

Ephesians 1:3-6

ευλογητος ο θεος και πατηρ του κυριου ημων ιησου
Blessed the God and Father of Lord of us Jesus

χριστου, ο ευλογησας ημας εν παση ευλογια
Christ the one blessing us in every blessing

πνευματικη εν τοις επουρανοις εν χριστω,
Spiritual in the heavenlies in Christ

2128 [e]	3588 [e]	2316 [e]	2532 [e]	3962 [e]	3588 [e]	2962 [e]	1473 [e]	2424 [e]	5547 [e]	3588 [e]	2127 [e]	1473 [e]	1722 [e]	
Eulogētos	ho	Theos	kai	Patēr	tou	Kyriou	hēmōn	Iēsou	Christou	ho	eulogēsas	hēmas	en	
3	Εὐλογητός	ὁ	Θεός	καὶ	Πατήρ	τοῦ	Κυρίου	ἡμῶν	, Ἰησοῦ	Χριστοῦ	, ὁ	εὐλογήσας	ἡμᾶς	ἐν
Blessed [be]	the	God	and	Father	of the	Lord	of us	Jesus	Christ	the [One]	having blessed	us	with	
Adj-NMS	Art-NMS	N-NMS	Conj	N-NMS	Art-GMS	N-GMS	PPro-G1P	N-GMS	N-GMS	Art-NMS	V-APA-NMS	PPro-A1P	Prep	

3956 [e]	2129 [e]	4152 [e]	1722 [e]	3588 [e]	2032 [e]	1722 [e]	5547 [e]
pasē	eulogia	pneumatikē	en	tois	epouraniois	en	Christō
πάσῃ	εὐλογία	πνευματικῇ	ἐν	τοῖς	ἐπουρανίοις	ἐν	Χριστῷ ;
every	blessing	spiritual	in	the	heavenly realms	in	Christ
Adj-DFS	N-DFS	Adj-DFS	Prep	Art-DNP	Adj-DNP	Prep	N-DMS

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 as 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 *en* 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 heavnlies” (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 heavnlies” 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 - καθως εξελεξατο ημας εν αυτω προ καταβολης κοσμου, εινα ημας αγιους και αμωμους κατενωπιον αυτου εν αγαπη,

2531 [e]	1586 [e]	1473 [e]	1722 [e]	846 [e]	4253 [e]	2602 [e]	2889 [e]	1510 [e]	1473 [e]	40 [e]	2532 [e]	299 [e]	2714 [e]
kathōs	exelexato	hēmas	en	autō	pro	katabolēs	kosmou	einai	hēmas	hagious	kai	amōmous	katēnōpion
4 καθως	ἐξελέξατο	ἡμᾶς	ἐν	αὐτῷ	πρὸ	καταβολῆς	κόσμου	, εἶναι	ἡμᾶς	ἁγίους	καὶ	ἄμώμους	κατενώπιον
just as	he chose	us	in	him	before	[the] foundation	of [the] world	to be	for us	holy	and	blameless	before
Adv	V-AIM-3S	PPro-A1P	Prep	PPro-DM3S	Prep	N-GFS	N-GMS	V-PNA	PPro-A1P	Adj-AMP	Conj	Adj-AMP	Prep

846 [e]	1722 [e]	26 [e]
autou	en	agapē
αὐτοῦ ; ἐν	ἀγάπῃ	,
him	in	love
PPro-GM3S	Prep	N-DFS

καθως ἐξελέξατο ἡμᾶς ἐν αὐτῷ πρὸ καταβολῆς κόσμου εἶναι ἡμᾶς ἁγίους καὶ ἄμώμους 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:

- the stem of the word indicates “the telling over”
- the preposition in compound indicates the rejection of some and acceptance of others
- 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 - προορισας ημας εις υιοθεσιαν δια ιησου χριστου εις αυτον, κατα την ευδοκίαν του θεληματος αυτου,

4309 [e]	1473 [e]	1519 [e]	5206 [e]	1223 [e]	2424 [e]	5547 [e]	1519 [e]	846 [e]	2596 [e]	3588 [e]	2107 [e]
proorisas	hēmas	eis	huiiothesian	dia	Iēsou	Christou	eis	auton	kata	tēn	eudokian
5 προορίσας	ἡμᾶς	εἰς	υἰοθεσίαν	διὰ	Ἰησοῦ	Χριστοῦ	, εἰς	αὐτόν	, κατὰ	τὴν	εὐδοκίαν
having predestined	us	for	divine adoption as sons	through	Jesus	Christ	to	himself	according to	the	good pleasure
V-APA-NMS	PPro-A1P	Prep	N-AFS	Prep	N-GMS	N-GMS	Prep	PPro-AM3S	Prep	Art-AFS	N-AFS

3588 [e]	2307 [e]	846 [e]
tou	thelēmatos	autou
τοῦ	θελήματος	αὐτοῦ
of the	will	of him
Art-GNS	N-GNS	PPro-GM3S

[προορίσας ἡμᾶς εἰς υἰοθεσίαν διὰ Ἰησοῦ Χριστοῦ εἰς αὐτόν 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” *huiiothesia* (*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

Romans 8:28-30

Romans 8:28

οιδαμεν δε BUT WE KNOW οτι THAT τοις TO THOSE WHO
αγαπωσιν τον LOVE θεον GOD παντα ALL THINGS
συνεργει WORK TOGETHER εις FOR
αγαθον GOOD τοις TO THOSE WHO κατα 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

συνεργει 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.

κατα ACCORDING TO προθεσιν PURPOSE

“κατα προθεσιν” “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 (προορισθεντες) according to the plan (προθεσιν) of him who works out everything in conformity with the purpose of his will”

κλητους CALLED ουσιν ARE

Romans 8:29 |

οτι BECAUSE ους WHOM προεγνω HE FOREKNEW
και ALSO προωρισεν HE PREDESTINATED TO BE
συμμορφους CONFORMED της TO εικονος THE IMAGE
του OF υιου HIS αυτου SON εις FOR το TO
ειναι BE αυτον HIM THE πρωτοτοκον FIRSTBORN
εν AMONG πολλοις MANY αδελφοις BRETHREN

ους WHOM

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

προεγνω HE FOREKNEW (from προγινασκω – aorist, indicative active

-to know before, to take note of, to fix the regard upon

προωρισεν HE PREDESTINATED TO BE συμμορφους CONFORMED

της TO εικονος THE IMAGE
του OF υιου HIS αυτου SON

- προωρισεν HE PREDESTINATED TO BE (προοριζεω – aorist, indicative, active) – means to mark out with a boundary beforehand, to predestine. Aorist tense makes it the completed act.

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

πρωτοτοκον FIRSTBORN - The first born had the supremacy.

2 Corinthians 3:18

Romans 8:30

ους BUT	δε WHOM	προωρισεν HE PREDESTINATED
τουτους THESE	και ALSO	εκαλεσεν HE CALLED
και AND	ους WHOM	εκαλεσεν HE CALLED
τουτους THESE	και ALSO	εδικαιωσεν HE JUSTIFIED
ους WHOM	δε BUT	εδικαιωσεν HE JUSTIFIED
τουτους THESE	και ALSO	εδοξασεν HE GLORIFIED

προωρισεν HE PREDESTINATED

εκαλεσεν HE CALLED

εδικαιωσεν HE JUSTIFIED

Aorist, active indicative of δικαιοω which means to declare to be in the right, to justify

εδοξασεν 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 ποιησαι TO DO οσα η WHATEVER χειρ σου THY HAND
και η AND βουλη COUNSEL σου THY
προωρισεν 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
ωρισμενη DETERMINATE βουλη COUNSEL και AND
προγνωσει FOREKNOWLEDGE του OF
θεου GOD εκδοτον GIVEN UP λαβοντες HAVING TAKEN
δια BY χειρων HANDS ανομων LAWLESS
προσπηξαντες HAVING CRUCIFIED ανειλετε YE PUT TO DEATH.

ωρισμενη 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 horidzo (determine) and prognosko (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?

- The plan is predetermined
- The requirements for entering the plan is predetermined?

What is not predetermined in Predestination?

- Who will meet the requirements for entering the plan that includes a predetermined result

What is foreknown in Predestination?

- The believer’s decision to trust in Christ

Ephesians 1:4-13

- 1:4 – “he chose us in him before the creation of the world”
 - God did not chose us to be in Christ before the creation of the world
 - God chose us who were in Christ before the creation of the world
 - God chose those who he foreknew would be in Christ by their faith
- 1:5 “He predestined us to be adopted as his sons through Jesus Christ”
 - This predestination is the destiny of all believers to ultimately have complete salvation
 - This adoption occurs at the end and agrees with Romans 8:23
- 1:11 – “predestined according to the plan”
 - Predestination is for those who are “in the plan”
 - To be “in the plan” for Christ you must be “in Christ”
- 1:13 – “you also were included in Christ when you heard the word of truth”
 - 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
εκληρωθημεν WE OBTAINED AN INHERITANCE
προορισθεντες BEING PREDESTINATED κατα ACCORDING TO THE
προθεσιν 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

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

1519 [e]	1868 [e]	1391 [e]	3588 [e]	5485 [e]	846 [e]	3739 [e]	5487 [e]	1473 [e]	1722 [e]	3588 [e]	25 [e]
eis	epainon	doxēs	tēs	charitos	autou	hēs	echaritōsen	hēmas	en	tō	Ēgarēmenō
εις	ἔπαινον	δόξης	τῆς	χάριτος	αὐτοῦ	, ἧς	ἐχαρίτωσεν	ἡμᾶς	ἐν	τῷ	Ἐγαπημένῳ ;
to	[the] praise	of [the] glory	of the	of grace	of him	which	he has freely given	us	in	the [One]	beloved
Prep	N-AMS	N-GFS	Art-GFS	N-GFS	PPro-GM3S	RelPro-GFS	V-AIA-3S	PPro-A1P	Prep	Art-DMS	V-RPM/P-DMS

εις ἔπαινον δόξης τῆς χάριτος αὐτοῦ ἧς ἐχαρίτωσεν ἡμᾶς ἐν τῷ ἠγαπημένῳ.

1:7

εν ω εχομεν την απολυτρωσιν δια
In whom we-are-having the from-loosening (deliverance) through

του αιματος αυτου, την αφεσιν των
The blood of him the forgiveness of-the

παραπτωματων, κατα το πλουτος της
beside-falls (offenses) according-to the riches of της

χαριτος αυτου,
grace of him

1722 [e]	3739 [e]	2192 [e]	3588 [e]	629 [e]	1223 [e]	3588 [e]	129 [e]	846 [e]	3588 [e]	859 [e]	3588 [e]	3900 [e]
en	hō	echomen	tēn	apolytrōsin	dia	tou	haimatos	autou	tēn	aphesin	tōn	paraptōmatōn
7 ἐν	ὧ	ἔχομεν	τὴν	ἀπολύτρωσιν	διὰ	τοῦ	αἵματος	αὐτοῦ	, τὴν	ἄφεσιν	τῶν	παραπτωμάτων ,
in	whom	we have	-	redemption	through	the	blood	of him	the	forgiveness	-	of trespasses
Prep	RelPro-DMS	V-PIA-1P	Art-AFS	N-AFS	Prep	Art-GNS	N-GNS	PPro-GM3S	Art-AFS	N-AFS	Art-GNP	N-GNP

2596 [e]	3588 [e]	4149 [e]	3588 [e]	5485 [e]	846 [e]
kata	to	ploutos	tēs	charitos	autou
κατὰ	τὸ	πλοῦτος	τῆς	χάριτος	αὐτοῦ ;
according to	the	riches	of the	grace	of him
Prep	Art-ANS	N-ANS	Art-GFS	N-GFS	PPro-GM3S

1:8

ης επερισσευσεν εις ημας εν παση
Which he-lavishes into us in every

σοφια και φρονησει
wisdom and disposition (prudence)

1:9

γνωρισας ημιν το μυστηριον του θεληματος αυτου, κατα την ευδοκιαν αυτου ην προεθετο εν αυτω

1:10

εις οικονομιαν του πληρωματος των καιρων, ανακεφαλαιωσασθαι τα παντα εν τω χριστω, τα επι τοις ουρανοις και τα επι της γης: εν αυτω,