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C0433 -- August 25, 2004 -- Ephesians 1:15-23 -- Paul's Prayer

I. Commendation (1:15-16a)

Dia. tou/to kavgw., “**For this reason, I also**”. In light of all the spiritual benefits that God has given to you (1:3-14), and particularly God’s sealing you with the Holy Spirit in 1:13-14 Paul has reason to give thanks and to make requests to God for you.

avkou,saj th.n kaqV u`ma/j pi,stin evn tw/| kuri,w| VIhsou,/ having heard of your faith in the Lord Jesus. Paul had heard a report about their spiritual condition over the last 5-6 years (56-62AD). The two things Paul had heard about were their *faith* and their *love*. *Having heard* is an aorist active participle. The aorist participle “refers to that time between the report about them and the writing of the epistle.”ⁱ So, the fact that Paul heard of their faith and love is what motivated Him to continually pray for them and write this letter. So, here’s Paul, he’s stuck in prison, he knows many of these people but he hasn’t seen them in several years. Several reports have come to him about the *faith* and *love* of the believers in Ephesus and so all he can do from prison is pray for them and write to them. Paul never left an opportunity wanting. It would encourage them greatly to know that their first Bible teacher was praying for them.

That they were commended for their *faith in the Lord Jesus* points to their vertical relationship. They were trusting the authority of YHWH who saves. This is significant because these believers were a part of the Ephesian culture, which placed their trust in Artemis. That trust had been and was continually being transferred to the Lord Jesus Christ.

kai. th.n avga,phn th.n eivj pa,ntaj tou.j a`gi,ouj, “**and the love toward all the saints**”. The second thing Paul commends them for was their *love toward all the saints*. This points to their horizontal relationships. This is *agape* love which is a love that seeks to give rather than possess. It is a love which seeks the highest good for another believer which is always the will of God for their life (general and specific). Notice that this love is *toward* (*eis*, a directional preposition) an object. It is not toward the world but it is toward *all the saints*.

Notice also that they love *all the saints* and not just the lovable ones. They are following Christ's commandment to love one another (John 13:34). If they weren't then they wouldn't have been commended for their *faith in the Lord Jesus*. Our horizontal relationships are a reflection of our vertical relationship. *Faith in the Lord Jesus* comes first and what follows is *love toward all the saints*.

ouv pau,omai euvcaristw/n u`pe.r u`mw/n, “do not cease giving thanks for you”. Paul is giving thanks for three reasons; 1) because they have every spiritual blessing (position) [vv. 3-14]), 2) because of their faith toward God (vertical) and 3) their love toward one another (horizontal). Paul says he does not *cease giving thanks*. *cease* comes from the Greek verb *pauo* (English pause). This does not mean that Paul prayed 24 hours a day for them. This was a common style in ancient letters and it “simply means that Paul did not forget the believers at his regular time of prayer.”ⁱⁱ *Just because we have every spiritual blessing does not mean that we are not to thank God for the growth in faith and love or to pray for their even deeper and greater appropriation of the spiritual blessings that we all possess*. Now that Paul has finished commending the saints in Ephesus, he proceeds to offer prayer to God for them in vv. 16b-18a.

II. Prayer (1:16b-23)

mnei,an poiou,menoj evpi. tw/n proseucw/n mou(“making mention of you in my prayers”. *mention* comes from the Greek word *mneia* from which we get the word “mnemonic”. A “mnemonic” is a device used to remember something (e.g., SRJLOOOIE). *epi* with the genitive indicates “at the time of”. The point is that Paul remembers them at the time of his regular prayer.

A. Request: that God...may give to you spiritual wisdom and revelation in the knowledge of God (1:17)

i[na o` qeo.j tou/ kuri,ou h`mw/n Vihsou/ Cristou/, “in order that the God of our Lord Jesus Christ”. Paul is about to give us the content and/or purpose of his prayer for the Ephesian saints. *God* here refers to the Father as shown by the next phrase *the Father of glory*. When we pray, we are to address our prayers to God the Father and not to Jesus or the Holy Spirit. The constant witness of Scripture is that we begin our prayer addressing the Father. We close our prayer in the name of Jesus Christ. Even Jesus prayed to the Father (John 17).

o` path.r th/j do,xhj, “*the Father of glory*”... further clarifies that *God* in the previous phrase refers to the *Father. glory* is the sum of all of God’s attributes. So, the first thing Paul mentions in his prayer is the character of God, the sum of who and what God is. He defines the God whom he is praying to. He’s the God who can answer prayer.

dw,h| u`mi/n pneu/ma sofi,aj kai. avpokalu,yewj, “*may give to you a spirit of wisdom and revelation*”. This is a tough section to understand. Is Paul asking God that He give them the Holy Spirit? a type of human spirit? or for spiritual wisdom and revelation. When I taught this, I leaned toward the human spirit. Since they already have the Holy Spirit (vv. 13-14) then how can Paul be asking that God give them the Holy Spirit? It’s true that the Holy Spirit is the source of wisdom and revelation (cf. Isa. 11:2ff; John 16:13) but Paul would be praying that the Father give the Ephesians something they already have (this view also conflicts with v. 18a *having been enlightened*). It is clear that even after salvation the human spirit needs strengthening and renewal (cf. Eph. 3:16; 4:23). A third option is that *wisdom and revelation* are attributed genitives meaning that it should be understood qualitatively as *spiritual wisdom and revelation*. Paul would then be praying that God would give us *spiritual wisdom and revelation*. This option is usually not discussed in this verse but grammatically it is possible. This may be the easiest explanation. *Wisdom* is from the Greek word *sophia* and it refers to a knowledge that gives one the ability to pierce through a problem and behold the best course of action. “Wisdom is the true insight of known facts or insight into the nature of things.”ⁱⁱⁱ This kind of wisdom finds its source in the Holy Spirit. *Revelation* is the Greek word *apokolupsis*. It is the first word in the Book of Revelation and that is why the book is named Revelation. The word means “uncovering, unveiling”. Certainly, God is the one who reveals things so it is very fitting that Paul would request of God that He give us revelation concerning Himself. So, in what areas is Paul requesting that we have *wisdom and revelation*?

evn evpignw,sei auvtou, “*in precise knowledge of Him*”. It is not mere *gnosis* but *epignosis* that Paul is praying for. *Epignosis* is full, precise, exact knowledge of someone or something; a deep knowledge of God that one appropriates by faith. *Epignosis* is a working knowledge of God. One that applies Bible doctrine to every area of life (e.g., art, music, family, business ethics, government, marriage, education, etc.).

pefwtisme,nouj tou.j ovfqalmou.j th/j kardi,aj Îu`mw/nĐ “*since the eyes of your heart have been enlightened*”...is mis-translated in the NASB. The NASB translators added the words *I pray that* at the beginning of the verse but those words are not in the Greek. Those additional words make it sound like Paul is praying for them to be enlightened. But the Greek verb is in the perfect tense, Paul is saying they *have* already *been enlightened*.

Enlightenment happens at the moment one believes in Jesus Christ. It is a once for all act that has continuing results. Once you have been enlightened then the Spirit of God can teach you. It is because we *have been enlightened* that Paul prays that we be given a spirit of/or spiritual *wisdom and revelation* in the *full knowledge of Him*. So, Paul wants us to grow up in our knowledge of God. He's talking about sanctification.

1. Purpose: in order that you might know 3 things

εἰς τὸ εἰδέναι ὑμᾶς, “*in order that you might know*” The Greek word for "know" here is not the more common word *ginosko*, instead it is the Greek word *oida*. *Oida* is a very internal knowledge that is working, a deep-seated knowledge of something, not surface-like. Paul wants them to have a working knowledge of three things that they could not perceive before they believed the gospel.

a. what is the hope of his calling (1:18b)

τῆς ἐλπίδος ἧς ἐπέσπευτε ἐν τῇ κλήσει αὐτοῦ/ (“*what is the hope of His calling,*” . The word for *hope* is *elpis*. *hope* was the one thing missing in v. 15 when Paul commended the Ephesian saints. They were strong in faith and love but they were lacking *hope*, so this is a part of his request for them. *Hope* in the NT is the absolute certainty that God will make true what He has promised. What is our hope based on? It's based on *His calling*. It is because He called us that we have absolute certainty that God will make true what He has promised. Because of all the spiritual blessings we possess we have *hope* that all His promises will be fulfilled. The Greek word for *calling* is *klesis*. *Klesis* means “an invitation” from God. The Ephesian believers were called by God. Because we have been called by God into His family, we have hope (certainty) of the future. election occurs before time and *calling* occurs in time. If you are a believer God called you at some time during your life. If not, God may be *calling* you now. *Calling* is therefore the *in-time* manifestation of His *before time* choice. God is responsible for both the election and the calling as Ephesians indicates by the pronoun *αὐτοῦ* “*His*”. Men don't call God, God calls men.

b. what is the wealth of his glorious inheritance in the saints (1:18c)

τῆς οὐρανίου κληρονομίας αὐτοῦ ἐν τῇ ἀγαθῇ ἐπινοίᾳ (“*what is the wealth of His glorious inheritance in the saints,*”...Next Paul wants us to look to the future, he wants us to understand *what is the wealth of Christ's inheritance in the saints*.

Glory refers to reflection of one's being, the summation of all of one's attributes which makes an impression on others. Here it is referring to *His inheritance*, the sum of all the attributes of all the saints. It is the accumulation of all that God possesses. What He possesses is His saints and all that He has given to us; every spiritual blessing. Christ *called us* to be His inheritance. He's got a plan that goes from before time to eternity future. The only question is when will Christ's full inheritance be actual? Probably Christ is receiving His inheritance in stages or degrees and the final consummation of His inheritance will be *after* the Messianic Kingdom. So, we have the pre-Israel saints, OT Israel saints, NT Church saints. Tribulation saints, and Millennial saints. Finally, God will create the New Heavens and New Earth which is when Christ will have His inheritance *in the saints en toto*. Paul wants us to comprehend the greatness of God's plan for His saints in the future. But that's not all, the next verse tells us that God's plan is not just the beginning and the end but everything in between...

c. **what is the surpassing greatness of his power toward us who believe (1:19)**

kai. ti, to. u`perba,llon me,geqoj th/j duna,mewj auvtou, “*and what is the surpassing greatness of His power*”. Here is the third dimension of God's plan, the present. Whereas the first concept, *the hope of His calling*, referred to the past, and the second concept, *His inheritance*, referred to the future, the third concept, *His power toward us*, refers to the present. So, we have a past *calling*, Christ's future *inheritance*, and present *power*. Because we live in the present Paul expands this aspect. *surpassing greatness* is *huperballo megethos*, which means “to throw beyond greatly”. Paul is talking about the omnipotence of God. Paul is describing the immensity of God's power. It's immeasurable, it's more than enough.

eivj h`ma/j tou.j pisteu,ontaj, “*toward us who believe,*”. The preposition *eis* indicates the direction of God's power which means that one of the goals of completely, precisely knowing God is that we might understand the greatness of His power directed toward *us*. Finally, Paul gives us four words to describe the measure of God's power *toward us who believe*.

kata. th.n evne,rgeian tou/ kra,touj th/j ivscu,oj auvtou/ “*according to the mighty working of His power,*”. Once again this is *kata* with the accusative. *kata* with the accusative always denotes the standard or measure of God's *energy* toward us. Paul uses four different words for *power* to describe the measure of God's power toward us. Paul is stating “that the goal of knowing God intimately is that we might know what is the

surpassing greatness of his ability or potential power which is according to the mighty activity of power derived from his inherent strength. This power is directed to all who believe. It is this kind of power that is needed to survive the satanic hostile powers and worldly system that surrounds us.”^{iv}

2. Evidence

a. by raising Him from the dead (1:20a)

Ἡ ἐν ἧ ἡ ἐν τῷ Ἐπιταφίᾳ αὐτοῦ ἐκ νεκρῶν, “which worked in the Christ by raising Him from the dead”. *worked* comes from the Greek verb *energeo*. The noun was used in the previous verse as referring to actual power (kinetic energy). Think of this. Christ’s body laid in the tomb for three days degenerating, falling apart. All physical and biological processes stopped for three days. Just think that every cell in His body had to be restored. Just think of the amount of energy required to do this, to transform Christ’s body.

ἐπιταφίᾳ αὐτοῦ ἐκ νεκρῶν, “by raising Him from the dead”. *having raised* is an aorist active participle indicating that the working of His power took place precisely at the time Christ was raised from the dead (also aorist) and is therefore a demonstration of God’s power. **From the dead** is *ek nekron*. The preposition *ek* shows that He was raised “out from” all the others who had died and been buried. Out of all who had ever died and been buried Jesus Christ was the one who God raised by His supernatural power. Notice how precise God’s power operates. It’s not uncontrolled power, it’s directed. Of all the bodies in the earth in tombs right next to Christ’s only Christ was raised from the dead. But this is not all that God’s power accomplished. Christ was also seated **at His right hand in the heavenlies**.

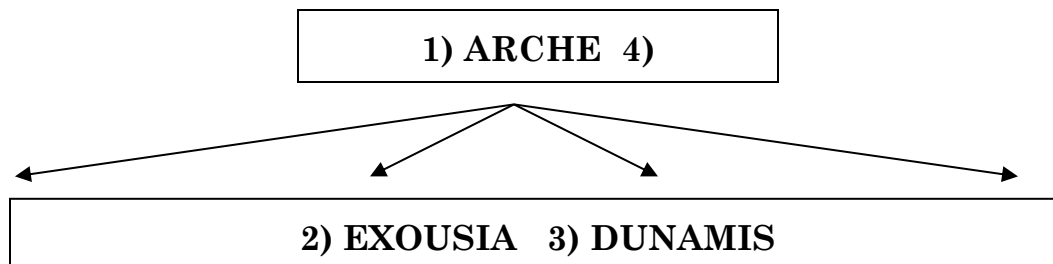
b. by seating Him at His right hand (1:20b)

καὶ καθίσθη ἐν δεξιᾷ αὐτοῦ ἐν τοῖς ἐπουρανίοις, “and by seating Him at His right hand in the heavenlies”. Right now, He sits on the Father’s throne in heaven but at the Millennium He will sit on the Davidic throne on earth (cf. 2 Sam. 7:12ff; Rev. 3:21). Not only has he raised Christ from the dead but He also seated Christ at His right hand in the heavenlies. This is what we call the Session of Christ. It began on the Day of Pentecost as evidenced by the coming of the Holy Spirit on Pentecost. The Session of Christ has radical implications for the modern Space Age (NASA) and the search for extra-terrestrial intelligence (SETI). *First*, we have to realize that God came to earth as a true human.

Second, after his life, death, and resurrection His human body ascended. *Third*, we have to realize that Christ's body is now located at a particular point in the universe on the Father's throne. *Fourth*, this means that there is no intelligent life form in the universe that is superior to a human being. *Fifth*, the implication is that the earth is the center stage of the universe. *Sixth*, being at the center of the universe indicates purpose and meaning for planet earth. This is in accord with modern scientific observations that measure aspects of our universe (e.g., Red Shift) and in accord with the biblical assumption of a bounded universe. Jesus Christ, a human being, is at the helm of the universe and the power of God put Him in that position. This is a powerful doctrine as Stephen demonstrated in Acts 7. While he was being stoned, he could have cared less. How could he do it? How could he go through that? Because he knew where Jesus was. He knew who ruled the universe. He didn't question this idea. Now, the heat is coming in America and I'm afraid many of us here are going to see Christians persecuted in a physical way. Persecution always starts intellectually and then it turns physical. Christians are now experiencing intellectual persecution. Creation is scoffed, evangelicalism is laughed at and mocked but we're going to see physical persecution soon. Then we're going to see which Christians really believe the Bible, we're going to see what they know about the Session of Jesus Christ. And I'm afraid we're going to have a lot of Christians split off when the pressure comes. But you don't have to, you know the doctrine of the Session, you know that Jesus Christ sits as ruler of the entire universe and He gives believers the ability to stand before any human ruler and not back down. You don't have to be afraid of anyone ever because Jesus Christ rules the universe. You don't have to fear any ruler or authority, human or otherwise, because you know who really rules.

ἄνω, ἄνω παρὰ πάντων καὶ ἐξουσίαν καὶ δυνάμειν καὶ κυρίως, “far above every ruler and authority and power and dominion”.. *far above* is the compound Greek word *huperano*. *huper* meaning “over, beyond” and *ano* meaning “above”. This word doesn't really mean *far above* (NASB), but that He is “over and above” (horizontally and vertically) every ruler, authority, etc. So, it has to do with Christ's rule at the **right hand of the Father**, His authority. Christ's sits “over and above” **every ruler and authority and power and dominion**. Here we have four words that describe the personalities at work in the universe (Personal vs. Impersonal Universe). These four words describe those persons whom Christ rules “over and above”. (History is like a ball game with all these different personalities involved in effecting history). These are probably evil angels but it may refer to both. Ellicot says that “the evil angels would more naturally recognize His power, but the good ones His wisdom.”^v The idea here about these personalities behind natural processes is radically opposed in Western society. Most people consider the biosphere to be a conglomeration of impersonal natural processes working together. The Bible is

radically opposed to that idea. The first word **ruler** refers to a higher authority, **authority and power** refer to a lower authority and **dominion** refers to the higher authority. So, if we were to rank these, we have 1, 2, 2, and then 1 (e.g., Chiefs and Indians). A careful word study of these four words reveals that Paul is talking about two levels of beings in the angelic realm.



The *arche* has the highest rank in the angelic realm. He is therefore called a **ruler**. *exousia* refers to an angel who has delegated authority. The third word is *dunamis* and it further describes the second class of angels, those of lower authority. *dunamis* is the word that means “potential energy or power”. It has the capacity to do work and that’s why this word describes the second class of angels. They have the capacity to do work, the potential, but they can’t do the work until given the authority by the *arche*, the ruling demon. The fourth word is **dominion** and further describes the *arche*, the chief angelic rulers. It comes from the Greek word *kuriotes* and means “lordship”. Certain angels have a dominion over which they rule and they are therefore “lords”. The Scriptures constantly assert that what is behind the plant kingdom, what is behind the animal kingdom, what is behind weather patterns, etc., are ultimately angelic personalities. These are not impersonal processes but personal processes that are carried out by delegated angelic powers. We think we’ve got everything figured out in our fancy mathematical formulas and models for describing natural processes. But where are the fancy mathematics to describe the persons behind these processes? Modern science, in all its glory, has yet to describe what is behind the processes (for those interested I would suggest one modern Christian Scientist who has explored this area, Dr. Robert Herrmann, Professor of Mathematics at the United States Naval Academy who has several articles on the web and a book entitled *Science Declares Our Universe IS Intelligently Designed*).

In conclusion, the higher-class angels (*arche, kuriotes*) delegate authority to lower class angels (*exousia, dunamis*) in their realm that have the ability to carry out their work. But Jesus Christ is ruler “over and above” all of them as demonstrated by the resurrection of Christ, when He openly proclaimed His victory over death and sin, disarming the demonic realm and then ascended, passing through the heavenlies “above and beyond all

principalities and powers and took the prime position in the universe as He sat down at the *right hand of the Father*. This all happened by the power of God, the absolute omnipotence of the Creator God who has made His *dunamis* power (potential power) available to you (2 Cor. 13:4; Eph. 1:19).

kai. panto.j ovno,matoj ovnomazome,nou(, “*and every name that is named*”. This is a comprehensive statement of Christ’s authority; regardless of one’s position or title in heaven or on earth, Christ is superior, far superior because He sits at the *right hand of the Father*. No one will ultimately bow the knee to anyone else, Christ alone will have every knee in the universe bowing to Him because His name is above all names (Phil. 2:10).

ouv mo,non evn tw/| aivw/ni tou,tw| avlla. kai. evn tw/| me,llonti, “*not only in this age but also in the intended/coming/future one.*” This is another comprehensive statement that teaches us that Christ is not only in the position of authority *temporarily* but He is in the position of authority *permanently*. Christ is not only above every name in the present but also above any name that is named in the future. In the Bible, the *age to come* always refers to the Messianic Age when the Messiah will rule with justice and put down all other powers or authorities (i.e., names) that oppose him. Messiah will demonstrate that even though many will try to usurp His power, He has a *permanent* position of authority.^{vi}

c. he subjected everything under his feet (1:22a)

kai. pa,nta u`pe,taxen u`po. tou.j po,daj aurtou, “*and He put into subjection everything under His feet*”...demonstrates that God put all things in *subjection under His* [Christ’s] *feet*. The phrase *under His feet* is a metaphor which has the idea of victory over one’s enemies (it comes from Ps. 8:7). It was used of the winner of a duel who placed his foot on the neck of his enemy who had been thrown to the ground. Joshua had his generals place their feet on the necks of their enemy’s generals in Josh. 10:24.^{vii} It was a sign of victory over Christ’s enemies. Everything in creation is under Christ’s control and authority, whether friends or enemies. We will see His authority more clearly in the *age to come*, the Messianic Kingdom.

d. he gave Him as head over everything to the church (1:22b)

kai. aucto.n e;dwken kefalh.n u`pe.r pa,nta th/| evkklhsi,a(“*and He gave Him as head over everything to the church,*”. This is the second demonstration of God’s power in v.

22. *didomi* means “to give”, *kephale* is most commonly a reference to the physical “head”. Here it stands for “leadership and authority” so that Christ is the one who has been given “leadership and authority”. As the husband is the leader and authority over his wife so Christ is the leader and authority over the Church. The Greek word for **church** is *ekklesia* and always refers to an assembly.

3 USES OF *ekklesia* (Church)

- 1) “Congregation” of Israel in wilderness (Acts 7:38)
- 2) “Assembly” of riotous Ephesians (Acts 19:30)
- 3) “Church Universal” as body of Christ (most references in the NT)

So, notice what v. 22 in Ephesians is telling us, it is telling us that God made Christ the leader, the head over everything and then gave Christ to the Church. That’s right, God gave Christ to the Church. The Church here obviously refers to the universal church, all believers of all places over time since the day of Pentecost to the present. Christ has been given to the Universal Church as a possession. The Church itself is given further explanation in v. 23.

I had an excellent question last week about John 20:22. Didn’t the apostles receive the Baptism of the Holy Spirit before Pentecost? Therefore, didn’t the Church begin before Pentecost? This can be explained just as the Old Testament saints who were temporarily filled with the Holy Spirit in order to accomplish some task or service (e.g., Craftsmen of the Tabernacle and Temple, Priests, Kings). However, this was always temporary filling (cf. 2 Sam. 7:15; Ps. 51:11). The same was true for the apostles here in John 20. They were still living under the dispensation of the Law. This was a temporary filling of the Holy Spirit so that they could understand Jesus’ teaching regarding His death, burial, resurrection, ascension, the inter-advent age and the Messianic Kingdom. They needed this knowledge *before* the day of Pentecost because their ministry would be foundational to the church (Eph. 2:20). So, that incident was a temporary filling of the Holy Spirit because even the apostles recognized that the Spirit still hadn’t come in Acts 1:5-8. Jesus was still telling them to wait for the Baptism of the Spirit.

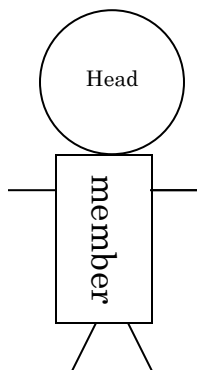
Greek Text: 1:23 h[tij evsti.n to. sw/ma auvtou/(to. plh,rwma tou/ ta. pa,nta evn pa/sin plhroume,nou

Translation: 1:23 which is His body, the fullness of Him who is being filled entirely.”

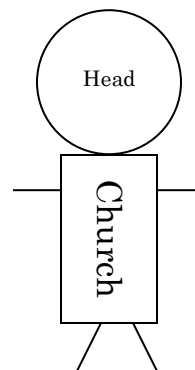
h[tij evsti.n to. sw/ma auvtou/(“which is His body,”. The Church is defined as *His body*. *body* is *soma* and usually refers to the physical body and therefore fits well with the

metaphor of Christ being the *head* of the *body*. Throughout Ephesians (except Eph. 5:28) *body* is used metaphorically as reference to the body of Christ, the Church. Paul’s teaching in Ephesians and Colossians advances beyond that taught in 1 Corinthians and Romans. In Romans and Corinthians Paul taught that the individual members of the Church made up the body, including the head (1 Cor. 12:21). The “head” is never identified with Christ. In 1 Corinthians “head” refers to a member of the “body”. However, in Ephesians the “head” is Christ and the “body” is the church universal (Eph. 1:21-23). So, there is a development in Paul’s discussion of the body of believers as indicated by Christ being identified as the “head”.

Romans and Corinthians



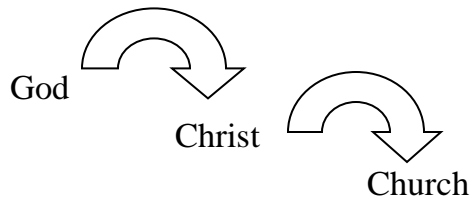
Ephesians and Colossians



What was Paul’s concept of the “head”? Many physicians in the ancient world (e.g., Hippocrates and Galen) thought that the brain directed the members of the body. Philosophers like Plato and Philo followed this model. In the present context Paul adopts this same concept, that the brain or head directs the members of the body. Because Christ was given to the Church as head over it, it is Christ who directs the Church. The fact that the Church is likened to the human body is important because it shows that we are an *organic unity* that is directed by Christ. The Church is never likened to a corporation where the employees have no relationship with the head and/or one another. The body/head metaphor depicts each member as vitally bound together to the head and to each other (expound on human anatomy and physiology). Another example is the vine/branches metaphor.

to. plh,rwma tou/ ta. pa,nta evn pa/sin plhroume,nou “*the fullness of Him who is being filled entirely.*” This phrase is difficult to translate and *can* been taken in six ways. I think the best way to take it is the following; that the Church is *the fullness of Christ who is being filled entirely* by God. “As God fills Christ with the fullness of moral excellence and power, so Christ fills the church with the fullness of moral excellence and power.” This is why God gave Christ as head over the Church, so that God could fill Christ and Christ

could fill His body, the Church. This is the pecking order so to speak so that God's moral excellence and power toward us comes from God through Christ to the Church.



ⁱ Hoehner, Harold, *Ephesians: An Exegetical Commentary* (Grand Rapids, MI: Baker Academic, 2002), 248.

ⁱⁱ Hoehner, Harold, *Ephesians: An Exegetical Commentary* (Grand Rapids, MI: Baker Academic, 2002), 250.

ⁱⁱⁱ Harold Hoehner, *Ephesians: An Exegetical Commentary* (Grand Rapids, MI: Baker Academic, 2002), 211.

^{iv} Hoehner, Harold, *Ephesians: An Exegetical Commentary* (Grand Rapids, MI: Baker Academic, 2002), 272.

^v S. Lewis Johnson, Class Notes from *Greek Exegesis of Ephesians 1-3* (Tyndale Theological Seminary).

^{vi} Hoehner, Harold, *Ephesians: An Exegetical Commentary* (Grand Rapids, MI: Baker Academic, 2002), 282.

^{vii} Davis and Whitcomb's work *ISRAEL: From Conquest to Exile* (Winona Lake, WI: BMH Books, 2002), 70, says that "Such an act was a symbol of the complete subjugation of the defeated enemy."

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