Ephesians 1:3-6

Blessed the God and Father of Lord of us Jesus

CHRIST the one blessing us in every blessing

πνευματικὴ ἐν τοῖς ἐπουρανίοις ἐν χριστῷ,

Spiritual in the heavenly 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 ἐν 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)
“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 ἐξελέξατο ἡμᾶς ἐν αὐτῷ πρὸ καταβολῆς κόσμου, εἰναι ἡμᾶς ἁγίους καὶ ἀμώμους κατενώπιον αὐτοῦ ἐν ἀγάπῃ,

καθὼς ἐξελέξατο ἡμᾶς ἐν αὐτῷ πρὸ καταβολῆς κόσμου εἰναι ἡμᾶς ἁγίους καὶ ἀμώμους 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 proceeds 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

1:5 - προορίσας ἡμᾶς εἰς νιοθεσίαν διὰ Ἰησοῦ 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 (huio=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

Romans 8:28-30

Romans 8:28
σιδαμέν δὲ ΒUT WE KNOW οτί THAT τοις TO THOSE WHO αγαπασιν τον LOVE θεον GOD παντα ALL THINGS συνεργει WORK TOGETHER εἰς FOR αγαθον GOOD τοις TO THOSE WHO κατὰ ACCORDING TO προθεσιν PURPOSE κλητοις CALLED ουσιν ARE

“But we know”
Our faith and our understanding is based on what we know. Bible teaching gives us information (special revelation) upon which to base our knowledge.

The topic here is “God’s will” from Romans 8:27. The “all things” of 8:28 are the things that the Spirit is praying about. The “all things” include specifically the things that we are suffering with here in time as mentioned in:

a) 8:18 –suffering  
b) 8:21 –bondage to decay  
c) 8:22 –groaning in the pains of childbirth  
d) 8:23 –waiting for our adoption as sons  
e) 8:25 –waiting patiently  
f) 8:26 –in our weaknesses  
g) 8:26 –we do not know what to pray

συνέργει WORK TOGETHER  
Means "to cooperate, to work together, to work with one another, to assist"

Question: Does this mean:

a) All things work with the believer for Good  
b) All things work with all other things for the good of the believer?  

“Good” does not mean that all things eventually become good things, but that all things will eventually be used for producing the good which is conformity into the image of Christ.

The western mind that is set on pleasure and material finds it abstract to consider “character” to be the good thing that we are pleased with in the end and not stuff, or wealth, or power or health.

The thought in this verse aims “good” at temporal things and in time.

"Those who Love God"

- The NT rarely speaks of us loving God  
- In the OT the people of God were the people who loved God  
- This would mean that believers in Jesus, those who had been born again were the ones who loved God.  
- This verse does not mean that those who do not love God enough are disqualified from the promise.

κατά ACCORDING TO προθεσίν PURPOSE  
“κατά προθεσίν” “setting forth, plan, purpose, resolve, will”  
This refers to God’s purpose.

Ephesians 1:11, “in him we were also chosen (εκληρωθημεν) having been predestined (προορισθενες) according to the plan (προθεσιν) of him who works out everything in conformity with the purpose of his will”

κλητος CALLED ουσιν ARE

Romans 8:29 |  
οτι BECAUSE ους WHOM προηγη HE FOREKNEW  
και ALSO προορισεν HE PREDESTINATED TO BE  
συμμορφους CONFORMED της TO εικονος THE IMAGE  
του OF υιου HIS αυτου SON εις FOR το TO  
eιναι BE αυτον HIM THE πρωτοτοκον FIRSTBORN  
ev AMONG πολλοις MANY αδελφοις BRETHREN  

ους WHOM  
- this word makes it very personal  
- it is whom he foreknew, not what he foreknew

προηγη HE FOREKNEW (from προγνασκο – aorist, indicative active  
-to know before, to take note of, to fix the regard upon

προορισεν HE PREDESTINATED TO BE συμμορφους CONFORMED
προέρισεν HE PREDESTINATED TO BE (προορίζεω – aorist, indicative, active) – means to mark out with a boundary beforehand, to predestine. Aorist tense makes it the completed act.

- συμμορφώσας CONFORMED - conformed, having the same form with something. It refers to an inward conformity and not simply an external superficial change.

πρωτότοκον FIRSTBORN - The first born had the supremacy.

2 Corinthians 3:18
Romans 8:30

οὐς BUT ἃς οὖν θεόν proèrișev HE PREDESTINATED
toutouz THESE kai ALSO ekalèsev HE CALLED
kai AND ouz WHOM ekalèsev HE CALLED
toutouz THESE kai ALSO eðikaioušev HE JUSTIFIED
ouz WHOM de BUT eðikaioušev HE JUSTIFIED
toutouz THESE kai ALSO edoξasev HE GLORIFIED

προέρισεν HE PREDESTINATED

ekalèsev HE CALLED

eðikaioušev HE JUSTIFIED
Aorist, active indicative of δικαιοῦω which means to declare to be in the right, to justify

edoξasev HE GLORIFIED
This is spoken of in the past tense as if it were already completed.
This is similar to Isaiah 53 when it speaks of the suffering servant as already sacrificed.

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) Calvinism distorts divine sovereignty. Arminianism distorts man’s freewill.

Proginosis – translated “foreknowledge”
• “pro” is a preposition that means “before, beforehand”
• “ginosko” means knowledge

Pro-horidzo - This is the Greek word “prooridzo” which means to “pre-determine, pre-appoint, to set limits beforehand”. This is the word translated “predestination”
• “pro” is a preposition that means “before, beforehand”
• “horidzo” means “determine, appoint, designate, mark out, set limit”
• 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 and 1:11
The first occurrence is in Acts 4:28

**Acts 4:28** ποιήσας ΤΟ DO οσα η θεα του THY HAND και η AND βουλή COUNSEL σου THY προσφέρειν PREDETERMINED γενέσθαι 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 φροσμενη DETERMINATE βουλη COUNSEL και AND προγνοσει FOREKNOWLEDGE του OF θεου GOD εκδοτον GIVEN UP λαβοντες HAVING TAKEN δια BY χειρον HANDS ανομων LAWLESS προσθηκαντες HAVING CRUCIFIED ανειλετε YE PUT TO DEATH.

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

NOTICE: Just like horodzo (determine) and proginosko (foreknowledge) are used together in Romans 8:29 they are also used in Acts 2:23 side by side. They are 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 ο WHOM και ALSO εκληρωθημεν WE OBTAINED AN INHERITANCE προσφισθεντες BEING PREDETERMINED κατα ACCORDING TO THE προβθην PURPOSE του OF HIM WHO τα παντα ALL THINGS ενεργουντος WORKS κατα ACCORDING TO την THE βουλην COUNSEL του θεληματος αυτου OF HIS WILL
1:6
εἰς ἐπαίνον δόξης τῆς χαρίτος αὐτοῦ
Into on-praise (laud) of-glory of the grace of him

ἡς ἔχαριτωσεν ἡμᾶς ἐν τῷ ἡγαπημένῳ,
which he graces us in the One-having-been-loved

1:7
ἐν ω εχομεν την ἀπολυτρωσιν δια
In whom we-are-having the from-loosening (deliverance) through

tου αἰματος αὐτοῦ, την ἀφεσιν των
The blood of him the forgiveness of-the

παραπτωματον, κατα το πλοῦτος της
beside-falls (offenses) according-to the riches of the

χαρίτος αὐτοῦ,
grace of him

1:8
ἡς επερισσευσεν εἰς ἡμᾶς ἐν πάσῃ
Which he-lavishes into us in every
σοφία και φρονησεί
disposition (prudence)

1:9
gνωρίσας ἡμιν το μυστηριὸν του θελήματος αὐτοῦ, κατὰ τὴν εὐδοκίαν αὐ τοῦ ἦν προέθετο εν αὐτῷ

1:10
eἰς οἰκονομίαν τοῦ πληρωμάτος τῶν καιρῶν, ἀνακεφαλαίωσασθαι τα παν τα εν τῷ χρίστῳ, τα εἰπ τοῖς οὐρανοῖς καὶ τα εἰπ τῆς γῆς; εν αὐτῷ,