

**Wednesday March 22nd**  
**“Books and Bagels”**  
**7:30 -11 AM**  
**Legislative Building**  
**1100 Court**

**Books and Bagels is a ministry of Capitol Commission volunteers showing love to you March 22, and again May 4 this spring! Stop by and ‘pick 3’- a breakfast food (bagel, donut, or other breakfast items); a drink (water, juice, other) and a Book (Books address life questions and issues). God exacts His kindness and compassion upon you each new day! Our goal is that this would be a tangible expression of that!**

**Ephesians 1:4–13 (ESV)**

“Even as he chose us in him before the foundation of the world, that we should be holy and blameless before him. In love <sup>5</sup> he predestined us for adoption to himself as sons through Jesus Christ, according to the purpose of his will, <sup>6</sup> to the praise of his glorious grace, with which he has blessed us in the Beloved. <sup>7</sup> In him we have redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace, <sup>8</sup> which he lavished upon us, in all wisdom and insight <sup>9</sup> making known to us the mystery of his will, according to his purpose, which he set forth in Christ <sup>10</sup> as a plan for the fullness of time, to unite all things in him, things in heaven and things on earth. <sup>11</sup> In him we have obtained an inheritance, having been predestined according to the purpose of him who works all things according to the counsel of his will, <sup>12</sup> so that we who were the first to hope in Christ might be to the praise of his glory. <sup>13</sup> In him you also, when you heard the word of truth, the gospel of your salvation, and believed in him, were sealed with the promised Holy Spirit, <sup>14</sup> who is the guarantee of our inheritance until we acquire possession of it, to the praise of his glory.”

**Introduction:**

Did your mother or father ever repeat a phrase over and over to you? If so, you probably still remember that phrase. Repeated phrases emphasize important values, convictions, or perspectives. Notice the phrase highlighted in the above passage. “To the Praise of His glory.”

It is repeated three times. It expresses an activity of praising God, and it is a doxology! The word “Doxology” is made up of two Greek words; “doxa”- which means praise” and “logos” – which means utterance.

When used together this is an expression of praise to God. This doxology, “to the praise of His glory” Eph 1:14, is the greatest doxology in Paul’s writings for two reasons.

1. It is from eternity to eternity.
2. It is Trinitarian.

1. It is from Eternity to Eternity

God the Father acted in eternity past “before the foundation of the world.” That phrase is used in Ephesians to point out God’s decision regarding people. The phrase “before the foundation of the world” is also used in 1 Peter 1:17–21. <sup>17</sup> And if you call on him as Father who judges impartially according to each one’s deeds, conduct yourselves with fear throughout the time of your exile, <sup>18</sup> knowing that you were ransomed from the futile ways inherited from your forefathers, not with perishable things such as silver or gold, <sup>19</sup> but with the precious blood of Christ, like that of a lamb without blemish or spot. <sup>20</sup> He was foreknown before the foundation of the world but was made manifest in the last times for the sake of you <sup>21</sup> who through him are believers in God, who raised him from the dead and gave him glory, so that your faith and hope are in God. (ESV)

The text from I Peter 1 points out clearly that Jesus Christ went to the cross holy, “without blemish.” I Peter 2:24 states that on that cross the sin of the world was placed upon the Holy Christ. The red Greek text below affirms that this decision was made in eternity past, before any person or thing ever came to be; literally, before God laid down the cosmos.

20 προεγνωσμενου μεν προ καταβολης κοσμου  
(having been foreknown indeed from the laying down of the cosmos)

Greek text means “to designate beforehand” to a position or function. In the councils of the triune God, the Lord Jesus was the Lamb marked out for sacrifice.

Newberry, T., & Berry, D. R. (2004). The Interlinear Literal Translation of the Greek New Testament (1 Pt 1:17-21). Dallas, WA: Logos Bible Software.

ασιλου Χριστου  
(without spot – Christ)

20 προεγνωσμενου μεν προ καταβολης κοσμου  
(having been foreknown indeed from the laying down of the cosmos)

Greek text means “to lay down” (as in a foundation) this is God speak and “out of nothing” the universe comes into existence.

Newberry, T., & Berry, D. R. (2004). The Interlinear Literal Translation of the Greek New Testament (1 Pt 1:17-21). Dallas, WA: Logos Bible Software.

Ultimately, the Greek helps us understand that God chose His Son to be the Redeemer in eternity past. John 1:29 states, “Behold the Lamb of God that takes away the sin of the world.” God chose people in eternity past and God chose God the Son to be the Savior of the world in eternity past.

What conclusions could we draw from that?

- God had a plan of redemption before people were created.
- The Triune God determined their roles regarding the new creation at a point in eternity past.
- God creates a world that is the best possible world.
- This best possible world is a world that has choice and diversity.
- God knew that this best creation that allows for choice and diversity would become contaminated by sin. Man would choose against God.
- God in eternity past determined to redeem the world.

Think about this: Man commits sin; it is common. Because it is common, sin does not appear to be a problem; it simply happens. But sin is the worst possible thing to happen to humankind. However, God came into this world to solve our greatest problem: Sin.

The Work of Christ happened in History.

- The work of Christ moves from eternity past to history.
- The phrase “in Christ” (“in him,” “in whom”) occurs ten times, the number of greatest rhetorical completeness.
- “Christ is the golden string on which all the pearls of this doxology are strung.”<sup>1</sup>

Ephesians 1:7 proclaims Christ as the one “in whom we have the redemption.” “Redemption” is the primary most important redemption ever- man and creation set free and delivered from the dominion of sin.

Keith Green wrote a song depicting this great work of God the son in History and the continuing work of God the Spirit into Eternity. His song states:

There is a redeemer, Jesus, God's own Son  
Precious Lamb of God, Messiah, Holy One.

Jesus my redeemer, Name above all names  
Precious Lamb of God, Messiah, Oh, for sinners slain

Thank you oh my father, For giving us Your Son  
And leaving Your Spirit, 'Til the work on Earth is done

When I stand in Glory, I will see His face  
And there I'll serve my King forever, In that Holy Place

Thank you oh my father, For giving us Your Son  
And leaving Your Spirit, 'Til the work on Earth is done

Ephesians 1:14 is the greatest doxology for it stretches from eternity to eternity. Second, it is the greatest doxology because:

## 2. It is a doxology that affirms the Trinity.

“For the Glory-Praise” marks the close of each of the three parts, these three indicating the persons of the Trinity.<sup>2</sup> Notice the highlighted phrase “to the praise of His glory” and see how it segments the doxology into God the Father, God the Son and God the Holy Spirit.

The New Testament depicts each person of the Trinity as having characteristics that are divine perfections. These characteristics are divine because the New Testament asserts them to be standards by which characteristics of other beings are measured.

God the Father is powerful (Matthew 19:26), omnipresent (Matthew 6:4,6), omniscient (Matthew 6:4,6,8; Luke 16:15), true (John 3:33), righteous (John 17:25; cf. Acts 10:34), and living (Matthew 26:63; John 5:26; 6:57).

God the Son, incarnate as Jesus Christ; is eternal (John 1:1; 8:58; 17:5; Rev. 1:8; 21:6; 22:13), omniscient (John 1:47-48; 2:24-25; 16:30; 21:17; Rev. 2:23), omnipresent (Matt. 18:20; 28:20; John 1:48-50), omnipotent (Matthew 8:26-27; 9:25; 21:19; 28:18; Mark 5:11-15; Luke 4:38-41; 7:14-15; John 2:11; 5:36; 10:25, 38; 11:43-44; Heb. 1:3; Rev. 1:8), immutable (Heb. 1:10-12; 13:8), loving (Eph. 5:2), holy (Luke 1:35; John 8:46; Heb. 7:26-27; I John 3:5), life (I John 1:2; 5:20) and truth (John 14:6).

God the Holy Spirit is eternal (Heb. 9:14), holy (Eph. 4:30), omniscient (John 14:26; 16:12-13; I Corinthians 2:10-11), omnipotent (Luke 1:35-27; I Cor. 12:11; Rom. 15:19), glory (I Peter 4:14), life (Rom. 8:2), truth (John 14:17; 15:26; 16:13; I John 4:6) and grace (Heb. 10:29).<sup>3</sup>

So we sing: “Praise God from whom all blessings flow! Praise Him all creatures here below. Praise Him above all heavenly host! Praise Father, Son and Holy Ghost! Amen.”

### **In conclusion:**

**What is God's glory? Moses wanted to see God's glory.**

*Exodus 33:18-19 (ESV)* <sup>18</sup> Moses said, “Please show me your glory.” <sup>19</sup> And he said, “I will make all my goodness pass before you ...” Notice: God's glory refers to His goodness. God's goodness is all that He is; life, righteous, holy, truth, and love.

**This passage presents the believer in Christ to live for the praise of His glory! You are called to shine the goodness of God to the world around you! Shine!**

### **Capitol Commission Bible Studies**

**Tuesday (28<sup>th</sup> of March) @ 7:30am – 8:00am, LOB 414**

**Monday ( 27<sup>th</sup> OF march) @ 12:00Pm – 1:00pm, LB 2<sup>nd</sup> Flr.**

**Monday (27<sup>th</sup> of March @ 12 Noon – 12:45pm, Chapel**

<sup>2</sup> Lenski, R. C. H. (1937). *The interpretation of St. Paul's Epistles to the Galatians, to the Ephesians and to the Philippians* (p. 350). Columbus, O.: Lutheran Book Concern.

<sup>3</sup> John MaxArthur, Richard Mayhue, *Biblical Doctrine*, (Wheaton, Illinois: Crossway, 2017) 205

<sup>1</sup> Lenski, R. C. H. (1937). *The interpretation of St. Paul's Epistles to the Galatians, to the Ephesians and to the Philippians* (p. 350). Columbus, O.: Lutheran Book Concern.