

November 3, 2019

## Ephesians 1

New Revised Standard Version (NRSV)

<sup>1</sup> Paul, an apostle of Christ Jesus by the will of God, To **THE SAINTS** who are in Ephesus and are faithful in Christ Jesus:

<sup>2</sup> Grace to you and peace from God our Father and the Lord Jesus Christ.

<sup>3</sup> Blessed be the God and Father of our Lord Jesus Christ, who has blessed us in Christ with every spiritual blessing in the heavenly places, <sup>4</sup> just as he chose us in Christ before the foundation of the world to be holy and blameless before him in love. <sup>5</sup> He **destined** us for **adoption as his children** through Jesus Christ, according to the good pleasure of his will, <sup>6</sup> to the praise of his glorious grace that he freely bestowed on us in the Beloved. <sup>7</sup> In him we have redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace <sup>8</sup> that he lavished on us. With all wisdom and insight <sup>9</sup> he has made known to us the **mystery** of his will, according to his good pleasure that he set forth in Christ, <sup>10</sup> as a plan for the fullness of time, to gather up all things in him, things in heaven and things on earth. <sup>11</sup> In Christ we have also obtained an inheritance, having been **destined** according to the purpose of him who accomplishes all things according to his counsel and will, <sup>12</sup> so that we, who were the first to set our hope on Christ, might live for the praise of his glory. <sup>13</sup> In him you also, when you had heard the word of truth, the gospel of your salvation, and had believed in him, were *marked with the seal* of the promised Holy Spirit; <sup>14</sup> this is the pledge of our inheritance toward redemption as God's own people, to the praise of his glory.

<sup>15</sup> I have heard of your faith in the Lord Jesus and your love toward all **THE SAINTS**, and for this reason <sup>16</sup> I do not cease to give thanks for you as I remember you in my prayers. <sup>17</sup> I pray that the God of our Lord Jesus Christ, the Father of glory, may give you a spirit of wisdom and revelation as you

**The book of Ephesians:** The Epistle to the Ephesians, also called the Letter to the Ephesians and often shortened to Ephesians, is the tenth book of the New Testament. Its authorship has traditionally been attributed to Paul the Apostle but starting in 1792, this has been challenged as Deutero-Pauline, that is, written in Paul's name by a later author strongly influenced by Paul's thought, probably "by a loyal disciple to sum up Paul's teaching and to apply it to a new situation fifteen to twenty-five years after the Apostle's death.

According to New Testament scholar Daniel Wallace, the theme may be stated pragmatically as "Christians, get along with each other! Maintain the unity practically which Christ has effected positionally by his death."

Another major theme in Ephesians is the keeping of Christ's body (that is, the Church) pure and holy.  
*(reprinted from wikipedia)*

**THE SAINTS** ἅγιος - hagios pronounced [hag'-ee-os]:the holy ones, the saints;  
meaning: devoted to God or the gods, God-like  
of things: sacred, holy  
of people: holy, pious, pure

The Greek word, "hagios", is used 235 times in the new testament. The word is used in reference to many different things in the bible. The word is an adjective. Do you remember what an adjective is? An adjective, is a word that describes a characteristic of a noun. A noun is.. a person, a place, or a thing. And so an adjective, describes to some characteristic, of that person , place, or thing.

So then, the word "hagios" is describing something as being of a certain type.

So then when the bible says that God is holy, it means that God is different from all else.

And when the word is used to describe something other than God or His Spirit, it means that the thing being described is different from the world, and that it is "like God" in some way.

**adoption as his children:** compare this to Romans 8:14-17  
<sup>14</sup> For all who are led by the Spirit of God are children of God. <sup>15</sup> For you did not receive a spirit of slavery to fall back into fear, but you have received a **spirit of adoption**. When we cry, "Abba Father!" <sup>16</sup> it is that very Spirit bearing witness with our spirit that we are children of God, <sup>17</sup> and if children, then heirs, heirs of God and joint heirs with Christ—if, in fact, we suffer with him so that we may also be glorified with him.  
Romans 8:14-17

come to know him,<sup>18</sup> so that, with the eyes of your heart enlightened, you may know what is the hope to which he has called you, what are the riches of his glorious inheritance among **THE SAINTS**,<sup>19</sup> and what is the immeasurable greatness of his power for us who believe, according to the working of his great power.<sup>20</sup> God put this power to work in Christ when he raised him from the dead and seated him at his right hand in the heavenly places,<sup>21</sup> *far above all* rule and authority and power and dominion, and above every name that is named, not only in this age but also in the age to come.<sup>22</sup> And he has put all things under his feet and has made him the head over all things for the church,<sup>23</sup> which is his **BODY**, the fullness of him who fills all in all.

#### QUESTIONS FOR THE PRACTICE OF EXAMEN & CONTEMPLATION

- **What word, phrase or image grabs your attention?**
- **How does that word intersect with your life?; our life?**
- **How do you react to being called a Saint? How about when you envision others who might not seem like saints?**
- **What invitation to do you hear in this word for you / us?**

**destined:** This theme is also in Romans 8:28-39

<sup>28</sup> We know that all things work together for good for those who love God, who are called according to his purpose. <sup>29</sup> For those whom he foreknew he also pre**destined** to be conformed to the image of his Son, in order that he might be the firstborn within a large family. <sup>30</sup> And those whom he pre**destined** he also called; and those whom he called he also justified; and those whom he justified he also glorified.

<sup>31</sup> What then are we to say about these things? If God is for us, who is against us? <sup>32</sup> He who did not withhold his own Son, but gave him up for all of us, will he not with him also give us everything else? <sup>33</sup> Who will bring any charge against God's elect? It is God who justifies. <sup>34</sup> Who is to condemn? It is Christ Jesus, who died, yes, who was raised, who is at the right hand of God, who indeed intercedes for us. <sup>35</sup> Who will separate us from the love of Christ? Will hardship, or distress, or persecution, or famine, or nakedness, or peril, or sword? <sup>36</sup> As it is written,

“For your sake we are being killed all day long;  
we are accounted as sheep to be slaughtered.”

<sup>37</sup> No, in all these things we are more than conquerors through him who loved us. <sup>38</sup> For I am convinced that neither death, nor life, nor angels, nor rulers, nor things present, nor things to come, nor powers, <sup>39</sup> nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord.

Romans 8:29-29

*far above all:* This theme of Jesus above all is also found in Philippians 2.

<sup>5</sup> Let the same mind be in you that was[a] in Christ Jesus,

<sup>6</sup> who, though he was in the form of God,  
did not regard equality with God  
as something to be exploited,

<sup>7</sup> but emptied himself,  
taking the form of a slave,  
being born in human likeness.

And being found in human form,

<sup>8</sup> he humbled himself  
and became obedient to the point of death—  
even death on a cross.

<sup>9</sup> Therefore God also highly exalted him  
and gave him the name  
that is above every name,

<sup>10</sup> so that at the name of Jesus  
every knee should bend,  
in heaven and on earth and under the earth,

<sup>11</sup> and every tongue should confess  
that Jesus Christ is Lord,  
to the glory of God the Father.

**BODY:** This is the established metaphor that Paul uses throughout his writings to talk of the church – the Body of Christ in the world.