

To the Praise of the Glory of His Grace

Ephesians 1:11–14

Ephesians 1:11 In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will:

THE Greek word *inheritance* is *kléroó*. Strong's defines the word as "to assign by lot."¹ HELPS Word-studies defines the word as "properly, make a choice when assisted by casting lots." HELPS also states that "The Greek text literally reads, 'In whom (Christ), indeed we were lot-cast.'" Just as Israel was brought into inheritance by lot, so are Christians, by lot, given right to heaven. It is solely through divine will, and God choosing men for His own purposes, that heavenly inheritance is available.² Ultimately it is those whom God has provided a lot in heaven who will inherit heaven.³ "Predestination is not an exception to God's usual way of working; he works, or works out (ἐνεργούτος) all things on the same principle, according to the decision to which his will comes."⁴

(Matthew Poole's Commentary, Eph. 1:11) Have obtained an inheritance; are called, or brought into the participation of an inheritance, or have a right given us to it as by lot: in allusion to the twelve tribes having, in the division of the land of Canaan, their inheritances assigned them by lot. He shows that they did not first seek it, much less deserve it, but God cast it upon them: their lot fell in the heavenly inheritance, when others did not.

If there is one great truth about the importance of predestination and election, it is this: if men are not saved in this way, then they cannot be saved at all. The reason is that man on his own, and through his own character, merit, or worldly works, is unworthy of eternal inheritance. Because there are *none righteous, no not one, and none that doeth good, no, not one*, if God did not choose to save some through divine choice, then none either would or could be saved at all. At the base of all heavenly salvation rests the divine principle of election, without which the salvation of any sinner is impossible.⁵ To

1 #2820

2 II Tim. 1:9 Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began,

3 I Pet. 1:2 Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.

II Thess. 2:13 But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth: I Thess. 1:4 Knowing, brethren beloved, your election of God.

Col. 3:12 Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering;

Acts 13:18 And about the time of forty years suffered he their manners in the wilderness.

4 Pulpit Commentary, Eph. 1:11

5 Rom. 3:10–20 As it is written, There is none righteous, no, not one: ¹¹There is none that understandeth, there is none that seeketh after God. ¹²They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. ¹³Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: ¹⁴Whose mouth is full of cursing and bitterness: ¹⁵Their

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debate this truth, that salvation is not by divine choice, then human reason and emotion must be used, since the truth of God's Word cannot be.

Practically, there are but two ways for a man to be found fit for heaven: either he has merited it, and it is by debt, or God has purposed it, and it is through grace. In Scripture works and merit are set in direct contrast with election and grace. Thus, if no man has the merits to be saved on his own, then only the Lord's election of him, which is an act of heavenly grace, actually can. Since human merit is an insufficient cause or reason for salvation, then only divine purpose can produce it. Hence, if man cannot be saved on his own, through himself, then only if God chooses to save him can he be.

Scripture contains an abundant amount of examples whereby through divine choice God's will is accomplished on the earth. This is seen in Jerusalem being chosen to be God's holy city, to then bear God's name, as well as David being preordained to be a leader over the Lord's chosen people, Israel.⁶ Abraham also had divine election to thank as the reason that through him all the nations of the earth would be blessed.⁷ Pharaoh, an evil ruler, was raised up by the Lord, so that through him the Lord could reveal that His power was able to subdue and ultimately destroy even the most rebellious

of men.⁸ Hence, not only are men through predestination blessed by God, but also the wicked are used and preordained to assist in the Lord's purposes being accomplished on the earth. Jesus also said in respect to His disciples that it was not they who had chosen Him, but He, Who had chosen them and ordained them to both eternal life and service for Himself. *Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you* (John 15:16).

(Geneva Study Bible, John 15:16) These words plainly teach us that our salvation comes only from the favour and gracious goodness of the everlasting God towards us, and of nothing that we do or can deserve.

One of the most revealing records of divine choice as the reason for blessing is found in God's love for Jacob over Esau, before either child had even been born. *(For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;)* *It was said unto her, The elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated* (Rom. 9:11–13). God's selection of Jacob came before either he or Esau had been conceived, before also either had done either good or evil (v. 11). Jacob's blessing

feet are swift to shed blood: ¹⁶Destruction and misery are in their ways: ¹⁷And the way of peace have they not known:

¹⁸ *There is no fear of God before their eyes. ¹⁹Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. ²⁰Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.*

6 *II Chron. 6:6 But I have chosen Jerusalem, that my name might be there; and have chosen David to be over my people Israel.*

7 *Gen. 12:1–3 Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: ²And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: ³And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.*

8 *Exod. 9:16 And in very deed for this cause have I raised thee up, for to shew in thee my power; and that my name may be declared throughout all the earth.*

came to him from the Lord, not because of anything in Jacob, for before birth he was the exact same as his brother; rather all that Jacob inherited from God had as its sole source divine providence. What was true of Jacob is likewise true of the church, that saints have been saved and purposed for heaven not because of anything that they have done but only because it is the will of God that they should be saved and eternally inherit what the Lord has purposed for them.

In whom also we have obtained an inheritance. It is through the Son of God that men are made to become the children of God, which then establishes their right to receive a heavenly and spiritual inheritance through Him. It is not simply that Christians have gained an inheritance through election but that through Christ, and in Him, they have become God's own heritage, which is actually the grounds for inheritance. The *in whom* in this verse refers to the Son of God, for it is in Him and through Him alone that heavenly inheritance is available.

(*Pulpit Commentary*, Eph. 1:11) *Even in him*—in whom we were also made his inheritance. This is the literal rendering of ἐκκληρώθημεν, and it is more expressive than the A.V., “In whom also we have obtained an inheritance.” God taking us for his own heritage involves more than our getting an inheritance from God (see Deuteronomy 4:20...⁹)

Deuteronomy 32:9 *For the LORD's portion is his people; Jacob is the lot of his inheritance.*

(*Benson Commentary*, Deut. 32:9) *The Lord's portion is his people*—Highly prized and loved by him, Exodus 19:5-6.¹⁰ As if he had said, The Israelites are that portion of mankind whom God was pleased to redeem out of bondage, and to make his peculiar people. It is no wonder, therefore, that he has so great a regard for them, and takes special care of them.

It is not simply that believers have received and obtained something from the Lord, but more importantly they have been made through divine election to be the Lord's. The principle therefore upon which Christians have been given an inheritance in heaven is because that have been made the children of heaven. Since they have been chosen by the Lord, it is not difficult to understand why Christians will share in all that is His. Since *the LORD's portion is His people*, why should it ever surprise any that believers are given a part, a lot, or portion of all that God is and possesses? Because saints are the Lord's chosen, as with Jacob, then it is not a great leap to perceive why He has so abundantly blessed them. The truth also is that it would be far more odd and strange if the Lord did not bless those He has chosen to be His own, simply because being made a son of God¹¹ provides by divine right the opportunity to share with God. Thus, all the Lord has made to be His own through spiritual regeneration¹² will share with Him in heaven. *The Spirit*

⁹ Deut. 4:20 *But the LORD hath taken you, and brought you forth out of the iron furnace, even out of Egypt, to be unto him a people of inheritance, as ye are this day.*

¹⁰ Exod. 19:5-6 *Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: ⁶And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel.*

¹¹ I John 3:1 *Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not.*

Gal. 3:26 *For ye are all the children of God by faith in Christ Jesus.*

¹² Tit. 3:5 *Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;*

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itself beareth witness with our spirit, that we are the children of God: And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together (Rom. 8:16–17).

(*Ellicott's Commentary for English Readers*, Rom. 8:17) One characteristic of the son is that he is his father's heir. So it is with the Christian. He, too, has an inheritance—an inheritance of glory which he will share with Christ.

(*Barnes' Notes on the Bible*, Rom. 8:17) *Then heirs*—That is, he will treat us as sons. An heir is one who succeeds to an estate. The meaning here is, that if we sustain the relation of sons to God, that we shall be treated as such, and admitted to share his favors.

Who worketh all things after the counsel of his own will. The Greek word for the English phrase *who worketh* is #1754 *energeō*. *Strong's* defines the word as “to be at work, to work, to do.” Its usage is “I work, am operative, am at work, am made to work, accomplish; mid: I work, display activity.” *HELPS Word-studies* defines *energeō* “properly, *energize*, working in a situation which brings it from one stage (point) to the next, like an electrical current *energizing* a wire, bringing it to a *shining light bulb*.” From these definitions it is clear that the election of those purposed for heaven is but one instance and but one example of God's universal agency in creation. Whereas it is often thought

that God is a bystander in His creation, the truth is that He is actually a very active and dynamic participant in both its direction and oversight.

(*Barnes' Notes on the Bible*, Eph. 1:11) *Of him who worketh all things*—Of God, the universal agent. The affirmation here is not merely that God accomplishes the designs of salvation according to the counsel of his own will, but that “he does everything.” His agency is not confined to one thing, or to one class of objects. Every object and event is under his control, and is in accordance with his eternal plan. The word rendered “worketh”—*ἐνεργέω energeō*—means to work, to be active, to produce; Ephesians 1:20; Galatians 2:8; Philippians 2:13.¹³ A universal agency is ascribed to him. “The same God which ‘worketh’ all in all;” 1 Corinthians 12:6. He has an agency in causing the emotions of our hearts. “God, who worketh in you both to Will and to do of his good pleasure;” Philippians 2:13. He has an agency in distributing to people their various allotments and endowments. “All these worketh that one and the self-same Spirit, dividing to every man severally as he will;” 1 Corinthians 12:11.

Just as the Spirit of God works in the hearts and souls of men to carry out His own will and good pleasure,¹⁴ so does He through divine power accomplish the very same thing throughout creation. If God were not actively at work to lead sinners back to Himself,¹⁵ then none would even have an interest in or an affection for the higher and holy spiritual realm of the Spirit. It is thus not simply that the Lord

John 3:3 Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

I John 5:4 For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith.

¹³ *Eph. 1:20 Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places,*

Gal. 2:8 (For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles:)

Phil. 2:13 For it is God which worketh in you both to will and to do of his good pleasure.

¹⁴ *Phil. 2:13 For it is God which worketh in you both to will and to do of his good pleasure.*

¹⁵ *John 6:44 No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.*

saves men¹⁶ but that He also so works in their hearts so that they develop a deep and persistent desire to be saved. Whenever penitents turn to the Lord or come to possess greater faith in Him, you can be sure that the divine Holy Spirit was involved in their conversion. *And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul (Acts 16:14).*

(Matthew Poole's Commentary, Acts 16:14) The Lord opened; this was the Lord's work; according unto what our Saviour himself had said, John 6:44, No man can come to me, except the Father which hath sent me draw him. ... Otherwise creating a clean heart within us, as it is called, Psalm 51:10,¹⁷ is beyond the power of nature.

Ultimately it is the Lord and the Holy Spirit Whom He impresses on believers' hearts Who is at work prompting

heavenly conversion,¹⁸ imparting healing,¹⁹ bringing joy,²⁰ peace, and love,²¹ and enlightening the spiritually blind to the wonders and glories of the spiritual realm.²²

It should not be surprising that God has the ability to actively conform all things according to His own will—if we consider that it was He Who first created everything.²³ What is actually harder also: to govern what you have made or to create it in the first place? To use a weak analogy, it is much easier to drive a car and maintain the direction it should go than it is to engineer and manufacture the car. The same could be said of anything created—that to influence it to comply with divine will is vastly easier than creating it in the first place. If God has done the first in creating the heavens and earth, then it is surely not difficult for Him to do the second, bringing about His will to be accomplished throughout them. This is why it never should surprise any that God

16 I Tim. 4:10 For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe.
 II Tim. 1:9 Who [God] hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began,
 17 Ps. 51:10 Create in me a clean heart, O God; and renew a right spirit within me.
 18 Luke 1:17 And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.
 19 Acts 10:38 How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him.
 Luke 4:18 The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,
 20 Rom. 15:13 Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.
 21 Gal. 5:22-23 But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law.
 22 Heb. 2:4 God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?
 I Cor. 2:10-12 But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. ¹¹For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. ¹²Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.
 23 Gen. 1:1 In the beginning God created the heaven and the earth.
 Isa. 45:12 I have made the earth, and created man upon it: I, even my hands, have stretched out the heavens, and all their host have I commanded.
 Rev. 4:11 Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.
 Jer. 32:17 Ah Lord God! behold, thou hast made the heaven and the earth by thy great power and stretched out arm, and there is nothing too hard for thee:

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has the supernatural ability to work out His own divine will throughout creation, once it is understood that actually bringing the heavens and earth into existence was a much more difficult and daunting task than now ruling them.

It is worth noting that the entirety of creation and all it entails was created not only *by* God but also *for* God, that all things were created not only by the Lord but even more importantly and impressively, for Him. *For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him* (Col. 1:16). Because creation is the Lord's work, produced by the agency of His own hands,²⁴ then it should not surprise us that its primary purpose is to conform to the Lord's own divine will.

*(Benson Commentary, Col. 1:16) All things were created by him and for him—*They are the productions of his unsearchable wisdom and almighty power, and were made by him, that he might possess and govern them, and be glorified in and by them.

Just as creation was formed for the glory of God, so also are those called by His name, and made to become His sons, purposed to manifest forth the Lord's glory. There is hardly a more comforting and encouraging section of Scripture than what is revealed in the opening verses of Isaiah 43, which reveal that those called by God's name, who have been made His sons, have been created for the Lord's own glory. It is also here we see that those whom God has created and formed, He

has promised to remain with, to accomplish His final will for their lives. *But now thus saith the LORD that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. For I am the LORD thy God, the Holy One of Israel, thy Saviour: I gave Egypt for thy ransom, Ethiopia and Seba for thee. Since thou wast precious in my sight, thou hast been honourable, and I have loved thee: therefore will I give men for thee, and people for thy life. Fear not: for I am with thee: I will bring thy seed from the east, and gather thee from the west; I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth; Even every one that is called by my name: for I have created him for my glory, I have formed him; yea, I have made him* (Isa. 43:1–7).

What is said of Jacob and Israel also is true of *every one that is called by my* [the Lord's] *name*, that all those called by the Lord have been *created* and *formed* (v. 1) for *my* [the Lord's] *glory* (v. 7). To be called by God's name is another way of describing that one has been made a son of God.

*(Barnes' Notes on the Bible, Isa. 43:7) Every one that is called by my name—*To be called by the name of anyone, is synonymous with being regarded as his son, since a son bears the name of his father (see Isaiah 44:5; Isaiah 48:1).²⁵ The expression, therefore, means

²⁴ *Isa. 45:12 I have made the earth, and created man upon it: I, even my hands, have stretched out the heavens, and all their host have I commanded.*

²⁵ *Isa. 44:5 One shall say, I am the LORD'S; and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto the LORD, and surname himself by the name of Israel.*

Isa. 48:1 Hear ye this, O house of Jacob, which are called by the name of Israel, and are come forth out of the waters of Judah, which swear by the name of the LORD, and make mention of the God of Israel, but not in truth, nor in righteousness.

here, all who were regarded as the children of God; and the promise is, that all such should be re-gathered to their own land.

For I have created him—(See the note at Isaiah 43:1²⁶).

For my glory—In order to show forth, and illustrate my glory. They shall be, therefore, defended and protected; and my glory shall be shown in their recovery and salvation.

(Geneva Study Bible, Isa. 43:7) *Even every one that is called by my {g} name: for I have created him for my glory, I have formed him; verily, I have made him.*

(g) Meaning that he could not be unmindful of them, unless he would neglect his own Name and glory.

What is undoubtedly true and without question in Scripture is that those created by God and made to become His sons²⁷ have been purposed to manifest forth His glory, that those who have been redeemed and have been brought from death unto life²⁸ are purposed to reveal the celestial and divine glory of their Redeemer. What is true of Christians is also true of everything the Lord has by divine, supernatural power brought forth into existence.

Romans 11:36 (NLT) *For everything comes from him and exists by his power*

and is intended for his glory. All glory to him forever! Amen.

(Ellicott's Commentary for English Readers, Rom. 11:36) *Of him, and through him, and to him.*—All things proceed from God, all things are made or wrought by Him, and all things exist for His glory, and to carry out His ends.

(Matthew Poole's Commentary, Rom. 11:36) *For of him, and through him, and to him, are all things; i.e. all things are of him, as the efficient cause; through him, as the disposing cause; to him, as the final cause. They are of him, without any other motive; through him, without any assistance; and to him, without any other end, i.e. for his sake alone.*

Once we have come to understand Whom creation is for, that it was created for the Lord, then it is much easier to understand why the Lord has the supreme right and authority to govern it as He wills. Since all of creation was brought into existence *for Him*, then who is man to question anything that is revealed as God's will and God's choice being done throughout it? Who also has the right to speak against divine will being exercised upon the earth if creation was designed for the Lord's own glory? It was never the intention of God that creation was made for man but rather that both creation and man were made for God. God was never

26 Isa. 43:1 *But now thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine.*

27 II Cor. 5:17 *Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.*

Eph. 2:10 *For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.*

Eph. 4:24 *And that ye put on the new man, which after God is created in righteousness and true holiness.*

I John 3:2 *Beloved, now are we the sons of God, and it doth 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.*

John 1:12 *But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:*

28 John 5:24 *Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.*

I John 3:14 *We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death.*

purposed to be at the disposal of man's will, but he, God's.

The microscopic level at which God is in control of His creatures' destiny is seen when things that seem even to be random chance turn out as the Lord has both willed and purposed. The book of Proverbs speaks of the unique and intricate involvement that the Lord has in the lives of not only the saved but also the unsaved: *The lot is cast into the lap; but the whole disposing thereof is of the LORD* (Prov. 16:33).

(*Ellicott's Commentary for English Readers*, Prov. 16:33) *The lot is cast into the lap ...* — In other words, much that we attribute to chance is due to the providence of God.

(*Geneva Study Bible*, Prov. 16:33) So that there is nothing that ought to be attributed to fortune: for all things are determined in the counsel of God which will come to pass.

Examples of *casting lots* are numerous in Scripture.²⁹ This process was often evidenced when saints in the Old Testament, before also the Holy Spirit was given, were

uncertain in determining divine will. Some of the most prominent examples include Aaron and the Levitical priests casting lots on the days of atonement to determine which goat would represent the Lord and which would be sent to Azazel.³⁰ The promised land also was divided by lots.³¹ Those on the ship with Jonah cast lots to determine his fate.³² An example in the New Testament of casting lots is when the apostles did so to determine that Matthias would be numbered with them as an apostle after Judas' betrayal and death.³³ Hence, even what most would consider random chance, Scripture reveals comes under the sovereign and universal government of God. To use a modern-day example, if the Lord can even determine the roll of the dice, then nothing in creation is due to either random chance or blind luck—simply because the Lord is actively and effectually at work to work out all things, to conform them to His own proper and divine will. This reality is so contrary to when sinners foolishly presume that God is removed from His creation, as well as the earth and its inhabitants' destiny, that God has somehow removed Himself from the world's events

29 Josh. 18:10 *And Joshua cast lots for them in Shiloh before the LORD: and there Joshua divided the land unto the children of Israel according to their divisions.*

Matt. 27:35 *And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots.* Luke 1:9 *According to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord.*

Ezek. 45:1 *Moreover, when ye shall divide by lot the land for inheritance, ye shall offer an oblation unto the LORD, an holy portion of the land: the length shall be the length of five and twenty thousand reeds, and the breadth shall be ten thousand. This shall be holy in all the borders thereof round about.*

Ezek. 47:22 *And it shall come to pass, that ye shall divide it by lot for an inheritance unto you, and to the strangers that sojourn among you, which shall beget children among you: and they shall be unto you as born in the country among the children of Israel; they shall have inheritance with you among the tribes of Israel.*

30 Lev. 16:8 *And Aaron shall cast lots upon the two goats; one lot for the LORD, and the other lot for the scapegoat.*

Lev. 16:10 *But the goat, on which the lot fell to be the scapegoat, shall be presented alive before the Lord, to make an atonement with him, and to let him go for a scapegoat into the wilderness.*

31 Josh. 18:6 *Ye shall therefore describe the land into seven parts, and bring the description hither to me, that I may cast lots for you here before the LORD our God.*

32 Jnh. 1:7 *And they said every one to his fellow, Come, and let us cast lots, that we may know for whose cause this evil is upon us. So they cast lots, and the lot fell upon Jonah.*

33 Acts 1:26 *And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles.*

when actually it is He, Who is overseeing and divinely escorting it to its final end.³⁴

Ephesians 1:12 That we should be to the praise of his glory, who first trusted in Christ.

That we should be to the praise of his glory. The *we* in this verse is in reference to those who will be gathered together by Christ (v. 10) and who by divine will and providence have been given an inheritance in heaven (v. 11). It is thus the body of Christ,³⁵ and the spiritual and heavenly inheritance that is given to it, that has been ultimately purposed to redound and bring praise to God.

(Barnes' Notes on the Bible, Eph. 1:12) *That we should be to the praise of his glory*—Should be the occasion or the means of celebrating his glory; or that praise should be ascribed to him as the result of our salvation.

Ephesians 1:13 In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise,

It was *in whom* the Ephesians had *trusted* and *in whom* they had *believed*, Jesus Christ (v. 12), Who produced their being *sealed with that holy Spirit of promise*. Because of their trust in the Lord Jesus, the Ephesians were sealed with the Holy Spirit of promise, who established and confirmed that they had been made to become God's sons.³⁶ There are none, nor will there ever be any, who are given the *Holy Spirit* who did not first place their trust in the very One whom God had beforehand determined should send forth the Spirit.³⁷ It was Jesus Who proclaimed that He would send the Spirit from the Father, and He, after His resurrection, Who continues baptizing believers with the Holy Spirit today.³⁸

It is through receiving the Holy Spirit, Who is given to those who have placed their trust in the Son of God, which ultimately reveals that they have been favored by God. There is therefore no greater proof of coming into God's favor than when by grace the Holy Spirit is given to believers. To actually possess the Spirit is the first critical piece of evidence that a man has been divinely favored by the Lord. There is no greater heavenly gift³⁹ that can be given, than that which con-

34 Isa. 45:7 *I form the light, and create darkness: I make peace, and create evil: I the LORD do all these things. Isa. 45:12-13 I have made the earth, and created man upon it: I, even my hands, have stretched out the heavens, and all their host have I commanded.* ¹³*I have raised him up in righteousness, and I will direct all his ways: he shall build my city, and he shall let go my captives, not for price nor reward, saith the Lord of hosts.*

35 Rom. 12:5 *So we, being many, are one body in Christ, and every one members one of another.*

I Cor. 12:18 *But now hath God set the members every one of them in the body, as it hath pleased him.*

I Cor. 12:27 *Now ye are the body of Christ, and members in particular.*

Eph. 5:30 *For we are members of his body, of his flesh, and of his bones.*

36 Gal. 4:6 *And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.*

37 John 14:25-26 *These things have I spoken unto you, being yet present with you.* ²⁶*But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.*

38 John 15:26 *But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me:*

John 16:7 *Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.*

39 Acts 2:38 *Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.*

Acts 10:45 *And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost.*

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firm spiritual sonship, and provides hope of sharing with Christ in the heavens. By possessing the *Spirit of promise*, it is both validated and confirmed that saints have the spiritual standing of being designated as the *children of promise*,⁴⁰ those also who through promise⁴¹ have been adopted to become the children of God. It is ultimately through faith that men receive the Spirit⁴² and through possession of the Spirit that they are confirmed to be the true children of God.⁴³

Sealed with that holy Spirit of promise. The proof that a man has placed his trust in the Son of God and thereby been made a child of God himself is when he is *sealed with that holy Spirit of promise*. For anything to be legitimate and proven as genuine, there must be some way to authenticate it. For the Christian, his being provided evidence that he has been made a son of God is by his being given the Holy Spirit. It is through possession of this Spirit that a man is sealed as a true

child of God. The Greek word for *sealed* is #4972 *sphragizó*. *HELPS Word-studies* defines the word, “properly, to seal (affix) with a signet ring or other instrument to stamp (a roller or seal), i.e. to attest ownership, authorizing (validating) what is sealed.” To be sealed by God with the Holy Spirit is the proof of belonging to God. So important is the Spirit in authenticating the true sons of God that it is revealed in Scripture that if a man has *not the Spirit of Christ, he is none of his* (Rom. 8:9). *But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.* If any have not the Spirit of Christ, then they should not in any way or in any measure think themselves to have any true relationship with God. It is the Holy Spirit alone Who confirms spiritual sonship, without which no man can be reckoned as a son of God—so that if a man has not the Spirit of God’s Son, then he is without question not God’s and God is not truly his. Hence, just as

40 Rom. 9:8 *That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed.*

41 Joel 2:28–29 *And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: 29 And also upon the servants and upon the handmaids in those days will I pour out my spirit.*

Ezek. 36: 26–27 *A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. 27 And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.*

Acts 2:17–18 *And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: 18 And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy:*

Luke 24:49 *And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.*

Matt. 3:11–12 *I indeed baptize you with water unto repentance, but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire: 12 Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.*

Acts 2:33 *Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.*

42 Gal. 3:14 *That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.*

Eph. 1:13 *In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise,*

43 Gal. 4:6 *And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.*

Rom. 8:14 *For as many as are led by the Spirit of God, they are the sons of God.*

Rom. 8:16 *The Spirit itself beareth witness with our spirit, that we are the children of God:*

the Holy Spirit is proof of being counted as a child of God, the absence of the Holy Spirit certifies that there is no true connection with the Father or the higher, heavenly, and spiritual realm of Him.

(Barnes' Notes on the Bible, Rom. 8:9) *Is none of his*—Is not a Christian. This is a test of piety that is easily applied; and this settles the question. If a man is not influenced by the meek, pure, and holy spirit of the Lord Jesus, if he is not conformed to his image, if his life does not resemble that of the Saviour, he is a stranger to religion. No test could be more easily applied, and none is more decisive. It matters not what else he may have. He may be loud in his professions, amiable in his temper, bold in his zeal, or active in promoting the interests of his own party or denomination in the church; but if he has not the temper of the Saviour, and does not manifest his Spirit, it is as sounding brass or a tinkling cymbal.

(Matthew Poole's Commentary, Rom. 8:9) When he saith such a one is none of Christ's, he means, that he doth not peculiarly belong to Christ, he hath no special interest in him, is no true member of him. As a merchant sets his seal upon his goods, so doth Christ his Spirit upon his followers ...

Just as the Holy Spirit of promise confirms both spiritual sonship and heavenly inheritance, so also does His absence reveal that a man does not have any true relationship with either the Father or the Son, simply because all who have been reckoned as God's true sons will possess within themselves the internal evidence that they are God's and God is theirs. This is proven by the Spirit of Christ being sent into their hearts.⁴⁴

Ephesians 1:14 Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.

The Holy Spirit is that pledge, that *earnest* of our inheritance, which is to remain with believers and be their possession until the full and complete redemption of their bodies. The Greek word for *earnest* is #728 *arrabón*. Strong's defines the word, "an earnest (a part payment in advance for security)." HELPS Word-studies defines *arrabón* as, "properly, an installment; a deposit ('down-payment') which guarantees the balance (the full purchase-price) . . . *arrhabón* ('down-payment pledge') is the regular term in NT times for 'earnest-money,' i.e. advance-payment that guarantees the rest will be given. 728 (*arrhabón*) then represents full security backed by the purchaser who supplies sufficient proof they will fulfill the entire pledge (promise)."

Until the redemption of the purchased possession. The redemption spoken of, which the Scripture reveals has already been *purchased*, is that full and complete redemption of the believer's mortal and earthly body from sin. It is this full redemption that all those saved by Christ now expectantly wait for. *And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body* (Rom. 8:23).

(Ellicott's Commentary for English Readers, Rom. 8:23) *The adoption.*—The Christian who has received the gift of the Spirit is already an adopted child of God. (See Romans 8:15-16.)⁴⁵ But this adoption still has to be

44 Gal. 4:6 *And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.*

45 Rom. 8:15-16 *For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.* ¹⁶*The Spirit itself beareth witness with our spirit, that we are the children of God:*

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ratified and perfected, which will not be until the Coming of Christ.

The redemption of our body.—One sign of the imperfect sonship of the Christian is that mortal and corruptible body in which the better and heavenly part of him is imprisoned. That, too, shall be transformed and glorified, and cleared from all the defect of its earthly condition. (Comp. 1 Corinthians 15:49–53; 2 Corinthians 5:1 et seq.; Philip-pians 3:21.)⁴⁶

It is not only that the Lord completely renews and refreshes the hearts of those saved but also that through divine power the believer's body will be fully emancipated from sin. *Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself* (Phil. 3:21). At the second coming of Jesus Christ, when He returns to gather the bodies of the saved, whose natural and earthly bodies are referred to as *vile* bodies and bodies of humiliation, then the universal power of God given to the Son will be fully known and

recognized. The Greek word for *vile* is #5014 *tapeinōsis*. Strong's Concordance defines it as "low estate, humiliation." The Strong's also states in respect to the word that *tapeinoo* means "depression (in rank or feeling)—humiliation, be made low, low estate, vile." Though saints are saved, still their earthly bodies remain the exact same as the lost and unredeemed bodies of sinners around them. This will not remain so once Jesus Christ returns to the earth to complete the full salvation and redemption of those redeemed by Him. It will also be when believers' vile and humiliated bodies are transformed to resemble Christ's own glorified body,⁴⁷ which will manifest the highest tribute to and bring the greatest praise to God's name.

(*Pulpit Commentary*, Eph. 1:14) *To the praise of his glory.* For the third time in this paragraph, these or similar words are introduced. In this place the precise meaning is that the consummation of redemption will be the highest tribute to God's glory—his infinite excellence will be wonderfully manifested thereby.

⁴⁶ 1 Cor. 15:49–53 *And as we have borne the image of the earthy, we shall also bear the image of the heavenly.*

⁵⁰ Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. ⁵¹ Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, ⁵² In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. ⁵³ For this corruptible must put on incorruption, and this mortal must put on immortality.

II Cor. 5:1 *For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.*

Phil. 3:21 *Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.*

⁴⁷ I John 3:2 *Beloved, now are we the sons of God, and it doth 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.*