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, εἰναι ἡμᾶς αγίους καὶ ἀμομοὺς
of system (world) to be us holy and flawless

cατενώπιον αὐτοῦ εἰς ἀγάπη,
down in view (in sight) of him in love

καθὼς ἐξελέξατο ἡμᾶς εν αὐτῷ πρὸ καταβολῆς κόσμου εἰναι ἡμᾶς ἁγίους καὶ ἀμομοὺς κατενώπιον αὐτοῦ εἰς ἀγάπη.

“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 υιοθεσίαν διὰ Ἰησοῦν
Before see us into place of a son through Jesus

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

τοῦ θελήματος αὐτοῦ,
of the will of Him
“Before see” proorrisas (pro=before; oria=boundaries) means determine before, ordain, predestinate, to limit in advance
“place of a son” or “adopted” huiosthesia (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, before hand”
“ginosko” means knowledge
Proginosis means to have knowledge before hand 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 “prohoridzo” 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 and 1:11

The first occurrence is in Acts 4:28

Acts 4:28 ποιησασι TO DO oσσα η WHATEVER χειρ σου THY HAND και η AND βουλη COUNSEL σου THY προφητες ὑπʼ 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**

τοῦτον ΗΗΜ ὑπὸ ΘΕΟῦ καὶ ΟΣΙΩΤΑΤΗΣ ΕΙΔΟΠΟΙΗΣΕΝ ΤΟΥ ΔΕΤΕΡΜΙΝΗΣ

**Determinate** – “horidzo” with out the “pre” or “pro” so it means “determined, appointed”

**Counsel** – refers to God’s plan

**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’re 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) 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 where in Christ before the creation of the world
   - 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”
   - 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
3) 1:11 – “predetermined 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”
4) 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”
1:6

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

ης εὐχαριστοῦσεν ἡμᾶς εἰς τῷ ἡγατημενῷ,
which he graces us in the One-having-been-loved

εἰς ἐπαίνον δόξης τῆς χάριτος αὐτοῦ ἢ ἐχαριτωσεν ἡμᾶς εἰς τῷ ἡγατημενῳ.

1:7

ἐν ὑπὲρ εἰσὶν τὴν απολυτρωσίν διὰ
In whom we-are-having the from-loosening (deliverance) through

τοῦ αἷματος αὐτοῦ, τὴν αφέσιν τῶν
The blood of him the forgiveness of the

παράπτωματον, κατὰ τὸ πλοῦτος τῆς
beside-falls (offenses) according to the riches of the

χάριτος αὐτοῦ,
grace of him

1:8

ἡς επερισσεύσεν εἰς ἡμᾶς εἰς πᾶσῃ
Which he-lavishes into us in every

σοφία καὶ φρονησει
wisdom and disposition (prudence)