Paul’s letters begin in typical Greek/Roman fashion for this time period with:

a. the name of the writer
b. the name of the recipients
c. a greeting

Notice that the title Christ is used in all three:

a. “Paul apostle of Christ”
b. “to saints . . . believers in Christ”
c. “Grace . . . and peace from . . . Christ”

Paul mentions no one else along with his name. This is similar to Romans which is a similar letter in that it is Paul’s theology written in a general letter and not written to solve a problem or make some correction. All of Paul’s other letters have someone else mentioned along with his name:

a. First Corinthians – Sosthenes
b. Second Corinthians – Timothy
c. Galatians – “all the brothers with me”
d. Philippians – Timothy
e. Colossians – Timothy
f. First Thessalonians – Silas and Timothy
g. Second Thessalonians – Silas and Timothy
h. (First, Second Timothy and Titus are personal letters and not sent to the church.)

Paul uses his name used in the Roman world and not his Jewish name. Paul establishes his apostolic position.

As an “of Christ Jesus” Paul is saying he has been commissioned and sent by Jesus to speak on his behalf. “The will of God” indicate it was God’s idea that Paul receive the spiritual gift of apostle and not something Paul volunteered for or earned. In “God’s will” Paul’s apostleship was focused on bringing the Gentiles to the obedience of the faith (Romans 1:5; 11:13; Ephesians 3:1-13)

“Holy” is an Old Testament term used by God to refer to his people Israel. (Exodus 19:6). “Holy” refers to:

a. the believers being called and set apart by God as his people (1:4)
b. the result of Christ’s death for believers

“Faithful” refers to the believers having faith not to their particular lifestyle of being faithful.
“Holy” addresses God’s act of calling the people. “Faithful” addresses the people’s believing response to God’s call.

God’s call = *αγιος* Believers Response = *πιστις*

"to the saints, the faithful in Christ Jesus"

The letter is sent to the saints or believers “in Ephesus.” This phrase is an issue within the text. This phrase is missing in the oldest manuscripts and records, which agrees with how the letter is written in its non-specific recognition of its readers. Concerning this, these manuscripts omit “in Ephesus”:

- papyrus 46 from early 200’s
- Alph
- Beta
- 424c
- 1739 Basil Also:
  - Marcion (around 150 AD) calls this same letter “the letter to the Laodiceans. This could make it the letter referred to in Colossians 4:16
  - Tertullian (around 160 AD) records this verse as “to the saints who are also believers in Christ Jesus”
  - Origen (200) and Basil (350) did not have it in his text

In 1650 J. Ussher suggested that there had originally been an intentional gap left in Paul’s first copy. Beza, the reformer from the 1500’s, had hinted at this possibility. This is one of the most popular explanations but there are problems with this idea:

- There are no ancient texts that actually contain the space or the gap (called a lacuna). Although there are examples of royal letters having a master-copy that left the address blank. When the copy was made the address was added.
- There are no examples of this being done in other ancient writings
- At least the “in” or *en* should have been in the letter since this would have been consistent for all the locations
- If the gap was filled in at the geographic location why do copies then exist without a place name?
- Irenaeus (150 AD) cites Ephesians 5:30 as being in the Epistles to the Ephesians
- Clement of Alexandria (Origen’s teacher) also sites Ephesians 5:21-25 and says it was from the letter to the Ephesians.
- Tertullian criticizes Marcion (the Gnostic heretic) for trying to change the title of this book to the Letter to Laodiceans.
- Ephesus is the only location the manuscripts ever record

The original wording may have been “to the saints and the faithful in Christ Jesus” which could have been sent to Ephesus and to other churches in Asia.

Read this article: [http://faculty.gordon.edu/hu/bi/Ted_Hildebrandt/NTESources/NTArticles/GTJ-NT/Black-Ephesians-GTJ.htm](http://faculty.gordon.edu/hu/bi/Ted_Hildebrandt/NTESources/NTArticles/GTJ-NT/Black-Ephesians-GTJ.htm)

**1:2**

*χαρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ*  
**Grace to you and peace from God Father of us and**  

κυρίου ἰησοῦ χριστοῦ.
This is identical wording as Rom. 1:7; 1 Cor. 1:3; 2 Cor. 1:2; Phil. 1:2; Philemon 3

The Salutation Becomes a Prayer
The normal word used in Greek/Roman letters was χαίρειν which Paul replaces with χαίρει or "grace" which is a Christian term.

The word εἰρήνη "peace" is the Greek translation of the Hebrew greeting Shalom.

1:3
εὐλογητὸς ὁ θεὸς καὶ πατήρ του κυρίου ἡμῶν ἵσσου
Blessed the God and Father of Lord of us Jesus

χριστοῦ, ο εὐλογησάς ἡμᾶς εν πασῃ εὐλογίᾳ
Christ the one blessing us in every blessing

πνευματική εν τοῖς επουρανίοις εν χριστώ,
Spiritual in the heavenlies in Christ

Verses 3-14 are one sentence in the Greek. One Greek scholar called it “the most monstrous sentence conglomeration. . . that I have encountered in Greek.”

Berakah (a Hebrew word) was a statement of praise to God. Examples of this can be seen in:
- Genesis 14:20 when Melchizedek blessed God
- Genesis 24:27 when Abraham’s servant blessed God when Rebekah responded to him
- by Solomon at the temple dedication in 1 Kings 8:15, 56
- Psalms 41:13; 72:18, 19; 89:52; 106:48
- When Zechariah prayed in Luke 1:68-75
The Qumran community recorded the use of Berakah 
Rabbis use these in their writings and prayers 
A Berakah is a response to God’s act of deliverance but also include praise for creation and even for future events such a providing provisions or the coming kingdom.

The Jewish berakah is to the God of Israel who is here identified as “the Father of our Lord Jesus Christ.” The Christian flavor of these verses of praise cannot be missed since “in Christ” or “in him” is found in almost every verse.

eulogetos, or “blessing” has within it lego or “speaking” and eu which means “well or kindly”

“Who has blessed us” aorist tense sees a time in the past when God has acted to accomplish these things.

There are three εν or “in” statements that sum up the content of God’s blessings for the believers that will be detailed in the next verses:
1. “in every spiritual blessing”
2. “in the heavenlies”
3. “in Christ”

“in every spiritual blessing” identifies these things with the Holy Spirit. They are not things inherently in our hidden, spiritual self nor are they floating around in the spiritual dimension. This chapter and the rest of the book will explain the connection with the Holy Spirit and these blessings:
- Eph. 1:13, 14 (which is still part of this sentence)
- Eph. 5:19
- Col. 1:9
- Col. 3:16
- Gal. 3:14

“in the heavenly realms” means more than “in heaven”. We will see demonic presence in the heavenly realms in 3:10 and 6:12. The Greek says “in the heavenlies” (an adjective) and is without a noun so English Bibles add the noun “world” or “places” or “realms.” The Jewish understanding of “heaven” or “the heavens” saw these as the upper part of this world’s cosmos yet they were the realm of spiritual activity concealed from human view. To have the blessings “in the heavenlies” does not mean they are for the future but it means they are there influencing the heavenly realms now and are for us. Also see in Ephesians 1:20, 2:6.

“in Christ” or a variation (“in him”) is used 11 times in 1:3-14. The believer is seen as being “in Christ” (similar to “in Adam”, 1 Cor. 15:22) and that is where these blessings meet up with the believer. That is, every blessing.

1:4
καθὼς εξελέξατο ημᾶς εν αὐτῷ πρὸ καταβολῆς κόσμου, εἶναι ημᾶς ἁγίους καὶ αμώμους κατενώπιον αυτοῦ εν ἀγάπῃ,
καθὼς ἐξελέξατο ἡμᾶς ἐν αὐτῷ πρὸ καταβολῆς κόσμου εἶναι ἡμᾶς ἁγίους καὶ ἁμώμους κατενώπιον αὐτοῦ ἐν ἀγάπῃ.

“According” kathos – means “just as, because” - the blessings of verse 3 are now detailed and expressed more precisely. They were said to be “in Christ”

“He chose us” exekexato – aorist, indicative, middle of eklego which means to choose out, to select. Linguistic Key says this word form involves three ideas:
   a. the stem of the word indicates “the telling over”
   b. the preposition in compound indicates the rejection of some and acceptance of others
   c. the middle voice indicates the talking to (or, for) himself “in him” – here it tells us where the choosing was. In verse 3 it told us where the blessing were.

“down-casting” or “throwing-down” or “foundation” from katabolas (kata=down; bolas=throw). This refers to creation. The word “before” or pro that precedes it has the meaning of “before the foundations”

“world” or “system” or “order” from kosmou (possessive of kosmos) refers to the world system or the earth.

Now begins to describe in greater detail the “spiritual blessing” in the “heavenlies” that are “in Christ”:

1. We are holy agious
2. We are flawless amomous – means “without blame, unblemished; used to refer to the absence of defects in sacrificial animals”

This is all done “in his sight” or “in his view” or “in his opinion”

This is all done “in love” which means for our benefit
προορίσας ἡμᾶς εἰς υιοθεσίαν διὰ Ιησοῦ Χριστοῦ εἰς αὐτὸν, κατὰ τὴν εὐδοκίαν τοῦ θελήματος αὐτοῦ,

προορίσας ἡμᾶς εἰς υιοθεσίαν διὰ Ιησοῦ Χριστοῦ εἰς αὐτὸν, κατὰ τὴν εὐδοκίαν τοῦ θελήματος αὐτοῦ.

“Before see” proorisas (pro=before; oria=boundries) means determine before, ordain, predestinate, to limit in advance
“place of a son” or “adopted” huiothesia (huios=son)– used in Romans 8:23; Galatians 4:5 – refers to becoming an adult son, adoption

The third description of the spiritual blessings:
3. In the place of an adult son

Predestination

Volition of Man
1) God chose to give man the capacity (and face the responsibility) of free will expressed in making mental decisions
2) This made it possible for man to respond to the PLAN of salvation
3) God does not forfeit his sovereignty by giving man free will of thought.
4) Man may not be able to act on all of his decisions because:
   a. He does not have the power at one or more levels
   b. Because God is sovereign He may prevent any of man’s decisions from happening.
   c. When God prevents man from taking action on his thoughts this does not mean God prevented freewill. Man has his own will, but man does not always have his own way.
5) Calvanism distorts divine sovereignty. Arminianism distorts man’s freewill.

Proginosis
“pro” is a preposition that means “before, beforehand”
“ginosko” means knowledge
Proginosis means to have knowledge beforehand or “foreknowledge”
Pro-horidzo
“pro” is a preposition that means “before, before hand”
“horidzo” means “determine, appoint, designate, mark out, set limit”

This is the Greek word “prooridzo” which means to “pre-determine, pre-appoint, to set limits before hand”. This is the word translated “predestination”

It occurs in the Greek NT 6 times:
1. Acts 4:28
2. Twice in Romans 8:29-30
3. 1 Corinthians 2:7
4. Twice in Ephesians 1:5,11

The first occurrence is in Acts 4:28

Acts 4:28 ποιησαι TO DO οσα η θΕΟΥ WHATEVER χειρ σου θυ HAND
και η AND βουλη COUNSEL σου θυ προφυσεν PREDETERMINED
γενεσθαι TO COME TO PASS

God has a plan and a time for events:
Galatians 4:4 “When the time had fully come, God sent his son.”
This refers to God’s PLAN and God’s TIME. This does not refer to MAN’S VOLITION.

Acts 2:23 τουτον HIM τη BY THE φροσιμεν DETERMINATE
βουλη COUNSEL και AND προγνωσει FOREKNOWLEDGE του OF
θεου GOD εκδοτον GIVEN UP λαβοντες HAVING TAKEN δια BY
χειρον HANDS ανομον LAWLESS προσπηζαντες HAVING CRUCIFIED
ανειλετε YE PUT TO DEATH.

φροσιμεν DETERMINATE – “horidzo” without the “pre” or “pro” so it means “determined, appointed”
βουλη COUNSEL – refers to God’s plan
προγνωσει FOREKNOWLEDGE – “prognosis” (“pro” – before, “gnosis” – knowledge)

NOTICE: Just like horozo (determine) and proginosko (foreknowledge) are used together in Romans 8:29 they are also used in Acts 2:23 side by side. They’re not synonyms.

Predestination
What is predetermined in Predestination?
   a. The plan is predetermined
   b. The requirements for entering the plan is predetermined?

What is not predetermined in Predestination?
   a. Who will meet the requirements for entering the plan that includes a predetermined result
What is foreknown in Predestination?
  a. The believer’s decision to trust in Christ

Ephesians 1:4-13

1) 1:4 – “he chose us in him before the creation of the world”
   a. God did not chose us to be in Christ before the creation of the world
   b. God chose us who were in Christ before the creation of the world
   c. God chose those who he foreknew would be in Christ by their faith

2) 1:5 “He predestined us to be adopted as his sons through Jesus Christ”
   a. This predestination is the destiny of all believers to ultimately have complete salvation
   b. This adoption occurs at the end and agrees with Romans 8:23

3) 1:11 – “predestined according to the plan”
   a. Predestination is for those who are “in the plan”
   b. To be “in the plan” for Christ you must be “in Christ”

4) 1:13 – “you also were included in Christ when you heard the word of truth”
   a. You were included in Christ when you “Heard” not when you were “predestined”

Ephesians 1:11 εν IN αυτω HIM εν IN ω WHOM και ALSO έκληρωθημεν WE OBTAINED AN INHERITANCE

προορισθησεν BEING PREDESTINATED

κατα ACCORDING TO THE προθεσιν PURPOSE του OF HIM WHO
ta panta ALL THINGS ενεργουντος WORKS κατα ACCORDING TO την THE
boulhν COUNSEL του θεληματος αυτου OF HIS WILL

1:6

εις επαινον δοξης της χαριτος αυτου Into on-praise (laud) of-glory of the grace of him

ης εχαριτωσεν ημας εν τω ηγαπημενω,
which he graces us in the One-having-been-loved

εις επαινον δοξης της χαριτος αυτου ής εχαριτωσεν ημας εν τω ηγαπημενω.
1:7

In whom we are having the from-loosening (deliverance) through the blood of him the forgiveness of-the beside-falls (offenses) according-to the riches of the grace of him.

1:8

Which he-lavishes into us in every wisdom and disposition (prudence)

1:9

Which he-lavishes into us in every wisdom and disposition (prudence)

1:10

Which he-lavishes into us in every wisdom and disposition (prudence)