

**Ephesians: Message 2 (Blessing the Father for our Trinity-Wrought Inheritance)**

Water of Life

Dr. John H. Niemelä

March 20, 2014

**REVIEW:**

**Author:** Paul (1:1; 3:1)

**Recipients:** The church at Ephesus (1:1) Paul spent three years there (Acts 18:19-21, etc.)  
Greetings would have been an attachment (as in Paul's other follow-up epistles).  
(Romans and Colossians have extensive greetings, but are not follow-ups)

**Date:** Late within Paul's first Roman imprisonment (February 60–March 62): Probably 61.

**Defining *We* versus *You* in Ephesians (a huge interpretive issue in any book). Two options:**

**Inclusive *We*:** "We (Reuben, Simeon, Levi, and Judah) are brothers; you (Levi and Judah) have the same parents as we (Reuben and Simeon) do. [Note that we includes all four or less than four in the same sentence]."

**Exclusive *We*: We (Jews) want to say something to you (Gentiles).**

As the bride comes up the aisle, the groom says, "My family is on my left, yours is on the right."  
As they walk down the aisle together, he says, "My family and your family is on both sides."

In Ephesians, Gentile unbelievers or Gentile believers = you.

Jewish unbelievers, Jewish believers, or mixed believers = we.

We considered 1:3-14; 2:1, 5, 11, 14-18; 3:1 and 4:17 to define ***we*** and ***you*** (E-J)

**Structure of Ephesians 1:3-14** (longest Greek sentence in the NT. I punctuate it as one sentence).

It has 4 parts, 1 independent & 3 dependent clauses: 1:3 (Q), 1:4-6 (R), 1:7-12 (S), & 1:13-14 (T)

Note the repeated phrase "to the praise of. . ." within one sentence (1:3-14)

**(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).***

Ephesians mentions the Trinity in one sentence in other passages, too: e.g., 2:18, 22; 3:14-16; 4:4-6.

**NEW EXPOSITION:**

**1:3 *Gentile Bels ought to bless the Father who richly blessed Jewish believers first***

<sup>13</sup> Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenlies in Christ. . .

**1:4–3:19**

<sup>20</sup> Now to Him who is able to do exceedingly abundantly above all that we ask or think, according to the power that works in us, <sup>21</sup> to Him be glory in the church by Christ Jesus to all generations, forever and ever. Amen.

cf. 1:12-14

1:4-6

**(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);**

This passage speaks of God choosing or electing, but it does not discuss the election that tends to be the focal-point of most arguments about election.

Trick questions illustrate my point: How many times did Ronald Reagan run for president? When did people first vote for him to become President of the U.S. of A.?

What is the nature of the election discussed in Ephesians 1:4?

When did that election occur? Before the foundation of the world = before the earth \_\_\_\_

What is the time frame for people "to be holy and blameless before Him in love"?

Problem with viewing this ref. to "holy and blameless" as a practical exhortation **here**

5:25 Husbands, love your wives, as Christ loved & gave Himself, **When?** \_\_\_\_\_

26 so that He might sanctify and cleanse her by the word, **When?** \_\_\_\_\_

27 so that He might present her to Himself... holy & blameless. **When?** \_\_\_\_\_

What is the result of this election? Predestination to placement as sons (*huio + thesia*)

This is a term for putting a son (even one's own biological son) in the will.

cf. 1:11: we have obtained an allotment, because of being placed as sons

cf. 1:14 who is the earnest of our inheritance until the redemption of the purchased possession

How should we respond to this that the Father has done? to the praise of the glory of His grace

**SUMMARY**

- (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).*

(A) <sup>13</sup> Blessed [*be*] the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenlies in Christ (1:3),

**(FATHERS'S PRAISEWORTHY WORK)**

(B) <sup>4</sup> just as He chose us in Him before the founding of the world, that we should be holy and blameless before Him in love, <sup>5</sup> having predestined us to sonship-placement by Jesus Christ to Himself, according to the kind-intent of His will, <sup>6</sup> to the praise of the glory of His grace, by which He graciously bestowed on us in the Beloved (1:4-6);

**(SON'S PRAISEWORTHY WORK)**

(C) <sup>7</sup> in Him we have redemption through His blood, the forgiveness of transgressions, according to the wealth of His grace <sup>8</sup> which He lavished unto us in all wisdom and understanding, <sup>9</sup> [*by*] making known to us the mystery of His will, according to His kind-intent which He purposed in Himself, <sup>10</sup> that in the dispensation that fulfills the times He might put under [*Jesus Christ's*] headship all things in Christ, both things in heaven and things on earth—in Him. <sup>11</sup> In Him also we have obtained an allotment, being predestined [*to sonship-placement*] according to the purpose of Him who works all things according to the decision of His will, <sup>12</sup> that we who first hoped in Christ should be to the praise of His glory (1:7-12);

**(SPIRIT'S PRAISEWORTHY WORK)**

(D) <sup>13</sup> in Him you also [*hoped*], when you heard the word of truth, the gospel of your salvation; in whom also, having believed, you were sealed by the promised Holy Spirit, <sup>14</sup> who is the earnest of our inheritance until the redemption of the purchased possession, to the praise of His glory (1:13-14).

## We versus You in Ephesians:

### First Person (*We/Us/Our*) versus Second Person (*You/Your*)

**E** 1<sub>3</sub> Blessed [*be*] the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenlies in Christ, 4 just as He chose us in Him before the founding of the world, that we should be holy and blameless before Him in love, 5 having predestined us to sonship-placement by Jesus Christ to Himself, according to the kind-intent of His will, 6 to the praise of the glory of His grace, by which He graciously bestowed on us in the Beloved; 7 in Him we have redemption through His blood, the forgiveness of transgressions, according to the wealth of His grace 8 which He lavished unto us in all wisdom and understanding, 9 [*by*] making known to us the mystery of His will, according to His kind-intent which He purposed in Himself, 10 that in the dispensation that fulfills the times He might put under [*Jesus Christ's*] headship all things in Christ, both things in heaven and things on earth—in Him. 11 In Him also we have obtained an allotment, being predestined [*to sonship-placement*] according to the purpose of Him who works all things according to the decision of His will, 12 that **we who first hoped in Christ** should be to the praise of His glory; 13 **in Him you also [hoped]**, when you heard the word of truth, the gospel of your salvation; in whom also, having believed, you were sealed by the promised Holy Spirit, 14 who is the earnest of our inheritance until the redemption of the purchased possession, to the praise of His glory.

We	You
1	
1	
2	
1	
2	
1	
1	
1	
1	2
	2
1	
<hr/>	<hr/>
12	4

Note how frequent *we/us/our* are; how infrequent *you/your* are.

*Ephesians argues that Jewish and Gentile believers now have equal access to God. Thus, Paul desires for Gentile bels to bless the Father for what He did for Jewish bels **first** and for Gentiles **second**.*

**F** 2<sub>11</sub> Thus, remember that you, formerly Gentiles in the flesh—called Uncircumcision by what is called the Circumcision done in the flesh by hands—12<sub>a</sub> that you formerly were without Christ, being aliens from the nation of Israel. . .

**G** 2<sub>14</sub> For He Himself is our peace, who has made both one, and has fractured the middle dividing-wall, 15 having abolished in His flesh the animosity, *that is*, the law of commandments in ordinances, so as to create in Himself one new man from the two, *thus making peace*, 16 and that He might reconcile them both to God in one body through the cross, thereby putting to death the animosity. 17 And He came and preached peace to you who were afar off and to [*us*] those who were near. 18 For through Him we both have access by one Spirit to the Father.

**H** 3<sub>1</sub> For this reason I, Paul, the prisoner of Christ Jesus for you Gentiles—

**I** 4<sub>17</sub> This I say, therefore, and testify in the Lord, that you should no longer walk as the rest of the Gentiles walk, in the futility of their mind

**J** 2<sub>1</sub> You were dead in sins and trespasses. . . 2<sub>5</sub> and we were dead in trespasses. . .

[Note the distribution of *we/us/our* and *you/your* in Eph 2:1-10]