

Ephesians 1:4-10 presented as a Chiastic pattern. This parallelism, like poetical structures in the Psalms, helps to connect issues and ideas. Elements in earlier lines have some repeat in later lines. Differences obtain in a parallelism which are complementary¹, and edifyingly expand and expound:

A⁴ According as he hath chosen **us in him before** the foundation of the world[‡], that **we** should be holy and without blame before **him in love**:

B⁵ Having **before-appointed/destined[‡] us unto/for** the adoption of children through **Jesus Christ unto/for him**, according to the **good pleasure of his** will,

C⁶ **Unto/for** the praise of the glory **of his favour/grace**, in which **he has favoured/graced us in** the beloved.

D⁷ In **whom we** have redemption through **his** blood, the forgiveness of sins,

C₁ according to the riches **of his grace^{*}**; ⁸**in** which he hath abounded **unto/for us in** all wisdom and prudence;

B₁⁹ Having made known **unto us** the mystery of **his will**, according to **his good pleasure** which **he hath purposed/ before set-out in him**:

A₁¹⁰ That **in(to)/for** the dispensation of the fulness of times[‡] he might comprehend/sum-up all things **in Christ**, both the things about the heavens, and the things about earth; **even in him**.^{**}

.....
[‡]Cf. Acts 4:28 For to do whatsoever thy hand and thy counsel **before-determined** to become.

Acts 4:28 ποιῆσαι ὅσα ἡ χεὶρ σου καὶ ἡ βουλή σου **προώρισεν** γενέσθαι.

Cf. Eph 1:11 'In whom also we have obtained an inheritance, being **before-determined** [προορισθέντες] according to the **purpose** [πρόθεσιν] of him who works all things after the counsel of his own will.' For 'purpose', see 3:11: 'According to the **eternal purpose** [πρόθεσιν] which he wrought in Christ Jesus our Lord.'

[‡]These underlined statements I match as temporal contrasts consistent with antithetical parallelism found in chiasms.

*Re repositioning of 'according to the riches of his grace': We generally work with versification, but (a) it is not of revealed origination, and (b) may therefore permit adjustment according to the (newly perceived or non-verse dependent) flow of thought. Without circularity, the evidence of chiasm can justify this sort of minimal re-positioning being part of 'C₁' and not 'D'.

**Various versions include 'in him(self)' at the end of this verse, as I have, and not at the start of the next verse. (The previous point may contribute to any text-evaluated decision in this case.)

.....
Eph 1:4-10 Chiastic pattern in the Greek text (colour-coordinated with an English translation, above):

A⁴ καθὼς ἐξελέξατο ἡμᾶς ἐν αὐτῷ **πρὸ καταβολῆς κόσμου**, εἶναι ἡμᾶς ἁγίους καὶ ἀμώμους κατενώπιον **αὐτοῦ ἐν ἀγάπῃ**,

B⁵ **προορίσας** ἡμᾶς εἰς υἰοθεσίαν διὰ Ἰησοῦ χριστοῦ εἰς **αὐτόν**, κατὰ τὴν εὐδοκίαν τοῦ **θελήματος αὐτοῦ**,

C⁶ εἰς ἔπαινον δόξης **τῆς χάριτος αὐτοῦ**, ἐν ᾗ **ἐχαρίτωσεν** ἡμᾶς ἐν τῷ **ἠγαπημένῳ**.

D⁷ ἐν ᾧ **ἔχομεν** τὴν ἀπολύτρωσιν διὰ τοῦ αἵματος **αὐτοῦ**, τὴν ἄφεσιν τῶν παραπτωμάτων,

C₁ κατὰ τὸν πλοῦτον **τῆς χάριτος αὐτοῦ**, ⁸ ἧς ἐπερίσσευσεν εἰς ἡμᾶς ἐν πάσῃ σοφίᾳ καὶ φρονήσει,

B₁⁹ γνωρίσας ἡμῖν τὸ μυστήριον **τοῦ θελήματος αὐτοῦ**, κατὰ τὴν εὐδοκίαν **αὐτοῦ**, ἣν **προέθετο ἐν αὐτῷ**

A₁¹⁰ εἰς οἰκονομίαν τοῦ πληρώματος τῶν καιρῶν, ἀνακεφαλαιώσασθαι τὰ πάντα ἐν τῷ **χριστῷ**, τὰ ἐπὶ τοῖς οὐρανοῖς καὶ τὰ ἐπὶ τῆς γῆς ἐν **αὐτῷ**.

¹ See John. W. Adey 'Complementary Difference: Why New Testament quotations often differ from their Old Testament source.' *Christadelphian E-journal of Biblical Interpretation* Vol. 5. No. 1, 2011.

