

Ephesians 1:2-6

- *Psalms 66:18 If I perceive sin in my heart, the Lord will not hear me.*
- *Psalms 32:5 I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the LORD; and thou forgavest the iniquity of my sin. Selah.*
- *I Cor 11:31 But if we judge ourselves rightly, we should not be judged.*
- *1 John 1:9 If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all other unrighteousness.*

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- Ephesians 2:8 For by grace you have been saved through faith; and that not of yourselves, *it is* the gift of God; 9 not as a result of works, so that no one may boast.
- Rom. 11:6, "*But if it is by grace, it is no longer on the basis of works, otherwise grace is no longer grace.*"
- Gal. 2:21, "*I do not nullify the grace of God; for if righteousness comes through the Law, then Christ died needlessly.*"

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- *Gal. 3:24, "Therefore the Law has become our tutor to lead us to Christ, that we may be justified by faith."*
- *1 Corinthians 3:11 For other foundation can no man lay than that is laid, which is Jesus Christ.'*
- *John 3:16, "For God so loved the world, that He gave His only begotten Son, that whoever believes in Him should not perish, but have eternal life."*
- *"Trust in the Lord Jesus Christ and you will be saved" Acts 16:31*

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- “Peace” is another word rich in meaning. The Greek noun is *eirēnē* (εἰρήνη), the verb, *eirō* (εἶρω). The latter means “to join.” That is, when things are disjointed, there is lack of harmony and well being. When they are joined together, there is both.

- Hamlet cried, “The times are out of joint. O, cursed spite that I was ever born to set them right.” Peace is defined by Cremer as follows: “a state of untroubled, undisturbed wellbeing.” It is used in contrast to strife, and to denote the absence or end of strife.

- Our Lord “made peace through the blood of His cross” (Col. 1:20) in that He by His death, satisfied the just demands of the law which we broke, thus making it possible for a righteous and holy God to bestow mercy upon a believing sinner and do so without violating His justice.

- Our Lord thus bound together again the believing sinner and God, thus making peace. There is therefore a state of untroubled, undisturbed wellbeing for the sinner who places his faith in the Saviour. The law of God has nothing against him, and he can look up into the Father's face unafraid and unashamed.

- This is justifying peace. But Paul, in writing to the Ephesian saints, was writing to those who were enjoying this kind of peace already. Therefore, the peace he is speaking about is sanctifying peace, that state of untroubled, undisturbed tranquility and wellbeing produced in the heart of the yielded saint by the Holy Spirit (Gal. 5:22).

- We have this peace to the extent that we are yielded to the Spirit and are intelligently conscious of and dependent upon His ministry for us.

- Paul says that this grace and peace come from God the Father and from the Lord Jesus Christ. In associating these names together as the apostle does, the conclusion is inescapable that the Lord Jesus must be Very God of Very God Himself, possessing co-eternally with God the Father, the same essence, that of deity.

- Expositors comments: *“The grace and peace desired for the readers by the writer are blessings which come only from God the Father and from Christ. The ‘Lord Jesus Christ’ is named with ‘God our Father’ as the giver of the grace and peace—a collocation impossible except on the supposition that the writer held Christ to be of the same rank with God or in a unique relation to Him.*”

- There is a distinction indicated here between God and Jesus Christ. But it is not in what they are able to give, for the gifts of grace and peace come from both. Nor is any distinction suggested here in respect of *nature*. *But there is a distinction in respect of relation to believers.*

- To the receivers of grace and peace God is in the relation of *Father*; to the same subjects Christ is in relation of *Lord*. God is *Father*, having made them His children by adoption. Christ is *Lord*, being constituted *Head of the Church*, and having won the right to their loving obedience and honor.“

- Translation. *Paul, an ambassador of Christ Jesus through the will of God, to the saints, the ones who are (in Ephesus), even believing ones in Christ Jesus. Grace to you and peace from God our Father and the Lord Jesus Christ.*

Ephesians 1:3-4

- *(1:3, 4) The contents of verses 3–14 make one long sentence, possibly the longest sentence of connected discourse in existence. Here we have some of the most important doctrinal words and profoundest and richest truths regarding what God has done for the saints. in all the Pauline writings.*

- We will look first at the distinctive Greek word translated “blessed” here. There are two words translated “blessed,” *makarios* (μακαριος), which means “happy” in the sense of “prosperous,” used in Matthew 5:3–11, for instance, “Spiritually prosperous are the poor in spirit”; and *eulogētos* (εὐλογητος), used here, which is made up of *legō* (λεγω), “to speak,” and *eu* (εὐ), “good,” thus, “to speak well of” (our word “eulogize”). The first speaks of character, the second of repute.

- *Eulogētos (Ἐυλογητος) is used exclusively of God in the n.t. The verb of being is usually left out and is supplied by the reader or translator. It is, “Let the God and Father of our Lord Jesus Christ be well spoken of, be eulogized.” When David says, “Bless the Lord, O my soul,” he is praising God, speaking well of God.*

- The phrase, “The God and Father of our Lord Jesus Christ,” needs some attention. God the Father is the God of our Lord Jesus Christ as He (the Lord Jesus) is seen in His humanity. He cried on the Cross, “My God, My God, why hast thou forsaken Me?” The Persons of the Godhead also recognize each other as co-equal deity and address each other as God.

- The Father addresses the Son, “Thy throne, O, God, is for ever and ever” (Heb. 1:8). But in our Ephesian passage Paul is thinking of the humanity of our blessed Lord as it relates Him to God the Father. Our Lord recognized God as His Father in a twofold relation.

- In John 6:18, the Jewish leaders accused Him of making Himself equal with God because He said that God was His (*idios* (*ἴδιος*)) *own, private, peculiar, individual Father, His Father in a different way from that in which He is the Father of believers.*

- Here our Lord speaks of Himself as Son of God the Father from whom He proceeds by eternal generation in a birth that never took place because it always was. Thus, God is the Father of the Lord Jesus as He (the Lord Jesus) is seen in His deity. Again, He says to Mary (John 20:17), “I ascend unto my Father, and your Father, and to my God and your God.”

- In the expression “my God,” we see the humanity of our Lord, and also the fact that in His humanity He bore a different, unique relation to God as His Father from that of the believer. It would seem that since He is speaking of His human relationship to God in this phrase, He is also doing so in the phrase “My Father and your Father.” Our Lord regarded God as His Father also in His humanity.

- “Hath blessed” is aorist tense in the Greek text, referring merely to the fact of an action. The translation should read “The One who blessed.” The same Greek word for “blessed” is used, but in a different form. When we bless God, we praise Him, speak well of Him. When He blesses us, it is not that He speaks us good but He does us good. Our blessing is in word. His is in deed. He confers benefits upon us.

- Expositors says, “In word and thought we bless God because in deed and positive effect He blesses us.” The “us” refers to Paul and the Ephesian saints, and extends to all saints down the ages.

- And now to come to grips with the phrase, “with all spiritual blessings.” Alford and Vincent concur in the teaching that the word “spiritual” describes the blessings, not as spiritual as contrasted to physical, but to blessings produced and given us by the Holy Spirit.

- Alford says, “*Pneumatikos (Πνευματικός) (spiritual) in the n.t., always implies the working of the Holy Spirit, never bearing merely our modern inaccurate sense of spiritual as opposed to bodily.*” Vincent says, “*Another leading word. Spirit and spiritual occur thirteen times. Paul emphasizes in this epistle the work of the divine Spirit upon the human spirit.*”

- Not spiritual as distinguished from bodily, but *proceeding from the Holy Spirit.*”
Expositor says, “It is best ... to take pneumatikos (πνευματικός) (spiritual) to define the blessings in question as spiritual in the sense that they are the blessings of grace, blessings of a divine order, belonging to the sphere of immediate relations between God and man.

- It is true that these come from God through the Spirit. But the point in view is what they are, not how they reach us. There is little to suggest either that a contrast is drawn between the blessings of the gospel and the more temporal blessings of the o.t. economy.... There is still less to suggest that the statement is to be limited to the extraordinary gifts of the Spirit, healing, tongues, etc.

- This latter supposition is refuted by the all inclusive ‘all.’ The expression is a large one, covering all the good that comes to us by grace—whether the assurance of immortality, the promise of the resurrection, the inheritance of the kingdom of heaven, the privilege of adoption, etc.” Moule, in his *Ephesian Studies*, offers this translation and paraphrase, “all spiritual benediction; spiritual as shed from Him who is Spirit.”

- Summing up the above authorities we would say that the expression, “spiritual blessings” refers to blessings that are by their very character such as come from the Holy Spirit. We have here therefore, a balance, on the one hand. the kind of blessings. Spirit-produced, and on the other hand, the source of these blessings, the Holy Spirit.

- We come now to a consideration of the phrase, “in heavenly *places*” (a.v.). *The word “places” is in italics, showing that the word as such is not in the Greek text, and is supplied by the translators in an attempt to make plain to the English reader, the thought in the Greek text.*

- The original has *en tois epouraniois* (ἐν τοῖς ἐπουρανίοις); a preposition (in), the definite article, and an adjective meaning “in or above heaven, existing in heaven, the heavenly regions, i.e., the abode of God and angels.” Thayer applies the last meaning to Ephesians 1:3, 20, 2:6, 3:10, where the same expression is used. In 6:12, the expression applies to the lower heavens or the heaven of the clouds (Thayer).

- Vincent says, “another key-word; one of the dominant thoughts of the epistle being the work of the ascended Christ. *Places is supplied, the Greek meaning, in the heavenlies. Some prefer to supply things, as more definitely characterizing spiritual blessing. But in the four passages where the phrase occurs, 1:20, 2:6, 3:10, 6:12, the sense is local, and epouranios (ἐπουρανιος) heavenly, is local throughout Paul’s epistles.*

- The meaning is that spiritual blessings are found in heaven and brought thence to us.” Expositors concurs with Vincent in viewing the expression as referring to heaven as a locality, and says, “It is not merely that the blessings with which God blessed us are blessings having their origin in heaven, ... but that they are blessings which have their seat where God Himself is and where Christ reigns.”

- It is that we saints while still in the body on earth, are enjoying some of the blessings which we will enjoy in heaven.

- Paul has already given us a two-fold description of these blessings. They are of such a character that they are Spirit-produced ones. They are blessings which have their natural abode in and come from heaven. He adds another. They are blessings that are “in Christ.”

- Expositors comments, “Not merely *through Christ. The phrase expresses the supreme idea that pervades the Epistle. Here it qualifies the whole statement of the blessing in its bestowal, its nature, and its seat. The divine blessing has its ground and reason in Christ, so that apart from Him it could have no relation to us.*

- It is ours by reason of our being in Him as our Representative and Head, ‘by virtue of our incorporation in, our union with, Christ’ (Lightfoot). ‘In Him lay the cause that God blessed us with every spiritual blessing, since His act of redemption is the meritorious cause of this divine bestowal of blessing’ (Meyer).”

Ephesians 1:4

- We come now to the words, “according as He hath chosen us.” The words “according as” are *kathōs* (καθως) “even as, in conformity with the fact.” Vincent says: “Explaining blessed us, in v. 3. His blessing is in conformity with the fact that He chose.” Expositors comments: “Here *kathōs* (καθως) designates the ground of the ‘blessing’ and so is also the note of its grandeur.”

- The ‘blessing’ proceeded on the divine election, and took effect in accordance with that. It has its foundation, therefore, in eternity, and is neither an incidental thing nor an afterthought of God.” “He hath chosen” is *exelexato* (ἐξελεξατο), *the first aorist middle of eklegō* (ἐκλεγω) “to pick out, choose,” *in the middle voice where the subject of the verb acts in his own interest, “to pick or choose out for one’s self.”*

- This is another of those important doctrinal words in Ephesians. We turn to *Biblico-Theological Lexicon of the Greek New Testament*, by Hermann Cremer, which specializes in the important doctrinal and theological words of the Christian system.

- Cremer, in discussing the meaning and usage of this verb, makes the following points; *first, the word is used of God choosing out Israel from amongst all nations to be the channel through which He will bring salvation to all those in these other nations who will receive it. This choosing out of Israel from among the nations does not imply that those nations not chosen are rejected or refused salvation.*

- Indeed, the salvation of Israel was for the purpose of making salvation possible to the other nations. The same usage applies in the case of individual sinners selected out from amongst mankind. These are selected for the purpose of being channels through which the knowledge of salvation might be brought to the rest of mankind, so that those who put their trust in the Lord Jesus as Saviour might be saved.

- This precludes the idea that those not selected are rejected or refused salvation; *second, the middle voice of the verb gives it the meaning of taking or setting apart something for one's self, to seek or choose out something for one's self; however, Cremer says "it is unwarranted to give special prominence either to the element of selection from among others, or to that of preference above others.*

- The main import is *appointment for a certain object or goal; third, the word is used of the act of choosing some person or thing for a definite object or calling. The middle voice in Greek represents the subject of the verb acting in his own interest or for himself. Thus, this selection of the saints in this age of grace is the act of God choosing out from among mankind, certain for Himself. These become His own, to be used for a certain purpose.*

- The word “elect” (a.v.) of I Peter 1:2, is the translation of the noun form of this verb *eklegō* (ἐκλεγω). *Here these are said to be “selected out ones, this selection being dominated by the foreordination of God the Father in the sphere of the setting apart work of the Spirit resulting in obedience and the sprinkling of the blood of Jesus Christ.”*

- We have here three steps God takes in the salvation of a sinner. God the Father selects him out from among mankind. This selection is made in the sphere of the setting apart work of the Spirit, in which the Holy Spirit brings that sinner to the act of faith in the Lord Jesus, which faith is answered by the act of God the Son cleansing him in His precious blood.

- God the Father selects, God the Spirit brings to the act of faith, and God the Son cleanses the believing sinner in His precious blood. This is the same election or selection spoken of in Ephesians. In our I Peter passage, the *method God uses in saving the individual is in view. In our Ephesian text, the result of this salvation is in view.*

- Commenting on the words “according as He hath chosen us,” Expositors says: “What is meant, therefore, is that the blessing which God bestowed on these Ephesians was not a thing of time merely, but the issue of an election prior to their call or conversion, a blessing that came to them in accordance with a definite choice of them out of a mass of others by God for Himself.”

- This selection of certain out of mankind to be channels through which God could reach the rest of mankind with the message of the gospel, was “in Him,” the pronoun referring back to the name “Christ.” The grammatical classification is locative of sphere, the translation, chosen out “in the sphere of Christ.”

- That is, those chosen out were chosen with the provision and limitation that this choice would be followed by the inclusion of the person thus chosen, within the sphere of the saving work of the Lord Jesus, which in turn would result in their position in Him as the Last Adam who would confer upon them righteousness and life as the first Adam by his fall brought sin and death upon the entire human race.

- This choice, Paul tells us was made “before the foundation of the world.” The word “foundation” is *katabolē* (καταβολη), from *ballō* (βαλλω), “to throw,” and *kata* (κατα), “down,” the word meaning “a throwing or laying down.” It describes the act of the transcendent God throwing down a universe into space, speaking a material universe into existence which had no existence before.

- The writer to the Hebrews says, “Through faith we understand that the ages were framed by the Word of God, so that things which are seen were not made of things which do appear” (Heb. 11:3). This leaves no room for the theory of evolution which holds that the things that are seen today were made of pre-existing material. The word “world” is *kosmos* (κοσμος), “an apt and harmonious arrangement or constitution, order.”

- The Greeks had a word, *chaos* (χάος), which comes into our language in its exact spelling, “chaos.” The Greek word was used by the pagan Greek philosophers of what they considered to be the first state of the universe. The word meant “unformed matter.” It spoke of darkness, a vast gulf or chasm, a pit, the nether abyss.

- But the Bible writers speak of the original state of the universe as one of a harmonious arrangement of things. They use the word *kosmos* (κοσμος) *not* chaos (χαος). God, speaking of the laying of the cornerstone of the universe, speaks of the sons of God, the angels, shouting for joy at its creation (Job 38:6, 7). The holy angels did not shout for joy over a chaos.

- How long ago did God create the universe? Astronomers recently have discovered stars that are over 500,000,000 light years from the earth. That means that the universe is over 500,000,000 years old. But God chose us out before that.

- Commenting on the phrase, Expositors says: “It expresses most definitely the fact that the *election in question is not the setting apart of certain persons at a definite period, an act in time, a historical selection, as some ... strive to prove, but an eternal choice, a determination of the Divine Mind before all time.*”

- The idea of the Divine election in the n.t., is not a philosophical idea expressing the ultimate explanation of the system of things or giving the *rationale of the story of the human race as such, but a religious idea, a note of grace, expressing the fact that salvation is originally and wholly of God.*

- In Pauline teaching, the subjects of this Divine election are neither the Church as such (Ritschl), nor mankind as such (Beck), but Christian men and women, designated as *hēmeis* (ἡμεῖς) (*us*), *humeis* (ὕμεῖς) (*you*). *It is, as is here clearly intimated, an eternal determination of the Divine Will, and it has its ground in the freedom of God, not in anything foreseen in its subjects.*

- Of a prevision of faith as the basis or motive of the election, there is no indication here. On the contrary, the character or distinguishing inward quality of the subjects of the election is presented in the next clause as the *object of the election, the end it had in view.*”

- And yet, there is more to be said. The above is what is called an anthropomorphic statement of the matter, that is, a manner of stating a fact in a way so as to accommodate it to human intelligence and a human viewpoint. We were chosen in eternity before the universe was created. But, wonder of wonders, this choice was never made.

- God cannot be said, in the last analysis, to decide upon any course of action. That choice is as eternal as God is. The name of every Christian is as eternal as God is, for God has had that individual in His heart for salvation as long as He has been in existence. What a salvation, based upon an eternal choice, which extends through time, into, and throughout the eternity after time ceases. And then some dear children of God are afraid that after God has saved them, they can be lost.

- We were chosen out from amongst mankind before the foundation laying of the universe, “that we should be holy and without blame before Him.” We must be careful to note that the words “that we should be” do not refer to an obligation put upon a Christian to be holy and without blame in his Christian experience. That responsibility is spoken of in Chapters 4–6.

- The context here is doctrinal in character, not hortatory. Paul bases exhortation on doctrine. The latter must always precede the former, for only in doctrine can one see the sweet reasonableness of the exhortation and find the way to avail one's self of the power to obey that exhortation.

- The words “holy” and “without blame,” do not refer to the Christian’s standing as a justified person, but to his character as a child of God.

- Paul perhaps had in mind the words in Deuteronomy 7:6 and 14:2, “For thou art a holy people unto the Lord: the Lord thy God hath chosen thee to be a special people unto Himself, above all people that are upon the face of the earth.” The word “holy” is again *hagios* (ἅγιος), *the same word we studied in our consideration of the word “saints” of 1:1.*

- The root means “separated to God.” The verb means, “to separate from things secular and dedicate to God.” Thus, we are in our character as Christians, a separated people, separated from evil and dedicated to the worship and service of God. That is what we are in the position in which God in salvation has placed us, in Christ.

- The position has to do, not with justification, which is a legal position in which the guilt and penalty of sin is taken away and a positive righteousness, even Christ Jesus, bestowed, but with sanctification, positional here, namely, the saint's position in the Last Adam, which is a matter of character, and is followed by progressive sanctification spoken of in chapters 4–6, namely, growth in the Christian experience.

- The Greek word translated “without blame” is *amōmos* (ἄμωμος), “*without blemish,*” *free from faultiness, as a sacrificial animal without spot or blemish (Lev. 22:21), or as the Lamb of God (1 Peter 1:19).*

- The words, “before Him,” are *katenōpion autou* (κατενωπιον αὐτου). The first word we break up as follows: *kat* (κατ), “down,” *en* (ἐν), “in,” and *ōp* (ὠπ), “to see,” namely, “to see down in.” The word speaks of a penetrating gaze that sees right down into a thing. It refers here to the penetrating gaze of the Holy Spirit as He sees right down into our innermost being, through all of the superficialities, hypocrisies, and shams of human existence.

- This refers to a present, searching gaze of God into the inner character of the saint, not to a future judgment at the Judgment Seat of Christ.

- And it is not a searching gaze conducted in a critical attitude which looks for faults, but a satisfied, delighted contemplation of the reflection of the holiness and spotlessness of the Lord Jesus in the character of the saint, for Alford says; “implying an especial nearness and dearness to Him—and bearing a foretaste of the time when the elect shall be before (*enōbion* (ἐνωβιον)) *the throne of God* (*Rev. 7:15*).”

- The words, “in love,” are, in the a.v., construed with what has gone before, but Nestle in his Greek text punctuates so as to relate them to what follows, thus, “in love having Predestinated.”

- (1:5) Expositors and Alford take it with the preceding “that we should be holy and without blame in love.” Bible expositors are in hopeless disagreement as to whether the words “in love” qualify that which precedes or that which follows.

- We cannot report the discussion of the matter by Expositors and Alford, since it is too lengthy. Vincent takes the words “in love” to go with “predestinated.” The author can only give his opinion as to what he thinks is the correct interpretation here after weighing the arguments on both sides, each of which has cogent reasons for its position. In either case, we have the truth.

- It is true that “the electing act and the object it had in view, namely, holiness and blamelessness on our part, were both due to God’s love and had their explanation in it” (Expositors). It is also true that the motivating factor in God’s act of predestinating us, was divine love. Perhaps we will have to wait until we see the great Apostle in heaven before we can settle the matter with certainty.

- While the present author would not be at all dogmatic in his interpretation, and not even sure that he is right, he leans to the opinion that the words “in love” are to be construed with “predestinated”. The verb “chosen” (selected out) is too remote from the words “in love,” and the word “predestinated,” so near, that it would seem to decide the case for, “in love having predestinated.”

- As one reads the Greek, the grand sweep of the sense of the passage tends to the same thing, for instance “even as He selected us out for Himself in Him before the laying down of the foundations of the universe, to be holy and without spot in His penetrating, searching gaze, in love having predestinated us, etc.”

Ephesians 1:5

- We now come to grips with the word translated “having predestinated.” The word is *proorizō* (προορίζω), made up of *pro* (προ), a preposition and the simple verb *horizō* (ὀρίζω). The noun *horos* (ὄρος) means “a boundary, a limit.” The verb itself means “to mark out the boundary or limits” of any place or thing. When used of persons, it means “to put limitations upon that person,” thus, “to determine his destiny.”

- The preposition *pro* (προ), *prefixed to the verb means “before.” The compound verb means “to mark out the boundary or limits of a place, thing or person previously,” thus “to predestine.”* Cremer defines it, *“to determine or decree beforehand.”* He says, *“The matter to be considered when the word is used is not who are the objects of this predestination, but what are they predestined to.”*

- This second object of the verb, as it has been called, forms an essential part of the conception expressed by it; what is called the first object, *i.e., the persons, is an accidental one, a contingency belonging to history, whereas proorizō (προορίζω) itself precedes history.*”

- Expositors suggests the word “foreordain” as a better translation than the word “predestine.” This authority says; “While in Romans and Ephesians the a.v., adopts ‘predestinated,’ in I Corinthians 2:7 it has ‘foreordained.’”

- It is best to adopt ‘foreordain’ all through, as *proorizō* (προορίζω) means to *determine before.... In the n.t., it is always used of God as determining from eternity, sometimes with the further definition ‘before the age’ (1 Cor. 2:7)—decreeing to do something (Acts 4:28); foreordaining things or persons (1 Cor. 2:7, Rom. 8:29); or as here, appointing one beforehand to something.*

- The *pro* (προ) (*before*) in the compound verb expresses the fact that the decree is prior to the realization of its object. The aorist participle may be taken as temporal, in which case the foreordination would be something prior (not in time, indeed, but in logical order) to the election, and the election would be defined as proceeding on the foreordination.

- But it may also be taken as *modal, not prior to the election, but coincident with it, and expressing the mode of its action or the form which it took—‘in that He foreordained us’....*

- This is the more probable view, because no real distinction appears to be made between the *eklegō* (ἐκλεγω) (to select out from) and the *proorizō* (προορίζω) (to mark out or set limits upon previously) beyond what may be suggested by the *ek* (ἐκ) (out of) in the one and the *pro* (προ) (before) in the other; the idea in *eklegō* (ἐκλεγω) being understood to be that of the mass from which the selection is made, and that of *proorizō* (προορίζω), the priority of the decree.”

- Alford says: “In God, indeed, all is one; but for our anthropomorphic way of speaking and treating, which is necessary to us, there follows on His first decree to adopt and to sanctify, the nearer decision, how and by what this shall be brought about, because it *could only be thus brought about.*”

- We consider now the words “unto the adoption of children.” The preposition is *eis* (εἰς), which is sometimes translated “with a view to,” signifying purpose or result. This marking out beforehand, this setting limits upon, this predestinating had in view the act of God adopting these selected out ones as children.

- The Greek word is *huiiothesia* (υιοθεσια), from *tithemi* (τιθεμι), “to place,” and *huios* (υιος), “an adult son.” Thus, the word refers to the act of God placing these selected-out ones as adult sons. Paul speaks of this in Romans 8:15 in the words “Spirit of adoption.” The apostle here uses as an illustration the Roman practice of legally adopting a child, and thus not only bequeathing to him the material possessions of the one adopting, but also giving him his civil status.

- Thus God takes a believing sinner, regenerates him, and by means of this makes him His child (*teknon* (τεκνον), a born one). *Then He takes this child and places him in a legal position as an adult son (huios (υιος)). We thus become joint-heirs with Christ, having been raised to a civil status as adult sons, in which we become heirs of God, inheriting jointly with Christ all that He possesses as an heir of God the Father by virtue of His Sonship and work on the Cross.*

- This is one object of God's predestination. The other is that the believer is to be conformed to the image of God's Son (Rom. 8:29). Thus, God selected certain from among mankind to be included within the saving work of Christ, and those selected, He predestined to be placed as adult sons and to be conformed to the image of His own Son. Hence, predestination follows election, not in point of time, for the acts were simultaneous, but in point of divine economy or logical order.

- This act of God the Father placing believing sinners as adult sons was “by Jesus Christ.” The preposition is *dia* (διά), *the preposition of intermediate agency. Jesus Christ was the intermediate agent of God the Father to bring to fruition His purpose of placing believers as adult sons. He did that through His work on the Cross where He satisfied the just requirements of God’s law which we broke, making it possible for Him to bestow mercy upon a believing sinner on the basis of justice satisfied.*

- This placing of believing sinners as adult sons was “to Himself.” The words, “to Himself,” refer, of course, to the subject of “predestinated,” namely, God the Father. He previously marked us out with a view to placing us as adult sons for Himself, for His own satisfaction, that He might lavish His love on us as His sons, that He might give us the high privilege of sonship to and fellowship with Him, that He might be glorified in saving us and being the recipient of our worship and service.

- All this was “according to the good pleasure of His will.” Of the word *eudokian* (εὐδοκίαν) (“good pleasure”), Vincent says; “Not strictly in the sense of kindly or friendly feeling, as Luke 2:14, Phil. 1:15, but because it pleased Him, see Luke 10:21; Matt. 11:26. The other sense, however, is included and implied, and is expressed by *in love*.”

- Expositors gives the meaning of *eudokia* (εὐδοκία) as follows: “good will, delight, satisfaction, purpose, counsel” The word “will” is *thelēma* (θελημα). “a desire which proceeds from one’s heart or emotions.” The same authority says: “In the present passage it is only in relation to the grace of His dealings with sinful men that reference is made to the will of God. The clause in question presents that grace in the particular aspect of its sovereign, unmerited action.

- It adds the last note to the statement of the wonders of the Divine election by expressing the fact that that election and God's foreordination of us unto adoption are not due to any desert in us or anything outside God Himself, but are acts of His own pure goodness, originating wholly in the freedom of His own thoughts and loving counsel."

Ephesians 1:6

- (1:6) This act of God in previously marking out certain to be placed as adult sons through Jesus Christ for Himself according to the good pleasure of His will was “to the praise of the glory of His grace.” Vincent comments: “The ultimate aim of *foreordained ... Glory is an attribute of grace: that in which grace grandly and resplendently displays itself. Praise is called forth from the children of God by this divine glory which thus appears in grace.*

- *The grace is not merely favor, gift, but it reveals also the divine character. In praising God for what He does, we learn to praise Him for what He is. Glory is another of the ruling words of the epistle, falling into the same category with riches and fulness. The apostle is thrilled with the sense of the plentitude and splendor of the mystery of redemption.”*

- Alford says: “The end, God’s end, in our predestination to adoption is, that the glory, glorious nature, brightness and majesty, and kindness and beauty,—of His grace might be the object of men and angel’s praise: both as it is in Him, ineffable and infinite,—and exemplified in *us, its objects.*”

- This grace is described as that “wherein He hath made us accepted in the Beloved.”

- The better manuscripts have “which” referring to “grace,” not “wherein.” The translation reads “Which (grace) He freely bestowed upon us in the Beloved.” The words “freely bestowed” are the translation of *charitoō* (χαριτωω), “to pursue with grace, to compass with favor, to honor with blessings.” This verb has the same stem as the noun *charis* (χαρις) (grace).

- One could render the clause, “which (grace He graced us with in the Beloved.” The word “Beloved,” referring to the Lord Jesus, is the translation of a Greek verb “to love,” (*agapaō (ἀγαπάω)*), *which here is a participle in the perfect tense. This Greek word for “love” is the same one found in John 3:16, Romans 5:5, 8, Gal. 5:22, 1 John 4:8.*

- It speaks of the love that God is, and with which He loves the lost, the love which is the product of the Holy Spirit in the heart of the yielded believer. The perfect tense speaks of an action completed in past time having present, and in a context like this one, permanent results. It speaks of the fact that God the Father has always loved God the Son with an absolute love which is a permanent attitude on His part.

- The words “in the Beloved” are locative of sphere. That is, God the Father freely bestowed on us the grace which saved us, and did so in the sphere of the Lord Jesus, His Person and His work on the Cross. His grace could not operate in our salvation apart from the atoning death of our Lord, for God is not only a loving God, but a righteous and just God who cannot pass by sin, but must require that it be paid for.

- Only thus can He manifest His grace. The word “Beloved” is a perfect participle, the perfect tense being used by Paul to show the degree of the love with which the Father loves the Son. Vincent says: “Beloved *par excellence*.” He refers us to Col. 1:13 and the expression, “the Son of His love.”

- Translation (1:3–14). May the God and Father of our Lord Jesus Christ be eulogized, the One who conferred benefactions upon us in the sphere of every spiritual blessing in the heavenly places in Christ, (4) even as He selected us out for Himself in Him before the foundations of the universe were laid, to be holy ones and without blemish before His searching, penetrating gaze;

- (5) in love having previously marked us out with the result that He placed us as adult sons through the intermediate agency of Jesus Christ for Himself according to that which seemed good in His heart's desire, (6) resulting in praise of the glory of His grace which He freely bestowed upon us in the Beloved,

- `@book{Wuest,-2503,author = {Wuest, Kenneth S.},title = {Wuest's word studies from the Greek New Testament: for the English reader},publisher = {Eerdmans},address = {Grand Rapids},year = {1997},pages = {Eph 1:14},}`