

10/11/98

**Ephesians 1:1-14**

Paul's desire was to see Jew and gentile one in Christ, so much so that he did not hesitate to confront Peter to the face at Antioch for acting like a hypocrite.

My prayer as we study the epistle Ephesians is that the Holy Spirit would open the eyes of our hearts and have proper understanding of three things.

1. Our wealth by the love of God. Eph. 1:3-3:21
2. Our walk in the love of God. Eph. 4:1-6:9
3. Our warfare through the love of God. Eph. 6:10-20

Remember the simple division of the epistle.

1. The doctrinal, the believer's wealth. Eph. 1-3
2. The practical, the believer's walk. Eph. 4-6

**1:1-3 The salutation, greeting and doxology.**

**1:1a** The author is identified as Paul.

- 1) The name Paul means small, little in the Greek, a beautiful description of what Paul became after he encountered Jesus on the road to Damascus. Acts 9
- 2) The Hebrew name of Paul was Saul and he was called by that name up till he

went out on his first missionary journey.  
Acts 13

- a) When called the spirit said separate unto Me, Barnabas and Saul.
- b) Later in the journey he is referred to as Paul and the order also changed from "Barnabas and Saul" to "Paul and Barnabas". Acts 13:46  
\* Saul means ask, if taken in their order, they mean "ask little one"!
- 3) Paul was an apostle of Jesus Christ by the will of God.
  - a) One sent out, that is what apostle means.
  - b) Paul was commissioned by the will Christ Himself on the Damascus road. Acts 9  
\* The expression is unique of Paul in the New Testament for his call!
  - c) He had been sent out by the Pharisees in Jerusalem to arrest and imprison Christians.

**1:1b** The addressed are the saints in Ephesus and faithful in Christ Jesus.

- 1) The word saints nine times in the letter and it means to be set apart. in Ephesians, comes from the word to be set apart
- 2) Six times it is translated holy in the letter.
- 3) The phrase "in Ephesus" as we discussed in the introduction is omitted and is blank in three manuscripts which some believe

represent the best texts, Sainaticus, Vaticanus, fourth century texts and Chester Beatty a second century text.

\* Yet it is found in numerous others and attested by the church fathers.

- 4) Some believed to be a circular letter but this is even strange, since we do not have any evidence for such a practice, it would of been called a catholic epistle instead.

\* Marcion the heretic called it the Laodicean letter because the statement in Colossians. Col. 4:16

- 5) They are said to be faithful referring to their trusting in Christ for salvation, not that they were loyal or trusting.

\* The phrase and synonymous terms such as “in Christ” twelve times in chapter one, this is our position before God

**1:2** The greeting is the usual Pauline one.

- 1) Grace “charis” has the idea of beauty and unmeritted favor.

a) This is the source of salvation. Eph. 2:8-9

b) This in the context is the supply and benefit to the believer “in Christ” during salvation.

- 2) Peace means to join together, the implication being that there was a previous separation of break.

a) This is always the result of Grace and grace is always before peace!

b) Peace between us and God resulted at our repentance and now have access to God for the peace of God for our life situations. Rom. 5:1, Phil. 4:7

- 3) The blessing of grace and peace are attributed to both the Father and the Son, being co-equal.

**1:3-14** **The things that God has done in Christ for the believer.**

\* The eleven versus are one entire sentence, the longest we have in the New Testament, in it we have the believer's blessings in Christ.

**1:3-6** **The Father is the source.**

**1:3** The praise for the blessings.

- 1) Paul blesses the Father for being the source, using the word which means to speak well of, we get our word for eulogy from it.
- 2) Paul declares the Father to be the God of Jesus from the fact of the incarnation, for Jesus is called God by the Father. Heb. 1:8
- 3) Paul speaks well of God due to the fact that he has blessed us with every spiritual blessing “in Christ”.

- a) Nothing is lacking for our growth, development and maturity. 2Pet. 1:3-4
- b) The blessings are not material, the emphasis here is spiritual, the most important! Matt. 6:33
- c) These blessings are in the heavenly places! Eph. 1:20;2:6; 3:10; 6:12

**1:4** The choosing for the purpose of blessing.

- 1) God Chose us “in Him” before the foundation of the world.
  - a) The word for chose “eklegomai” means to ...and is synonymous with the words “elect”, “election” and “ordained”, all describe God’s sovereignty to choose without any favor, injustice or violation of man’s free will. Rom. 9:10-16  
\* Those ordained to eternal life. Acts 13:48
  - b) The key is that we are Elect according to God’s foreknowledge. 1Pet. 1:2
  - c) Jesus said to His disciples, you did not choose Me but I chose you. Jn. 15:16  
\* God knows the end from beginning. Acts 15:18
- 2) God chose us to be holy and blameless in love.
  - a) He cleansed us from our sins and made us holy “hagios” by virtue of

- imputing the righteousness of Jesus Christ to us. 2Cor. 5:21
- b) We are called to be holy as He is holy in our daily lives for we are the temple of God. 1Pet. 1:15-16; 1Cor. 6
- c) We are to be blameless “amomos”, without fault or above reproach before the world, though we are not sinless but we do not practice sin any longer and one day Jesus will present me faultless with exceeding joy. Rom. 12:1-2; Jude 24  
\* His sheep hear his voice. Jn. 10

**1:5** The goal of the choice.

- 1) The end that God was after was sonship.
- 2) The method of God was to predestine which deals with God's purposes and means to mark out before hand.  
\* Again this goes along with the word “chose” in the previous verse aided with God foreknowledge and perfect attributes, without man’s violation or injustice!
- 3) The word adoption refers to the Roman law, Patria Potestas. Gal. 4:5; Rom. 8:15
  - a) The word refers to the placing of a person as a son to whom it does not naturally belong, making him as genuine as a biological son.

- b) This is what God did for us by Jesus Christ to himself.
- c) The phrase “according to the good pleasure of His will” is another way of describing his sovereignty as well as the joy it brought to Him. Eph. 1:1, 5, 9, 11
  - \* God did not predestine anyone to hell, it was made for Satan and his angels. Matt. 25:41
  - \* Calvinism vs. Armenianism is a waste of time and divisive!

**1:6** The outcome of God’s choosing and adoption of the believer.

- 1) Praise of the glory of His grace.
  - a) Grace being synonymous with being chosen and adopted for salvation.
  - b) The word glory “doxa” refers to the magnificence of what grace accomplish.
- 2) Praise for the person of the beloved who is the expression of God’s grace.
  - \* We are accepted in the Son of His love! Col. 1:13

**1:7-12** **The Son is the channel.**

**1:7** The believer has redemption “ in Him”, Jesus.

- 1) In Christ we have redemption.

- a) The word redemption “apolutrosis” means the liberation procured by the payment of a ransom.
  - b) Paul tell us that we were bought “agorazo” in the market place. 1Cor. 6:20; 7:23, 30; 2Pet. 2:1
  - c) Paul tells us that God bought us for our freedom and his own use out of the slave market. Gal. 3:13; 4:5
    - \* If the Son makes you free, you are free indeed. Jn. 8:36
- 2) The means is through His blood.
- a) The principle was established in the Old Testament Law, the life of the flesh is in the blood and was given as an atonement. Lev. 17:11
  - b) The entire law dealt with sacrifices and blood.
    - \* Without blood there is no remission of sins. Heb. 9:22
- 3) The result was the Forgiveness of sins.
- a) God established this in the atonement for Adam and Eve’s sin. Gen. 3:21
  - b) The Day of Atonement “Yonkipor” was to be a day of forgiveness for the nation. Lev. 16
  - c) Jesus was the lamb of God to make propitiation for our sins and those of the whole world! Jn. 1:2, 9; 1Jn. 2:2

\* We were redeemed with the precious blood of Christ. 1Pet. 1:19

- d) The word forgiveness “aphesis” means to send from one's self or loosening something that binds it, to cause to depart. Rom. 3:24-25
- 4) The extent is “according to the riches of His grace”.
- a) God's grace is immutable, it doesn't increase or decrease!
- b) Where sin abounds, much more does grace abound. Rom. 2:4, 5:20
- c) The riches of God are a prominent theme in the letter. Eph. 1:18; 2:4, 7, 8, 16
- \* The entire work of redemption was finished at the cross and now we can declare forgiveness to other based on their repentance. Jn. 20:23

**1:8-9** The efficiency of God's grace for salvation.

- 1) God made His grace to abound towards us for salvation in two things. vs. 8
- a) All wisdom to be able to make the right decisions to our salvation.
- b) All prudence to assess and understand our lost condition and lead us to repentance.

\* The source of God's grace is superabundance!

- 2) This verse explains the prudence and wisdom. vs. 9
- a) Having made known the mystery of His will, the plan of salvation. Eph. 3:3, 4, 9; 5:32; 6:19
- \* The word mystery “mysterion” means something previously unknown, now made known. Eph. 3:2-6
- b) According to His good pleasure which He purposed in Himself, the sovereign redemption of man without favoritism and violation of man's will. vs. 5, Rev. 4:11

**1:10** The purpose was to make one body.

- 1) The dispensation “oikonomia” refers to a household manager, keeping all in order.
- 2) In the context it is speaking about the management of God's plan to reveal the plan of salvation in order to bring all things to gather together in one all things “in Christ”, Jew and Gentile. Eph. 2:14-15; 3:6; 4:5-6
- \* The fullness of time is a specific time. Gal. 4:4; Col. 1:26
- 3) In heaven and earth in the sense of the finalizing of all things at His coming.

\* One day He will put all things under His feet and every knee shall bow and tongue confess. 1Cor. 15:28; Phil. 2:10-11

**1:11** Our family inheritance.

- 1) In Him we have obtained it, our inheritance, reserve in heaven IPet. 1:4-5
- 2) Predestined along with our salvation by His choice by the counsel of His will.

**1:12** The doxology to Christ.

- 1) Paul indicates the “Jew” first, even as Jesus came to His own first and the first believers were Jews.
- 2) The Jew was to be the first to praise God for this marvelous salvation plan to make Jew and gentile one, but sadly they did not.

**1:13** The believing of the Gentiles.

- 1) You refers to the Gentiles in contrast to “we” of the previous verse.
- 2) The Gentile heard and trusted in Him “Christ”, the gospel of their salvation.
- 3) The outcome was that they were sealed with the Holy Spirit.
  - a) Sealing was the identity of ownership. 1Cor. 6:19-20
  - b) Sealing was a mark of authenticity. Rom. 8:9; Jn. 10; 2Cor. 1:22

**1:14** The person of the Holy Spirit.

- 1) He is the guarantee or earnest “arabon”. the down payment or engagement ring.
- 2) The duration is till the purchased possession. Rom. 8:18-23 glory to be revealed
- 3) The doxology to Holy Spirit as to the Father and Son.
  - a) All three persons of the Godhead are involved in the plan of salvation
  - b) The Father is the source. vs. 4-6
  - c) The Son is the channel. vs. 7-12
  - d) The Holy Spirit is the agent. vs. 13-14