

I. Praise for the Blessings Received (1:3-14)

II. Prayer for the Realization of the Blessings (1:15-2:22)

1:3-14

- This is one long sentence in the Greek made up of 202 words marked by an accumulation of relative clauses and phrases. There are eight such sentences in this epistle (1:3-14, 15-23, 2:1-7, 3:2-13, 14-19, 4:1-6, 11-16, 6:14-20) three of which are in passages that express praise or prayer:

1:3-14

- Paul's thoughts are lifted beyond the limits of time (*πρὸ καταβολῆς κόσμου*) and above the material conceptions that confine ordinary men and moves in the realm of spirit, which is a heavenly realm (*ἐν τοῖς ἑπουρανίοις*), exalting in the perfections (*love, grace, good pleasure*) and purposes ("He chose us": "He predestined us"; "according to the kind intention of His will", "which He purposed in Him", "having been predestined according to His purpose who works all things after the counsel of His will") of God:

"Blessed is God who has Blessed Us"

I. Praise for the Blessings Received (1:3-14)

A. The Declaration of Praise (1:3a)

B. The Description for the Praise (1:3b-14)

- The blessing stated (1:3b)
 - The blessing explained (1:4-14)
 - Blessed is God for election (v. 4)
 - Blessed is God for predestination (vv. 5-6)
 - Blessed is God for redemption (v. 7)
 - There is deliverance:
 - There is forgiveness:
 - There is wisdom and insight:

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 - Blessed is God for the mystery revealed (vv. 8-10)

d) Blessed is God for the mystery revealed (vv. 8-10)

- (1) The Provision (v. 8)
- ἐν πάσῃ ("all") σοφία καὶ φρονήσῃ
 - The believer has every type of wisdom and insight available at his/her disposal:
 - "Wisdom" (σοφία)
 - "Insight" (φρονήσῃ)
- The distinction between these two words was marked from the time of Aristotle (384-322 B.C.):
- There was also a distinction made between these terms by men such as Cicero (Roman statesman, and orator 106-43 B.C.), Plato (Greek philosopher 428-348 B.C.), Plutarch (Greek biographer, and moralist ca A.D. 46):

d) Blessed is God for the mystery revealed (vv. 8-10)

- (1) The Provision (v. 8)
- "Wisdom" (σοφία)
 - Aristotle defined "wisdom" as knowledge of the most precious things:
 - "Wisdom" was the answer to the eternal problems of life and death, and God and man, and time and eternity:
 - "Wisdom" having an understanding into the true nature of things:
 - This is the knowledge that satisfies the mind:

d) Blessed is God for the mystery revealed (vv. 8-10)

- (1) The Provision (v. 8)
- "Wisdom" (σοφία)
 - "Insight" (φρονήσῃ)
 - The practical knowledge which enables us to handle the day to day problems of practical life and living:
 - This is practical discernment; the ability to perceive and analyze a situation and then take the theoretical and precisely apply it in all points to the case at hand:

- There are those who are at home in study, who can move within the realm of the theoretical and theological, and yet can find themselves impractical in the ordinary everyday affairs of life:
- There are those who claim to be very practical so engaged with the business of living that they have no time to concern themselves with the ultimate things (truths):
- Both of these are imperfect types – God provides for us the solution of the problems both of eternity and time:

d) Blessed is God for the mystery revealed (vv. 8-10)

- (1) The Provision (v. 8)
- (2) The Manner (v. 9)
 - (a) *The nature of the knowledge (γνωρίσας):*
 - (b) *The object of the knowledge (τὸ μυστήριον τοῦ θελήματος αὐτοῦ):*
 - (c) *The content and scope of the mystery (ἀνακεφαλαιώσασθαι τὰ πάντα ἐν τῷ Χριστῷ) (v. 10):*

d) Blessed is God for the mystery revealed (vv. 8-10)

- (1) The Provision (v. 8)
- (2) The Manner (v. 9)
 - (a) *The nature of the knowledge (γνωρίσας):*
This is revelation in its fullest:
 - (b) *The object of the knowledge (τὸ μυστήριον τοῦ θελήματος αὐτοῦ):*

(b) The object of the knowledge:

- This is a dominant theme that occurs in Ephesians:
- In secular Greek it was used mostly in the plural, and was used in the mystery religions to refer to secret religious and political teachings, concealed within strange customs and ceremonies, known only to the initiated:
- The "mystery" here is the eternal plan of God for creation that has been made known:
- God intended that we should understand His eternal saving purposes:

(c) The content and scope of the mystery (v. 10):

These expressions represent two important strands that flow through this epistle which signify two separate spheres or dominions:

- The heavens (1:3, 10, 20, 2:6, 3:10, 6:12, cf. 3:15, 4:10, 6:9)
- The things on the earth (1:10, 3:15, 4:9, 6:3)

God's summing up of all things in Christ has to do with each of these realms and yet there is an inseparable connection between the two so that we can speak of heaven and earth being summed up as a totality in Him:

d) Blessed is God for the mystery revealed (vv. 8-10)

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 - (a) *The nature of the knowledge (γνωρίσας):*
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 - (c) *The content and scope of the mystery (ἀνακεφαλαιώσασθαι τὰ πάντα ἐν τῷ Χριστῷ) (v. 10):*
 - (d) *The basis for the knowledge (κατὰ τὴν εὐδοκίαν αὐτοῦ):*
The revealing of God's hidden plan for the universe was done on the basis of His good pleasure:

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 2. The blessing explained (1:4-14)
 - a) *Blessed is God for election (v. 4)*
 - b) *Blessed is God for predestination (vv. 5-6)*
 - c) *Blessed is God for redemption (v. 7)*
 - d) *Blessed is God for the mystery revealed (vv. 8-10)*
 - e) *Blessed is God for our assurance until the redemption of His possession (ἐσφραγίσθητε τῷ πνεύματι τῆς ἐπαγγελίας τῆ ἀγίας) (v. 11-14)*

e) Blessed is God for our assurance until the redemption of His possession (vv. 11-14)

- (1) The people of God are the possession of God (ἐκκληρώθημεν):
 - (a) *The statement of the possession (ἐκκληρώθημεν):*
 - (i) The declaration of it (ἐκκληρώθημεν) (v. 11):
'We have been made a heritage':
We have been chosen as God's portion:

e) Blessed is God for our assurance until the redemption of His possession (vv. 11-14)

- (1) The people of God are the possession of God (ἐκκληρώθημεν):
 - (a) *The statement of the possession (ἐκκληρώθημεν):*
 - (i) The declaration of it (ἐκκληρώθημεν) (v. 11):
 - (ii) The delineation of it (ἐσφραγίσθητε... τῆς ἐπαγγελίας... ἁρραβῶν) (vv. 13b-14a):

(ii) The delineation of it (vv. 13b-14a):➤ **“Seal” (εσφραγίσθητε) (v. 13b):**

This speaks of a mark of ownership. Cattle and slaves were branded in order to indicate to whom they belonged:

In this manner owners guarded their property against theft. These seals were external, however, God’s seal is internal:

By giving believers the Spirit, God “seals” or stamps the believer as His own and He will protect them through the trials and testings of life until He takes final possession of them on the day of redemption.

(ii) The delineation of it (vv. 13b-14a):➤ **“Seal” (εσφραγίσθητε) (v. 13b):**➤ **“Promise” (τῷ πνεύματι τῆς ἐπαγγελίας τῷ ἄγιῳ) (v. 13b):**

The word order is emphatic fixing attention on the fact that the Spirit is “the promised” Spirit:

(ii) The delineation of it (vv. 13b-14a):➤ **“Seal” (εσφραγίσθητε) (v. 13b):**➤ **“Promise” (τῷ πνεύματι τῆς ἐπαγγελίας τῷ ἄγιῳ) (v. 13b):**➤ **“Pledge” (ἀρραβὼν) (v. 14a):**

The Holy Spirit is God’s pledge or guarantee by which He undertakes to bring His people safely to their final inheritance:

This Hebrew word that came into Greek usage is used in modern Greek for an engagement ring:

In ancient commercial transactions it signified a “first installment, a deposit” that pays a part of the purchase price in advance, and therefore secures a legal claim to the article in question, or makes a contract valid:

Here the guarantee is not something separate from what it guarantees but actually the first portion of it:

e) Blessed is God for our assurance until the redemption of His possession (vv. 11-14)

- (1) The people of God are the possession of God (ἐκληρώθημεν):
- (2) The people of God are the possession of God according to the will of God (κατὰ πρόθεσιν...κατὰ τὴν βουλήν τοῦ θελήματος αὐτοῦ):
 - “According to the kind intention of His will” (v. 5):
 - “According to His kind intention which He purposed in Him” (v. 9):
 - “According to His purpose who works all things after the counsel of His will” (v. 11):

“According to His purpose who works all things after the counsel of His will” (v. 11):• **“Purpose” (πρόθεσιν):**

The morphology of the word indicates the process of establishing something beforehand:

This shows that God’s predestining is based upon a set plan or resolute purpose:

“According to His purpose who works all things after the counsel of His will” (v. 11):

- **“Purpose” (πρόθεσιν):**
 - **“Counsel” (τὴν βουλήν):**
- Inclination and deliberation:

• **“Will” (τοῦ θελήματος):**

The will in action:

The overriding idea is that God’s set plan is done by one who can effectively accomplish it (because He accomplishes everything) and such work is founded upon absolutely resolute decisions that are not capricious:

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- (3) The people of God are the possession of God to the praise of God (εἰς ἑπαινον δόξης αὐτοῦ) (v. 12):
 - “To the praise of the glory of His grace” (v. 6):
 - “To the praise of His glory” (v. 12):
 - “To the praise of His glory” (v. 14):

Everything we have and are in Christ both comes from God and returns to God:
It begins in His will and ends in His worship:

- Such an idea is on a collision course with the man-centeredness and self-centeredness of the world, in which sinful, fallen man has an almost boundless confidence in the power of his own will, and an insatiable appetite for the praise of his own glory:

“Blessed is God who has Blessed Us”