

Ephesians Series

Lesson #022

March 17, 2019

Dean Bible Ministries

www.deanbibleministries.org

Dr. Robert L. Dean, Jr.



EPHESIANS

THE WEALTH, WALK
& WARFARE
OF THE BELIEVER

**Hardened Hearts and
the Potter's Clay**

Ephesians 1:6; Romans 9:1–16

“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)

**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
Salvation**

**Saved from
Penalty of Sin**

PHASE

Two

**Spiritual
Life
Sanctification
Salvation**

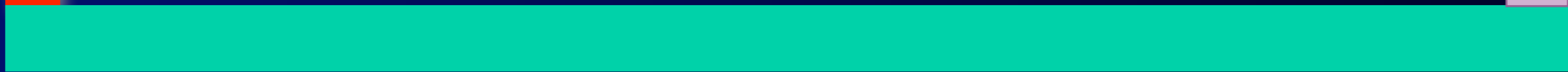
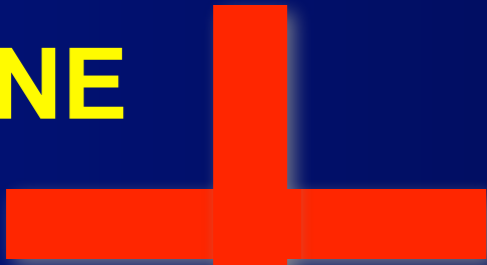
**Saved from
Power of Sin**

PHASE

THREE

**Glorification
Salvation**

**Saved from
Presence of Sin**



What the Bible Teaches About *God's Will*



1. βούλομαι *boulomai* Verb pres deponent part
masc sing nom to will, want, desire. The
deponent verb has an active sense in 2 Pet. 3:9.
2. προτίθημι *protitheōmi* V. aor mid indic 3
sing to set forth; to purpose, Eph. 1:9, 3×
2. πρόθεσις *prothesis* N. acc fem sing setting
forth, offering; purpose, Eph. 1:11; Rom. 9:11
3. εὐδοκία *eudokia* acc fem sing good
pleasure, good will, approval; satisfaction,
Eph. 1:5, 1:9
4. θέλημα *thelēma* gen neut sing will, desire,
Eph. 1:5, 1:11

Three key terms to help understand the “will of God.”

1. God’s revealed will, that which is commanded and directed in Scripture.
2. God’s permissive will: what God allows the individual to do in limited freedom, especially with reference to eternal destiny and the spiritual life.
3. God’s overruling will, which works out human history to His ultimate purpose.

Rom. 9:11, “(for the children not yet being born, nor having done any good or evil, that the purpose [prothesis] of God according to election [choice] might stand, not of works but of Him who calls),”

Rom. 9:13, “As it is written, ‘Jacob I have loved, but Esau I have hated.’”

Rom. 9:14, “What shall we say then? Is there unrighteousness with God? Certainly not!

Rom. 9:15, “For He says to Moses, ‘*I will have mercy on whomever I will have mercy, and I will have compassion on whomever I will have compassion.*’ ”

Rom. 9:6, “But it is not that the word of God has taken no effect. For they are not all Israel who are of Israel,

Rom. 9:7, “nor are they all children because they are the seed of Abraham; but, ‘In Isaac your seed shall be called.’ ”

Rom. 9:13, “As it is written, ‘Jacob I have loved, but Esau I have hated.’

Rom. 9:14, “What shall we say then? Is there unrighteousness with God? Certainly not!

Rom. 9:15, “For He says to Moses, ‘*I will have mercy on whomever I will have mercy, and I will have compassion on whomever I will have compassion.*’ ”

Genesis 25:22, “But the children struggled together within her; and she said, ‘If all is well, why am I like this?’ So she went to inquire of the LORD.

Genesis 25:23, “And the LORD said to her: ‘Two nations are in your womb, Two peoples shall be separated from your body; One people shall be stronger than the other, and the older shall serve the younger.’ ”

Mal. 1:1, “The burden of the word of the Lord to Israel by Malachi.

Mal. 1:2, “ ‘I have loved you,’ says the Lord. ‘Yet you say, “In what way have You loved us?” Was not Esau Jacob’s brother?’ says the Lord. ‘Yet Jacob I have loved;’ ”

Mal. 1:3, “ ‘But Esau I have hated, and laid waste his mountains and his heritage For the jackals of the wilderness.’

Mal. 1:4, “Even though Edom has said, ‘We have been impoverished, but we will return and build the desolate places,’ thus says the Lord of hosts: ‘They may build, but I will throw down; They shall be called the Territory of Wickedness, and the people against whom the Lord will have indignation forever.’ ”

Exodus 33:19, “Then He said, ‘I will make all My goodness pass before you, and I will proclaim the name of the LORD before you. I will be gracious to whom I will be gracious, and I will have compassion on whom I will have compassion.’ ”

Exodus 33:19, “Then Yahweh came down in the cloud and stood there with him and [Yahweh] made proclamation of Yahweh by name ... And Yahweh passed in front of him and made proclamation ‘I will show unmerited favor to whom I will show unmerited favor, and I will have compassion on whom I will have compassion’.”

**Ex. 33:12, “Then Moses said to the LORD,
‘See, You say to me, “Bring up this
people.” But You have not let me know
whom You will send with me. Yet You have
said, “I know you by name, and you have
also found grace in My sight.” ’ ”**

Ex. 33:16, “For how then will it be known that Your people and I have found grace in Your sight, except You go with us? So we shall be separate, Your people and I, from all the people who are upon the face of the earth.”

Ex. 33:17, “So the LORD said to Moses, ‘I will also do this thing that you have spoken; for you have found grace in My sight, and I know you by name.’ ”

Ex. 33:18, “And he said, ‘Please, show me Your glory.’”

Exodus 33:19, “Then Yahweh came down in the cloud and stood there with him and [Yahweh] made proclamation of Yahweh by name ... And Yahweh passed in front of him and made proclamation, ‘I will show unmerited favor to whom I will show unmerited favor, and I will have compassion on whom I will have compassion’.”

ESSENCE OF HOLY GOD

Sovereign

Omniscience

Righteousness

Omnipresent

Justice

Omnipotent

Love

Veracity

Eternal Life

Immutability

Rom. 9:15, “For He says to Moses, ‘I will have mercy on whomever I will have mercy, and I will have compassion on whomever I will have compassion.’”

Rom. 9:16, “So then it is not of him who wills, nor of him who runs, but of God who shows mercy.”

Rom. 9:17, “For the Scripture says to the Pharaoh, ‘*For this very purpose I have raised you up, that I may show My power in you, and that My name may be declared in all the earth.*’

Rom. 9:18, “Therefore He has mercy on whom He wills, and whom He wills He hardens.”

**Ex. 4:21, “And the LORD said to Moses,
‘When you go back to Egypt, see that you
do all those wonders before Pharaoh
which I have put in your hand. But I will
harden his heart, so that he will not let the
people go.’ ”**

**Ex. 7:3, “And I will harden Pharaoh’s heart,
and multiply My signs and My wonders in
the land of Egypt.”**

Ex. 7:13, “And Pharaoh’s heart grew hard, and he did not heed them, as the LORD had said.

Ex. 7:14, “So the LORD said to Moses: ‘Pharaoh’s heart is hard; he refuses to let the people go.’ ”

Ex. 9:16, “But indeed for this purpose I have raised you up, that I may show My power in you, and that My name may be declared in all the earth.”

Gen. 15:13, “Then He said to Abram: ‘Know certainly that your descendants will be strangers in a land that is not theirs, and will serve them, and they will afflict them four hundred years.

Gen. 15:14, “ ‘And also the nation whom they serve I will judge; afterward they shall come out with great possessions.’ ”

Rom. 9:19, “You will say to me then, ‘Why does He still find fault? For who has resisted His will?’

Rom. 9:20, “But indeed, O man, who are you to reply against God? Will the thing formed say to him who formed it, ‘Why have you made me like this?’

Rom. 9:21, “Does not the potter have power over the clay, from the same lump to make one vessel for honor and another for dishonor?

Rom. 9:22, “What if God, wanting to show His wrath and to make His power known, endured with much longsuffering the vessels of wrath prepared for destruction,”

Jer. 18:3, “Then I went down to the potter’s house, and there he was, making something at the wheel.

Jer. 18:4, “And the vessel that he made of clay was marred in the hand of the potter; so he made it again into another vessel, as it seemed good to the potter to make.

Jer. 18:5, “Then the word of the LORD came to me, saying:”

Jer. 18:6, “ ‘O house of Israel, can I not do with you as this potter?’ says the LORD. ‘Look, as the clay is in the potter’s hand, so are you in My hand, O house of Israel!

Jer. 18:7, “ ‘The instant I speak concerning a nation and concerning a kingdom, to pluck up, to pull down, and to destroy it,

Jer. 18:8, “ ‘if that nation against whom I have spoken turns from its evil, I will relent of the disaster that I thought to bring upon it.’ ”

Jer. 18:9, “ ‘And the instant I speak concerning a nation and concerning a kingdom, to build and to plant it,

Jer. 18:10, “ ‘if it does evil in My sight so that it does not obey My voice, then I will relent concerning the good with which I said I would benefit it.’ ”