

A Spiritual Horn of Plenty Ephesians 1:7-12

INTRO: There are two words that I want us to pay special attention to as we begin our message today. The first one is found in verse 7. It is the word “riches,” and the second word is “abounded” found in verse 8. These two words speak of the bountiful blessings that every believer has in Christ.

Because of the generous, bounteous, superabundant grace of God we are saved and secure.

I. VS. 7-8, THE RICHES OF HIS GRACE

A. Vs. 7, “In whom” points us back to verse 6. “The Beloved,” the Son of God is the one “in whom” we have redemption. It is Christ who shed His blood for us.

1. “Redemption” This word appears three times in Ephesians and means “to be set free by the payment of a ransom, to let one go free on receiving the price.” The story of redemption is told in three Greek words:
 - a. *Agorazo*, “to buy in the slave market.” The Lord Jesus Christ bought us in the slave market of sin, the ransom price was His blood. I Cor. 6:20: “...Ye are bought with a price...” We are His bond slaves.
 - b. *exagorazo*, “to buy out of the slave market, to buy off, to buy for one’s self.” The redeemed are the possession of the Lord Jesus forever, and they will never be put up for sale in any slave market again.
 - c. *lutroo* “to liberate by payment of a ransom.” The redeemed are set free from the guilt and power of sin now and at the rapture will be delivered from the presence of sin. Titus 2:14 “Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.” The Gospel is the deliverer.
2. “Through the blood.” This implies substitution: the life of one given for the life of others.
 - a. Only through His blood could atonement be made.
 - b. “The Beloved,” Jesus Christ, came into this world to do many things:
 - 1.) To still the waves.
 - 2.) To cast out demons.

- 3.) To cleanse lepers.
- 4.) To open the eyes of the blind.
- 5.) To unstop the ears of the deaf.
- 6.) To feed the hungry.
- 7.) Even to raise the dead.

But the overarching purpose of His coming was to seek and to save the lost, to give Himself a ransom for many.

- c. No wonder Paul says, "Thanks be to God for His unspeakable gift."
 - d. The Psalmist says, "Enter into His gates with thanksgiving, and into His courts with praise: be thankful unto Him, and bless His name" (Psalm 100:4) (Note Rev. 5:9,12).
3. "The forgiveness of sins." Redemption is defined as the forgiveness of sins. Redemption by blood and forgiveness of trespasses go together.
- a. The Greek word for forgiven, *aphesis*, means "to send from one's self, to send away, a release, the letting them [sins] go as if they had not been committed, thus, forgiveness, a remission of their penalty."
 - b. The Jews understood this word well for on the day of atonement the blood of one slain goat was sprinkled on the Mercy Seat. The other goat, over whose head the sins of the people had been confessed, was sent away, never to return.
 - 1.) Psalm 103:12, "As far as the east is from the west, so far hath He removed our transgressions from us."
 - 2.) Micah 7:19: "Thou wilt cast all their sins in the depths of the sea."
 - 3.) I John 1:9.
4. "According to the riches of His grace." Forgiveness takes place "according to the riches of His grace."
- a. The degree of our forgiveness was controlled by the riches of God's grace.
 - b. The Greek word for riches is *ploutos*; it means "enough and to spare, superabundant, bountiful and generous."
 - c. Sin made us poor, but the grace of God made us rich.

- B. Vs. 8, "Wherein" refers back to "grace." Because of His grace.
1. The word "abounded" is *perisseuo*: "To exceed a fixed number or measure, to be over and above a certain number or measure, to exist or be at hand in abundance."
 - a. He superabounded His grace to us. God's grace was manifested to us in superabundance.
 - b. God's grace is more than enough to save us and keep us for all eternity.
 2. The grace of God floods the souls of believers with wisdom and insight.
 - a. "Wisdom," is the Greek *sophia*: seeing life from God's point of view.
 - b. "Prudence" insight and understanding. The ability to put wisdom into practice.

II. VSS. 9-10, THE MYSTERY OF HIS WILL

- A. Vs. 9, God caused His grace to overflow in that He "made known unto us the mystery of His will..." He did not keep it to Himself; He shared it. The saved know the mystery; the angels only wish to know (I Pet 1:10-12).
1. God makes known to believers the mystery of the Gospel (Eph. 6:19).
 - a. God wants us to tell the secret to all.
 - b. God's salvation must be made known so it can be accepted by faith.
 2. "According to His good pleasure."
 - a. "Good pleasure" speaks of the desire of God.
 - b. God takes special delight in planning whatever it takes to bring about our salvation.
 3. "Purposed in Himself."
 - a. God in His "good pleasure" "purposed" to save us (vs. 4).
 - b. God graciously bestowed His grace upon us "in the beloved" (vs 6).
- B. Vs. 10, The word dispensation means "plan." God drew up a plan in eternity to be realized in time.
1. Gal. 4:4 tells us that Jesus was born "when the fullness of the time was come."
 2. When the hour came, Jesus was crucified, buried, and right on time He rose again.

3. When the time comes, Jesus will rule all from David's throne in Jerusalem.

III. VSS. 11-12, THE INHERITANCE

- A. Vs. 11, In Christ we, Paul and the believers, have "an inheritance."
 1. This inheritance is given in two stages:
 - a. The here and now. Redemption, forgiveness of sins, and spiritual insight.
 - b. The hereafter- heaven with Christ.
 2. "Being predestinated..."
 - a. We have an inheritance because we are an inheritance. John 6:37a, "All that the Father giveth me...."
 - b. Believers were foreordained according to God's purpose. We are God's gift to the Son of God (John 17:6, 9, 11, 12, 24).
 3. "After the counsel of His will." Simply means in His sovereign choice (1:4).
- B. Vs. 12, God had a purpose in foreordaining us to eternal life.
 1. "That we should be to the praise of His glory."
 - a. We are saved to set forth His glory.
 - b. Verses 5-6 set this forth clearly.
 2. "Trusted." The word trusted is not *pisteuo* "to believe, to trust." It is *proelpizo*, "to hope before." Vincent says, "We" refers to Jewish Christians, and the verb describes their Messianic hope before (pro) the advent of Christ" (Wuest 48). They were saved in hope, looking forward by faith to His coming.

CONCLUSION: Have you looked back in faith at the blood stained cross?