I. GREETINGS (EPH. 1:1-2)

Greetings (1:1-2)
Paul, an apostle of Jesus the Messiah through the will of God. To the saints who are in Ephesus, and who are faithful in Messiah Jesus. Grace to you, and peace, from God our Father and the Master, Jesus the Messiah.

A. From Acts 19, we know that Paul’s audience in Ephesus was made up of both Jewish and Gentile believers.

• Both Jewish and Gentile Believers in Ephesus

1While Apollos was at Corinth, Paul took the road through the interior and arrived at Ephesus. There he found some disciples 2 and asked them, “Did you receive the Holy Spirit when you believed?” They answered, “No, we have not even heard that there is a Holy Spirit.” 3 So Paul asked, “Then what baptism did you receive?” “John’s baptism,” they replied (indicating that these were Jews, cf. Mt. 3, Mk. 1:1-8, Lk. 3:1-19, Jn. 1). 4 Paul said, “John’s baptism was a baptism of repentance. He told the people to believe in the one coming after him, that is, in Jesus.” 5 On hearing this, they were baptized into the name of the Lord Jesus. 6 When Paul placed his hands on them, the Holy Spirit came on them, and they spoke in tongues and prophesied. 7 There were about twelve men in all. 8 Paul entered the synagogue and spoke boldly there for three months, arguing persuasively about the kingdom of God. 9 But some of them became obstinate; they refused to believe and publicly maligned the Way. So Paul left them. He took the disciples with him and had discussions daily in the lecture hall of Tyrannus. 10 This went on for two years, so that all the Jews and Greeks who lived in the province of Asia heard the word of the Lord. 11 When this became known to the Jews and Greeks living in Ephesus, they were all seized with fear, and the name of the Lord Jesus was held in high honor. (NIV Ac. 19:1-10, 17)

II. MESSIAH JESUS: THE SAVIOR OF BELIEVING JEWS \( ^A \) (EPH. 1:3-12)

A. There are at least six pieces of evidence that indicate that Paul is addressing Jewish believers in the opening section of this letter (1:3-12): 1) the Hebraic liturgical form of the section, cf. note 3 and Chart: Eph. 1:3-12 Compared to Jewish Passover Prayer below; 2) the theology of election, which is drawn from the Old Testament and revolves around the nation of Israel (cf. Gen. 18:19, Ex. 19:5, Deut. 7:6, 14:2, Ps. 135:4, Is. 40-66, Am. 3:2, etc.); 3) Paul’s quotation of LXXDeut. 33:5 in Eph. 1:6; 4) the reference to the Day of Atonement in Eph. 1:7; 5) the reference to the “appointed times” (Gk. καιρός [kairos] for Heb. יָמִי [yami] in the LXX, cf. Gen. 1:14, Lev. 23:2), which is so central to Jewish thought and theology; 6) the transition from those who “first hoped” to “you also” in verse 12.
B. The literary style in Eph. 1:1-12 strongly resembles liturgical forms used in Jewish worship and prayer. The Greek word for blessed here is εὐλογητὸς (eulogetos). In the Septuagint eulogetos was used to translate the Hebrew ברוך (baruukh), which was the Jewish way of beginning a prayer of praise, thanksgiving, and exaltation to Yahweh, the God of Israel.

- **Jewish Liturgical Form (Bible)**
  
  6Blessed (Heb ברוך [baruukh]) be the Lord! For he has heard the voice of my pleas for mercy. (ESV Ps 28:6)
  
  6Blessed (εὐλογητὸς [eulogetas], cf. Eph. 1:3) be the Lord, for he has hearkened to the voice of my petition. (Brenton Ps. 28:6LXX)

- **Jewish Passover Liturgy**
  
  “Blessed art Thou, Jehovah our God, who hast created the fruit of the vine! Blessed art Thou, Jehovah our God King of the Universe, who hast chosen us from among all people, and exalted us from among all languages, and sanctified us with Thy commandments!”

C. This is an aorist participle in Greek, which is usually translated as a relative clause with a simple past tense verb (cf. YLT). The day of Pentecost (Ac. 2) may be in view here in light of the subsequent statements about the blessings of the Spirit.

D. Throughout his writings, Paul consistently uses the phrase “in Messiah” to communicate the means by which human beings inherit the promises made to Abraham, in contradistinction to the Mosaic Law, which, though good in itself in that it reveals God’s standard of justice, nevertheless condemns us and “kills us” because we have fallen short of it (e.g. Rom. 7). However, in Messiah, mercy is extended to condemned sinners through the cross, and therefore believers inherit the promises only in Messiah. “In Messiah” or “in him” is Paul’s way of identifying the Messiah with the promises of the Abrahamic covenant.

- **“In Messiah”= “In the Seed” → Abrahamic Covenant**

1 There is therefore now no condemnation to those who are in Christ Jesus, who do not walk according to the flesh, but according to the Spirit. 2 For the law of the Spirit of life in Christ Jesus has made me free from the law of sin and death. 3 For what the law could not do in that it was weak through the flesh, God did by sending His own Son in the likeness of sinful flesh, on account of sin: He condemned sin in the flesh, 4 that the righteous requirement of the law might be fulfilled in us who do not walk according to the flesh but according to the Spirit. (NKJV Rom. 8:1-4)

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1 Edersheim, A. (2003). The Temple, its ministry and services as they were at the time of Jesus Christ. (238). Bellingham, WA: Logos Research Systems, Inc.
And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed (KJV Gen. 28:14).

Now to Abraham and his Seed were the promises made. He does not say, “And to seeds,” as of many, but as of one, “And to your Seed, who is Christ. (NKJV Gal. 3:16)

E. The Greek adjective used here (πνευματικός pneumatikos) is usually translated generically as “spiritual.” However, in most contexts, the word is meant to underscore something that is from or pertains to the work of the Holy Spirit. Christo-Platonism (for a teaching on Christo-Platonism, see Biblical Theology seminar, or What is the Gospel? seminar at www.dtnetwork.org) has often distorted the word to mean “immaterial.” However, though the work of the Spirit is often invisible to the eye, this does not mean that the Spirit is by nature hostile to materiality. For example, Isaac’s birth miraculously produced by the power of the Spirit (Gal. 4:29). However, that didn’t mean that Isaac’s birth was “immaterial.” Similarly, in 1 Cor. 15:44, “spiritual body” (σώμα πνευματικόν – soma pneumatikon) does not mean an immaterial body, but a Spirit-generated body (cf. Lk. 24:37-39). In an attempt to a) divest pneumatikos of Platonic undercurrents; b) preserve its adjectival form; c) draw out the intended meaning of “springing from or relating to the Spirit”; I have chosen to translate with a dynamically equivalent compound adjectival participle – with a capital “S” for Spirit (contra generic use) joined with a context-appropriate verbal aspect – to clearly denote the Holy Spirit as agent and source in accordance with Paul’s intended meaning.

• “Spiritual” body≠”Immaterial” Body

42 So it is with the resurrection of the dead: Sown in corruption, raised in incorruption; 43 sown in dishonor, raised in glory; sown in weakness, raised in power; 44 sown a natural body, raised a spiritual body (Grk. σώμα πνευματικόν [soma pneumatikon], i.e. a Spirit-generated body). If there is a natural body, there is also a spiritual body. (HCSB 1 Cor. 15:42-44)

37 They were startled and frightened, thinking they saw a ghost. 38 He said to them, “Why are you troubled, and why do doubts rise in your minds? 39 Look at my hands and my feet. It is I myself! Touch me and see; a ghost does not have flesh and bones, as you see I have.” (NIV Lk. 24:37-39)

• “Spiritual” ≠Hostility toward Materiality

1 Now about spiritual gifts (Grk. τῶν πνευματικῶν [ton pneumatikon], Lit. “the spiritual things”; Author – the “Spirit-supplied gifts/things,” or “the Spirit-enabled gifts/things”), brothers, I do not want you to be ignorant…. 4 There are different kinds of gifts, but the same Spirit…. 7 Now to each one the manifestation of the Spirit is given for the common good…. 9 to another faith by the same Spirit, to another gifts of healing ("spiritual" not hostile toward materiality as evidenced by healing of the body) by that one Spirit…. (NIV 1 Cor. 12:1, 4, 7, 90)
“Every Spirit-breathed blessing” here means all seven “breaths” or “winds” of Yahweh’s Spirit as described in Is. 11. In both Greek (πνευμάτα [pneuma]) and Hebrew (רווח [ruah]), the same word is used for spirit, breath, and wind. These seven aspects of the Spirit’s work play a prominent role in Paul’s prayers for the assemblies in Messiah (e.g. Eph. 1:16-23, Col. 1:9-13, Ph. 1:9-11). In the resurrection, we will be raised from the dead by means of the Spirit’s power and strength (Rom. 8:11).

- **The 7 Breaths/Winds of the Spirit of Yahweh**

1 And there shall come forth a rod out of the root of Jesse, and a blossom shall come up from his root: 2 and the Spirit of God shall rest upon him, the spirit (lit. “a spirit”; or “a breath,” or “a wind”) of wisdom (1) and understanding (2), the spirit of counsel (3) and strength (4), the spirit of knowledge (5) and godliness (6) shall fill him; 3 the spirit of the fear of God (7). (Brenton Is. 11:1-3LXX)

8 and has made known to us your love (godliness) in the Spirit. 9 And so, from the day we heard, we have not ceased to pray for you, asking that you may be filled with the knowledge of his will in all spiritual (“Spirit-imparted,” or “Spirit-supplied”) wisdom and understanding, 10 so as to walk in a manner worthy of the Lord (godliness, fear of the Lord), fully pleasing to him, bearing fruit in every good work and increasing in the knowledge of God. 11 May you be strengthened with all power, according to his glorious might, for all endurance and patience with joy (ESVCol. 1:8-11)

G. For an example of the conceptual link between covenant, blessing, and the outpouring of the Spirit unto life, see e.g. Isaiah 44. In view here are the blessings of the Abrahamic covenant, accomplished not according to the strength of man, but according to the power of God through His Spirit.

- **Conceptual Link Between Covenant, Blessing, and the Spirit unto Life**

1 Now the Lord said to Abram.... 2 And I will make of you a great nation, and I will bless you and make your name great, so that you will be a blessing. 3 I will bless those who bless you, and him who dishonors you I will curse, and in you (“and your seed” cf. Gen. 28:14; Seed=Messiah, Gal. 3:16) all the families of the earth shall be blessed.” (ESVGen. 12:1-3)

“But now listen, O Jacob, my servant, Israel, whom I have chosen. 2 This is what the Lord says— he who made you, who formed you in the womb, and who will help you: Do not be afraid, O Jacob, my servant, Jeshurun, whom I have chosen. 3 For I will pour water on the thirsty land, and streams on the dry ground; I will pour out my Spirit on your offspring (Heb. נופל [zera]= “seed”) and my blessing on your descendants (Heb. זרע [seetsa]=offspring, or crop/harvest) 4 They will spring up like grass in a meadow, like poplar trees by flowing streams. (NIVIs. 44:1-4)

11 And if the Spirit of him who raised Jesus from the dead is living in you, he who raised Christ from the dead will also give life to your mortal bodies through his Spirit, who lives in you. (NIVRom. 8:11)
H. Grk: ἐν τοῖς ἐπουρανίοις (en tois epouranoiōs). Or, “in/among the upon-heaven things.” The word usually translated as “heavenly” here is a compound adjective. It is made up of the preposition epi, the primary meaning of which is “upon,” and ouranos, “heaven.” What Paul has in mind here is the Spirit of the Shekinah Glory of God that surrounds the throne of Yahweh, as depicted, for example, in Ezekiel 1. In Ezekiel 1, God’s Spirit, the Spirit of life, surrounds His throne and interpenetrates and fills the four living creatures and the wheels that accompany His throne. In Revelation 4:5, the “seven spirits,” represented by seven burning lamps, are positioned before the throne and in proximity to the four-living creatures and the angelic host. These are the seven “breaths” or “winds” of the one Spirit of Yahweh of Is. 11 (see LXX for “spirit of godliness” as the seventh breath/wind/spirit). The morphology of this adjective is plural/neuter or plural/masculine, hence “heavenly ones” or “heavenly things.” However, if the neuter is intended here, it is worth pointing out that just because a Greek noun or adjective is in the neuter gender grammatically doesn’t mean that it is by default referring to an inanimate object. For example, in Rom. 1:22-23 and Ac. 10:12, both “reptiles” and “birds” are neuter in gender grammatically, but are living things. Likewise, in Rev. 4:6, the substantive adjective typically translated “four living creatures” (τέσσαρα ζώα) is in fact neuter in form, and literally means “four living things.”

- Neuter Gender Grammatically Doesn’t Automatically=Non-Living, Inanimate

22 Claiming to be wise, they became fools 23 and exchanged the glory of the immortal God for images resembling mortal man, birds (Grk. πετεινόν [peteinon]=neuter noun, yet living things) four-footed animals (Grk. τετραπόδων [tetrapodon], lit. “four-footed things”=neuter substantive adjective, yet living things), and reptiles (ερπετών [herpeton]=neuter noun, yet living things). (HCSB Rom. 1:22-23)

6 Also before the throne there was what looked like a sea of glass, clear as crystal. In the center, around the throne, were four living creatures (Grk. τέσσαρα ζώα (tessara zoa)=neuter gender, Lit. “four living things”), and they were covered with eyes, in front and in back. (NIV Rev. 4:6)

- The Spirit of Glory Among the 4-Living Creatures and Before His Throne

4 I looked and there was a whirlwind coming from the north, a great cloud with fire flashing back and forth and brilliant light all around it. In the center of the fire, there was a gleam like amber. 5 The form of four living creatures came from it….22 Each creature went straight ahead. Wherever the Spirit wanted to go, they went without turning as they moved….20 Wherever the Spirit wanted to go, the creatures went in the direction the Spirit was moving. The wheels rose alongside them, for the spirit of the living creatures (ESV note – or “the Spirit of life”; NET – “the spirit of the living being”; the Hebrew is singular, referring to God’s Spirit) was in the wheels (i.e. of God’s throne). 21 When the creatures moved, the wheels moved; when the creatures stood still, the wheels stood still; and when the creatures rose from the earth, the wheels rose alongside them, for the spirit of the living creatures (ESV note – or “the Spirit of life”; NET – “the spirit of the living being”; the Hebrew is singular, referring to God’s Spirit) was in the wheels. 22 The shape of an expanse, with a gleam like awe-inspiring crystal, was spread out over the heads of the living creatures….25 A voice came from above the expanse over their heads; when they stood still, they lowered their wings. 26 The shape of a throne with the appearance of sapphire stone was above the expanse. There was a form with the appearance of a human on the throne high above. (HCSB Eze 1:4-5, 12, 20-22, 25-26)

5 From the throne came flashes of lightning, rumblings and peals of thunder. Before the throne, seven lamps were blazing. These are the seven spirits (or “winds” or “breaths,” cf. Is. 11) of God. 6 Also before the throne there...
was what looked like a sea of glass, clear as crystal. In the center, around the throne, were four living creatures, and they were covered with eyes, in front and in back. (*NIV* Rev. 4:5-6)

**Messiah Jesus: The Savior of Believing Jews** *(1:3-12)*

Blessed be the God and Father of our Master Jesus the Messiah, the One who blessed us, in Messiah, with every Spirit-breathed blessing among the heavenly ones; according to how He chose us, in Him, before the world’s foundation to continue on as saints and unblemished ones in His presence— in love;

I. Grk. καθώς [kathōs]. This is an adverbial conjunction, which is a compound of the preposition κατά – “according to,” and the adverb ὡς - “as,” “how,” “like.” Alternatively translated “according as” (KJV, YLT), “just as” (NIV, NASB, NRSV), “even as” (ESV), “to the degree/extent that” (e.g. NET, NKJV 1 Pet. 4:13), “inasmuch as” (e.g. KJV 1 Pet. 4:13), “insofar as” (e.g. ESV 1 Pet. 4:13). It is significant that the blessing of the Spirit unto life was given only in accordance with the mercy extended through the cross “in him.” The Spirit is the One through whom God regenerates us inwardly now (2 Cor. 3-4), and by whose power we will be raised from the dead at the Second Coming (Rom. 8). In other words, the blessings and promises of the Abrahamic Covenant are received by means of the power of the Spirit of life (cf. Is. 44). God was only willing to pour out the Spirit unto life on the basis of His Son’s work on the cross.

J. This is a reference to Israel’s national election beginning with Abraham’s call out of Babylon. In the Bible the doctrine of election has nothing to do with God randomly pre-selecting before creation which individuals will be eternally saved or condemned! Rather, the Biblical doctrine of election has its bearings in Israel’s national history as recounted in the Old Testament (e.g. Gen. 18:19, Ex. 19:5, Deut. 7:6, 14:2, Ps. 135:4, Is. 40-66, Am. 3:2, etc.). As such, it is Israel-centric and national in focus. Believing Jews are still Israel and will inherit the promises made to Israel in the Old Testament, as the Book of Hebrews makes abundantly clear.

- **Doctrine of Election: Israel-Centered**

  5 Now therefore, if you will indeed obey my voice and keep my covenant, you shall be my treasured possession among all peoples, for all the earth is mine; and you shall be to me a kingdom of priests and a holy nation. These are the words that you shall speak to the people of Israel.” (ESV Ex. 19:5-6)

  4 For the Lord has chosen Jacob for himself, Israel as his own possession. (ESV Ps. 135:4)

  8 But you, Israel, my servant, Jacob, whom I have chosen, the offspring of Abraham, my friend; you whom I took from the ends of the earth, and called from its farthest corners, saying to you, “You are my servant, I have chosen you and not cast you off”; fear not, for I am with you; be not dismayed, for I am your God; I will strengthen you, I will help you, I will uphold you with my righteous right hand. (ESV Is. 41:8-10)

- **Believing Jews Have the Same Hope as Abraham Their Father**

  11 And we desire each one of you to show the same earnestness to have the full assurance of hope until the end, so that you may not be sluggish, but imitators of those who through faith and patience inherit the promises. 13 For when God made a promise to Abraham, since he had no one greater by whom to swear, he swore by himself, saying, “Surely (certainty of promise) I will (future) bless you and multiply you.” (Quoting Gen. 22:17). 14 And thus Abraham, having patiently waited, obtained the promise (i.e. through his patient endurance through trial and delay,
after the test involving Isaac he received the “full assurance” (verse 11, cf. 2 Tim. 4:6-8) – a verbal guarantee with an irrevocable oath from God – that he would receive the promised inheritance to be released in the future, i.e. in the resurrection along with the rest of the heirs (Heb. 11:39-40); Abraham hasn’t actually received the promised inheritance yet, cf. Ac. 7:5, Heb. 11:13, 39). 16 For people swear by something greater than themselves, and in all their disputes an oath is final for confirmation. 17 So when God desired to show more convincingly to the heirs of the promise (Abraham not the only heir!) the unchangeable character of his purpose, he guaranteed it with an oath, 18 so that by two unchangeable things, in which it is impossible for God to lie, we who have fled for refuge might have strong encouragement to hold fast to the hope set before us (the same hope as Abraham!). 19 We have this as a sure and steadfast anchor of the soul, a hope that enters into the inner place behind the curtain, 20 where Jesus has gone as a forerunner on our behalf, having become a high priest forever after the order of Melchizedek. (ESV Heb. 6:11-20)

K. See note II.D above. To reiterate, the focus of “in Messiah” is *the means* by which Israel inherits the promises made to Abraham. *Whether* a remnant of Jews will inherit the promises to Israel is never in question in Paul’s mind (cf. Rom. 9-11). As the book of Hebrews teaches, believing Jews who persevere in their faith in the Messiah will inherit the promises made to Abraham concerning a “great nation,” who will inherit the Messiah’s kingdom along with a great “assembly of nations” in the seed, Messiah (Gen. 12:1-3, 28:14, 35:11; Gal. 3; Heb. 6:13-20). The real question – the answer to which nearly cost Paul his life on several occasions – is *how* or on what basis they would inherit the promises eternally: by means of their best attempts at observing the Torah (Pharisees), or by the mercy of the cross “in Christ.” God’s plan had always been for Israel’s calling as a priestly nation/light to the Gentiles to be fulfilled *in Messiah* and *by means of the New Covenant*, which extends mercy to Israel and the Gentiles through the cross; and not through the Mosaic Law, which in fact condemned Israel, as evidenced by her exile among the nations. Before Messiah came, Israel was unfruitful and barren, but in Messiah, she is fruitful and “gives birth” to many “sons,” i.e. many nations now in covenant with God through Messiah alongside Israel, the firstborn “son.” (See, e.g. Is. 53-54, Ps. 87). Israel’s inheritance and calling as a nation has *not* been nullified.

L. Grk. εἶναι ἑμᾶς [einaı̂ hemas]=present infinitive=imperfective aspect. Lit. “us to be being,” or “us to keep being saints and blameless ones.” Here the present infinitive of “to be” is used. Present tense infinitives are typically imperfective in aspect, which means that an progressive, ongoing, or continuous action is in view. In light of the context, God’s sovereign preservation of Israel’s national identity and eternal calling as a nation of priests may be in view.
• Israel’s Perpetual National Existence Guaranteed by God

35 Thus says the Lord, who gives the sun for light by day and the fixed order of the moon and the stars for light by night, who stirs up the sea so that its waves roar— the Lord of hosts is his name: 36 “If this fixed order departs from before me, declares the Lord, then shall the offspring of Israel cease from being a nation before me forever.” 37 Thus says the Lord: “If the heavens above can be measured, and the foundations of the earth below can be explored, then I will cast off all the offspring of Israel for all that they have done, declares the Lord.” (ESV Jer. 31:35-37)

M. This language of “holy” and “unblemished” or “undefected” is drawn from the Old Testament requirement that an animal chosen for sacrifice (see, e.g. Ex. 12:5, Lev. 1:3, etc.) or a priest chosen to render service in God’s presence (Lev. 21), be unblemished and without defect.

• “Blemished” Priests May Not Approach God

16 The Lord said to Moses, 17 “Say to Aaron (the High Priest): ‘For the generations to come none of your descendants who has a defect may come near to offer the food of his God. 18 No man who has any defect may come near: no man who is blind or lame, disfigured or deformed…” (NIV Lev. 21:16-18)

• Israel’s Perpetual Priestly Calling in Messiah

1 Peter, an apostle of Jesus Christ, To those who are elect exiles of the dispersion (Jews) in Pontus, Galatia, Cappadocia, Asia, and Bithynia… 4 As you come to him, a living stone rejected by men but in the sight of God chosen and precious, 5 you yourselves like living stones are being built up as a spiritual house, to be a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ. (ESV 1 Pet. 1:1, 2:4-5)

N. Alternatively, “in His sight,” or “before Him,” or “in front of Him,” or “in the judgment of Him.”

O. “In love” – again indicating Jewish liturgical pattern: Cf. Passover Prayer below, where the phrase “in love” refers to the motive – covenantal love – behind the blessings and gifts that Yahweh has bestowed on Israel. Paul’s Jewish listeners and readers would have immediately made the connection in their minds between Jesus and the Passover here. Just as God gave Israel the Passover and the other appointed feasts “in love,” so “in love” He has now blessed Israel with the gifts of Jesus, “the Passover Lamb” (1 Cor. 5:7) and the indwelling Spirit – who writes the Law of the New Covenant, the “Law of Christ,” love, on the heart (Rom. 2:28-29, Rom. 8:2, 2 Cor. 3:2; Gal. 6:2) in fulfillment of those Feasts (Passover and Pentecost at the First Coming, and Tabernacles at the Second Coming).
• God’s Gifts to Israel Bestowed “In Love”

“Blessed art Thou, Jehovah our God, who hast created the fruit of the vine! Blessed art Thou, Jehovah our God King of the Universe, who hast chosen us from among all people, and exalted us from among all languages, and sanctified us with Thy commandments! And Thou hast given us, O Jehovah our God, in love, the solemn days for joy, and the festivals and appointed seasons for gladness.”

Messiah Jesus: The Savior of Believing Jews \(^{(1:3-12)}\)

Blessed BE the God and Father of our Master Jesus THE Messiah, the One who blessed us, in Messiah, with every Spirit-breathed blessing among the heavenly ones; according to how He chose us, in Him, before THE world’s foundation, to continue on as saints and unblemished ones in His presence—in love; after He marked us out beforehand\(^{c}\) for adoption to sonship through Jesus THE Messiah to Himself, according to the good pleasure of His will;

P. This is adverbial participle in the aorist tense, denoting antecedent action (cf. KJV/NKJV/ESV).

Q. Grk. προορίζω \[prooridzo\], a compound verb from πρό \[pro\] – “before, front, ahead, prior, etc.” – and ὁρίζω \[horidzo\], which means to mark out a boundary (cf. e.g. Num. 34:6, Josh. 13:27 LXX; cf. Ac. 17:26). In the book of Joshua (LXX), this horidzo is repeatedly used in relation to marking off the various portions of land allotted to the different tribes of Israel as their inheritance. Paul is simply saying that the nation of Israel, as God’s “firstborn son” (Ex. 4:22-23) from the nations according to election, was appointed or “marked off” beforehand or ahead of time in the sovereign decision of God, to receive the gospel historically and chronologically before the rest of the nations; and to receive her inheritance on a permanent basis only through the work of the Messiah. After Israel, the firstborn, first had a chance to receive her inheritance through the mercy of the cross (Mt. 10:5-6, Ac. 13:45-46, Rom. 1:16), the gospel would then go forth to the Gentiles (Mt. 28:18-20; Ac. 1:8; Eph. 2-3, etc.), at which point God’s other national “sons” (e.g. Is. 54, Ps. 87) would begin to take their place in God’s family alongside the firstborn son. The Book of Acts bears witness that this is in fact what happened historically.

• Israel, God’s Firstborn Son, Marked Out Beforehand

5 These twelve Jesus sent out with the following instructions: “Do not go among the Gentiles or enter any town of the Samaritans. Go rather to the lost sheep of Israel. \(^{(\text{Mt. 10:5-6})}\)

46 He told them, “This is what is written: The Christ will suffer and rise from the dead on the third day, 47 and repentance and forgiveness of sins will be preached in his name to all nations, beginning at Jerusalem. \(^{(\text{Lk. 24: 46-47})}\)

45 When the Jews saw the crowds, they were filled with jealousy and talked abusively against what Paul was saying. 46 Then Paul and Barnabas answered them boldly: “We had to speak the word of God to you first. Since you reject it and do not consider yourselves worthy of eternal life, we now turn to the Gentiles. \(^{(\text{Ac. 13:45-46})}\)

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2 Edersheim, A. (2003). The Temple, its ministry and services as they were at the time of Jesus Christ. (238). Bellingham, WA: Logos Research Systems, Inc.
**For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek.** (ESV Rom. 1:16)

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**Messiah Jesus: The Savior of Believing Jews (1:3-12)**

Blessed be the God and Father of our Master Jesus the Messiah, the One who blessed us, in Messiah, with every Spirit-breathed blessing among the heavenly ones; according to how He chose us, in Him, before the world’s foundation, to continue on as saints and unblemished ones in His presence—in love; after He marked us out beforehand for adoption to sonship through Jesus the Messiah to Himself, according to the good pleasure of His will;

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R. See note II.D above. Again, the issue in view here is the means—“through Jesus the Messiah”—by which Israel would permanently enter into her inheritance of “sonship” (see Jn. 8). Israel’s national destiny, according to the doctrine of election, has always been to receive an inheritance—the “double portion” that belongs to the firstborn (Deut. 21:17, Is. 61:7)—from the God of Israel, their Father (Deut. 32:6; Is. 63:16, 64:8). On the plains of Shinar, the nations, in their rebellion and sin, were being illegitimately “fathered” by Satan and the other fallen powers (Gen. 11). God “adopted” Israel out of this nasty mess when He called Abraham to leave Babylon and sojourn in the land of Canaan, where Abraham was washed, refined, and sanctified under God’s hand through many tests and trials (Gen. 12-25). The process of “adoption” was further continued on a national level in the Exodus. God rescued Israel, “the firstborn son” (Ex. 4:22-23) out of Egypt, where the nation had been enslaved to external oppressors (slavery=fatherless condition), and brought His son to Himself (Ex. 19:4; cf. Eph. 1:5) at Sinai. There He “married” Israel in the Mosaic Covenant (Ex. 24, Jer. 31:32). From that point forward, Israel was to be disciplined, trained (Gal. 3-4), and cultivated (Rom. 11) as a nation through the Law in preparation for the Messiah’s arrival.

After having been cultivated in the Law for nearly 1500 years, and after having been subjected to punishment in exile under Gentile rule because of their failure to obey the Law of Moses, the crucial question in Jesus and Paul’s day was: By what means would Jews be counted worthy in God’s sight of receiving the promised inheritance not just temporarily, but forever? By what means would they be counted worthy of being adopted by God as permanent members of Israel’s family (Jn. 8:35) in the resurrection (Rom. 8:23)? Would it be through strict, outward, and legalistic observance of the Mosaic Law, as the Pharisees asserted? For Paul, the former Pharisee of Pharisees, the answer is a resounding no. Righteousness by God’s definition cannot be obtained by even one’s best human efforts to adhere to the stipulations of the Mosaic Law. Rather, the function of the Law was to cause the Jewish people to see their shortcomings and cry out for mercy, a cry which God would then answer through the cross. Jews enter into the status of permanent adoption to sonship only in and through Messiah, by means of the work of the Spirit on the inside, not through the Mosaic Law. (For more, see Mystery of Christ seminar at www.dtnetwork.org.)

Thus, Paul’s point here in Ephesians 1:5 is simply this: Through the work of the Messiah, the believing Jewish remnant had been “adopted to sonship” in a greater exodus or Passover. They had been delivered, and were still in the process of being delivered, from slavery to their internal slave-master, sin, by means of Messiah’s blood and the sanctifying work of the Spirit, and on this basis have received a permanent place in the family as God’s firstborn son. In Messiah the condemnation of the Law has been removed in the cross; the Spirit unto life has been poured out accordingly; and therefore Israel, the firstborn son, made up of believing Jews—the “Israel of God” (Gal. 6:16; cf. Rom. 9-11)—in Messiah can now receive the inheritance promised to their nation in the Abrahamic Covenant. Blessed be the God of Israel for His mercy! Likewise, as we will see in Ephesians 1:13, as the gospel goes forth, believers from the Gentile nations are also “adopted” through same means. These are God’s other collective “sons” from among the nations—second born, third born nations, etc. (e.g. Ps. 87). As sons of the God of Israel in
Messiah, they also have an inheritance in the age to come along with believing Israel, the firstborn son (Gal. 4:6-7; cf. Eph. 3).

- Israel’s “Adoption”

3 … those of my own race, 4 the people of Israel. Theirs is the adoption as sons (NIV Rom. 9:3-4)

22 Then you will say to Pharaoh: This is what the Lord says: Israel is My firstborn son. 23 I told you: Let My son go so that he may worship Me... (HCSB Ex. 4:22-23)

4 ‘You yourselves have seen what I did to Egypt, and how I carried you on eagles’ wings and brought you to myself. (NIV Ex. 19:4)

6 Is this the way you repay the LORD, O foolish and unwise people? Is he not your Father, your Creator, who made you and formed you? (NIV Deut. 32:6)

16 But you are our Father, though Abraham does not know us or Israel acknowledge us; you, O LORD, are our Father, our Redeemer from of old is your name. (NIVs. 63:16)

8 Yet, O LORD, you are our Father. We are the clay, you are the potter; we are all the work of your hand. (NIVs. 64:8)

1 The word of the LORD came to me: 2 “Son of man, confront Jerusalem with her detestable practices 3 and say, 4 ‘This is what the Sovereign LORD says to Jerusalem: Your ancestry and birth were in the land of the Canaanites; your father was an Amorite and your mother a Hittite. 4 On the day you were born your cord was not cut, nor were you washed with water to make you clean, nor were you rubbed with salt or wrapped in cloths. 5 No one looked on you with pity or had compassion enough to do any of these things for you. Rather, you were thrown out into the open field, for on the day you were born you were despised. 6 “Then I passed by and saw you kicking about in your blood, and as you lay there in your blood I said to you, “Live!” 7 I made you grow like a plant of the field. You grew up and developed and became the most beautiful of jewels. Your breasts were formed and your hair grew, you who were naked and bare. 8 “Later I passed by, and when I looked at you and saw that you were old enough for love, I spread the corner of my garment over you and covered your nakedness. I gave you my solemn oath and entered into a covenant with you (Israel “married” to God at Sinai in the Mosaic Covenant, Ex. 24), declares the Sovereign LORD, and you became mine. (NIV Ezek. 16:1-8)

- The Greater Exodus in Messiah

34 Jesus replied, “I tell you the truth, everyone who sins is a slave to sin. 35 Now a slave has no permanent place in the family, but a son belongs to it forever. 36 So if the Son sets you free (from sin), you will be free indeed (i.e. not slaves, but sons with a permanent place in the family). (NIV Jn. 8:34-36)

15 …you have received the Spirit of adoption as sons (the Spirit delivers us from slavery to sin), by whom we cry, “Abba! Father!” 16 The Spirit himself bears witness with our spirit that we are children of God, 17 and if children, then heirs—heirs of God and fellow heirs with Christ, provided we suffer with him in order that we may also be glorified with him. (ESV Rom. 8:15-17)

1“Here is my servant (the Messiah), whom I uphold, my chosen one in whom I delight; I will put my Spirit on him and he will bring justice to the nations. 2 He will not shout or cry out, or raise his voice in the streets. 3 A bruised reed he will not break, and a smoldering wick he will not snuff out. In faithfulness he will bring forth justice; 4 he will not falter or be discouraged till he establishes justice on earth. In his law the islands will put their hope.”
5 This is what God the LORD says— he who created the heavens and stretched them out, who spread the earth and all that comes out of it, who gives breath to its people, and life to those who walk on it: 6 “I, the LORD, have called you in righteousness; I will take hold of your hand. I (the Father) will keep you (Messiah) and will make you to be a covenant for the people and a light for the Gentiles, 7 to open eyes that are blind, to free captives from prison and to release from the dungeon those who sit in darkness. 8 “I am the LORD; that is my name! I will not give my glory to another or my praise to idols. 9 See, the former things have taken place, and new things I declare (the ministry of the Messiah just described in vv. 1-7, began at First Coming and completed at the Second Coming); before they spring into being I announce them to you.” 10 Sing to the LORD a new song ("Old Song"= Ex. 15, following Israel’s deliverance from Egypt), his praise from the ends of the earth, you who go down to the sea, and all that is in it, you islands, and all who live in them. (NIV Is. 42:1-10)

**Messiah Jesus: The Savior of Believing Jews (1:3-12)**

Blessed be the God and Father of our Master Jesus the Messiah, the One who blessed us, in Messiah, with every Spirit-breathed blessing among the heavenly ones; according to how He chose us, in Him, before the world’s foundation to continue on as saints and unblemished ones in His presence—in love; after He marked us out beforehand for adoption to sonship through Jesus the Messiah, to Himself, according to the good pleasure of His will—resulting in praise of glory issuing from His grace, by which He highly favored us in “the One who has been loved;” in Whom we have the redemption through His blood and life.

S. The cross. This is an allusion to Is. 53:10. Believing Israel’s permanent adoption to sonship came only by means of the Father crushing His Son as a substitutionary sacrifice of atonement. God loves mercy, and it was His good pleasure to make a way for repentant sinners to be saved from the Lake of Fire.

- **The Good Pleasure of His Will=The Mercy of the Cross**

  *But the LORD was pleased to crush Him, putting Him to grief* (NASB Is. 53:10)

  *Yet it was the will of the LORD to crush him; he has put him to grief* (ESV Is. 53:10)

T. Lit. “unto"

U. Lit. “unto praise of glory of His grace.” Alternatively “resulting in praise of His glorious grace” (descriptive genitive), or “resulting in praise of His grace’s glory” (possessive genitive). Interpreted here as a genitive of source in light of Paul’s teaching in Romans 5 and 2 Corinthians 2-5. It is the mercy, grace, and power of the New Covenant that brings us to eternal glory, not the Mosaic Law, which condemns men as sinners. (However, any of these would work in this context.)

V. Here, Paul is quoting Deuteronomy 33:5, where the LXX translates the Hebrew Jeshurun (“Upright One”) as “the one who has been loved” (Grk. perfect participle):

And he said, “The Lord arrives out of Siani and shone forth out of Seir to us, and rushed quickly out of the vicinity of Paran with myriads of Kadesh; out from his right hand, angels with him. And He spared His people. And all the men who have been sanctified under His hands, even these men are under You. And he received from His words a Law which Moses commanded us, an inheritance of Jacob’s assembly. And he, (antecedent?) will be ruler, in the one who has been loved (Grk. ἐν τῷ ἠγαπημένῳ [en to egapemeno], cf. Eph. 1:6; Heb. 13:12).
Jeshurun=Upright One), of rulers of people who were assembled together with Israel’s tribes. (Author Deut. 33:2-5 LXX).

In both Hebrew and the LXX, the antecedent of verse 5 is subtle and somewhat difficult to decipher at first glance. Who is the “he” who will be ruler “in the one who has been loved” (LXX)/“Jeshurun” (Heb.)? Is it God, Moses, or is it Jacob? A number of translations (e.g. ESV, NET Bible, HCSB) interpret the antecedent as God Himself and translate accordingly. However, Paul’s quotation of Deuteronomy 33:5 in the context of the opening discourse of Ephesians 1 favors Jacob as the antecedent: “by which He highly favored us ‘in the One who has been loved’ [Jesus], in whom (Grk. The antecedent of “in whom”= “the One who has been loved”) we have the redemption…” Jesus is thus clearly identified by Paul as “the One who has been loved,” or as Jeshurun, the Upright One; and it is clearly people who are in “the One who has been loved.” Therefore, what Paul is saying is that Jacob’s tribes could only enter into their national destiny as outlined in Deuteronomy 33 in Messiah, who was the only true Upright One in God’s sight. This flows perfectly with the flow of argument in this passage.

- Israel Enters into Her National Destiny in “the One who has been loved”

1For Zion’s sake I will not keep silent, for Jerusalem’s sake I will not remain quiet, till her righteousness shines out like the dawn, her salvation like a blazing torch. 2 The nations will see your righteousness, and all kings your glory; you will be called by a new name that the mouth of the LORD will bestow. 3 You will be a crown of splendor in the LORD’s hand, a royal diadem in the hand of your God… 5 I have posted watchmen on your walls, O Jerusalem; they will never be silent day or night. You who call on the LORD, give yourselves no rest, 7 and give him no rest till he establishes Jerusalem and makes her the praise of the earth. (NIV Is. 62:1-3, 6-7).

III. MESSIAH’S FIRST COMING: SUFFERING BEFORE GLORY

Blessed be the God and Father of our Master Jesus the Messiah, the One who blessed us, in Messiah, with every Spirit-breathed blessing among the heavenly ones; according to how He chose us, in Him, before the world’s foundation to continue on as saints and unblemished ones in His presence—in love; after He marked us out beforehand for adoption to sonship through Jesus the Messiah, to Himself, according to the good pleasure of His will; resulting in praise of glory issuing from His grace, by which He highly favored us in “the One who has been loved;” in Whom we have the redemption through His blood, the sending off of the transgressions, according to the riches of His grace, which He lavishly heaped into us

A. This is a reference to the Day of Atonement, cf. Lev. 16.

- The Day of Atonement – Israel’s Transgressions Sent Off into the Wilderness

6 “Aaron will present the bull for his sin offering and make atonement for himself and his household. 7 Next he will take the two goats and place them before the LORD at the entrance to the tent of meeting. 8 After Aaron casts lots for the two goats, one lot for the LORD and the other for Azazel, 9 he is to present the goat chosen by lot for the LORD and sacrifice it as a sin offering. 10 But the goat chosen by lot for Azazel is to be presented alive before the LORD to make purification with it by sending it into the wilderness for Azazel….”

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purifying the most holy place, the tent of meeting, and the altar, he is to present the live male goat. 21 Aaron will lay both his hands on the head of the live goat and confess over it all the Israelites' wrongdoings and rebellious acts—all their sins. He is to put them on the goat’s head and send it away into the wilderness by the man appointed for the task. 22 The goat will carry on it all their wrongdoings into a desolate land, and he will release it there. (HCSBLev. 16:6-10, 20-22)
B. Grk. ἐπερίσσευσεν (eperisseusen). Lit. “abounded into us”

C. “Grk – 26.15 φρήν, φρενός f; φρόνησις a, εως f; φρόνημα, τος n: the psychological faculty of thoughtful planning, often with the implication of being wise and provident—“thoughtful planning, way of thinking, outlook.””

• The Cross: Defines Our Outlook, Attitude, and Disposition Towards God and Others

3 For by the grace given me I say to every one of you: Do not think of yourself more highly than you ought, but rather think of yourself with sober judgment…(NIV Rom. 12:3)

36 Be merciful, just as your Father is merciful. 37 “Do not judge, and you will not be judged. Do not condemn, and you will not be condemned. Forgive, and you will be forgiven. (NIV Lk. 6:36-37)

32 Be kind and compassionate to one another, forgiving each other, just as in Christ God forgave you. (NIV Eph. 4:32)

4 Or do you despise the riches of His kindness, restraint, and patience, not recognizing that God's kindness is intended to lead you to repentance? (HCSB Rom. 2:4)

D. This adverbial participle is in the aorist tense, denoting antecedent action (cf. KJV, YLT).

E. After God publicly displayed His mercy and longsuffering towards sinners on the cross, Jesus then led His disciples through the Scriptures, opening up their understanding concerning the mystery of His sufferings on the cross – Messiah’s suffering before glory (Lk. 24). The cross was God’s fulfillment of Isaiah 53! Through the scandal of the cross, God took what wicked men (both Jew and Gentile), Satan, fallen angels, and demons meant for evil, and turned it into the redemption of creation! The wisdom of man was flipped over on its head, and the powers of the air were disarmed as even their most brutal assault could not deter Jesus from trusting His Father.

• Mystery of the Cross: Messianic Suffering Before Glory, unto the Redemption of Israel and the Gentiles

25 He said to them, “How foolish you are, and how slow of heart to believe all that the prophets have spoken! 26 Did not the Christ have to suffer these things and then enter his glory?” 27 And beginning with Moses and all the
Prophets, he explained to them what was said in all the Scriptures concerning himself....

They asked each other, “Were not our hearts burning within us while he talked with us on the road and opened the Scriptures to us?”... He said to them, “This is what I told you while I was still with you: Everything must be fulfilled that is written about me in the Law of Moses, the Prophets and the Psalms.”

Then he opened their minds so they could understand the Scriptures. He told them, “This is what is written: The Christ will suffer and rise from the dead on the third day, and repentance and forgiveness of sins will be preached in his name to all nations, beginning at Jerusalem. (NIV Lk. 24:25-27, 32, 44-47)

Now to the One who is able to strengthen you according to my gospel and Jesus the Messiah’s preaching, according to an unveiling of a mystery kept quiet in ancient times, but which has now been elucidated through the prophetic Scriptures according to the command of the eternal God, so that an obedience of faith to all the Gentiles has been made known. (Author Rom. 16:25-27)

Then they traveled through Amphipolis and Apollonia and came to Thessalonica, where there was a Jewish synagogue. As usual, Paul went to them, and on three Sabbath days reasoned with them from the Scriptures, explaining and showing that the Messiah had to suffer and rise from the dead, and saying: “This is the Messiah, Jesus, whom I am proclaiming to you.” (HCSB Ac. 17:1-3)

The Mystery of the Cross

However, we speak wisdom among those who are mature, yet not the wisdom of this age, nor of the rulers of this age, who are coming to nothing. But we speak the wisdom of God in a mystery, the hidden wisdom which God ordained before the ages for our glory, which none of the rulers of this age knew; for had they known, they would not have crucified the Lord of glory. (NKJV 1 Cor. 2:6-8)

F. See note II.S above.

G. See note III.E above. The Messiah lifted up and put on display for all people to see.

Messiah Jesus: The Savior of Believing Jews

Blessed be the God and Father of our Master Jesus the Messiah, the One who blessed us, in Messiah, with every Spirit-breathed blessing among the heavenly ones; according to how He chose us, in Him, before the world’s foundation to continue on as saints and unblemished ones in His presence—in love; after He marked us out beforehand for adoption to sonship through Jesus the Messiah, to Himself, according to the good pleasure of His will; resulting in praise of glory issuing from His grace, by which He highly favored us in “the One who has been loved;” in Whom we have the redemption through His blood, the sending off of the transgressions, according to the riches of His grace, which He lavishly heaped into us in all wisdom and appropriate outlook; after He made known to us the mystery of His will according to His good pleasure which He publicly displayed in Messiah.

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**The Depths of God’s Mercy Openly Displayed for All Men to Behold**

32 But I, when I am lifted up from the earth, will draw all men to myself.” 33 He said this to show the kind of death he was going to die. (NIV Jn. 12:32-33)

### IV. MESSIAH’S FIRST COMING: AN ADMINISTRATION OF THE APPOINTED TIMES

#### A.  The Greek word translated appointed times here is καιρός (kairos). In this context, Paul is not using kairos to mean “time” or “times” generically. In the LXX, kairos is used to translate the Heb. מועד (môʿēḏ), which means an appointed time sovereignly fixed by Yahweh on His redemptive calendar. When God created the sun, moon, and stars, He put them into the sky as signs to herald the appointed times (moediim) when He was working in a special way to further His plan of redemption (Gen. 1:14). The Feasts of Yaweh – Passover, Pentecost, Trumpets/Day of Atonement/Tabernacles – were also held every year at their appointed times (moed/kairos) sovereignly set by YHWH (Lev. 23:2). Paul actually references one of these appointed times – the Day of Atonement, where Israel’s transgressions were “sent away” into the wilderness – just three verses earlier in Ephesians 1:7. The appointed times heralded by both the skies (Gen. 1:14, Ps. 8, 19, cf. Rom. 10:17) and the Feasts (e.g. 1 Cor. 5:7) were designed by God to testify prophetically to the work of the Messiah (though most believers today are typically more familiar with the prophetic function of the Feasts than they are of that of the skies. For more, see The Gospel in the Stars seminar at www.dtnetwork.org.)

When Jesus died on the cross and rose again, He was fulfilling the Feast of Passover/Unleavened Bread (Lev. 23:4-8) and the waving of the firstfruits on the third day (Lev. 23:9-14). According to the Jewish calendar, the first day (sundown to sundown according to Jewish reckoning) of the spring feasts was 14 Nisan, or the day of Passover (Lev. 23:5). The second day was 15 Nisan, the first day of the Feast of Unleavened Bread (Lev. 23:6) and also a festive Sabbath (as opposed to the regular weekly Sabbath, Lev. 23:7, 11). 16 Nisan was the third day of the spring feasts and the second day of the Feast of Unleavened Bread, on which the firstfruits of the barley harvest was waved before the Lord to consecrate and dedicate the harvest, and as a sign and assurance that God would be faithful to bring in the rest of the harvest (Lev. 23:9–14). Jesus was crucified on the first day, 14 Nissan, and He died at the ninth hour (about 3:00pm, Mk. 15:34), the very hour that the Jews were sacrificing their Passover lambs in the Temple. That year, 14 Nissan fell on a Friday (Mk. 15:42), and Jesus was buried that same day before the 15 Nissan began at twilight. His body was in the tomb on 15 Nissan, a “special Sabbath” (Jn. 19:31), because that particular year the weekly Sabbath and festive Sabbath (Lev. 23:7) converged. The third day, 16 Nissan, began at
twilight, and Jesus rose from the dead on the morning of 16 Nisan, not long before the priests would have been bringing the barley sheaf into the Temple to wave it before the Lord. The resurrection of the Messiah was God’s “firstfruits” guarantee that he would reap the fullness of the resurrection harvest at the end of the age (1 Cor. 15:20; 1 Th. 4:13–14). In other words, Jesus’ resurrected body was a sheaf that God waved before the world as a sign and assurance that He would in fact prove true to his word and reap the rest of the righteous in Messiah in resurrection power at the end of the age, in fulfillment of His covenant promises (Mt. 13:36–43). When Jesus ascended to the Father’s right hand, commissioned the apostles, sent the Spirit, and began uniting Jew and Gentile in Himself, He was fulfilling the Feast of Weeks or Pentecost, which began fifty days after 16 Nisan and the firstfruits offering (Lev. 23:15). At the Feast of Weeks, Jews celebrated the full ingathering of the barley and wheat harvest, as well as the receiving of the Law at Mt. Sinai, the anniversary of which fell during this feast. This is a prophetic picture of what happened on the day of Pentecost when Jesus poured out the Holy Spirit on his followers (Ac. 2; 2 Cor. 3:3). Through the Spirit, God’s Law would move from tablets of stone to human hearts (Rom. 3:29, 2 Cor. 3; cf. Jer. 31:33). The feast of Pentecost, moreover, also testifies to the one new man reality. The distinctive feature of Pentecost was the two loaves with yeast that were waved before the Lord (Lev. 23:17). These two loaves represent Jew and Gentile, both still corrupted by sin (“yeast”) in their common human nature. Through the gospel, both Jew and Gentile sinners are “waved,” i.e. presented to God, who will then wash them of sin by means of the Spirit (also poured out on Pentecost) as Jesus fulfills His priesthood in the order of Melchizedek.

All of these events were also heralded by the prophetic witness of the skies. As discussed in the Gospel in the Stars seminar (www.dtnework.org), the constellation Aries represents the Messiah’s death; Orion represents His resurrection, exaltation, and the outpouring of the Spirit unto life; Taurus and the Pleiades represents the commissioning of the apostles in the power of the Spirit; Gemini represents Jew and Gentile coming together as one new man through the work of the Messiah; Cancer represents the coming Anti-Christ empire; and Leo represents the establishment of the Messianic Kingdom at the Second Coming.

When understood within the Jewish worldview of the Old Testament, “resulting in an administration of the appointed times,” therefore, simply means that through the Messiah’s work, God was acting in human history to administrate or execute the next phase of His redemptive plan as proclaimed prophetically by the bodies in the skies and the Feasts of Yahweh. The Greek word for “administration” here οἰκονομία (oikonomia). Many translations add a definite article here to the Greek – “the administration.” However, there is no definite article in the Greek text, and so it is better translated “an administration.” This is significant, because there isn’t just one administration of the fulfillment of the prophetic signs in the skies and in the land that mark the appointed times in redemptive history. The crucifixion and resurrection of Jesus was one administration. The day of Pentecost was another administration. The Second Coming, in turn, will mark another administration in the future, in fulfillment of the Feast of Tabernacles and the constellation Leo.

• The Appointed Times

14 Then God said, “Let there be lights in the expanse of the sky to separate the day from the night. They will serve as signs for festivals (Heb. סְמַעְרַיִם [mo’ediim] – “appointed times”; LXX καιρούς, accusative plural of kairos) and for days and years. (HCSBGen. 1:14)

19 The moon marks off the seasons (Heb. נָצַרְיוֹם [mo’ediim] – “appointed times”; LXX plural of καιρός [kairos]), and the sun knows when to go down (HCSBPs. 104:19)

4 “These are the LORD’s appointed feasts, the sacred assemblies you are to proclaim at their appointed times (Heb. לְאַשְׁרֵי הַמִּצְחָרִים [mo’ediim] – “appointed times”; LXX plural of καιρός [kairos]): 5 The LORD’s Passover begins at twilight on the fourteenth day of the first month. 6 On the fifteenth day of that month the LORD’s Feast of
Unleavened Bread begins; for seven days you must eat bread made without yeast,…  

9 The LORD said to Moses, “Speak to the Israelites and say to them: ‘When you enter the land I am going to give you and you reap its harvest, bring to the priest a sheaf of the first grain you harvest. 11 He is to wave the sheaf before the LORD so it will be accepted on your behalf; the priest is to wave it on the day after the Sabbath. (NIV Lev. 23:4-6, 9-11) 

- **The Feasts Proclaim the Messiah’s Work**

7 Get rid of the old yeast that you may be a new batch without yeast—as you really are. For Christ, our Passover lamb, has been sacrificed (NIV 1 Cor. 5:7)

20 But Christ has indeed been raised from the dead, the firstfruits of those who have fallen asleep. (NIV 1 Cor. 15:20)

- **The Skies Proclaim the Messiah’s Work**

1 The heavens declare the glory of God; the skies proclaim the work of his hands. 2 Day after day they pour forth speech; night after night they display knowledge. 3 There is no speech or language where their voice is not heard. 4 Their voice goes out into all the earth, their words to the ends of the world. In the heavens he has pitched a tent for the sun, 5 which is like a bridegroom coming forth from his pavilion, like a champion rejoicing to run his course. 6 It rises at one end of the heavens and makes its circuit to the other; nothing is hidden from its heat (cf. Heb. 4:13). (NIV Ps. 19:1-6).

16 But not all the Israelites accepted the good news… 18 But I ask: Did they not hear? Of course they did: “Their voice has gone out into all the earth, their words to the ends of the world.” (NIV Rom. 10:16a, 18)

“Behold, the Lamb of God who takes away the sin of the world” (NKJV Jn. 1:29)

... that he might create in himself one new man in place of the two, so making peace, and might reconcile us both to God in one body through the cross, thereby killing the hostility. (ESV Eph. 2:13-16)
B. Grk. τὰ πάντα, Lit. “the all things,” or “the whole” (cf. YLT). Meaning the whole creation, but with a particular emphasis on Jew and Gentile (Eph. 2-3).

C. This phrase is an allusion to Psalm 8, which is so central to Paul’s theology of the restoration of creation back to its original destiny and perfection under the governorship/headship of man (cf. 1 Cor. 15:27, Eph. 1:22, Heb. 2). Paul quotes Ps. 8 directly in just a few verses (Eph. 1:22). The original destiny of human beings was to lovingly steward and govern God’s good creation. Through the work of Messiah, the creation is being reconciled to God, and in this age human beings in Messiah are being sanctified in order to be restored to their original destiny – righteous governorship of all creation – at the Second Coming. Interestingly, Psalm 8 also refers to the prophetic function of the skies. Paul is saying that in the Messiah, God has executed an administration of the appointed times as testified to in the Feasts and the skies, for the purpose of restoring creation and humanity to its original destiny and perfection.

- Creation Restored to its Original Destiny in Messiah

14 And God said, “Let there be lights in the expanse of the sky to separate the day from the night, and let them serve as signs to mark seasons (Heb. “appointed times”) and days and years, 15 and let them be lights in the sky...”
expanses of the sky to give light on the earth.”... 20 And God said, “Let the water teem with living creatures, and let birds fly above the earth across the expanse of the sky” (Heb. [ha-shamayim]=the skies, or the heavens; “things upon the skies” cf. Eph. 1:10). ... 24 And God said, “Let the land produce living creatures ("things upon the land" Eph. 1:10) according to their kinds: livestock, creatures that move along the ground ("things upon the land"), and wild animals, each according to its kind.” And it was so... 26 Then God said, “Let us make man in our image, in our likeness, and let them rule (creation under the “headship” or governorship of man) over the fish of the sea and the birds of the air, over the livestock, over all the earth, and over all the creatures that move along the ground.” 27 So God created man in his own image, in the image of God he created him; male and female he created them. 28 God blessed them and said to them, “Be fruitful and increase in number; fill the earth and subdue it. Rule over (creation under the headship of man) the fish of the sea and the birds of the air (“the things upon the skies”) and over every living creature that moves on the ground” (“the things upon the land”). 29 Then God said, “I give you every seed-bearing plant on the face of the whole earth and every tree that has fruit with seed in it. They will be yours for food. 30 And to all the beasts of the earth and all the birds of the air and all the creatures that move on the ground—everything that has the breath of life—everyone will be yours to eat.” (NIV Gen. 1:14-15, 20, 24, 26-31)

1 O LORD, our Lord, how majestic is your name in all the earth! You have set your glory above the heavens (Heb. [al-shamayim]=on or upon the heavens; cf. YLT). 2 From the lips of children and infants you have ordained praise because of your enemies, to silence the foe and the avenger. 3 When I consider your heavens, the work of your fingers, the moon and the stars, which you have set in place, 4 what is man that you are mindful of him, the son of man that you care for him? 5 You made him a little lower than the heavenly beings and crowned him with glory and honor. 6 You made him ruler over the works of your hands; you put everything under his feet: 7 all flocks and herds, and the beasts of the field (“the things upon the land,” Eph. 1:10), 8 the birds of the air (“the things upon the skies,” Eph. 1:10), and the fish of the sea, all that swim the paths of the seas. 9 O LORD, our Lord, how majestic is your name in all the earth! (the whole creation reunited under the headship of the last Adam) (NIVPs. 8:1-9)

19 Now the LORD God had formed out of the ground all the beasts of the field (“the things upon the land” cf. Eph. 1:10) and all the birds of the air (“the things upon the skies,” cf. Eph. 1:10). He brought them to the man to see what he would name them (implying headship and authority); and whatever the man called each living creature, that was its name. 20 So the man gave names to all the livestock, the birds of the air and all the beasts of the field. (NIVGen. 2:19-20)

15 The Son is the unseen God's likeness, “firstborn” over every creature. 16 For by Him were created all the things among the skies and upon the land, the things perceived and the things not perceived – whether thrones, or dominions, or rulers, or authorities. The whole CREATION has been created through Him and for Him. 17 And He Himself is before all things, and He has brought the whole CREATION together in Himself (cf. Eph. 1:10). And He Himself is the head of the body, the assembly. 18 He is the beginning, firstborn out from the dead, in order that He should Himself become first in rank among all men (cf. Heb. 2). 19 For all the Fullness was pleased to dwell in Him, 20 and through Him to reconcile the whole CREATION back to Himself, after He made peace through the blood of His cross—through Him, whether the things upon the land or the things among the skies (cf. Eph. 1:10). (AuthorCol 1:15-20)

45 And thus it has been written, the first man (“head” of creation), Adam, became a living soul; the last Adam (“head” of creation), a breath which is making alive (cf. Gen. 1:30). (Author1 Cor. 15:45)

21 Again Jesus said, “Peace be with you! As the Father has sent me, I am sending you.” 22 And with that he breathed on them and said, “Receive the Holy Spirit. 23 If you forgive anyone his sins, they are forgiven; if you do not forgive them, they are not forgiven.” (NIVJn. 20:21-23)
12 Therefore, just as sin entered the world through one man, and death through sin, and in this way death came to all men, because all sinned—
13 For before the law was given, sin was in the world. But sin is not taken into account when there is no law. Nevertheless, death reigned from the time of Adam to the time of Moses, even over those who did not sin by breaking a command, as did Adam, who was a pattern of the one to come. But the gift is not like the trespass. For if the many (i.e. the many nations, cf. Is. 53-54, vv. 17-18) died by the trespass of the one man, how much more did God’s grace and the gift that came by the grace of the one man, Jesus Christ, overflow to the many (many nations)! Again, the gift of God is not like the result of the one man’s sin: The judgment followed one sin and brought condemnation, but the gift followed many trespasses and brought justification. For if God’s abundant provision of grace and of the gift of righteousness reign in life through the one man, Jesus Christ, overflow to the many (many nations)! Consequently, just as the result of one trespass was condemnation for all men, so also the result of one act of righteousness was justification that brings life for all men. For just as through the disobedience of the one man (Adam, the head/original head of creation) the many were made sinners, so also through the obedience of the one man (the last Adam, the head/authority of creation in which the creation is being brought back to its original destiny) the many will be made righteous. (Rom. 5:12-19)

'A shoot will come up from the stump of Jesse; from his roots a Branch will bear fruit. The Spirit of the LORD will rest on him— the Spirit of wisdom and of understanding, the Spirit of counsel and of power, the Spirit of knowledge and of the fear of the LORD— and he will delight in the fear of the LORD. He will not judge by what he sees with his eyes, or decide by what he hears with his ears; but with righteousness he will judge the needy, with justice he will give decisions for the poor of the earth. He will strike the earth with the rod of his mouth; with the breath of his lips he will slay the wicked. Righteousness will be his belt and faithfulness the sash around his waist. The wolf will live with the lamb, the leopard will lie down with the goat, the calf and the lion and the yearling together; and a little child will lead them. The cow will feed with the bear, their young will lie down together, and the lion will eat straw like the ox. The infant will play near the hole of the cobra, and the young child put his hand into the viper’s nest. They will neither harm nor destroy on all my holy mountain, for the earth will be full of the knowledge of the LORD as the waters cover the sea. In that day the Root of Jesse will stand as a banner for the peoples; the nations will rally to him, and his place of rest will be glorious. (Is. 11:1-10)

16 “In that day,” declares the LORD, “you will call me ‘my husband’; you will no longer call me ‘my master.’ I will remove the names of the Baals from her lips; no longer will their names be invoked. In that day I will make a covenant for them with the beasts of the field and the birds of the air and the creatures that move along the ground (possibly symbolic of Gentiles, see below; cf. Rom. 9:23-29). (Hos. 2:16-18)

- Gentiles: Symbolically Depicted as Unclean Creatures of the Skies and Land

15 And He said to them, “Go into all the world and preach the gospel to every creature (=Gentiles, cf. Mt. 28:18-19).
16 He who believes and is baptized will be saved; but he who does not believe will be condemned. (Mk. 16:15-16)

18 Then Jesus came to them and said, “All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations…” (Mt. 28:18-19)

9 About noon the following day as they were on their journey and approaching the city, Peter went up on the roof to pray. He became hungry and wanted something to eat, and while the meal was being prepared, he fell into a trance. He saw heaven opened and something like a large sheet being let down to earth by its four corners. It contained all kinds of four-footed animals, as well as reptiles of the earth and birds of the air. Then a voice told him, “Get up, Peter. Kill and eat.” “Surely not, Lord!” Peter replied. “I have never eaten anything impure or unclean.” The voice spoke to him a second time, “Do not call anything impure that God has made clean.”
Talking with him, Peter went inside and found a large gathering of people. He said to them: “You are well aware that it is against our law for a Jew to associate with a Gentile or visit him. But God has shown me that I should not call any man impure or unclean.” (NIV Ac. 10:9-13, 14-28)

But now He has reconciled you back in the body of His flesh through His death to present you holy and unblemished and free from accusation in His presence—

if indeed you persist in the faith (after having been firmly founded and stable), not being moved away from the hope of the gospel which you heard — the one which was proclaimed among every creature under the sky—

the Gospel of which I, Paul, became a servant (Author Col. 1:22-23).

1But now, this is what the LORD says— he who created you, O Jacob, he who formed you, O Israel: “Fear not, for I have redeemed you; I have summoned you by name; you are mine. When you pass through the waters, I will be with you; and when you pass through the rivers, they will not sweep over you. When you walk through the fire, you will not be burned; the flames will not set you ablaze. For I am the LORD, your God, the Holy One of Israel, your Savior; I give Egypt for your ransom, Cush and Seba in your stead (Rom. 11:11). 16 This is what the LORD says— he who made a way through the sea, a path through the mighty waters, who drew out the chariots and horses, the army and reinforcements together, and they lay there, never to rise again, extinguished, snuffed out like a wick: 18 “Forget the former things (i.e. deliverance in the Exodus, vv. 17-18); do not dwell on the past. 19 See, I am doing a new thing (salvation through the Messiah in the greater Exodus or Passover, cf. Is. 42)! Now it springs up; do you not perceive it (the mystery of the cross formerly hidden, but now revealed after the Messiah’s first appearing, cf. Rom. 16:25-26, Eph. 3:5)? I am making a way in the desert (the cross) and streams in the wasteland (the Holy Spirit, cf. Is. 44:1-5). 20 The wild animals (Gentiles symbolically depicted) honor me, the jackals and the owls (unclean animals, cf. Lev. 11, Ex. 22:31), because I provide water in the desert and streams in the wasteland (the Spirit poured out, cf. Is. 44:1-5), to give drink to my people, my chosen (Israel provoked to jealousy, Rom. 11; cf. Is. 35), 21 the people I formed for myself that they may proclaim my praise. (NIV Is. 46:16-21)
V. ISRAEL: ALLOTTED AN INHERITANCE IN MESSIAH

Messiah Jesus: The Savior of Believing Jews (1:3-12)

Blessed be the God and Father of our Master Jesus the Messiah, the One who blessed us, in Messiah, with every Spirit-breathed blessing among the heavenly ones; according to how He chose us, in Him, before the world’s foundation to continue on as saints and unblemished ones in His presence—in love; after He marked us out beforehand for adoption to sonship through Jesus, to Himself, according to the good pleasure of His will; resulting in praise of glory issuing from His grace, by which He highly favored us in “the One who has been loved”; in Whom we have the redemption through His blood, the sending off of the transgressions, according to the riches of His grace, which He lavishly heaped into us in all wisdom and appropriate outlook; after He made known to us the mystery of His will according to His good pleasure which He publicly displayed in Messiah; resulting in an administration of the fulfillment of the appointed times, to unite again under one head the whole Creation in the Messiah—the things upon the skies and the things upon the land, in Him; in whom also we were allotted an inheritance, after having been marked out beforehand according to the purpose of the One who is causing the whole Creation to function according to the counsel of His will; that we—the ones who have first hoped in the Messiah—should continue existing for praise of His glory!

A. This could mean either one of two things: Either Israel herself is allotted as Yahweh’s inheritance (cf. HCSB); or, Israel receives her inheritance in the age to come in Messiah (cf. KJV/NKJV/ESV). Both options would be correct in this context (see NET Bible note).

- Either Israel=God’s Inheritance

  9 But the Lord’s portion is His people, Jacob, His own inheritance. (HCSB Deut. 32:9)

  25 The LORD of Hosts will bless them, saying, “Blessed be Egypt My people, Assyria My handiwork, and Israel My inheritance.” (HCSB Is. 19:25)

- Or Believing Israel Receives Her Promised Inheritance in Messiah (And Not through the Law)

  13 For the promise that he would be the heir of the world was not to Abraham or to his seed through the law, but through the righteousness of faith. (NKJV Rom. 4:13)

B. Cf. note II.Q above (same Greek word, except this time a passive participle).

C. I.e. God’s purpose in election. God’s purpose in election is simply this: to undermine all grounds for human boasting before God, unto humility and the acknowledgement of God’s sovereign governorship over creation (Rom. 9:11).

- God’s Purpose in Election: The Decimation of Human Boasting

  11 ... God’s purpose in election might stand: 12 not by works but by him who calls... (NIV Rom. 9:11-12)
Messiah Jesus: The Savior of Believing Jews (1:3-12)

Blessed be the God and Father of our Master Jesus the Messiah, the One who blessed us, in Messiah, with every Spirit-breathed blessing among the heavenly ones; according to how He chose us, in Him, before the world’s foundation to continue on as saints and unblemished ones in His presence—in love; after He marked us out beforehand for adoption to sonship through Jesus the Messiah, to Himself, according to the good pleasure of His will; resulting in praise of glory issuing from His grace, by which He highly favored us in “the One who has been loved”; in Whom we have the redemption through His blood, the sending off of the transgressions, according to the riches of His grace, which He lavishly heaped into us in all wisdom and appropriate outlook; after He made known to us the mystery of His will according to His good pleasure which He publicly displayed in Messiah; resulting in an administration of the fulfillment of the appointed times, to unite again under one head the whole CREATION in the Messiah—the things upon the skies and the things upon the land, in Him; in whom also we were allotted an inheritance according to the purpose of the One who is causing the whole CREATION to function according to the counsel of His will; that we—the ones who have first hoped in the Messiah—should continue existing for praise of His glory!

D. Grk. ἐνεργοῦντος, present participle=imperfective aspect. Lit. “the One who is causing to function/work” or “the One who keeps causing to function/work.” The morphology of this participle indicates that either a present continuous or a progressive and ongoing action is view.

E. Grk – εἰναι ἔρημος=present infinitive=imperfective aspect. Lit. “to be being,” or “to keep being.” See note II.L above. Israel’s calling as a priestly nation will continue on forever.

F. God sits enthroned as the Sovereign King over all creation. He created the testimony of the stars. The One who created it all, moreover, also made a covenant with Abraham that will never be revoked. Therefore His purpose for Jerusalem and Israel will stand irrespective of the futile plans of the nations that seek to devour and destroy her (Is. 40).

1 Comfort, comfort my people, says your God. 2 Speak tenderly to Jerusalem, and proclaim to her that her hard service has been completed, that her sin has been paid for, that she has received from the LORD’s hand double for all her sins…. 3 You who bring good tidings to Zion, go up on a high mountain. You who bring good tidings to Jerusalem, lift up your voice with a shout, lift it up, do not be afraid; say to the towns of Judah, “Here is your God!” 4 See, the Sovereign LORD comes with power, and his arm (the Messiah, Is. 53:1, Jn. 12:37-38) rules for him (cf. Ps. 110). See, his reward is with him, and his recompense accompanies him. 5 He tends his flock like a shepherd: He gathers the lambs in his arms and carries them close to his heart; he gently leads those that have young. 6 Who has measured the waters in the hollow of his hand, or with the breadth of his hand marked off the heavens (i.e. God marked off the sun, moon, stars—prophetic witness of the stars, cf. Ps. 19, Eph. 1:10)? Who has held the dust of the earth in a basket, or weighed the mountains on the scales and the hills in a balance? 7 Who has understood the mind of the LORD, or instructed him as his counselor (cf. Eph. 1:11; God causing the whole creation to function according to His counsel)? 8 Whom did the LORD consult to enlighten him, and who taught him the right way? Who was it that taught him knowledge or showed him the path of understanding? 9 Surely the nations (who curse and threaten Israel’s existence) are like a drop in a bucket; they are regarded as dust on the scales; he weighs the islands as though they were fine dust. 10 Lebanon is not sufficient for altar fires, nor its animals enough for burnt offerings. 11 Before him all the nations are as nothing: they are regarded by him as worthless and less than nothing (because of idolatry, cf. Jer. 2:5). 12 To whom, then, will you compare God? What image will you compare him to? 13 As for an idol, a craftsman casts it, and a goldsmith overlays it with gold and fashions silver chains for it. 14 A man too poor to present such an offering selects wood that will not rot. He looks for a skilled craftsman to set up an idol that will not topple. 15 Do you not know? Have you not heard? Has it not been told you from the beginning? Have you not understood since the earth was founded? 16 He sits enthroned above the circle of the earth (Yahweh, the Creator, sovereign over the ages), and its people are like grasshoppers. He stretches out the heavens like a canopy, and spreads them out like a tent to

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live in. 23 He brings princes to naught and reduces the rulers of this world to nothing. 24 No sooner are they planted, no sooner are they sown, no sooner do they take root in the ground, than he blows on them and they wither, and a whirlwind sweeps them away like chaff (Day of the Lord; cf. Dan. 2:35). 25 “To whom will you compare me? Or who is my equal?” says the Holy One. 26 Lift your eyes and look to the heavens: Who created all these? He who brings out the starry host one by one, and calls them each by name (prophetic witness of the constellations). Because of his great power and mighty strength, not one of them is missing (they will all be fulfilled). 27 Why do you say, O Jacob, and complain, O Israel, “My way is hidden from the LORD; my cause is disregarded by my God”? 28 Do you not know? Have you not heard? The LORD is the everlasting God, the Creator of the ends of the earth. He will not grow tired or weary, and his understanding no one can fathom. 29 He gives strength to the weary and increases the power of the weak. 30 Even youths grow tired and weary, and young men stumble and fall; 31 but those who hope in the LORD will renew their strength. They will soar on wings like eagles (cf. Ex. 19:4; an allusion to the Exodus; God will bring Israel permanently into the land on eagles wings once His chastisement is complete, according to the counsel of His will); they will run and not grow weary, they will walk and not be faint. (MIVs. 40:1, 9-29)

Blessed be the God and Father of our Master Jesus the Messiah, the One who blessed us, in Messiah, with every Spirit-breathed blessing among the heavenly ones; according to how He chose us, in Him, before the world’s foundation to continue on as saints and unblemished ones in His presence—in love; after He marked us out beforehand for adoption to sonship through Jesus the Messiah, to Himself, according to the good pleasure of His will; resulting in praise of glory issuing from His grace, by which He highly favored us in “the One who has been loved”; in Whom we have the redemption through His blood, the sending off of the transgressions, according to the riches of His grace, which He lavishly heaped into us in all wisdom and appropriate outlook; after He made known to us the mystery of His will according to His good pleasure which He publicly displayed in Messiah; resulting in an administration of the fulfillment of the appointed times, to unite again under one head the whole Creation in the Messiah— the things upon the skies and the things upon the land, in Him; in whom also we were allotted an inheritance, after having been marked out beforehand according to the purpose of the One who is causing the whole Creation to function according to the counsel of His will; that we— the ones who have first hoped in the Messiah— should continue existing for praise of His glory!

G. This statement should put beyond all doubt that Paul is addressing Jewish believers in 1:3-12. Consider the words of Tertullian: “Again, what Christ do the following words announce, when the apostle says: “That we should be to the praise of His glory, who first trusted in Christ?” (Eph 1:12) Now who could have first trusted - i.e., previously trusted - in God, before His advent, except the Jews to whom Christ was previously announced, from the beginning? He who was thus foretold, was also foretrusted. Hence the apostle refers the statement to himself, that is, to the Jews, in order that he may draw a distinction with respect to the Gentiles, (when he goes on to say:) “In whom ye also trusted, after that ye heard the word of truth, the gospel (of your salvation); in whom ye believed, and were sealed with His Holy Spirit of promise.” (Tertullian, Against Marcion, Part II, XVII.)
H. The Shekinah glory in the Temple

- *Israel: Will Forever Praise the Glory of God*

1When Solomon finished praying, *fire came down* from heaven and consumed the burnt offering and the sacrifices, and *the glory of the LORD filled the temple*. 2 The priests could not enter the temple of the LORD because *the glory of the LORD* filled it. 3 When all the Israelites saw the fire coming down and the *glory of the LORD* above the temple, they knelt on the pavement with their faces to the ground, and *they worshiped* and gave thanks to the LORD, saying, “He is good; his love endures forever.” ([NIV]2 Chron. 7:1-3)

9 *The voice of the LORD* twists the oaks and strips the forests bare. And *in his temple all cry, “Glory!”* ([NIV]Ps. 29:9)

2 *In that day* the Branch of the LORD will be beautiful and glorious, and the fruit of the land will be the pride and glory of the survivors in Israel… 3 Then the LORD will create over all of Mount Zion and over those who assemble *there a cloud of smoke by day and a glow of flaming fire by night;* over all *the glory will be a canopy.* ([NIV]Is. 4:2, 5)
I. Chart: Ephesians 1:3-12 compared to Jewish Passover Prayer

**Ephesians 1:3-12**

**Compared to**

**Jewish Passover Prayer**

**Passover Prayer**

"Blessed art Thou, Jehovah our God, who hast created the fruit of the vine! Blessed art Thou, Jehovah our God King of the Universe, who hast chosen us from among all people, and exalted us from among all languages, and sanctified us with Thy commandments. And Thou hast given us, O Jehovah our God, in love, the solemn days for joy, and the festivals and appointed seasons for gladness; and this the day of the feast of unleavened bread, the season of our freedom, a holy convocation, the memorial of our departure from Egypt. For us hast Thou chosen, and us hast Thou sanctified from among all nations, and Thy holy festivals with joy and with gladness hast Thou caused us to inherit. Blessed art Thou, O Jehovah, who sanctifiest Israel and the appointed seasons!"a

**Messianic (New) Covenant Liturgy**

"Blessed be the God and Father of our Master Jesus the Messiah, the One who blessed us, in Messiah with every Spirit-breathed blessing among the heavenly ones; according to how He chose us in Him, before the world’s foundation, to continue on as saints and unblemished ones in His presence, in love, after He marked us out beforehand for adoption to sonship through Jesus the Messiah, to Himself, according to the good pleasure of His will; resulting in praise of glory issuing from His grace, by which highly favored us in "the One who has been loved"; in Whom we have the redemption through his blood the sending off of the transgressions, according to the riches of His grace, which He lavishly heaped into us with all wisdom and correct outlook; after He made known to us the mystery of His will according to His good pleasure which He publicly displayed in Messiah, in the cross, resulting in an administration of the fulfillment of the appointed times, to unite again under one head the whole creation in the Messiah— the things upon the skies and the things upon the land, in Him; in Whom also we were allotted an inheritance after having been marked out first in order according to the purpose of the One who keeps causing the whole creation to function according to the counsel of His will; that we—the ones who have first hoped in the Messiah—should continue existing for praise of His glory!“

Key

- Exaltation of the God and Father of Israel
- Israel’s Election
- Means of Israel’s Sanctification Unto Inheritance
- Israel’s Preservation as a Nation
- God’s Motive and Covenant Faithfulness
- Appointed Times Ordained by Jehovah (and their fulfillment in Messiah)
- Israel’s Adoption
- Israel’s Inheritance

*a (Edersheim, A. (2003). The Temple, its ministry and services as they were at the time of Jesus Christ. (238). Bellingham, WA: Logos Research Systems, Inc.)

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VI. MESSIAH JESUS: THE SAVIOR ALSO OF BELIEVING GENTILES ACCORDING TO THE ABRAHAMIC PROMISE

Messiah Jesus: The Savior Also of Believing Gentiles (1:13-14)

In Messiah [you also] after you heard the word of the truth, the gospel of your salvation; in Messiah you also, after you believed, were sealed by the Holy Spirit of the promise – Who is the down payment of our inheritance, toward the purchased possession’s redemption – for praise of His glory!

A. Paul is now shifting his focus to Gentile believers.

B. Here the splitting of the syntactic unit with the genitive suggests that “of the promise” is emphatic. By doing this, Paul is emphasizing God’s faithfulness to the Abrahamic Covenant – the covenant of promise (Gal. 3) – as the basis for Gentile inclusion in the inheritance promised to Abraham and his “Seed” – the Messiah, and all those in Messiah.

• Gentile Believers: Also Heirs According to the Promise to Abraham

And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed” (KJV Gen. 28:14).

11 And God said to him [Jacob], “I am God Almighty: be fruitful and multiply. A nation and a company (YLT-“an assembly”) of nations shall come from you (ESV Gen. 35:11)

8 Now the Scripture foresaw that God would justify the Gentiles by faith and foretold the good news to Abraham, saying, All the nations will be blessed in you. 9 So those who have faith are blessed with Abraham, who had faith. 16 Now the promises were spoken to Abraham and to his seed. He does not say “and to seeds,” as though referring to many, but and to your seed, referring to one, who is Christ. 17 And I say this: the law, which came 430 years later, does not revoke a covenant that was previously ratified by God, so as to cancel the promise. 18 For if the inheritance is from the law, it is no longer from the promise; but God granted it to Abraham through the promise… 27 For as many of you as have been baptized into Christ have put on Christ. 28 There is no Jew or Greek, slave or free, male or female; for you are all one in Christ Jesus. 29 And if you are Christ’s, then you are Abraham’s seed, heirs according to the promise. (HCSB Gal. 3:8-9, 16-18,27-29)

C. Here, significant shift “our inheritance.” Paul saying that in Messiah, both believing Jews and believing Gentiles have an inheritance as God’s sons in the age to come. Paul is getting ready to say much about this in Eph 2-3.

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D. Here, significant shift “our” inheritance. Paul saying that in Messiah, both believing Jews and believing Gentiles inherit the age to come as God’s sons. Paul is getting ready to say much about this in Eph 2-3.

E. The Spirit is the down payment toward the completion of our redemption at the Second Coming, when our bodies will be resurrected (Rom. 8:23).

- **The Spirit: The Down Payment Toward the Completion of Our Redemption in the Resurrection of the Body at Second Coming**

  23 *Not only so, but we ourselves, who have the firstfruits of the Spirit, groan inwardly as we wait eagerly for our adoption as sons, the redemption of our bodies.* (NIV Rom. 8:23)

  20 *For every one of God’s promises (in the Abrahamic covenant) is “Yes” in Him (the promises of the Abrahamic covenant are received in Messiah, cf. Heb. 6). Therefore the “Amen” is also through Him for God’s glory through us.* 22 *Now the One who confirms us with you in Christ, and has anointed us, is God; He has also sealed us and given us the Spirit as a down payment* (toward the inheritance of “the promises” [vs. 20] in the resurrection) *in our hearts.* (HCSB 2 Cor. 1:22)

1 *For we know that if our earthly house, a tent (i.e. our body, cf. 2 Pet. 1:13), is destroyed, we have a building from God (resurrected body), a house (resurrected body) not made with hands, eternal in the heavens (i.e. our reward stored up in the heavens now as our names are written in the Book of Life, to be released at the Second Coming, cf. 2 Tim. 4:8).* 2 *And, in fact, we groan in this one, longing to put on our house from heaven (resurrected bodies given by God), since, when we are clothed, we will not be found naked. Indeed, we who are in this tent groan, burdened as we are, because we do not want to be unclothed (salvation≠the spirit’s departure from the body at death!) but clothed (hope= resurrection of the body), so that mortality may be swallowed up by life.* 5 *And the One who prepared us for this very thing is God, who gave us the Spirit as a down payment* (toward the completion of our redemption at the Second Coming, when we will be clothed with the new bodies just mentioned). (HCSB 2 Cor. 5:1-5)

F. Along with believing Jews. Cf. vs. 12.

- **Believing Gentiles will Praise the Glory of Yahweh with Believing Jews**

  9 *After this I looked and there before me was a great multitude that no one could count, from every nation, tribe, people and language, standing before the throne and in front of the Lamb. They were wearing white robes and were holding palm branches in their hands.* 10 *And they cried out in a loud voice: “Salvation belongs to our God, who sits on the throne, and to the Lamb.”* 11 *All the angels were standing around the throne and around the elders and the four living creatures. They fell down on their faces before the throne and worshiped God,* 12 *saying: “Amen! Praise and glory and wisdom and thanks and honor and power and strength be to our God for ever and ever. Amen!”* (NIV Rev. 7:9-12)
VII. THE SUFFICIENCY OF JESUS’ PRIESTHOOD AND THE WORK OF THE SPIRIT TO BRING THE ENTIRE BODY TO COMPLETION

The Sufficiency of Jesus’ Priesthood and the Work of the Spirit (1:13-14)

Because of this, I too, after I heard about the faithfulness among you in the Master, Jesus, and about the love you have toward all the saints, I do not cease giving thanks for you while mentioning you in my prayers. I pray that the God of our Master Jesus the Messiah, the Father of the Glory, might give to you a breath of wisdom and revelation in the true knowledge of Him.

A. Grk. ὁ πατὴρ τῆς δόξης [ha pater tes doxes]. Lit. – “the Father of the glory.” Here, doxa - “glory” – has the definite article – “of the glory” – indicating that Paul has something concrete in mind. He seems to be identifying Jesus with the Angel of Yahweh, who accompanied the Shekinah Glory that led the Israelites out of Egypt in the Exodus (cf. Ex. 14:19, 23:20-21, Jn. 10:25, 14:10, 17:6, 2 Cor. 4:6). The “new things” of the “new exodus” comes through the work of the eternal Angel/Word/Wisdom of Yahweh now made flesh: crucified, risen, and returning in glory at the end of the age (Is. 42:9, 43:18). For more on this, see Michael Heiser on “Lady Wisdom” at http://www.michaelsheiser.com/contact.html.

• Jesus: The Glory of God

19 Then the Angel of God, who was going in front of the Israelite forces, moved and went behind them. The pillar of cloud moved from in front of them and stood behind them. (HCSB Ex. 14:19)

15 When Moses went up the mountain, the cloud covered it. 16 The glory of the Lord settled on Mount Sinai, and the cloud covered it for six days. (HCSB Ex. 24:15-16)

20 “I am going to send an Angel before you to protect you on the way and bring you to the place I have prepared... do not defy Him, because He will not forgive your acts of rebellion, for My name is in Him. (HCSB Ex. 23:20-21)

41 The apostles left the Sanhedrin, rejoicing because they had been counted worthy of suffering disgrace for the Name. (NIV Ac. 5:41)

6 For God, who said, “Let light shine out of darkness,” has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ. (ESV 2 Cor. 4:6)

25 … “The works that I do in My Father’s name testify about Me. (HCSB Jn. 10:25)

6 I have revealed Your name to the men You gave Me from the world. (HCSB Jn. 17:6)

10 Don’t you believe that I am in the Father and the Father is in Me? (HCSB Jn. 14:10)
Because of this, I too, after I heard about the faithfulness among you in the Master, Jesus, and about the love you have toward all the saints, I do not cease giving thanks for you while mentioning you in my prayers. I pray that the God of our Master Jesus Christ, the Father of the Glory, might give to you a breath of wisdom and revelation in the accurate knowledge of Him (the eyes of your heart having been enlightened) in order for you to perceive what is the hope of His calling, the riches of the glory of His inheritance in the saints, and the immeasurable greatness of His power towards us who keep trusting according to the effective working of the power of His strength.

B. Or “a spirit”; or “a wind.” Many translations translate as “the Spirit,” but there is no definite article here. The Ephesian believers already had the Holy Spirit. What they needed was that Spirit to continue doing His work in them — breath-by-breath and day-by-day — unto their continued transformation over time into the image of Messiah.

C. See note II.F above.

D. “28.18 έπίγνωσις, εως; the content of what is definitely known—‘what is known, definite knowledge, full knowledge, knowledge.’ μαρτυρίων γάρ αὐτοίς ὅτι ζηλον θεοῦ ἔχοντι, ἀλλὰ οὐ καὶ έπίγνωσιν ‘for I can testify about them that they are zealous for God, but (their zeal is) not based on knowledge’ Ro 10.2.”

E. The hope=the prize of resurrection, glory, and inheriting the Messiah’s kingdom that awaits those who obey the high calling to suffer and carry the cross in this age

- The Future Hope for Those Who Respond to the High Calling of the Cross Now

24 Then Jesus said to his disciples, “If anyone would come after me, he must deny himself and take up his cross and follow me. 25 For whoever wants to save his life will lose it, but whoever loses his life for me will find it. 26 What good will it be for a man if he gains the whole world, yet forfeits his soul? Or what can a man give in exchange for his soul? 27 For the Son of Man is going to come in his Father’s glory with his angels, and then he will reward each person according to what he has done (according to how we’ve carried our cross, vs. 24). (NIV Mt. 16:24-27).

10 That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; 11 If by any means I might attain unto the resurrection of the dead... I press toward the mark for the prize (the prized of the resurrection just mentioned in verse 11) of the high calling (the sufferings just mentioned in vs. 10, i.e. the cross) of God in Christ Jesus. (KJV Ph. 3:10-11, 14)

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But because of your hardness and unrepentant heart you are storing up wrath for yourself in the day of wrath, when God’s righteous judgment is revealed. 6 He will repay each one according to his works: eternal life (the prize and hope) to those who by patiently doing good (the cross) seek for glory, honor, and immortality... (HCSB Rom. 2:5-7)

The apostles left the Sanhedrin, rejoicing because they had been counted worthy of suffering disgrace for the Name. (NIV Ac. 5:41)

Now if we are children, then we are heirs—heirs of God and co-heirs with Christ, if indeed we share in his sufferings in order that we may also share in his glory. (NIV Rom. 8:17)

The Sufficiency of Jesus’ Priesthood and the Work of the Spirit (1:15-22)

Because of this, I too, after I heard about the faithfulness among you in the Master, Jesus, and about the love you have toward all the saints, I do not cease giving thanks for you while mentioning you in my prayers. I pray that the God of our Master Jesus the Messiah, the Father of the Glory, might give to you a breath of wisdom and revelation in the accurate knowledge of Him (the eyes of your heart having been enlightened) in order for you to perceive what is the hope of His calling, what are the riches of the glory of His inheritance in the saints, and what is the immeasurable greatness of His power towards us who keep trusting according to the effective working of the power of His strength,

An eternal weight of glory awaits those who are refined through sufferings in this age

I consider that our present sufferings are not worth comparing with the glory that will be revealed in us. The creation waits in eager expectation for the sons of God to be revealed (at the Second Coming in the resurrection). (NIV Rom. 8:18-19)

Therefore we do not lose heart (while being hard-pressed as we carry our cross, vv. 7-10), but though our outer man is decaying, yet our inner man is being renewed day by day (sufferings purge the inner man of evil, cf. Prov. 20:30). 17 For momentary, light affliction is producing for us an eternal weight of glory far beyond all comparison (NASB 2 Cor. 4:16-17)

The Father promised Jesus an inheritance from all nations.

- Jesus’ inheritance from the nations

Ask of me, and I will make the nations your inheritance, the ends of the earth your possession. (NIV Ps. 2:8)

The scepter will not depart from Judah, nor the ruler’s staff from between his feet, until he comes to whom it belongs and the obedience of the nations is his. (NIV Gen. 49:10)

“In my vision at night I looked, and there before me was one like a son of man, coming with the clouds of heaven. He approached the Ancient of Days and was led into his presence. He was given authority, glory and sovereign power; all peoples, nations and men of every language worshiped him. His dominion is an everlasting dominion that will not pass away, and his kingdom is one that will never be destroyed. (NIV Dan. 7:13-14)
H. Grk. τοὺς πιστεύοντας [tous pisteuontas]=present participle → imperfective aspect. Lit. “The men/ones who keep trusting/believing,” or “The men/ones who are trusting/believing.” The morphology of this participle indicates that either a present continuous, or a progressive, ongoing action is view. Perseverance in the faith even unto death is required in order to receive our inheritance of final salvation in the resurrection at the Second Coming (Mt. 24:13; Lk. 8:13-14; Jn. 8:30-32, 15:9-10; Rom. 2:7, 8:17, 11:21-22; 1 Cor. 15:2; Col. 1:23; Gal. 4:11, 6:9; 1 Th. 3:5; Heb. 3:6, 14, 4:14, 6:4-8, 10:26-38, 2 Pet. 2:18-22, 1 Jn. 2:27, Rev. 2-3.)

2 By this gospel you are saved. If you hold firmly to the word I preached to you. Otherwise, you have believed in vain. (NIV 1 Cor. 15:2)

22 But now he has reconciled you by Christ’s physical body through death to present you holy in his sight, without blemish and free from accusation—

23 if you continue in your faith, established and firm, not moved from the hope held out in the gospel. (NIV Col. 1:22-23)

I. The Spirit’s power, through the name of Jesus, is effective to sustain us through the process of transformation through suffering, cf. 2 Tim. 1:8, Rom. 8:34-35, 2 Cor. 12:7-10, etc.

• The Spirit’s Power: Sufficient to Sustain Us through Our Sufferings, unto Transformation

8 So do not be ashamed to testify about our Lord, or ashamed of me his prisoner. But join with me in suffering for the gospel, by the power of God…(NIV 2 Tim. 1:8)

34 Who is he that condemns? Christ Jesus, who died—more than that, who was raised to life—is at the right hand of God and is also interceding for us. 35 Who shall separate us from the love of Christ? Shall trouble or hardship or persecution or famine or nakedness or danger or sword? (NIV Rom. 8:34-35)

7 … there was given me a thorn in my flesh, a messenger of Satan, to torment me. 8 Three times I pleaded with the Lord to take it away from me. 9 But he said to me, “My grace is sufficient for you, for my power is made perfect in weakness.” …10 That is why, for Christ’s sake, I delight in weaknesses, in insults, in hardships, in persecutions, in difficulties. For when I am weak, then I am strong. (NIV 2 Cor. 12:7-10)

30 Blows and wounds cleanse away evil, and beatings purge the inmost being. (NIV Prov. 20:30)
The Sufficiency of Jesus’ Priesthood and the Work of the Spirit (1:15-22)

Because of this, I too, after I heard about the faithfulness among you in the Master, Jesus, and about the love you have toward all the saints, I do not cease giving thanks for you while mentioning you in my prayers. I pray that the God of our Master Jesus the Messiah, the Father of the Glory, might give to you a breath of wisdom and revelation in the accurate knowledge of Him (the eyes of your heart having been enlightened) in order for you to perceive what is the hope of His calling, what are the riches of the glory of His inheritance in the saints, and what is the immeasurable greatness of His power towards us who keep trusting according to the effective working of the power of His strength, which He caused to operate through the Messiah after He raised Him out from the dead and seated Him at His right hand among the heavenly ones,

J. Or “in the Messiah.” The power of the Holy Spirit is operating and working in Jesus’ disciples in context to Jesus carrying out His priesthood at the Father’s right hand. The Spirit does His work “in Jesus’ name.” For the reasoning behind the instrumental rendering here, see note VII.K below. Cf. John 14:26; Jn. 16:7, 13-14; Ac. 2:33; LXXPs. 68:18; Eph. 4; Heb. 4-10.

• The Spirit’s Power Operating Through the Messiah’s Priestly Work at the Father’s Right Hand

26 But the Counselor, the Holy Spirit, whom the Father will send in my name, will teach you all things and will remind you of everything I have said to you. (NIV Jn. 14:26)

7 But I tell you the truth: It is for your good that I am going away. Unless I go away, the Counselor will not come to you; but if I go, I will send him to you. (NIV Jn. 16:7)

13 But when he, the Spirit of truth, comes, he will guide you into all truth. He will not speak on his own; he will speak only what he hears, and he will tell you what is yet to come. 14 He will bring glory to me by taking from what is mine and making it known to you. (NIV Jn. 16:13-14)

24 Until now you have not asked for anything in my name. Ask and you will receive (cf. Lk. 11:9-12 – the work of the Spirit in view), and your joy will be complete. (NIV Jn. 16:24)

o 9 “So I say to you: Ask and it will be given to you; seek and you will find; knock and the door will be opened to you. 10 For everyone who asks receives; he who seeks finds; and to him who knocks, the door will be opened…. 13 If you then, though you are evil, know how to give good gifts to your children, how much more will your Father in heaven give the Holy Spirit to those who ask him!” (NIV Lk. 11:9-10, 13)

32 God has raised this Jesus to life, and we are all witnesses of the fact. 33 Exalted to the right hand of God, he has received from the Father the promised Holy Spirit and has poured out what you now see and hear. (NIV Ac. 2:32-33)

4 There is one body and one Spirit—just as you were called to one hope when you were called—5 one Lord, one faith, one baptism; 6 one God and Father of all, who is over all and through all and in all. 7 But to each one of us grace has been given as Christ apportioned it. 8 This is why it says: “When he ascended on high, he led captives in his train and gave gifts to men.” (NIV Eph. 4:4-8)

26 In the same way, the Spirit helps us in our weakness. We do not know what we ought to pray for, but the Spirit himself intercedes for us with groans that words cannot express. 27 And he who searches our hearts knows the mind of the Spirit, because the Spirit intercedes for the saints in accordance with God’s will...
condemns? Christ Jesus, who died—more than that, who was raised to life—is at the right hand of God and is also interceding for us. \(^35\) Who shall separate us from the love of Christ? \(\text{NIV} \text{Rom. 8:26-27, 34-35}\)

\(^30\) Stretch out your hand to heal and perform miraculous signs and wonders (the Spirit’s power in operation) through the name of your holy servant Jesus.” \(^31\) After they prayed, the place where they were meeting was shaken. And they were all filled with the Holy Spirit and spoke the word of God boldly. \(\text{NIV} \text{Ac. 4:30-31}\)

**The Sufficiency of Jesus' Priesthood and the Work of the Spirit (1:15-22)**

Because of this, I too, after I heard about the faithfulness among you in the Master, Jesus, and about the love YOU HAVE toward all the saints, I do not cease giving thanks for you while mentioning you in my prayers. I PRAY THAT that the God of our Master Jesus the Messiah, the Father of the Glory, might give to you a breath of wisdom and revelation in the accurate knowledge of Him (the eyes of your heart having been enlightened) in order for you to perceive what is the hope of His calling, what are the riches of the glory of His inheritance in the saints, and what is the immeasurable greatness of His power towards us who keep trusting according to the effective working of the power of His strength, the strength which He caused to operate through the Messiah after He raised Him out from the dead and seated Him at His right hand among the heavenly ones, high above every ruler, and authority, and power, and dominion, and every name that is being named.

\(K\). Here both adverbial participles are in the aorist tense, denoting antecedent action – “after He raised,” or “having raised” (cf. YLT), and “after He seated” or “having seated.” This tells us that the power in view here is the power of the Spirit poured out at Pentecost after Jesus’ resurrection and ascension to the right hand of the Father. Therefore, since the Messiah’s exaltation and priesthood is in view, \(\varepsilon\nu\) of the immediately preceding phrase should be interpreted instrumentally – “through the Messiah” or “by the Messiah” (Cf. John 14:26, 16:7; Ac. 2:33; LXXPs. 68:18; Eph. 4). At Pentecost, Jesus poured out the Holy Spirit, who gives us power to carry our cross and persevere in faithfulness through sufferings in this age (1 Cor. 2, 2 Tim. 1:8, Mt. 16:24), and who in this age confirms the testimony of the gospel with signs of the coming resurrection power (Mk. 16:14-20; Ac. 4:30; Heb. 2:4). At the Second Coming, the Holy Spirit which will be poured out on believers toward our being raised from the dead in resurrection power (Rom. 8).

\(L\). See note II.H above.

\(M\). Grk.=Present passive participle \(\rightarrow\) imperfective aspect; Lit. “every name that keeps being named,” or “every name that is being named.” The morphology of this participle indicates that either a present continuous, or a progressive and ongoing action is view. The context suggests that Paul is referring to the names of the false gods invoked by Gentiles in pagan worship (cf. updated NIV; cf. Ps. 16). Jesus sits above the powers of the air represented by their idols/images, and thus has the power and authority to bring the Gentiles out from under their grip and defiling influence through the working of the Holy Spirit. For more, see Mystery of Christ seminar (Part V), at [www.dtnetwork.org](http://www.dtnetwork.org).

- Jesus Exalted Above the Powers

\(22\) ...who has gone into heaven and is at the right hand of God, with angels, authorities, and powers having been subjected to him. \(\text{ESV} \text{1 Pet. 3:22}\)

Daniel Training Network

[www.dtnetwork.org](http://www.dtnetwork.org)
Then Jesus came to them and said, “All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations (who are still blinded and enslaved by lesser authorities)…” (NIV Mt. 28:18-19)

The sorrows of those will increase who run after other gods. I will not pour out their libations of blood or take up their names on my lips (i.e. will not invoke their names in prayer for help). 

The Lord (the one true God), you have assigned me my portion and my cup; you have made my lot secure. The boundary lines have fallen for me in pleasant places; surely I have a delightful inheritance. (NIV Ps. 16:4-6)

The Sufficiency of Jesus’ Priesthood and the Work of the Spirit (1:15-22)

Because of this, I too, after I heard about the faithfulness among you in the Master, Jesus, and about the love you have toward all the saints, I do not cease giving thanks for you while mentioning you in my prayers. I pray that the God of our Master Jesus the Messiah, the Father of the Glory, might give to you a breath of wisdom and revelation in the accurate knowledge of Him (the eyes of your heart having been enlightened) in order for you to perceive what is the hope of His calling, what are the riches of the glory of His inheritance in the saints, and what is the immeasurable greatness of His power towards us who keep trusting according to the effective working of the power of His strength, which He caused to operate through the Messiah after He raised Him out from the dead and seated Him at His right hand among the heavenly ones, high above every ruler, and authority, and power, and dominion, and every name that is being named, not only in this age but also in the one which is impending. And “He put all things under his feet” and gave Him headship over all things for the assembly, which is His body, the completion of the One who Himself is completing the whole creation, among all men.

N. Grk. ἐν τῷ μέλλοντι [en to mellonti]. Present participle→imperfective aspect. Lit. “the one being about to be.”

O. Quotation of Psalm 8:6. See note IV. C above. Cf. Eph. 1:10, Col. 1. Paul is making a point similar to that which he makes in Hebrews 2. For more, see Melchizedek seminar at www.dtnetwork.org, and Tim Warner, Hebrews Series, at www.oasischristianchurch.org.

P. Here “the assembly” is in the dative case. The context favors a dative of personal advantage – “for” the assembly (cf. NIV, HCSB, ISV, NLT, NRSV). Jesus, the merciful and faithful high priest in the order of Melchizedek, is exercising His priesthood at the Father’s right hand for the advantage and well-being of His assembly so that they, through the power of the Spirit, can withstand the assault and temptations of the powers over which He has been exalted. The Messiah takes our sufferings and afflictions caused through agency of the powers with God’s permission (cf. Job 1), and transforms these things into something that ultimately results in our good – discipline, unto transformation, unto receiving the eternal inheritance in the resurrection. What Satan intends for evil against us, God uses for our good and well-being. Through the Spirit’s ability to sustain us through suffering, the enemy’s worst attacks become a source of praise on the lips of God’s people as God transforms the enemy’s assaults and afflictions into an instrument for purging us of sin and iniquity, and ultimately into the grounds for casting Satan from the heavens (Rev. 12:11). Thus in the wisdom of God Satan’s temptations end up accomplishing the exact opposite what he himself intends by them. In this way, the powers are thereby utterly disarmed in our lives, just as they were through Jesus’ own sufferings on the cross.

• Jesus’ Authority: Sustains Us and Disarms the Powers through Our Afflictions
34 Who is he that condemns? Christ Jesus, who died—more than that, who was raised to life—is at the right hand of God and is also interceding for us. 35 Who shall separate us from the love of Christ?...38 For I am convinced that neither death nor life, neither angels nor demons ...will be able to separate us from the love of God that is in Christ Jesus our Lord. (NIV Rom. 8:34-35, 38, 39b)

14 Therefore, since we have a great high priest who has gone through the heavens (exalted above the powers), Jesus the Son of God, let us hold firmly to the faith we profess. 15 For we do not have a high priest who is unable to sympathize with our weaknesses, but we have one who has been tempted in every way, just as we are—yet was without sin. 16 Let us then approach the throne of grace with confidence, so that we may receive mercy and find grace to help us in our time of need. (NIV Heb. 4:14-16)

### The Sufficiency of Jesus’ Priesthood and the Work of the Spirit (1:15-22)

Because of this, I too, after I heard about the faithfulness among you in the Master, Jesus, and about the love YOU HAVE toward all the saints, I do not cease giving thanks for you while mentioning you in my prayers. I PRAY THAT that the God of our Master Jesus THE Messiah, the Father of the Glory, might give to you a breath of wisdom and revelation in THE accurate knowledge of Him (the eyes of your heart having been enlightened) in order for you to perceive what is the hope of His calling, what are the riches of the glory of His inheritance in the saints, and what is the immeasurable greatness of His power towards us who keep trusting according to the effective working of the power of His strength, THE STRENGTH which He caused to operate through the Messiah after He raised Him out from the dead and seated Him at His right hand among the heavenly ones, high above every ruler, and authority, and power, and dominion, and every name that is being named, not only in this age but also in the one which is impending. And “He put all things under his feet” and gave Him headship over all things for the assembly, which is His body, the fulfillment of **the One who Himself is bringing the whole CREATION to completion, among all men.**

Q. This is the only place in the New Testament where πληροῦμαι (pleroo) – to fill, to fulfill, or to complete – is used in the middle voice. Here it is used as present, middle voice participle. The present tense indicates that either a present continuous, or a progressive and ongoing action is view – “is fulfilling/completing/bringing to completion,” or “keeps fulfilling/completing/bringing to completion.” In the middle voice, moreover, the subject itself participates in the action, but the manner of participation must be determined from the context. Most translations interpret Jesus’ manner of involvement in πληρουµένου as Jesus himself “filling” “all things.” However, both the overall context of Ephesians 1 and the immediate context favor an intensive middle voice which stresses that the agent and no other is producing the action: “The Man/One who Himselt is bringing the whole CREATION to completion.” The focus here is not on Jesus in some abstract way “filling all things.” Rather, the focus is on Jesus carrying out His function as High Priest in the tabernacle in the heavens. Jesus has been exalted to the Father’s right hand and is now living to make intercession for His people. Through His priestly work in both Jew and Gentile, Jesus Himself is working to produce a righteousness from God (the intensive middle voice highlighting the work of God contra the work of man) in order to bring His assembly out from the defilement of the powers of the air, and to bring them to completion and maturity, so that they will be counted worthy to receive the inheritance along with Him in the age to come (cf. Heb. 2). In carrying out His priesthood, Jesus Himself brings about “one new man” between Jew and Gentile, sanctifying both through the Spirit, and thereby bringing His assembly to humanity’s fulfillment/completion/destiny as outlined in Psalm 8. In the dative case, the adjective πασίς (pas) – “all” – has the same form in both its neuter and masculine inflections. Hence, the prepositional phrase εν πασίν (en pasin) can be translated either as “in/among all things,” or “in/among all men.”
VIII. EPHESIANS 1 SUMMARY

Greetings (1:1-2)

Paul, an apostle of Jesus the Messiah through the will of God.

To the saints who are in Ephesus, and who are faithful in Messiah Jesus.

Grace to you, and peace, from God our Father and the Master, Jesus the Messiah.

Messiah Jesus: The Savior of Believing Jews (1:3-12)

Blessed be the God and Father of our Master Jesus the Messiah, the One who blessed us, in Messiah, with every Spirit-breathed blessing among the heavenly ones; according to how He chose us, in Him, before the world’s foundation to continue on as saints and unblemished ones in His presence—in love; after He marked us out beforehand for adoption to sonship through Jesus the Messiah, to Himself, according to the good pleasure of His will; resulting in praise of glory issuing from His grace, by which He highly favored us in “the One who has been loved;” in Whom we have the redemption through His blood, the sending off of the transgressions, according to the riches of His grace, which He lavishely heaped into us in all wisdom and appropriate outlook; after He made known to us the mystery of His will according to His good pleasure, which He publicly displayed in Messiah; resulting in an administration of the fulfillment of the appointed times, to unite again under one head the whole creation in the Messiah— the things upon the skies and the things upon the land, in Him; in whom also we were allotted an inheritance, after having been marked out beforehand according to
the purpose of the One who is causing the whole CREATION to function according to the counsel of His will;

that we – the ones who have first hoped in the Messiah – should continue existing for praise of His glory!

**Messiah Jesus: The Savior Also of Believing Gentiles (1:13-14)**

In Messiah you also, after you heard the word of the truth, the gospel of your salvation; in Messiah you also, after you believed, were sealed by the Holy Spirit of the promise – Who is the down payment of our inheritance, toward the purchased possession’s redemption – for praise of His glory!

**The Sufficiency of Jesus’ Priesthood and the Spirit’s Work (1:15-22)**

Because of this, I too, after I heard about the faithfulness among you in the Master, Jesus, and about the love YOU HAVE toward all the saints, I do not cease giving thanks for you while mentioning you in my prayers. I PRAY THAT the God of our Master Jesus THE Messiah, the Father of the Glory, might give to you a breath of wisdom and revelation in THE accurate knowledge of Him (the eyes of your heart having been enlightened) in order for you to perceive what is the hope of His calling; what are the riches of the glory of His inheritance in the saints; and what is the immeasurable greatness of His power towards us who keep trusting according to the effective working of the power of His strength, THE STRENGTH which He caused to operate through the Messiah after He raised Him out from the dead and seated Him at His right hand among the heavenly ones, high above every ruler, and authority, and power, and dominion, and every name that is being named, not only in this age but also in the one which is impending. And “He put all things under his feet” and gave Him headship over all things for the assembly, which is His body, the fulfillment of the One who Himself is bringing the whole CREATION to completion, among all men.