

Studies in Ephesians - Part 1

by William MacDonald

The believer's standing in Christ is characterized by adoption as adult sons, predestination, and the Holy Spirit as a seal and an earnest of our inheritance.

Duration: 44:49

Scripture: Galatians 4:4-5, Ephesians 1:3-4, Ephesians 1:10, Ephesians 2:1, Ephesians 2:5-6

Topics: "Studies"

Description

In this sermon, the preacher discusses the concept of being children of God and how it relates to the Old Testament. He emphasizes that in the past, believers were in bondage under the elements of the rudiments of the age. However, when the fullness of time came, God sent his son to redeem those under the law and adopt them as sons. The preacher also highlights the dispensation of the fullness of time when God will gather all things in Christ. He encourages believers to seek understanding in the Word of God, as even the humblest believer can grasp these truths while the world remains blind to them.

Transcript

Verse 13 of Ephesians chapter 1, In whom ye also trusted after that ye heard the word of truth, the gospel of your salvation, whom also after that ye believed ye were sealed with that holy spirit of promise, which is the earnest of our inheritance until the redemption of the perfect possession unto the praise of his glory. Wherefore I also, after I heard of your faith in the Lord Jesus and love unto all the saints, seek not 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 unto you the spirit of wisdom and revelation in the knowledge of him, the eyes of your understanding being enlightened, that ye may know what is the hope of his calling, and what the richness of the glory of his inheritance in his face, and what is the exceeding greatness of his power to us where he would lead, according to the working of his mighty power, which he wrought in Christ when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principalities in power, and might, and dominion, in every name that is named, not only in this world, but also in that which is to come. And hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all.

Now, yesterday morning we began our study by pointing out that the first three chapters of Ephesians constitute the major, first major portion of the epistle, the doctrines of grace. Chapters one through three, we pointed out that these describe the believer's standing in Christ, or as we sometimes speak of it, the

believer's position. We saw that in chapter one, verses one and two, constituted Paul's salutation, or Paul's greetings, and we reminded our hearts that grace and peace summarize the gospel which the apostle Paul preached.

Grace from God to man, peace is the result of God's grace to man. And then we saw that in the section from verses three through fourteen, you have praying to God the Father for spiritual blessings, not for material blessings as in the Old Testament, but for spiritual blessings which are much greater. We saw that the first of these was election in verse four.

Every true believer can look back to before the world was made and realize that he was chosen by God in Christ. While all our eyes and all our hearts join to admire the peace, each of us cries with thankful hearts, Lord, why am I a gift? Have you ever asked the Lord that? Why are you a gift at the great banqueting table of love? And then we saw the second blessing was predestination, and we pointed out that predestination is not the same as election, but predestination has in view the position to which God has chosen us, and that position here is to the adoption of sons. Now, this was not quite clear after we got through on Sunday morning, so we'd like to say a bit more about the subject of adoption.

I think the first thing we want to get clear in our mind is that adoption in the New Testament is not the same as it is in a modern court of law. In other words, when you go to court today and adopt a child, you're taking a child who is not your own and making him your legal child, but that isn't what adoption in the New Testament sense means at all. There it means placing a child in the family of God as an adult son.

Now, I would just use this illustration. Supposing you had a million dollars, and you had a son two years of age, and you decreed that at the age of 21 your son would inherit \$500,000. Now, as long as he's a child, he doesn't come into his inheritance.

It's his. It belongs to him, but he's not mature yet. He's not full grown yet, and so he doesn't receive the inheritance.

The minute he becomes 21, he becomes eligible for it. Now, adoption in the scriptural sense means that God places us right away, the moment we're saved, as adult grown-up sons in his family. Now, would you please turn for just a moment to Galatians chapter 4 to have the scriptural background for this? You say, well, where do you get that, Mr. MacDonald? Are you just making that up out of thin air? No, we have that truth taught us in Galatians chapter 4, beginning with the first verse.

Now, I say that the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all. Here's your two-year-old boy, and he's your heir, and he's going to come into that \$500,000, but as long as he's a child, you just boss him around and say, now go up to bed and now come downstairs and have your breakfast and do this, and he's nothing different from a servant in the household. He just does what he's told.

It says verse 2, but it's under tutors and governors, or better guardians and stewards, until the time appointed of the father. The guardian takes care of his person, and the steward takes care of his possessions. Even so, we, when we were children, were in bondage under the elements of the world.

Now, the we here speaks, Paul is speaking as a Jew, and he's speaking of the time when the Jewish people were under the law. What he speaks of here is the rudiments of the age, or the elementary principles of religion, the ABCs of religion. The Old Testament was filled with types and pictures and

shadows, like a child, as it were, learning of this by playing with blocks.

And so he says, even we, when we were children, were in bondage under the elements or the rudiments of the age. But notice, when the fullness of the time was come, God sent forth his son, born of a woman, it's better, born under the law, to redeem them that were under the law, that we might receive the adoption of sons. Now, here's the difference.

No longer children, but sons, grown-up, mature, adult members of the family. Verse 6, what gives you this consciousness of being a son? The Holy Spirit. Verse 6, and because ye are sons, God hath sent forth the spirit of his son into your hearts, crying, have a father.

Wherefore, thou art no more a servant, but a son, and if a son, then an heir of God through Christ. In other words, now that Christ has come and redeemed those that were under the law, those who trust him are no longer children, but they're grown-up adult sons. And the inheritance is ours right now, and we are to enjoy the inheritance right now.

That's as God said to Joshua, every place that the soul of your foot steps upon is yours. It was a matter of Joshua claiming his inheritance, and we have a rich inheritance. It's simply for us to claim it.

Now, so much for the subject of adoption. Just remember, it's not the same in the New Testament as it is in modern usage. I think those of you who have Schofield Bibles will have a note at the bottom of the page on the adoption of sons explaining it very much in this way.

Then we saw that the next spiritual blessing was acceptance. Verse six, we're accepted not in what we are in ourselves, not in what we have done, or not in anything we will ever do, but we're accepted in the beloved one. And it's because we are in Christ that we have favor with God.

God looks upon his son with infinite favor, and he looks upon every believer in exactly the same way. Then we saw the next was redemption. Verse 17, Christ buying us back from the slave market of sin.

The cost is precious much, be nothing by our souls of sin like this great good. For the vast realm our own with all its fancy store, and thou Lord Jesus, word unknown, we still were poor. And next we have the forgiveness of sins.

The forgiveness of sins according to the riches of his grace. And if you can measure the riches of God's grace, then you can measure the extent of the forgiveness of your sins. But it cannot be done.

And then we put down as the next blessing number six, intelligence. Verses eight to ten. And we want to make clear again that this is not mere human intelligence, but it means the ability to enter into the deep springs of God.

Verse eight, wherein he, God, hath abounded toward us in all wisdom and truth, having made known unto us the mystery of his will. In other words, when a man becomes a believer in the Lord Jesus Christ, God takes that man into his confidence. And as the man goes to the precious word of God and reads the word of God, he becomes a sharer of the counsel of God.

Just supposing you were up in heaven tonight, and looking down upon this world of ours, and seeing things take their course, seeing things shaping up to a climax. Well, that's exactly what we do in the scriptures, and especially through the prophetic words. Having made known to us the mystery of his will.

Now, perhaps we should just mention in connection with this word mystery, that here again in the New Testament the word doesn't mean what it means over the radio or television. There's nothing mysterious about a mystery in scripture. A mystery in scripture is a truth not hitherto revealed, but now revealed to those who are believers in the Lord Jesus Christ.

Just let me leave it at that, because when we come to chapter three, we're going to go into that subject of the mystery in detail. Explain it. But it simply means in the New Testament, a truth not hitherto revealed, but now revealed to those who know the Lord.

Having made known unto us the mystery of his will, according to his good pleasure which he has purposed in himself, that in the dispensation of the fullness of time he might gather together in one all things in Christ, both which are in heaven and which are on earth, even in him. Now, that word dispensation is a little bit difficult. It may also be translated fellowship, or stewardship, or program.

And God has a program going on in the world, and Christ is his steward, shall we say, to carry on the program of God. And the periods of time have been divided into various dispensations. God had a dispensation of law when he was dealing with Israel under law.

We are today in what is known as a dispensation of grace. It doesn't mean that God wasn't always gracious, but it means his activities and his actions toward us today are particularly marked by grace in contrast to law. Now, there's another dispensation coming, and that's the one that's mentioned here, the dispensation of the fullness of the time, and that is the dispensation when the Lord Jesus Christ will come back to this earth and reign with Jerusalem as his headquarters.

He will sit on the throne of David and reign in righteousness from end to end of the earth, a righteous reign, no more wars, no more poverty, prosperity on every hand. And in that day, all things will head up in Christ. God will give this world a taste of government as it should be.

That is known as the dispensation of the fullness of time when God will gather together in one all things in Christ, both which are in heaven and which are on earth, even in him. Now, isn't it wonderful of God to take us into his confidence in these matters? Make us think of John, the beloved disciple, leaning on the bosom of the Lord, and he was the one to whom the Lord gave the revelation of Jesus Christ. It's those who are close to the Lord who hear his voice speaking through the words.

Daniel, in the Old Testament, the man greatly beloved of God, God gave him the wonderful vision of the 70 weeks. But he gives to all believers, I say, intelligence in these things, and we pointed out yesterday morning that even the humble believer in the Lord Jesus can see these things in the word of God, while the world goes blindly on and totally disregards them. And the world then comes to the Bible, and it's meaningless to him, just a hodgepodge, can't make head nor tail of it.

And yet my own father, who probably didn't complete more than six years in grade school, but has devoted himself to the study of God's word, has entered into many of these treasures of the Lord. How do you explain that? Well, simply this, that in grace God abounds to us in all wisdom and truth. Then the next thing we have here is inheritance.

Verse 11, in whom, that is in Christ, also we have obtained an inheritance from Christ. Now, I realize that the Revised Version says we were made and heresied, but we'll just consider it the way it is here. We have obtained an inheritance, being predestinated according to the purposes of him who worketh all

things after the counsel of his own will.

Now, in a sense, we enjoy our inheritance now. In another sense, it's going to be manifested to the world in a coming day. We are children of God right now, and sons of God, but it does not yet appear what we shall be.

But we know that when he shall appear, we shall be like him, for we shall see him as he is. And we know when the Lord Jesus Christ comes back to reign on the earth, we're going to come back, those of us who are believers, and reign with him. And all the things on the earth will belong to us.

In fact, they do right now. I go along the highways, I see the farmers keeping their fields. I realize they're keeping them in a very real sense for us.

And I believe that God keeps the wheels of machinery, the wheels of industry, going for his beloved people and for the working out of his purposes in the world. You ever stop to think how in the world there are people raised up to do all kinds of jobs? People are willing to do jobs tonight you wouldn't be willing to do. Why is that? Well, I think it's the sovereign planning of God, working all things out for the culmination of his purposes.

That we should be to the praise of his glory who first trusted in Christ. Now that's the ultimate object of God's dealings in our lives. Why did he elect us? Why did he predestinate us? Why have we been made accepted in the middle of it? That we should be to the praise of his glory who first trusted in Christ.

The old, shorter catechism asks the question, what is the chief end of man? What is the chief purpose of man? And the answer runs, the chief end of man is to glorify God and to enjoy him forever. And I say, well done. That's just it.

And this scripture supports it. That we should be to the praise of his glory who first trusted in Christ. God should be glorified in our lives in all that we do and in all that we say.

Now the next blessing is found in the next verse, verse 13. It says, In whom he also trusted, O Christ, after that he heard the word of truth, the gospel of your salvation. Now there's an important change in the rest of this verse which I'd like to point out to you.

The real translation is not, in whom also after that he believed, ye were sealed with that Holy Spirit of promise. But it should be, in whom having also believed, ye were sealed. Now do you see why that change is important? It isn't that a man is sealed with the Holy Spirit sometime after he's saved, but the point is at the very time he's saved, at the very moment, he's sealed with the Holy Spirit.

It's not a separate word to praise as the revised version of the Bible points out. In whom having also believed, ye were sealed with that Holy Spirit of promise. Now the scripture speaks of the Holy Spirit as being a seal.

The scripture speaks of the Holy Spirit as being an earnest. The scripture speaks of the Holy Spirit as being the anointing, the unction, the various words they use. And each time a different word is used, a different suit is emphasized.

Now what do you think of when you think of the seal of the Spirit? Well when the Bible was translated into one of the native dialects in the world, they had a little bit of difficulty translating this verse. To get the idea

across to the natives, how is the Holy Spirit a seal? Well one thing the natives did realize, they knew what a brand mark was, because even in their type of civilization, they branded their animals. And they knew what that brand meant.

And so when the translators came to this verse, they translated seal, branded in the heart. And you know that exactly gives the meaning of the seal of the Spirit, branded in the heart. Why does that rancher out west brand his cattle? Well he brands them as a mark of ownership, as a mark of possession.

They belong to him. And of course that's just exactly what happens when a person trusts the Lord Jesus Christ, as stated, he belongs to God. And God says I'm going to put my mark of ownership on that believer, and so he gives him the Holy Spirit.

And henceforth that man is branded in the heart with the Holy Spirit, in whom also having believed, we were sealed with that Holy Spirit of promise. Now verse 14 gives us the next blessing, and that is the earnest of the spirit, in whom which is the earnest of our inheritance until the redemption of the first possession unto the praise of his glory. Now the Holy Spirit is not only the seal, not only a mark of ownership, but he's the earnest of our inheritance.

If I should go to buy a piece of property just now, the man might say to me, well I want you to put down some earnest money. The property costs a thousand dollars, but I'd like you to put down \$200 of earnest money. Now what does he mean? Well I put down that \$200 as a pledge that the rest will come.

Is it not so? That's what it is. It's a down payment in the same time as the eventual payment will be made. Now when God saves us, he says now I'm going to leave you there in the world, and for a while everything's going to seem to be against you, and even if you're the heirs of the richest inheritance in all the universe, it's not going to appear that way, and people will push you around and treat you in a way they shouldn't treat the children of the heavenly king.

But I'm going to give you an earnest. I'm going to give you a little down payment of what's coming, and he puts the Holy Spirit in our hearts, the earnest of our inheritance, and just as sure as a believer in Christ has the Holy Spirit, he's going to enter into his inheritance manifestly in a coming day, and a wondering universe will look on and see believers reigning with Christ and entering into their possessions. So the spirit is that earnest, and all that we inherit will be made real to us by the spirit of God.

It says, until the redemption of the purchased possession. Until the redemption of the purchased possession. What does that mean? Well, again this looks forward to the day when the Lord Jesus Christ will bring to pass the redemption of the entire created universe.

Now, we are already redeemed as to our spirits and our souls. Those of us who have bowed the knee to Jesus Christ are redeemed as to our spirits and souls, but our bodies haven't been redeemed yet, have they? We still have this poor, frail, weak, mortal body. Now, it has to be redeemed, and will be, and not only our bodies are not redeemed, but for instance the animal creation hasn't been redeemed.

I've heard it said that very few wild animals die a natural death. The results of sin are everywhere above us in the world. And it says in Romans chapter 8 that the whole creation roamed us and travailed us together and changed until now.

The results of sin coming into the world affected not only man, but affected the whole universe. It affected the vegetable kingdom. It affected the animal kingdom.

It produced convulsions in nature. Now, the Lord Jesus Christ is not only going to undo the results of sin in the world, but he's going to bring in greater blessings than ever sin counteracted. And so when he comes to reign upon the earth, the whole creation will be redeemed.

We read, for instance, that the lion will lie down with the lamb. Kyle will be able to play with a snake that will do him no harm. Longevity will increase in the earth.

Men will live to be ripe old ages, and if a man should die at the age of 100, they'll say, poor child, you died so young. During the millennia, the results of sin will have been reversed, and Christ will reign in righteousness. And that's what's meant here by the redemption of the purchased possession, not only our body, but the entire created universe, unto the praise of his glory.

Now, that completes the list of the spiritual blessings that we have in Christ, and the most logical thing for Paul to do now is to pray, isn't it? Isn't that what it makes you feel? When we come to the word of God, and we find our hearts moved within us by such wonderful things, isn't the best thing to do just to bow your head and thank the Lord for that? Shall we just do that now? Our Father, we do thank thee for thy wonderful grace to us. We thank thee that thou shouldst ever deal with sinful men as thou hast dealt with us. We pray thee that we might walk with the dignity that besets those who are sons of God in Christ's prestige.

Now, someone has said in his exposition here, first of all, the Apostle Paul has told it out, now he's going to pray it in, and I like that. First of all, he has told it up, now he is going to pray it in. So, he says in verse 15, and incidentally this introduces our new section, Prayer for Wisdom to Understand Three Things, Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints.

Now, there's a nice combination. Faith in the Lord Jesus, and love unto all the saints. The first is the root, but the second is the fruit, isn't it? It wouldn't have been the Bible if it had said, after I had heard of your love unto all the saints, and faith in the Lord Jesus, because your love to the saints follows your faith in the Lord Jesus.

It's the outcome of it. You don't love the people of God until, first of all, you come to know the Lord Jesus. And I like that expression, love unto all the saints.

It's so easy for us nowadays to become sectarian in our hearts, and to love those who are lovely, or to love those who agree with us. But just think of how the Spirit of God writes, love unto all the saints. The great question is, does a man belong to Jesus Christ? And the great difficulty for Christians today is to be very strict with themselves, and yet have a heart full of love for all the people of God.

I'd rather be strict with everybody else than have a heart full of love for myself. But that isn't what the Scripture teaches. It teaches love for all the saints, and a close following of the Word of God for myself.

Now, Paul says, after I've heard of your faith in the Lord Jesus, and love unto all the saints, I teach not to give thanks for you, making mention of you in my prayers. Now, this didn't mean that Paul spent his whole day praying for the Ephesians, but it meant when he did pray, it means that when he did pray, he remembered the Ephesians. And that's a nice thing, to remember the people of God.

Paul had no difficulty going to these people because he had prayed for them long before he ever met them. Now, what did he pray for? Well, he prayed that the God of our Lord Jesus Christ, the Father of Glory, may give unto you the spirit of wisdom and revelation in the knowledge of Him. First of all, you have

the God of our Lord Jesus Christ.

Interesting how the Spirit of God uses expression. One of the prominent thoughts in this passage is power, as we're going to see down below. Verses 19 to 23 really speak of power.

And when he speaks of power, the Apostle Paul uses the expression of God of our Lord Jesus Christ. Now, if you'll turn over to chapter 3 and verse 14, there's another prayer of the Apostle Paul here, and the prominent thought in this prayer seems to be love, and here he uses the expression in verse 14, the Father of our Lord Jesus Christ. It's nice to see that, that even the names that are used of God have significance in connection with what the Apostle Paul is speaking of.

If he's speaking of power, he's using the expression of the God of our Lord Jesus Christ. He's speaking of love, the Father of our Lord Jesus Christ. Now, he prays that the God of our Lord Jesus Christ, the Father of Glory.

What does that expression mean, the Father of Glory? Well, perhaps it means that since Christ is glory, that he's the Father of Christ. Or perhaps it means that he's the Father of all glory, that all glory belongs to him. Or perhaps it means that he's the Father to whom all glory is due.

So, no matter which one you choose, they're all true. He's the Father of the Lord Jesus Christ, and the Lamb is all the glory in Emmanuel's Lamb, and he's the Father of all glory. He's the source of all glory.

All glory dwells in him, and then he's the Father to whom all glory is due. The Father of Glory may give unto you the spirit of wisdom and revelation. How would we say that in 20th century English? Well, I would say may give unto you a wise and understanding spirit in knowing him.

May give unto you a wise and understanding spirit in knowing you, in knowing him. The eyes of your understanding being enlightened. What does that mean, the eyes of your understanding? Well, it means your inner being being enlightened.

The eyes of your inner being being enlightened that ye may know, and in this brief thing which I am here, the hope of his calling, the riches of the glory of his inheritance in the saints, and the exceeding greatness of his power. Now, the things of God cannot be understood by mere human intellect, and that's why it's necessary that the Apostle Paul should pray in these verses that the Ephesian saints might be divinely illuminated, that they might enter into these great things of God. And the first one is the hope of his calling.

And by the hope of his calling, Paul means not only the coming again of the Lord Jesus Christ, but all the events to which this present day is leading us. The grand fruition of God's program here on the earth. The hope of his calling, the hope to which his calling points forward.

Christ's reign in righteousness is faked with him throughout an endless eternity, with him and like him forever. And what is the riches of the glory of his inheritance in the saints? Here is another illustration of how Paul cumbles word upon word to describe greatness. He doesn't say, and what is his inheritance in the saints? He doesn't say, and what is the glory of his inheritance in the saints? But he says, what is the riches of the glory of his inheritance in the saints? Now, if you only read this verse casually, you'll read it this way.

And what is the riches of the glory of the saint's inheritance in Christ? I'm sure that's the way most of us think of it. We realize that when we obtained the Lord Jesus Christ, we obtained a wonderful inheritance.

But this teaches something different.

This is the riches of the glory of his inheritance in the saints. Oh, you say, you must be making a mistake. But you know, that's one of the most lovely thoughts in this passage, that when the Lord Jesus Christ got you, he thought he got an inheritance.

The poet has said, he and I, in that bright glory, one deep joy shall share, mine to be forever with him, his that I am there. Now, why should the Lord Jesus Christ be happy to have us in heaven? Well, I don't know, and yet I do know he couldn't enjoy heaven without us. Christ in heaven, without the church, would be incomplete as Adam without Eve.

That's great. You can't explain it in any natural way. You know, sometimes when I sit at the Lord's table and look about upon the faces of the people of Saul, you think of what we were before we were saved, beggars of the dust, sinful and defiled.

And then think of the transforming power of grace. I think of this expression, the victory of the glory of king inheritance in the saints. I've been meeting quite a few saints recently, who before they were saved, were really deep in the world.

I've been thinking, these saints, they'll adorn the diadem of the Savior forever and ever. And we all will, jeweled in his crown. That's what grace has done, a victory of the glory of his inheritance in the saints.

Too bad we have to hurry over these things. You could think about that for a long time, couldn't you? He shall see of the fruit of the travail of his soul, and shall be satisfied. There he'll be with Mary Magdalene, happy to have her there.

There he'll be with Paul's pastor. There he'll be with that dying sheep, with all the criminals that have trusted him, all sinners, saved by grace. And he'll rejoice over them, this joy, over all of us who are saved.

So, that's the second thing, the riches of the glory of his inheritance in the saints. And then the third is the exceeding greatness of his power to us who believe. Now, this passage of scripture tells us that when we're saved, there's power at our disposal.

You say, how much power? A little, no. The same power that raised the Lord Jesus Christ from the dead. And in the scripture, that is spoken of as the greatest display of power that this universe has ever known anything about.

It would seem as if all the hosts of Satan, of hell, and all the demons in the universe were bent on keeping the tomb of the Lord Jesus Christ sealed. And God broke that seal, as it were, and brought the Lord Jesus Christ for triumph. And he went right up through the realm of Satan and sin.

The prince of the air, he went right up through that person's realm and ascended to the highest place in heaven. And God says, the power that did that is the power that's at your disposal as a Christian. Sometimes I think of some of the evil forces that are in the world today, and I say, what's the use? What's the use? Then I realize the power that raised him from the dead is at our disposal.

Let's get down on our knees and all of these things mean nothing to God. What is the exceeding greatness of his power to us would be according to the working of his mighty power, which he brought in Christ when he raised him from the dead and set him at his own right hand in the heavenly power of all

principality and power and might and dominion and every name that it may, not only in this world, but also in that which is to come. No need for us to be living impoverished, powerless lives.

You know, the Christian is like a streetcar. Yes, you don't have streetcars in the just to do this, but he's a streetcar, not a bus. You know, the streetcar has a trolley that goes up and it touches the wire and it gets its power from above.

The bus has its own power within itself and just goes along narrowly, but not the streetcar. You take that trolley down from the streetcar and it's powerless. And that's just like the Christian.

Our trolley, as it were, the trolley of faith must be up, must be in contact with Christ in heaven and withdraw all our strength and supply from him. What is he not able to do? Behold all power in the universe. Verse 22, and God has put all things under his feet and deemed him to be the head over all things to the church, which is his body, the fullness of him that filleth all in all.

God has given him the highest place in the universe, the place he rightly deserves. The verse doesn't end there. The verse is known.

He's the head over all things to the church, the fullness of him that filleth all in all. Now what does that verse mean? The fullness of him that filleth all in all. Well, when I think of it, it just staggers me.

Supposing I draw this picture. I start off to draw a circle and I do that. I just get that cross.

Now that circle is lacking something, isn't it? It's not complete. And if I want to complete the circle, I do something like this. And this is the fullness of him.

It's what makes up his fullness. And that's exactly what the redeemed are to the Lord Jesus Christ, the fullness of him that filleth all in all. What do you mean? You mean he's not complete in heaven without us? Yes, that's just what it teaches.

It teaches that as far as his satisfaction is concerned, as far as his joy and bliss are concerned, that the Lord Jesus Christ is not satisfied to be in heaven without those whom he has redeemed by his precious blood. I say that words in the Bible, I wouldn't dare to say it. But he's the head of the body.

And in that sense, the head is not complete without the body. That's a wonderful thought that we could dwell on, too. The head and the body, as part of interdependence, the head needs the body and certainly the body needs the head.

And so Christ has been made head over all things to the church, which is the fullness of him that filleth all in all. And when we come to chapter three, we're going to learn more about the church than also in chapter four, and find out what a very precious place it has in the affection of the Lord Jesus Christ, and how it is the vehicle, the instrument through which he works in the world today. In a very real sense, Christ has no hands but our hands to do his work today.

No lips but our lips to say the things that he wants to say to men about us. So, tomorrow night we're going to go on with chapter two. I realize we spoke in chapter two last night, but we'll look at it from a little different angle tomorrow night.

The transforming power of God as shown in Ephesians chapter two. Perhaps there's a little homework you'd like to look through this chapter and see how many contrasts you can find in it. I'll give you the first

one.

It says in the first verse that the transforming power of God changes men from death to life. You, happy Christians, who were dead in trespasses and in sin. Now you'll see tomorrow night how many other contrasts you can find in Ephesians chapter two.

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