**WOMEN OF WARFARE**

**“BOOK OF EPHESIANS”**

**CLASS 7**

In the last two chapters we have discovered 8 spiritual blessings:

1. He has ***Chosen*** us in Christ before the foundation of the world. Eph 1:4
2. He has ***Made us*** ***Holy*** and ***Without Blame*** before Him. Eph. 1:4b
3. He has ***Predestined us*** to be His ***Adopted*** Sons and Daughters Eph. 1:5-6
4. He has made us ***Accepted in the Beloved***. Eph. 1:6
5. He has given us ***Redemption through His blood.*** Eph. 1:7a
6. He has ***Forgiven us*** of our sins. Eph. 1:7b
7. He Made ***Wisdom and Prudence Abound*** toward us. Eph. 1:8
8. He made ***Known to Us the Mystery*** of His will. Eph. 1:9

Moving on to Chapter 3 we are looking at 4 more spiritual blessings:

1. He has ***Obtained for Us an Inheritance.*** Eph. 1:11

10. He has ***Enabled Us to Trust Christ***. Eph. 1:13

11. He has ***Sealed Us with His Holy Spirit***. Eph. 1:13b

12. He has ***Guaranteed Our Inheritance*** by His Holy Spirit. Eph. 1:14

Let’s take a look at Ephesians 1:10-14:

**King James Version**

*“****10****That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him:* ***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:* ***12****That we should be to the praise of his glory, who first trusted in Christ.* ***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,* ***14****Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.*

**New International Version**

*“****10****to be put into effect when the times reach their fulfillment—to bring unity to all things in heaven and on earth under Christ.* ***11****In him we were also chosen,[*[*a*](https://www.biblegateway.com/passage/?search=Ephesians+1%3A10-14&version=NIV#fen-NIV-29218a)*] having been predestined according to the plan of him who works out everything in conformity with the purpose of his will,****12****in order that we, who were the first to put our hope in Christ, might be for the praise of his glory.****13****And you also were included in Christ when you heard the message of truth, the gospel of your salvation. When you believed, you were marked in him with a seal, the promised Holy Spirit,****14****who is a deposit guaranteeing our inheritance until the redemption of those who are God’s possession—to the praise of his glory.”*

Before we get to Blessing #9 let’s take a closer look at verse 10:

*“****10****That in the* ***dispensation*** *of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him:”*

Ladies, tonight we are going to be touching on dispensation, and the “fullness of the times”.

As we study these scriptures… my heart is that we come to comprehend these truth’s in all their fullness…there is so much more that God has done, more than just “choose” us in Christ in a past eternity.

Yes, this is truth! We are chosen and He has given us “sonship” and ladies in our case, “daughter-ship”! This is now not only a present reality for us as believers but it’s our present possession, with all its attendant joys and duties.

We know we have the ability to understand these things as the Father has also made know to us in all wisdom and insight the mystery of His will for the future. It concerns His purpose which He set forth in Christ as a plan for the fullness of time.

We must come to understand, trust and rely in the fact that God’s plan “for the fullness of times”, means that time as we know it will again merge into eternity, and please be assured, that it will happen and when it happens all things in heaven and things on earth will be rectified.

In the fullness of time, God’s two creations, His whole universe and His whole Church, will be not only be rectified but unified under the Headship and Leadership of Christ.

Let’s look at some words:

**Dispensation**: G3622 [[e]](https://biblehub.com/greek/strongs_3622.htm) oikonomian: [the] administration:

**3622** ***oikonomía***(from 3621*/oikonoméō*, "a *steward*, managing a *household*") – properly, a *stewardship*, management (administration), i.e. where a person looks after another's affairs (resources).

A "dispensation" can also refer to a special period of *time* (management). But this is a *secondary* (not primary) in the word ***oikonomian***.

Susan Heck quotes commentator W. Robertson Nicoll regarding his viewpoint of this word ***oikonomian***. He states, “it speaks of a great household of which God is the Master and which has a certain system of management wisely ordered by Him.

Let’s look a little deeper as to why Paul quoted the following:

**… *that he might gather together in one all things in Christ*…**

What does this portion of scripture mean to you?

***Barnes Notes on the Bible:*** The word used here - anakephalaioō - means literally, to sum up, to recapitulate, as an orator does at the close of his discourse. It is from kephalē, the head; or kephalaion, the sum, the chief thing, the main point.

In the New Testament, the word means to collect under one head, or to comprehend several things under one. In the above passage, it means that God would sum up, or comprehend all things in heaven and earth through the Christian dispensation; He would make one empire, under one head, with common feelings, and under the same laws. And it’s not the Old

Levitical Laws. We are, however, called to obey the moral laws which is the 10 Commandments.

But the good news is that now it falls under the law of Love: Romans 13:9

“The commandments, “You shall not commit adultery,” “You shall not murder,” “You shall not steal,” “You shall not covet,” and whatever other command there may be, are summed up in this one command: “Love your neighbor as yourself.”

This scripture reference is to the unity which will hereafter exist in the Kingdom of God, when all his friends on earth and in heaven shall be united, and all shall have a common head.

Now, we are experiencing what I would call alienation. The earth has been separated from other worlds by rebellion. It has gone off into apostasy and sin. It refuses to acknowledge the Great Head to which other worlds are subject, and the object is to restore it to its proper place, so that there shall be one great and united kingdom.

All things – is the Greek word: ta panta. It is remarkable that Paul has used here a word which is in the neuter gender. It is not all "persons," all angels, or all human beings, or all the elect, but all "things."

Bloomfield and others suppose that "persons" are meant, and that the phrase is used for tous pantas. But it seems to me that Paul did not use this word without design. All "things" are placed under Christ and the design of God is to restore harmony in the universe.

Ephesians 1: 21-23:

*“far above all rule and authority and power and dominion, and every name that is named, not only in this age but also in the one to come. And He put all things in subjection under His feet, and gave Him as head over all things to the church, which is His body, the fullness of Him who fills all in all.*

Matthew 28:18:

*Then Jesus came to them and said, “All authority in heaven and on earth has been given to me.*

Sin has produced disorder not only in "mind," but in "matter." The world is disarranged. The effects of transgression are seen everywhere; and the object of the plan of redemption is to put things on their pristine footing, and restore them as they were at first.

Everything is, therefore, put under the Lord Jesus, and all things are to be brought under his control, so as to constitute one vast harmonious empire.

The amount of the declaration here is, that there is hereafter to be one kingdom, in which there shall be no jar or alienation; that the now separated kingdoms of heaven and earth shall be united under one head, and that henceforward all shall be harmony and love.

The things which are to be united in Christ, are those which are "in heaven and which are on earth." Nothing is said of "hell." Of course this passage cannot teach the doctrine of universal salvation, since there is one world which is not to have a part in this ultimate union.

This is also, I believe, when the Bride will come together as one Bride in unity.

**Blessing 9**

**He has Obtained for Us an Inheritance**

**Ephesians 1:11**

*“also we have obtained an inheritance, having been predestined according to His purpose who works all things after the counsel of His will, to the end that we who were the first to hope in Christ would be to the praise of His glory.”*

Susan Heck asks a question on Page 34-35: What is our inheritance? Let’s read what she has to say.

**Pulpit Commentary on the Bible:**

***In whom also we have obtained an inheritance*** - This is the literal rendering of the Greek word “ (eklērōthēmen) and it is more expressive than the actual verse rendering of., "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](https://biblehub.com/deuteronomy/4-20.htm), "The Lord hath taken you... to be unto him a people of inheritance"). It is implied that God will protect, care for, improve, and enjoy his own inheritance; he will be much with them and do all that is necessary for them. Formerly God's inheritance was Israel only; but now it is much wider. All that God was to Israel of old he will be to his Church now.

***Having been predestinated according to the purpose -*** The reason why the reference to predestination is repeated is to show that this new privilege of the whole Church as God's inheritance is not a fortuitous benefit, but the result of God's deliberate and eternal foreordination; it rests therefore on an immovable foundation.

***Of him who worketh all things after the counsel of his will -***

Predestination is not an exception to God's usual way of working; he works, or works out all things on the same principle, according to the decision to which his will comes.

When we think of the sovereign will of God as determining all things, and in particular determining who are to be His heritage, we must remember how differently constituted the will of an infinitely Holy Being is from that of frail and fallen creatures. The fallen creature's will is often whimsical, the result of some freak or fancy; often, too, it is the outcome of pride, avarice, sensual affection, or some other evil feeling; but God's will is the expression of His infinite perfections, and must always be infinitely Holy, wise, and good.