

Ephesians Chapter 1

1. Paul, an apostle of Jesus Christ by the will of God, To the saints who are in Ephesus, and faithful in Christ Jesus:

A. Paul- *means little*

1. Paul used to be Saul. He was named after the first king of Israel who was tall, handsome, and self-willed. Saul of Tarsus was like Saul of the OT. He trusted in himself instead of God. However, when Saul of Tarsus met Jesus the "S" was knocked off his name and a "P" replaced it. Paul became little in his own eyes and became great in Christ!

B. an apostle of Jesus Christ by the will of God,

1. apostle- Gr. **apostolos**- *a sent one with authority and a message.*

- a. In a limited sense we are all apostles because we have been sent by Jesus with authority and the message of the gospel. We were commissioned with the Great Commission.
- b. However, there is an office of apostle and not all occupy this office.
- c. There are actually 4 categories of apostles in the NT.
 - i. **Apostle of our Confession**- There is only one in the category, which is Jesus! [Heb. 3:1](#)
 - ii. **Apostles of the Lamb**- only 12 are in this category. These are the 12 disciples of Jesus. [Rev. 21:14](#) I don't believe Matthias was Jesus' choice to replace Judas. I believe Paul was.
 - iii. **Foundational Apostles**- These are the men who wrote New Testament scripture and laid the scriptural foundation of the church. [Eph. 2:20](#) There have not been any more of these after John died.
 - iv. **Equipping Apostles**- This is one of the 5 equipping offices given by Jesus. [Eph. 4:11](#) They are to equip the saints for the work of the ministry. We have this kind of apostles today.

2. Jesus- *means savior*

- a. This is the humanity side of Jesus

3. Christ- *means anointed one*

- a. Jesus is anointed to save us! We just need to trust Him and His anointing will deliver us.
- b. This is the Divine side of Jesus.

4. **will-** Gr. **thelema**

- a. Our salvation is God idea, not ours!

C. **to the saints who are in Ephesus,**

1. **saints-** Gr. **hagios-** *set apart ones, holy ones, sanctified ones*

- a. This word is used 60 times in the New Testament for all who believe.
- b. In some sects of Christianity you must die first before you are considered a saint. However, the truth of the NT is that you are born again a saint. In some sects you can only be a saint in you have performed miracles. The truth of the NT is that we are made saints and then perform miracles!

2. **Ephesus-** means *desirable*

- a. We are made desirable in Christ!

D. **and faithful in Christ Jesus**

1. **faithful-** Gr. **pistos-** *believer, faithful*

- a. This probably means believers here. This word also can be used of those who are faithful. It is true in every congregation there are the saints [all who are saved] and then those who are faithful among the saints. It is said that 20% of Christians do 80% of the work and giving. These are the faithful.

2. **Christ Jesus**

- a. Here we see the words inverted. Which ever name is first, is what part of Jesus is emphasized. Here it is His Divinity.

2. **Grace to you and peace from God our Father and the Lord Jesus Christ.**

A. **Grace-** Gr. **charis-** *unmerited favor, strength, power, ability*

- 1. Grace is given to us at the moment of the new birth as the resource to live the Christian life. The Christian life is not lived by will power but by grace power! You access grace by faith. You are given grace from the start to live out everything directed for us to do in chapters 4-6.
- 2. This is not just a nice opening greeting. This is the basis for the Christian life that all else rests on.

B. **peace-** Gr. **eirene-** *to bind together in harmony, tranquility, prosperity*

- 1. We have been bound together with God by our faith in Jesus. We are in covenant union with the resultant state of harmony, tranquility, and prosperity.
- 2. Religion lacks grace and peace with God. Peace with God is based upon

the grace of God through Jesus. We could never have peace with God unless the free gift of righteousness was given to us by grace. We have been justified freely by faith in Christ. The result is a state of peace with God. God is no longer in conflict and at odds with us. Our sins have been removed once and for all time.

C. God our Father

1. The Jews could never call God their Father. We now have a Heavenly Father and not just a God.
2. We have been adopted into God's family. We belong. We are loved. We are accepted. We are not alone. This is what the human heart needs to know. If not, it will lead to all forms of addiction and disorder in our lives.

D. Lord-Gr. kurios- *absolute master and sovereign*

1. Jesus is our absolute Master. He is sovereign. This does not mean He controls everything however. In His love, He has set us free to serve Him and love Him back.

3. Blessed *be* the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly *places* in Christ,

A. Blessed be the God and Father of our Lord Jesus Christ,

1. **blessed-** Gr. **eulogetos-** *one that has good spoken over them*
 - a. God blesses by His spoken Word.
 - b. God has spoken many good promises over us. We will experience these blessings if we will believe them and speak in line with them.
 - c. We need to bless God. We do that by speaking well of Him. Blaming him for what is wrong in our life is not blessing Him. Complaining is not blessing Him. Many believers have a controversy with the Lord that is based upon unbelief, ignorance, wrong teaching, or wrong and selfish expectations. God is always the blesser, never the curser.

B. who has blessed us with every spiritual blessing in the heavenly places in Christ

1. **blessed-** Gr. **eulogeo-** *to speak well of*
2. **every**
 - a. There is not a single spiritual blessing God has that has not already been given to us in Christ!

3. spiritual- Gr. pneumatikos

4. blessing- Gr. eulogia- the good that is spoken

- a. This verse says blessed, blessed, blessing- This is the Christian life! It is given to us before a single thing is told for us to do, which starts in chapter 4! We start out the Christian life blessed, we are blessed, and we will continue to be blessed through eternity!
- b. We need to learn to speak this over our lives no matter what it appears in the natural. This is spiritual truth which can change any negative natural fact we face.

5. heavenly places- Gr. epouranios

- a. We are not longingly looking for these blessings way up yonder and hope we may be able to get them one day. We are seated with Christ in the heavenly places. **Eph. 2:6** We are sitting in the blessing folks! They are ours now!
- b. All natural blessing come from the spiritual blessing we have in Christ. Even our finances find its source in spiritual blessing we have in the heavenly places. **Phil. 4:19** says, "God shall supply ALL your need by His riches in GLORY by Christ Jesus. Where? In glory! In heavenly places in Christ!

6. in Christ

- a. This is a key phrase in the book of Ephesians and in the New Testament. We have been placed into Christ at our new birth. **1 Cor. 12:13** We are connected to Him. **1 Cor. 6:17** Everything He has He freely shares with us. **Rom. 8:17** Everything we have as a Christian is from Christ and our union with Him. Apart from Christ we are nothing, have nothing, and can do nothing. **2 Cor. 12:11, 2 Cor. 6:10, John 15:5** In Him we are someone special, we have all things, and can do all things! **Eph. 2:10, 1 Cor. 3:20-21, Phil. 4:13**

4. just as He chose us in Him before the foundation of the world, that we should be holy and without blame before Him in love,

A. just as He chose us in Him before the foundation of the world,

- 1. **just as-** Gr. **kathos-** *according as, in proportion as, in the degree that*
 - a. Our being chosen by God is in accordance and in the degree of God's blessing.
- 2. **chose-** Gr. **eklegomai-** *pick out, select, choose*
 - a. We were chosen before the foundation of the world.

- b. God choosing is not arbitrary. It is not from whim. He does not select some to salvation and others to damnation arbitrarily.
- c. God is sovereign, but in His sovereignty He chose a way of salvation - through Christ and a mode of salvation- by faith. Anyone who accepts those terms is chosen by God to salvation.
- d. God's election is based on His predestination, and His predestination is always preceded by His foreknowledge. Those He foreknew that would accept Christ by faith were predestinated and chosen in Him unto salvation.
- e. We are chosen in Him. We have nothing apart from Christ. Christ is actually the chosen one. When we believe upon Christ we enter Him and share His election!

3. **before-** Gr. **pro**

- a. He has loved us with an everlasting love.

4. **foundation-** Gr. **katabole-** *a throwing down, foundation*

- a. [Genesis 1:1](#)

- b. Jesus is the Lamb slain before the foundation of the world. [Rev. 13:8](#)

5. **world-** Gr. **kosmos**

B. that we should be holy and without blame before Him in love

1. **holy-** Gr. **hagios-** *set apart, saint, sanctified*

- a. This is the same word as saint. We have been set apart as God's own and for His own purposes.

2. **without blame-** Gr. **amomos-** *without blemish, faultless, unblameable*

- a. This word came from the Greek god Momus. He was the ultimate faultfinder. There was nothing he would not find wrong or faulty.

Through the blood of Jesus we have been cleansed so that we have no blemish. We are so faultless and unblameable through the blood of Jesus that not even a Momus could find anything wrong with us!

- b. Many Christians can't believe they are without blame because they are looking at their performance instead of the finished work of Christ and His powerful cleansing blood.

c. You dear Christian now stand before God cleansed and without blame because Jesus took all your blame on the cross and paid the price! If you don't believe this then you are valuing your feelings and past experience more than the cross and the Precious Lamb of God who paid the penalty for you sins. [1Co 1:8](#); [Phi 2:15](#); [Col 1:22](#); [2Pe 3:14](#)

- d. You cannot achieve this in your effort and performance. This is a state

to which you have been created in Christ Jesus. By the finished work of Christ you are made holy and without blame. This is not something you attain to. You are this in Christ! You will never be able to achieve this in your own effort. You will only grow in this reality once you believe it and confess it! You need to forsake your incomplete and imperfect works for Jesus' complete and finished work!

3. before Him- Gr. **katenopion-** *before the face of, before the presence of, in the sight of*

- a. We are holy and without blame in the eyes of God. You may not seem that way in your own eyes or others in your life. However, God's eyes have perfect vision and are pure. His eyes only behold the truth. He says you are holy and without blame before His eyes. He is the only standard of truth, not your feelings, other people's opinions, or your past experience. You need to agree with God and speak this over yourself- "I am holy and without blame in the eyes of God". If you will do this God will touch your eyes and you will start to see yourself that way as well.

4. in love- Gr. **en agape**

- a. You are holy and without blame because you are in His Love. You are in Christ. You are covered by Christ. You are covered by God's love.
- b. God's love is unconditional from God's side. However, you experiencing this love is conditional on believing it!

5. having predestined us to adoption as sons by Jesus Christ to Himself, according to the good pleasure of His will,

A. having predestined us to adoption as sons by Jesus Christ to Himself,

1. predestined- Gr. **proorizo-** *to limit in advance, to predetermine, decide beforehand, to foreordain, appoint beforehand*

- a. God's choice of us is based upon predestination. This means that he determined in advance our destination. To many this means that God determined every persons fate either heaven or hell before they were born. This is not what this means! The truth is that God desired all to go to heaven. Jesus died for all people. He paid for all their sins. It is His will that all be saved and end up in heaven. However, God gave everyone a free will. He does not make people get saved. This is Calvinism and Universalism. Again, God in His sovereignty chose a way of salvation and a mode of salvation. This is through Christ by

faith. Those who accept these terms enter in Christ and will experience His election and destination! Remember we share everything with Christ. He is the Elect One. **1 Pet. 2:6** He was Predestined [Foreordained]. **1 Pet. 1:20** Those who reject God's terms are not in Christ and fail to reach His destination which is glory.

b. Predestination in the NT is connected to God's foreknowledge. God knows those who will accept His terms and those who will not accept His terms. **Rom. 8:29, 1 Pet. 1:2**

2. **adoption of sons-** Gr. **huios**- *son placing*

a. There are different Greek words for son. Here it is **huios**, which means a mature legal son that has full rights to the family name and resources.

b. Adoption on the ancient world was different than today. Today we adopt other people's children into our family. Back then you adopted your own child into the family. Up until the age of adolescence a child did not have full family status and rights. Upon reaching a certain age then you were adopted into the family with full status and rights.

c. When we were born again we were given full family status and rights! We don't have to attain to a certain age or standard to be able to use the family name- Jesus and the Father's resources. They are ours from day one, from the get go!

d. Now in the natural we will grow into our Sonship status and ability to use the family resources. If we have an unrenewed mind we will have a slave mindset and not a Son mindset. We must grow into our family heritage by the renewing of our mind, but in our spirit, we are full grown and mature. We are qualified to enjoy every benefit and privilege of being a child of God.

3. **by Jesus Christ**

a. This is not by our own performance or deeds, but by being in union with Christ. We share Jesus' status as God's legal heir and Son out of God's gift of grace. We are joint heirs with Christ. As He enjoys the status as a Son and appropriates its benefits and privileges, so we can also being in Him.

5. **to Himself**

a. The Father always wanted a family of sons that would share His glory and commune with Him through eternity.

B. according to the good pleasure of His will

1. good pleasure- Gr. **eudokia**

- a. God did not redeem us begrudgedly because He felt guilty that He made us and we fell. He did not do what He did out of obligation, but out of sheer pleasure to have us as His children!

2. will- Gr. **thelema**

- a. It is God's will that all be saved. **1 Tim. 2:4** God does not always get what He wants. Even God faces that reality! God wants all to be saved, but not all will be saved.

6. to the praise of the glory of His grace, by which He made us accepted in the Beloved.

A. to the praise of the glory of His grace,

1. praise- Gr. **epainos- *approbation, commendation, praise***

2. glory- Gr. **doxa- *opinion, judgment, view, splendor, brightness, a most glorious condition, most exalted state, magnificence, excellence, preeminence, dignity***

- a. God's glory is His excellent greatness. This glory does not grow or wane. However, in our view it can increase and be decreased. On our side, God's glory is dependent on our opinion and view of Him.
- b. God is magnified in our eyes when we worship Him and enter into thanksgiving. Focusing on who He is and what He has done will cause Him to be magnified [glorified] in your eyes and life.

3. grace- Gr. **charis- *unmerited favor, strength, power, ability***

- a. Being adopted by God is based solely on His grace through faith. It had nothing to do with our merit or works.
- b. It also took the strength, power, and ability of God to work redemption for us as we will see later in the chapter.

B. by which he has made us accepted in the Beloved

1. made us accepted- Gr. **charitoo- *to make graceful, charming, lovely, agreeable, compass with favor, to honor with blessings***

- a. God has made us charming, lovely, and agreeable to Him. He made us so in our spirit. We must look into the mirror of the Word to see this truth. We need to say over ourselves- "God has made me charming, lovely, and agreeable to Him in Christ!"
- b. If saying this causes something in you to be uneasy, it is because

your mind is not renewed to the truth and you have an opposite belief system in the basement level of your mind and heart. We renew these beliefs by choosing to speak over us what God says of us and to speak in line with it.

c. If you have trouble saying this, then it shows your focus in on your performance and past experience instead of God's truth of who you are in Christ Jesus.

d. God has not only accepted us in Christ but He has MADE US ACCEPTABLE in our reborn spirit. He has made us lovely and agreeable to Him! One of the foundational things we must understand that we are accepted and are acceptable by the finished work of Christ. This is true of us in the new creation.

2. **beloved**- Gr. **agapetos**- *the object and beneficiary of love*

a. You are the object and beneficiary of God's love. You will do well to repeat often, "I am God's beloved!" The Apostle John learned this secret. He was fond of calling himself, "The disciple that Jesus loved."

7. **In Him we have redemption through His blood, the forgiveness of sins, according to the riches of His grace**

A. **In Him we have redemption through His blood,**

1. **in Him**

a. Redemption is only found in Him and by being in Him. Not all people are in Christ. We baptized [immersed] into Christ by faith.

2. **redemption**- Gr. **apolutrosis**- *a releasing affected by payment of ransom, redemption, deliverance, liberation procured by the payment of a ransom*

a. It is clear from scripture we are redeemed from sin and its curse.
[Rom 3:24](#); [1Co 1:30](#); [Col 1:14](#); [1Ti 2:6](#); [Tit 2:14](#); [Heb 9:12-15](#), [Heb 9:22](#), [Heb 10:4-12](#); [1Pe 1:18-19](#), [1Pe 2:24](#), [1Pe 3:18](#); [1Jo 2:2](#), [1Jo 4:10](#); [Rev 5:9](#)

3. **His blood**

a. Remission of sins only comes through the shedding of blood. [Heb. 9:22](#) Jesus blood was shed once. Therefore, all our sins- past, present, and future are already forgiven. God is not doling out installments of forgiveness each time we confess a sin. They have been forgiven once and for all by the shedding of the blood of

Christ. Confessing our sins are good for our own conscience and to admit our wrongs so they can be corrected but it not the means by which we receive forgiveness from God. Forgiveness of sins only comes through the blood of Jesus.

B. the forgiveness of sins,

1. **forgiveness-** Gr. **aphesis-** *the sending away, freedom, pardon*

2. **sins-** Gr. **paraptoma-** *side steps, a lapse or deviation from truth and uprightness*

- a. How many sins did Jesus die for? How many of them were forgiven? Some say that all our past sins before we got saved were forgiven, but after salvation you need to confess your sins to be forgiven of those. What about your future sins? Have they already been forgiven? Some would gasp and say no way!!
- b. Let me ask you a question? How many of your sins were future tense when Jesus died? All of them! You better thank God He can forgive future sins, because all your sins were future tense when Jesus shed His blood, then He will have to go back and suffer and bleed again. Hebrews clearly teaches that by His one sacrifice we are forgiven and made perfect before God. [Heb. 10:14](#)
- c. [1 John 1:9](#) is not a verse to be applied daily for a Christian when they sin. This verse is speaking of coming to Christ and admitting your sins and need for a Savior. If you do this then God will forgive you [apply forgiveness] and cleanse you from all unrighteousness. This is a one time thing when you accept Christ. The Gnostics did not believe they had sin or committed sins. This was a lie that John was combating in 1 John. There are good reasons for confessing your sins as a believer, but to get God's forgiveness is not one of them.
- d. If you have to confess every sin to be forgiven, what if you miss confessing one, two, or a lot of them? Do we just lump them all together in some general "I am sorry for all my sins [even though I can't remember most of them] God"? Really? Can we lower the bar of God's holiness and standard like that? Nope!
- e. Those that preach this doctrine of having to confess all your sins in order to be forgiven are hypocrites because they do not completely and perpetually confess all their sins. They don't fully

practice what they preach. The practice of confessing sins to be forgiven usually degenerates to just confessing the "big ones" or the ones that "bother the conscience" and the others just slide by ignored. Again, will God's holy and perfect standard be allowed to droop in this way? Nope! If you are going to be forgiven through the confessing of your sins then it must be done perfectly, completely, and perpetually every day of your life. This doctrine if truly followed with absolute diligence leads to a bondage and burden of self-focus and condemnation. No, we need to gaze upon our Savior and His all sufficient sacrifice for all our sins. He has made us righteous forever!

C. according to the riches of His grace

1. riches- Gr. **ploutos**

a. God is rich in mercy and grace. Receiving this mercy and grace makes us rich.

2. grace- Gr. **charis**

a. It is by God's abundant and amazing grace that we are redeemed and forgiven of all our sins. It is not based upon our ability and diligence to confess all our sins to stay saved, stay redeemed, and stay forgiven. Christ did the work and keeps us by His faithfulness and power.

b. We will live much more holy automatically by focusing on Christ's finished work on the cross, His total forgiveness of our sins, and the unchanging gift of righteousness He has given to us than focusing on all our sins and trying to confess them all in order to be forgiven and kept righteous.

8. which He made to abound toward us in all wisdom and prudence,

A. made abound- Gr. **perisseuo-** *to super abound*

B. wisdom- Gr. **sophia-** *cleverness or skill, sound judgment, intelligence*

C. prudence- Gr. **phronesis-** *understanding, insight*

1. I don't think we appreciate the wisdom and intelligence it took to not only create the universe for us, but to provide for us redemption. God had to use wisdom and intelligence in making a plan of redemption in which He could both be just and holy and rightfully deal with sin in its full measure but also in a way in which He could show mercy and grace to us at the same time. In his wisdom He provided a redemption in

which is He both Just and the justifier of those who believe on Jesus.

Rom. 3:26

2. The plan in which God Himself would take on flesh to bear our sins as our legal substitute was sheer genius. No mere mortal could have devised the plan of redemption that God did!

9. having made known to us the mystery of His will, according to His good pleasure which He purposed in Himself,

A. having made known to us the mystery of His will,

1. having made known- Gr. **gnorizo**

2. mystery- Gr. **musterion-** *hidden thing, secret, mystery, generally mysteries, religious secrets, confided only to the initiated, a hidden or secret thing, not obvious to the understanding, a hidden purpose or counsel*

- a. This word mystery is used in the NT to speak of the age of Grace and the Church. In the OT the Church Age or Age of Grace was not known or revealed.
- b. The disciples thought Jesus was going to immediately bring in the 1000 year reign of the Messiah spoken of in the OT. That is why James and John wanted to sit at his right and left hand in His kingdom. **Mark 10:37**
- c. In the OT we see passages that speak of Jesus first coming and His Second Advent as happening concurrent to each other. For instance, Jesus in Nazareth stood up and read from **Isaiah 61:1-2**. Verse 2 talks about the acceptable day of the Lord and the vengeance of our God. In this passage Jesus' first coming and Second Advent are mentioned but there is no mention of the church age that would separate the two comings. The church age was a mystery that was revealed to the apostles after Jesus ascended to the Father.
- d. The revelation of the mystery was first given in full to Paul. He mentions this revelation numerous times. **Rom 11:25, Rom 16:25, 1Co 2:7, 1Co 15:51, Eph 1:9, Eph 3:3, Eph 3:4, Eph 3:9, Eph 5:32, Eph 6:19, Col 1:26, Col 1:27, Col 2:2, Col 4:3, 2Th 2:7, 1Ti 3:9, 1Ti 3:16**
In each case it refers the mystery of the Church Age and the Dispensation [Age] of Grace.

3. will- Gr. **thelema**

B. according to His good pleasure which He purposed in Himself

1. good pleasure- Gr. **eudokia**

a. This is the second time God's good pleasure is mentioned in this chapter. Again, God did not redeem us out of obligation but out of sheer delight!

2. purposed- Gr. **protithemai-** *to place before, to set forth, to set forth, to be looked at, to expose to public view, to purpose, determine*

a. God determined to bring His love, grace, and power into public view by redeeming us.

3. in Himself

a. This internal resolve came not from our need or external pressure but from His own love and willingness.

10. that in the dispensation of the fullness of the times He might gather together in one all things in Christ, both which are in heaven and which are on earth—in Him.

A. that in the dispensation of the fullness of the times He might gather together in one all things in Christ,

1. dispensation- Gr. **oikonomia-** *the management of a household or of household affairs, administration, stewardship, dispensation*

a. Some speak against dispensations or time periods but they are scriptural. Ages are spoken of throughout the NT. There have been different dispensations or time periods during our human existence. These time periods or dispensations also correlate with the different covenants of God.

i. Dispensation of Innocence- Edenic Covenant

ii. Dispensation of Human Government- Noahic Covenant

iii. Dispensation of Promise- Abrahamic Covenant

iv. Dispensation of Law- Mosaic Covenant

v. Dispensation of Grace/Church- The New Covenant

vi. Dispensation of Millennium- The Kingdom Covenant

vii. Dispensation of Eternity- The Everlasting Covenant

b. A dispensation can also be translated as "administration". In each presidential administration the way business is conducted is different. In the different dispensations the way God dealt with man differed. However, the way for man to become righteous

never changed. In every time period man received righteousness by faith through God's grace. We see this in Hebrews chapter 11. We see men prior to the New Covenant listed from each of the previous dispensations [time periods]. Each were made righteous by faith.

2. fullness- Gr. pleroma

3. times- Gr. kairos- time periods

- a. There has been different time periods called ages. Jesus actually created these time periods. Hebrews 1:2- [KJV- worlds- Gr. aions- ages]
- b. Here are other references to ages in the NT- Eph. 2:7, Eph. 3:5, Eph. 3:21, Col. 1:26
- c. This is speaking of the Millennial Age. In this age, all things will be placed under Christ's rule. He will rule for 1,000 years and then hand all things over to the Father. 1 Cor. 15:28

4. gather together- Gr. anakephalamai- to place under a head, to sum up (again), to repeat summarily, to condense into a summary

- a. All things will be gathered under the head which is Christ.

5. all things

- a. This is limited to all things in heaven and in earth, not in hell. Those who are in hell will not be redeemed and enter Christ's reign.

6. heaven

7. earth

- a. This is heaven and earth, not hell.

8. in Him

B. both which are in heaven and which are on earth

1. heaven

2. earth

- a. This is stressed again with the omission of hell. There is no universal reconciliation of the souls that are in hell.

C. in Him

- 1. Those in hell are not "in Him". They are not "in Christ". They will not be reconciled unto God.

11. In Him also we have obtained an inheritance, being predestined according to the purpose of Him who works all things according to the counsel of His will,

A. In Him also we have obtained an inheritance,

1. In Him

a. Again we have this phrase repeated. It is only in Him that we obtain an inheritance. It is His inheritance that He is sharing with us.

2. obtained an inheritance- Gr. **kleroo-** *to determine by lot*

a. Much of our inheritance can be experienced in this life. We do not have to wait till we get to heaven. Through faith and patience we inherit the promises given to us. [Heb. 6:12](#)

B. being predestined according to the purpose of Him who works all things according to the counsel of His will

1. predestined- Gr. **proorizo-** *to limit in advance, to foreordain, appoint beforehand*

2. purpose- Gr. **prothesis**

a. God has a purpose for all people and all things. However, Satan and men have perverted the purposes of God in many cases. However, the purpose of God will be carried out for those who place their faith in Christ.

3. works- Gr. **energeo**

4. all things

5. counsel- Gr. **boule**

6. will- Gr. **thelema**

a. Calvinists love this chapter and Romans chapter 9 because they see it backing up their doctrine that God controls everything and everything is God's will. However, this is not taking into account the whole counsel of the Word of God.

b. Clearly, not everything that happens is God's will or is in God's control. It plainly says that it is not God's will that any shall perish but all be saved. [2 Pet. 3:9](#), [1 Tim. 2:4](#) It is also clear that many are perishing and will be lost. [Matt. 7:13](#)

c. What this verse is saying is that God works all things according to the counsel of His will for those who are in Him, who have obtained an inheritance, and who are predestined according to His purpose. A sister verse to this is [Romans 8:28](#)- "God is working all things together **FOR THEM** that love God and are called according to His purpose." This verse is not saying God is controlling everything that happens in the world and everything

that happens in the world is His will.

d. A theological error takes place when scriptures written the church, those who believe upon Jesus, are transferred and applied to the whole world. If you do this you end up with the error of universalism. Ephesians was written to believers, not all of humanity.

12. that we who first trusted in Christ should be to the praise of His glory.

A. **first trusted**- Gr. **proelpizo**- *to hope on before, first placed hope upon*

1. This is speaking of the Jewish Christians. The first disciples were all Jewish. Cornelius was the first recorded Gentile convert some years after the day of Pentecost.

B. **in Christ**

1. This chapter and book is written to Christians- those who have placed their faith and hope in Christ. These verses are not written to all of humanity. Those who have trusted in Christ are a praise to God's glory, not unbelievers.

C. **praise**- Gr. **epainos**

D. **glory**- Gr. **doxa**

13. In Him you also *trusted*, after you heard the word of truth, the gospel of your salvation; in whom also, having believed, you were sealed with the Holy Spirit of promise,

A. **In Him you also trusted,**

1. **In Him**

a. Are you catching it? In Him..In Him...In Him.

2. *trusted*- omit - not in the Greek

B. **after you heard the word of truth,**

1. **heard**- Gr. **akouo**

2. **word**- Gr. **logos**

3. **truth**- Gr. **aletheia**

a. The word of truth is the gospel- the good news of the finished work of Christ.

C. **the gospel of your salvation;**

1. **gospel**- Gr. **euaggelion**- *good news*

a. The good news is that salvation has been achieved by Christ and is offered as a gift. Often salvation is preached as a gift to sinners,

but then it is preached it must be maintained or accomplished by your own works after you get saved. This is not good news! That is bad news. We are to get saved and continue on in the Christian life the exact same way- by grace through faith. [Col. 2:6](#)

2. **salvation-** Gr. **soterion-** *deliverance, health, prosperity, wholeness.*

D. **in whom also,**

E. **having believed-** Gr. **pisteuo-** *to exercise faith*

1. This verse debunks Calvinism which teaches that God preselects people to get saved. Calvinism teaches that God causes His elect to be born again first and then gives them faith to believe upon Christ. This verse teaches that you first believe before you can receive the Holy Spirit and the new birth [the seal of the Holy Spirit]. Calvinism teaches that you must be born again first before you can believe. They teach that if you believe then you had a part to play in your salvation. This is true! We do have a part. Our part is to receive the finished work of Christ by believing upon Christ.
2. God does not force salvation and His way on unwilling individuals. That would be akin to spiritual rape. I know that is strong language but it is true.

F. **you were sealed with the Holy Spirit of promise**

1. **sealed-** Gr. **sphragizo-** *to seal with a stamp or signet*

- a. A seal was affixed to protect contents, to show ownership, and provide authenticity.

2. **Holy Spirit**

- a. The Holy Spirit has sealed our spirit. It protects our new born spirit. It shows that we belong to God. It also proves we are authentic and not fake.

3. **promise-** Gr. **epaggleia**

- a. The giving of the Holy Spirit was promised both in the OT and by Jesus. [Ezek. 36:27](#), [Joel 2:28](#), [Luke 24:49](#)
- b. The order of this verse is important- hear the gospel, believe the gospel, sealed by the Holy Spirit. Universalism removes the first two conditions- hear and believe. [Col 1:21-23](#), [Rom. 10:13-14](#), [Rom. 1:16](#)

14. **who is the guarantee of our inheritance until the redemption of the purchased possession, to the praise of His glory.**

A. who is the guarantee of our inheritance until the redemption of the purchased possession,

1. **guarantee-** Gr. **arrhabon-** *an earnest, money which in purchases is given as a pledge or down-payment that the full amount will subsequently be paid, deposited by the purchaser and forfeited if the purchase is not completed.*

a. God giving you the Holy Spirit is a down-payment of your redemption. Just like a young man putting money down on a ring as a down-payment, thus showing that he would be back to take full possession of the ring, so God did in giving us the Holy Spirit. This means God is committed to coming again and making your redemption complete- spirit, soul, and body.

b. It is very important to see an aspect of this down-payment. This down-payment is an amount that must be forfeited if the final purchase is not transacted. **If the Holy Spirit is the down-payment, this means that for God not return and to complete your redemption He would have to forfeit the Holy Spirit!** That is **not** going to happen! God will make good on your full redemption! [Rom 8:23](#), [2Co 1:22](#), [2Co 5:5](#)

2. **inheritance-** Gr. **kleronomia**

3. **redemption-** Gr. **apolutrosis-** *a releasing effected by payment of ransom, redemption, deliverance, liberation procured by the payment of a ransom*

4. **purchased possession-** Gr. **peripoiesis-** *a preserving, a preservation, possession, one's own property, acquisition*

B. to the praise of His glory.

1. The main reason God redeemed us was not because of our need, but for the praise of His glory. God's glory is His excellent greatness. God wanted to demonstrate His great love and power in redeeming us. This was for the praise of His glory!

15. Therefore I also, after I heard of your faith in the Lord Jesus and your love for all the saints,

A. Therefore I also,

1. Paul was not the only person who had heard of their faith and love. He also heard it. Let people hear more about than from you. This will open up people to listen to you when you do talk.

B. after I heard of your faith in the Lord Jesus and your love for all the saints

1. heard- Gr. **akouo**

- a. Notice that Paul started praying for them when he heard that they were walking in faith and love. In most cases we only start praying for people who are doing poorly. Here, Paul started praying for those who he had heard were doing well. Why? It is because they are targets for the enemy. We should pray for those who are doing poorly, but much more so when they are doing well in the Lord. This was a habit of Paul. [Col. 1:3-4](#), [Phil. 1:5](#)

2. faith- Gr. **pistis**

- a. Faith in Jesus is required before you can love others with God's love. By placing your faith in Jesus, the Holy Spirit will shed abroad the love of God in your heart. It is by the love you will love others. You must have a proper vertical relationship before you can have proper horizontal relationships with people.

3. love- Gr. **agape**

- a. This is God's love.
- b. Faith and love go together. [1Th 1:3](#); [2Th 1:3](#); [1Ti 1:5](#), [1Ti 1:14](#)
- c. Your faith will soar when you know how much God's love you. [Gal. 5:6](#)

4. saints- Gr. **hagios-** *holy ones*

- a. All Christians are saints in God's eyes. You are born a saint, not voted as one after you die.

16. do not cease to give thanks for you, making mention of you in my prayers:

A. do not cease to give thanks for you,

1. cease- Gr. **pauo-** *to pause*

- a. Paul had a continual prayer life. He stayed in communion with God at all times and in all seasons. He also experienced unceasing grace flowing in his life.

2. give thanks- Gr. **eucharisteo-** *to give good grace, thanksgiving*

- a. Thanksgiving is a major part of prayer. Thanksgiving is a fruit of faith and love.
- b. NT prayer is not talking God into things. It is receiving from God what He has already provided. Thanksgiving is a chief sign of faith.

B. making mention of you in my prayers

1. making mention- Gr. **mneia**

a. We often think we need to pray long and hard for people. In many cases just mentioning their names before God and asking for Him to minister to them and bless them is powerful.

2. **prayers-** Gr. **proseuche-** *face to face communion*

17. that the God of our Lord Jesus Christ, the Father of glory, may give to you the spirit of wisdom and revelation in the knowledge of Him,

A. that the God of our Lord Jesus Christ,

1. the God

a. Jesus had a proper balance in His relationship with God, His Father. He was His God but also His Abba Father. There is both awe with respect and tenderness with familiarity. If there is only one aspect of these aspects in our lives we have an unhealthy, unbalanced view of the Father God. Some see him as only God and some only see Him as Abba. One can breed dead religion and the other can breed an irreverent life.

2. Lord Jesus Christ

a. Here is the balance view we are to have of our Savior. He is Jesus. His is the Christ. He is the Lord. Each brings an aspect of His character and personhood.

B. the Father of glory,

1. Father

a. The source [Father] of glory and a description of Him.

2. glory- Gr. **doxa-** *opinion, splendor, excellent greatness*

C. may give to you the spirit of wisdom and revelation in the knowledge of Him

1. give- Gr. **didomi**

2. spirit- Gr. **pneuma**

a. This is not the Holy Spirit because He has already been given to each Christian. This is speaking of our human spirit that is given wisdom and revelation. God will communicate His wisdom and revelation to the recreated spirit of the believer. This is not automatic. It comes by believing prayer and meditation on the Word.

3. wisdom- Gr. **sophia**

4. revelation- Gr. **apokulpsis-** *uncovering, unveiling*

5. knowledge- Gr. **epignosis-** *higher knowledge- revelation knowledge*

a. What we need more than natural knowledge is revelation knowledge.

This is higher knowledge than what our head can understand. It deals with knowledge and understanding given to and through our spirit.

6. of Him

- a. This is not any knowledge, but knowledge concerning Him- Jesus Christ. We often are seeking knowledge of many things, but it is the knowledge of Him that we need the most. We often want knowledge on how we can live successfully, but we need knowledge of Him so He can live in and through us.
- b. If you examine the content of the prayers of Paul in the NT, they are not centered on prayer for things but prayer for wisdom, understanding, knowledge, and revelation. We need to grasp what has already been given to us in Christ. We do not need to prayer for God to give us things. Things follow wisdom, understanding, knowledge, and revelation. [Prov. 24:4](#)

18. the eyes of your understanding being enlightened; that you may know what is the hope of His calling, what are the riches of the glory of His inheritance in the saints,

A. the eyes of your understanding being enlightened,

1. eyes- Gr. ophthalmos

- a. Some manuscripts say "heart" instead of understanding. Your heart has eyes! Your spiritual eyes can see things your natural eyes cannot. [Heb. 11:27](#)

2. understanding- Gr. dianois

- a. This is the subject of the prayers of Paul. He prayed for wisdom, knowledge, understanding of what God has already done and has given. He did not pray for things.
- b. Things in the natural come from the spiritual realm in glory. [Phil. 4:19](#)

3. being enlightened- Gr. photizo

- a. The Holy Spirit provides spiritual light to our heart. This process is greatly aided by praying in the Spirit and meditating in the Word of God.

B. that you may know what is the hope of His calling,

1. know- Gr. eido

- a. It is only what we know that will have the power to impact us. We cannot have faith in something we don't know. When we know something we can believe. Once we believe then God's power is

manifest to us and through us!

2. **hope**- Gr. **elpis**- *confident expectation of good*

- a. We must first see the hope of our calling. Hope is the master blueprint. Once we see our calling, then we need a revelation of the riches God has given to us to fulfill that calling.

3. **His calling**- Gr. **autos klesis**

- a. We have nothing that is separate from Christ. Christ shares everything with us. We are partakers of His calling. [Heb. 3:1](#)
- b. Christ has a calling of a king priest unto God. [Heb. 5:10](#) We share that calling. We are eternal king priests unto God.
[1 Pet. 2:9, Rev. 5:10](#)

C. **what are the riches of the glory of His inheritance in the saints**

1. **riches**- Gr. **ploutos**

- a. This is what God has given us to fulfill our calling. It is the resources by which it is fulfilled.

2. **glory**- Gr. **doxa**

3. **His inheritance**- Gr. **autos kleronomia**

- a. Again we share everything with Jesus. We share His inheritance. He is the heir of the Father. We are joint heirs with Him. [Rom. 8:17](#)

4. **saints**- Gr. **hagios**- *holy ones*

1. 60 times believers are called saints- holy ones. If you believe in your heart you are holy you will live holy. If you believe you are unclean and shameful you will live that way. We renew our minds to God's truths by meditation and speaking over ourselves.

19. **and what *is* the exceeding greatness of His power toward us who believe, according to the working of His mighty power**

A. **and what is the exceeding greatness of His power toward us who believe,**

1. **exceeding greatness**- Gr. **huperballo megethos**

2. **power**- Gr. **dunamis**- *Inherent power and ability*

- a. We have the blueprint of our calling, the resources to use to fulfill it, but we need power to carry it out. God provides all three of these by grace!

3. **toward us**

- a. The power of God exerted towards raising Christ from the dead is now the same power directed towards you when you believe upon Christ and the Word of God!

4. **believe-** Gr. **pisteuo**

B. **according to the working of His mighty power**

1. **working-** Gr. **energeo-** *to release energy*

2. **mighty-** Gr. **ischus-** *delegated power*

3. **power-** Gr. **kratos-** *ruling power*

- a. Paul bankrupts the Greek language in speaking of God's power that was released in raising Christ from the dead. He used four different Greek words for power.
- b. There was more power released in raising Christ from the dead than was released in creation! In creation God did not face opposition, but He did have opposition to raising Christ from the dead. All the power of Satan, evil powers, and hell itself fought against Jesus being raised from the dead.
- c. This same power is now directed towards us when we believe God's Word. This power can raise any dead situation you are in. It can raise any dead relationship you are in. It can bring health, life, and prosperity to you, no matter how dead and hopeless things look! The first two days Jesus was dead and in the tomb it looked hopeless that anything could or would change. But it did! That same power that changed that dead situation will change yours!

20. **which He worked in Christ when He raised Him from the dead and seated Him at His right hand in the heavenly places,**

A. **worked-** Gr. **energeo**

- a. The power displayed towards Christ at His resurrection is now directed towards us when we believe God's Word!

B. **in Christ**

- a. The resurrection power of Christ can only be found in Christ. You must believe to be in Christ.

C. **raised from the dead-** Gr. **egeiro ek nekros-** *raised out from among the dead*

- a. Jesus was raised out from among the dead. He brings out all those who believe in Him out from among the dead as well. Unbelievers remain among the dead.
- b. After the Millennium death and hell will give up their dead and they will be judged at the White Throne Judgment. Their names are not found in the Lamb's book of life and are cast into the Lake of Fire forever. There

is no ultimate reconciliation for unbelievers as Universalists claim.

D. seated- Gr. kathrizo

- a. Jesus was seated as our High Priest. Priests of the OT could never sit down because their work was never finished. There was no chair among the furniture pieces in the tabernacle or temple. Jesus sat down because His redemptive work was finished and complete.
- b. Christ now intercedes for us based upon that finished work. We need to approach God based upon that finished work. Christ is speaking His finished work and if you do the same there is a connection for the power of God to flow to you!

E. right hand- Gr. dexios

- a. The right hand was the place of honor and authority. Whoever sat at a King's right hand was the object of honor and given authority.

F. heavenly places

- a. This is where Christ is presently. He will return to the earth at some point in the future and his spiritual kingdom will become a natural one as well.

21. far above all principality and power and might and dominion, and every name that is named, not only in this age but also in that which is to come.

A. far above all principality and power and might and dominion,

1. **far above-** Gr. *huperano-* *rise above a thing, of a place, of rank or power*
 - a. Christ is seated far above the evil angels. We have been seated with Christ. We can rest on our authority over all the power of the enemy.
2. **principality-** Gr. *arche-* *chief, first in rank*
3. **power-** Gr. *exousia-* *authority*
4. **might-** Gr. *dunamis*
5. **dominion-** Gr. *kuriotes-* *lordship*
 - a. This is speaking of the good angels, the evil angels, and human governments.
 - b. Satan has arranged his hordes in likeness to how God has set up his angels. There is rank in order in God's kingdom. There are arch-angels- Michael and Gabriel. Satan has principalities and powers as well. [Eph. 6:12](#)

B. and every name that is named,

1. These are earthly names that are revered on earth.

C. not only in this age but also in that which is to come.

1. **this age-** Gr. **aion**
 - a. The present age of grace.
2. **that which is to come-** Gr. **mello-** *about to come*
 - a. This is speaking of the millennial age.

22. **And He put all *things* under His feet, and gave Him *to be* head over all *things* to the church,**

A. And He put all things under His feet,

1. **put-** Gr. **hupotasso-** *to arrange in order of rank, put in submission under, place under the authority of*

2. **all things**

- a. All things are placed under the body of Christ. If it is a thing you have authority over it!

3. **under His feet**

- a. The church is the body of Christ. The feet are a part of the body of Christ. This means that all good and evil angels are put under the authority of the church!

B. and gave Him to be head over all things to the church

1. **gave-** Gr. **didomi**

- a. This position and honor was given to the Lord Jesus Christ and also to us. Jesus nor we take this honor for ourselves. It is conferred upon Him and us!

2. **head-** Gr. **kephale**

- a. Jesus is the head of His body the church

3. **all things**

- a. Jesus has all authority over all things, and as His body we do as well!

4. **church-** Gr. **ekklesia-** *called out ones*

23. **which is His body, the fullness of Him who fills all in all.**

A. which is His body,

1. **body-** Gr. **soma**

- a. The church is Jesus' body.
- b. To touch the church is to touch Jesus. When something touches your body it registers in the head. Jesus is in touch with you and what you are going through. He feels it.

B. the fullness of Him who fills all in all

1. **fullness**- Gr. **pleroma**

a. The body of Christ is the fullness of God.

2. **fills**- Gr. **pleroo**

3. **all in all**

a. God is the one who permeates the universe and supplies it with all that it needs.