Ephesians 1:4-10

**Ephesians 1:4-8**

_The Berakah details the blessings_

1:4

καθὼς ἐξελέξατο ἡμᾶς εν αὐτῷ πρὸ καταβολῆς

According he chooses us in him before down-casting (disruption)

κόσμου, εἰναί ἡμᾶς ἁγίους καὶ ἁμώμους

of system (world) to be us holy and flawless

κατενώπιον αὐτοῦ εν ἀγάπῃ,

down in view (in sight) of him in love

καθὼς ἐξελέξατο ἡμᾶς εν αὐτῷ πρὸ καταβολῆς κόσμου εἰναὶ 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

Notice the words used to describe God’s purpose:

1. ἐξελέξατω – “chose” 1:4
2. προορισμα – “predestined” 1:5
3. εὐδοκία – “good pleasure” 1:5
4. θέλημα – “will” 1:5
5. θελήμα, εὐδοκία, προεθέτω – “purposed” 1:9
6. εκληρωθήμεν – “appointed” 1:11
7. προορισθεντες – “predestined” 1:11
8. προθεσις – plan” 1:11
9. βουλη – “purpose” 1:11

The Old Testament also had the theme of a people chosen by God (Deut 7:6-8; 14:2) to serve God and bless the nations.

ἐν αὐτῷ or “in him” defines our place of this choosing. In Christ God also has a people who will fulfill the promise and purpose of Abraham. This is seen in Paul’s thoughts in Galatians 3:14-29 – Christ is the “seed” and in this seed we are “all Abraham’s offspring”

“in him” – here it tells us where the choosing was. In verse 3 it told us where the blessings 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”. This term is used to refer to Christ in:

- John 17:24 – God’s love for Christ
• 1 Peter 1:20 – God’s purpose for Christ
Notice the use of “beginning” and “before the beginning of time” in:
• 2 Thessalonians 2:13 -
• 2 Timothy 1:9 - “this grace was given us in Christ before the beginning of time.”

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

αγίος καὶ ἀμομοῦς “holy and blameless” refers not to the future but a people separated for God. Both words have the idea of being separated for the service to God such as in something being sanctified for use in the temple. See Zechariah 14:20

Holy is the positive word. You are holy or set apart for God.
Blameless (flawless) is the negative word. You do not have blemish or fault.

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

Philippians 1:9-10
1 Thessalonians 3:12, 13
Colossians 1:22, 23
1 Peter 15–16 – no other way of living is acceptable for those predestined in Christ

εν αγαπη - “in love” may define the type of holiness and flawlessness. Love is the final product of these characters:
Two qualities that mark the Christian are:
1. separation from the world in order to be set apart for God
2. love for others

Or, “in love” may be attached to the next verse:

1:5
προορίσας ήμας εἰς νικήθησιν διὰ θελήματος αὐτοῦ
Before see us into place of a son through the will of Him

χριστοῦ εἰς αὐτὸν, κατὰ τὴν εὐδοκίαν
Christ into him according to the well-seeming (delight)

tου θελήματος αὐτοῦ, of the will of Him

προορίσας ήμας εἰς νικήθησιν διὰ Ἰησοῦ Χριστοῦ εἰς αὐτὸν κατὰ τὴν εὐδοκίαν τοῦ θελήματος αὐτοῦ.

Some translations of this:
“He destined us in love to be his sons through Jesus Christ” – Revised Standard Version
“He planned . . . that we should be adopted as his own children through Jesus Christ.” – Phillips
“and he destined us . . . to be accepted as his sons.” – New English Bible
“From the first he destined us . . . to be adopted as Sons through Jesus Christ.” – Twentieth Century NT

“Before see” proorrisas (pro=before; oria=boundaries) means determine before, ordain, predestinate, to limit in advance, to mark out with a boundary beforehand

“place of a son” or “adopted” huiothesia (huios=son). This word was has been found in writings around 150-1 BC in documents and inscriptions. It is used to refer to a wealthy man who had no natural children. The wealthy man would adopt an adult male son to be his heir. Many times the son being adopted was a slave.

Used in:
- Romans 8:15
- Romans 8:23
- Romans 9:4 – one of Israel’s privileges was adoption as sons
- Galatians 4:5 – refers to becoming an adult son, adoption

In the OT God adopted Israel and not one of the “great nations” of the world:

Hosea 11:1

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

1:6

εἰς ἐπαίνον δόξης τῆς χάριτος αὐτοῦ
Into on-praise (laud) of-glory of the grace of him

ης ἐχαριτωσεν ημᾶς ἐν τῷ ἡγαπημένῳ,
which he graces us in the One-having-been-loved

εἰς ἐπαίνον δόξης τῆς χάριτος αὐτοῦ ἢς ἐχαριτωσεν ἡμᾶς ἐν τῷ ἡγαπημένῳ.

eis epainon dōxēs tēs charitōs autou he echaritwseon hemas en tō hgapheimenō.

eis epainon dōxēs - “to the praise of his glorious . . .”

- In verse 12 and 14 a similar phrase is used but here the focus of praise is on God’s grace.
- In 12 and 14 the focus of praise is on God’s glory

Praise of God is repeated throughout this berakah (1:3-14)

Notice the word for “grace” χάριτος and the word for “he graces” εχαριτωσεν. This second word is aorist indicative active and means “he graces” or “be-graced” or “to bestow grace, to give grace” indicating exclusive and abundant demonstration of grace. When used with “grace” or χάριτος it means “begracing with grace.”

- Aorist – Conveys point of action in the past. The action is viewed as a completed whole or a onetime action.
- Indicative – mood of reality
- Active – the subject (here God) causes or produces the verb

ἡγαπημένῳ - “One-having-been-loved” or “Beloved” - continues to draw the focus that all we have is in Christ who is the one God has loved and chose. The decision to accept Christ is ours. After that you are in Christ and are “graced” by God. Colossians 1:13 – “the Son of his love” also at baptism Mark 1:11 and transfiguration Mark 9:7

First Peter 2:4-9 - Jesus is the rock that makes them stumble or the stone that is trusted. Those who disobey are destined and those who obey are chosen.

Luke 2:34, “This child is destined to cause the falling and rising of many in Israel, and to be a sign that will be spoken against, so that the thoughts of many hearts will be revealed.”
John 1:12, “Yet to all who received him, to those who believed in his name, he gave the right to become children of God – children born not of natural descent, nor of human decision or a husband’s will, but born of God.”

1:7

εν ω εχομεν την απολυτρωσιν δια του αιματος αυτου, την αφεσιν των παραπτωματων, κατα το πλουτος της χαριτος αυτου

παραπτωματων, κατα το πλουτος της χαριτος αυτου,

env εχομεν την απολυτρωσιν δια του αιματος αυτου, την αφεσιν των παραπτωματων, κατα το πλουτος της χαριτος αυτου

απολυτρωσιν - apolutrosis means “purchasing with a price” or “redemption”

Root word is lutroo meaning “to release on receipt of a ransom” Prefix is apo meaning “from”.

The prefix intensifies the root since the root word means “release” and the prefix focuses by saying “from release”. This may indicate the completeness of this redemption. It is completely released from. The Ephesians knew of slavery and had seen them sold. The Roman world had 6 million slaves. A slave could not set himself free, but a free person could pay the price and declare him free.

πλουτος “riches” or “wealth” – This word is used through Ephesians and Romans in reference to God’s character:

- “riches of his grace” Eph. 1:7 and 2:7
- “riches of his glory” Eph. 1:18 and 3:8, 16
- “riches of his kindness” Romans 2:4
- “riches of his glory” Romans 9:23
- “riches of God’s wisdom and knowledge” Romans 11:33

1:8

ης επερισσευσεν εις ημας εν παση σοφια και φρονησει

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

ης επερισσευσεν εις ημας εν παση σοφια και φρονησει.
“he-lavishes” or “lavished on us” – is not minimal, but richly poured out which is seen in the 40 things that happen at the point of salvation and the potential that follows.

Sophia or wisdom is the highest and most honorable

Phronesei or “insight” or “understanding” refers to the means by which we perceive it

In this context we must decide if the last part of this verse modifies the first half of verse 8 or the beginning of verse 9. In most cases in the Greek and correctly translated in most cases this modifies the action in the first part of verse 8. This means that God lavished his grace on us in His infinite wisdom knowing in advance how we would respond to it. The wisdom and insight (Sophia and Phronesei) are God’s.

1:9
“And he made known to us the mystery of his will according to his good pleasure, which he purposed in Christ,”

γνωρίσας ἡμῖν τὸ μυστήριον τοῦ θελήματος αὐτοῦ κατὰ τὴν εὐδοκίαν αὐτοῦ ἢν προέθετο ἐν αὐτῶ

This verse begins a new thought, most likely.

γνωρισας “he made known” - means to make known. It is in the aorist tense (point of action in time past) which describes an action that occurred at the same time.

προεθέτο proetheto “purposed” - means to place before, to purpose

μυστήριον “mystery”. In Scripture this is something that has been known to God but kept secret until now, the time that it has been revealed

• 1:18 – prays that we may know this mystery
• Colossians 1:27

God has the purpose and the plan. In Christ he makes it known to us.

All things:

• Romans 8:21
• Colossians 1:20

1:10
“To be put into effect when the times will have reached their fulfillment - to bring all things in heaven and on earth together under one head, even Christ.”

eἰς οἰκονομίαν τοῦ πληρώματος τῶν καιρῶν, ἀνακεφαλαίωσασθαι τὰ πάντα ἐν τῷ Χριστῷ τὰ ἐπὶ τοῖς οὐρανοῖς καὶ τὰ ἐπὶ τῆς γῆς

οἰκονομία oikonomia – “household management, administration

• Ephesians 3:9
• Colossians 1:25

πληρώματος plaromatos – “fulfillment, fullness”
ανακεφαλαιοσαθαι anakephalaiosasthai - “to sum up”, “to head up”, “to gather up into one”. (In the middle voice emphasizes the divine interest and the divine initiative) This compound word refers to the dispersion of elements and the ultimate collecting them back into one. It is UNITY out of DIVERSITY.
God will gather up the fragmented and alienated universe.