly favored..." was the greeting of the angel to Mary. Note: the verses does not say "full of grace". Mary was a recipient of Grace, not the source of Grace!

A curious use of chairo is seen in 2 John 10,11, "If there come any unto you, and bring not this doctrine, receive him not into your house, neither

BID him GOD SPEED (chairo): for he that BIDS him GOD SPEED is partaker of his evil deeds." That is, we are to offer no joy to false teachers.

The verb (charidzomai) is used several ways in the Bible. It means "to gratify; to bestow in kindness; to grant as a free favor." In each of the Bible passages below, try to determine what it is that shows the Lord's Grace mental attitude.

Luke 7:21, "And in that same hour he cured many of their infirmities and plagues, and of evil spirits; and unto many that were blind he gave (charidzomai) sight."

Rom. 8:32, "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?"

Charidzomai also has the meaning of "to remit; to forgive".

Luke 7:42, "A creditor had two debtors...And when they had nothing to pay, he frankly forgave (charidzomai) them both..."

2 Cor 2:7,10, "To whom you forgive anything, I also: for if I forgave (charidzomai) any thing, to whom I forgave it, for your sakes I forgave it in the person of Christ."

Application: Forgiveness

The word "forgive" is a Grace word, in the English as well as in the Greek. An early meaning in English was "to give or to grant". Then, forgive came to mean "to remit a debt; to give up resentment or claim for requital; to pardon an offense."

All of us are debtors to others, to society as a whole. And we often feel that people owe us many things in our human relationships. We feel we are owed courtesy and consideration. Sometimes we think that we are owed reward or status or promotion in some enterprise, or on the job. We are certainly owed fair treatment, justice, restitution and many other things.

But, many people in America are spiritually, ethically, and morally bankrupt. They simply cannot pay society what they owe! They are thoughtless, selfish, ungracious. What should a Christian do about all of the debts owed to him. Answer: forgive them, as Christ forgave you.

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A Christian who practices Grace thinking (divine viewpoint) will become a forgiving person. To forgive means "to give up a claim; to cease bearing resentment".

The rich man in Luke 7 was able to forgive the two debtors because he was prosperous. He gave to them out of his prosperity. A person can only give to others out of what God has already provided in the way of prosperity. In terms of money, the principle is "Let him that stole, steal no more; rather, let him labor, doing with his hands the thing that is good, that he may have to give to him that needeth."

As a growing Christian, you have many other kinds of prosperity, by the Grace of God. You have intellectual prosperity (divine viewpoint). You have spiritual prosperity (peace with God). You have emotional prosperity (relaxed mental attitude). You have financial prosperity (mastery of details of life). You have social prosperity (stable marriage, stable family life, etc.).

Wherever in your life you find that someone else owes you something, you have the wherewithal to forgive him! God has forgiven all of us who are absolutely without resources of our own. And He is not expecting or demanding some kind of payment in return for His Grace gifts. And we are to be channels of Grace to the world. "Out of your innermost being shall flow rivers of living water."

Another Grace word is the noun (charisma), "a free gift; a benefit; a spiritual gift." An interesting use is seen in Romans 1:11, "For I long to see you, that I may impart unto you some spiritual gift (charisma), to the end you may be established." This is not a spiritual gift from the Holy Spirit, but a spiritual benefit which Paul wished to share with the Roman Christians. [For the uses of charisma as "spiritual gift", see 1 Cor. 12:4,9,28,30,30 and Romans 12.]

Rom. 6:23, "For the wages of sin is death, but the gift (charisma) of God is eternal life through Jesus Christ our Lord."

But how did this happen? How can God give such a gift to us?

Rom. 5:15, "But not as the offence, so also is the free gift. For if through the offence of one many

be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many."

To comprehend this fully, you must study the context. The complete context of Romans 5:15 ranges from Romans 2:1 to 6:2 (at least)!

A very important Grace word is (charis), which has a variety of translations in the New Testament, including "favor; pleasure; gift; benefit; liberality; and gratitude" as illustrated in the following scriptures.

Luke 1:30, "And the angel said unto her, Fear not, Mary: for you have found favor (charis) with God."

Luke 2:52, "And Jesus increased in wisdom and stature, and in favor (charis) with God and man."

Acts 24:27 and 25:9 use charis with respect to pleasure.

2 Cor. 8:4, "Praying with us with much entreaty that we would receive the gift (charis), and take upon us the fellowship of the ministering to the saints."

2 Cor. 1:14,15, "As also ye have acknowledged us in part, that we are your rejoicing, even as ye also are out's in the day of the Lord Jesus. And in this confidence I was minded to come unto you before, that ye might have a second benefit (charis)." This usage emphasizes that the benefit, or gift, is the effect of the gracious disposition of the benefactor.

1 Cor. 16:3, "And when I come, whoever you shall approve by your letters, them will I send to bring your liberality (charis) to Jerusalem."

It is in the idea of gratitude, as the response of the one who receives a Grace benefit, that we begin to see the means by which God causes the correct response in people. A free gift brings a joyous, thankful response.

Rom. 6:17, "But God be thanked (charis) [that is, 'grace to God'] that you were the servants of sin, but you have obeyed from the heart that form of doctrine which was delivered to you."

2 Cor. 1:14, "Now thanks (charis) be unto God, which always causes us to triumph in Christ,

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and makes manifest the savor of His knowledge by us in every place." See also 8:16 and 9:15.

1 Tim. 1:12, "And I thank Christ Jesus our Lord, who has enabled me, for that he counted me faithful, putting me into the ministry."

1 Pet. 2:18 to 20, "Servants, be subject to your masters with all respect; not only to the good and gentle, but also to the unreasonable. For this is thankworthy (charis), if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if, when you are buffeted for your faults, you shall take it patiently? but if, when you do well, and suffer for it, you take it patiently, this is acceptable (GRACE) with God.

READ also Luke 6:32 to 36

Other common Greek words for gratitude or thankfulness are (eucharistia) and (eucharistos), which are derived from (charis) as well. There are very few examples of these in the papyrii, but there is a copy of a letter written by the Emperor Claudius expressing his gratification at games performed in his honor.

The Latin word gratia is brought into the English in the words "grateful" and "gratitude), etc. The Greek eucharistia is brought into the English in "Eucharist", still used, but mainly by the high church, to refer to the Lord's Supper or Communion service. In modern English, the connotation of Grace is barely visible in "Eucharist."

Thanksgiving is the expression of joy towards God by a person who has been the recipient of God's Grace. The mature Christian's gratitude, therefore, is a part of the joy that is the fruit of the Spirit; thus it increases with edification.

Col. 2:7, "Rooted and built up in him, and established in the faith, as you have been taught, abounding therein with thanksgiving (eucharistia)."

2 Cor. 4:14,15, "Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you. For all things are for your sakes, that the abundant grace might through the thanksgiving (eucharistia) of many rebound to the glory of God."

1 Thess. 3:9, "For what thanks (eucharistia) can we render to God again for you, for all the joy (chara) wherewith we joy (chairō) for your sakes before God." Grace on the part of the giver; gratitude on the part of the receiver an illustration of the Doctrine of Reciprocal Grace.

READ 2 Cor. 9:10 to 12.

Eph. 5:4, "Neither filthiness, nor foolish talking, nor jesting, which are not appropriate, but rather, giving of thanks (eucharistia)." This leads us to a discussion of ...

The Greek word (eucharisteo), a verb which has the basic meaning of "to give thanks."

From the early Greek eucharisteo meant "to do a good turn to" or "to oblige", as in the Flinders Petrie Papyrii, "by doing this you will oblige (eucharisteo) us", or in Grenfell and Hunt on the Hibeh Papyrii, "so that you shall not oblige me to no purpose."

In later Greek, this passed easily into the meaning of being grateful, or for giving thanks for something received. So in [P Oxy I (AD 303)], "so I shall be enabled to recover my property and acknowledge my gratitude (eucharisteo) to your excellency."

Paul gives thanks (eucharisteo) for his readers in his greetings of Romans, Ephesians, Colossians, and Thessalonians. He gives thanks in Phil. 1:3 for fellowship shared with him. And he gives thanks in 1 Cor. 1:4 for God's gifts to the Christians.

This word is used by Paul to remind believers to give thanks. "Giving thanks (eucharisteo) always for all things unto God and the Father in the name of our Lord Jesus Christ." (Eph. 5:20)

The word is used negatively in referring to the unthankful heathen. "Neither were thankful, but became vain in the their imaginations...", (Rom. 1:21).

God's Operating Principle

Ephesians 2:4-7 discusses Grace as God's operating principle. Verse 4 starts with certain facts on God's side God is the possessor of infinite resources; He is "rich in mercy", and He has "great love". Man, on the other hand, is described as

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"dead". Man has the deepest need; God has the greatest resources. And God has a plan for linking our need to His resources (Eph. 2:5).

Romans 4:4 states plainly that Grace is the opposite of a merit plan. Two principles of operation are stated here, a "debt" principle and a "grace" principle. In a "debt" plan, reward is given in return for effort of some kind. A "grace" principle is one in which reward is given on the basis of the merits of another, Jesus Christ. The two principles are mutually exclusive; they cannot be combined or mixed.

Romans 6:16-23 points out the contrast between "wages" and the gift principle.

Romans 4:13-16 explains that if the Law (debt principle) will make us heirs, then faith (grace principle) "is made void." This allows for no compromise. Verse 16 says "It is of faith that it might be by grace." Faith is the only action on man's part that can appropriate blessing without ruining the Grace principle. Satan is always eager to add something to faith, because that would ruin Grace and negate divine blessing.

Romans 3:23-31 shows that, while in Grace salvation is free, yet the Law is established and upheld.

So "Grace" is the word used in the Bible to refer to all that God is free to do for mankind because of the Lord Jesus Christ's sacrifice for sins, the Work done for us on the Cross.

Grace means that God has done the work and God receives the "credit", the glory. Man, who is unable to produce acceptable works, receives the free benefits of God's work. Grace means that man has received from God that which he has not earned or deserved; because nothing that we are and nothing that we have is sufficient to qualify us for any of what the Lord gives to us or does for us.

Grace, or graciousness, is the most outstanding quality of the mature believer in Christ. The new believer has "tasted Grace". As he grows in Christ, he learns to "think Grace" (outward) rather than thinking pride (inward). He thinks Grace in time of doubt, in time of poverty, in time of prosperity,

in suffering and pressure, and even in persecution.

The advanced Christian is gracious, forgiving, unassuming. He is uplifting, not depressing. Out of his innermost being flow rivers of living water; he is a conduit that brings Grace to a thirsty world.

Categories of Grace

In the following paragraphs, the subject of Grace is discussed under four headings.

COMMON GRACE, or Grace which is common to all mankind, saved or unsaved, such as the rain which falls on the just and unjust.

SAVING GRACE, the "gift of God, lest any man should boast", namely, Grace applied to the lost sinner.

LIVING GRACE, the provision of God the Father for the needs of the believer for the rest of his lifetime. God provides everything that is needed for a prosperous, happy life for any believer who has "tasted grace" and avails himself of "more grace".

SURPASSING GRACE, the Grace of God in eternity; what we will receive from God because of Salvation; what we will receive from God as crowns or rewards to be laid at the feet of Christ.

Common Grace

Every human being is born under the complete watchfulness of God. God provides each person with an awareness of the existence of God and with a bonafide opportunity to exercise a choice with respect to God.

ROM. 1:18-22

ACTS 17:22-30

PS. 19:16

In Grace, God has provided many blessings common to all people, whether they are Christians or not. It rains on the just and unjust alike; and Bible history shows us that material prosperity is often given to unbelievers as a demonstration of God's Grace to all people. MATT. 5:43-48

God has provided Divine Institutions for the protection and preservation of the human race,

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and everyone profits from this. The Lord intends that people live under conditions of freedom and morality.

The institution of Volition makes it possible, among other things, for everyone to have a free will choice in all spiritual matters. The institutions of Marriage and Family provide for the orderly preservation of the human race and the growth of families in a protected, nurturing environment. The institution of Nations gives a simple structure to society so that personal freedom and individual morality are preserved. The topical notes on Divine Institutions provide more information on this subject.

God the Father provides gospel information to any person who shows any positive inclination toward Him when the individual become conscious of God. And God the Holy Spirit makes the gospel clear to the unbeliever so that he can accept Christ if he wants to.

ACTS 17:26,27; JOHN 7:16,17

Meanwhile, by Grace God withholds His judgment and wrath from mankind. He is longsuffering, giving everyone ample opportunity to repent or change his mental attitude toward Christ. 2 PETER 3:9

Saving Grace

The term "Saving Grace" covers the categories of doctrines which deal with all that Christ did for us on the Cross. The general topic of Saving Grace includes salvation and all of the teaching regarding Positional Truth, the dozens of things God does for believers at the moment of salvation. Read the notes entitled Salvation Doctrines for a complete listing of these topics.

You can get an appreciation for the extent of what the believer receives at salvation, by reading Ephesians 1. In just the first few verses you have the following blessings:

1:2 "Grace to you and peace..."

1:3 "all spiritual blessings in Christ"

1:4 "chosen in Him"

1:4 "without blame before Him"

1:5 We are adopted by Christ

1:6 We are accepted in the Beloved

1:7 We are redeemed, forgiven

1:8 God's wisdom and prudence are available.

1:9 God's will is made known

ROMANS 3:24 says that justification offered on the Grace principle is "through the redemption that is in Christ Jesus." Grace can be extended freely to us because of the price paid by Jesus Christ. The cost of salvation was the death of Christ on the Cross.

Grace is the only way that God could save man and still be consistent with His perfect character. ACTS 4:12 The Grace basis for salvation is seen in the following verses:

EPH. 2:8,9

PSA. 103:8-12

ROM. 3:23,24; 4:4; 5:20

2 COR. 8:9

HEB. 2:9

TITUS 2:11; 3:7

Living Grace

Every Christian has experienced Grace at least once in his lifetime. He has "tasted Grace." 1 PET. 2:2,3. The believer is said to be a child of God, no longer an enemy. Christ did the most for His enemies by bearing our sins when He died on the Cross. Since he did the most for us when we were His enemies, how much will He do for us now that we are His own children. The answer "much more than the most". Grace is the concept of a life in which God gives us the most then gives us much more than the most.

ROM. 5:9-17; 8:32; 11:12

HEB. 9:14

Once having tasted Grace, the believer can go on to have all of the Grace he wants. To obtain all the blessings that God provides, a Christian must exercise his free will by choosing the things of God. The most important thing is the believer's attitude toward the Word of God. The Lord provides believers with the capacity to grow and be effective so that they can glorify God in this

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lifetime. In fact, the Christian is commanded to grow in Grace, 2 PET. 3:18.

Very little knowledge is required to accept Christ as Savior. But extensive knowledge is required during the believer's remaining lifetime in order to profit from Grace. Every facet of a Christian's life requires an applied understanding of the Word and orientation to the Grace of God.

God's Grace is always available for the believer. In fact, the Lord waits to pour out His Grace to us, ISA. 30:18–19.

Grace is sufficient for every problem.

Grace is greater than sin, ROM. 5:20.

Grace is greater than suffering, 2 COR. 12:9,10.

Grace is greater than Satan, JAMES 4:6,7.

A special provision of Grace is dying Grace, for the Christian who is in the dying stage of life, whether that stage lasts two hours or two years, PS. 23:4. Dying Grace enables the believer to enjoy dying even though he might be having great physical pain.

A Christian who neglects God's Word creates a vacuum in his own spirit, that part of him which can understand and assimilate Bible truth. Into this vacuum will come false teaching, religion, legalism, and Satanic doctrines which further distort his orientation to the Plan of God. Eph. 4:17 and following. Therefore, failure to participate in the Plan of God is the believer's greatest occupational hazard. HEB. 12:15; GAL. 5:4.

The following are some examples of God's Grace provision for the Christian life:

- Grace in God's acceptance: EPH. 1:6
- Grace in confidence in God's plan: 2 THESS. 2:16
- Grace in prayer: HEB. 4:16
- Grace in daily provision: PSA. 84:11; ACTS 4:33,34; ROM. 8:32
- Grace in suffering: 2 COR. 12:9,10
- Grace in God's patience with us: PSA. 103:8-12

- Grace in releasing the power of God: 2 TIM. 2:1
- Grace in victory over sin: ROM. 6:14
- Grace in spiritual growth: 2 PET. 3:18; ACTS 20:32; 1 COR. 15:10
- Grace in spiritual gifts: ROM. 12:6; EPH. 3:7,8; 4:7
- Grace in stability: 1 PET. 5:12
- Grace in becoming gracious: 2 COR. 8:19**; COL. 4:6; 1 PET. 4:10
- Grace in method of living: HEB. 12:28; 2 COR. 1:12; ROM. 11:6
- Grace in worship of God: COL. 3:16
- Grace in the production of divine good: 1 COR. 15:10; 2 COR. 6:1; 9:8–11; EPH. 4:29

Surpassing Grace

Surpassing Grace includes all that God is free to do for the believer in eternity. This Grace is based primarily on the Christian's relationship to Jesus Christ. In addition, the believer receives rewards and crowns in heaven, which are a part of Grace provision. Study the following Bible passages:

EPH. 2:7; JOHN 14:13

1 COR. 9:25; PHIL. 4:1

1 THESS. 2:19; 4:13-17

2 TIM. 4:8; JAMES 1:12

1 PET. 1:3,4; 5:12

2 PET. 3:13; REV. 21:4

Distortions of Grace

As you can well imagine, Satan's main personal task on this earth is to distort what the Bible teaches about Grace. There are two basic ways to distort or pervert the idea of Grace (taking it to mean or imply something that it does not).

First, Grace is sometimes taken to mean that is permissible to sin. Thus, Grace is used as an excuse for licentiousness, emphasizing overt sins. This is always condemned by the Word of God. ROM. 6:1,2; 1 JOHN 1:9 TO 2:1; JUDE 4.

Then, Grace is sometimes taken as permission to be lazy (especially to skip Bible study). This

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emphasizes sins of omission. But this idea violates all of the Bible's commands to study, to be diligent, to be oriented to Grace. HEB. 6:11,12; 2 PET. 1:5,10; 1 COR. 15:10

The greatest enemy of Grace is legalism. Grace and legalism are mutually exclusive, ROM. 11:6. Grace means that God does the "work" and receives the glory (credit) for it. Legalism means that man does the work and receives the credit. [Notes are available on the doctrine of Legalism.]

Grace depends solely on the character of God and entirely excludes human ability, human merit, human achievement, etc. Legalism, however, depends on human activity and ability.

Grace and legalism have opposite emphasis. Grace emphasizes what God does in the soul of man, free of charge. The production and blessings in the Christian's life are byproducts of what is first provided by God without cost. Legalism excludes the mental attitude and emphasizes overt activity for the purpose of gaining credit with God and impressing men.

Legalism hinders a person from accepting Christ as Savior, GAL. 2:21.

Legalism neutralizes the believer in the Christian Way of Life, GAL. 5:2 TO 4.

God is perfect, and His plan is perfect. Man's work is excluded from the plan of God because man is imperfect. If man were permitted to make a contribution to the Plan of God, the plan would no longer be perfect; it would be no stronger than its weakest link. Grace eliminates all considerations of human merit.

Grace, then, in the antithesis of human arrogance. An awareness of the full meaning of Grace is a giant step toward true humility. Four types of pride are noted in those who are not oriented to Grace:

- There is pride on the part of the believer who rejects the eternal security of Grace. He thinks his sins are greater than the plan of God. He thinks that Grace is not sufficient.
- There is pride in the believer who falls apart during suffering. He thinks that his pressures and adversities are greater than the provision and protection of God.

- There is pride in the believer who enters into a life of false spirituality through legalism or religion. He thinks his personal works impress God and are greater than His plan.
- There is pride in the emotional believer who thinks feelings and emotions are greater and more real than the Word of God or the Grace of God.

How to Grow in Grace

Victory over the Sin of Pride

As we have seen, one of the greatest enemies of Grace is native human pride, one of the greatest evils since the Fall of Man. It is the worst of the mental attitude sins because it amounts to blasphemy. "I will be my own God." Remember the times that Satan said "I will..." Grace opposes human pride in every way.

There is great pressure toward arrogance in the United States. Our country has a successful, affluent society with many opportunities for achievement and rewards, from childhood on. Status and upward mobility are available to everyone, and it's easy to get the big head, to think that we have accomplished something, to have the "self made man complex." Victory over this very subtle and devastating mental attitude sin requires a thorough understanding of the doctrine of Grace.

The first step in victory over pride (and growth in Grace thinking) is to be aware that pride is part of everyone's Sin Nature. No one starts out thinking Grace!!

The second step is to pray for victory here and to ask the Lord for wisdom in the matter.

The third step is to confess sinful pride when you recognize it in yourself.

There are many symptoms of pride. Indignation at someone else's behavior, mistakes, shortcomings, lack of discipline, or failure to measure up is an indicator of self-righteousness, whose basis is pride. "Well, I never..." these are key pride words. ROMANS 2:13 commands that we should not judge others as if we ourselves had no areas of weakness. Self-promotion, and the

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demotion of other people is pride, it is the failure to think Grace.

Another symptom of pride is lack of forgiveness, the holding of grudges. Pride prevents a forgiving attitude. How many marriages break up because of this? How many people would be happy on the job instead of miserable if they could just forgive the boss or a fellow worker for doing something dumb? Everybody does dumb things, but failure to forgive is pride. Other indicators of pride are complaining, griping, maligning, gossiping. Most of the sins of the tongue have their roots in pride.

When you see sinful pride in yourself, confess it! If you see it in others, pray!

The fourth step toward progress in Grace thinking is to "grow in Grace"; actually this is the first and last step toward maturity. Grace thinking overcomes pride, and the symptoms of sinful pride will start to disappear. A person who was at first totally filled with himself will find that as he grows in Christ the symptoms will show up only under extreme pressure. At that time, they will be recognized and dealt with immediately to minimize the ill effects on himself and others.

Grace Orientation

The first step in Grace orientation is understanding the Grace of God, the purpose of this study. The second step is to appropriate the Grace of God through the use of the techniques of Christian living seen in the following sections. [Each of the techniques described briefly below has a complete discussion in the Bible Notes Library studies relating to each topic.]

Confession of Sin

Personal sin leads the believer away from the Christian Way of Life. You must deal with sin on a daily basis by confessing and moving on. If you don't do this, sin becomes a burden which clouds your joy, drains your spiritual energy, and destroys your productivity and vitality. The result will be that you will seek provision for your needs and desires outside of God's Grace provision.

In privacy, make a list of mental attitude sins, verbal sins, and behavior sins which bother you the most. Ask the Lord to make you aware of the habits of your own life. Respond immediately to the Holy Spirit when He uses the Word to spotlight your sin. Name the sin to God; then rejoice in forgiveness and cleansing and your renewed fellowship with God.

All the promises and provisions of God the Father are now available to you. Make it a spiritual habit to confess sins whenever they show up in your life and you will have continuous and immediate access to everything that Grace provides.

The Faith Rest Life

Faith Rest is the believing of the promises of God and then entering into the "rest" phase of Christian living by claiming and enjoying those promises. Therefore, you must search the Scriptures daily to remind yourself of promises and to learn new ones.

You must know who and what God is so that you will not hesitate to believe that He can do what He has promised to do. Study the attributes of God using verses about the Essence of God. Know Him as He reveals Himself in the Bible. Believe Him when He tells you what He will do for you. Count on it. Let your faith rest on it. Cast your burden on the Lord. Everything you learn about Grace will encourage and strengthen you.

Occupation with Christ

The technique of Occupation with Christ keeps your mind on Grace because it gets your eyes off yourself, your spouse, your children, your neighbors, your friends. Instead, as you move through the day, you are thinking about the Lord Jesus Christ, His plan for your life, the Father's provision for each incident in your life, and His provision of wisdom for each decision you must make. Occupation with Christ is a byproduct of the Faith Rest Life. Disorientation to Grace is a byproduct of occupation with self, with life, with problems.

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Living in the Word

By Living in the Word you are constantly reminded of God's viewpoint, of His Plan, of His provision, or His awareness of our spirit of heaviness and what He want to accomplish in us with the testing. Living in the Word gradually transplants you to a new sphere, a new environment for your life, in which there is victory through Grace.

The Filling of the Holy Spirit

The Holy Spirit fills you and controls your life when you have no unconfessed sin in your life. You can trust the Holy Spirit to reveal sin to you when you commit it, or even before. When the Holy Spirit in control, He produces His fruit (GAL. 5:12), the product of graciousness which is such a blessing to others.

Agape love is a great Grace benefit. There is joy in living in Grace. Peace does not coexist with disorientation to Grace. Longsuffering gives the ability to wait for God's Grace provision. Gentleness, goodness, faith, meekness, and temperance are fruits of righteousness, which is divine good.

Orientation to Grace

Grace Orientation gives the ability to look at people and see them as God sees them. It is the ability to let them live their lives as unto the Lord, and trusting God to make His way clear to them. This technique lets people make mistakes without your judging them. It enables you to accept criticism without hurt or bitterness. It enables you to "esteem other better than yourself", to "do nothing through strife or vainglory." You will be a "conduit of Grace."

Mastery of the Details of Life

We are all involved with details of life. Either we master them, or they master us! If you are a slave to one or more details of life, your thoughts are devoted to them, and they drive you. They dominate your thinking, your conversation, your decisions. Slavery to the details of life leads to a search for happiness through the non-Grace provision of the world and Satan.

Mastery of the details of life means that you look to the Lord for every detail. Your happiness does not depend on people, circumstances or things. You have the peace of God that passes understanding. You have learned to be content under any circumstances. You can wait for the Lord's timing in providing the details you want; you can enjoy them when you have them; and you can stay happy when the Lord sees fit not to provide some detail.

Relaxed Mental Attitude

A relaxed mental attitude is based on knowing God and on having divine production in the soul that comes with the fruit of the Holy Spirit. A relaxed mental attitude is one of the results of Living in the Word, practicing the Faith Rest Life, and being occupied with Christ.

Capacity to Love

There may be many disturbing details that surround our relationships with other people or the circumstances of our lives. Love deals with that depression by giving us the capacity to have a Spirit produced love for God (1 Cor. 16:22); for spouse (Titus 2:4); for others (Rom. 12:13). This is only one of the marvelous products of Grace in the Christian's life.

Inner Happiness

Inner happiness is not possible for the believer who is occupied with himself. Inner happiness is a state of rejoicing based on knowing that God is everything He claims to be and that He can and will do what He has promised. Inner happiness is the joy of living where every provision for physical, emotional, and spiritual well-being is being made by God in the life of a Christian who is walking in daily fellowship with Him.

Redemption

Redemption is a comprehensive term used in the Bible to refer to the special intervention of God for the salvation of mankind. This use of the word deals with the work of Jesus Christ on the Cross in which He paid the price to "purchase" human beings and set them free from their slavery to sin.

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On account of Christ's substitutionary atonement, He is called the Redeemer.

There are other ideas closely related to the primary concept of redemption which relate to the necessity for redemption and its various aspects and to the effects of the ministry of God's grace in the life of the Christian believer.

Old Testament Background and Typology

Redemption of Firstborn Sons, Firstlings of the Flock, Firstfruits

The word "redemption" in the Old Testament is the translation of the Hebrew word (pādāh), meaning "to deliver" or "to sever". It was continuously stressed to the Israelites that they belonged to Jehovah because He had redeemed them (severed them from bondage) and had provided them with the land of Canaan for them to use as a gift from God and for His glory. For this reason, all Israel owed their lives and their service to God, in effect making the whole nation a kingdom of priests, at least in spirit.

However, only Levi and the descendants of his tribe, who became known as the priestly tribe, were actually set apart for the service of the tabernacle. Everyone else from the eleven other tribes was to be redeemed, or purchased, from service by redeeming the firstborn of both men and animals.

A son was considered "firstborn" if he was the first son born to his mother. If a man had more than one wife, each wife could have a firstborn son. Each firstborn son was presented to the Lord on the 40th day after his birth and redeemed by a payment of five shekels to the priests (Num. 18:16; Ex. 13:15; Luke 2:27).

The firstlings of oxen, sheep, and goats were to be brought to the sanctuary within a year and eight days after their birth, and sacrificed (Num. 18:17).

The firstborn of an ass, which was an unclean animal, was redeemed by sacrificing a sheep in its place; or, if not redeemed in this manner, was put to death itself (Ex. 13:12 ff; 34:20). Later, the law provided that the ass could be redeemed with money, the amount to be determined by the market value of the ass plus 20%, according to the priest's valuation (Lev. 27:27; Num. 18:15). (There

is no more striking or succinct picture in the Bible that this analogy to Christian salvation issues.)

The firstfruits of the harvest were sacred to Jehovah because He is the Lord of the soil (Ex. 23:19). These were given to the priest to be presented in offering. The whole congregation was required to offer an annual thanksgiving offering at harvest time by presenting a firstfruits sheaf at the Passover. These were not to be burned but were to be given to the priests for their use, with the provision that only those priests who were ceremonially clean could eat the firstfruits. The amount of offering of firstfruits was not specified by the Law but was left to each person's discretion.

Later in Jewish history, the children of Israel began to be called the Redeemed of the Lord, after they had been set free from the Babylonian captivity (Isa. 35:9; 51:11; 62:12).

The Kinsman-Redeemer

According to the laws regarding punishment and retribution for crime, when a person was assaulted, robbed or murdered, it fell to the nearest kinsman to bring the criminal to justice and to protect the lives and property of relatives. This obligation was called "redeeming", and the man who was responsible for fulfilling this duty was known as a "redeemer" (Heb. go-el). The job of redeemer would fall to full brothers first, then to uncles who were the father's brothers, then to full cousins, and finally to the other blood relatives of the family (Lev. 25:48). The kinsman-redeemer of the Old Testament was a type of the Lord Jesus Christ as Redeemer. There were four requirements for the redeemer, both in the type and in Christ:

1. The redeemer must be a near kinsman. To fulfill this Christ took on human form.
2. The redeemer must be able to redeem. The price of man's redemption was the blood of Christ (Acts 20:28; 1 Pet. 1:18-19).
3. The redeemer must be willing to redeem (Heb. 10:4-10). Christ was willing to be our Redeemer.
4. The redeemer must be free from that which caused the need for redemption; that is, the

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redeemer cannot redeem himself. This was true of Christ, because He needed no redemption.

READ Ruth 3:9-13; 4:1-11.

The nation of Israel as a whole required a Redeemer to redeem the lands which had been taken over by foreign powers, so they looked to Jehovah to become their go-el. The period of exile gave an even greater force and meaning to the term "redeemer" than it had before; and the book of Isaiah contains nineteen of the thirty-three Old Testament references to God as Israel's covenant redeemer.

Redemption in the New Testament

Slavery to Sin

In the New Testament we see that all people are slaves because all are sold under sin and in spiritual bondage.

Rom. 7:14, "For we know that the law is spiritual; but I am carnal, sold under sin."

Acts 8:23 uses the phrase "the bond of iniquity".

READ John 8:31-36

READ Romans 6:12-18

See also Rom. 7:23; 2 Tim. 2:26; 2 Pet. 2:19.

Furthermore, all people are helplessly condemned to die.

Ezek. 18:4, "Behold, all souls are mine, saith the Lord. As the soul of the father, so also the soul of the son is mine. The soul that sins, it shall die."

1 Cor. 15:22, "As in Adam all die..."

See also John 3:18, 36; Rom. 3:19; Gal. 3:10.

The Principle of Redemption

The principle of redemption, then, is the concept of bondage to the slavery of sin and freedom from its domination (John 8:31-36). To be redeemed means to be "purchased from slavery".

The Greek word (lutroo), means "to release for ransom; to liberate; to redeem". It comes from the word (luo) meaning "to loosen; to unbind; to set at liberty". It is used in -

1 Pet. 1:18,19, "Forasmuch as you know that you were not redeemed (lutroo) with corruptible things, as silver and gold, from your

vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot."

Titus 2:14, "Who gave himself for us, that he might redeem (lutroo) us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

The noun (lutron) means "the price paid; the ransom", as in -

Matt. 20:28, "Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom (lutron) for many."

Jesus Christ purchased our freedom; and His blood is the payment for the redemption. Psalm 34:22; 1 Peter 1:18,19; Gal. 3:13; Eph. 1:7; 1 John 1:7.

Therefore, Jesus Christ is man's Redeemer, and as such He is divinely appointed. The redemption that He brought represents both His own love and that of the Father for the whole world.

The word (agoradzo) means "to buy; to redeem; to acquire by paying ransom". Derived from agora, "marketplace".

1 Cor. 6:20, "For you are bought with a price: therefore glorify God in your body, and in you spirit, which are God's." This is analogous to the OT idea in which the Israelites owed their very existence to God.

Rev. 5:9, "And they sang a new song, saying, You are worthy to take the book, and to open the seals thereof: for you were slain, and have redeemed us to God by your blood out of every kindred, and tongue, and people, and nation."

See also 2 Pet. 2:1; Rev. 14:3.

The word (exagoradzo) means "to buy out of the hands of a person; to redeem; to set free".

Gal. 3:13, "Christ has redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangs on a tree."

The word (apolutrosis) means "to dismiss for ransom paid; redemption".

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1 Cor. 1:30, "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption."

Rom. 3:23,24, "For all have sinned and come short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus."

Eph. 1:7, "In whom we have redemption through his blood, the forgiveness of sins according to the riches of his grace."

Heb. 9:15, "And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance."

Rom. 8:22,23, "For we know that the whole creation groans and travailes in pain together until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, the redemption of our body."

Eph. 1:13,14, "In whom you also trusted, after that you heard the word of truth, the gospel of your salvation: in whom after you believed, you were sealed with that Holy Spirit of promise, Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory."

Some Implications of the Doctrine of Redemption

Redemption is the basis of our eternal inheritance. See Eph. 1:13,14 and Heb. 9:15 above.

Redemption is the basis of justification. Rom. 3:23, 24 (above).

Redemption includes the total forgiveness of sins; Eph. 1:7; Col. 1:14.

Redemption results in adoption.

Gal. 4:4-6, "But when the fullness of time was come, God sent forth His Son, made of a woman, made under the law, To redeem them that were under the law, that we might receive the adoption of sons. And because you are sons, God has sent forth the Spirit of His Son into your hearts, crying, Abba, Father."

The doctrine of redemption is used to orient believers in time of stress.

Job 19:25, "I know that my Redeemer liveth..."

At the point of redemption we can have peace of mind, stability, a relaxed mental attitude by knowing the doctrine and that God has paid for and provided for everything.

The Blood of Christ

The phrase "blood of Christ" refers to the Work of Jesus Christ on the Cross. Blood represents judgment -- the judgment for our sins while Christ was bearing them on the Cross (His spiritual death).

The physical death of the animal in the Old Testament sacrifices is analogous to the spiritual death of Christ.

"Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed." 1 Pet. 2:24

"For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." 2 Cor. 5:21

Every animal sacrifice spoke of the Work of Christ.

"The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world." John 1:29

"He was oppressed and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth." Isa. 53:7

The animal had done nothing wrong but was judged anyway. In the judgment, the animal died physically. Jesus Christ had done nothing wrong, in fact He was impeccable. In His judgment, the sins of the whole world were poured out on him. The phrase "blood of Christ" sets up a representative analogy with the animal sacrifices of the Old Testament. The Work of Christ was presented by means of these ceremonial practices.

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[For more information, study the topics of Reconciliation, Propitiation, The Barrier, and Furniture of the Tabernacle.]

After Jesus Christ's work on the Cross was completed, He said, "It is finished!" Then He said, "Father, into thy hands I commend my spirit." He dismissed His spirit; He did not bleed to death on the Cross.

"Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again..." John 10:17,18.

"And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: having said this, he gave up the ghost." Luke 23:46

After Jesus Christ had died physically, the soldier ran a spear into His side, and blood and water (serum) came out. The separation of the serum and blood indicated that He had already died physically. Hence, he did not bleed to death. And His throat was not cut as was the animal's in the sacrifice. READ John 19:31-34

So, the bleeding of the animal is an analogy to the spiritual death of Jesus Christ (His judgment for us). The judgment of the animal was physical death. The judgment of Christ was spiritual death.

"And having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven." Col. 1:20

"And their sins and iniquities will I remember no more. Now where remission of these is, there is no more offering for sin. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus." Heb. 10:18-20

This judgment served to remove the Barrier between man and God. There is a meeting between the two sides of the Cross, and that meeting is in the phrase "blood of Christ".

The teaching of the death of Christ for the sins of the world was, to Old Testament people, by the use of the blood sacrifices. And the significance of the analogy is that it relates us directly to the millions of people who were saved before the time of Christ. They were saved just as we are, by grace provision and faith in the Lord Jesus Christ.

There is no longer a need for animal sacrifices, because Christ's sacrifice on the Cross is once for all.

"And almost all things are by the law purged with blood; and without shedding of blood is no remission." Heb. 9:22

The blood of Christ is the basis for all of the salvation doctrines of the New Testament, including the following:

Redemption

"Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers, but with the precious blood of Christ, as of a lamb without blemish and without spot:" 1 Pet. 1:18,19

"In whom we have redemption through his blood, the forgiveness of sins according to the riches of his grace." Eph. 1:7

Justification

"Much more then, being now justified by his blood, we shall be saved from wrath through him." Rom. 5:9

Imputation -- God's righteousness is imputed (credited) to us because our sin is imputed (credited) to Christ. 2 Cor. 5:21 (above). God looks at the believer and sees a righteousness equivalent to His own. This is possible because our sins were judged at the Cross and we were given righteousness by Grace.

Propitiation

"Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission

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of sins that are past, through the forbearance of God!" Rom. 3:25

Cleansing and Restoration to Fellowship

"But if we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus Christ cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the

truth is not in us. If we confess our sin, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:7-9

[Read Leviticus chapters 4 and 5 for an account of the two offerings related to restoration to fellowship.]

Ephesians Lesson 2 Quiz

Instructions

The following questions relate to your study of this lesson.

To answer a question, type your response in the space provided after the word "Answer:". A question may be True/False, multiple choice, fill in the blank, or short answer type.

The last question requires you to write one or two paragraphs in "essay" form. Use the space provided; it will expand to accommodate your response.

You have choices about sending the quiz back to Grace Notes.

- If you received an email file containing the quiz, you can use the REPLY feature of your e-mail application to open the quiz. Enter your answers in the reply message. Then SEND the message to Grace Notes.
- You can enter your answers on these pages, then send the whole file back to Grace Notes as a file attachment. This is handy, but these lessons will average 100K to 200K in size. As an alternative,
- After you answer the questions here, copy and paste the whole list of questions into a new MS Word document; then, send the new file to Grace Notes as an attachment. The new file will, of course, be much smaller than this main file.
- Finally, you can print the Quiz pages on your printer and send your response back to Grace Notes in the regular mail. If you do this, send the mail to:

Grace Notes

% Warren Doud

1705 Aggie Lane

Austin, Texas 78757 USA

Whichever transmission method you use, when Grace Notes receives your completed Quiz, the next lesson will be sent to you, by the same means you received this one. EXCEPT: when you have sent in the FINAL QUIZ, we will send your certificate to you, by regular mail.

Ephesians Lesson 2

Questions on Ephesians Lesson 2

1. The phrase "in whom" in verse 7, referring to Jesus Christ, refers to what doctrinal subject?

Answer:

2. What is the ransom price to redeem a person from the slave market of sin?

Answer:

3. What is "forgiveness of sins?"

Answer:

4. What words describe inner knowledge of God's plan and the practical use of that knowledge?

Answer:

5. Who is who makes know to us the mystery of God's will?

Answer:

6. The word "mystery" refers to doctrines which cannot be understood by anyone on earth. [T/F]

Answer:

7. God is pleased when He sees His children walking in His plan. [T/F]

Answer:

8. A "dispensation" is an _____ or an _____.

Answer:

9. What is it that God gathers together in one?

Answer:

10. God the Father always thinks _____.

Answer:

11. If God's perfect righteousness demands perfection in us, how can this be accomplished?

Answer:

12. Human righteousness, or good works, contributes in many ways to God's plan of Grace. [T/F]

Answer:

13. A grace-oriented believer can forgive any offense, even that of an enemy. [T/F]

Answer:

Ephesians Lesson 2

14. When a believer forgives a person for a crime, the criminal does not have to be punished? [T/F]

Answer:

15. Grace is the word used in the Bible to refer to all (complete the sentence).

Answer:

16. The doctrine which refers to Christ's purchasing human beings and setting them free from their slavery to sin is called _____.

Answer:

17. The concept of redemption was unknown to the people who lived before the time of Christ.

[T/F]

Answer:

18. What were the first born of oxen, sheep, and goats to be brought to the sanctuary and sacrificed?

Answer:

19. The kinsman who had the responsibility to protect the lives and property of relatives was called the _____.

Answer:

20. Essay: Use two or three paragraphs to describe how the blood of Christ provides forgiveness of sins.

End of Quiz