

---

*Standing In Christ: Paul's  
Letters to the Galatians,  
Ephesians, and Philippians*

**Part 2**

**Paul's Letter to the Ephesians  
Riches Beyond Measure In Christ Jesus**

**Week 7**

1. Praise for Redemption (1:1-14)
  - A. Salutation from Paul (1:1,2)
  - B. Chosen by the Father (1:3-6)
  - C. Redeemed by the Son (1:7-12)
  - D. Sealed by the Spirit (1:13,14)
2. Prayer for Revelation (1:15-23)



**Introduction: From ESV Notes**

1. In **Ephesians 1:1–14**, Paul opens his letter with greetings (vv. 1–2) and a lengthy blessing of God (vv. 3–14) where he expresses the two main themes of the letter: *Christ has reconciled all of creation and has united the church in himself.*
2. In **Ephesians 1:15–23**, Paul's Prayer of Thanksgiving. This section, like vv. 3–14, is a single sentence in the original Greek. Paul prays that the church will gain deep insight into the Lord's powerful working and rich gifts in Christ.

**Part One: The Position of the Christian (1:1-23)**

I. Praise for Redemption (1:1-14)

A. Salutation from Paul (1:1,2)

1. The Commission (v. 1)

- a. Paul, an apostle of Jesus Christ (shows **procession**)
- b. By the will of God (shows the **means**)
- c. To the saints who are at Ephesus (shows the **purpose**)
  - i. Saints (*hagios*) most holy thing, a saint

2. The Components (v. 2)

- a. **Grace** - (*charis*) the merciful kindness by which God, exerting his holy influence upon souls, turns them to Christ, keeps, strengthens, increases them in Christian faith, knowledge, affection, and kindles them to the exercise of the Christian virtues
- b. **Peace** - (*eirene*) the tranquil state of a soul assured of its salvation through Christ, and so fearing nothing from God and content with its earthly lot, of whatsoever sort that is

B. Chosen by the Father (1:3-6)

1. Verse 3:

- a. ***Blessed be the God and Father of our Lord Jesus Christ***, This commences a sentence which continues to the close of verse 12. The meaning of this phrase is, that God has laid a foundation for gratitude for what he has done.

- b. *...blessed us with every spiritual blessing*, Pardon, peace, redemption, adoption, the earnest of the Spirit, etc., referred to in the following verses— blessings which individual Christians enjoy, and not external privileges conferred on nations.
  - c. *...in the heavenly places in Christ*, The phrase probably means, in things pertaining to heaven; fitted to prepare us for heaven; and tending toward heaven. It probably refers here to everything that was heavenly in its nature, or that had relation to heaven, whether gifts or graces.
2. *Chose us in Him* (v. 4): Definitive statement of God's elective grace concerning believers in Christ. (to pick out, choose, to pick or choose out for one's self )
- a. When?
    - i. *Before the foundation of the world* (προ καταβολή κοσμου). Old word from καταβαλλω, to fling down, used of the deposit of seed, the laying of a foundation. This very phrase with προ in the Prayer of Jesus (Joh 17:24) of love of the Father toward the Son. It occurs also in 1Pe 1:20. Elsewhere we have απο (from) used with it (Mt 25:34; Lu 11:50; Heb 4:3; 9:26; Re 13:8; 17:8). But Paul uses neither phrase elsewhere, though he has απο των αιωνων (from the ages) in Eph 3:9. Here in Eph 1:3-14. Paul in summary fashion gives an outline of his view of God's redemptive plans for the race.
    - b. Why?
      - i. *That we would be* (ειναι ημα̂) *holy and blameless before him*. Infinitive of purpose with the accusative of general reference (ημα̂). See Col 1:22 for the same two adjectives and also κατενωπιον αυτου.
3. Predetermined our adoption (v. 5)
- a. How?
    - i. *He predestined us* (προορισ̂α ημα̂). First aorist active participle of προοριζω, late and rare compound **to define or decide beforehand**. Already in Ac 4:28; 1Co 2:7; Ro 8:29. See also verse 11. Only other N.T. example in verse 11. To be taken with εξελεξατο either simultaneous or antecedent (causal).
    - b. Why?

- i. **to adoption as sons** (εἰ υιοψεσσαν). An act of God's grace by which he brings men into the number of his redeemed family, and makes them partakers of all the blessings he has provided for them. Adoption represents the new relations into which the believer is introduced by justification, and the privileges connected therewith, viz., an interest in God's peculiar love, a spiritual nature, the possession of a spirit becoming children of God, present protection, consolation, supplies, fatherly chastisements, and a future glorious inheritance
4. Result of our adoption (v. 6)
- i. **To the praise** (εἰ επαινον) **of his glorious grace**. Note the prepositions in this sentence. The meaning is, that the doctrine of predestination and election lays the foundation of adoring gratitude and praise.
  - ii. **Which** (ἧ). Genitive case of the relative ην (cognate accusative with εχαριτωσεν (he freely bestowed), late verb χαριτωω (from χαρι, grace), in N.T. attracted to case of antecedent χαριτω only here and Lu 1:28.
  - iii. **In the Beloved** (εν τω ηγαπημενω). Perfect passive participle of αγαπαω. This phrase nowhere else in the N.T. though in the Apostolic Fathers.
- C. Redeemed by the Son (1:7-12)
1. Forgiveness of our trespasses (v. 7): **In Him** (εν ω). Just like Col 1:14 with παραπτωματων (trespasses) in place of αμαρτιων (sins) and with the addition of δια του αιματω αυτου (through his blood) as in Col 1:20. Clearly Paul makes the blood of Christ the cost of redemption, the ransom money (λυτρον, Mt 20:28; Mr 10:45; αντιλυτρον, 1Ti 2:6). See Col 1:9.
  2. Given all wisdom and insight (v. 8): **He lavished**, (περισσευο); to exceed a fixed number of measure, to be left over and above a certain number or measure
  3. Know the mystery of His will (v. 9)
    - i. **He made known**, (γνωριζο) [Tense-Aorist; Voice-Active; Mood - Participle]; in earlier Greek it means "to gain a knowledge of" or "have thorough knowledge of"

- ii. **The mystery of his will** (το μυστηριον του ψεληματῶ αυτου). Once hidden, now revealed as in Col 1:26 which see. See also Col 2:3.
  - iii. **Which he purposed** (ην προεψετο). [Second aorist middle] of προτιψημι, old verb, for which see Ro 1:13; 3:25.
  - iv. **he set forth:** προτιτηεμαι = προ: **before** + τιτηεμι: **to set, put, place**
4. Unite all things (v. 10)
- i. **the fullness of time;** The meaning here is, that this plan was formed in order (εἰ) or unto this end, that in the full arrangement of times, or in the arrangements completing the filling up of the times, God might gather together in one all things. Tindal renders it, "to have it declared when the time was full come," etc.
  - ii. **unite** (ανακεπηαλαιομαι) **all things in him;** Purpose clause (amounting to result), to sum up: — briefly comprehend, gather together in one. (from κεφαλαιον, Heb 8:1, and that from κεφαλη, head), to head up all things in Christ, a literary word. In N.T. only here and Ro 13:9. For the headship of Christ in nature and grace see Col 1:15-20.
5. Obtained an inheritance (vv. 11,12)
- i. **We have obtained an inheritance**—literally, "We were made to have an inheritance" [WAHL]. Compare Eph 1:18, "His inheritance in the saints": as His inheritance is there said to be in them, so theirs is here said to be in Him (Ac 26:18). However, Eph 1:12, "That we should BE TO...His glory" (not "that we should have"), favors the translation of BENGEL, ELLICOTT, and others, "We were made an inheritance." So the literal Israel (De 4:20 9:29 32:9). "Also" does not mean "we also," nor as English Version, "in whom also"; but, besides His having "made known to us His will," we were also "made His inheritance," or "we have also obtained an inheritance."
  - ii. **predestinated**— See 1:5 above
  - iii. **purpose**—repeated from "purposed" (Eph 1:9 Eph 3:11). The Church existed in the mind of God eternally, before it existed in creation.

- iv. **counsel of His will**—(Eph 1:5), "the good pleasure of His will." Not arbitrary caprice, but infinite wisdom ("counsel") joined with sovereign will. Compare his address to the same Ephesians in Ac 20:27, "All the counsel of God" (Isa 28:29). Alike in the natural and spiritual creations, God is not an agent constrained by necessity.
- v. **Who were the first to hope in Christ** (τοῦ προηλπικοτά ἐν τῷ χριστῷ). Probably the reference is to those who like Paul had **once been Jews and had now found the Messiah in Jesus**, some of whom like Simeon and Anna had even looked for the spiritual Messiah before his coming.
- vi. Why? **...to the praise of his glory.**

D. Sealed by the Spirit (1:13,14)

1. The seal (v. 13)

- i. **You also** (καὶ ὑμεῖς). Gentiles (now Christians), in contrast to ἡμεῖς (we) in 12.
- ii. **were sealed** (εσφραγισθητε). First aorist passive indicative of σφραγιζῶ, old verb, **to set a seal on one as a mark or stamp, sometimes the marks of ownership** or of worship of deities like stigmata (Ga 6:17). Marked and authenticated as God's heritage as in 4:30. See 2Co 1:22 for the very use of the metaphor here applied to the Holy Spirit even with the word ἀρραβῶν (earnest). {Spirit} (πνεύματι). In the instrumental case.

2. The pledge (v. 14)

- i. **the guarantee** (ἀρραβῶν). Here "of promise" (τῆ ἐπαγγελιά) is added to the Holy Spirit to show that Gentiles are also included in God's promise of salvation.
- ii. **our inheritance** (τῆ κληρονομιά ἡμῶν). God's gift of the Holy Spirit is the pledge and first payment for the final inheritance in Christ.
- iii. **possession** (τῆ περιποιησεῶ). Late and rare word (from περιποιεῶ, to make a survival) with **the notion of obtaining** (1Th 5:9; 2Th 3:14) and **then of preserving** (so in the papyri). So in 1Pe 2:9; Heb 10:39, and here. God has purchased us back to himself. **The sealing extends to the redemption and to the glory of God.**

## II. Prayer for Revelation (1:15-23)

### A. To know Him (v. 17-19)

1. To know the hope of His calling (v. 18): **the hope** (τῆ ἡ ἐλπί) **to which he has called you,**
2. To know His inheritance (v. 18): **what are the riches** (τῆ ο πλουτῶ) **of his glorious inheritance in the saints,** and
3. To know His power (v. 19): **the immeasurable greatness of his power** (καὶ τὸ υπερβαλλὸν μεγαψῶ) **toward us who believe** (v. 19) Our riches is in God, God's is in his saints.

### B. To know the supremacy of Christ (vv. 20-23)

1. **Raised...from the dead**
2. **Seated...at...right hand in the heavenly places**
3. **Far above all rule** (υπερανῶ πασῆ ἀρχῆ). Here Paul claims primacy for Jesus Christ above all angels, aeons, what not.
4. **all things under his feet**
5. **gave him as head over all things to the church** (αὐτον ἔδωκεν κεφαλὴν). To the church (the universal spiritual church or kingdom as in Col 1:18,24) Christ as Head (κεφαλὴν, predicate accusative). This conception of ἐκκλησία runs all through Ephesians (3:10,21; 5:23,24,25,27,29,32).
6. **The fulness of him that fills all in all** (τὸ πληρωμὰ τοῦ τὰ πάντα ἐν πασὶν πληρουμένου). All things are summed up in Christ (1:10), who is the πληρωμὰ of God (Col 1:19), and in particular does Christ fill the church universal as his body. Hence we see in Ephesians the Dignity of the Body of Christ which is ultimately to be filled with the fulness (πληρωμὰ) of God (3:19) when it grows up into the fulness (πληρωμὰ) of Christ (4:13,16).