

# DEEP IN SCRIPTURE

*Verses & Notes June 27, 2007*

## *Ephesians 1:5-10*

- 5: He destined us in love to be his sons through Jesus Christ,  
according to the purpose of his will,  
6: to the praise of his glorious grace  
which he freely bestowed on us  
in the Beloved.
- 7: In him we have redemption through his blood,  
the forgiveness of our trespasses,  
according to the riches of his grace  
8: which he lavished upon us.
- 9: For he has made known to us  
in all wisdom and insight  
the mystery of his will,  
according to his purpose  
which he set forth in Christ  
10: as a plan for the fullness of time,  
to unite all things in him,  
things in heaven and things on earth.

### **INTRODUCTION:**

- Imagine the possibility that somewhere, hidden away in a file folder, in a file drawer, in a file cabinet, up in your attic, there is a long forgotten document that proves that you are the adopted child of the king of a great kingdom, an heir to all the king's fortunes, rites, and privileges, yet, either out of ignorance or forgetfulness, you're living as if it isn't true. A mere fairytale? Sadly, no, for most of us live as if we've forgotten that through our baptisms, we are adopted children of the king! This is part of what we will be discussing today on **Deep in Scripture**.

#### A. Welcome ...

1. Continuing in our study of St. Paul's Letter to the Ephesians:
  - We began in January with a study of the background: St. Paul had spent several years teaching, preaching, & appointing elders in Ephesus. He knew these people well.
  - Now several years later, he is writing them a letter from prison.
    - We do not know the occasion for this letter;
    - One problem with this letter is that it appears that St. Paul doesn't know his recipients personally (1:15, "*For this reason, because I have heard of your faith in the Lord Jesus and your love toward all the saints,*"). Consequently, many modern scholars have doubted either St. Paul's authorship or whether this may have been written to another group of Gentile Christians, or both.
    - It's our view that these opinions come from scholars that are either ignorant of (like I was) or simply ignore the evidence of the early Church that suggests that this may have been a homily written by St. Paul to be read to the newly baptized Gentile believers;
    - This was a common practice in the early church, and fits the data of the letter.
    - A summary of the baptismal practices of the early Church...(Jim)...
2. As we've said previously, Ephesians 1:3-14 is one long Christian blessing, essentially an Invocation; one could imagine it being read as an opening to a liturgy. Emphasis was on God

- not them nor on us!
3. In our last discussion on Jun 6, we briefly covered the verses where St. Paul discusses our election in Christ, (go to website and download mp3 & notes).
  4. This week will look at verses 5-10 where St. Paul explains how their lives (our lives) have been changed through our baptism.

## BREAK

- B. In Ephesians 1:5-10, St. Paul is doing two concurrent things:
  1. Making sure these newly baptized gentile believers understand in what ways their lives are now different in Christ;
  2. Blessing God in and for this, with exuberant words of praise.
- C. Six things (at least) that he emphasizes about their newly baptized existence in Christ:

1. This comes to them solely by grace;

5: *He destined us in love to be his sons through Jesus Christ,*  
**according to the purpose of his will,**

**6: to the praise of his glorious grace**  
**which he freely bestowed on us**  
**in the Beloved.**

7: *In him we have redemption through his blood,*  
*the forgiveness of our trespasses,*

**8: according to the riches of his grace**  
**which he lavished upon us.**

2:5 *(by grace you have been saved),*

2:8 *For by grace you have been saved through faith; and this is not your own doing, it is the gift of God*

2. They are now adopted sons of God;

5: **He destined us in love to be his sons through Jesus Christ,**  
*according to the purpose of his will,*

*Jn 1:12 But to all who received him, who believed in his name, he gave power to become children of God;*

*Galatians 3:25-28 "But now that faith has come, we are no longer under a custodian; for in Christ Jesus you are all sons of God, through faith. For as many of you as were baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus."*

*1 John 3:1 See what love the Father has given us, that we should be called children of God; and so we are. The reason why the world does not know us is that it did not know him.*

### **Catechism:**

**1265** *Baptism not only purifies from all sins, but also makes the neophyte "a new creature," an adopted son of God, who has become a "partaker of the divine nature,"<sup>69</sup> member of Christ and co-heir with him,<sup>70</sup> and a temple of the Holy Spirit.<sup>71</sup>*

3. They have redemption through his blood;

**7: In him we have redemption through his blood,**

*Psalm 130:7 "O Israel, hope in the LORD! For with the LORD there is steadfast love, and with him is plenteous redemption."*

*Luke 2: 38 "And coming up at that very hour she gave thanks to God, and spoke of him to all who were looking for the redemption of Jerusalem."*

*1 Corinthians 1: 30 "He is the source of your life in Christ Jesus, whom God made our wisdom, our righteousness and sanctification and redemption;"*

*Colossians 1:13-14 "He has delivered us from the dominion of darkness and transferred us to the kingdom of his beloved Son, in whom we have redemption, the forgiveness of sins."*

Hebrews 9:12 "He entered once for all into the Holy Place, taking not the blood of goats and calves but his own blood, thus securing an eternal redemption."

**Catechism**

**613** Christ's death is both the Paschal sacrifice that accomplishes the definitive redemption of men, through "the Lamb of God, who takes away the sin of the world",<sup>439</sup> and the sacrifice of the New Covenant, which restores man to communion with God by reconciling him to God through the "blood of the covenant, which was poured out for many for the forgiveness of sins".<sup>440</sup>

**622** The redemption won by Christ consists in this, that he came "to give his life as a ransom for many" (Mt 20:28), that is, he "loved [his own] to the end" (Jn 13:1), so that they might be "ransomed from the futile ways inherited from [their] fathers" (I Pt 1:18).

**623** By his loving obedience to the Father, "unto death, even death on a cross" (Phil 2:8), Jesus fulfills the atoning mission (cf. Is 53:10) of the suffering Servant, who will "make many righteous; and he shall bear their iniquities" (Is 53:11; cf. Rom 5:19).

4. They have forgiveness of their trespasses;  
**the forgiveness of our trespasses,**

**Catechism:**

**\* I. ONE BAPTISM FOR THE FORGIVENESS OF SINS**

**977** Our Lord tied the forgiveness of sins to faith and Baptism: "Go into all the world and preach the gospel to the whole creation. He who believes and is baptized will be saved."<sup>1621</sup> Baptism is the first and chief sacrament of forgiveness of sins because it unites us with Christ, who died for our sins and rose for our justification, so that "we too might walk in newness of life."<sup>1622</sup>

**978** "When we made our first profession of faith while receiving the holy Baptism that cleansed us, the forgiveness we received then was so full and complete that there remained in us absolutely nothing left to efface, neither original sin nor offenses committed by our own will, nor was there left any penalty to suffer in order to expiate them. . . . Yet the grace of Baptism delivers no one from all the weakness of nature. On the contrary, we must still combat the movements of concupiscence that never cease leading us into evil"<sup>1623</sup>

**1263** By Baptism all sins are forgiven, original sin and all personal sins, as well as all punishment for sin.<sup>66</sup> In those who have been reborn nothing remains that would impede their entry into the Kingdom of God, neither Adam's sin, nor personal sin, nor the consequences of sin, the gravest of which is separation from God.

**1264** Yet certain temporal consequences of sin remain in the baptized, such as suffering, illness, death, and such frailties inherent in life as weaknesses of character, and so on, as well as an inclination to sin that Tradition calls concupiscence, or metaphorically, "the tinder for sin" (fomes peccati); since concupiscence "is left for us to wrestle with, it cannot harm those who do not consent but manfully resist it by the grace of Jesus Christ."<sup>167</sup> Indeed, "an athlete is not crowned unless he competes according to the rules."<sup>168</sup>

5. They have received wisdom as a gift of the Holy Spirit;

9: **For he has made known to us  
in all wisdom and insight**  
the mystery of his will,  
according to his purpose which he set forth in Christ  
as a plan for the fullness of time,  
10: to unite all things in him,  
things in heaven and things on earth.

**Catechism:**

**1266** The Most Holy Trinity gives the baptized sanctifying grace, the grace of justification: - enabling them to believe in God, to hope in him, and to love him through the theological virtues; - giving them the power to live and act under the prompting of the Holy Spirit through the gifts of the Holy Spirit; - allowing them to grow in goodness through the moral virtues. Thus the whole organism of the Christian's supernatural life has its roots in Baptism.

6. The reason for this is for the praise of God!

**6: to the praise of his glorious grace**