

3/6/22

Ephesians 1:1-3

Paul the apostle wrote the letter to the Ephesians about five years after he left, regarding the majesty of the church, in view of Christ being head of the church.

* No doctrinal or internal problem nor heresy are indicated in the letter, it was for edification, exhortation and to instruct the believers about their life in Christ.

The occasion for the letter was brought about by the news of Epaphras, the Pastor of Colossae about false teaching at Colossae opposing the sufficiency of Jesus for salvation, Tychichus bore both letters. Eph. 6:21; Col. 4:7

* Philemon lived in Colosse.

The simple division of the letter is threefold.

- I. The wealth of the believer by the love of God. Eph. 1-3
- II. The walk of the believer in the love of God. Eph. 4-6:9
- III. The warfare of the believer through the love of God. Ep. 6:10-24

1:1-2 The salutation and greeting.

1:1a-b The identity of the writer.

- 1) The author of the letter is stated, "Paul". vs. 1a

* Paul's letter follows the usual manner and pattern of letter writing, the Greco-Roman standard.

- a) The name Paul "Paulos" comes from the Latin meaning small or little, from the derivative of the verb "pauo" to pause, stop, restrain, or to come to an end.
 - 1)) Some have described Paul as short, bowl legged with a unibrow, but the Bible is silent as to his appearance.
 - 2)) The Roman name Paul is vivid reality of what happened to Paul on the Damascus rode. Acts 9
 - 3)) He was great in his own eyes, as the Pharisee of Pharisees making havoc of the church, but was brought to his knees, seeing his sinfulness and little before God!
- b) The Hebrew name of Paul prior to his conversion was Saul, it means ask, inquire or request.
 - 1)) What an incredible combination of his two names, in view of God's call on his life, "Ask, little one".
 - 2)) John the Baptist said, "I must decrease, and He must increase". Jn. 3:30
 - 3)) Though Paul indicates himself to be the author, some deny it. Eph 1:1, 3:1
- 2) The authority of the letter was as, "an apostle of Jesus Christ". vs. 1b

- a) The word apostle “apostelos” means one sent out or commissioned.
- 1)) The word was used by a superior for his representative, who was received as if they themselves were present!
 - 2)) The man Paul used the word as the office of his call by God declaring his authority, representing Jesus!
- b) The apostleship of Paul was “of Jesus Christ”, not his own.
- 1)) The name Jesus “Iesous” is the Greek name that means Yahweh is salvation, the translation of the Hebrew name “Joshua”, the contraction of Yahweh-Shua, Yahweh is salvation.
 - 2)) Paul was the representative of the Anointed Messiah of God, Jesus, not a representative of himself.
 - 3)) The title Christ “Christos”, means anointed in the Greek, the context focuses on “the anointed Messiah of God”, the translation of the Hebrew “Messiah”.
- c) The New Testament presents different category of apostles.
- 1)) There were the twelve apostles chosen by Jesus after an entire night in prayer from the multitude of disciples. Lk. 6:12-15
 - 2)) The requirements for the twelve apostles was to have been with Jesus

- from His baptism by John till His ascension to heaven and witnessed His resurrection. Acts 1:21-22
- 3)) There were apostles after the twelve, like Barnabas, Epaphroditus, Timothy and Silvanus. Acts 14:14; Phil. 2:25; 1Thess. 2:6
- d) Some teach Paul was the twelfth apostle to replace Judas, but he fails to meet the three requirements nor ever call himself one of the twelve or Judas’ replacement.
- 1)) Paul saw the risen Lord at His conversion, appointed a preacher, an apostle and teacher of the Gentiles, but never one of the twelfth. 1Cor. 9:1; 1Tim. 2:7
 - 2)) Paul was very confident in his apostleship, never considering himself inferior to any of the twelve apostles. “for in nothing was I behind the most eminent apostles, though I am nothing.” 2Cor. 12:11
 - 3)) Paul was very humble, “He calls himself the least of the apostles, not meet to be called an apostle because he persecuted the church, yet by the grace of God he was what he was”, “One born out of due time”. 1Cor. 2:11; 1Cor. 15:8
- 3) The source of the apostleship of Paul was, “by the will of God.” vs. 1b

- a) Paul recognize his apostleship as the will of God, evident by his first words after conversion, “Lord, what do you want me to do?” Acts 9:6b-c
- 1)) God sovereignly called and anointed Paul for his apostleship for blessing and service.
 - 2)) This does not mean God predestined Paul to be an apostle against his will or that he had no choice of free-will.
* We will deal more in detail about predestination in verse five!
 - 3)) This simply means Paul was an apostle solely by the prompting and enabling of God, His divine work in and through Paul for the glory of God as he submitted to and obeyed.
 - 4)) God told Ananias Paul was a chosen vessel to bear His word before the Gentiles, kings and the children of Israel. Acts 9:15-16
- b) Paul is the only one who records his apostleship “by the will of God” in the New Testament, appearing four other times in his salutations. 1Cor. 1:1; 2Cor. 1:1; Col. 1:1; 2Tim. 1:1
- 1)) He states it in different ways to the Galatians.
 - a)) “Not from men or through man, but through Jesus Christ and God the

Father who raised Him from the dead.” Gal. 1:1

b)) “But when it pleased God, who separated from my mother’s womb and called me through His grace.” Gal. 1:15

* As Jeremiah from the womb. Jer. 1:5

c)) Paul believe the great authority of his apostleship by the will of God with such certainty that without hesitation damned anyone who taught contrary to the gospel he had received from Jesus. Gal. 1:8-9

2)) He called himself an ambassador of Christ, through which God was pleading and imploring on behalf of Christ to be reconciled. 2Cor. 5:20

a)) Believers are ambassadors for Christ with the ministry of reconciliation, through the Great Commission. Matt. 28:19-20

b)) Believers are to see themselves small and humble before God, as Paul’s name indicates, understanding we have nothing to boast about, for all we have, we have received! 1Cor. 4:7

c)) Believers are to understand God desires for all to be saved. 2Pet. 3:9

1:1c-d The identity of the recipients. vs. 1c-d

- 1) The believers are identified by their location, “to the saints who were in Ephesus”. vs. 1c
 - a) The word saints “hagios” means holy one, the idea being set apart by the new birth.
 - 1)) The words sanctified, sanctification and holy, all have the same root.
 - 2)) Paul called them saints nine times. Eph. 1:1, 15, 18; 2:19; 3:8, 18; 4:12; 5:3; 6:18
 - b) The word was commonly used in the pagan world to set apart and devoted things to the gods.
 - * Like alters, offering, even the temple prostitutes of Aphrodite’s at Corinth.
 - c) The saints are not those canonized by man based on their past merit or work to be idolatrous intercessors, like in the Catholic Church, but the saints are those who accepts Jesus Christ.
 - d) The location where these saints reside was Ephesus, the very place Paul spent three years ministering to them.
 - 1)) The city was about 300 miles dew east of Corinth and was important due to its location in the western coast of Asia Minor, in a plain at the mouth of the River Cayster, in Asiatic Turkey, between mountain range and the sea, which served as an export center for caravans and landing port for Rome.

- 2)) The city was one of luxury and the latest of the day, having theaters, baths, libraries, agora, marble paved streets and even running water in some of the wealthy homes.
- 3)) Recognized as the capital the people were permitted to administer its own affairs through courts, Senate and popular assembly.
- 4)) The temple of the Famous goddess Diana was a mile and a half or so north-east of the city, whose original settlement and worship was of Anatobian, the fertility goddess, then it took a Greek name, Artemis or Diana, a many-breasted statue, which the people claimed to have fallen from Zeus or Jupiter. Acts 19:35
- 5)) The worship of the goddess Diana included a treasure house, museum, and a refuge city for all, while within, artisans and prospered by her idols.
- e) We are told that the three manuscripts believed to be the oldest, do not have “Ephesus” but is blank.
 - 1)) The Vaticanus, Sainaticus from the Fourth century and the Chester Beatty from the Second century.
 - 2)) All other ones have it from the Second century on, the church fathers recognized it to be of Paul to Ephesus.

- 3)) The consensus of some that it was a circular letter was made popular by Bishop Usher.
 - 4)) Lenski says, “Those who cancel “in Ephesus” are left with a participle which cannot be properly construed.
* We could read it this way, to the saints in “Pasadena”.
- 2) The believers are identified by their faith in Jesus, “and faithful in Christ Jesus.” vs. 1d
- a) The word faithful “pistoī” appears sixty-six times in the New Testament.
 - 1)) But the word does not describe those who were true, loyal or trustworthy to Christ.
 - 2)) There is one article for both “saints” and “faithful and by placing “faithful” after “saints”, it describes those who had believed and placed their trust in Christ, the Messiah, in contrast to those who had not trusted Christ. Jn. 20:27; Acts 10:45
 - 3)) Describing how they came to be saints, by their decision to believe the gospel.
 - 4)) Those “faithful” who had believed and received the “imputed righteousness of Christ” as their Savior and Lord for justification before God on the basis of the blood of Christ. Eph. 2:13; Rom. 5:1-2

- 5)) It also appears in Colossians. Col. 1:2
- b) Paul identified these believers as saints and faithful, “in Christ Jesus”.
- 1)) The phrase speaks of a sphere of life, a source of life, and a dependency for life, those believing in Christ were intimately connection with Him.
* The phrase appears 10 times in the first 14 versus, 27 times in Ephesians and 164 times in Paul’s writings.
 - 2)) The phrase “in Christ Jesus” speaks of a complete unity and oneness to the crucified and glorified Christ regardless of all other differences, be they racial, cultural, gender or denominational, having broken down the middle wall of separation. Eph. 2:14
 - a)) It speaks of the place of blessing and assurance by imparted righteousness by Jesus. Eph 1:3; Jn. 15:45
 - b)) It speaks of their position in Christ by their new birth, saints and believers by the imputed righteousness of Jesus. Eph. 2:8-9
 - 3)) Throughout the epistle there are synonymous phrases stated, “in Christ”, “in Him”, “in Whom”, “through Him” and “by Him”.
 - a)) Sealed with the Spirit. Eph. 1:13

- b))** Member of the household of God. Eph. 2:19
- c))** Gifted according to grace. Eph. 4:7
- d))** To be filled with the Holy Spirit constantly. Eph. 5:18
- 4))** The saints are synonymous with the phrase “in Christ” set apart and devoted to God. Rom. 1:7; 15:25; 16:2, 15; 1Cor. 1:2; 2Cor. 1:1; Col. 1:1
- a))** We as saints are set apart for God and for His purposes, called God’s workmanship created in Christ Jesus unto good works. Eph. 2:10
 * Light and salt to glorify our Father in heaven, praying for the lost and those in authority to be saved. Matt. 5:13-16; 1Tim. 2:1-4
- b))** We are called to trust and believe in Jesus completely for spiritual blessing, illumination, power, effectiveness, ministry to the church, family and warfare. Eph. 1:3; 1:19c; 2:14; 3:7; 4:11-12; 5:24-25; 6:10-11
- c))** We are the wisest of men and women only when we abide and live “in Christ”. Jn. 15:4-5
 * “Abide in Me, and I in you. As the branch cannot bear fruit of itself, unless it abides in the vine, neither

can you, unless you abide in Me. I am the vine, you *are* the branches. He who abides in Me, and I in him, bears much fruit; for without Me you can do nothing.”

1:2 The indicated regards. vs. 2

- 1)** The first blessing is “grace to you”.
- a)** If you want to study the doctrine of Grace, you must go to the Old Testament, starting with Noah. Gen. 6:8; Ex. 22:12; 34:6-7; Jonah 4:2
- b)** The word grace “charis” means undeserved, unmerited favor, with the idea of beauty, it was the common Greek greeting **and** appears twelve times in the letter. Eph.1:2, 6, 7; 2:5, 7, 8; 3:2, 7, 8, 4:7, 29; 6:24
- c)** Grace is the ever flowing and constant supply of God to the believer. Eph. 3:20
- d)** The word in it’s classical meaning is “thankfulness” and translated “thankworthy” and “acceptable”. Rom. 6:17; 2Cor. 8:16
 * Grace is extended to all sinners, God died for the ungodly, His enemies. Rom. 5:8-10
- 2)** The second blessing is “and peace”.
- a)** Peace is the usual Hebrew greeting, Shalom, implying that which was meant for a person’s highest good.

- b) The Greek word peace “eirene” means rest or quietness or tranquility.
- c) The word peace “eirene” comes from the verb to join, set at one again, what had been disjointed and out of harmony with God had been joined together again by the work of Christ, having made peace with God. Rom. 5:1-2
 - 1)) The word in this context indicates a total confident rest in God available to the believer, despite of the circumstance or situation in life.
 - 2)) God’s incomparable rest, peace appearing seven times in the epistle. Eph. 1:2; 2:14, 15, 17; 4:3; 6:15, 23
 - 3)) Distinct from the world’s peace based on outward circumstances. Jn. 14:27; 16:33
 - 4)) Peace is always the result of Grace, never the reversed in Scripture!
- 3) The source and channel of the two blessings, “From God the Father and the Lord Jesus Christ.”
 - a) The word from “apo”, means the place where everything comes, the origin of a cause, applying to both God the Father and Jesus, making them co-equal.
 - * The Godhead is a mystery, but distinct throughout the Scriptures yet one God!
 - b) The First person of the Trinity is the source and found throughout the letter,

- “God our Father”. Eph. 1:17; 2:18; 3:14; 4:6; 5:20; 6:23
 - * He is the source of all things, the One Who sent His Son to die, in order to make peace with God. Jn. 17-18
- c) The Second person of the Trinity is the channel, “the Lord Jesus Christ.”
 - 1)) The High Priest of heaven, our mediator. Eph. 1:6; 2:13
 - 2)) The phrase consists of two titles and one personal name.
 - a)) Lord “kurios”, is a title of a person a thing belongs to, the owner or Master, in our context, though it is used for respect, honor and reverence also.
 - * Appearing 25 time in the letter.
 - b)) Jesus “Iesous”, is a name meaning Yahweh is salvation, the Greek translation of the Hebrew name “Joshua, the contraction of Yahweh-Shua, Yahweh is salvation.
 - * Appearing 21 times in the letter.
 - c)) Christ “Christos”, the second title, which means anointed in the Greek, the context focuses on “the anointed of God, “the Messiah”.
 - * Appearing 42 times in the letter.
 - 3)) The three-fold phrase appears seven times. Eph. 1:3, 17; 3:11, 14; 5:20; 6:23, 24

- * The Holy Spirit is the agent!
- a)) Things we need to remember about the grace of God.
- 1))) We are saved by grace. Eph. 2:8
 - 2))) We stand in grace. Rom. 5:2
 - 3))) We receive gifts by God's grace. Rom. 12:6
 - 4))) We are sufficient in God's grace to be strong. 2Cor. 12:9
 - 5))) We are to know that God is able to make all grace abound towards us. 2Cor. 9:9
 - 6))) We are to be strong in grace. 2Tim. 2:1
 - 7))) We are to grow in grace. 2Pet. 3:18
 - 8))) We are to speak with grace. Eph. 4:29
- b)) Some important things about the peace of God.
- 1))) It comes from God. Phil. 4:7
 - 2))) It comes from Jesus Christ. Jn. 14:27
 - 3))) It comes from the Holy Spirit. Gal. 5:22
 - 4))) We are to experience the peace of God to rule our hearts and minds through Christ Jesus! Phil. 4:6-7
- c)) Grace and peace are called the Siamese twin of the New Testament.

- 1))) Seventeen times grace and peace are found in the salutations of the New Testament.
- 2))) The triples are grace, mercy and peace!

1:3-14 The spiritual blessings of the believer.

1:3 The gratitude of Paul to the Father for the benefits in salvation.

1:3a The source of salvation.

- * The wealth of the believer in view of salvation in vs. 3-14, and is one continuous sentence, the longest in the New Testament, 255 words in the NKJV, 202 in the Greek.
- 1) The declaration that God is the source of salvation, "Blessed *be* the God."
 - a) The reference to God indicates a title, not a name, the word God in Greek "theos" indicates the One true and only God.
 - 1)) The word appears 1,183 times in the New Testament, indicating the Creator of everything.
 - 2)) He is Omnipotent, all powerful.
 - 3)) He is Omniscient, all knowing.
 - 4)) He is Omnipresent, all present.
 - b) The word for God in Hebrew is "Elohim", which also indicates the One true and only God.

- 1)) The word appears 2670 times in the Old Testament, referring also to the Creator of everything. Gen. 1:1
- 2)) He is Omnipotent, all powerful.
- 3)) He is Omniscient, all knowing.
- 4)) He is Omnipresent, all present.
- c) The term in our context refers to the First person of the Trinity, the Father.
 - 1)) The Father is the source or origin.
 - 2)) The Son is the channel.
 - 3)) The Holy Spirit is the agent.
 - 4)) Three persons, yet one God, one Lord, one Spirit and one Savior!
 - 5)) Yet Father and Son are co-equal by the titles of God and Lord.
- d) The priority of the Father is evident by the fact that He is always mentioned first. Eph. 4:5-6; Matt. 28:19; 1Cor. 8:6
 - 1)) The present text bears witness to His initiative regarding salvation.
 - 2)) Paul tells the Ephesians.
- 2) The declaration that the First person of the Trinity is both, “the God and Father of our Lord Jesus Christ.”
 - a) The Father is the God of Jesus from His human nature, since the Incarnation.
 - 1)) The one Greek article tied both God and Father together.
 - 2)) Jesus was God, He took on flesh in the Incarnation, conceive of the Holy

- Spirit in Mary’s womb. Jn. 1:1; 14; Matt. 1:23
- 3)) Jesus limited Himself for a set time to be the Lamb of God to take away the sins of the world. Jn. 1:29; Phil. 2:5-11
 - 4)) Jesus came as the Last Adam, just like the First Adam to make reconciliation from the fall. 1Cor. 15:45
 - 5)) Jesus bore God’s wrath for the sins of the world as the vicarious sacrifice as our substitute, dying on the cross in place of sinners. Ps. 22:1-4; 2Cor. 5:21
 - b) The Father is the Father of Jesus from His Divine nature, from eternity.
 - 1)) Jesus is the Second person of the Trinity and co-equal with the Father, “You shall call his name Emmanuel, God with us, in fulfillment prophecy in Scripture. Gen. 3:15; Is. 7:14; 9:6-7; Matt. 1:23; Jn. 1:1
 - 2)) Jesus is the Father’s Son, the love gift for all who believe to not perish, but have everlasting life. Jn. 3:16
 - 3)) Jesus is the mediator that both Jew and Gentile have access by one Spirit to the Father. Eph. 2:18
 - c) The fact that the Father is the God and Father of Jesus is stated often.

- 1)) Paul said it to the Corinthians. 2Cor. 1:3
- 2)) Peter stated this also. 1Pet. 1:3
- d) The Father stands in the place of priority by the fact He is always mentioned first.
 - 1)) In the baptismal formula. Matt. 28:19
 - 2)) 2Cor. 11:3; Eph. 1:17; 3:14; 1Jn. 2:23
- 3) The declaration of the apostle Paul of his deep appreciation of the Father.
 - a) The word blessed “eulogetos”, is an adjective and means to speak well of.
 - * We get our word eulogy, a person at a funeral speaks well of the dead one.
 - b) Paul will tell us the reason why he is speaking well, in gratitude of the Father.
 - * It was for the “every spiritual blessing” the Father has blessed us with and other things. vs. 4-14
 - c) The gratitude of Paul, speaking with such honor about the Father, imply His great sacrifice for sinners.
 - 1)) The Father gave His Son Jesus to be our sacrifice, poured out His wrath on Him in our place for our sins, being separated from the Father for the first time from all eternity.
 - 2)) The Father provided salvation by grace through faith in His Son, unmerited, but it cost Him His Son.

- 3)) The Father is the source, the Son is the channel and the Holy Spirit is the agent.
 - a)) The Father. vs. 3-6
 - b)) The Son. vs. 7-12
 - c)) The Holy Spirit. vs. 13-14
 - * Each one ending with the understanding that salvation is to the praise and the glory of God alone! vs. 6a, 12, 14b
- d) The oneness of the three persons of the Godhead, yet being one God is distinct and opposed to the following:
 - 1)) Polytheism is the belief in multiplicity of gods.
 - 2)) Pantheism is the belief that everything is god.
 - 3)) Tritheism is the belief of three gods.
 - 4)) Dualism is the belief of two gods, good and evil.
 - 5)) Monism is the belief in one god, having no trinity.

1:3b The sufficiency of salvation.

- 1) The revelation that the Father by salvation had also imparted the necessary things to live out salvation, “who has blessed us.”
 - a) The gift of salvation is only the start of a new life in fellowship with God, tThe pronoun “who” still refers to the Father.

- 1)) The Ephesians had heard the gospel of grace, revealing their sinful rebellion against God, repented by grace through faith on Jesus Christ to be the Savior of the world and regenerated. Eph. 2:8-9
- 2)) They now had to live in their fallen world as new creatures, Christ-like for the ongoing process of salvation is said to be endowed at salvation.
- b) The Father has blessed “eulogesas”, which means to bestow or provide.
 - 1)) This time the word is a verb, a participle aorist active, it took place and received by them in the past, when they were born again.
 - * Literally “having blessed” summing up all the blessing in one act, the Father is the focus of this verb and those following. vs. 4, 5, 8, 9-10, 11
 - 2)) The pronoun us “hemas” refers to the believers.
 - * The saints and faithful. Eph. 1:1b-c
- 2) The description of what the Father had blessed them with at salvation, “with every spiritual blessing.”
 - a) The nature of the endowment is to their salvation the word spiritual “pneumatikos” it refers to its related origin and control by the Holy Spirit.

Eph. 1:13; 2:18, 22; 3:5, 16; 4:3, 4, 30; 5:9, 18; 6:17, 18

- 1)) The reference to spiritual is not merely in opposition to physical blessings, but attributed to the Holy Spirit and its nature.
 - * Their new life had made their spirits alive by the Holy Spirit.
- 2)) The endowment has proceeded from the grace of God.
 - * The same grace that saved them!
- b) The measure of the endowment is clear, “every blessing”, all that is needed.
 - 1)) The word every “pas” means each, every, any all everything.
 - * Nothing is lacking when salvation is imparted to a believer, all receive the same quality of salvation.
 - 2)) The word blessing “eulogia”, a noun this time means benefit, in the singular, summing up all in one.
 - * Three times the same root word has been mentioned in this verse, as an adjective, verb and noun.
 - 3)) The gratitude of Paul is for the bountiful and lavish out pouring by the Father of spiritual enablement.
 - * To experience salvation to the fullest, enjoy fellowship with God in salvation.

- a)) God has given to us a new nature to be able to live a life of godliness. 2Pet. 1:3-4
- b)) God has given us a new mind to think with and about godly things. Eph. 4:21-24
- c)) God has given to us new priorities to live by in this world, the Kingdom of God. Matt. 6:30-34
 * “Therefore we do not lose heart. Even though our outward man is perishing, yet the inward *man* is being renewed day by day. For our light affliction, which is but for a moment, is working for us a far more exceeding *and* eternal weight of glory, while we do not look at the things which are seen, but at the things which are not seen. For the things which are seen *are* temporary, but the things which are not seen *are* eternal.” 2 Cor. 4:16-18
- d)) God has given us His Holy Spirit to empower us to live the new life. Eph. 5:18-20

1:3b The sphere of salvation. vs. 3b

* “in the heavenly *places* in Christ,

- 1) The apostle Paul pin-points the domain of every spiritual blessing, “in the heavenly.”

- a) These blessings do not come or originate from the earth, as we have noted, but from the Father in heaven, they are spiritual, not physical.
- b) The phrase, in the heavenly refers to the spatial realm of the unseen world of spiritual reality.
- 1)) The phrase, heavenly “*epouranios*” is in the plural, literally “*heavenlies*, the *heavenlies* means the sphere or dimension supreme over all the earth below, in which the spiritual world is active and present.
 - 2)) The word “*places*” in italic to indicate it is not in the original Greek, but inserted in attempt to complete the thought.
 - 3)) Satan is the prince and power of the air, the lower regions of the atmosphere, deceiving sinners. Eph. 2:2
- c) The phrase appears five times, only in this epistle of Paul and in no other.
- 1)) Our text indicates the domain or the rule of God to impart the believer all that is necessary in the process of salvation. Eph. 1:3
 - 2)) The second time it refers to the exceeding great power for the benefit of the believer, due to the fact that

- Jesus is “seated at the Father’s right hand in the heavenlies. Eph. 1:20
- 3)) The third time it refers to the believer being seated in the heavenlies with Christ by His grace alone. Eph. 2:6
 - 4)) The fourth time it refers to the church giving witness to the angels in the heavenlies about the manifold wisdom of God. Eph. 3:10
 - 5)) The fifth and last time it refers to the spiritual warfare that is constantly going on in the heavenlies. Eph. 6:12
* We live in the world, but not of it
- 2) The apostle Paul pin-points the designated person that gives the believer access to every spiritual blessing, “in Christ”.
- a) The phrase “in Christ” identifies their connected position by being born again.
 - 1)) Those who believed the gospel that Jesus died and rose from the dead for their sin, making atonement for them, repented and are new creatures, children of God.
 - 2)) Those who were formerly “in Adam” dead in trespasses and sin, separated from God, are now in union with Jesus “in Christ”, regenerated by the Last Adam. 1Cor. 15:45
 - 3)) Those engaged to Christ. Eph. 5:27
 - b) The phrase “in Christ” is key to the letter.

- 1)) “In Christ” appears three times in this one long sentence. vs. 3, 10, 12
* Four times including verse one.
 - 2)) “In Christ”, appears eleven time in the epistle.
 - 3)) There are sixteen references to Jesus by name, title, pronouns or various combinations in the first fifteen verses of the letter, over thirty in the entire letter.
 - 4)) The proposition in “en” appears 116-120 time in the letter.
 - 5)) The wealth of the believers are the riches of Christ. Eph. 1:7, 18; 2:7, 3:8, 16; 5:19
- c) Salvation is limed to Jesus Christ, the only way, name, mediator and propitiation. Jn. 14:6; Acts 4:12; 1Tim. 2:5’ 1Jn. 2:2
- d) Salvation makes us citizens of heaven. Eph. 2:19; Phil. 3:20; Heb. 11:13
- e) Salvation “in Christ” provides so many benefits. 1Jn. 1:1-3; Col. 1:13; Heb. 4:14-16; 1Cor. 2:10-16; Jn. 4:24; Jn. 15:4-5; 1Thess. 4:16-17