

Ephesians 1:4-8

The Berakah details the blessings

1:4

καθως εξελεξατο ημας εν αυτω προ καταβολης
According he chooses us in him before down-casting (disruption)

κοσμου, ειναι ημας αγιους και αμωμους
of system (world) to be us holy and flawless

κατενωπιον αυτου εν αγαπη,
down in view (in sight) of him in love

καθως ἐξελέξατο ἡμᾶς ἐν αὐτῷ πρὸ καταβολῆς κόσμου εἶναι ἡμᾶς ἁγίους καὶ ἀμώμους 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**” *exekexato* – aorist, indicative, middle of *eklego* which means to choose out, to select.

Linguistic Key says this word form involves three ideas:

- a. the stem of the word indicates “the telling over”
- b. the preposition in compound indicates the rejection of some and acceptance of others
- c. the middle voice indicates the talking to (or, for) himself

Notice the words used to describe God’s purpose:

1. εξελεξατω – “chose” 1:4
2. προορισας – “predestined” 1:5
3. ευδοκια – “good pleasure” 1:5
4. θελημα – “will” 1:5
5. θελημα, ευδοκια, προεθετω – “purposed” 1:9
6. εκληρωθημεν – “appointed” 1:11
7. προορισθεντες – “predestined” 1:11
8. προθεσις – plan” 1:11
9. βουλη – “purpose” 1:11

The Old Testament also had the theme of a people chosen by God (Deut 7:6-8; 14:2) to serve God and bless the nations.

ΕΝ ΑΥΤΩ, or “in him” defines our place of this choosing. In Christ God also has a people who will fulfill the promise and purpose of Abraham. This is seen in Paul’s thoughts in Galatians 3:14-29 – Christ is the “seed” and in this seed we are “all Abraham’s offspring”

“in him” – here it tells us where the choosing was. In verse 3 it told us where the blessings 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”. This term is used to refer to Christ in:

- John 17:24 – God’s love for Christ
- 1 Peter 1:20 – God’s purpose for Christ

Notice the use of “beginning” and “before the beginning of time” in:

- 2 Thessalonians 2:13 -
- 2 Timothy 1:9 - “this grace was given us in Christ before the beginning of time.”

“world” or “system” or “order” from *kosmou* (possessive of *kosmos*) refers to the world system or the earth.

αγίους και αμώμους “holy and blameless” refers not to the future but a people separated for God. Both words have the idea of being separated for the service to God such as in something being sanctified for use in the temple. See Zechariah 14:20

Holy is the positive word. **You are** holy or set apart for God.

Blameless (flawless) is the negative word. **You do not have** blemish or fault.

Now begins to describe in greater detail the “spiritual blessing” in the “heavenlies” that are “in Christ”:

1. We are holy *agious*
2. 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

Philippians 1:9-10

1 Thessalonians 3:12, 13

Colossians 1:22, 23

1 Peter 15-16 – no other way of living is acceptable for those predestined in Christ

εν αγαπη - “in love” may define the type of holiness and flawlessness. Love is the final product of these characters:

Two qualities that mark the Christian are:

1. separation from the world in order to be set apart for God
2. love for others

Or, “in love” may be attached to the next verse:

1:5

προορισας	ημας	εις	υιοθεσιαν	δια	ιησου
Before see	us	into	place of a son	through	Jesus

χριστου	εις	αυτον,	κατα	την	ευδοκιαν
Christ	into	him	according to	the	well-seeming (delight)

του	θεληματος	αυτου,
of the	will	of Him

[προορισας ημας εις υιοθεσιαν δια Ιησού Χριστού εις αυτόν κατά την ευδοκίαν του θελήματος αυτού.](#)

Some translations of this:

“He destined us in love to be his sons through Jesus Christ” – Revised Standard Version

“He planned . . . that we should be adopted as his own children through Jesus Christ.” – Phillips

“and he destined us . . . to be accepted as his sons.” – New English Bible

“From the first he destined us . . . to be adopted as Sons through Jesus Christ.” – Twentieth Century NT

“**Before see**” *proorisas* (*pro*=before; *oria*=boundries) means determine before, ordain, predestinate, to limit in advance, to mark out with a boundary beforehand

“**place of a son**” or “adopted” *huiiothesia* (*huios*=son). This word was has been found in writings around 150-1 BC in documents and inscriptions. It is used to refer to a wealthy man who had no natural children. The wealthy man would adopt an adult male son to be his heir. Many times the son being adopted was a slave.

Used in:

- Romans 8:15
- Romans 8:23
- Romans 9:4 – one of Israel's privileges was adoption as sons
- Galatians 4:5 – refers to becoming an adult son, adoption

In the OT God adopted Israel and not one of the “great nations” of the world:

- Hosea 11:1

The third description of the spiritual blessings:

3. In the place of an adult son

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

εις επαινον δοξης της χαριτος αυτου ης εχαριτωσεν ημας εν τω ηγαπημενω.

εις επαινον δοξης - “to the praise of his glorious. . . “

- In verse 12 and 14 a similar phrase is used but here the focus of praise is on God's grace.
- In 12 and 14 the focus of praise is on God's glory

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 the	
χαριτος	αυτου,				
grace	of him				

1:8

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

σοφια και φρονησει
wisdom and disposition (prudence)