

# Ephesians Series

## Lesson #020

March 3, 2019

Dean Bible Ministries

[www.deanbibleministries.org](http://www.deanbibleministries.org)

Dr. Robert L. Dean, Jr.





# EPHESIANS

THE WEALTH, WALK  
& WARFARE  
OF THE BELIEVER

**The Sovereign Will of God**  
**Ephesians 1:4–5**



**Eph. 1:3, “Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly places in Christ,**

**Eph. 1:4, “just as He chose us in Him before the foundation of the world, that we should be holy and without blame before Him in love,**

**Eph. 1:5, “having predestined us to adoption as sons by Jesus Christ to Himself, according to the good pleasure of His will,**

**Eph. 1:6, “to the praise of the glory of His grace, by which He made us accepted in the Beloved.”**



**Eph. 1:4, “since He appointed us in Him [the choice ones] before the foundation of the world, that we should be holy and without blame before Him in love.” (~RD)**



**Matt. 22:14, “For many are called, but few are choice.”**

**Isa. 61:10, “I will greatly rejoice in the LORD, my soul shall be joyful in my God; For He has clothed me with the garments of salvation, He has covered me with the robe of righteousness, as a bridegroom decks himself with ornaments, and as a bride adorns herself with her jewels.”**



**Eph. 1:4, “since He appointed us in Him [the choice ones] before the foundation of the world, that we should be holy and without blame before Him in love.”**

**ἅγιος *hagios*  
acc masc plur  
holy; (neut)  
sanctuary**

**ἄμωμος *amōmos*  
acc masc plur  
blameless,  
spotless**

**1 Pet. 1:15, “but as He who called you is holy, you also be holy in all your conduct,**

**1 Pet. 1:16, “because it is written, ‘*Be holy, for I am holy.*’ ” Lev. 11:44**



**Eph. 1:5, “by pre-ordaining us to adoption  
as sons by Jesus Christ to Himself,  
according to the good pleasure of His will,”**

**προορίζω**

***proorizō* aor act**

**part masc sing**

**nom**

**to appoint to a**

**task beforehand**

**υιοθεσία**

***huiiothesia***

**acc fem sing**

**adoption as an**

**adult son to be**

**the heir**

# THREE STAGES OF SALVATION

**PHASE**

**ONE**

**Justification**

**Positional  
Sanctification**

**Freed from  
Penalty of Sin**

**PHASE**

**Two**

**Spiritual  
Life**

**Progressive  
Sanctification**

**Freed from  
Power of Sin**

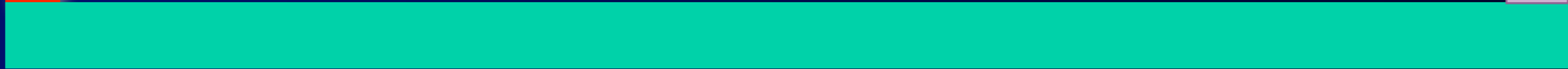
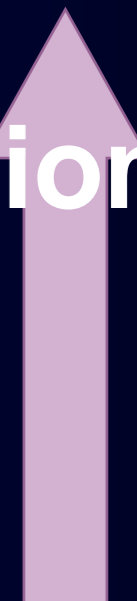
**PHASE**

**THREE**

**Glorification**

**Final  
Sanctification**

**Freed from  
Presence of Sin**





**“Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly places in Christ: even as He appointed us [choice ones] who are in Him by imputed righteousness before the foundation of the world, that we should be holy and without blemish before Him in love: by pre-ordaining us to adoption as sons through Jesus Christ unto Himself, according to the good pleasure of His will, to the praise of the glory of His grace, which He freely bestowed on us in the Beloved:” (~RD)**



**What the Bible Teaches  
About  
*Adoption into  
God's Royal Family***





**1. Adoption is used in the New Testament as an illustration by analogy of the new position of the Church Age believer in relationship to God.**



**2. The Greek word (υἱοθεσία, *huiiothesia*) describes the act of investing a non-biological son with the privileges and responsibilities of an adult son. As such it is used by Paul to describe the new position of a Church Age believer in Christ. Now we may be experientially spiritual infants, but we have a new identity in Christ as adult sons.**



**3. υἰοθεσία, *huiiothesia* is found in four New Testament passages significant to the Church Age believer: Rom. 8:15, 23; Gal. 4:5; Eph. 1:5.**



**4. Understanding the analogy. Paul does not seem to be referencing either Greek or Roman practice *per se*, but uses aspects of either practice to emphasize his teaching about the believer's new position in Christ.**



## **5. Some key words:**

***brephos*, an infant, sometimes, refers to the unborn infant.**

***teknon*, a young child under parental care from infancy to adulthood.**

***huios*, an adult son.**

***nepios*, an older child or adult acting like a baby, sometimes literally a young child.**



**6. The adoption ceremony indicates a formal transference of status from outside of the family to a full-fledged member and heir in the family.**



**7. In Galatians, Paul uses the child's pedagogue to illustrate the history of the salvation relationship of Israel to the Law. From the time of the Mosaic Law up to the Cross, Israel is compared to this child. Israel is under a slave called the pedagogue [Mosaic Law] and once the child reaches adulthood, then that pedagogue no longer has any power or authority whatsoever.**



**8. In Ephesians, the emphasis is on the new position of the believer, especially in relation to inheritance, Eph. 1:11.**

**Eph. 1:11, “In Him also we have obtained an inheritance, being predestined according to the purpose of Him who works all things according to the counsel of His will,”**



**9. Baptism by means of the Holy Spirit enters the believer into union with Christ, and that is the mechanics of adoption. So the process by which the believer is identified with Christ at the moment of salvation is called the baptism by means of the Holy Spirit.**



**10. When we enter into union with Christ at the moment of salvation we become adult sons positionally. We are in Christ. Christ is the Son of God, the adult Son. When we are in union with Him we, too, are adult sons.**



**ETERNAL  
REALITIES  
(POSITIONAL  
TRUTH)**

**TEMPORAL  
REALITIES  
(EXPERIENCE)**



**ACTS 16:31**

**IN CHRIST**

*Baptism by the  
Holy Spirit*

**REASONABLE  
GOD**

**FILLED BY  
THE  
HOLY SPIRIT**

**“Walking by the  
Holy Spirit”**



**11. As such, because we are in union with Christ, we become heirs of God, but not joint heirs with Christ, that is a second aspect of inheritance.**



**Rom. 8:16, “The Spirit Himself bears witness with our spirit that we are children [*teknon*] of God,**

**Rom. 8:17, “and if children, then heirs— heirs of God and joint heirs with Christ, if indeed we suffer with Him, that we may also be glorified together.”**



**Rom. 8:17, “and if children, then heirs—  
heirs of God and joint heirs with Christ, if  
indeed we suffer with Him, that we may  
also be glorified together.”**

**Where should the comma be?**



**A woman without her man is nothing.**

**A woman, without her, man is nothing.**

**A woman without her man, is nothing.**



**Rom. 8:17, “and if children, then heirs—  
heirs of God, and joint heirs with Christ if  
indeed we suffer with Him, that we may  
also be glorified together.”**

- ***Heirs of God* is for all believers.**
- ***Joint heirs of Christ* is for those who  
suffer with Him.**



**Eph. 1:5, “having pre-ordained us to adoption as sons by Jesus Christ to Himself, according to the good pleasure of His will,”**



**Eph. 1:5, “having pre-ordained us to adoption as sons by Jesus Christ to Himself, according to the good pleasure of His will,”**

**εὐδοκία *eudokia* acc fem sing good pleasure, good will, approval; satisfaction**

**θέλημα *thelēma* gen neut sing will, desire**



**1. Impersonal Fatalism: impersonal force determining every minutiae in the universe.**

**2. Personal Determinism.**



**3. Personal Oversight allowing a measure of freedom and responsibility to His creatures. In this view, God chooses to limit His sovereignty in some instances to allow or permit His creatures to make wrong or sinful choices for a variety of purposes.**