

# Ephesians

**1:1 - Paul apostle of Christ Jesus through will of God to saints the ones-being in Ephesus and believers in Christ Jesus**

3972 [e]	652 [e]	5547 [e]	2424 [e]	1223 [e]	2307 [e]	2316 [e]	3588 [e]	40 [e]	3588 [e]	1510 [e]	1722 [e]	2181 [e]	2532 [e]
Paulos	apostolos	Christou	Iēsou	dia	thelēmatos	Theou	tois	hagiois	tois	ousin	en	Ephesō	kai
1 Παῦλος ,	ἀπόστολος	Χριστοῦ	Ἰησοῦ	διὰ	θελήματος	Θεοῦ ,	τοῖς	ἁγίοις	τοῖς	οὔσιν	ἐν	Ἐφέσῳ ,	καὶ
Paul	an apostle	of Christ	Jesus	by	will	of God	to the	saints	-	being	in	Ephesus	and
N-NMS	N-NMS	N-GMS	N-GMS	Prep	N-GNS	N-GMS	Art-DMP	Adj-DMP	Art-DMP	V-PPA-DMP	Prep	N-DFS	Conj

4103 [e]	1722 [e]	5547 [e]	2424 [e]
pistois	en	Christō	Iēsou
πιστοῖς	ἐν	Χριστῷ	Ἰησοῦ .
faithful	in	Christ	Jesus
Adj-DMP	Prep	N-DMS	N-DMS

Paul's letters begin in typical Greek/Roman fashion for this time period with:

- a. the name of the writer
- b. the name of the recipients
- c. a greeting

Notice that the title Christ is used in all three:

- a. "Paul apostle of Christ"
- b. "to saints . . . believers in Christ"
- c. "Grace . . . and peace from . . . Christ"

Paul mentions no one else along with his name. This is similar to Romans which is a similar letter in that it is Paul's theology written in a general letter and not written to solve a problem or make some correction. All of Paul's other letters have someone else mentioned along with his name:

- a. First Corinthians – Sosthenes
- b. Second Corinthians – Timothy
- c. Galatians – "all the brothers with me"
- d. Philippians – Timothy
- e. Colossians – Timothy
- f. First Thessalonians – Silas and Timothy
- g. Second Thessalonians – Silas and Timothy
- h. (First, Second Timothy and Titus are personal letters and not sent to the church.)

Paul uses his name used in the Roman world and not his Jewish name. Paul establishes his apostolic position.

As an "of Christ Jesus" Paul is saying he has been commissioned and sent by Jesus to speak on his behalf. "The will of God" indicate it was God's idea that Paul receive the spiritual gift of apostle and not something Paul volunteered for or earned. In "God's will" Paul's apostleship was focused on bringing the Gentiles to the obedience of the faith (Romans 1:5; 11:13; Ephesians 3:1-13)

"**Holy**" is an Old Testament term used by God to refer to his people Israel. (Exodus 19:6). "Holy" refers to:

- a. the believers being called and set apart by God as his people (1:4)
- b. the result of Christ's death for believers

"**Faithful**" refers to the believers having faith not to their particular lifestyle of being faithful.

“Holy” addresses God’s act of calling the people.

“Faithful” addresses the people’s believing response to God’s call.

God’s call = **αγιος**

Believers Response = **πιστις**

## "to the saints, the faithful in Christ Jesus"

The letter is sent to the saints or believers “in Ephesus.” This phrase is an issue within the text. This phrase is missing in the oldest manuscripts and records, which agrees with how the letter is written in its non-specific recognition of its readers. Concerning this, these manuscripts omit “in Ephesus”:

- a. papyrus 46 from early 200’s
- b. Alph
- c. Beta
- d. 424c
- e. 1739 Basil Also:
  - Marcion (around 150 AD) calls this same letter “the letter to the Laodiceans. This could make it the letter referred to in Colossians 4:16
  - Tertullian (around 160 AD) records this verse as “to the saints who are also believers in Christ Jesus”
  - Origen (200) and Basil (350) did not have it in his text

In 1650 J. Ussher suggested that there had originally been an intentional gap left in Paul’s first copy. Beza, the reformer from the 1500’s, had hinted at this possibility. This is one of the most popular explanations but there are problems with this idea:

- a. There are no ancient texts that actually contain the space or the gap (called a lacuna). Although there are examples of royal letters having a master-copy that left the address blank. When the copy was made the address was added.
- b. There are no examples of this being done in other ancient writings
- c. At least the “in” or *en* should have been in the letter since this would have been consistent for all the locations
- d. If the gap was filled in at the geographic location why do copies then exist without a place name?
- e. Irenaeus (150 AD) cites Ephesians 5:30 as being in the Epistles to the Ephesians
- f. Clement of Alexandria (Origen’s teacher) also sites Ephesians 5:21-25 and says it was from the letter to the Ephesians.
- g. Tertullian criticizes Marcion (the Gnostic heretic) for trying to change the title of this book to the *Letter to Laodiceans*.
- h. Ephesus is the only location the manuscripts ever record

The original wording may have been “to the saints and the faithful in Christ Jesus” which could have been sent to Ephesus and to other churches in Asia.

Read this article: [http://faculty.gordon.edu/hu/bi/Ted\\_Hildebrandt/NTeSources/NTArticles/GTJ-NT/Black-Ephesians-GTJ.htm](http://faculty.gordon.edu/hu/bi/Ted_Hildebrandt/NTeSources/NTArticles/GTJ-NT/Black-Ephesians-GTJ.htm)

## 1:2

χαρις υμιν και ειρηνη απο θεου πατρος ημων και  
**Grace to you and peace from God Father of us and**

κυριου ιησου χριστου.

## Lord Jesus Christ

5485 [e]	4771 [e]	2532 [e]	1515 [e]	575 [e]	2316 [e]	3962 [e]	1473 [e]	2532 [e]	2962 [e]	2424 [e]	5547 [e]
charis	hymin	kai	eirēnē	apo	Theou	Patros	hēmōn	Strong's Greek 2532: and	ēsou	Christou	
2 χάρις	ὑμῖν	καὶ	εἰρήνη	ἀπὸ	Θεοῦ	Πατρὸς	ἡμῶν	καὶ	Κυρίου	Ἰησοῦ	Χριστοῦ .
Grace	to you	and	peace	from	God	[the] Father	of us	and	[the] Lord	Jesus	Christ
N-NFS	PPro-D2P	Conj	N-NFS	Prep	N-GMS	N-GMS	PPro-G1P	Conj	N-GMS	N-GMS	N-GMS

This is identical wording as Rom. 1:7; 1 Cor. 1:3; 2 Cor. 1:2; Phil. 1:2; Philemon 3

### The Salutation Becomes a Prayer

The normal word used in Greek/Roman letters was *χαίρειν* which Paul replaces with *χαρις* or “grace” which is a Christian term.

The word *εἰρήνη* “peace” is the Greek translation of the Hebrew greeting *Shalom*.

### 1:3

ευλογητος ο θεος και πατηρ του κυριου ημων ιησου  
**Blessed the God and Father of Lord of us Jesus**

χριστου, ο ευλογησας ημας εν παση ευλογια  
**Christ the one blessing us in every blessing**

πνευματικη εν τοις επουρανιαις εν χριστω,  
**Spiritual in the heavenlies in Christ**

2128 [e]	3588 [e]	2316 [e]	2532 [e]	3962 [e]	3588 [e]	2962 [e]	1473 [e]	2424 [e]	5547 [e]	3588 [e]	2127 [e]	1473 [e]	1722 [e]
Eulogētos	ho	Theos	kai	Patēr	toū	Kyriou	hēmōn	Iēsou	Christou	ho	eulogēsas	hēmas	en
3 Εὐλογητός	ὁ	Θεός	καὶ	Πατήρ	τοῦ	Κυρίου	ἡμῶν	, Ἰησοῦ	Χριστοῦ	, ὁ	εὐλογήσας	ἡμᾶς	ἐν
Blessed [be]	the	God	and	Father	of the	Lord	of us	Jesus	Christ	the [One]	having blessed	us	with
Adj-NMS	Art-NMS	N-NMS	Conj	N-NMS	Art-GMS	N-GMS	PPro-G1P	N-GMS	N-GMS	Art-NMS	V-APA-NMS	PPro-A1P	Prep

3956 [e]	2129 [e]	4152 [e]	1722 [e]	3588 [e]	2032 [e]	1722 [e]	5547 [e]
pasē	eulogia	pneumatikē	en	tois	epouraniois	en	Christō
πάση	εὐλογία	πνευματικῇ	ἐν	τοῖς	ἐπουρανίοις	ἐν	Χριστῷ ;
every	blessing	spiritual	in	the	heavenly realms	in	Christ
Adj-DFS	N-DFS	Adj-DFS	Prep	Art-DNP	Adj-DNP	Prep	N-DMS

Verses 3-14 are one sentence in the Greek. One Greek scholar called it “the most monstrous sentence conglomeration. . . that I have encountered in Greek.”

*Berakah* (a Hebrew word) was a statement of praise to God. Examples of this can be seen in:

- Genesis 14:20 when Melchizedek blessed God
- Genesis 24:27 when Abraham’s servant blessed God when Rebekah responded to him
- by Solomon at the temple dedication in 1 Kings 8:15, 56
- Psalms 41:13; 72:18, 19; 89:52; 106:48
- When Zechariah prayed in Luke 1:68-75

- The Qumran community recorded the use of *Berakah*
- Rabbis use these in their writings and prayers

A *Berakah* is a response to God's act of deliverance but also include praise for creation and even for future events such as providing provisions or the coming kingdom.

The Jewish *berakah* is to the God of Israel who is here identified as "the Father of our Lord Jesus Christ." The Christian flavor of these verses of praise cannot be missed since "in Christ" or "in him" is found in almost every verse.

**eulogetos**, or "blessing" has within it **lego** or "speaking" and **eu** which means "well or kindly"

"Who has blessed us" aorist tense sees a time in the past when God has acted to accomplish these things.

There are three **εν** or "in" statements that sum up the content of God's blessings for the believers that will be detailed in the next verses:

1. "in every spiritual blessing"
2. "in the heavenlies"
3. "in Christ"

**"in every spiritual blessing"** identifies these things with the Holy Spirit. They are not things inherently in our hidden, spiritual self nor are they floating around in the spiritual dimension. This chapter and the rest of the book will explain the connection with the Holy Spirit and these blessings:

- Eph. 1:13, 14 (which is still part of this sentence)
- Eph. 5:19
- Col. 1:9
- Col. 3:16
- Gal. 3:14

**"in the heavenly realms"** means more than "in heaven". We will see demonic presence in the heavenly realms in 3:10 and 6:12. The Greek says "in the heavenlies" (an adjective) and is without a noun so English Bibles add the noun

"world" or "places" or "realms." The Jewish understanding of "heaven" or "the heavens" saw these as the upper part of this world's cosmos yet they were the realm of spiritual activity concealed from human view. To have the blessings "in the heavenlies" does not mean they are for the future but it means they are there influencing the heavenly realms now and are for us.

Also see in Ephesians 1:20, 2:6.

**"in Christ"** or a variation ("in him") is used 11 times in 1:3-14. The believer is seen as being "in Christ" (similar to "in Adam", 1 Cor. 15:22) and that is where these blessings meet up with the believer. That is, every blessing.

## 1:4

καθως εξελεξατο ημας εν αυτω προ καταβολης κοσμου, ειναι ημας αγιους  
και αμωμους κατενωπιον αυτου εν αγαπη,

2531 [e]	1586 [e]	1473 [e]	1722 [e]	846 [e]	4253 [e]	2602 [e]	2889 [e]	1510 [e]	1473 [e]	40 [e]	2532 [e]	299 [e]	2714 [e]
kathōs	exelexato	hēmas	en	autō	pro	katabolēs	kosmou	einai	hēmas	hagious	kai	amōmous	katēnōpion
4 καθώς	ἐξελέξατο	ἡμᾶς	ἐν	αὐτῷ	πρὸ	καταβολῆς	κόσμου	, εἶναι	ἡμᾶς	ἁγίους	καὶ	ἄμώμους	κατενώπιον
just as	he chose	us	in	him	before	[the] foundation	of [the] world	to be	for us	holy	and	blameless	before
Adv	V-AIM-3S	PPro-A1P	Prep	PPro-DM3S	Prep	N-GFS	N-GMS	V-PNA	PPro-A1P	Adj-AMP	Conj	Adj-AMP	Prep

846 [e]	1722 [e]	26 [e]
autou	en	agapē
αὐτοῦ ;	ἐν	ἀγάπῃ ,
him	in	love
PPro-GM3S	Prep	N-DFS

καθὼς ἐξελέξατο ἡμᾶς ἐν αὐτῷ πρὸ καταβολῆς κόσμου εἶναι ἡμᾶς ἁγίους καὶ ἄμώμους 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**” *exelexato* – 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 “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”:

- We are holy *agious*
- 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

προορισας ημας εις υιοθεσιαν δια ιησου χριστου εις αυτον, κατα την ευδοκίαν του θεληματος αυτου,

4309 [e]	1473 [e]	1519 [e]	5206 [e]	1223 [e]	2424 [e]	5547 [e]	1519 [e]	846 [e]	2596 [e]	3588 [e]	2107 [e]
proorisas	hēmas	eis	huiiothesian	dia	Iēsou	Christou	eis	auton	kata	tēn	eudokian
5 προορίσας	ἡμᾶς	εἰς	υἰοθεσίαν	διὰ	Ἰησοῦ	Χριστοῦ	, εἰς	αὐτόν	, κατὰ	τὴν	εὐδοκίαν
having predestined	us	for	divine adoption as sons	through	Jesus	Christ	to	himself	according to	the	good pleasure
V-APA-NMS	PPro-A1P	Prep	N-AFS	Prep	N-GMS	N-GMS	Prep	PPro-AM3S	Prep	Art-AFS	N-AFS
3588 [e]	2307 [e]	846 [e]									
tou	thelēmatos	autou									
τοῦ	θελήματος	αὐτοῦ	,								
of the	will	of him									
Art-GNS	N-GNS	PPro-GM3S									

[προορίσας ἡμᾶς εἰς υἰοθεσίαν διὰ Ἰησοῦ Χριστοῦ εἰς αὐτόν κατὰ τὴν εὐδοκίαν τοῦ θελήματος αὐτοῦ.](#)

“**Before see**” *proorisas* (*pro*=before; *oria*=boundries) means determine before, ordain, predestinate, to limit in advance

“**place of a son**” or “adopted” *huiiothesia* (*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) Calvinism distorts divine sovereignty. Arminianism distorts man’s freewill.

## Proginosis

“pro” is a preposition that means “before, beforehand”

“ginosko” means knowledge

Proginosis means to have knowledge beforehand 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 “prooridzo” 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 1:5,11

The first occurrence is in Acts 4:28

**Acts 4:28** ποιησαι TO DO οσα η WHATEVER χειρ σου THY HAND  
και η AND βουλη **COUNSEL** σου THY προωρισεν **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** τουτουν HIM τη BY THE ωρισμενη **DETERMINATE**  
βουλη **COUNSEL** και AND προγνωσει **FOREKNOWLEDGE** του OF  
θεου GOD εκδοτον GIVEN UP λαβοντες HAVING TAKEN δια BY  
χειρων HANDS ανομων LAWLESS προσπηξαντες HAVING CRUCIFIED  
ανειλετε YE PUT TO DEATH.

ωρισμενη **DETERMINATE** – “horidzo” without the “pre” or “pro” so it means  
“determined, appointed”

βουλη **COUNSEL** – refers to God’s plan

προγνωσει **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?

- a. The plan is predetermined
- b. The requirements for entering the plan is predetermined?

What is not predetermined in Predestination?

- a. Who will meet the requirements for entering the plan that includes a predetermined result

What is foreknown in Predestination?

a. 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”
  - a. God did not chose us to be in Christ before the creation of the world
  - b. God chose us who were in Christ before the creation of the world
  - c. 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”
  - a. This predestination is the destiny of all believers to ultimately have complete salvation
  - b. This adoption occurs at the end and agrees with Romans 8:23
- 3) 1:11 – “predestined according to the plan”
  - a. Predestination is for those who are “in the plan”
  - b. 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”
  - a. You were included in Christ when you “Heard” not when you were “predestined”

**Ephesians 1:11** εν IN αυτω HIM εν IN ω WHOM και ALSO  
εκληρωθημεν WE OBTAINED AN INHERITANCE  
προορισθεντες BEING PREDESTINATED  
κατα ACCORDING TO THE προθεσιν PURPOSE του OF HIM WHO  
τα παντα ALL THINGS ενεργουντος WORKS κατα ACCORDING TO την THE  
βουλην COUNSEL του θεληματος αυτου OF HIS WILL

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

1519 [e]	1868 [e]	1391 [e]	3588 [e]	5485 [e]	846 [e]	3739 [e]	5487 [e]	1473 [e]	1722 [e]	3588 [e]	25 [e]
eis	epainon	doxēs	tēs	charitos	autou	hēs	echaritōsen	hēmas	en	tō	Ἐγαπημένῳ
εις	ἔπαινον	δόξης	τῆς	χάριτος	αὐτοῦ	, ἧς	ἐχαρίτωσεν	ἡμᾶς	ἐν	τῷ	Ἑγαπημένῳ ;
to	[the] praise	of [the] glory	of the	of grace	of him	which	he has freely given	us	in	the [One]	beloved
Prep	N-AMS	N-GFS	Art-GFS	N-GFS	PPro-GM3S	RelPro-GFS	V-AIA-3S	PPro-A1P	Prep	Art-DMS	V-RPM/P-DMS

εις ἔπαινον δόξης τῆς χάριτος αὐτοῦ ἧς ἐχαρίτωσεν ἡμᾶς ἐν τῷ Ἑγαπημένῳ.

## 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 της**

χαριτος αυτου,  
**grace of him**

1722 [e]	3739 [e]	2192 [e]	3588 [e]	629 [e]	1223 [e]	3588 [e]	129 [e]	846 [e]	3588 [e]	859 [e]	3588 [e]	3900 [e]	
en	hō	echomen	tēn	apolytrōsin	dia	tou	haimatos	autou	tēn	aphesin	tōn	paraptōmatōn	
7	ἐν	ᾧ	ἔχομεν	τὴν	ἀπολύτρωσιν	διὰ	τοῦ	αἵματος	αὐτοῦ	, τὴν	ἄφεσιν	τῶν	παραπτωμάτων
	in	whom	we have	-	redemption	through	the	blood	of him	the	forgiveness	-	of trespasses
	Prep	RelPro-DMS	V-PIA-1P	Art-AFS	N-AFS	Prep	Art-GNS	N-GNS	PPro-GM3S	Art-AFS	N-AFS	Art-GNP	N-GNP

2596 [e]	3588 [e]	4149 [e]	3588 [e]	5485 [e]	846 [e]
kata	to	ploutos	tēs	charitos	autou
κατὰ	τὸ	πλοῦτος	τῆς	χάριτος	αὐτοῦ ;
according to	the	riches	of the	grace	of him
Prep	Art-ANS	N-ANS	Art-GFS	N-GFS	PPro-GM3S

## 1:8

ης επερισσευσεν εις ημας εν παση  
**Which he-lavishes into us in every**

σοφια και φρονησει  
**wisdom and disposition (prudence)**

## 1:9

γνωρισας ημιν το μυστηριον του θεληματος αυτου, κατα την ευδοκιαν αυτου ην προεθετο εν αυτω

## 1:10

εις οικονομιαν του πληρωματος των καιρων, ανακεφαλαιωσασθαι τα παντα εν τω χριστω, τα επι τοις ουρανοις και τα επι της γης: εν αυτω,