

GOD'S WORK AMONG THE GENTILES | EPHESIANS 1:13-23

- Verse 13 –
  - In verses 13-23, the 2nd person plural pronoun (ye/you/your) is used 11 times, while in vv. 3-12 it is not used at all. In vv. 3-12 the 1st person plural is used nine times, while in vv. 13-13 it is used only three times.
    - Any interpretation of vv. 3-23 (and beyond) that does not have regard for this sudden change in person is incomplete and inadequate (if not irresponsible).
    - Does Paul make the switch between "us" and "you" haphazardly or by mistake?
    - This is strengthened further by the fact that Paul says **ye also**, using the Greek *καί* [kai], which is an adverb contrasting the *we* from the *ye*.
  - Notice that there were those **who first trusted in Christ** (v. 12) and then **ye also trusted**, so it is impossible that the **we...who first trusted** are the Ephesians, who **also trusted**, but at a later date.
  - The trust came **after that ye heard the word of truth, the gospel of your salvation**. Two things are noteworthy.
    - First, trust always comes after hearing, for **faith cometh by hearing, and hearing by the word of God** (Rom. 10:17).
      - The adage, "share the gospel, and use words when necessary" is false (and falsely attributed to Francis of Assisi).
      - The gospel cannot be shared with anything other than words because the gospel is not *love that can be displayed* but *logic that must be accepted*.
    - Second, Paul speaks of **the gospel of your salvation**.
      - There is (contrary to common opinion) more than one *gospel*, though there is only one name by which we must be saved (Acts 4:12).
      - The Gospel of the Kingdom, for example was that **the kingdom of God is at hand** and thus the Jewish nation should **repent ye, and believe the gospel** (Mark 1:14-15, where **the gospel** could not have included the death, burial, and resurrection of Jesus Christ, for such had not occurred nor did *anyone* believe that it would occur).
  - After having believed, the Gentiles were **sealed with that holy Spirit of promise**. The sealing is mentioned again in Ephesians 4:30. In Revelation 7:2 the 144,000 are sealed, and this sealing gives them total protection from the tribulation. There is no reason to believe that being sealed with the Holy Spirit gives room for any harm to come to our soul.

- Verse 14 –
  - Here Paul reverts to the first person plural, speaking of **our inheritance**.
  - This is theologically sound, because the church does not have an **inheritance**, but rather has a *free gift*.
  - The Greek κληρονομία [klaronomia] is *the designation of the law*, thus, inheritance (that which the law designates as yours). Only the nation of Israel has an inheritance.
  - Notice that Paul said **we have obtained an inheritance** in v. 11, thus now speaks of **our inheritance** rather than *your inheritance*.
  - The Holy Spirit, who has sealed the church in salvation, is **the earnest** of the **inheritance** until **the redemption of the purchased possession**.
    - The word **redemption** is ἀπολύτρωσις [apolytrōsis] which has the word *ransom* as its root. That is, there is a *ransom payment* for that which had already been purchased.
    - The idea that God had purchased Israel is given in Exodus 15:16, Deuteronomy 32:6, 2 Samuel 7:23, and Psalm 74:2, among others.
- Verse 15 –
  - Once again, the Ephesians could not have been the first who **trusted in Christ** (v. 12) because here Paul hears of their faith at a later date.
  - In addition to hearing of their faith, Paul heard of their **love unto all the saints**. That is, Paul is rejoicing that the Ephesian gentiles love the Jewish believers.
- Verses 16-17 –
  - Paul was so overjoyed with having **having heard of your faith...and love unto all the saints** (v. 15) that he did not **cease...to give thanks** for the Ephesian believers, also **making mention** of them in his prayers.
  - The word **mention** is μνεία [mneia], from which we get *amnesia* (the lack of memory) and *hypermnēsia* (a memory far beyond normal), thus it could be interpreted, *making effort to never forget to pray for you*.
  - His prayer was that the Ephesians would have **the spirit of wisdom and revelation in the knowledge of him**. Note that **the knowledge of him** is foundational, and that God would add to this knowledge a **spirit of wisdom and revelation**, that is, a proper application and understanding of the knowledge. This spirit is further explained in vv. 18-19.
- Verses 18-19 – *stay tuned!*