

Ephesians 1:4-10

## Ephesians 1:4-8

### *The Berakah details the blessings*

#### 1:4

καθως	εξελεξατο	ημας	εν	αυτω	προ	καταβολης
According	he chooses	us	in	him	before	down-casting (disruption)

κοσμου,	ειναι	ημας	αγιους	και	αμωμους
of system (world)	to be	us	holy	and	flawless

κατενωπιον	αυτου	εν	αγαπη,
down in view (in sight)	of him	in	love

[καθώς ἐξελέξατο ἡμᾶς ἐν αὐτῷ πρὸ καταβολῆς κόσμου εἶναι 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:

- 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

Notice the words used to describe God’s purpose:

- εξελεξατω – “chose” 1:4
- προορισας – “predestined” 1:5
- ευδοκια – “good pleasure” 1:5
- θελημα – “will” 1:5
- θελημα, ευδοκια, προεθετω – “purposed” 1:9
- εκληρωθημεν – “appointed” 1:11
- προορισθεντες – “predestined” 1:11
- προθεσις – “plan” 1:11
- 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.

εν αυτω’ 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.

αγιους και αμωμους “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

προορισας	ημας	εις	υιοθεσιαν	δια	ιησου
Before see	us	into	place of a son	through	Jesus

χριστου	εις	αυτον,	κατα	την	ευδοκιαν
Christ	into	him	according to	the	well-seeming (delight)

του	θεληματος	αυτου,	of the
will	of Him		

[προορισας ημας εις υιοθεσιαν δια Ιησου Χριστου εις αυτον κατα την ευδοκιαν του θεληματος αυτου.](#)

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**” *proorisas* (*pro*=before; *oria*=boundries) 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 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

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

[εις ἔπαινον δόξης τῆς χάριτος αὐτοῦ ἧς ἐχαρίτωσεν ἡμᾶς ἐν τῷ ἠγαπημένῳ.](#)

εις επαινον δοξης - “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 through out this berakah (1:3-14)

Notice the word for “grace” *χαριτος* 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 *χαριτος* 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

ἠγαπημένῳ - “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  
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 the

χαριτος αυτου,  
grace of him

εν ᾧ ἔχομεν τὴν ἀπολύτρωσιν διὰ τοῦ αἵματος αὐτοῦ, τὴν ἄφεσιν τῶν  
παραπτωμάτων, κατὰ τὸ πλοῦτος τῆς χάριτος αὐτοῦ

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

Root word is lutro 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 επερισευσεν εις ημας εν παση  
Which he-lavishes into us in every

σοφια και φρονησει  
wisdom and disposition (prudence)

ἣς ἐπερίσσευσεν εἰς ἡμᾶς ἐν πάσῃ σοφίᾳ καὶ φρονήσει,

“**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 ἣν προέθετο ἐν αὐτῷ](#)

This verse begins a new thought, most likely.

γνωρίσας – *gnorisas* “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.

προέθετο *proetheto* “purposed” - means to place before, to purpose

μυστηριον “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.”

[εἰς οἰκονομίαν τοῦ πληρώματος τῶν καιρῶν, ἀνακεφαλαιώσασθαι 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

πληρωματος *plaromatos* – “fulfillment, fullness”

ανακεφαλαιωσασθαι *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.