



I. The Exaltation of the Glory of the Grace of God and His Plan of Salvation in and through Christ (1:3-14):

II. The Enablement to Understand the Greatness of God and His Plan of Salvation in the Sphere of Christ (1:15-23):

This could be called a prayer for those who have everything because the believers have every spiritual blessing for their spiritual welfare, including:

- (1) election,
- (2) predestination,
- (3) adoption,
- (4) grace,
- (5) redemption,
- (6) forgiveness,
- (7) insight,
- (8) understanding,
- (9) knowledge of the mystery of His will,
- (10) a sealing with the Holy Spirit.

The apostle Paul's desire is for believers to deepen their relationship with the God who has enriched them with every spiritual blessing, and to experience those blessings in a deeper way:

I. The Exaltation of the Glory of the Grace of God and His Plan of Salvation in and through Christ (1:3-14):

II. The Enablement to Understand the Greatness of God and His Plan of Salvation in the Sphere of Christ (1:15-23):

III. The Elaboration on the Great Power of God in Working out His Plan of Salvation in the Sphere of Christ (2:1-3:21):

I. The Exaltation of the Glory of the Grace of God and His Plan of Salvation in and through Christ (1:3-14):

A. The Declaration of Exultant Praise (Εὐλογητός ὁ θεός καὶ πατήρ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ) (1:3a)

1. It is used uniquely of God (Εὐλογητός ὁ θεός):
2. It is uniquely due God (Εὐλογητός ὁ θεός):
3. God is uniquely revealed (ὁ θεός καὶ πατήρ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ):
 - a) "God of our Lord Jesus Christ": and
This places emphasis on Christ's human nature:
 - b) "Father of our Lord Jesus Christ":
This places emphasis on the Son's divine nature. It is through God's beloved Son (1:5) that believers have access to the Father (2:18) and in whom they enjoy freedom and confidence (3:12):

I. The Exaltation of the Glory of the Grace of God and His Plan of Salvation in and through Christ (1:3-14):

A. The Declaration of Exultant Praise (Εὐλογητός ὁ θεός καὶ πατήρ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ) (1:3a)

B. The Description for the Exultant Praise (Δ. εὐλογίας ἡμᾶς) (1:3b-14)

1. The blessing stated (ὁ εὐλογήσας ἡμᾶς ἐν πάσῃ εὐλογίᾳ πνευματικῇ ἐν Χριστῷ) (1:3b)
 - a) *The nature of the blessing - It is a single great gift of blessing (εὐλογίας):*
 - b) *The recipients of the blessing - It is a single great gift to every single one (ἡμᾶς):*
 - c) *The means of the blessing (ἐν πάσῃ εὐλογίᾳ πνευματικῇ):*
 - d) *The quantity of the blessing (πάσῃ):*

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A. The Declaration of Exultant Praise (Εὐλογητός ὁ θεός καὶ πατήρ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ) (1:3a)

B. The Description for the Exultant Praise (ὁ εὐλογήσας ἡμᾶς) (1:3b-14)

1. The blessing stated (ὁ εὐλογήσας ἡμᾶς ἐν πάσῃ εὐλογίᾳ πνευματικῇ ἐν Χριστῷ) (1:3b)
2. The blessing explained (καθώς) (1:4-14)

2. The blessing explained (καθώς) (1:4-14)

a) The blessing of election (ἐξελέξατο) (1:4):

- (1) Election and this section:
 - This is the only finite verb in 1:4-14 that is no in a relative clause. This then heightens its significance:
- (2) Election is in Christ (ἐν αὐτῷ):
 - Christ is not only the foundation of the Church in time, He is the eternal foundation of the Church:
- (3) Election was a pre-temporal choice (πρὸ καταβολῆς κόσμου):
 - Paul reaches in his mind back "before the foundation of the world," before creation, before time began, into a past eternity in which God Himself existed in the perfection of His being.
 - In pre-creation eternity God formed a purpose in His mind and in that purpose He put us and Christ together.

2. The blessing explained (καθώς) (1:4-14)

a) The blessing of election (ἐξελέξατο) (1:4):

- (1) Election and this section:
 - (2) Election is in Christ (ἐν αὐτῷ):
 - (3) Election was a pre-temporal choice (πρὸ καταβολῆς κόσμου):
 - (4) Election is unmerited (ἐξελέξατο ἡμᾶς):
 - He chose us we didn't choose Him.
 - The verb is in the middle voice indicating God chose us for Himself with great personal interest rather than a random impersonal choice:

➤ He chose us before creation which indicates that it was God's choice and it was due to His own free decision, therefore it is not dependant on temporal circumstances or human merit:

- Some have objected that this unjust:
- Answer – election does not deal simply with creatures:
 - Election deals with sinful, guilty, and condemned creatures:
 - That any should be saved is a matter of pure grace:
 - Those who are not of the elect suffer only the due reward of their deeds:

- He chose us before creation which indicates that it was God's choice and it was due to His own free decision, therefore it is not dependant on temporal circumstances or human merit:
- The emphasis of the whole first paragraph is on God's grace, God's love, God's will, God's purpose, God's choice, therefore election was rooted in the depths of His gracious, sovereign nature:

2. The blessing explained (καθώς) (1:4-14)

- a) *The blessing of election (ἐξελέξατο) (1:4):*
- (1) Election and this section:
 - (2) Election is in Christ (ἐν αὐτῷ):
 - (3) Election was a pre-temporal choice (πρὸ καταβολῆς κόσμου):
 - (4) Election is unmerited (ἐξελέξατο ἡμᾶς):
 - (5) Election is aimed at holiness (εἶναι ἡμᾶς ἁγίους καὶ ἀμώμους):
- The doctrine of election gives us a strong assurance of eternal security but our security cannot condone or stimulate sin it is to stimulate holiness and purity:
 - (6) Election should usher in adoration (ἐδόξαζον):
 - It should not only assure us that God's purposes for us are of the highest good but it should bring about the appropriate response of praise to Him who has so richly blessed us:

2. The blessing explained (καθώς) (1:4-14)

- a) *The blessing of election (ἐξελέξατο) (1:4):*
- b) *The blessing of predestination (προορίσας) (1:5-6):*
- (1) Predestination and its meaning (προορίσας):
- It is made up of a preposition προ (before) and the verb ὀρίζω (to separate, mark off by boundaries, to determine):
 - The preposition expresses the fact that the decree is prior to or "before" the realization of its object:
 - Used of God He determined beforehand, predetermined, predestined:
 - He has pre-horizoned or pre-encircled us:
 - It reflects God's sole initiative and sole authority in salvation:

2. The blessing explained (καθώς) (1:4-14)

- a) *The blessing of election (ἐξελέξατο) (1:4):*
- b) *The blessing of predestination (προορίσας) (1:5-6):*
- (1) Predestination and its meaning (προορίσας):
 - (2) Predestination and its purpose (εἰς υἰοθεσίαν διὰ Ἰησοῦ Χριστοῦ εἰς αὐτόν):
- Unto son-ship (εἰς υἰοθεσίαν):
 - It is a privilege (2:2-3, 2:18):
 - It has responsibility (5:1-2):
 - Unto Himself (εἰς αὐτόν):

2. The blessing explained (καθώς) (1:4-14)

- a) *The blessing of election (ἐξελέξατο) (1:4):*
- b) *The blessing of predestination (προορίσας) (1:5-6):*
- (1) Predestination and its meaning (προορίσας):
 - (2) Predestination and its purpose (εἰς υἰοθεσίαν διὰ Ἰησοῦ Χριστοῦ εἰς αὐτόν):
 - (3) Predestination and the means through which it is accomplished (διὰ Ἰησοῦ Χριστοῦ):
 - (4) Predestination and the standard by which it is accomplished (κατὰ τὴν εὐδοκίαν τοῦ θελήματος αὐτοῦ):
- God's good pleasure is expressed freely from His own will, which is not influenced by any other person or thing:
 - The ground of God's gracious action is to be discovered in the character of God Himself.
 - Behind the fulfillment of His perfect will lies His pleasure which brings Him satisfaction because it represents the expression of His being:

- This is not merely and issue of sheer determination but one of supreme delight:
 - One can be completely determined to submit to a serious course of action:
 - One can completely determine to plant a garden:
 - Both of which are issues of the will, but this not merely a matter of will but of delight:
 - His will's good pleasure:

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- a) *The blessing of election (ἐξελέξατο) (1:4):*
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- (1) Predestination and its meaning (προορίσας):
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 - (3) Predestination and the means through which it is accomplished (διὰ Ἰησοῦ Χριστοῦ):
 - (4) Predestination and the standard by which it is accomplished (κατὰ τὴν εὐδοκίαν τοῦ θελήματος αὐτοῦ):
 - (5) Predestination and the final goal (εἰς ἔπαινον δόξης τῆς χάριτος αὐτοῦ) (1:6):

2. The blessing explained (καθώς) (1:4-14)

- a) *The blessing of election (ἐξελέξατο) (1:4):*
- b) *The blessing of predestination (προορίσας) (1:5-6):*
- c) *The blessing of redemption (ἔχουεν τὴν ἀπολύτρωσιν... τὴν ἄφεναν τῶν παραπτωμάτων) (1:7, 14):*
- (1) Redemption and its nature (ἔχουεν):
- In the midst of all these aorists this present tense stands out:
 - (2) Redemption and its meaning (τὴν ἀπολύτρωσιν):
 - (3) Redemption and the means of its procurement (διὰ τοῦ αἵματος):
 - (4) Redemption and its meaning expanded (τὴν ἄφεναν τῶν παραπτωμάτων κατὰ τὸ πλοῦτος τῆς χάριτος αὐτοῦ):
 - (5) Final redemption of the possession (1:14):

