Ephesians
1:1

παυλος	αποστολος	χριστου	ιησου	δια	θεληματος	θεου
Paul	apostle	of Christ	Jesus	through	will	of God

τοις	αγιοις	τοις	ουσιν	[εν εφεσω]	και	πιστοις	εν
to	saints	the	ones-being	in Ephesus	and	believers	in

χριστω	ιησου:
Christ	Jesus

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":
a. papyrus 46 from early 200's
b. Alph
c. Beta
d. 424c
e. 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:
a. 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.
b. There are no examples of this being done in other ancient writings
c. At least the "in" or *en* should have been in the letter since this would have been consistent for all the locations
d. If the gap was filled in at the geographic location why do copies then exist without a place name?
e. Irenaeus (150 AD) cites Ephesians 5:30 as being in the Epistles to the Ephesians
f. Clement of Alexandria (Origen's teacher) also sites Ephesians 5:21-25 and says it was from the letter to the Ephesians.
g. Tertullian criticizes Marcion (the Gnostic heritic) for trying to change the title of this book to the *Letter to Laodiceans*.
h. 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

1:2

χαρις	υμιν	και	ειρηνη	απο	θεου	πατρος	ημων	και
Grace	to you	and	peace	from	God	Father	of us	and

κυριου	ιησου	χριστου.
Lord	Jesus	Christ

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 χαιρειν which Paul replaces with χαρις or "grace" which is a Christian term.

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

1:3

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	επουρανιοις	εν	χριστω,
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 can not 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
καθως εξελεξατο ημας εν αυτω προ καταβολης κοσμου, ειναι ημας αγιους και αμωμους κατενωπιον αυτου εν αγαπη,

1:5

προορισας ημας εις υιοθεσιαν δια ιησου χριστου εις αυτον, κατα την ευδο κιαν του θεληματος αυτου,

1:6

εις επαινον δοξης της χαριτος αυτου ης εχαριτωσεν ημας εν τω ηγαπημεν ω,

1:7

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

1:8

ης επερισσευσεν εις ημας εν παση σοφια και φρονησει

1:9

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

1:10

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