

**Ephesians 1:7-14: Blessing the Father for the Son Procuring and the Spirit Protecting the Inheritance**

Water of Life

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**REVIEW**

- (A) Gentile Bels ought to bless the Father who richly blessed Jewish believers first (1:3);**  
**(B) by Father's praiseworthy work: preparing inheritance of Jewish believers first (1:4-6);**  
**(C) by Christ's praiseworthy work: procuring inheritance of Jewish believers first (1:7-12);**  
**(D) by Spirit's praiseworthy work: protecting inheritance of Gentile/Jewish bels (1:13f).**

**You and We: You always includes Gentiles; We always includes Jews**

You can refer to Gentile unbelievers or to Gentile believers

We refers either to we (Jews) or to We (the Church, consisting of Jews and Gentile believers)

**NEW EXPOSITION**

**1:7–12: [Believers should praise the Father] because Christ graciously redeemed Jewish believers [first] revealing His future headship of everything in the dispensation that culminates the times (the Kingdom), in which graciously-forgiven Jewish [and Gentile] believers have a predestined allotment, so that Jewish believers (who first hoped in Christ)[and Gentile believers—who also hoped in Him] would praise the [Father's] glory**

He redeemed Jewish believers first, resulting in Him graciously forgiving sin

Redeeming (buying) people underlies placing them as sons: the basis of inheritance

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The basis for forgiving Jewish [and Gentile] believers’ sins is propitiation,  
but this verse deals with forgiveness, not propitiation

Brief review of (judicial) propitiation: 1 John 2:2 and John 1:29

Explanation of (non-judicial) forgiveness **in an inheritance context**

Christ heading up all things in the dispensation which culminates the times

Receiving an allotment then (as a destiny prepared beforehand by the Father)

How this relates to the mystery of chapter 3 (note 3:3-6 and 3:9-11)

**1:13–14: [Believers ought to praise the Father] because the Holy Spirit protects the inheritance of (you) Gentile believers [through sealing them] and (us) Jewish believers [as the earnest of their inheritance] in the Church in order that the Father would be praised**