

Ephesians 1:6-8

1:6

| | | | | | |
|-------------|-----------------------------|-------------------|---------------|------------------|-------------------------------------|
| εις Into | επαινον on-praise (laud) | δοξης of-glory | της of the | χαριτος grace | αυτου of him |
| ης which | εχαριτωσεν he graces | ημας us | εν in | τω the | ηγαπημενω, 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 one-time 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

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|------------|------------------|-------------------------|------------|---|----------------|
| εν In | ω whom | εχομεν we-are-having | την the | απολυτρωσιν from-loosening (deliverance) | δια through |
| του The | αιματος blood | αυτου, of him | την the | αφεσιν forgiveness | των of-the |

παραπτωμάτων, κατά 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

ἀπολύτρωσιν - *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

ἣς ἐπερίσσευσεν εἰς ἡμας ἐν πάσῃ
Which he-lavishes into us in every

σοφία καὶ φρονήσει
wisdom and disposition (prudence)

ἣς ἐπερίσσευσεν εἰς ἡμᾶς ἐν πάσῃ σοφία καὶ φρονήσει.