

*Blessed Be the Father: Part 3 of 4
Flying through Ephesians*

Ephesians 1:3–6

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Grace Chapel

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INTRODUCTION

REVIEW:

R–1: Ephesians 1:3–14, the longest sentence in the Greek New Testament.

Believers ought to speak well of the Father, because of the praiseworthy work of the Father, Son, & Spirit in regard to our inheritance. Why is it important that it is one sentence? Paul speaks of the work of the Father, the Son, and the Spirit in regard to our inheritance. He parallels their work on our behalf. Putting them together in a parallel construction within one sentence says that they are all equals. That is, they are all God. Other sentences in Ephesians referring to all the members of the Trinity: 1:17; 2:18; 3:14–17; 4:4–6

R–2: How do we know that Eph 1:3 is an exhortation, not a statement of fact?

Eph 1:3–3:21 form a section of the book of Ephesians. The language of 1:3 corresponds to that of 3:20–21 (with 3:20–21 clearly pointing to an exhortation: “to Him *be* glory”). Thus, 1:3 should be “Blessed *be* the God and Father.”

R–3: Choosing was before He created the world (before the foundation establishment of the world)

R–4: God chose people that they would be holy and blameless before Him in love [phase 3] (1:4)

Eph 5:27 uses the underlined words in reference to phase 3. Eph 1:4 does **not** refer to phase 2. The NKJV punctuates 1:4–5 correctly. NASB mispunctuates, because NASB thinks that “we should be holy & blameless before Him in (human) love (for God)” would convert this into a phase 2 passage. Thus, they incorrectly understand it as “In (divine) love He predestined us.”

R–5: Choosing ≠ predestination, because 1:4–5 says He chose us, (with the result that) He predestined us

R–6: Defining *We/Us* and *You* in Ephesians

We = Jews (or the universal Church): In Eph 1:12, Jews were the first to hope in Christ

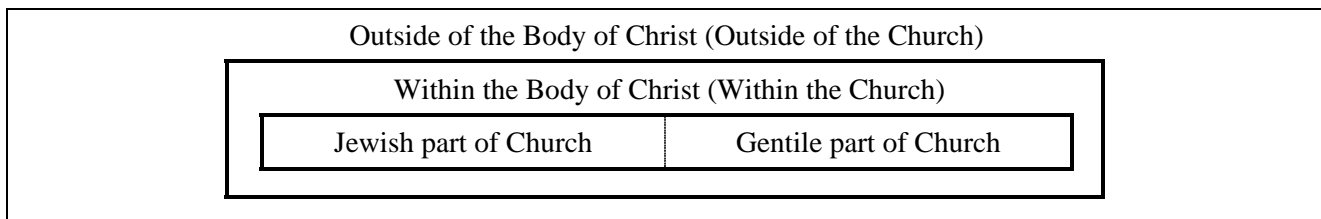
You = Gentiles (or Gentile believers within the universal Church)

Exposition

Vs 3: Believers ought to praise (speak well of) God the Father who has blessed us

4–6: [Believers ought to praise the Father] because He chose the Church in order that (because He praiseworthy predestined the church to become adult heirs) it will be holy in phase 3

Vs 4a: Choosing took place in Christ.



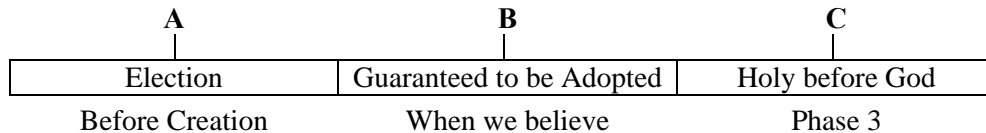
Jewish part *explicitly* chosen

Gentile part *implicitly* chosen

Vs 4b: [The purpose of God choosing the Jewish part of the Church (& the Gentile part of the Church) is] that the Jewish (& Gentile) part of the Church would be holy in phase 3

Vs 5: [The reason the Jewish (& Gentile) part of the Church would be holy in phase 3 is] because its destiny (by God's freewill) is that it will be adult heirs

Chronological flow of verses 4–5:



A. God chose the Jewish & Gentile portions of the Church before creating the world

C. The purpose of this choosing is that the Church will be holy in phase 3

B. The Church will be holy in phase 3 because it is predestined to sonship adoption

Proofs that predestination means that the Church is predestined to receive its inheritance

1. Context:

A. Eph 1:5 speaks of predestination to sonship adoption

B. Eph 1:10 says that we have received an allotment, because we were predestined

C. Eph 1:13–14 speaks of Gentile/Jewish believers being guaranteed inheritance

2. Parallel Passages:

A. Galatians 4:5–7

B. Romans 8:17

3. Anticipating an issue: The two types of inheritance in Ephesians

Vs 6: [Believers ought to praise the Father because He chose the Church in order that (because He) praiseworthyly [predestined the church to become adult heirs) it will be holy in phase 3]

Conclusion and Application