

THESIS ABSTRACT

Master of Arts in Biblical and Theological Studies

Adventist University of Africa

Theological Seminary

TOPIC: THE EXEGETICAL SIGNIFICANCE OF ELECTION AND
PREDESTINATION IN EPHESIANS 1:3-14

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The meaning of election and predestination in Ephesians 1:3-14 has generated ten different interpretations. The lack of general consensus on the meaning, prompted this further investigation. This study set forth two objectives: (a) to determine the meaning of *ἐξελέξατο* and *προορίσας* in the text, and (b) to draw theological implications from it.

The basic literature investigated include Greek Texts of Nestle Aland 27th edition, and the United Bible Society 4th edition, Greek interlinear, Greek Lexicons, Bible Dictionaries, Bible Encyclopaedias, articles from Journals, Commentaries, Greek grammar and syntax books, and BibleWorks 9. After an exegetical analysis of Ephesians 1:3-14, the study concludes that election is God's free choice of humanity by grace, while predestination is God's decision beforehand or foreordination to place humanity to sonship. The implications are that election and foreordination are divine

initiatives. They are both corporate, and for the praise of God's rich grace and glory.

Christ is the sphere, means and agent for both election and predestination.

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THE EXEGETICAL SIGNIFICANCE OF ELECTION
AND PREDESTINATION IN EPHESIANS 1:3-14

A thesis

presented in partial fulfillment

of the requirements for the degree

Master of Arts in Biblical and Theological Studies

by

Mayboy Colly Muchabwe

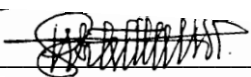
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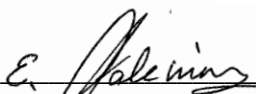
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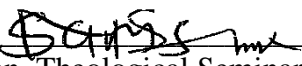
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Dedicated to the Lord Jesus Christ.

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CHAPTER 1
INTRODUCTION

The readers of the epistle to the Ephesians are faced with a number of debates over the interpretation of Ephesians 1:3-14 due to Paul's use of the words ἐξελέξατο (exelexato-He chose for Himself) and προορίσας¹ (proorisas-having predestined), with regards to the salvation of humanity. The study under the review of literature has revealed that ten divergent views abound on the meaning of ἐξελέξατο and προορίσας. These include such views as predestination of the elect to salvation by grace,² absolute unconditional individual election,³ corporate and individual election of the elect,⁴ corporate election of the church,⁵ double predestination of the

¹Barbara Aland et al., eds., *The Greek New Testament (GNT)*, fourth revised ed. (Stuttgart: Deutsche Bibelgesellschaft, 1993), BibleWorks, v.9.

²Philip Schaff, *The Nicene and Post-Nicene Fathers*, vol. v. (Oak Harbor: Logos Research Systems, 1997), 544.

³Thomas R. Schreiner, "Does Romans 9 Teach Individual Election Unto Salvation? Some Exegetical and Theological Reflections," *Journal of the Evangelical Theological Society*, vol. 36 (March 1993): 25.

⁴Alexander and Rosner, ed., "Election," *New Dictionary of Biblical Theology (NDBT)*, Logos Digital Library [CD ROM].

⁵Robert R. Hann, "Election, The Humanity of Jesus, and Possible Worlds," *The Journal of the Evangelical Theological Society* (electronic edition) Garland, TX: Galaxie Software, vol. 29, no. 3 (1998): 304.

individuals,⁶ predestination of the reprobate to damnation,⁷ God's unequal ultimacy election and predestination,⁸ supralapsarian election and predestination,⁹ infralapsarianism election and predestination,¹⁰ and election by grace through free will of believers in Christ¹¹

Statement of the Problem

From the discussion, it seems obvious that there is no consensus on the meaning of ἐξελέξατο and προορίσας in Ephesians 1:3-14. Further, how this passage is understood has grave theological implications and affects our understanding of soteriology.

Purpose of the Research

In light of the statement of the problem, this study sets forth two objectives:

(a) To determine the meaning of ἐξελέξατο and προορίσας in the text, and (b) to draw theological implications from it.

⁶Robert C. Sproul, *Grace Unknown: The Heart of Reformed Theology* (electronic ed.) (Grand Rapids, MI: Baker Books, 2000), 141.

⁷Norman R. Gulley, *Systematic Theology: God as Trinity* (Berrien Springs, MI: Andrews University Press, 2011), 519.

⁸Sproul, *Grace Unknown: The Heart of Reformed Theology*, 141.

⁹Hann, "Election, The Humanity of Jesus, and Possible Worlds," 295.

¹⁰Stanglin, "Arminius Avant La Lettre: Peter Baro, Jacob Arminius, and the Bond of Predestinarian Polemic," *Westminster Theological Journal* vol. 67 no.1 (Spring 2005): 60.

¹¹E. McChesney, "Election," *The New Unger's Bible Dictionary (NUBD)*, rev. and updated ed. Merrill F. Unger and R.K. Harrison, Libronix Digital Library [CD ROM] (Chicago, IL: Moody Press, 1988).

Significance of the Research

The results of this study contributes to the attempt to interpret correctly the theology of the text and apply the principles of salvation correctly. It would also help to affirm the most appropriate of the conflicting views in interpreting the text.

Definition of Terms

Key terms or words used in this paper such as: infralapsarian, supralapsarian, equal ultimacy, and unequal ultimacy, predestination, and election has been defined. These terms help in understanding the arguments and significance of election and predestination.

Infralapsarian is defined as God's election to salvation of some people after the fall of humankind.¹² Supralapsarian is His election of some before the fall of humankind.¹³ The research uses these terms to mean God's predetermining of some people to be saved: before or after the fall of humankind.

Equal ultimacy and unequal ultimacy are defined as God's drawing of some people to salvation, while at the same time hardening others to salvation. Whereas the unequal ultimacy refers to His drawing of some to salvation, while He lets others to continue in their sin and its wages for destruction.¹⁴ The study uses the words to mean double predestination concepts that hold God responsible for both the salvation of the elect, and condemnation of the non-elect.

¹²Jean-Yves Lacoste, ed., "Arminianism." *Encyclopedia of Christian Theology A-F. (ECT)* (New York: Routledge, 2005), 1:95.

¹³Ibid.

¹⁴Richard P. Bargas, "Double Trouble: Is Double Predestination Biblical?" (2006): 2, accessed June 27, 2015, <http://www.gbcwilmington.org/home/.../Images/Double%20Predestination.pdf>.

In a Biblical sense, predestination is the divine provision for humanity's redemption, foreordained in eternal ages prior to creation, and the divine desire that all human beings should be saved.¹⁵ It means to determine something beforehand.¹⁶ It is God's electing grace of marking out beforehand His chosen ones, not just for salvation, but to conform them to the image of His Son.¹⁷ Predestination deals with the destination of those chosen persons to the blessings for which they are designed, or appointed beforehand to some particular end.¹⁸ Jack W. Hayford declares that it is sovereignty of God over all things that includes the preservation of the freedom of the human will.¹⁹

Sinclair B. Ferguson and David F. Wright also, assert that it is God's omniscience, by which having foreseen how all individuals will respond to the offer of the gospel, Has predestined to eternal life those Whom He Has foreseen responding in faith and obedience.²⁰ The research uses the term to mean the divine plan decided in advance to save humankind by God's grace in Christ, before the creation of humankind.

¹⁵Don F. Neufeld, *Seventh-day Adventist Encyclopedia (SDAE)*, 2nd ed., Libronix Digital Library [CD ROM] (Hagerstown, MD: Review and Herald, 1995), s.v. "Predestination."

¹⁶Siegfried H. Horn, *Seventh-day Adventist Bible Dictionary (SDABD)*, rev., ed., Libronix Digital Library [CD ROM] (Washington DC: Review and Herald, 1979), s.v. "Predestination."

¹⁷*A Dictionary of Some of the More Common Biblical Words and Phrases* (Galaxie Software, 2005), 64.

¹⁸Robert Haldane, *An Exposition of Romans* (electronic ed.) (Simpsonville, SC: Christian Classics Foundation, 1999), 405.

¹⁹Jack W. Hayford, *Hayford's Bible Handbook*, Logos Digital Library [CD ROM] (Nashville, TN: Thomas Nelson, 1995).

²⁰Sinclair B. Ferguson and David F. Wright eds., *New Dictionary of Theology (NDT)*, (electronic ed.) (Downers Grove, IL: Intervarsity Press, 2000), 528.

For election, William Evans and S. M. Coder, point out that it looks back to God's choice of certain individuals to be His children, and that the word is never used in Scripture of unsaved persons.²¹ It is a divine choosing of man, individually or corporately, to salvation or to a special office.²² Killen posits that it is the doctrine concerning God's divine choice of some individuals out of all mankind to become His own through regeneration and salvation.²³ It is the act of choice whereby God picks an individual or group out of a larger company for a purpose or destiny of his own appointment.²⁴ However, the writer will use the word to mean the divine freewill and choice without any obligation to save humankind by His grace in Christ.

Delimitations

This research focuses on Paul's usage of ἐξελέξατο and προορίσας in Ephesians chapter 1:3-14. Related passages in his corpus have been consulted.

Methodology

The study has pursued an exegesis of the passage using a historical grammatical method. The general historical context, and cultural backgrounds have been investigated. In order to determine the meanings of ἐξελέξατο and προορίσας in the text, the study has established the text, translated it, examined the literary

²¹William Evans and S. M. Coder, *The Great Doctrines of the Bible* (Enl. ed.) (Chicago, IL: Moody Press, 1998), 287.

²²Geoffrey W. Bromiley ed., *The International Standard Bible Encyclopedia, Revised (ISBE)*, (Grand Rapids, MI: Wm. B. Eerdmans, 1988-2002), 2:56.

²³R. Allan Killen, "Election," *The Wycliffe Bible Encyclopedia (WBE)*, ed. Charles F. Pfeiffer, Howard F. Vos and John Rea, Logos Digital Library [CD ROM] (Chicago, IL: Moody Press, 1975-2005).

²⁴James I. Packer, "Election," *New Bible Dictionary (NBD)*, ed. D. R. W. Wood (Downers Grove, IL: InterVarsity Press, 1996), 306.

structure, and textual analysis. Greek lexicons, Greek interlinear, textual critical apparatus, Bible encyclopaedias, Bible dictionaries, and Bible commentaries have been consulted for primary and secondary views. Journals, have been analysed for current scholarly perspectives. BibleWorks 9, and Perseus digital library have been used for word studies, for a brief diachronic and lexical meanings of election and predestination.

Procedure and Overview of Research

This research takes the following approach: Chapter 1 contains the introduction with: Statement of the problem, purpose, significance, delimitations, procedure, and methodology. Chapter 2 deals with literature review, while Chapter 3 shows the passage in its context. Chapter 4 deals with exegesis, and Chapter 5 has synthesis and Conclusion.

CHAPTER 2

LITERATURE REVIEW

This section analyzes the review of literature. The review has been grouped according to the available views on the study-which totaled ten. It suffices to mention that Paul's use of the words ἐξελέξατο and προορίσας has generated ten different views among Biblical scholars. The understandings of these concepts are reviewed in this chapter.

Predestination of the Elect to Salvation by Grace

Predestination is viewed as God's gift to the elect for the starting of their belief and perseverance in the faith until the end of this life.¹ Anthony Evans believes that "to predestine" is to plan beforehand; hence, before God brought the world into being, He conceived a plan to save those who would believe in Jesus Christ and appoint them to a special position of blessing because of this new relationship.² Donald K. Campbell, Charles R. Swindoll and Roy B. Zuck suggest that in the eternity past, God elected some individuals predestining them to receive salvation through belief in His Son Jesus Christ.³

¹Philip Schaff, *The Nicene and Post-Nicene Fathers*, vol. v. (Oak Harbor: Logos Research Systems, 1997), 544.

²Anthony T. Evans, *Totally Saved: Understanding, Experiencing, and Enjoying the Greatness of your Salvation* (Chicago, IL: Moody Press, 2002), 291.

³Donald K. Campbell, Charles R. Swindoll and Roy B. Zuck, *The Theological Wordbook: The 200 Most Important Theological Terms and their Relevance for Today* (Nashville, TN: Word Publishing, 2000), 277

However, God's election does not force belief on anyone, but assures certainness of belief on the chosen.⁴ Richard P. Bargas further refers to this as God's unequal ultimacy; a term alluding to God's drawing of some people to salvation, while He lets others to continue in their sin and its wages, for destruction.⁵ Having considered some of the views for God's predestination of the elect to salvation by grace, the study turns to unconditional election.

Absolute Unconditional Individual Election

Calvinists insist that election is not based on humanity's response to the gospel, but humanity's response is based on God's prior election. It is not as a result of any foreseen faith, repentance, etc., on the part of humanity, on the contrary; it's God who gives faith and repentance to each individual whom He selected.⁶ Related to predestination (Eph 1:4-5, 11) is election as an act of divine grace, for no saved person can merit salvation.⁷ Furthermore, by unconditional election, it means that God in eternity past freely chose specific individuals whom He will save (Eph 1:4).⁸

Wayne A. Grudem notes that, "election is God's act prior to the creation, in which He chose to save some persons, not by any foreseen merit in them, but by His

⁴Ibid.

⁵Bargas, "Double Trouble: Is Double Predestination Biblical?"

⁶Anthony B. Badger, "TULIP: A Free Grace Perspective Part 2: Unconditional Election," *Journal of the Grace Evangelical Society*, volume 16 no. 2 (Autumn 2003): 20.

⁷Campbell and Swindoll, ed., *The Theological Wordbook: The 200 Most Important Theological Terms and their Relevance for Today*, 104.

⁸Schreiner, "Does Romans 9 Teach Individual Election Unto Salvation? 25.

sovereign good pleasure.”⁹ Norman R. Gulley argues against this view by stating that man has the freewill to choose to be saved, and all human beings are eligible to be saved.¹⁰ Robert Sproul attests that “from all eternity God looks down the tunnel of time and knows in advance who will respond to the gospel positively and who will not. He knows in advance who will exercise faith and who will not. On the basis of this prior knowledge, God chose some because He knew they would have faith.”¹¹ S. Lewis Johnson reiterates that what the Bible does say is that; God elects those whom He purposes to save in Christ, through faith.¹²

Sproul submits that God’s choosing according to the good pleasure of His will does not imply arbitrary choice. It simply means that the reason is not something God finds in us.¹³ Calvin and Augustine as cited in Walter A. Elwell, and Philip W. Comfort, affirm that God chose before the creation of the world to save a number of specific individuals from sin and judgment and to give them eternal life.¹⁴ Elwell, and Comfort conclude that “those whom He chose did nothing to deserve it; their merits are no better than the rest of humankind who will be judged for their sins.”¹⁵

⁹Wayne A. Grudem, *Systematic Theology: An Introduction to Biblical Doctrine* (Grand Rapids, MI: Zondervan, 1994), 1240.

¹⁰Gulley, *Systematic Theology: God as Trinity*, 466.

¹¹Sproul, *Grace Unknown*, 142.

¹²S. Lewis Johnson, *The Work of the Father* (Dallas, TX: Believer’s Chapel, 2006), 13.

¹³Sproul, *Grace Unknown*, 147.

¹⁴Walter A. Elwell, and Philip W. Comfort, eds., “Election,” *Tyndale Bible Dictionary (TBD)*, (Wheaton, IL: Tyndale House, 2001), 416.

¹⁵*Ibid.*

The word election implies that membership of God’s people is due to God’s initiative, prior to all human response, made before time began (Eph 1:4). It is God who Has called men and women to be His people, and those who respond are the elect. God’s call does not depend on any virtues or merits of humankind.¹⁶

Furthermore, Ernest Best remarks that believers are believers not because they have chosen to believe, but because God selected them before the world came into being (Eph 1:4). This implies that God knows they will be born and determines what thereafter lives will be.¹⁷ Election gives God His honor fully and completely, He saves us “according to the purpose of His will” (Eph 1:11).¹⁸

Lesley J. Crawford argues that the plural form of the personal pronoun ‘us’ in “Eph 1:4” is not a designation of corporeality, but an identification of the numerous individuals who are among the elect.¹⁹ William S. Reid adds that the doctrine of election centers upon the covenant of which Christ is the head (Luke 23:35), chosen to redeem sinners as their representative. There is no teaching that Christ saves all men; rather, that God Has elected certain individuals in Christ (Eph 1:4) because He sees them at all times in Christ.²⁰ Having considered the unconditional election of individuals, the study now turns to the corporate and individual election view.

¹⁶Ibid., 417.

¹⁷Ernest Best, *A Critical and Exegetical Commentary on Ephesians* (Edinburgh: T&T Clark International, 1998), 48.

¹⁸Robert Kolb and Timothy J. Wengert, ed., *The Book of Concord: The Confessions of the Evangelical Lutheran Church* (Minneapolis, MN: Fortress Press, 2000), 519.

¹⁹Leslie J. Crawford, “Ephesians 1:3-4 and the Nature of Election,” *Master's Seminary Journal* vol.11, no.1 (Spring 2000): 91.

²⁰William Stanford Reid, “Election,” *The International Standard Bible Encyclopedia (ISBE)*, rev., ed., 4vols, ed. G. W. Bromiley (Grand Rapids, MI: Wm. B. Eerdmans, (1988-2002), 2:56.

Corporate and Individual Election of the Elect.

T. Desmond Alexander and Brian S. Rosner attest that, the attempt to separate corporate from individual election is unsuccessful.²¹ Karl Barth as cited in Anthony B. Badger argues for corporate view of election, who affirms that election is primarily election of Christ, then the election of the community, and finally the election of all individuals in Christ, though unbelievers do not know that.²² Badger further mentions that we cannot speak of individuals being elected before the foundation of the world, but only of the church being so elected in Christ before the foundation of the world (Eph 1:4), when one believes in Him, he is placed in that elect group.²³

Thomas R. Schreiner argues against “faith being a corporate decision, as opposed to an individual choice. He states that God grants saving faith in His grace to some but not all, and those who thereby believe are justified.”²⁴

He maintains that “election is both individual and corporate, and that these are logically inseparable.”²⁵ Having looked at the corporate and individual election, the research now turns to corporate election of the church.

²¹Alexander and Rosner, ed., “Election,” *New Dictionary of Biblical Theology (NDBT)*, Logos Digital Library [CD ROM].

²²Badger, “TULIP: A Free Grace Perspective Part 2: Unconditional Election,” 17.

²³Ibid., 18.

²⁴Thomas R. Schreiner, “Corporate and Individual Election in Romans 9: A Response to Brian Abasciano,” *Journal of the Evangelical Theological Society* vol. 49 no. 2 (June 2006): 380.

²⁵Schreiner, “Corporate and Individual Election in Romans 9,” 386.

Corporate Election of the Church

According to Carey C. Newman, election is corporate as “God chose us” (Eph 1:4) a people and this refers to the Christian church, to those who are in Christ, thus, election is inclusive and here election undoubtedly included both Jews and Gentiles.²⁶ “Corporate election of individuals in the evangelical sense would be God’s selection after one believes.”²⁷ Robert R. Hann writes, “the New Testament does not speak of the election of solitary individuals, but of the election of the Christian community. He chose us in Him (Eph 1:4), the church characteristically plural.”²⁸

In like manner, Robert C. Swindoll and Roy B. Zuck allude that in relationship to the church, election is God’s act of choosing those who will believe and be saved as members of the body of Christ.²⁹ Erick Hankins says that “when the Bible speaks of election in the context of God’s saving action, it is always referring to corporate election,” as “God does not choose individuals to salvation as a result of His hidden plans, nor does He elect them on account of His foreknowledge of their future faith. Simply put, God does not elect individuals to salvation.”³⁰ Hankins further points out

²⁶Carey C. Newman, “Election and Predestination in Ephesians 1:4–6a: An Exegetical-Theological Study of the Historical, Christological Realization of God’s Purpose,” *Review and Expositor* volume 93, no 2 (1996): 239.

²⁷Badger, “TULIP: A Free Grace Perspective Part 2: Unconditional Election,” 18.

²⁸Robert R. Hann, “Election, The Humanity of Jesus, and Possible Worlds,” *The Journal of the Evangelical Theological Society* (electronic edition.) Garland, TX: Galaxie Software, vol. 29, no. 3 (1998): 304.

²⁹Robert C. Swindoll and Roy B. Zuck, *Understanding Christian Theology* (Nashville, TN: Thomas Nelson, 2003), 212.

³⁰Erick Hankins, “Beyond Calvinism, Arminianism: Towards a Baptist Soteriology,” *Journal for Baptist Theological Ministry* vol. 8, no.1 (Spring 2011): 87-88.

that “this group will be populated by individuals who have responded in faith to the gracious free offer of the gospel, saved by faith, not saved by election.”³¹

Leslie J. Crawford stipulates that God is dealing with humanity in its fallen condition, which means the objects of election are unbelievers,³² who will become believers on account of their election, but God views them prior to all that His activity will produce.³³ Best too, argues that the use of ἡμᾶς (us) identifies those whom God elects, as the author of Ephesians places emphasis throughout on the unity of Christians as members of the church. It is not said that Christ is the elect; a distinction is thus made between Him and believers.³⁴

Best adds that choosing should not be taken as if it emphasized the selection of a small group out of a larger; it does not have this sense in Luke 23:35.³⁵ In like manner, Brian J. Abasciano advocates that Paul’s use of “in Christ” (Eph 1:4) language, is reminiscent of Genesis 21:12 and Romans 9:7 which describe covenant participation through the covenant representative, when he speaks explicitly of salvific election in Ephesians 1:4, hence; the church corporately has been chosen in Christ.³⁶ The study now considers double predestination of the individuals.

³¹Ibid., 89.

³²Crawford, “Ephesians 1:3-4 and the Nature of Election,” 82.

³³Ibid., 83.

³⁴Best, *A Critical and Exegetical Commentary on Ephesians*, 120.

³⁵Ibid., 119.

³⁶Brian J. Abasciano, “Corporate Election in Romans 9: A Reply to Thomas Schreiner,” *Journal of the Evangelical Theological Society* vol. 49, no 2 (June 2006): 355.

Double Predestination of the Individuals

John Calvin in Ivan T Blazen advocates for double predestination, for all men are not created on an equal footing, for some eternal life is preordained, for others eternal damnation; hence, one predestined by God's sovereign decree could not be lost.³⁷ Jacobus Arminius in Ivan T Blazen, states that predestination, as understood in Calvinism, made God the author of sin. While Arminius did not deny election, he based it not on an arbitrary divine decree, but on God's foreknowledge of humanity's faith.³⁸ He adds that in eternity God determined to save those who would believe and persevere in faith and to condemn unbelievers. He also remarks that Jesus died for all and has thus procured salvation for all, but this is effective only for believers, and believers can by the grace of God win the victory against Satan, sin, the world and their own flesh.³⁹

In addition, St. Augustine in Daniel G. Reid and others, hold that some persons were predestined either to belief by the intervention of God's saving grace or unbelief, by God's permitting them to follow their own ways.⁴⁰ Pelagius as mentioned in Daniel G. Reid and others, considers election to refer simply to God's foreknowledge of who would believe.⁴¹ Sproul argues that the term election has a positive connotation that is a benevolent predestination that results in the salvation of those who are elected, while on the other hand, it has a negative side, called

³⁷Ivan T Blazen, "Salvation," in *Handbook of Seventh-day Adventist Theology*, vol. 12 ed. R. Dederen (Hagerstown, MD: Review and Herald, 2000), 305.

³⁸Ibid., 306.

³⁹Ibid.

⁴⁰Daniel G. Reid, et al., *Dictionary of Christianity in America*, Logos Digital Library [CD ROM] (Downers Grove, IL: Intervarsity Press, 1990).

⁴¹Ibid.

reprobation, which involves the predestination of those who are not elect to damnation.⁴² Keith D. Stanglin notes that God decreed from eternity to create humanity for this proper end, that He might elect certain people, and to reprobate all the remainder, in order to display His mercy in the former, His justice in the latter, and His glory in both.⁴³ Thomas Aquinas as cited in Bromiley, holds a similar view that not only does God predestines, but also rejects some men, as providence permits some of them to fail to attain eternal life.⁴⁴

John W. Eddins speaks in the same vein that every man, being created for one or the other of these ends, is predestinated either to life or to death.⁴⁵ Sproul supports this view when he says that double predestination sees a symmetry between the work of God in election and His work in reprobation. He affirms that just as God intervenes in the lives of the elect to create faith in their hearts, so he intervenes in the hearts of the reprobate to work unbelief.⁴⁶ Predestination of the reprobates to damnation is another facet to double predestination.

Predestination of the Reprobate to Damnation

John Calvin, cited in Norman Shepherd is one of the proponents for predestination of the reprobate to damnation. Calvin claims that there is no

⁴²Sproul, *Grace Unknown: The Heart of Reformed Theology*, 141.

⁴³Keith D. Stanglin, “Arminius Avant La Lettre: Peter Baro, Jacob Arminius, and the Bond of Predestinarian Polemic,” *Westminster Theological Journal* vol. 67 no.1 (Spring 2005): 59.

⁴⁴Bromiley, ed., “Predestination,” *The International Standard Bible Encyclopedia (ISBE)*, 3:948.

⁴⁵John W. Eddins, “The Mystery of Election,” *Southeastern Baptist Theological Seminary: Faith and Missions* vol. 11 no 1. (Fall 1993): 23.

⁴⁶Robert C. Sproul, *Grace Unknown: The Heart of Reformed Theology* (electronic ed.) (Grand Rapids, MI: Baker Books, 2000), 158.

discrepancy between the universal promises of salvation and the predestination of the reprobate. God appointed from eternity the subjects of His wrath, yet He announces salvation to all men indiscriminately.⁴⁷ Norman R. Gulley agrees with Calvin that God Has predestined and willed some people to damnation without reference to their sins; consequently, the cause of their unbelief and godlessness.⁴⁸ On the contrary, Stanglin alludes to sin to be the cause of reprobation due to the impenitence of people who persevere in sin, hence God reprobates unbelievers, rebels, and those stubborn in sins.⁴⁹ It is also argued that reprobation is due to a person's rejection of grace.⁵⁰

William Evans and S. Maxwell Coder refute reprobation, arguing that election looks back to God's choice of certain individuals to be His children, while predestination looks forward to the destiny He Has planned for them.

Neither word is ever used in Scripture of unsaved persons.⁵¹ In addition, Keith D. Stanglin, observes that since God created humanity for what is good, He truly calls all people without limit to repentance, faith and salvation, for whoever believes will be saved, and whoever does not believe will be damned. Therefore, the elect, are those whom God from eternity foreknew as believers in Christ, but He Has likewise from all eternity reprobated all rebels, and such as continue in sin, as persons unfit for his

⁴⁷Norman Shepherd, "Election as Gospel," *Westminster Theological Journal* (electronic edition) Philadelphia: Westminster Theological Seminary vol. 36, no. 3 (Spring 1998): 311.

⁴⁸Gulley, *Systematic Theology: God as Trinity*, 519.

⁴⁹Stanglin, "Arminius Avant La Lettre: Peter Baro, Jacob Arminius, and the Bond of Predestinarian Polemic," 67.

⁵⁰Ibid., 55.

⁵¹William Evans and S. Maxwell Coder, *the Great Doctrines of the Bible* (Chicago, IL: Moody Press, 1998), 287.

kingdom.⁵² Having considered the predestination of the reprobate to damnation, the study now turns to God's unequal ultimacy election.

God's Unequal Ultimacy Election and Predestination

Sproul asserts that predestination implies that from all eternity God decided to save some members of the human race and to let the rest of the human race perish.

God made a choice: He chose some individuals to be saved unto everlasting blessedness in heaven. He chose to pass over others, allowing them to suffer the consequences of their sins: that is eternal punishment in hell.⁵³

John Calvin, in Robert C. Sproul in part; supports the viewpoint that God passes over the reprobate, leaving them to their own fate. He does not force them to sin or create fresh evil in their hearts, but just leaves them to themselves, to their own choices and desires, and they always choose to reject the gospel.⁵⁴

On the other hand, Best submits that the author of Ephesians displays no interest in those who are not chosen, though he is clearly aware that there is a difference between those in and those not in the church.⁵⁵ Having considered God's Unequal Ultimacy Election and Predestination, the research turns to Supralapsarian election and predestination.

⁵²Stanglin, "Arminius Avant La Lettre: Peter Baro, Jacob Arminius, and the Bond of Predestinarian Polemic," 62.

⁵³Sproul, *Grace Unknown: The Heart of Reformed Theology*, 141.

⁵⁴*Ibid.*, 159.

⁵⁵Ernest Best, *A Critical and Exegetical Commentary on Ephesians* (Edinburgh: T&T Clark International, 1998), 119.

Supralapsarian Election and Predestination

Robert R. Hann submits that election came increasingly to be discussed in terms of God's decrees before creation, and the fates of both the saved and the lost as equally the direct outcome of the will of God.⁵⁶ Stanglin, adds that in supralapsarianism, the divine decree to elect and reprobate for God's glory came logically prior to the decree of the fall. Therefore, when God predestines humanity, He considers humanity as pure and not yet fallen, but capable of falling.⁵⁷ On the other hand, Stanglin remarks that although God destroys the reprobate on account of their sins, those very sins had been committed through His own inevitable decree; hence God is the cause of sin.⁵⁸ This argument is closely linked with infralapsarianism which is the next topic to consider.

Infralapsarianism Election and Predestination

For infralapsarianists, predestination is to be computed only from the fall of Adam.⁵⁹ This is called infralapsarian option.⁶⁰ As the supralapsarian view assigns election and reprobation to the will of God alone, the infralapsarian view makes Christ the material cause of election, and sin the material cause of reprobation.⁶¹ The study now turns to the view of election by grace by free will.

⁵⁶Hann, "*Election, The Humanity of Jesus, and Possible Worlds*," 295

⁵⁷Stanglin, "Arminius Avant La Lettre: Peter Baro, Jacob Arminius, and the Bond of Predestinarian Polemic," 59.

⁵⁸Ibid.

⁵⁹Keith D. Stanglin, "Arminius Avant La Lettre: Peter Baro, Jacob Arminius, and the Bond of Predestinarian Polemic," *Westminster Theological Journal* vol. 67 no.1 (Spring 2005): 60.

⁶⁰Ibid.

⁶¹Ibid., 61.

Election by Grace through Free Will of Believers in Christ

Election by free will in Christ is another argument some scholars take for interpreting Paul's difficult passage. For Arminianism, the decisive factor in election is the willingness of the believer. Arminians and semi-Pelagians ultimately rest their view of election on the one who wills and not on the sovereign grace of God.⁶²

Thomas R. Schreiner has understood the scriptures to teach that God has chosen a people (e.g. the church of Christ) for salvation, but has not chosen individuals.

Similarly, it has been suggested that God has chosen Christ to be the means by which people are saved (Eph 1:4), but has not determined which individuals will actually be incorporated into Christ.⁶³

Karl Barth in Robert R. Hann, argues in favor of election by grace through freewill by pointing out that the election of believers cannot be considered apart from the election of Jesus Christ.⁶⁴ Neufeld, remarks that in the early Christian centuries, Tatian, Irenaeus and Tertullian all taught the doctrine of free will. Origen too was an earnest opposer of the doctrine of unconditional predestination.⁶⁵ Neufeld suggests that the basic fallacy of Calvinist theology with respect to predestination is that it altogether ignores the consistent and repeated affirmations of Scripture concerning the validity and effectiveness of human choice as the determining factor in each person's

⁶²Sproul, *Grace Unknown: The Heart of Reformed Theology*, 148.

⁶³Thomas R. Schreiner, "Election," *New Dictionary of Biblical Theology (NDBT)*, (electronic ed.) ed. T. D. Alexander and Brian S. Rosner, Libronix Digital Library [CD ROM] (Downers Grove, IL: InterVarsity Press, 2001).

⁶⁴Robert R. Hann, "Election, The Humanity of Jesus, and Possible Worlds," *The Journal of the Evangelical Theological Society* (electronic edition.) Garland, TX: Galaxie Software, vol. 29, no. 3 (1998): 297.

⁶⁵Don F. Neufeld, *Seventh-day Adventist Encyclopedia (SDAE)*, Logos Digital Library [CD ROM], (Hagerstown MD: Review and Herald, 1995), s.v. "Predestination."

salvation. Bible predestination consists in the effective purpose of God that all who choose to believe in Christ shall be saved (Eph 1:4-10).⁶⁶

Uriah Smith in Don Neufeld, states that predestination as taught in the Bible is all in Christ; thus whoever is in Christ and remains in Him to the end, is sure to be saved. It is impossible for such a person to be lost; but none, as an individual, is predestined to be in Christ; that is left to the choice and decision of every person.⁶⁷

Siegfried H. Horn affirms that predestination operates within the orbit of God's purpose to "gather together in one all things in Christ, both which are in heaven, and which are on earth, in the dispensation of the fullness of times (Eph 1:10, 11)."⁶⁸ In addition, Horn suggests that the teaching that distorts Bible predestination to mean that God has arbitrarily foreordained certain persons to be saved and others to be lost results from the neglect of the cardinal Bible truth that God Has granted to every person the power to settle his own destiny. God never interferes decisively with the free exercise of man's power of choice.⁶⁹

Gary L. Schultz also observes that Christ is the sphere and agent of God for both the choosing and predestination of the saints.⁷⁰ Proponents of election by free will argue that God made a sovereign decision to have a universe in which human

⁶⁶Ibid.

⁶⁷Ibid.

⁶⁸Siegfried H. Horn *Seventh-day Adventist Bible Dictionary (SDABD)*, rev., ed. Libronix Digital Library [CD ROM], (Washington DC: Review and Herald, 1979), s.v. "Predestination."

⁶⁹Ibid.

⁷⁰Gary L. Schultz, "The Necessity of the Gospel," *JBTM Foundations for Baptist Doctrines* vol. 6 no. 1 (1979): 74.

freewill plays a decisive role in their salvation and not just His election.⁷¹ On the other hand, Charles Eugene Edwards explains that it denotes that “Christ is the primary means of election to be executed, and the cause of salvation destined to believers through Him, not the cause of the decree, and that denotes the consideration of Christ in election as a subordinate means.”⁷²

John W. Eddins admits that electing and choosing is described christologically in Ephesians 1:4 in terms of God’s church as being mediated in Jesus Christ.⁷³ He further subscribes to the view that election is the free choice of God grounded in love without regard to the merits or demerits of those chosen, such as their morality, human ability and performance. The purpose is the manifestation of God’s electing love in all creation, but especially in humankind.⁷⁴ Andrew T. Lincoln observes that the Christian’s sense of God’s gracious choice of them was inextricably interwoven with their sense of belonging to Christ.⁷⁵

M. E. Cornell in Don Neufeld asserts that God did from the beginning decree that all who would obey Him should be saved. Those that would not, should be lost; but He left humankind perfectly free to make their own election, each individual must decide their own destiny. God having only predestinated and decreed that whoever

⁷¹Hankins, Calvinist, “Arminians, and Baptist Perspectives on Soteriology,” 89.

⁷²Charles Eugene Edwards, “The Cause of Election an Extract from Professor Giger’s Translation from Turretin,” (electronic ed) *Bibliotheca Sacra* vol. 91, no. 364 (October 2002): 412.

⁷³John W. Eddins, “The Mystery of Election,” *Southeastern Baptist Theological Seminary: Faith and Missions* vol.11 no.1 (Fall 1993): 25.

⁷⁴John W. Eddins, “The Mystery of Election,” *Southeastern Baptist Theological Seminary: Faith and Missions* vol.11 no.1 (Fall 1993): 26.

⁷⁵Andrew T. Lincoln, *Ephesians, Word Biblical Commentary (WBC)*, 42 (Dallas: Word Books, 2002), 23.

would do His will should be saved, and that whoever would not should be lost.⁷⁶

Neufeld, reports that in the sixteenth century Zwingli, Luther, and Calvin accepted unconditional predestination as earlier taught by Augustine. On the other hand, Jacobus Arminius in Don Neufeld, reacts against Calvinism and subscribes to conditional predestination, placing the emphasis on faith in Christ Jesus as the means for salvation.⁷⁷

Uriah Smith in the *Seventh-day Adventist Encyclopedia*, emphasizes free will in election, saying that if a person believes in the Lord, such is elected; but one can choose to believe or not, and one can cease to believe whenever one wishes.⁷⁸ Sproul adds that the ground on which God chooses the objects of His mercy is solely the good pleasure of His will in Christ (Eph 1:3-5).⁷⁹ Kolb and Wengert posit that election gives God His honor fully on the basis of His pure mercy alone, He saves humanity “according to the purpose of His will” (Eph 1:11).⁸⁰

William S. Reid concludes his study of Paul’s text that when God chooses men to redemption, He actually predestines them to adoption as His children in Jesus Christ (Eph 1:5). Christ has paid the penalty of sin for them as the head of the covenant people, and by His atonement He Has merited for His elect the gift of the Holy Spirit who regenerates and converts the elect sinner, so that he places his faith in

⁷⁶Neufeld, *Seventh-day Adventist Encyclopedia (SDAE)*, Logos Digital Library [CD ROM], s.v. “Predestination.”

⁷⁷Ibid.

⁷⁸Neufeld, *Seventh-day Adventist Encyclopedia (SDAE)*, Logos Digital Library [CD ROM], s.v. “Predestination.”

⁷⁹Sproul, *Grace Unknown*, 147.

⁸⁰Kolb and Wengert, ed., *The Book of Concord: The Confessions of the Evangelical Lutheran Church* (Minneapolis: Fortress Press, 2000), 519.

Christ.⁸¹ Robert R Hann points out that throughout the New Testament, election is related to Christ. We are blessed in Christ for God chose us in Him, and we are destined in love “to be His sons through Jesus Christ” (Ephesians 1:3-5).⁸²

Brian J. Abasciano subscribes to the view that Jesus is the Elect One and the Church was chosen as a consequence of its being in Christ. Christ is the sphere of election, hence all who are in Him share in His election just as all who were in Jacob were also elect.⁸³ Abasciano goes on to say that the Church’s election is intrinsic to the election of Christ, and membership in the Church is based on faith, an idea implied in Ephesians 1:13 that Christians are sealed in Christ with the Holy Spirit after hearing and believing the gospel.⁸⁴

On the contrary, Thomas R. Schreiner, while he agrees to Abasciano’s viewpoint that believers are elect both instrumentally through Christ and by way of incorporation into Christ, he refutes the view that God chose Christ as the corporate head in Ephesians 1:4, and then the election of the church, as human beings put their faith in Jesus Christ.⁸⁵ To conclude, Schreiner mentions that what Paul emphasizes is the election of believers.⁸⁶

⁸¹William S. Reid, “Election,” *The International Standard Bible Encyclopedia (ISBE)*, rev. ed., ed. Geoffrey W. Bromiley (Grand Rapids, MI: Wm. B. Eerdmans (1988-2002), 2:57.

⁸²Hann, “Election, the Humanity of Jesus, and Possible Worlds,” 296.

⁸³Brian J. Abasciano, “Corporate Election in Romans 9: A Reply to Thomas Schreiner,” *Journal of the Evangelical Theological Society* vol. 49, no 2 (June 2006), 366.

⁸⁴*Ibid.*, 367.

⁸⁵Schreiner, “Corporate and Individual Election in Romans 9: A Response to Brian Abasciano,” 380.

⁸⁶*Ibid.*

The review of literature has confirmed the lack of agreement among scholars on the meaning of Paul's text in Ephesians 1:3-14. For this reason, the next chapter will conduct an inductive analysis of the historical and grammatical setting of the text to determine the meaning.

CHAPTER 3

THE PASSAGE IN ITS CONTEXT

This chapter deals with the historical context in general in order to decipher its influence in the meaning of election and predestination. The historical-cultural background of the author, and audience has been investigated for their influence on the significance of election and predestination.

Historical Context in General

The exegetical significance of the terms election and predestination in the epistle to the Ephesians may be understood in the light of the historical context in general. Knowing the author, destination, purpose and theme of the epistle, contributes to determining the meaning of Paul's difficult text. The study proceeds with the authorship of the epistle.

The Authorship

The authorship of this epistle is a subject of much debate among scholars. Two leading views include Pauline and none Pauline authorship.¹ Resolving the debate on the authorship is relevant to a better understanding of Paul's concept of election and predestination.

¹Gerald F. Hawthorne, Ralph P. Martin, Daniel G. Reid, *Dictionary of Paul and His Letters* (Downers Grove, IL: Intervarsity Press, 1993), 240.

This argument can be resolved by analyzing the debates from internal and external evidences concerning the epistle.

Internal and External Evidence

Internal evidence suggests that the epistle bears the apostle Paul as its author (Eph 1:1). Ignatius, Clement of Rome, Hermas, Polycarp, Marcion (140AD), the Muratorian canon, and the Nag Hammad findings of the second century AD-all allude to the apostle Paul as its writer.² However, other scholars view the theology of Ephesians as none Pauline, arguing that it was written by a pupil of Paul.³ Andrew T. Lincoln and D. Mead are examples of scholars who take a non-Pauline view of authorship of Ephesians. They argue that the author of Ephesians just wanted to make his letter authentic by using a literary style akin to Pauline tradition, and addressing his hearers in Paul's name.⁴ For them, probably Tychicus the secretary composed the book.⁵

John Paul Heil argues against anti-Pauline authorship of the epistle on the basis of literary style. According to him, the use of secretaries, or coworker can account for differences, and the claim for pseudonymity in the New Testament as debatable.⁶ On the other hand, David Alan Black refutes the lack of personal

²Gerald F. Hawthorne, Ralph P. Martin, Daniel G. Reid, *Dictionary of Paul and His Letters* (Downers Grove, IL: Intervarsity Press, 1993), 240-241.

³Ibid., 240.

⁴Ibid., 242.

⁵Ibid.

⁶John Paul Heil, "Ephesians: Empowerment to Walk in Love for the Unity of All in Christ," *Society of Biblical Literature: Studies in Biblical Literature* no. 13 (2007): 4

salutations as a strong argument for none Pauline authorship.⁷ He points out that Paul used this approach even in the letters to 2 Corinthians, Galatians, 1 and 2 Thessalonians, Philippians and 1 Timothy in spite of knowing the audience. Romans has salutations, though Paul did not found it.⁸

Other scholars appeal to the wide geographical acceptance of the authorship by Paul as attested by early church fathers in Rome such as Clement of Rome ca 64AD,⁹ and Irenaeus (*Against Heresies* 5.2.3) ca 125-200 AD, including such heretics as Marcion ca 140 AD, Valentinus 120AD, and in Africa, Tertullian (*Against Marcion* 5.11.17; 5.17.1).¹⁰ In the Eastern Church is Ignatius ca 115AD and Polycarp; and the testimony of St Jerome too favors Paul's authorship. According to him, Paul wrote Ephesians during Nero's persecution in Rome, making it of Roman origin.¹¹ These examples suffice in support of Pauline authorship.¹²

On account of the weighty of evidences from internal and external, this study favors the Pauline authorship of the epistle because the language is akin to one who was assumedly a member of the elect group (Eph 1:11-12; 2:19), and would have been aware of election and adoption issues and terms. The fact that Paul an ethnic Jew

⁷David Alan Black, "The Peculiarities of Ephesians and the Ephesian Address," *Grace Theological Journal*, vol. 2 (Spring 1981): 62.

⁸Ibid.

⁹Thomas K. Abbot, ed., *The International Critical Commentary: A Critical and Exegetical Commentary Epistles to The Ephesians and to the Colossians* (New York: Charles Scribner's Sons, 1897), 9.

¹⁰Walter A. Elwell, "Theology of 'Ephesians,'" *Bakers' Evangelical Dictionary of Biblical Theology*, accessed 8 August 2016, <http://www.studydrive.org/dictionaries/bed/view.cgi?n=228>. 1996.

¹¹Jerome, *Lives of Illustrious Men*, 364.

¹²*Pulpit Commentary*, "Ephesians," *The Ages Digital Library Commentary [CD ROM]* (Rio, WI: AGES Software, 2001).

(the deemed elect Rom 9:4) in Rome wrote it, the significance of election and predestination is likely to have been well known by his audience. That was due to the prevalence of the election and adoption customs in the Greco-Roman world e.g., Claudius adopted Nero who was emperor in Paul's day.¹³ The next section focuses on the destination and purpose of the letter.

Destination and Purpose

Scholarly views differ as to the audience of the letter. Some point out that it was a cyclical or circular letter meant to be read verbally to the churches, or a sermon by a messenger Tychicus.¹⁴ However, the study shows that the letter has no explicit internal indications for such obvious conclusions, like the explicit cases for wider readership in Galatians 1:2, and Colossians 4:16 where it was expressly mentioned. On this account, the cyclical or circular view may not hold much credibility. Geoffrey Bingham also notes that there is no evidence that the circulating of such letters with no definite audience was the custom of the day.¹⁵

Likewise, Heil notes that Ephesians has no explicit command like the epistle to the Colossians to be circulated among churches.¹⁶ Meanwhile, Ralph P. Martin attests that the words "in Ephesus" are missing in the oldest Greek exemplars e.g., Siniticus and Vaticanus 4th Cent. AD uncials, and P46 ca 200AD. It could not

¹³Hugh Lindsay, *Adoption in the Roman World* (Cambridge: University Press, 2009), 145.

¹⁴Andrew Knowles, *The Bible Guide*, 1st Augsburg Books ed. (Minneapolis, MN: Augsburg, 2001), 614.

¹⁵Geoffrey Bingham, *The Epistle of Paul to the Ephesians* (Blackwood, South Australia: New Creation Publications, n.d), 9.

¹⁶Heil, "Ephesians: Empowerment to Walk in Love for the Unity of All in Christ," 7.

therefore have been addressed to Ephesus.¹⁷ Some however, assert that the phrase existed as original in P67 ca 200AD, though removed by a corrector,¹⁸ and is found also in Alexandrinus-A, and Bezae-D codices all 5th Century AD.¹⁹ It was even in sinaiticus \aleph^c 4th and 6-7th, in Vaticanus-B^c, a 4th and 10th Century AD,²⁰ all Nestle Aland Category 1 early texts. Although Martin objects that the phrase “in Ephesus” is missing in older manuscripts, this study concludes with T. K. Abott that the phrase was present as original in P67 ca 200AD. Irenaeus’ (ca 180AD) use of the title,²¹ is an earlier attestation. This favors the inclusion of the phrase ‘in Ephesus’ than the 4th Century AD codices’ exclusion.²²

On the contrary, some attribute the identification of the letter as “to the Laodiceans” by Marcion, as proof that it was not meant for the Ephesians.²³ They argue on the basis of allusions that the original copy had a blank or just an address of ‘to the saints,’ not ‘who are.’ Therefore each congregation had to put in

¹⁷Ralph P. Martin, *Ephesians, Colossians, and Philemon, Interpretations: A Bible Commentary for Teaching and Preaching* (Atlanta, GA: John Knox Press, 1991), 5.

¹⁸Thomas K. Abbott, *A Critical and Exegetical Commentary on the Epistles to the Ephesians and to the Colossians* (New York: C. Scribner's sons, 1909), 2.

¹⁹Barbra Aland et al., *The Greek New Testament*, 4th ed. (D-Stuttgart: Deutsche Bibelgesellschaft, 2012), 10.

²⁰Horace Milton Haggard, *CNTTS: New Testament Critical Apparatus* (NP: New Orleans Baptist Theological Seminary, 2004), BibleWorks, v.9.

²⁶Irenaeus, *Against Heresies: Book V*. 528.

²⁷James L. Mays, “Ephesians,” *Harper's Bible Commentary: Society of Biblical Literature (HBC)*, Logos Digital Library [CD ROM], (San Francisco, CA: Harper & Row, 1996).

²³Abbott, *A Critical and Exegetical Commentary on the Epistles to the Ephesians and to the Colossians*, 1.

their own name.²⁴ Gerald and others object that such a possibility is not very likely.²⁵ Bruce Metzger as quoted by Hawthorne, Martin and Reid has shown the analogy between Ephesians and Romans (Rom 1:7), as early copyists were deliberate to omit it so as to make it a general letter.²⁶

On the weighty of evidences above, this research suggests that, the fact that the letter's internal evidence in verses 1, and 15, shows that the author addresses an audience after hearing of its spiritual state (faith and love), makes it most likely to be a specific address to a church at Ephesus, whose Jewish and Gentile audience may have understood Paul's usage of election and predestination accurately (Eph 1:12-13).

Theme

The study turns to the theme of the Epistle, in that the knowledge of which adds to an overall understanding of Paul's usage of election and predestination in the text. Some writers submit that the theme is a doctrinal and practical exposition of the idea of the church, as the house of God and the fullness of Christ.²⁷

Peter T. O'Brien, accounts that the divine election is the theme (Eph 1:5).²⁸ Others claim that the theme is the divisions in the church between the gentiles and

²⁴ Gerald F. Hawthorne, Ralph P. Martin, Daniel G. Reid, *Dictionary of Paul and His Letters* (Downers Grove, IL: Intervarsity Press, 1993), 244.

²⁵ Ibid.

²⁶ Ibid., 244.

²⁷ Philip Schaff, *History of the Christian Church Volume 1: Apostolic Christianity. A.D. 1-100*, rev. ed. (New York: CCEL Union Theological Seminary, 1882), 474.

²⁸ Peter T. O'Brien, *The Pillar New Testament Commentary: The Letter to the Ephesians*, ed. D.A. Carson (Grand Rapids, MI: W.B. Eerdmans, 1999), 98.

Jews whom Paul was addressing.²⁹ On the contrary, Hawthorne, Martin and Reid allude to the greatness of God, and the Gentiles' fear for spiritual powers as the focus of Paul.³⁰ In spite of the appealing nature of the views above, this study recommends unity in Christ as the overriding concern of the epistle as supported by other authors (Eph 1:10, 13-16; 4:3-6).³¹ Therefore, the research suggests that the theme of unity addressed to the mixed audience, prompted Paul's use of election and predestination to make both Jews and Gentiles understand that both were elected and predestined to adoption into sonship in Christ (vv. 4-5, 12-13; 3:1).

Historical-Cultural Backgrounds

Two elements namely the social-political and religious backgrounds of Ephesus have been considered in this section. These have a bearing in the language used by Paul in the text.

²⁹Craig S. Keener, *Galatians*, The IVP Bible Background Commentary: New Testament, Logos Digital Library [CD ROM] (Downers Grove, IL: Intervarsity Press, 1993).

³⁰Hawthorne, Martin, Reid, *Dictionary of Paul and His Letters*, 247.

³¹Ralph P. Martin, *Ephesians, Colossians, and Philemon*, Interpretations: A Bible Commentary for Teaching and Preaching (Atlanta, GA: John Knox Press, 1991), 5.

Religious Setting

The practice of the sacrificial system by Jews³² and Gentiles (Acts 14:12-13)³³ alike, and the use of the term ἅγιος for persons and gods,³⁴ and ἄμωμος³⁵ (unblemished, pure) to sacrificial victims, seems to have necessitated the use of the adjectives holy (ἁγίου) and blameless (ἄμωμου) with regards to the chosen. The word “Election” in Ephesians 1:4, seems to have a connotation of moral purity and not salvation. The use of the adjectives in classical Greek to persons,³⁶ and also in the Septuagint,³⁷ pre-date the Christian use of the words, hence making its use analogous to the sacrificial systems that were prevalent in both Jewish and Gentile cultures. In secular Greek these words referred to the absence of something amiss, in a sacrifice that would make it unworthy to be offered or for its intended purpose.³⁸

Paul uses the words to mean morally blamelessness on the part of the believers in God’s presence.³⁹ Some scholars too, affirm that believers were chosen to live

³²LXX Exodus 29:1

³³Hdt. 2.177.

³⁴Verlyn Verbrugge, *The NIV Theological Dictionary of New Testament Words (TNTDNTW)*, (Grand Rapids, MI: Zondervan, 2000), s.v. “ἄμωμος,”

³⁵Ibid.

³⁶Aristophanes, “Birds,” *The Complete Greek Drama*, vol. 2. (Eugene O’Neill, New York: Random House, 1938), 522.

³⁷LXX Deut.7.6,

³⁸Wayne A. Barber, *Ephesians 1:4: Holy and Blameless*, accessed March 23, 2016, http://www.preceptaustin.org/new_page_5.htm.

³⁹Terry Muck, ed., *The NIV Application Commentary: Ephesians* (Grand Rapids, MI: Zondervan, 1996), 49.

changed lives of reflecting God's character.⁴⁰ Therefore, the research suggests that from this usage, election here refers to the purpose and not to salvation. Having looked at the religious setting, the political setting is next in the study.

Political-Social

In Jewish culture, no law for adoption existed.⁴¹ Such laws existed among the Hellenistic Jews.⁴² However, adoption was practiced in ancient Israel, though difficult to say to what extent.⁴³ Moreover, Mark Pretorius mentions that it was a rooted custom.⁴⁴ The use of the terms election and predestination, with reference to adoption in Ephesians 1:4-5 is somewhat pointing to the Jewish believers (Eph 1:11-12) and comparable to Rom 9:4). Grant Osborne also affirms this position.⁴⁵

In the Greco-Roman world, such laws of adoption abounded too. Emperors and nobles adopted promising young adult males with ability to agree to be adopted.⁴⁶

⁴⁰Grant Osborne, ed., *Ephesians, Life Application Bible Commentary* (Carol Stream, IL: Tyndale House, 1996), 13.

⁴¹David M. Smolin, "Of Orphans and Adoption, Parents and the Poor, Exploitation and Rescue: A Scriptural Critique of the Evangelical Christian Adoption and Orphan Care Movement," *Journal of Christian Legal Thought* vol. 2, no. 1 (Spring 2012): 6-7.

⁴²Hayford, ed., "Adoption," *Hayford's Bible Handbook*, Logos Digital Library [CD ROM].

⁴³Smolin, "Of Orphans and Adoption, Parents and the Poor," 79.

⁴⁴Mark Pretorius, "Justification as it relates to Adam and Christ within the New Covenant," *Conspectus: The Journal of the South African Theological Seminary* vol.1 (March 2006): 59.

⁴⁵Osborne, ed., *Ephesians, Life Application Bible Commentary*, 24.

⁴⁶Hayford, "Adoption," *Hayford's Bible Handbook*, Logos Digital Library [CR ROM].

That was done with the view to provide a suitable heir for a great family.⁴⁷ Adoption as practiced by the Romans, made the adoptee to enjoy a new family relationship, same rights and privileges as biological children,⁴⁸ and the right to be heir to the adopter's property, while cutting off all relationship with the natural father.⁴⁹ In Athens, "adoption" seemed to be a way of meeting the absence of male heirs.

It was permitted only for Attic citizens of legitimate descent.⁵⁰ The study shows that, adoption was only for male (young) adults who were capable of asserting to the adopter upon adoption. Hence, the metaphorical⁵¹ use of adoption by Paul may not be arbitrary on the side of God, as this usage seems to be more analogous to the Roman culture, than the Jewish or Greeks.⁵² Like the Romans, Paul's use of adoption provides for the individual believer to be mature enough to agree to the adoption proposal of God in Christ (Eph 1:13).

In addition, among the Romans; even slaves were adopted into sonship.⁵³

⁴⁷David M. Smolin, "Of Orphans and Adoption, Parents and the Poor, Exploitation and Rescue: A Scriptural Critique of the Evangelical Christian Adoption and Orphan Care Movement," *Journal of Christian Legal Thought*, vol. 2, no. 1 (Spring 2012): 7.

⁴⁸Osborne, ed., *Ephesians, Life Application Bible Commentary*, 15.

⁴⁹Charles R. Swindoll and Roy B. Zuck, *Understanding Christian Theology* (Nashville, TN: Thomas Nelson, 2003), 882.

⁵⁰Gerhard Kittel, Gerhard Friedrich, and Geoffrey W. Bromiley, *Theological Dictionary of the New Testament* (Abridged) (Grand Rapids, MI: Eerdmans, 1985), BibleWorks, v.9.

⁵¹Bromiley, ed., "Adoption," *The International Standard Bible Encyclopedia (IBSE)*, 1:54.

⁵²Smolin, "Of Orphans and Adoption, Parents and the Poor," 7.

⁵³Andrew T. Lincoln, *Ephesians, Word Biblical Commentary (WBC)*, 42nd ed. Bruce M. Metzger David A. Hubbard, and Glenn W. Barker (Dallas, TX: Word Books, 2002), 25.

Adoption mostly by the rich was done for their own sake or interest.⁵⁴ The motive and initiative of the adoptive father always lay with his need to supply his lack of natural offspring and the desire to perpetuate his family.⁵⁵ Thus the use seems to be related to Paul's use of middle voice in ἐξελέξατο, (He chose for Himself) and κατὰ τὴν εὐδοκίαν τοῦ θελήματος αὐτοῦ (in accordance with His will and good Pleasure) in Ephesians 1:4-5 with regards to God. The use of the indirect middle voice suggests that God (subject) is the beneficially or acts with vested interest in His own action⁵⁶ (i.e., in order to receive the praise of His glorious or rich grace Eph 1:5-6).

Likewise, ἐκλέγω (to choose) has connotations of free choice on the part of the one choosing: that is one not tied to any outside pressure to do so.⁵⁷ This too seems to relate to the attitude of God as He is the subject in the epistle to the Ephesians, as God acts without any outside pressure except the “good pleasure of His will and purpose (Eph 1:5, 9).” Therefore, the study recommends that the significance of Paul's usage of ‘He chose and predestined us,’ with regards to adoption, has some infirmity to the Jewish Christian believers in mind at Ephesus. This is comparable to Romans 9:4; as Jews have been the first to be adopted by God (Paul used the first person plural to identify himself with the Jewish Christians). Balz and Schneider also affirm that the

⁵⁴Lindsay, *Adoption in the Roman World*, 41.

⁵⁵Bromiley, ed., “Adoption,” *The International Standard Bible Encyclopedia*, 1:54.

⁵⁶Daniel B. Wallace, *Greek Grammar Beyond the Basics: An Exegetical Syntax of the New Testament* (Grand Rapids, MI: Zondervan, 2000), 182-184.

⁵⁷Gerhard Kittel, and Gerhard Friedrich, eds., “ἐκλογή,” *Theological Dictionary of the New Testament (TDNT)*, (electronic ed.) trans. Geoffrey W. Bromiley (Grand Rapids, MI: Wm B Eerdmans, 1964-1976), 4:176-177.

idea of Israel's election before the foundation of the world was common in ancient Judaism.⁵⁸

However, the background reveals that the election usage in the text under study is much closely related to the Roman adoption custom for purpose, status and privileges.⁵⁹ Paul's focus here was the rare conditions of adoption from slavery into the status of sonship. That was opposed to the ordinary legal paternal rights exchange, with no effect on the adoptee.⁶⁰ The use here is due to the fact that his audience were mostly gentiles like Romans 8:15, 8:23, 9:4; Galatians 4:5; and Ephesians 1:5, who knew well the practice, and privileges brought by adoption to those chosen or elected.⁶¹

Apparently, Johnson also affirms this position.⁶² According to him, adoption implies that the church or the saints (the object of Paul's address) are chosen for a specific purpose, status and privileges in Christ as fore planned or decided in advance by God in Christ. His understanding of adoption agrees with others who see Paul's usage of the metaphor concept in the text as reminiscent of the Roman custom⁶³ of fore-determining a status to a would-be adoptee by the rich or emperor even before the adoptee is found. This seems to correspond with the clause "He chose us in Him

⁵⁸Horst Balz and Gerhard Schneider, eds., *Exegetical Dictionary of the New Testament*, 3 vols. (Grand Rapids, MI: Eerdmans, 1990), BibleWorks, v.9.

⁵⁹James Orr, ed., "Adoption," *International Standard Bible Encyclopedia*, accessed 23 March, 2016, <http://www.studydrive.org/encyclopedias/isb/view.cgi?>

⁶⁰Bromiley, ed., *The International Standard Bible Encyclopedia (IBSE)*, 1:54.

⁶¹*Ibid.*, 1:53-54.

⁶²S. Lewis Johnson, *Ephesians 1:3-6 The Work of the Father*, accessed April 1, 2016, http://www.preceptaustin.org/ephesians_15-6.htm#Adoption.

⁶³Osborne, ed., *Ephesians, Life Application Bible Commentary*, 15.

before the beginning of the world” in Ephesians 1:4-5 emphasizing a phase of time element.⁶⁴

It shows that the plan was made in eternity past in Christ. Osborne also affirms that the plan was made from eternity past in Christ.⁶⁵ Furthermore, in classical Greek, *ἐκλογή* (election or selection) had a varied use. It was used for example in the choosing of the rulers or commissions for specific tasks based on aptness and serviceability.

It (*ἐκλογή*) was applied too on the selection of military legions, and troops for missions and cities. Among the stoics, it was applied to human free choice in personal life between two things in practical decisions.⁶⁶

Therefore, it can be concluded that the meaning of election was well understood among Paul’s audience that it involved a choice, especially when it pertained to the choice of human beings for specific tasks. When God is the subject, it is more apparent of election of people to a task and not to salvation (e.g., task of apostleship Luke 6:13). Warren W. Wiersbe too admits that election seems to refer to people, while predestination refers to purposes.⁶⁷

⁶⁴Kittel, Friedrich, and Bromiley, *Theological Dictionary of the New Testament*, BibleWorks, v.9.

⁶⁵Osborne, ed., Ephesians, *Life Application Bible Commentary*, 15.

⁶⁶Kittel and Friedrich, eds., “*ἐκλογή*,” *Theological Dictionary of the New Testament (TDNT)*, 4:176-177.

⁶⁷Warren W. Wiersbe, Ephesians, *The Bible Exposition Commentary*, Libronix Digital Library [CD ROM] (New Wheaton, IL: Victor Books, 1996).

The use of ἐκλέγομαι in the Septuagint corresponds to the Hebrew bahar (בחר).⁶⁸ It has more of election to function or purpose, of persons, and nation than to salvation.⁶⁹ Wuest also points out that the main import of election is that of appointment for a certain object or goal.⁷⁰ Accordingly, the use of predestination was analogous to a status as shown in the Roman custom of adoption, where even slaves had their former status and privileges changed.

That may have been the spiritual significance and application by Paul to the gentiles and Jews who were slaves of sin (Eph 2:3-5), but fore-appointed to sonship in Christ (Eph 1:5). This sonship status changes the life and destine of the chosen believers, leading them to be (εἶναι) always holy and blameless (purpose), and accepted heirs (privilege and status)⁷¹ with Christ (Eph 1:4, 6, 11; 3:6).

From the Greek grammar, the study shows that the infinitive of purpose⁷² can be preferred as the appropriate meaning in this text or context, over the infinitive of results.⁷³ As observed from Ernest De Witt Burton's study, the infinitive of results is

⁶⁸Gottlob Schrenk, "ἐκλέγομαι," *Theological Dictionary of the New Testament (TDNT)*, (electronic ed.) ed. Gerhard Kittel, Geoffrey W. Bromiley, and Gerhard Friedrich (Grand Rapids, MI: Eerdmans, 1964-1976), 4:145.

⁶⁹Ibid., 4:149.

⁷⁰Kenneth S. Wuest, "Ephesians 1:5," *Wuest's Word Studies from the Greek New Testament: For the English Reader* (Grand Rapids, MI: Eerdmans 1997).

⁷¹Wiersbe, Ephesians, *The Bible Exposition Commentary*, Libronix Digital Library [CD ROM].

⁷²Ernest De Witt Burton, *Syntax of the Moods and Tenses in New Testament Greek*, 3rd ed. (Chicago, IL: University of Chicago Press, 1900), BibleWorks, v.9

⁷³Burton, *Syntax of the Moods and Tenses in New Testament Greek*, BibleWorks, v.9

often expressed with ὥστε (so as to, so that)⁷⁴ which is not the case in the text. The case in Ephesians 1:12 (εἰς τὸ εἶναι) being an infinitive of purpose⁷⁵ also offers a logical contextual support for the use of εἶναι in verse 4 for infinitive of purpose as opposed to infinitive of results grammatically.

Daniel Wallace also points out that ὡς (as) + infinitive is used for infinitive of purpose,⁷⁶ and this seems to agree with the causal conjunction⁷⁷ καθὼς (just as, for),⁷⁸ which is a compound of κατά (down, according to) and ὡς (as)⁷⁹ in Ephesians 1:4. He also notes that ὡς + infinitive is rare for infinitive of results.⁸⁰ Other scholars too affirm to the causal use of the conjunction καθὼς,⁸¹ which seems to correspond with the infinitive of purpose. Liefeld submits that God's choosing the saints is for the purpose of living holy and blameless lives.⁸²

⁷⁴Ernest De Witt Burton, *Syntax of the Moods and Tenses in New Testament Greek*, 3rd ed. (Chicago, IL: University of Chicago Press, 1900), BibleWorks, v.9

⁷⁵Ibid.

⁷⁶Daniel B. Wallace, *Greek Grammar beyond the Basics: An Exegetical Syntax of the New Testament* (Grand Rapids, MI: Zondervan, 1996), BibleWorks, v.9.

⁷⁷Timothy Friberg, Barbara Friberg, and Neva F. Miller, *Analytical Lexicon to the Greek New Testament*, Baker's Greek New Testament Library (Grand Rapids, MI: Baker, 2000), BibleWorks, v.9.

⁷⁸Max Zerwick and Mary Grosvenor, *A Grammatical Analysis of the Greek New Testament* (Rome: Biblical Institute Press, 1974), 578.

⁷⁹Ibid.

⁸⁰Wallace, *Greek Grammar Beyond the Basics*, BibleWorks, v.9.

⁸¹Barbara Aland, K. Aland, M. Black, C. M. Martini, B. M. Metzger, and A. Wikgren, *The Greek New Testament* 4th ed. (Federal Republic of Germany: United Bible Societies, 1993), 504.

⁸²Walter L. Liefeld, Ephesians, *The IVP New Testament Commentary Series*, vol. 10, Logos Digital library [CD ROM] (Downers Grove, IL: Intervarsity Press, 1997).

From the foregone discussions, this chapter concludes by suggesting that Paul wrote the Epistle from Rome, to the church at Ephesus composed of Jews and Gentiles. The use of election and predestination was occasioned by Paul's desire for unity of the believers all of whom were elected into sonship. Election was the choosing out of persons for God's own sake to a sacred life style, while predestination was for adoption to sonship status with rights and privileges. While the Jewish background of election concept informed Paul, yet the weighty of literature favors more the Roman culture. The Roman custom of adoption of slaves to sonship had more influence on the usage of the metaphor of adoption with regards to election and predestination of the saints.

CHAPTER 4

EXEGESIS

In this chapter, in order to determine the meanings of ἐξελέξατο and προορίσας in Ephesian 1:3-14, the study considers the Greek text, translates and examines the literary structure, and textual analysis. Finally, the theological implications are made.

Greek Text

(Ephesians 1:3-14 BNT)

3 Εὐλογητὸς ὁ θεὸς καὶ πατὴρ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ εὐλογήσας ἡμᾶς ἐν πάσῃ εὐλογίᾳ πνευματικῇ ἐν τοῖς ἐπουρανίοις ἐν Χριστῷ,

4 καθὼς ἐξελέξατο ἡμᾶς ἐν αὐτῷ πρὸ καταβολῆς κόσμου εἶναι ἡμᾶς ἁγίους καὶ ἀμώμους κατενώπιον αὐτοῦ ἐν ἀγάπῃ,

5 προορίσας ἡμᾶς εἰς υἰοθεσίαν διὰ Ἰησοῦ Χριστοῦ εἰς αὐτόν, κατὰ τὴν εὐδοκίαν τοῦ θελήματος αὐτοῦ,

6 εἰς ἔπαινον δόξης τῆς χάριτος αὐτοῦ ἧς ἐχαρίτωσεν ἡμᾶς ἐν τῷ ἡγαπημένῳ.

7 Ἐν ᾧ ἔχομεν τὴν ἀπολύτρωσιν διὰ τοῦ αἵματος αὐτοῦ, τὴν ἄφεσιν τῶν παραπτωμάτων, κατὰ τὸ πλοῦτος τῆς χάριτος αὐτοῦ

8 ἧς ἐπερίσσευσεν εἰς ἡμᾶς, ἐν πάσῃ σοφίᾳ καὶ φρονήσῃ,

9 γνωρίσας ἡμῖν τὸ μυστήριον τοῦ θελήματος αὐτοῦ, κατὰ τὴν εὐδοκίαν αὐτοῦ ἣν προέθετο ἐν αὐτῷ

10 εἰς οἰκονομίαν τοῦ πληρώματος τῶν καιρῶν, ἀνακεφαλαιώσασθαι τὰ πάντα ἐν τῷ Χριστῷ, τὰ ἐπὶ τοῖς οὐρανοῖς καὶ τὰ ἐπὶ τῆς γῆς ἐν αὐτῷ.

11 Ἐν ᾧ καὶ ἐκκληρώθημεν προορισθέντες κατὰ πρόθεσιν τοῦ τὰ πάντα ἐνεργοῦντος κατὰ τὴν βουλήν τοῦ θελήματος αὐτοῦ

12 εἰς τὸ εἶναι ἡμᾶς εἰς ἔπαινον δόξης αὐτοῦ τοὺς προηλπικότας ἐν τῷ Χριστῷ.

13 Ἐν ᾧ καὶ ὑμεῖς ἀκούσαντες τὸν λόγον τῆς ἀληθείας, τὸ εὐαγγέλιον τῆς σωτηρίας ὑμῶν, ἐν ᾧ καὶ πιστεύσαντες ἐσφραγίσθητε τῷ πνεύματι τῆς ἐπαγγελίας τῷ ἁγίῳ,

14 ὃ ἐστὶν ἄρραβὼν τῆς κληρονομίας ἡμῶν, εἰς ἀπολύτρωσιν τῆς περιποιήσεως, εἰς ἔπαινον τῆς δόξης αὐτοῦ.

Translation

3 Worthy of Praise! (is) God and father of our Lord Jesus Christ, having graciously benefited us with every spiritual benefit in the heaven lies by Christ,
4 for He chose us (for) Himself in Him before the beginning of the world, (for) us to be always morally pure and blameless in His presence on account of love,
5 having decided in advance (to) place us into sonship to Him (self) through Jesus Christ in accordance with the good pleasure of His will,
6 for (the) praise of His rich grace, by which He highly favored us in the One having been loved.
7 In whom we have redemption by means of His blood, the forgiveness of the transgressions, in according with His rich grace,
8 (by) which He abounded towards us, in all wisdom and intelligence,
9 having revealed to us the mystery of His will by Him, in accordance with His good pleasure which He planned beforehand (for) Himself,
10 until (the) administration of the fullness of the times, to unite all things in the heavens and on the earth by means of Christ to Himself.
11 In whom also, having been fore appointed in accordance with the prior plan of working all things according to His purpose and will, we were allotted as an inheritance.
12 for us to always praise of His glory, who have first hoped in Christ.
13 In whom, you also having heard the word of truth, the gospel of your salvation, in whom also having believed, you were sealed (with) the Holy Spirit of promise,
14 who is (the) deposit of our inheritance, until the redemption of the possession, for the praise of His glory.

Literary and Linguistic Analysis of the Text

The book of Ephesians is an Epistle, which was probably meant to substitute Paul's personal presence.¹ The form of the unit or pericope under study is a subject of much debate. James L. Mays views it as a hymn, while others say a benediction or

¹John Paul Heil, "Ephesians: Empowerment to Walk in Love for the Unity of All in Christ," *Society of Biblical Literature: Studies in Biblical Literature* no. 13 (2007): 9.

eulogy.² Martin considers the epistolary framework as artificially constructed to conceal a general treatise that has no specific class of readers in view.³

This study however, asserts that on the basis of the literary structure of the unit, which is similar to a Hebrew *berakah*-blessing or praise used during worship,⁴ the unit is a call to praise God; as evidenced in vv 3, 6, 12, 14. Hence, the pericope is a strand of praises to God in an epistolary framework to the church that may have an audience with common understanding of Paul's usage of election and predestination language as context indicates (Eph 1:12-13, 15, 2:19). Therefore, this study affirms the view of a eulogy above.

Textual Criticism of the Ephesians 1:3-14

The analysis on the variant readings in the text makes it ideal to understand Paul's meaning in election and predestination correctly. The variant reading in verse 6 (*ἡγαπημένω*), could be the original rendition supported by sinaiticus and Vaticanus-all being uncials of the 4th Century AD, and P46 ca 200 AD.⁵ This is opposed to the reading *ἀγαπημένω* *ὡς* *αὐτοῦ* sustained in codices D, a 5th Century AD, and F a 9th Century AD.⁶ This research supports the reading (*ἡγαπημένω*), as found in the United

²James L. Mays, "Ephesians," *Harper's Bible Commentary: Society of Biblical Literature*, Logos Digital Library [CD ROM] (San Francisco, CA: Harper & Row, 1996).

³Martin, Ephesians, Colossians, and Philemon, *Interpretation*, 3.

⁴Grant Osborne, ed., *Ephesians, Life Application Bible Commentary* (Carol Stream, IL: Tyndale House, 1996), 7.

⁵Bruce M. Metzger, *A Textual Commentary on the Greek New Testament*, 2nd ed. (D-Stuttgart: United Bible Societies, 1994), 532.

⁶Ibid.

Bible Society (UBS), rated as category A-for certainty⁷ based on evidence of antiquity of the sources that favor it.

Moreover, it can be observed that even without the addition of the ὁ υἱὸς αὐτοῦ phrase,⁸ the theological sense is still clear in the perfect participle ἠγαπημένω . This shows that God's grace has been active to those elected and predestined only in the man having been loved (His son) since eternity past, akin to 1Peter 1:19-20.

In Ephesians 1:7, this research favors the rendition ἔχομεν as found in the UBS, and supported by category 1 Aland early Texts,⁹ such as codices: Sinaiticus corrected \aleph^c , Vaticanus (B), and Alexandrinus (A), all 4th and 5th century witnesses,¹⁰ including in p46 a second century papyrus.¹¹ This is opposed to ἔσχομεν (aorist tense) in codices \aleph , and D, in spite of the antiquity of codex Sinaiticus evidence.¹² The use of the present tense here is in harmony with redemption and forgiveness (verse 7), being an accomplished present reality after the death of Christ from Paul's perspective. Therefore, election and predestination in Christ seem to be intrinsic to

⁷Barbara Aland, et al., eds., *The Greek New Testament (GNT)*, 4th Revised ed. (D-Stuttgart: Deutsche Bibelgesellschaft, 2012), 3, 654.

⁸Horace Milton Haggard, *The Center for New Testament Textual Studies NT Critical Apparatus* (NP: New Orleans Baptist Theological Seminary, 2004), BibleWorks, v.9.

⁹Haggard, *The Center for New Testament Textual Studies NT Critical Apparatus*, BibleWorks, v.9.

¹⁰Horace Milton Haggard, *The Center for New Testament Textual Studies NT Critical Apparatus* (NP: New Orleans Baptist Theological Seminary, 2004), BibleWorks, v.9.

¹¹Philip W. Comfort and David P. Barrett, eds., *The Text of the Earliest New Testament Greek Manuscripts*, Corrected and Enlarged ed. (Wheaton, IL: Tyndale House Publishers, 2001), BibleWorks. v.9.

¹²Haggard, *The Center for New Testament Textual Studies NT Critical Apparatus*, BibleWorks, v.9.

deliverance and forgiveness of sins by means of Jesus Christ's blood, which is a present reality in ἔχομεν.

Textual Analysis of Ephesians 1:3-14

ἐξελέξατο (He chose out for Himself)

The word occurs 22 times in the Greek New Testament,¹³ with 1 occurrence in the gospel according to Mark, 11 are in the Lukan corpus, 5 in the gospel according to John, 4 being in the Pauline Epistles, and 1 in the book of James.¹⁴ This word comes from ἐκλέγομαι, (eklegomai) whose meaning is “choosing out or select out for oneself.”¹⁵ In classical Greek, it meant to pick out, choose out, or election of persons and things for public responsibility.¹⁶ It also connotes a free decision between two options on the person making a choice.¹⁷ In the Old Testament the equivalent Hebrew word is בָּחַר (bahar-to choose, to elect).¹⁸ It pertains to the choice of persons and things; purpose is implied with intelligence as a factor more than emotions in making the choice (Exodus 18:25).¹⁹

¹³Kurt Aland et al., eds., *Novum Testamentum Graece (BNT)*, 27th ed. (Stuttgart: Deutsche Bibelgesellschaft, 2001), BibleWorks. v.9.

¹⁴Horst Balz and Gerhard Schneider, eds., *Exegetical Dictionary of the New Testament*, 3 vols. (Grand Rapids, MI: Eerdmans, 1990), BibleWorks, v.9.

¹⁵Felix W. Gingrich, *Shorter Lexicon of the Greek New Testament*, ed. Frederick W. Danker, 2nd ed. (Chicago, IL: University of Chicago Press, 1983), BibleWorks. v.9

¹⁶Verlyn D. Verbrugge, *The NIV Theological Dictionary of the New Testament Words (TNTDNT)*, (Grand Rapids, MI: Zondervan, 2000), s.v. “ἐκλέγομαι.”

¹⁷Ibid.

¹⁸Gottlob Schrenk, “ἐκλέγομαι,” *Theological Dictionary of the New Testament (TDNT)*, (electronic ed.) ed. Gerhard Kittel, Geoffrey W. Bromiley, and Gerhard Friedrich (Grand Rapids, MI: Eerdmans, 1964-1976), 4:146.

¹⁹Ibid., 4:149.

The Septuagint uses ἐκλέγομαι in the sense of selection or election of persons, articles and abstract things.²⁰ It is commonly used for selection of people, and purpose is often indicated with the use of εἰς τι (eis ti) or α ἵνα (hina), or infinitive.²¹ ἐκλέγομαι has a connotation of selection from many for oneself, making a choice according to one's preferences with indications for purpose, and even simply to gather.²²

In the Qumran society it pertains to the separation of the righteous from the wicked at the end (it has an eschatological aspect when God shall choose the good from the evil). In the New Testament it is used to signify choice from many possibilities of things and persons in a general sense (Mark 13:20, Luke 6:13).²³ In the book of Acts it is used for selection of persons for missions, while in Pauline epistles it is used for election of the community of believers for a purpose (Eph 1:4-5).²⁴

In the present Ephesians 1:4 the infinitive εἶναι (einai-that, to be), expresses the purpose of ἐκλέγομαι, which is “we should be holy and without blemish before him in love.” Paul uses the word here to indicate that God's purpose for choosing the

²⁰Gottlob Schrenk, “ἐκλέγομαι,” *Theological Dictionary of the New Testament (TDNT)*, (electronic ed.) ed. Gerhard Kittel, Geoffrey W. Bromiley, and Gerhard Friedrich (Grand Rapids, MI: Eerdmans, 1964-1976), 4:168.

²¹Ibid., 4:169.

²²Walter Bauer, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, ed. Frederick W. Danker, 3rd ed. (Chicago, IL: University of Chicago Press, 2000), BibleWorks. v.9

²³Schrenk, “ἐκλέγομαι,” *Theological Dictionary of the New Testament (TDNT)*, 4:172.

²⁴Ibid.

Ephesians was that they might be holy and blameless in His presence on account of love. Jesus Christ is the basis of God's choice of the saints (*ἐν αὐτῷ* Eph 1:4).

Paul uses *ἐξελέξατο* in the Old Testament sense (Exodus 18:25),²⁵ in that his Bible, the Septuagint, was a translation of the Hebrew *bahar*. Like the Old Testament, Paul focuses on choosing a community of believers in this text, for a purpose.²⁶

Paul argues that God exercises intelligent choice (*φρονήσει*) with a purpose in line with His *σοφία* (wisdom) as He gathers a community of believers in (v. 8).

The study concludes that Paul's use of the word *ἐκλέγομαι*, whose usage is choosing out or selecting out for oneself, means the choosing out of persons or community of believers for a purpose. The word is a translation of the Old Testament equivalent Hebrew *בָּחַר* (to choose, to elect), where choosing for a purpose, and a community are primary meanings.

προορίσας

προορίσας from *προορίζω* a compound of *πρό* "before" and *ορίζω* has six occurrences in the New Testament.²⁷ Of these, five are Pauline, and God is the subject of the action.²⁸ Liddell and Scott suggest the following as its meanings, "to determine beforehand, to predetermine, pre-ordain."²⁹ Walter Bauer mentions the nuance of "to

²⁵Schrenk, "ἐκλέγομαι," *Theological Dictionary of the New Testament (TDNT)*, 4:149.

²⁶Bauer, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, BibleWorks. v.9.

²⁷Verlyn D. Verbrugge, *The NIV Theological Dictionary of the New Testament Words (TNTDNTW)*, (Grand Rapids, MI: Zondervan, 2000), s.v. *προορίζω*.

²⁸Aland et al., eds., *Novum Testamentum Graece (BNT)*, BibleWorks. v.9.

²⁹Henry George Liddell and Robert Scott, *A Greek-English Lexicon: With a Revised Supplement*, ed. Sir Henry Stuart Jones and Roderick McKenzie, 9th ed. (Oxford: Clarendon, 1996), BibleWorks, v.9.

decide upon beforehand,”³⁰ as the meaning for προορίζω. Others posit that it means, “to predestine.”³¹ Some support the meaning of “to foreordain.”³² ὀρίζω (horizo) which occurs eight times in the New Testament, is translated by the Authorized version as “determine,” “ordain,” “declare,” and “limit.”³³ One of ὀρίζω’s equivalent Hebrew word is אָסַר “*asar*,” which means, “to tie, bind, and imprison.”³⁴ However, this usage fits more of things and not of believers from whom God expects a freewill decision even in Old Testament times as evidenced in (Deut 30:19, NKJV).³⁵

The Septuagint does not have προορίζω,³⁶ but it has ὀρίζω, which means “boundary” or “border” in Joshua 13:27 and Numbers 34:6.³⁷ The New Testament has 6 occurrences of προορίζω even though it does not occur in the Septuagint, which suggests it is a late word. Paul uses it in the sense of “to foreordain,” or “to predestinate.” It implies that the eternal God has predestined all things before time,

³⁰ Bauer, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, BibleWorks. v.9.

³¹ Gingrich, *Shorter Lexicon of the Greek New Testament*, BibleWorks. v.9.

³² Robert L. Thomas, *New American Standard Hebrew-Aramaic and Greek Dictionaries: Updated edition* (Anaheim: Foundation Publications, 1998), s.v. “προορίζω”

³³ James Strong, *The Exhaustive Concordance of the Bible: Showing Every Word of the Common English Version of the Canonical Books, and Every Occurrence of Each Word in Each Order* (Ontario: Woodside Bible Fellowship, 1996), s.v. “ὀρίζω”

³⁴ “*asar*,” *Brown-Driver-Briggs' Definition*, n.d., accessed 19 April, 2016, <http://www.studylight.org/lexicons/hebrew/hwview.cgi?n=631>.

³⁵ Don F. Neufeld, *Seventh-day Adventist Encyclopedia*, 2nd rev. ed. (Hagerstown, MD: Review and Herald, 1995), s.v. “predestination.”

³⁶ Balz and Schneider, eds., *Exegetical Dictionary of the New Testament*, BibleWorks, v.9.

³⁷ Kittel, Friedrich, and Bromiley, *Theological Dictionary of the New Testament*, BibleWorks, v.9.

with Jesus as the basis of God’s omniscient predestination of people and things in salvation history. This nuance makes the word προορίζω stronger than ὀρίζω.³⁸

According to Aeschylus, ὀρίζω means to “trace out as a boundary.”³⁹

In Herodotus it means to “divide or separate from, as a border or boundary.”⁴⁰

Thucydides used it to mean “bound-of a line as limiting a solid surface,”⁴¹

Aeschylus further ascribed the following meanings to it, “to ordain, determine, and lay down.”⁴² Plato suggests “to define a thing.”⁴³ In addition, Xenophon alludes that it means, “to mark out for oneself,”⁴⁴ Demosthenes also adds “to determine for oneself, get or have a thing determined,”⁴⁵ Thucydides, goes further to use it as, “to mark out by boundaries, mark out,”⁴⁶ “to appoint” or “determine.”⁴⁷ However, this study takes “decide beforehand, fore-ordain or fore-appoint,” respectively as fitting interpretation of the word based on the grammatical context (vv.5 and 11).

³⁸Karl L. Schmidt, “προορίζω,” *Theological Dictionary of the New Testament* vols. 5-9 ed. Gerhard Friedrich, vol. 10 compiled by Ronald Pitkin, ed. Gerhard Kittel, G. W. Bromiley and G. Friedrich (electronic ed.) (Grand Rapids, MI: Eerdmans, 1964-1976), 5:456.

³⁹Aeschylus *A.Supp.546*. (trans. Herbert Weir Smyth).

⁴⁰Herodotus *Hdt.2.16* (trans. A. D. Godley. Cambridge).

⁴¹Thucydides *Th.2.96*.

⁴²Aeschylus *Id.Ch.927* (trans. by Herbert Weir Smyth).

⁴³Plato *Pl.R.505c*.

⁴⁴Xenophon *X.An.7.5.13*.

⁴⁵Demosthenes *D.19.241*.

⁴⁶Thucydides *Th.3.82*.

⁴⁷Kittel, Friedrich, and Bromiley, *Theological Dictionary of the New Testament*, BibleWorks, v.9.

Parallel Phrases in Ephesians 1:3-14

There are five parallel phrases in the text that identify Christ as the means through whom God's purpose to choose humanity before the creation of the world (v. 4 NIV) and to predestine us for adoption to sonship (v. 5 NIV), has been made possible. The first is *ἐν Χριστῷ* (in, through Christ, vv. 3, 10, 12), the second is *ἐν αὐτῷ* (in, by him, vv. 4, 9, 10), the third is *διὰ Ἰησοῦ Χριστοῦ* (through Jesus Christ, v. 5), the fourth is *ἐν τῷ ἠγαπημένῳ* (in the One having being loved, v. 6), and the last is *Ἐν ᾧ* (in whom, vv. 7, 11, 13). These will be discussed in two categories, (a) Christ the agent of God, (b) God the Father the object of praise.

Christ the Agent of God

Ἐν Χριστῷ, (in, by Christ) verses 3, 10, 12. This phrase occurs 76 times in the New Testament, of which 73 are all in the Pauline corpus.⁴⁸ In the pericope under study, it occurs 3 times.⁴⁹ This phrase qualifies God who blessed believers with every spiritual blessing in Christ (*ἐν Χριστῷ*) in the heavenlies in verse 3. The dative *ἐν* (in) has many possible nuances denoting position and instrumentality (i.e., in, on, at, by).⁵⁰ The phrase *ἐν Χριστῷ* (in Christ), is used with two different senses in the text. First as a dative of means,⁵¹ thereby interpreting it as by means of Christ (vv. 3, 10).⁵² In the

⁴⁸Kurt Aland et al., eds., *Novum Testamentum Graece (BNT)*, 27th ed. (Stuttgart: Deutsche Bibelgesellschaft, 2001), BibleWorks. v.9.

⁴⁹Ibid.

⁵⁰Thomas, *New American Standard Hebrew-Aramaic and Greek Dictionaries*, s.v. “ἐν”

⁵¹Daniel B. Wallace, *Greek Grammar beyond the Basics: Exegetical Syntax of the New Testament* (electronic) (Grand Rapids, MI: Zondervan Publishing House and Galaxie Software, 2002), 373.

⁵²This phrase can also be translated as with or by Christ.

two texts the substantive is used by the ultimate agent, and performs the action.⁵³ It is used with a focus to the personal dative,⁵⁴ hence, suggestive of the means being a person. The second usage is the dative of sphere (v.12),⁵⁵ with reference to Paul and the believers who were the first to have hoped in Christ.

The study shows that God's spiritual blessings of choosing out, and deciding beforehand to place believers into sonship position, to gather (for) Himself all things, in heaven and on earth, were all centered in Christ as the sphere and means. The repeated occurrences of the phrase emphasize Christ as the means and sphere of God's redemption plan to the Ephesians.

Ἐν αὐτῷ (in, by him) verses 4, 9, 10. The phrase occurs in the New Testament 77 times, of these 24 are in the Pauline Epistles, and in the pericope under study it occurs 3 times (vv. 4, 9, and 10).⁵⁶ In the three occurrences, the first is dative of sphere, for the substantive indicates the sphere or realm in which the action of the verb takes place (v. 4).⁵⁷

Therefore, it is better rendered as “in the sphere of” or simply “in.” For example, the phrase is used in verse 4 in connection with election of Paul and the

⁵³Wallace, *Greek Grammar beyond the Basics*, 162,164.

⁵⁴Albrecht Oepke, “ἐν.” *Theological Dictionary of the New Testament (TDNT)*, (electronic ed.) ed. Gerhard Kittel, Geoffrey W. Bromiley, and Gerhard Friedrich (Grand Rapids, MI: Eerdmans, 1964-1976), 2:538-539.

⁵⁵Wallace, *Greek Grammar beyond the Basics: An Exegetical Syntax of the New Testament* (Grand Rapids, MI: Zondervan, 1996), BibleWorks, v.9.

⁵⁶Aland et al., eds., *Novum Testamentum Graece (BNT)*, BibleWorks. v.9.

⁵⁷Wallace, *Greek Grammar beyond the Basics*, BibleWorks, v.9.

Ephesians.⁵⁸ In verse 9, in reference to the revelation (*γνωρίσας-gnorisas*) of God's mystery, its dative of means,⁵⁹ as God is the agent.⁶⁰

In verse 10, it is used in relation to uniting (*ἀνακεφαλαιώσασθαι*) all things both in heaven, and on earth; the phrase here refers to the agent-God,⁶¹ but the means is Christ.⁶² The three occurrences of the phrase identify Christ as the sphere in whom the action of election of the Ephesians, and means by whom the revelation of God's mystery and unity of creation takes place.

Διὰ Ἰησοῦ Χριστοῦ (by, through) verse 5. The phrase appears 14 times in the New Testament, of these, 8 are in the Pauline Epistles, in the text under study it appears once.⁶³ The phrase is used as a genitive of agency⁶⁴ hence, through Jesus Christ in this context. The phrase is linked to God's fore plan of having placed believers into sonship position through Jesus Christ to Himself. As a result, the believers' privileges as sons of God can only be attained through Jesus Christ, as the

⁵⁸Horst Balz and Gerhard Schneider, eds., *Exegetical Dictionary of the New Testament*, 3 vols. (Grand Rapids, MI: Eerdmans, 1990), BibleWorks, v.9.

⁵⁹James Strong, *The New Strong's Dictionary of Hebrew and Greek Words (TNSDHGW)* (Nashville, TN: Thomas Nelson Publishers, 1996), s.v. "ἐν."

⁶⁰Wallace, *Greek Grammar beyond the Basics*, 162, 164.

⁶¹Daniel B. Wallace, *Greek Grammar beyond the Basics: Exegetical Syntax of the New Testament* (electronic) (Grand Rapids, MI: Zondervan and Galaxie Software, 2002), 162, 164.

⁶²Gingrich, *Shorter Lexicon of the Greek New Testament*, BibleWorks. v.9.

⁶³Aland et al., eds., *Novum Testamentum Graece (BNT)*, BibleWorks. v.9.

⁶⁴Spiros Zodhiates, *The Complete Word Study Dictionary: New Testament* (electronic ed.) (Chattanooga, TN: AMG Publishers, 2000), s.v. "διὰ."

genitive of agency implies.⁶⁵ Therefore, Jesus Christ is the intermediate agent ⁶⁶for believers' fore-appointment to sonship.

Ἐν τῷ ἡγαπημένῳ 1:6. The phrase occurs only once in the New Testament, and only in the text under investigation.⁶⁷ This phrase relates to ἐχαρίτωσεν, which points out that God highly favored or benefited by His grace, the saints in the One having been loved (Jesus Christ). Context favors dative of sphere with focus on the person⁶⁸ in the phrase. For this reason, the blessing of election and predestination are all by God's grace in His beloved son (ἐν τῷ ἡγαπημένῳ) as the sphere. This is reminiscent of Mathew 3:17 and 17:5 declarations by God about Jesus Christ.

Ἐν ᾧ (in whom) verses 1:7, 11, 13. The phrase appears 54 times in the New Testament, of these, 26 are in the Pauline Epistles, and occurs four times in the text under consideration.⁶⁹ The relative pronoun's (ᾧ) antecedent is the ἐν τῷ ἡγαπημένῳ (in the One having been loved) in verse 6 as they agree in gender and number.⁷⁰ On this account, all three uses are datives of sphere.⁷¹ In verse 7 it's used with

⁶⁵Gingrich, *Shorter Lexicon of the Greek New Testament*, BibleWorks. v.9.

⁶⁶Daniel B. Wallace, *Greek Grammar Beyond the Basics: An Exegetical Syntax of the New Testament* (Grand Rapids, MI: Zondervan, 1996), BibleWorks, v.9

⁶⁷Kurt Aland et al., eds., *Novum Testamentum Graece (BNT)*, 27th ed. (Stuttgart: Deutsche Bibelgesellschaft, 2001), BibleWorks. v.9.

⁶⁸Joseph Thayer, *A Greek-English Lexicon of the New Testament (Abridged and Revised Thayer Lexicon)* (Ontario, Canada: Online Bible Foundation, 1997), BibleWorks, v.9.

⁶⁹Aland et al., eds., *Novum Testamentum Graece (BNT)*, BibleWorks. v.9.

⁷⁰N. Clayton Croy, *A Primer of Biblical Greek* (Grand Rapids, MI: Eerdmans, 1999), BibleWorks, v.9.

⁷¹Daniel B. Wallace, *Greek Grammar beyond the Basics: Exegetical Syntax of the New Testament* (electronic) (Grand Rapids, MI: Zondervan and Galaxie Software, 2002), 153-154.

ἀπολύτρωσιν (redemption) and τὴν ἄφεσιν (guilt cancellation).⁷² τὴν ἄφεσιν appears to be in simple apposition to ἀπολύτρωσιν. Wallace has the similar perspective on the accusative in simple apposition view.⁷³ Simple apposition suggests that redemption is also guilt cancellation and all are accomplished in Him as the sphere, by means of Jesus' blood.⁷⁴

In verse 11, the phrase modifies the participle προορισθέντες, which clarifies the main verb ἐκλήρωθημεν. The relative pronoun still refers to ἐν τῷ ἡγαπημένῳ⁷⁵ in verse 6. In whom, the believers having been afore-appointed, were allotted as God's inheritance.⁷⁶ Consequently, the study asserts that ἐν ᾧ (in whom) is a dative of sphere.⁷⁷

In verse 13, it is used with aorist participles ἀκούσαντες (akousantes-having obeyed), πιστεύσαντες (pisteusantes-having believed) and the aorist indicative ἐσφραγίσθητε (esphragisthete-you were sealed).⁷⁸ This reveals in whom⁷⁹ the saints having heard and believed, were sealed (with) the Holy Spirit of promise. On this

⁷²Johan Lust, Erik Eynikel, and Katrin Hauspie, *Greek-English Lexicon of the Septuagint*, Revised ed. (Stuttgart: Deutsche Bibelgesellschaft, 2003), BibleWorks, v.9.

⁷³Wallace, *Greek Grammar beyond the Basics*, 198-199.

⁷⁴Ibid.

⁷⁵Croy, *A Primer of Biblical Greek*, BibleWorks, v.9.

⁷⁶Max Zerwick and Mary Grosvenor, *A grammatical Analysis of the Greek New Testament* (Rome: Biblical Institute Press, 1974), 579.

⁷⁷Kittel, Friedrich, and Bromiley, *Theological Dictionary of the New Testament*, BibleWorks, v.9

⁷⁸Gingrich, *Shorter Lexicon of the Greek New Testament*, BibleWorks. v.9.

⁷⁹Max Zerwick and Mary Grosvenor, *A grammatical Analysis of the Greek New Testament* (Rome: Biblical Institute Press, 1974), 579.

account, Christ is the sphere in whom redemption of the believers, the fore-appointment as God's inheritance, and sealing of the believers takes place.

God the Father, the Object of Praise

εἰς ἔπαινον δόξης τῆς χάριτος αὐτοῦ (to the praise of His glorious grace, vv. 6, 12 and 14). The phrase occurs four times in the New Testament, three being in the text under study, with God as the object of praise in all the Pauline use.⁸⁰ The prepositional phrase εἰς ἔπαινον (eis epainon-for, to Praise) suggests accusative of purpose⁸¹ with genitives, which was the characteristic goal of ἔπαινον (praise) in antiquity.⁸² ἔπαινον occurs 11 times in the New Testament, of these, 9 are in the Epistles of Paul, and thrice in the text under study.⁸³ The results indicate that the ultimate purpose of election and predestination was for the praise of His glorious grace as the repetition of the phrase suggests.

Κατὰ τὴν εὐδοκίαν (Ephesians 1:5, 9)

The phrase occurs twice in the New Testament, and only in the text under study.⁸⁴ The preposition κατὰ (according to, down from)⁸⁵ can be used with various

⁸⁰Kurt Aland et al., eds., *Novum Testamentum Graece (BNT)*, 27th ed. (Stuttgart: Deutsche Bibelgesellschaft, 2001), BibleWorks. v.9

⁸¹Ernest De Witt Burton, *Syntax of the Moods and Tenses in New Testament Greek*, 3rd ed. (Chicago, IL: University of Chicago Press, 1900), BibleWorks, v.9.

⁸²Herbert Preisker, "ἔπαινος," *Theological Dictionary of the New Testament (TDNT)*, (electronic ed.) ed. Gerhard Kittel, Geoffrey W. Bromiley, and Gerhard Friedrich (Grand Rapids, MI: Eerdmans, 1964-1976), 2:586.

⁸³Aland et al., eds., *Novum Testamentum Graece (BNT)*, BibleWorks. v.9.

⁸⁴Kurt Aland et al., eds., *Novum Testamentum Graece (BNT)*, 27th ed. (Stuttgart: Deutsche Bibelgesellschaft, 2001), BibleWorks. v.9

⁸⁵Barclay M. Newman, Jr., *A Concise Greek-English Dictionary of the New Testament* (Stuttgart: Deutsche Bibelgesellschaft, 1993), BibleWorks, v.9.

meanings, of place, time, purpose, standard and reason. Its repetition denotes that it is central to the correct understanding of the significance of ἐξελέξατο and προορίσας. Context seems to favor accusative of norm and reason,⁸⁶ as the likely meaning in the text. Therefore, ἐξελέξατο (v. 4) and προορίσας (v. 5), were in accordance with or as a result of His own εὐδοκίαν (good pleasure),⁸⁷ and purpose of adopting humanity to sonship, and the praise of His grace.

Intertextuality-Pauline Epistles

Concept of Predestination in Romans 8:29, 30

In Romans “προώρισεν (proorisen-means, “He determined beforehand, pre-ordained (Rom 8:29).”⁸⁸ Εἰς τὸ εἶναι αὐτὸν (eis to einai auton-for Him to be) being an infinitive of purpose,⁸⁹ shows that the ultimate purpose for those whom God pre-ordained (προώρισεν) is for Christ to be the first born (πρωτότοκον ἐν πολλοῖς ἀδελφοῖς-prototokon en pollois) among them (v. 29).⁹⁰ This indicates that the main concept of the word is to plan in advance⁹¹ for an event and its purpose in history. In

⁸⁶Timothy Friberg, Barbara Friberg, and Neva F. Miller, *Analytical Lexicon to the Greek New Testament*, Baker's Greek New Testament Library (Grand Rapids, MI: Baker, 2000), BibleWorks, v.9.

⁸⁷Bauer, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, BibleWorks. v.9.

⁸⁸Henry George Liddell and Robert Scott, *An Intermediate Greek-English Lexicon: Founded upon the Seventh Edition of Liddell and Scott's Greek-English Lexicon* (Oxford: Clarendon, 1889), BibleWorks, v.9.

⁸⁹Ernest De Witt Burton, *Syntax of the Moods and Tenses in New Testament Greek*, 3rd ed. (Chicago, IL: University of Chicago Press, 1900), BibleWorks, v.9.

⁹⁰Kurt Aland et al., eds., *Novum Testamentum Graece (BNT)*, 27th ed. (Stuttgart: Deutsche Bibelgesellschaft, 2001), BibleWorks. v.9

⁹¹William D. Mounce, *The Analytical Lexicon to the Greek New Testament* (Grand Rapids, MI: Zondervan, 1993), s.v. “προορίζω.”

this text, God decided ahead of time to transform the believer's character to that of Christ, evidenced by the use of the adjective *συμμόρφους* (summorphous-similar to) and the noun *εἰκόνοϛ* (eikonos-image, likeness).⁹² The word expresses the thought of appointing a situation for a person, or a person for a situation, in advance.⁹³ Just like in Ephesians, purpose is grammatically stated in the text with regards to the use of *προώρισεν* and *εἰς τὸ εἶναι* (Rom 8:29, BNT),⁹⁴ with the adjective *συμμόρφους* and the accusative *πρωτότοκον*.

The research subscribes to the view of God having designed beforehand⁹⁵ the goal of making believers similar to (*συμμόρφους*) His Sons' image (*εἰκόνοϛ*) in moral character. This seems to correspond to the goal of holy, blameless and sonship in Ephesians 1:4-5.

God's fore-appointment is accompanied with God's practical call "*ἐκάλεσεν*"-ekalesen (Rom 8:30).⁹⁶ As a result, God's designed plan requires a human response to the call of His gospel (2 Thess 2:14), and not just God's arbitrary decision or choice of the elect.

Therefore, biblical predestination concerns God's advance plan for humanity for a purpose. The results suggest that *προώρισεν* as used in Romans, means God planned ahead for believers to make them similar in character to Christ and be

⁹²Gingrich, *Shorter Lexicon of the Greek New Testament*, BibleWorks. v.9.

⁹³Derek R. W. Wood, "Predestination," *New Bible Dictionary (NBD)*, (Downers Grove, IL: Intervarsity Press, 1996), 951.

⁹⁴Zerwick and Grosvenor, *A grammatical Analysis of the Greek New Testament*, 579.

⁹⁵Mounce, *The Analytical Lexicon to the Greek New*, s.v. "προορίζω."

⁹⁶Aland et al., eds., *Novum Testamentum Graece (BNT)*, BibleWorks. v.9.

(ἐδόξασεν-*edoxasen*) glorified, with Christ as the first ranking⁹⁷ among them. Having analyzed the usage in Romans, the study turns to Corinthians.

Concept of Predestination in 1 Corinthians 2:7

The word προώρισεν is in the aorist indicative active 3rd person singular as in Romans.⁹⁸ It occurs once with the meaning “to foreordain.”⁹⁹ Its usage is in relation to God’s wisdom (σοφίαν), which He fore-appointed before the foundation of the world. Purpose is also indicated by use of εἰς with accusative (εἰς δόξαν ἡμῶν-for our glory),¹⁰⁰ just as in εἰς νίθησιν–eis huiothesian (Eph 1:5). The meaning here is similar to Ephesians 1:11, in relation to foreordaining of the saints as God’s possession.

Zodhiates reiterates that προώρισεν; its purpose was the believers’ glory.¹⁰¹ On these grounds, the results affirm Zodhiates’ viewpoint; as the noun wisdom in the text, is suggestive of a personification of Christ. The usage of προώρισεν is of God appointing beforehand Jesus’ role in the plan of salvation for the believers’ honor. The tables below show the parallels in the usages of ἐξελέξατο and προορίσας from the intertextuality analysis. The objects of the actions are all plural. The subject being God in all usages. The use of the subordinate conjunction and infinitives reveal

⁹⁷Johan Lust, Erik Eynikel, and Katrin Hauspie, *Greek-English Lexicon of the Septuagint*, Revised ed. (Stuttgart: Deutsche Bibelgesellschaft, 2003), BibleWorks, v.9.

⁹⁸Gingrich, *Shorter Lexicon of the Greek New Testament*, BibleWorks. v.9

⁹⁹Bauer, *A Greek-English Lexicon of the New Testament and Other Early*, BibleWorks. v.9.

¹⁰⁰Daniel B. Wallace, *Greek Grammar beyond the Basics: An Exegetical Syntax of the New Testament* (Grand Rapids, MI: Zondervan, 1996), BibleWorks, v.9.

¹⁰¹Zodhiates ed., “Predestined,” *The Complete Word Study Dictionary: New Testament (TCWSDNT)*, Libronix Digital Library [CD ROM].

purpose. Purpose for corporate election and predestination is observed from the use of plural personal and demonstrative pronouns.

Table 1 and Table 2 below illustrate the difference between the respective bible texts under study.

Table 1. Parallels between 1 Corinthians 2:7, Romans 8:29-30 and Ephesians 1:3-14

Action 1 Corinthians 2:7	Romans 8:29-30	Ephesians 1:3-14
Nouns/subject ὁ θεοῦ (of God)	προέγνω (He foreknew)	ὁ θεὸς (God)
Adjectives	συμμόρφους (similar in form)	ἁγίους καὶ ἀμώμους (holy and blameless)
Pronouns/demonstrative ἡμῶν (our)	οὓς (whom) τούτους (these)	ἡμᾶς (us)
Aorist middle act/pass προώρισεν (He foreordained)	προώρισεν (He foreordained)	προορίσας (having foreordained)
Preposition/infinitives εἰς (to, for)	εἰς (to, for) εἶναι (to be)	εἰς (to, for) εἶναι (to be)
Object εἰς δόξαν (for glory)	συμμόρφους τῆς εἰκόνης (similar to the image of) πρωτότοκον (highest ranking)	εἰς υἰοθεσίαν (for sonship)

Table 2. Parallels between 1 Corinthians 1:27-28 and Ephesians 1:3-14

Action	1 Corinthians 1:27-28	Ephesians 1:3-14
Nouns/subject	ὁ θεός (God)	ὁ θεός (God)
Aorist middle act/pass	ἐξελέξατο (He chose for Himself)	ἐξελέξατο (He chose for Himself)
Conjunction/infinitive	ἵνα (in order to/ that)	εἶναι (to be)
Object	τὰ μωρὰ (foolish things) τὰ ἀσθενῆ (insignificant things)	ἡμᾶς (us)

Summary

From the foregone analysis, election is the choosing out of persons, or things while predestination is the deciding beforehand, or fore-appointing of persons, or things, or a situation for something. Both election and predestination are corporate, and in Christ as the sphere, means, and agent of God. They are both for a purpose of worshiping God by a sacred lifestyle, and praising God's grace and glory.

Theological Implications

From an inductive analysis of the context, word, phrases, intertextuality, and tables, ἐξελέξατο and προορίσας have significant theological implications. These would be discussed under the sections of (a) election, its purpose, nature, the means, and norm/reason. (b) Predestination, its purpose, and norm/reason (c) parallel phrases and intertextuality.

Election of the Saints (ἐξελέξατο)

A number of implications emanate from the word and phrase study. The first lesson being the character of God, and human freedom in the election of the saints. This understanding is based on the word ἐξελέξατο, which means “choosing out, or

electing out.”¹⁰² It also connotes a free decision on the part of the subject.¹⁰³ Therefore, election is God’s free choice of humanity as God is the subject in connection to His choosing the “weak, foolish, those having been disdained 1Cor 1:27-28,” and “the saints” Eph1:4.

Election of the saints is for a purpose, and purpose, is either grammatically stated, or implied by the use of the subordinate conjunction ἵνα (so that),¹⁰⁴ as observed in (1 Cor 1:27).¹⁰⁵ The use of εἰς ἔπαινον (for praise) in Ephesians 1:6, and εἰς τὸ with infinitive εἶναι (for to be, to be) confirms purpose (v. 12).¹⁰⁶ Wuest¹⁰⁷ and others¹⁰⁸ too submit that the use of εἰς (to, for) is for purpose. In the equivalent Hebrew word קָבַץ (to choose, to elect), purpose (Exod 18:25) is implied.¹⁰⁹ Therefore, the purpose in the text was, for believers to always live (ἀγίους καὶ ἀμώμους)

¹⁰²Felix W. Gingrich, *Shorter Lexicon of the Greek New Testament*, ed. Frederick W. Danker, 2nd ed. (Chicago, IL: University of Chicago Press, 1983), BibleWorks. v.9.

¹⁰³Verlyn D. Verbrugge, *The NIV Theological Dictionary of the New Testament Words (TNTDNTW)*, (Grand Rapids, MI: Zondervan, 2000), s.v. “ἐκλέγομαι.”

¹⁰⁴Timothy Friberg, Barbara Friberg, and Neva F. Miller, *Analytical Lexicon to the Greek New Testament*, Baker’s Greek New Testament Library (Grand Rapids, MI: Baker, 2000), BibleWorks, v.9.

¹⁰⁵Aland et al., eds., *Novum Testamentum Graece (BNT)*, BibleWorks. v.9.

¹⁰⁶ Daniel B. Wallace, *Greek Grammar beyond the Basics: An Exegetical Syntax of the New Testament* (Grand Rapids, MI: Zondervan, 1996), BibleWorks, v.9.

¹⁰⁷Kenneth S. Wuest, *Ephesians, Wuest’s Word Studies from the Greek New Testament: For the English Reader*, Libronix Digital Library [CD ROM] (Grand Rapids, MI: Eerdmans, 1997).

¹⁰⁸Zerwick and Grosvenor, *A grammatical Analysis of the Greek New Testament* (Rome: Biblical Institute Press, 1974), 578.

¹⁰⁹Schrenk, “ἐκλέγομαι,” *Theological Dictionary of the New Testament (TDNT)*, 4:149.

ethically and morally holy and blameless lives on account of their love for God (Eph 1:4), and to always praise of His glorious grace (vv. 6, 12, 14).

Furthermore, election is corporate in nature, as the use of the plural personal pronoun ἡμεῖς (hemas-us) (Eph 1:4), and plural adjectives τὰ ἀγενῆ (ta agene-the base things), and τὰ μωρὰ (ta mora-the foolish things) (1 Cor 1:27-28),¹¹⁰ as objects reveals. Choosing was for a corporate body of believers. The objects of election are all in the plural,¹¹¹ in harmony with the Hebrew equivalent, showing that individual election is rare and only happens in the community election context or fellowship, when God is the subject.¹¹²

George E. Ladd attests as well to this view of corporate election, as analogous to ancient Israel.¹¹³ Balz and Schneider also affirm that the idea of Israel's election before the foundation of the world was common in ancient Judaism (Deut 14:2).¹¹⁴ Therefore, these results confirm that corporate election of the body of believers by His grace for a purpose was in view.¹¹⁵

The next lesson is that election was in Christ as the sphere, means and agency.

¹¹⁰Kurt Aland et al., eds., *Novum Testamentum Graece (BNT)*, 27th ed. (Stuttgart: Deutsche Bibelgesellschaft, 2001), BibleWorks. v.9.

¹¹¹Ibid.

¹¹²Schrenk, “ἐκλέγομαι,” *Theological Dictionary of the New Testament (TDNT)*, 4:152, 155.

¹¹³George E. Ladd, *A Theology of the New Testament*, rev., ed., ed. Donald A. Hagner (Grand Rapids, MI: Wm. B. Eerdmans, 1993), 589.

¹¹⁴Horst Balz and Gerhard Schneider, eds., *Exegetical Dictionary of the New Testament*, 3 vols. (Grand Rapids, MI: Eerdmans, 1990), BibleWorks, v.9

¹¹⁵Thomas R. Schreiner, *New Testament Theology: Magnifying God in Christ* (Norton Street, Nottingham: Intervarsity Press, 2008), 344.

This is based on ἐν Χριστῷ phrase. It suggests its central role in the choosing of humanity in Christ as the basis.

The phrase occurs thrice in the text,¹¹⁶ suggestive of dative of sphere,¹¹⁷ or means. This shows that Christ is the sphere and means by whom humanity was chosen. Ladd reiterates that this usage corresponds to in Adam concept (Rom 5:12).¹¹⁸

The other phrases that emphasis the same concept, is ἐν αὐτῷ (in, by him) verses 4, 9, 10. Ἐν (in) with dative of sphere (v 4),¹¹⁹ of means (vv.9, 10), shows that election of humanity was in Him as the sphere and means. Ἐν ᾧ (in whom) (v. 7) also emphasizes the same fact that ἀπολύτρωσιν (apolutrosin-redemption, release, deliverance) and τὴν ἄφεσιν (aphesin-remission, release, or guilt cancellation) are in Christ being the sphere.¹²⁰ Ladd shares this perspective.¹²¹ διὰ Ἰησοῦ Χριστοῦ (v. 5), is another facet that affirms the agency of Christ in the redemption plan. Ἐν τῷ ἡγαπημένῳ 1:6, favors dative of sphere with focus on the person.¹²² On these grounds, the repetition of the parallel phrases lead to an undeniable conclusion that the choice

¹¹⁶ Kurt Aland et al., eds., *Novum Testamentum Graece (BNT)*, 27th ed. (Stuttgart: Deutsche Bibelgesellschaft, 2001), BibleWorks. v.9

¹¹⁷Wallace, *Greek Grammar beyond the Basics*, 373.

¹¹⁸Ladd, *A Theology of the New Testament*, 524.

¹¹⁹Balz and Schneider, eds., *Exegetical Dictionary of the New Testament*, BibleWorks, v.9.

¹²⁰Johan Lust, Erik Eynikel, and Katrin Hauspie, *Greek-English Lexicon of the Septuagint*, Revised ed. (Stuttgart: Deutsche Bibelgesellschaft, 2003), BibleWorks, v.9.

¹²¹George E. Ladd, *A Theology of the New Testament*, rev., ed., ed. Donald A. Hagner (Grand Rapid, MI: Wm. B. Eerdmans, 1993), 524.

¹²²Thayer, *A Greek-English Lexicon of the New Testament*, BibleWorks, v.9.

of humanity was in Christ, and by means of Christ Jesus as an agency through God's grace.

Another implication is that election was done as a result of God's own good pleasure as the reason or norm based on the phrase Κατὰ τὴν εὐδοκίαν. The phrase occurs twice in the text under study implying importance (vv. 5, 9). Context seems to fit accusative of norm and reason.¹²³ Therefore, ἐξελέξατο (v. 4) having chosen (for) Himself, and προορίσας (v. 5) having decided beforehand to place us to sonship, was in accordance with or was done as a result of His own εὐδοκίαν (good pleasure).¹²⁴ The use of the indirect middle voice in ἐξελέξατο proves too that the election action was for God's own interest.¹²⁵ The study now turns to the lessons derived from προορίσας.

προορίσας

Another implication drawn from the research is foreordination of humanity. This is based on the word προορίσας, which has six occurrences in the New Testament,¹²⁶ and God is the subject of the actions.¹²⁷

The fact that the majority of the occurrences are in Paul, suggests that foreordination is predominantly a Pauline theology. The use of the aorist with active

¹²³Friberg, Friberg, and Miller, *Analytical Lexicon to the Greek New Testament*, BibleWorks, v.9.

¹²⁴Walter Bauer, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, ed. Frederick W. Danker, 3rd ed. (Chicago, IL: University of Chicago Press, 2000), BibleWorks. v.9.

¹²⁵Wallace, *The Basics of New Testament Syntax: An Intermediate Greek Grammar* (Grand Rapids, MI: Zondervan, 2000), 184.

¹²⁶Verlyn D. Verbrugge, *The NIV Theological Dictionary of the New Testament Words (TNTDNTW)*, (Grand Rapids, MI: Zondervan, 2000), s.v. προορίζω.

¹²⁷Aland et al., eds., *Novum Testamentum Graece (BNT)*, BibleWorks. v.9.

voice in προορίσας shows emphasis on the action,¹²⁸ by God as the subject, and being simultaneous with ἐξελέξατο.¹²⁹ The usage here seems to be analogous to Jewish believers chosen in Abraham (Gen 12:3).¹³⁰

The other implication is that foreordination was for a purpose. The use of εἰς υἰοθεσίαν (for, to sonship) phrase (Eph 1:5), and εἰς δόξαν ἡμῶν (for our glory) (1 Cor 2:7), are indicative of accusative of purpose.¹³¹ εἰς ἔπαινον (Eph 1:6) shows purpose of predestination too. The use of εἰς τὸ εἶναι (Rom 8:29), and εἰς τὸ εἶναι (Eph 1:12) in relations with προορίσας is another proof of purpose.¹³² Kittel and others also hold a similar view as to the goal of προορίσας.¹³³ προορίσας just like ἐξελέξατο has its ultimate goal for believers to praise God's rich grace,¹³⁴ by which He highly favoured them in the One having been loved (Christ) verse 6,¹³⁵ through His blood¹³⁶ (vv. 7, 8). Therefore, Paul wanted the Ephesians believers to know that

¹²⁸William G. MacDonald, *Greek Enchiridion: A Concise Handbook of Grammar for Translation and Exegesis* (N.P.: n.p., 2005), BibleWorks, v.9.

¹²⁹Wallace, *Greek Grammar beyond the Basics*, BibleWorks, v.9.

¹³⁰Verbrugge, *The NIV Theological Dictionary of the New Testament Words (TNTDNTW)*, s.v. “προορίζω.”

¹³¹Daniel B. Wallace, *Greek Grammar beyond the Basics: An Exegetical Syntax of the New Testament* (Grand Rapids, MI: Zondervan, 1996), BibleWorks, v.9.

¹³²Max Zerwick and Mary Grosvenor, *A grammatical Analysis of the Greek New Testament* (Rome: Biblical Institute Press, 1974), 579.

¹³³Kittel, Friedrich, and Geoffrey W. Bromiley, *Theological Dictionary of the New Testament*, BibleWorks, v.9.

¹³⁴Mark Bailey, et al, *Nelson's New Testament Survey: Discover the Background, Theology and Meaning of Every Book in the New Testament* (Nashville, TN: Thomas Nelson Publishers, 1999), 397.

¹³⁵Schreiner, *New Testament Theology: Magnifying God in Christ*, 344.

¹³⁶DelHousaye, *An Exegetical Study of Ephesians*, 15.

foreordination was for sonship, and worship of God, by praising His rich grace and glory.

Besides, foreordination was through Jesus Christ. Based on διὰ Ἰησοῦ Χριστοῦ (by, through Jesus Christ) in v.5, the preposition διὰ (dia-by, through) with genitives signifies agency.¹³⁷ Christ is the agency through whom all would be fore-appointed into adoption of sonship, as Abraham was to ancient Israel.¹³⁸ In verse 11 the Jewish believers having been fore appointed, were allotted as God's possession (ἐκκληρώθημεν-eklerothemen) in Him (Christ), in accordance with His purpose and pleasure.¹³⁹

The Jewish believers were foreordained to praise of His glory¹⁴⁰ as they were the first to have hoped in Christ (Messiah) verse 12. In whom (Christ) also Gentile believers having believed,¹⁴¹ were sealed (with) the Holy Spirit of promise verse 13. The Holy Spirit is (the) deposit given to both Jewish and Gentile believers until the deliverance of the possession, for the praise of His glory verse 14.¹⁴² John DelHousaye notes that the Holy Spirit seems to be the secondary agency.¹⁴³

¹³⁷Zodhiates, *The Complete Word Study Dictionary*, s.v. “διὰ.”

¹³⁸Ladd, *A Theology of the New Testament*, 524.

¹³⁹Verlyn D. Verbrugge, *The NIV Theological Dictionary of the New Testament Words (TNTDNTW)*, s.v. “βουλήν.”

¹⁴⁰Zerwick and Grosvenor, *A grammatical Analysis of the Greek New Testament*, 579.

¹⁴¹Horst Balz and Gerhard Schneider, eds., *Exegetical Dictionary of the New Testament*, 3 vols. (Grand Rapids, MI: Eerdmans, 1990), BibleWorks, v.9.

¹⁴²Zerwick and Grosvenor, *A Grammatical Analysis of the Greek New Testament*, 579.

¹⁴³DelHousaye, *An Exegetical Study of Ephesians*, 18-19.

CHAPTER 5

SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

This section has an overview of the study. In chapter 1, the statement of the problem, purpose, significance, along with the other components that belong to it were set forth. Two objectives guided the study, which are: (a) what is the meaning of ἐξελέξατο and προορίσας, (b) and what theological implications arise from the text? As each chapter has contributed to the understanding of the overall meaning of the text, the main points are summarized, followed by the conclusion and recommendations for future research.

Summary

Chapter 2 discussed ten different interpretive views. The first argument being predestination of the elect to salvation by Grace. Some believed that predestination is a gift of God, given to the elect for both the beginning of belief and perseverance in the faith. The second one is absolute unconditional individual election. In this one, election is not conditioned on man's response to the gospel, but man's response to the gospel is conditioned on God's pre-creation election. The third argument is corporate and individual election of the elect. Here the attempt to separate corporate from individual election is seen as unsuccessful. The fourth one is corporate election of the church. Election is seen as corporate- "God chose us" (Eph 1:4) a people and this refers to the Christian church.

The fifth view was double predestination of the individuals. In this view, all men are not created on an equal footing; for some eternal life is preordained, for

others eternal damnation. The next view being predestination of the reprobate to damnation. Here God appointed from eternity the subjects of His wrath, yet He announces salvation to all men indiscriminately. The seventh one is God's unequal ultimate election and predestination. In this one, from all eternity God decided to save some members of the human race and to let the rest of the human race perish. The next view being supralapsarian election and predestination. God decrees before creation the fate of both the saved and the lost, which is equally the direct outcome of God's will. The ninth view is infralapsarianism which teaches that both election and predestination are computed only from the fall of Adam. The last argument is election by grace through free will of believers in Christ. Here the decisive factor in election is the willingness of the believer.

Having looked at the arguments, the study moved to chapter 3, where the passage was put in its context. The investigation of the historical context has revealed that Paul is the author of Ephesians; he wrote the Epistle to a predominantly Gentile audience who were fully aware of the usage, and benefits of election and predestination. The religious and political/social settings of the Jews and the Greco-Roman worlds have also shown that the use of the term adoption in relation to predestination is analogous to the Roman culture of adopting slaves to sonship. Predestination to adoption was for a privileged status, and required a young adult who would give consent, while election was for a purpose of a sacred lifestyle. The use of "holy" and "blameless" with regards to election, corresponds to the sacrificial systems prevalent in both Jewish and Greco-Roman cultures.

Chapter 4, dealt with exegesis of the text, commencing with establishing the translation, literary and linguistic analysis of the words "election," and "predestination." Parallel phrases like in Christ, by Jesus Christ, in the One having

been beloved, in whom, and in Him; with intertextuality were analysed. The theological implications concluded the chapter.

The research has contributed to the body of knowledge in four ways: Firstly, by outlining the ten divergent interpretations of the text as established in the literature review section. Secondly, it has shown that Christ is at the centre of election and foreordination theology: as the sphere, means and agent of God. Thirdly, the use of tables under intertextuality to show Paul's usage of the terms ἐξελέξατο and προορίσας. Fourthly, the predominance of predestination in Paul, as evidenced in the occurrences of the word, suggests that it is predominantly a Pauline theology.

Conclusions on Meaning

Election is God's freewill and choice of humanity in Christ (for) Himself (ἐξελέξατο), before the beginning of the world. The use of ἐξελέξατο with ἵνα (1Co 1:27-28), εἶναι (Eph 1:4), εἰς ἔπαινον (v. 6), and εἰς τὸ εἶναι (v. 12) all indicate purpose. Election was for the purpose of (ἀγίους καὶ ἀμώμους) living morally pure and upright lives in God's presence on account of love for Him, and to praise of His grace (εἰς ἔπαινον δόξης τῆς χάριτος αὐτοῦ (v. 6). The use of the adjectives holy and blameless, corresponds to the sacrificial system in which holy and blameless animals alone, were chosen according to His purpose for sacrifice.

The personal pronoun ἡμᾶς (us) (Eph 1:4), and the two adjectives τὰ ἀγενῆ (the weak things), and τὰ μωρὰ (the foolish things) (1Co 1:27-28), suggest that God purposed to choose a corporate body much like the Old Testament concept of election of the community of believers rather than individuals (e.g., בָּחַר "bahar" to choose, to elect Exodus 18:25).

προορίσας (v. 5) means God "decided beforehand" to place humanity into sonship to Himself through Jesus Christ, in accordance with His good pleasure and

will. Sonship as used by Paul, was based on the Roman law of adoption of slaves for sonship and privileges. The use of εἰς υἰοθεσίαν (v. 5), and εἰς τὸ εἶναι (v. 12), εἰς δόξαν ἡμῶν (1 Cor 2:7), εἰς τὸ εἶναι (Rom 8:29) with regards to προώρισεν, all indicate purpose. Predestination in the text under study was for the purpose of a privileged status of heirship with Christ, and to the praise of God's rich or glorious grace.

The use of the phrases ἐν αὐτῷ (v. 4), διὰ Ἰησοῦ Χριστοῦ (v. 5), ἐν τῷ ἡγαπημένῳ, (v. 6), Ἐν ᾧ (v. 7), and ἐν τῷ Χριστῷ (v. 10) suggests that election and predestination were done on the basis of Christ, the man having been loved by God to be the sphere, means and agency of God's election and predestination to sonship of the Jew first and then Gentiles; as was Abraham for the Jewish nation. The results of the election and predestination in Christ, is deliverance and forgiveness accordance to God's purpose.

The phrase κατὰ τὴν εὐδοκίαν (Eph 1:5, 9) shows that election and predestination in Christ, was based on God's good pleasure, purpose and prior plan, by His rich grace alone. It was not the selection of some individuals to salvation, and condemning others, though the word ἐξελέξατο has that connotation of choosing from among many. It was election by freewill and choice for God's own sake or interest as reflected in the use of the middle voice in ἐξελέξατο (He chose for Himself) Ephesians 1:4 (i.e., for the praise of His rich grace and glory). The premises under which election and predestination were done was to satisfy God's own pleasure and purpose.

In Christ, those fore-appointed (Jewish believers first) for sonship were made God's possession in accordance with God's prior plan of working all things according to the purpose of His will.

This same benefit of election and predestination was given to Gentile believers, having believed and obeyed the word of truth, the gospel of salvation. Obeying and belief in the word of truth, the good news about Christ, was the basis for both Jewish and Gentile believers' being sealed with the Holy Spirit by God.

The use of the plural personal, relative and demonstrative pronouns ἡμᾶς (us), ἡμῶν (our), οὗς (whom) τούτους (these) with reference to προώρισεν, in all the Pauline corpus, shows that predestination is corporate, and it is fulfilled through a figure-head (Jesus Christ, 1:5). However, each individual has a responsibility to respond by faith (Eph 1:13; 2:8); it is not alone God's arbitrary choice (v. 5). For this reason, there is no unconditional election of individuals to salvation, but corporate election by grace in Christ. Election and predestination are a divine initiative as it is an advance plan in accordance with God's will and good pleasure.

The initiative to place humankind into sonship in Christ was not made after the fall of humanity, as infralapsarian suggests. Neither was the election of individuals done prior to the fall as supralapsarian attests. It was the plan that was put in place in advance to choose and adopt humanity in Christ, prior to the beginning of the world.

The concept of double predestination of the elect and the reprobate is not sustained in the text, as neither the term election nor predestination refers to the unsaved. On the contrary, both terms are only applied to those who were highly favored in the man having been loved (Christ). God created humanity for what is good (Eph 2:10), and calls all people without limit to repentance, faith and salvation, for whoever believes will be saved, and whoever does not believe will be damned (John 3:16).

The view of God's unequal ultimacy as well does not prove viable, in that there is no explicit evidence in the text for God choosing some individuals, while

letting others in their sins and its wages. To the contrary, God chose all humanity in Christ as the sphere, means, and agent. The benefits of elections are by belief and obeying the word of truth-the gospel of salvation (Eph 1:13, 2 Tim 1:9-10).

The view for predestination of the reprobate to damnation is not supported in the text exegetically, as it is not explicitly evidenced. On the other hand, scripture reveals a non-selective grace of God for all humankind (Titus 1:11). Neither is the view of predestination of the elect to salvation exegetically supported. This is so because election was for the purpose of a quality life style in God's presence, for the praise of His rich grace, and not to salvation.

From the intertextuality evidence, predestination in the Pauline corpus is always linked to a particular function or purpose (e.g., for sonship v. 5, for the praise of His grace v. 6, to be similar to the image of Christ (Rom 8:29), and for our honor (1 Cor 2:7). God is always the subject in predestination in all the Pauline use. The parallel phrases about Christ all attest to the fact that Christ is the sphere, means, and agent for the election and predestination of the believers.

Ephesians 1:3-14 reveal God the father's role in the plan of salvation, and the primary referent believers were the Jewish believers (the 'us') in Paul's narrative. Both context and grammar support this view. God's spiritual blessing, the choosing of the saints before the beginning of the world, the placing of the saints into sonship to Himself, the high favor bestowed on the believers, the fore-appointing of believers as God's possession are all in, and by Christ as the sphere, means and agent of God. Both election and predestination were for a particular purpose and not to salvation.

Ultimately, this exegesis affirms the view of corporate election by Grace in Christ, according to God's own good pleasure and purpose, with human response by faith and obedience to the word of truth, the gospel of salvation as basis for enjoying

the benefits of election and predestination. Election is God's freewill action to choose humanity for Himself, while predestination is deciding beforehand the action. Both actions are simultaneous, corporate, in Christ as sphere, means, and agent, as a result of His good pleasure and will. Both are for a purpose of living morally upright lives, for sonship, and worshiping God by the praise of His rich or glorious grace and glory.

Recommendations

The study focused on the significance of two words election and predestination. However, more can be done to consider a wider range of key related words. Future studies could broaden the intertextuality research to non-Pauline texts.

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CURRICULUM VITAE

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SUMMARY

A New Testament Scholar from the Adventist University of Africa, having 12 years of extensive pastoral work experience, in departmental office work, in managing district churches, single church, Chaplaincy and as Literature Evangelist. Results oriented, self-motivated and pragmatic where work is concerned.

EDUCATIONAL BACKGROUND

2017-Master of Arts Degree in Biblical and Theological Studies from the Adventist University of Africa-Nairobi Kenya graduated with a GPA above 3.7

2011-Bachelor of Arts Degree in Theology from Rusangu University, having graduated with a Magna Cumlaude distinction.

2003-2005-Advanced Certificates in Purchasing and supply levels 1-3 from the University of Zambia.

1995 High School Grade (12) Twelve Certificate from Hillcrest Technical High School in Livingstone.

1992-Junior School Grade (9) nine Certificate from Namwala High School.

1990-Primary Grade (7) Seven Certificate from Banamwaze Primary School.

WORK EXPERIENCE DETAILS

January 2015 till date-Stewardship Director- Midlands Zambia Conference of the Seventh-day Adventist Church

2015-Adjunct Lecturer with Rusangu University.

January 2013–December 2015-Church Pastor: Chelston Seventh-Day Adventist Church and adjunct lecturer at Rusangu University.

December 2012-District pastor- Matero Mission District

July 31-December 31/2011-Chaplain: Emanuel Seventh-day Adventist High School.

March 2007-December 2007-District Pastor in Lusaka West Mission District.

2005 September-2006 March-District Pastor in Mukonchi Mission District.

August-September 2005-District Literature Evangelist Leader-Kafue Mission District in Central Zambia Conference of the Seventh-day Adventist Church.

2002-2005 September-Credentialed Literature Evangelist-Lusaka south Mission

1999 October-2002 August-Literature Evangelist-Lusaka South Mission District.

TECHNICAL SKILLS DETAILS

Computer literate: with the ability to make presentations by means of office word, excel, power point and publishers.

STRENGTHS

Enjoy teamwork, while action-oriented and results-focused.

Good oral, and written presentation skills.

Ability to manage time efficiently and effectively.

Extra-Curricular Interests

Listening to Christian music and sermons, reading of books, visitations to families, friends and viewing of nature.

PERSONAL DETAILS

Place of Birth: Namwala District-Chief Muwezwa

Date of birth: 7th September 1974

Nationality: Zambian

Sex and status: Male and Married

Religion: Christianity: Seventh-day Adventist denomination

Language: English

AWARDS

2013/2 November awarded a ministerial credential as an ordained minister in the Seventh-day Adventist Church.

July 31/ 2011 awarded a Magna Cumlaude honor by Rusangu University at graduation day.

2010 awarded a certificate of academic excellence by Rusangu University by then Zambia Adventist University.

2009 awarded a certificate of academic excellence by Rusangu University by then Zambia Adventist University.

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