

Text: Eph 1.7-10

Reviewing Ephesians 1

Key features of this chapter:

Three sentences in Greek

1-2: Greeting

3-14: Theme (Expanded)

15-23: Prayer

Second section divided into three parts

Marker: “to the praise of his glory,” v. 6, 12, 14

Focus of each section:

1. (3-6) God the Father
2. (7-12) Jesus Christ
3. (13-14) The Spirit

Verse 3 is a “header” verse – it sort of stands alone and could be thought of as the heading of each section.

Big theme: “blessing” — speaking well of, saying a good word about/to

The blessings in view are the Spiritual Blessings expanded on in each of the three sections.

The First Spiritual Blessing: We will be holy in the adoption, guaranteed! (4-6)

Our title for tonight’s study: **Our Lavish Redemption**

Proposition: Redemption is rich in grace, high in purpose, and complete in its work in us.

I. The rich gift of full redemption (7-8)

In Him: Compare 1.4, 1.7, and 1.13.

Who is “him” in these references? **Christ**

What does He have to do with our spiritual blessings? **Christ is the Source**

What does the word “redemption” imply? [Hint: when you “redeem” an object, what do you do?] **price paid**

What is the currency of this redemption? **blood**

How does Paul redefine, or clarify redemption? **forgiveness of trespasses**

How are trespasses distinguished from sin? What is the difference between the two terms?

Trespasses = individual misdeeds; Sin = sin generally, sin nature

In both v. 7 and v. 8, how does Paul emphasize the value of the price paid for redemption?

1. **according to the riches of grace**
2. **which he lavished**

Various translation, commentaries, lexicons: “‘to lavish’ ... ‘to shower upon’ ... ‘to give in large measure’ ... ‘to be generous’ ... ‘to abound’ ... ‘to make abound’ ... ‘to cause to abound, make extremely rich’ ... ‘to provide in abundance, provide a great deal of, cause to be abundant’ ... ‘to cause to overflow’ ... ‘to multiply’”¹

The NAU makes “wisdom and insight” go with verse 9, but other translations keep it with verse 8. Some make it refer to man’s wisdom, but it seems most commentaries make it refer to God’s wisdom (I agree).

If with verse 8, what does wisdom and insight refer to?

God’s wisdom in lavishing us with grace

If with verse 9, what does wisdom and insight refer to?

God making known his will

For the record, I think it works better with verse 8.

II. The mysterious purpose of final redemption (9-10)

The NAU starts the verse as with an active verb, but it is a participle: “having made known to us” rather than “he made known to us.”

This “making known” is the rich gift of grace as God shows us more and more of his purposes.

¹ Graham, *An Exegetical Summary of Ephesians*, 34.

What is the remarkable thing made known to us in v. 9?

The mystery of his will

Biblically, what is a mystery? Something previously **hidden**, but now **revealed**

The next phrase is literally, “according to His blessing which He planned in him”

What does this phrase refer to?

To the act of making known the mystery

The content of the mystery is found in v. 10. We will need to define terms:

Administration: “The Greek word translated plan (*oikonomiameans*) means dispensation, arrangement, or administration. The main idea in this word is that of managing or administering the affairs of a household.”²

Fullness of times: the word ‘suitable’ is interpretative. Literally, we have “into an administration of the fulness of the times” — that is, “What is the concept of time which lies behind the use of this phrase? Distinct successive ages are implied, with the fullness of the times being the final one, or the culminating point of the final one.”³

The phrase is curious, but what does Paul give us to help us understand?

The next phrase, “the summing up of all things in Christ”

When will all things be “summed up in Christ”?

Either in the Millennium, or in the Eternal State

When Paul says, “all things,” what does he mean?

All things in heaven and in earth, *i.e.* the whole broken creation

So, taking this goal into consideration, what is the “administration of the fullness of times”?

God’s plan to bring creation to a conclusion through the work of Christ (“in Him”)

² Constable, *Expository Notes*, Eph 1.10.

³ Graham, 40–41.

III. The personal outworking of the redemptive purpose (11-12)

Left untranslated in the NAU is a little phrase, “in whom” at the beginning of v. 11. A couple of points to clear up.

Notice the word “we” in v. 11 and “we who were the first” in v. 12. Is there a difference between “we” in these verses and “you, us” in the other verses?

My view: not really, but some say this marks the Jewish believers as distinct from Gentile believers (Constable, Hoehner — both Dallas profs)

“Obtained an inheritance” is an interpretive translation of “called” — so more literally: “in whom also we were called, having been predestined...”

What is the object of this calling and predestining? (see v.12)

That we would be to the praise of his glory

Who is the person working “all things to the counsel of his will”?

God the Father

Taking all this into consideration, what does “first to hope in Christ” (12) refer to?

To believers before God brings all things to consummation, i.e. the order goes this way: we believed before he makes us fully “to the praise of his glory”

When the praise of his glory is complete, what will that mean for redemption?

Redemption is also complete

to the praise of His glory!