

Ephesians 1:1  
Summary Review

“Paul, an apostle of Christ Jesus by the will of God, to the saints who are at Ephesus and who are faithful in Christ Jesus:” (NASB)

“Paul, an apostle of Jesus Christ by the will of God, to the saints who are in Ephesus, and faithful in Christ Jesus:” (NKJV)

“Παῦλος	ἀπόστολος	Χριστοῦ	Ἰησοῦ	διὰ	θελήματος	θεοῦ	
“Paul,	apostle	of Christ	Jesus	through	will	of God	
τοῖς	ἀγίοις	τοῖς	οὓσιν	ἐν	Ἐφέσῳ	καὶ πιστοῖς	ἐν
(to) the	saints	the	being	in	Ephesus	and faithful	in
Χριστῷ	Ἰησοῦ.”	(NA21)					
Christ	Jesus;”	(KMT)					

Expanded Translation:

“**Paul**, an initiator, **commissioned one sent out with delegated authority to convey information on behalf of the one represented**, based on initiation, **of Christ** (Anointed Sacrifice), based on initiation, **Jesus**, an initiator, **through the source of volitional expression of an individual to carry out a specific course of action in order to accomplish a desired result, objective, or outcome**, being a tool or instrument used to accomplish something, **of God**, an initiator, **to the ones set apart for service to another as a result of having been cleansed**, based on initiation, **the ones performing the continuous type of action as a matter of principle to exist in the state of being based on their own initiation in the location of Ephesus**, based on response, **and, logically connected, characterized as being dependable to carry out that which has been entrusted**, based on initiation, **in the sphere of Christ** (Anointed Sacrifice), based on initiation, **Jesus**, an initiator;”

Principles:

1. Paul is the expressed writer of the letter to the believers in Ephesus.
2. His role in the body of Christ is that of an envoy of God's, bearing the full authority from God necessary to reveal truth of the spiritual life to those to whom he is sent.
3. He is an apostle of Christ Jesus by means of God's desire and direct decision to assign him to that office in the body of Christ.
4. Part of God's plan for Paul's life was that he conveys divine revelation under the Holy Spirit's control to the early church.
5. As the Holy Spirit carried Paul along He imparted through Paul the exact information God wanted revealed to the church in the church age.
6. Paul was a representative of God's, under the Holy Spirit's control in his role as an apostle, and had the delegated authority necessary to fulfill his role.
7. His role as an apostle was based on God's initiation, not his or another human's initiation.
8. As an apostle of God's he belonged to Christ, the Anointed Sacrifice who paid the debt for man's sins.

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9. Christ is one and the same as Jesus, the man born to the virgin and thus bypassing the seed of man and its consequential sinful nature.
10. In Jesus of Nazareth the fullness of the deity dwelled (cf. Col. 2:9) for Jesus of Nazareth is God the Son and the Son of God in the flesh (cf. John 1:1-5; Phil. 2:5-8).
11. Paul writes to the saints in Ephesus as those who have been cleansed from their impurity by the blood of Jesus Christ because of their reliance upon Him to have paid their personal debt for sin.
12. By having been cleansed by His blood, the Ephesian believers have been purified and dedicated for service to God as His vessels and tools.
13. The same is true of all those who believe in Jesus Christ as their personal savior and propitiation for sin.
14. Paul identifies the Ephesian believers as those who are dependable to carry out what God has entrusted them, thus they are obedient believers who seek to fulfill God's instruction in His plan for their lives.
15. The area in which the Ephesian believers are dependable is in the sphere of Christ Jesus.
16. Thus, the Ephesian believers are committed to obeying God as a result of what Christ Jesus accomplished on their behalf.

Conclusion:

Paul introduces his letter to the Ephesians by identifying his credentials: an apostle by means of God's choosing and designation. This sets the stage for his instruction of the Ephesian believers who have committed themselves to obeying God in the spiritual life.

Ephesians 1:2  
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“Grace to you and peace from God our Father and the Lord Jesus Christ.” (NASB)

“Grace to you and peace from God our Father and the Lord Jesus Christ.” (NKJV)

“χάρις	ὑμῖν	καὶ	εἰρήνη	ἀπὸ	θεοῦ	πατρὸς	ἡμῶν
“Grace	to you	and	peace	from	God	Father	of us

καὶ	κυρίου	Ἰησοῦ	Χριστοῦ.”
and	from Lord	Jesus	Christ.”

(NA21) (KMT)

Expanded translation:

**“A mentality of favor toward another which is not deserved or earned and which takes responsibility for the other’s needs by providing what is necessary for them at one’s own expense and apart from any obligation or expectation placed upon the recipient, based on response, to you all and, logically related, inner tranquility of the soul as a result of mental stability derived from confidence in truth, based on response, from the source of God, the Father of us and, logically related, Lord, an Initiator, Jesus, an Initiator, Christ, based on initiation.”**

Principles:

1. Grace is a mental attitude held by an individual towards another or others.
2. It is derived from an individual’s characteristic of unconditional love.
3. Grace is an attitude that applies favor towards another.
4. This favor is not the result of appreciation, merit, reward, or payment for another’s behavior, character, or affinity.
5. Grace takes personal responsibility for the needs of another.
6. It provides what is necessary for another’s needs at the expense of one’s own personal resources.
7. The resources which are supplied (grace provision) are designed to provide for the needs of the individual being shown unmerited favor.
8. The individual may choose to use or not use the grace provision which has been provided for his needs.
9. Furthermore, the individual may choose to abuse the grace provision provided to him once it is in his possession.
10. This is because grace does not place any obligation or expectation on the individual being favored for whose needs responsibility has been taken.
11. The grace provision is freely offered to those in need by one who has favor toward them.
12. God the Father graced the world with His only begotten Son, Jesus of Nazareth, whose role was to be the substitutionary sacrifice necessary to pay the debt for the sins of man.
13. Because of God’s favor towards man as a result of His unconditional love for the world, He sent His Son.
14. His grace provision was the substitutionary death and righteous resurrection of His Son on behalf of man’s sins.

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15. Man neither earned this, nor deserved it; it was freely given by means of God's grace (cf. Rom. 5:15-21).
16. God also provided grace provision for the believer to live the spiritual life.
17. The indwelling, sealing, teaching, convicting, exhorting, and intercessory ministries of the Holy Spirit for the believer provide a spiritual guide under whose control the believer is able to fulfill the spiritual life.
18. The human spirit generated in the believer simultaneously to his personal faith in Christ (cf. 1 John 5:1; participle grammar demands simultaneous spiritual birth to personal belief) allows the believer to communicate, to metabolize, and to understand spiritual truth.
19. The word of God revealed by the prophets and apostles under the Holy Spirit's control (cf. 2 Pet. 1:20-21) provides the mind of Christ (cf. 1 Cor. 2:16) for the believer's mental renovation and belief reconstruction (cf. Rom. 12:1-2; Rom. 6:17-18; 1 Thess. 2:13).
20. Each of these three grace provisions have their own role within the believer's spiritual life and the believer must rely upon each to accomplish God's spiritual plan for his role in the body of Christ as an ambassador on earth.
21. God also provided grace provision for eternity through His Son including a home in God's kingdom, a position of service for eternity, and an imperishable inheritance.
22. None of these things, nor any of the other grace provisions for salvation or living spiritually were given to man or the believer because of anything that man had done.
23. They were given by God's attitude of favor by which He took upon Himself the responsibility to supply what man and the believer need in order to fulfill the design for which humanity was created.
24. Peace is the result of resting confidently upon truth.
25. Reliance upon truth allows an individual to have inner tranquility within their soul despite the aggravation, turmoil, and devastation occurring externally in his circumstances or the world.
26. Spiritual truth transcends physical circumstances.
27. Consequently, as man relies upon spiritual truths he is able to have peace within his soul despite whatever is happening around him.
28. The soul of man is his unique essence that is comprised of:
  - a. Volition-the ability to make personal decisions
  - b. Mentality-the mental attitude of the mind
  - c. Emotion-the appreciators of circumstances
  - d. Conscience-the witness of the morality of personal action
  - e. World View-the frame of reference through which the world is evaluated personally
29. When there is uncertainty about reality or truth within the soul of man then he lacks the necessary mental stability to have inner tranquility of his being.
30. This uncertainty can only truly be corrected by refreshing the thought process with recalled truth or learning of truth that is then purposely relied upon by the individual.
31. Thus, a lack of peace is a lack of reliance upon truth.
32. This is due either to ignorance of truth or unwillingness to trust truth over the perceived danger or undesired circumstance.
33. Both grace and peace have God as their source.

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34. This is because grace comes from unconditional love, one of the seven attributes of God (cf. 1 John 4:19).
35. Likewise, this is because peace is derived from reliance upon truth and truth comes from God (cf. James 1:17; Psalm 119:60; John 17:17; John 16:13).
36. The Lord Jesus Christ is also a source of grace and peace.
37. It is the Lord Jesus Christ who provided what man needed by offering Himself as the propitiation for sin.
38. It is by provision of Himself that sinful man can choose to have his liability for sin removed from him forever.
39. Thus, both God the Father and the Lord Jesus Christ are sources of grace and peace for mankind.
40. What God and the Lord Jesus Christ have provided to mankind must be relied upon personally (faith).
41. As man relies upon God's grace for salvation he is born spiritually from above into the grace provision necessary for living the spiritual life and with the promise of the necessary grace provision for living eternally after the end of the age of human history.

Conclusion:

Paul's statement to the Ephesian believers expresses his personal desire that God's grace and peace be a part of their lives. He identifies there are two sources from which grace and peace come, the believer's Heavenly Father and the Lord Jesus Christ. Whether the Ephesian believers experience the reality of God's grace and peace will require their reliance upon God's provision and truth for living spiritually as His children.

Ephesians 1:3  
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“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,” (NASB)

“Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessings in the heavenly places in Christ,” (NKJV)

“Εὐλογητὸς ὁ θεὸς καὶ πατὴρ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ,  
“Blessed the God and Father of the Lord of us Jesus Christ,

ὁ εὐλογήσας ἡμᾶς ἐν πάσῃ εὐλογίᾳ πνευματικῇ ἐν τοῖς  
the One who blessed us in every blessing spiritual in the

ἐπουρανίοις ἐν Χριστῷ” (NA21)  
heavenlies in Christ,” (KMT)

Expanded Translation:

**“Worthy of having goodness bestowed upon through benefits, request, or statement of as a result of character, conduct, or esteem, based on initiation, is the God, an Initiator, and, logically related, Father by means of a specific relationship, based on initiation, of the Master, based on initiation, of us Jesus, an Initiator, Christ, an Initiator, the One performing the action in a point in time in the past as a matter of principle to bestow goodness upon another in the form of benefits, request, or statement, based on His own initiation, us in the sphere of every well spoken of bestowment, based on response, characterized by being spiritual in nature or form, based on response, in the sphere of the heavenly arenas, being tools or instruments used to accomplish something, in the sphere of Christ (Anointed Sacrifice), an initiator,”**

Principles:

1. God is worthy of being praised based upon His character and conduct.
2. One of the areas in which God is worthy of being praised is in recognition and appreciation for the spiritual blessings God has bestowed on believers in Christ.
3. As a result of having bestowed spiritual blessings to believers in Christ, God is worthy of being spoken well of.
4. God is the Heavenly Father of Jesus of Nazareth who is one and the same as the Anointed Sacrifice who propitiated the sins of man.
5. Jesus Christ is the authoritative and divine master of believers, being God the Son and the head of the church.
6. The relationship between God the Father and God the Son is specific to Jesus of Nazareth.
7. God birthed Jesus, His Son through the virgin birth which bypassed the seed of man and thus avoided Jesus being born spiritually dead and in need of a savior.
8. By means of providing the perfect seed into the womb of Mary, God became the Father of Jesus, the Son of God.
9. In relationship within the trinity God the Father is the head of God the Son and God the Holy Spirit.
10. The relationship between the Godhead became made incarnate when God the Son became the earthly Son of God.

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11. God the Father is the One Who has performed the action to bestow goodness upon believers.
12. The blessings which God the Father has bestowed were established within the sphere of Christ.
13. Those who believe into Christ are removed from condemnation and placed into Christ where all the spiritual blessings that God has bestowed in Christ await them.
14. Thus, by their entrance into Christ, those who believe receive all that God has established for them in Christ.
15. There are numerous blessings which God the Father has established in Christ for the believer.
16. These blessings are characterized as being spiritual in nature.
17. These blessings exist in the heavenly arenas as a part of the spiritual realm.
18. There are three heavenly arenas.
19. The first is the atmosphere, the second heavenly arena is space, and the third heavenly arena is the throne room of God.
20. In each of the arenas in which the spiritual world operates exist spiritual blessings.
21. Every single one of the spiritual blessings of God that operate in each of the heavenly arenas has been bestowed to the believer in Christ.
22. This grants believers in Christ full access and rights to the spiritual blessings of God.
23. These rights are utilized spiritually as the believer walks spiritually in the physical world.
24. Thus, the believer is given all the spiritual blessings in the heavenly arenas to utilize in order to be spiritually effective in the physical universe as an ambassador of God.
25. However, having access and rights to all the spiritual blessings by means of one's position in Christ does not provide immediate understanding of how to utilize those rights.
26. Utilizing the spiritual blessings available to the believer requires that the believer grow spiritually in his relationship with God.
27. As a result of God's provision of spiritual blessings, believers are to praise God for what He has done in recognition and appreciation for who He is and what He has done in providing spiritual blessings to the believer.

Conclusion:

Paul begins to expound on the blessings and benefits that God has bestowed upon the believer in Christ. They have are spiritual in nature, come from God the Father, and are the cause of the believer's praise to the Father. Their presence in Christ allows all those who are in Christ to possess and utilize them in the spiritual life.

Ephesians 1:4  
Summary Review

“just as He chose us in Him before the foundation of the world, that we would be holy and blameless before Him. In love” (NASB)

“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,” (NKJV)

“καθὼς ἐξελέξατο ἡμᾶς ἐν αὐτῷ πρὸ καταβολῆς κοσμοῦ  
“just as He chose us in Him before foundation of world

εἶναι ἡμᾶς ἁγίοις καὶ ἀμώμους κατενώπιον αὐτοῦ ἐν ἀγάπῃ” (NA21)  
to be us holy and without blame before Him in love” (KMT)

Expanded Translation:

“according to the comparative manner of how He really participated in the action and was affected by the action in a point in time select by choice us in the sphere of Him, an Initiator, before establishment of the world system comprised of created material and immaterial components governed by universal, social, spiritual, and political laws, based on initiation, to perform the continuous type of action to exist in the state of being as a matter of purpose, us, set apart for service as a result of having been ceremonially cleansed, based on initiation, and without spot or blemish that would render something unworthy, based on initiation, in front of the presence of Him, an Initiator, in the sphere of self-sacrificial love that manifests itself in being given regardless of the response it receives and unconditionally pursues that which is best for another as a result of the character and volition of the one loving, based on response...”

Principles:

1. The manner by which God chose believers is compared to the manner by which God blessed believers.
2. God’s blessing of believers with all the spiritual blessings in the heavenly places is in Christ.
3. Outside of Christ no individual can have access or rights to the spiritual blessings of God.
4. God provided spiritual blessings to those who are in Christ as a result of Him having secured the blessings through Christ.
5. God is to be praised as a result of what He has done to provide spiritual blessings to believers in accordance with the manner by which He provided them: putting them in Christ where those who would believe would also be put.
6. Just as in the same manner as providing spiritual blessings in the sphere of Christ, so too God chose believers in the sphere of Christ.
7. This distinction is critical: God did not choose anyone outside of Christ; He only chose those in Christ.
8. Outside of Christ man is in condemnation, unholy, and blemished by the stain and guilt of sin.
9. In Christ, however, the believer is in justification, holy, and unblemished by the stain and guilt of sin.
10. Equally critical is the distinction of what God chose those in Christ for.
11. He did not choose them to be His, to be delivered, or to be redeemed-though each of these descriptions of the believer are accurate in other parts of the New Testament as a result of their faith in Christ.
12. God did choose believers in Christ specifically to be “holy and blameless before Him.”

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13. Thus, God's election of who would be "holy and blameless before Him" is tied to the position that the individual is located in.
14. God did not choose those in condemnation to be "holy and blameless before Him" but, rather, chose those in Christ to be "holy and blameless before Him."
15. This speaks to the manner by which God decided He would justify man as being by means of their standing in or out of Christ.
16. The plan of God to justify man from before the foundation of the universe was tied to Christ.
17. Christ becomes the location in which man receives all the spiritual blessings of the heavenlies and the location by which God justifies man before Him.
18. Since God chose to justify those who are in Christ and not those who are in condemnation then He remains true to His character as the sovereign, eternal, righteous, and loving God that He is.
19. In God's sovereignty He established a plan for the justification of man and put man's justification in Christ.
20. In God's eternalness He established this plan before He even laid the foundation of the universe in which man would exist, fall, and need justification.
21. In God's love He provided a Savior, Jesus Christ of Nazareth, to pay the debt for man's sins and to secure for Himself a people for His own possession.
22. In God's righteousness He promised to justify all those who would rely upon Christ for their salvation.
23. Those who rely upon Christ to have paid their debt for sin are placed into Christ wherein they find they now have access to all the spiritual blessings of the heavenlies and are declared by God to be holy and blameless.
24. This justification is positional rather than experiential.
25. That is, God has declared those who are in Christ to be holy and blameless in His description of them because of their position in the Holy and Blameless One.
26. However, while holy and blameless before God positionally, the believer must learn how to walk as the implement he is that is set apart for service to God through the blood of Christ.
27. Likewise, the believer is to learn to walk in purity as he grows in the grace and knowledge of God.
28. Whether the believer walks out what God has described him as in Christ or not is up to each individual believer.
29. Nevertheless, by virtue of being in Christ as a result of personal volitional reliance upon Him for salvation, the believer has been chosen of God to be holy and blameless.
30. Both the manner by which God blessed believers and chose believers is their position in Christ as a result of faith in Jesus to have paid the debt for their sins.
31. This is available to any whosoever believe.

Conclusion:

Paul links God's provision of spiritual blessings to those who are in Christ to His choosing of believers not to be in Christ, but rather to be holy and blameless as a result of being in Him. The manner by which God provided spiritual blessings is the same manner by which God chooses to justify believers. This is a part of a long list of rights, privileges, and blessings that God has tied to being found positionally in Christ. All who believe are described and partake in every aspect of what God has secured for them in Christ.

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“He predestined us to adoption as sons through Jesus Christ to Himself, according to the kind intention of His will,” (NASB)

“having predestined us to adoption as sons by Jesus Christ to Himself, according to the good pleasure of His will,” (NKJV)

“προορίσας ἡμᾶς εἰς υἰοθεσίαν διὰ Ἰησοῦ Χριστοῦ  
“having predestined us into placement as sons through Jesus Christ

εἰς αὐτόν κατὰ τὴν εὐδοκίαν τοῦ θελήματος αὐτοῦ,” (NA21)  
into Himself according to the good pleasure of the will of Him,” (KMT)

Expanded Translation:

**“having performed the action in a point in time in the past as a matter of principle to determine ahead of time based on His own initiation us into the limitations and boundaries of placement of a son as an adult in family and society, based on response, through the source of Jesus, an Initiator, Christ, an Initiator, into the limitations and boundaries of Himself, an Initiator, according to the norms and standards of that which is well pleasing to one’s thought process or motivation, based on response, of the volitional expression of an individual to carry out a specific course of action in order to accomplish a desired result, objective, or outcome, being a tool or instrument used to accomplish something,”**

Principles:

1. God’s redemptive plan for man included the determination to give those in Christ full rights and privileges as adults in His family and kingdom.
2. God determined that believers would not merely be His spiritual offspring in Christ, but that they would also have full rights and privileges as adults in His family and kingdom.
3. As an adult in God’s family and kingdom, the believer is given five specific rights and privileges:
  1. The right to marry Christ as a member of the church, the Bride of Christ.
  2. The right to have a say in family and kingdom affairs through prayer and supplication.
  3. The right to utilize the resources of God through grace given for spiritually living.
  4. The right to go to war to defend God and His kingdom in spiritual battle against Satan and Company & Associates.
  5. The right to a down payment of his future inheritance which is the indwelling of the Holy Spirit (cf. 1:14).
4. These rights provide the believer the necessary status and resources to function in the family and kingdom of God.
5. The means through which God accomplished the placement of His spiritual offspring as adults in His family and Kingdom was Jesus Christ.
6. The only way any individual can enter God’s family and kingdom is through Christ (cf. John 14:6).
7. The believer in Christ enters into God’s family and kingdom wherein he is treated as an adult and not as a child.
8. However, spiritual maturity is not a part of the rights and privileges that the believer has entered into

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as a result of faith in Christ.

9. Consequently, though the believer has full rights and privileges as an adult, he is but a spiritual infant who has not clue how to rightly utilize the rights and privileges he has.

10. Thus, the believer must learn how to utilize his rights and privileges by obeying his Heavenly Father and maturing spiritually.

11. God's predetermined decision to place whoever believes as adults in His family and kingdom was well pleasing to His objectives for those who are in Christ.

Conclusion:

Paul adds to the blessings that God has provided believers by identifying that God has granted them full status as adults in God's family and kingdom as a part of His redemptive work through Jesus Christ. Those who are in Christ are adults and can exercise all of their rights and privileges, but need to learn how to do so.

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“to the praise of the glory of His grace which He freely bestowed on us in the Beloved.” (NASB)

“to the praise of the glory of His grace, by which He made us accepted in the Beloved.” (NKJV)

“εἰς	ἔπαινον	δόξης	τῆς	χάριτος	αὐτοῦ,	ἧς
“into	praise	of glory	of the	grace	of Him,	which

ἐχαρίτωσεν	ἡμᾶς	ἐν	τῷ	ἡγαπημένῳ,”
He graced	us	in	the	Beloved,”

(NA21) (KMT)

Expanded Translation:

**“into the limitations and boundaries of commendation as a result of accomplishing an action warranting recognition, based on initiation, of honor or esteem given to or expressed by someone in recognition of their character, behavior, position, or achievement, based on response, of the mentality of favor toward another which is not deserved or earned and which takes responsibility for the needs of another by providing what is necessary for the recipient at one’s own expense and apart from any obligation or expectation being placed upon the recipient, based on response, of Him, an Initiator, of which, based on response, He really performed the action in a point in time in the past to express an attitude of favor by providing what is necessary at one’s own expense to us in the sphere of the One having been acted upon in a completed action in the past with results continuing on as a matter of principle to be loved with a self-sacrificial and unconditional love that pursues what is best regardless of the response it receives because of the integrity and volition of the one doing the loving, based on His own initiation,”**

Principles:

1. The result of God’s plan to redeem man in Christ and provide man with spiritual blessings in Christ is commendation of what God has accomplished for those who are in Christ.
2. That which God accomplished pertains to the glory He has, specifically for what He has accomplished in delivering man from the consequences of his sinful nature in Christ.
3. Praise is based on initiation; proclamation of praise toward another is a volitional decision that is or is not chosen when an individual recognizes what the other individual has accomplished.
4. The warranting of praise is based on the initiation of an individual to accomplish something that is praiseworthy.
5. In placing believers as adults with full rights and privileges in His family and kingdom through Jesus Christ, God has accomplished something praiseworthy.
6. That which is praised about God is specifically the glory of His grace.
7. God’s glory is the rightful esteem and opinion He deserves because of who He is and what He has accomplished.
8. Glory includes both the actions and character of an individual from which an individual’s reputation is understood.
9. The result of God’s actions and character in providing spiritual blessings to those who are in Christ is to the praise of His glory.
10. The praise of God’s glory is specifically in the area of the grace God has and provided to man through

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Jesus Christ.

11. God's grace provided to man what was necessary for man to be redeemed to God from sin and death.

12. Those who believe in Christ are graced even more than unbelievers.

13. That grace is evident because God poured it out to believers in the form of spiritual blessings necessary to carry out their spiritual life and walk in Christ.

14. The location in which God poured out His grace towards man and believers is in the Beloved, Jesus Christ.

15. By means of all that Jesus Christ accomplished for man and those who would believe, God's grace is evident resulting in praise of who He is and what He has done.

16. Jesus Christ is the Beloved One because He obeyed the Father completely and perfectly carried out God's plan for His life, death, and resurrection.

Conclusion:

Paul identifies the purpose or result behind God using Jesus Christ to bless all who believe with spiritual blessings. It was all for God to be praised because of the glory He has that is so evident in Jesus Christ's substitutionary death on the cross.

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“In Him we have redemption through His blood, the forgiveness of our trespasses, according to the riches of His grace” (NASB)

“In Him we have redemption through His blood, the forgiveness of sins, according to the riches of His grace” (NKJV)

“ἐν ᾧ ἔχομεν τὴν ἀπολύτρωσιν διὰ τοῦ αἵματος αὐτοῦ,  
“in Whom we have the redemption through the blood of Him,

τὴν ἄφεσιν τῶν παραπτωμάτων, κατὰ τὸ πλοῦτος τῆς χάριτος  
the forgiveness of the trespasses, according to the riches of the grace

αὐτοῦ,” (NA21)

of Him,” (KMT)

Expanded Translation:

**“in the sphere of Whom, an Initiator, we really perform the continuous type of action to possess as our own the release from bondage or captivity as a result of a ransom or required payment having been paid, based on response, through the source of the blood, being a tool or instrument used to accomplish something, of Him, an Initiator, the removal of a claim held against someone for which they are liable, based on response, of the responsibilities or liabilities created by activity that is erroneous as a result of departing from the proper course of action, being tools or instruments used to accomplish something, according to the norms and standards of the wealth of resources at one’s disposal, being a tool or instruments used to accomplish something, of the mentality of favor toward another which is not deserved or earned and which takes responsibility for the other’s needs by providing what is necessary at one’s own expense and apart from any obligation or expectation being placed upon the recipient, based on response, of Him, an Initiator,”**

Principles:

1. Redemption is only available in Jesus Christ.
2. Those who are in Christ have redemption, those who are not in Christ do not have redemption.
3. The redemption believers have in Christ is their full and complete release from bondage to sin and death as a result of the fall of man.
4. This full and complete release was secured for those who are in Christ through Jesus’ substitutionary payment for man’s sins.
5. Jesus Christ willfully initiated payment for man’s sins by dying on the cross in obedience to the Father.
6. The means by which Jesus Christ secured the believer’s release from sin’s bondage was His very own blood.
7. The blood of Christ, by virtue of the life contained within it, is the means by which Jesus Christ made payment for man’s sins.
8. Consequently, man has the potential to be set free from captivity to sin because Christ’s blood has paid for his release.
9. Man accepts his freedom from sin by willingly placing his dependence upon Jesus Christ as his personal savior, thus becoming a believer.

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10. Though the payment was made once and for all, only those who believe upon Jesus Christ are redeemed by His blood.
11. In this way God's love and righteousness are evident.
12. God's love provided payment as a result of His grace toward man.
13. God's righteousness accepted Jesus' righteous life as a just substitute for unrighteous man.
14. Yet, God's love precludes God from forcing man to believe apart from their own free will.
15. Yet, God's righteousness justifies the ungodly when they place their faith in Christ as their savior.
16. Redemption is a part of the believer's identity in Christ.
17. Redemption includes the forgiveness of man's trespasses against God as a result of Jesus' payment for man's sins.
18. Thus, Jesus Christ makes His payment for man's sins to God the Father who righteously forgives man for his sins, releasing him from captivity to his trespasses and sins.
19. Through Jesus Christ's payment for sin God can remove the claim held against man for his sin, sending it off of and away from the believer so that he is no longer held responsible or liable for sin.
20. Because of the the believer's redemption in Christ God can hold no legal claim against the believer in regard to sin (cf. Romans 4:5).
21. Through the redemption available in Christ God can cancel out the believer's certificate of debt for sin that formerly separated the believer from God (cf. Col. 2:13-14).
22. Thus, the believer's trespasses are completely removed as a claim against the believer by God through the blood of Jesus Christ.
23. Trespasses are the erroneous violations of God's standard that occur when man carries out any activity that departs from the design and revelation of God for man.
24. Trespasses include immoral behavior, self-righteous behavior, and unwitting departures from God's design and will in any area, relationship, or decision.
25. Yet every single immoral, self-righteous act, or unwitting departure from God's design and will is redeemable by God through the blood of Jesus Christ.
26. Because of this God has the potential to wipe out any individual's certificate of debt for sin.
27. Jesus Christ's substitutionary death on the cross provides God with all He needs in order to redeem any who believe.
28. Jesus' blood cannot be exhausted in similar fashion as to physical resources.
29. Thus, God has an abundance of resources from which He is able justify those who believe as a result of the grace He bestowed upon man by sending His Son to pay the debt for man's sins.

Conclusion:

Paul identifies the reality of what the blood of Jesus Christ secured for those who believe: total and complete release from captivity to the sin and death that was incurred at the fall of man. Since God is righteous He must judge unrighteousness. He has done so in the blood of Christ, thus the believer is able to be removed from condemnation and made righteous in and only in Christ.

Ephesians 1:8  
Summary Review

“which He lavished on us. In all wisdom and insight” (NASB)

“which He made to abound toward us in all wisdom and prudence,” (NKJV)

ἧς ἐπερίσευσεν εἰς ἡμᾶς ἐν πάσῃ σοφίᾳ καὶ  
“which He made abound into us in all wisdom and

φρονήσει” (NA21)  
reflexive thought,

Expanded translation:

**“of which**, based on response, **He really performed the action in a point in time to make exceed in quantity or degree into the limitations and boundaries of us all in the sphere of all understanding how to apply what is known to one’s circumstances**, based on response, **and**, logically connected, **reflexive thinking that executes automatic application of knowledge through programmed behavior**, based on response,”

Principles:

1. God has graced the world with a Savior that has taken care of their need for redemption through Jesus Christ (cf. Titus 2:11).
2. God has further caused His grace to abound to believers who are in Christ beyond their redemption and into the arena of their spiritual life (cf. Titus 2:12).
3. Specifically, God’s grace for the believer’s spiritual life includes providing the believer with all that is necessary for him to have wisdom and reflexive application of that wisdom in his circumstances.
4. Wisdom is the knowledge of how to apply what one has learned to its appropriate circumstance.
5. No one can apply knowledge or information that he does not have to his circumstances.
6. Thus, man must learn information and understand its application in order to utilize it in his circumstances.
7. Applying the proper information to one’s circumstances is critical in order successfully navigate the circumstance and achieve the desired objective through it.
8. God has made wisdom available to the believer in his spiritual life in Christ.
9. This wisdom requires that the believer learn divine knowledge so that he can apply it in his spiritual life in the physical world.
10. God has made this knowledge available to the believer through the revelation and preservation of the doctrines contained in the Bible.
11. As the believer studies the doctrines of God’s Word he is able to utilize the information contained within it during his life on earth.
12. If the believer does not learn the instruction of God he will not be able to utilize God’s wisdom in his life.
13. Believers are commanded to be transformed by the renovation of their mind so that they can prove what God’s will is for them in the moments of their physical life (cf. Romans 12:1-2).
14. Thus, the purpose of learning God’s instruction and operating in wisdom is to accomplish God’s will for each circumstance.

Ephesians 1:8  
Summary Review

15. God's grace has in such a manner abounded to the believer who is in Christ to the degree that the believer can learn how to accomplish God's will in and out of each circumstance by means of applying God's instruction to the circumstances of his life.
16. Likewise, God's grace has abounded to the believer in the area of developing a reflexive thought process.
17. While operating spiritually the believer is able to develop a thought process that results in programming reflexive behavior.
18. This reflexive behavior is programmed by the doctrines of God's Word so that the believer automatically executes God's will through automatic application of wisdom.
19. The more the believer purposefully executes God's wisdom, the more the believer's heart is trained to automatically apply God's Word in his circumstances.

Conclusion:

Paul identifies that God has lavished upon believers the ability to learn, apply, and execute wisdom automatically. This requires the believer study God's Word and consciously and purposefully apply it in his circumstances. The more the believer does so, the more reflexively his decision making and behavior identifies and accomplishes God's will.

Ephesians 1:9  
Summary Review

“He made known to us the mystery of His will, according to His kind intention which He purposed in Him” (NASB)

“having made known to us the mystery of His will, according to His good pleasure which He purposed in Himself,” (NKJV)

“γνωρίσας ἡμῖν τὸ μυστήριον τοῦ θελήματος αὐτοῦ  
“making known to us the mystery of the will of Him,

κατὰ τὴν εὐδοκίαν αὐτοῦ, ἣν πρόεθετο ἐν αὐτῷ” (NA21)  
according to the good pleasure of Him, which He purposed in Him” (KMT)

Expanded Translation:

**“performing the action in a point in time in the past as a matter of principle to make experiential knowledge of facts known based on His own initiation to us the secret known only to those on the inside of an organization, being a tool or instrument used to accomplish something, of the volitional expression of an individual to carry out a specific course of action in order to accomplish a desired result, objective, or outcome, based on initiation, of Him, an Initiator, according to the norms and standards of the goodness of that which is well-pleasing to one’s thought process or motivation, based on response, of Him, an Initiator, which, based on response, He really participated in the action in a point in time to set into place beforehand in the sphere of Him,”**

Principles:

1. God the Father has made known to believers in Christ the mystery of His will.
2. The mysterious nature of God’s will is the result of it being kept hidden from those who have not yet been initiated into God’s family and kingdom.
3. Thus, to know God’s will requires one to be a part of His family and kingdom.
4. Additionally, God’s will is spiritual in nature, which requires a living human spirit in order to be understood.
5. Consequently, unbelievers do not have access to the mystery of God’s will although believers in Christ do.
6. Believers have access to God’s will because God has brought them into His family and kingdom by means of the blood of Christ upon which they have believed.
7. By faith in Christ God has initiated believers into His family and kingdom and made known to them the secret of His will.
8. Those outside of God’s family and kingdom can only recognize God’s plan for salvation through Christ because God became man and dwelt among us and because of the Holy Spirit’s convicting work in the world.
9. Believers are able to understand the will of God because He has made it known to them since they are a part of His family and kingdom in Christ.
10. God’s plan to make known His will to believers in Christ is a part of how He made His grace abound to those who are in Christ.
11. Not only do believers have a new righteous, holy, blameless identity with full rights and privileges in

Ephesians 1:9  
Summary Review

the body of Christ by means of grace, but also believers have had God's will made known to them by means of His grace in Christ.

12. God's abounding of grace to the believer in Christ in the area of His will is in accordance with that which pleases His desire for the believer.

13. He wants believers to know His will so that believers can operate in wisdom and develop a reflexive thought process that is spiritual, righteous, and fulfills His will.

14. God did not leave believers in the dark regarding His will but made the experiential knowledge of His will available to believers through instruction of academic fact that they can understand and rely upon personally.

15. Thus, believers are able to understand God's will, approve that which is indeed God's will, and walk in fulfillment of God's will as a result of God making His grace abound to those who are in Christ.

16. God's will is in three categories:

- a. Directive will-that which God directs man to choose.
- b. Permissive Will-that which God permits man to choose.
- c. Overruling Will-that which God blocks man from accomplishing in his choice through circumstances.

17. By growing in the grace and knowledge of God, the believer is able to learn God's will and walk in it so that he is able to carry out God's plan for His life.

18. Fulfilling God's plan for the believer's life is only possible as a result of God establishing a Savior for man.

19. God's good pleasure for revealing His will to the believer was set up prior to its use as being in Christ.

20. Thus, it pleased God's purposes and objectives for the believer that He use Christ as the location in which to make known His will.

Conclusion:

Paul identifies that God was well-pleased to reveal His will to those who are in Christ. The revelation of His will allows believers to function in wisdom and insight as they develop an understanding of God's revelation. This allows believers to complete the objective for which they were secured: fulfillment of God's plan for their individual lives. For this God is to be praised and glorified along with His Son, the Lord Jesus Christ, through Whom and in Whom the knowledge of God's will was made available to man.