

210822-1 Eph 1, 15-23, Paul's Prayer for the Ephesian Saints—CThurman

A simple reminder of what the Spirit of the Lord communicated through the pen of the apostle Paul so far in this Ephesian letter. God is blessed who hath blessed us, hath chosen us, hath predestinated us, and hath accepted us in the beloved.

Under the topic of redemption, the forgiveness of sins is according to the riches of His grace, a grace that has abounded to us in all wisdom and prudence, God making known to us His self-originated purpose to sum up *all things* in heaven and on earth in Jesus Christ.

Under the topic of an inheritance we are predestinated after the counsel of His own will to the praise of the glory of His grace, whether we are Jew or Gentile; that, *after* faith in Christ we were sealed by the Holy Spirit of promise, which is the *earnest*, a pledge, a surety (which is a foretaste) of our inheritance (which only them that are of the churches of Jesus Christ receive) until the time when the purchased possession is redeemed from its present temporary state and brought into its eternal abode, as if transitioning from living in a tent to living in a house. This moment of redemption is the adoption, the time of the placement of the sons of God with the Son of God, which is the same as time of the glorification of the saints, which is the same as the event of the first resurrection, which is the same as the raising up of the faithful, church-related, baptized disciples of Jesus Christ. What a day that will be! Then we'll see Him as He is. But we shall see Him as He is because we shall be like Him. (cf. 1Jn.3.2) Not all men will see Him as He is. They will see Him, but not as we shall. Some of us here today may not see Him as He is because we are unwilling to follow after Christ; because we were lovers of this world rather than lovers of God. Them that abide in Christ will see Him as He is because their faith *becomes* sight. Others of Christ's people will continue in their natural state and see Christ through the eye faith. Which would you prefer? Of course the answer is obvious.

Now we come to the next statement of Paul in this first chapter. This statement begins at verse 15 and continues to the end of the chapter, v.23. (9 verses) The main thought is this: Paul ceaselessly prays that God might be pleased to give them a spirit to know the hope, to know the riches and the exceeding greatness of the Father's power to usward who believe.

15 ¶ Wherefore

Διὰ τοῦτο, is tss. *wherefore, therefore*; we think of this as ‘based on the aforementioned’ thus and such. Literally, διὰ + τοῦτο, *by or through + this or thus (that), by this way or manner*; and simply, ‘because of this,’ or ‘on account of that.’

ἀγάπην

I also, after I heard of your faith in the Lord Jesus, and love unto all the saints,

heard, ἀκούσας, nom. sing. masc. part. aor. of the verb ἀκούω, *I hear*.

love, ἀγάπην, acc. sing. of the noun ἀγάπη, agapē, phonetically, a-gah'-pay. This is a love devoted to the good of its object. This Greek word is often misinterpreted as referring only to a spiritual love of God. The fact is that ἀγάπη is applied also to the unregenerate. It is a love that every husband should have for his wife regardless of the spiritual condition. Here are a number of texts to which the Greek ἀγάπη is applied to them that are yet in unbelief. (at least 14 times, cf. Lk.6.32; 7.5, 42; 11.43; 16.13; Jn.3.19; 12.43; Eph.5.28 [twice], 33; Col.3.19; 2Ti.4.10; 2Pe.2.15; 1Jn.2.15) ἀγάπη, agapē, will give itself for the good of the object loved (sacrificial love).

The Greek ἐρός, LXX, ἔρωσ, erōs, phonetically *eh-rose* from which we have the English word *erotic*. ἐρός, is very much like ἀγάπη, except it is a love devoted to the object for its own good, for its own self-interests. Rather than self-sacrificing as ἀγάπη, agapē, ἔρωσ, erōs, prefers to sacrifice the object loved than to give it up. (cf. Pv.7.18, love of the harlot; 30.16, love of a woman)

The Greek στοργή, storgē, phonetically *store-gay*, is a maternal, paternal or family love (love between parents and children & vice versa) and is tss. in the NT *natural affection*. In

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making mention, μνείαν, acc. sing. of the noun μνεία, tss. *mention, remembrance*.

making, ποιούμενος, nom. sing. masc. part. pres. mid. of ποιέω, *to do*.

Main stmt.: I cease not to give thanks for you, after I heard of your faith ... and love ..., making mention of you in my prayers. Paul prayed for them. Paul had a purpose for them when he prayed.

16 οὐ παύομαι εὐχαριστῶν ὑπὲρ ὑμῶν, μνείαν ὑμῶν ποιούμενος ἐπὶ τῶν προσευχῶν μου

ἵνα

17 That the God of our Lord Jesus Christ, the Father of glory,

In order that

That – expresses the purpose behind Paul’s prayers for these Ephesian Gentiles.

may give unto you the spirit of wisdom and revelation
[of] manifestation

may give, δώη, 3ps. aor. opt. of the verb δίδωμι, *to give*. The optative is the mood of *possibility*. The action is presented as *conceivable*. (cf. *A Manual Grammar of the Greek NT*, Dana & Mantey, p.172)

revelation, ἀποκαλύψεως, gen. sing. ἀποκάλυψις, ἀπό from, of, forth since + κάλυπτω, *to cover, to hide*; ἀποκάλυψις, is tss. *to lighten, a revelation, a manifestation, an appearing, a revealing*; the verb ἀποκαλύπτω, is always tss. with the English *to reveal*.

(Read Phl.1.3-11; Col.1.3-6, 9-12)

The key to this wisdom and revelation of the Father is Jesus Christ.

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Col.2.2 That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgement of the mystery of God, and of the Father, and of Christ;

3 In whom are hid all the treasures of wisdom and knowledge.

It is more than just coming to faith in Christ. It is the result of abiding in Christ. Being faithful to receive every word of God and walking in the same.

Jn.14.23 Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.

24 He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me.

May give – Paul says that it is possible that the Heavenly Father may give you this.

Some Christians have a spirit of wisdom and revelation in the knowledge of Him. Others do not have this. Why? Because they are careless, unwatchful for their souls state, and in a state of spiritual slumber for the love of the world. Christians think that they can dance on the edge of Christ and the world without cost. There is no such safe place for the Christian.

Mt.6.22 The light of the body is the eye: if therefore thine eye be single (focused), thy whole body shall be full of light.

23 But if thine eye be evil (but a bad eye, bad, poor sight of the eye and), thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!

24 No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

These things are freely given us in Christ if we would follow after Christ.

Ro.8.31 ¶ What shall we then say to these things? If God be for us, who can be against us?

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32 He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

If we would receive His word, all of his word as it comes to us, then we are prepared to receive the wisdom and revelation into the knowledge of Him. And He may give them us.

De 4:6 Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people.

What are these things worth to us? The Lord will not give to the Laodicean Christian a spirit of wisdom and revelation into the knowledge of Him until he puts off as a dominating principle the spirit that is after this world. (cf. Eph.4.22; Ro.8.12, 13) Repentance is first.

Notice that the word is spirit, a lower case 's'. A spirit in this sense is the desire, the attitude. In the OT Scriptures, the Hebrew רוּחַ , refers to and is tss. *a spirit, the Spirit, to breath, to wind, and to the mind*. In the NT, the Gr. πνεῦμα , is also tss. *the Spirit, a spirit, wind, life, and spiritually minded*. The Christians should desire to have this like he breathes air. This spirit should overlay the whole life of the Christian.

Re.3.17 Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked:

18 I counsel thee to buy of me gold tried in the fire (pure gold, tried gold),

to buy, ἀγοράσαι, aor. infin. of ἀγοράζω, tss. to buy (28), to redeem (3); the noun ἀγορά, is tss. market, marketplace; so in this there is transaction, a transference of one thing to obtain the other.

Mt.13.44 ¶ Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

...

45 Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls:

46 Who, when he had found one pearl of great price, went and sold all that he had, and bought it.

to buy ... gold – Gold refers to the Deity of Christ, so they are making a transaction to obtain or partake of the Divine nature.

2Pe.1.2 Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord,

3 According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue:

4 Whereby are given unto us exceeding great and precious promises (promises which compel us to want to live for Christ): that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

To the Laodiceans the Son of God counsels them that have bankrupted themselves of the riches of Christ for the love of this world, to make a transaction for that which is pure gold & precious. Christ would have His people to be partakers of the divine nature, *that thou mayest be rich!* That is, to partake of the riches of Christ. Cont. reading in the Revelation text:

that thou mayest be rich; and white raiment,

[to buy] white raiment – make a transaction to obtain the white raiment, which speaks of the righteousness of Christ for this purpose ...

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that thou mayest be clothed, and that the shame of thy nakedness do not appear (before God. Our lives are to be clothed with the works of Christ, His righteousness); and anoint thine eyes with eyesalve, that thou mayest see.

19 As many as I love, I rebuke and chasten: be zealous therefore, and repent.

The Son of God commands the Laodiceans (and all that fall into this error) to repent. It is an error for not abiding in Christ. That He commands repentance means that they may change their minds so that they agree with God and live as Christians should live. How sad it is to have so much good doctrine and yet fail in the most fundamental things of the Christian life. Fundamental. Godliness, holiness, separation.

Col 3:16 Let the word of Christ dwell in you richly in all wisdom ...

1Co.9.27 But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.

1Ti 6:3 If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness ...

in the knowledge of him:

or, in his knowledge.

knowledge, ἐπιγνώσει, dat. sing. of the noun ἐπίγνωσις, tss, a knowledge, the acknowledgment; the verb ἐπιγινώσκω, is tss. to know, to perceive, to acknowledge; epignosis refers to a full or comprehensive knowledge [of the Heavenly Father].

That the Father may give the spirit in the knowledge of him ... this assumes growth and increase in the knowledge of the Father.

17 ἵνα ὁ θεὸς τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ὁ πατὴρ τῆς δόξης δώῃ ὑμῖν πνεῦμα σοφίας καὶ ἀποκαλύψεως ἐν ἐπιγνώσει αὐτοῦ

[May give you ...]

18 ***The eyes of your understanding being enlightened;***

being enlightened, πεφωτισμένους, acc. pl. masc. part. perf. pass. of φωτίζω, tss. to light, to make see, to illuminate, to lighten.

It is true that for faith in Christ the eyes of the understanding have been opened, and this might be what Paul is saying here. But also, it could be that these words constitute a part of Paul's prayer for them that those enlightened minds might *be made to see* even more of the Father's love and provision for them in Christ since they had believed. Certainly our knowledge is imperfect and may be increased as we follow after Christ.

that ye may know what is the hope of his calling,

The purpose for the understanding being enlightened is that we might come to a fuller knowledge of the hope of His calling.

Eph 4:4 There is one body, and one Spirit, even as ye are called in one hope of your calling ...

2Ti 1:9 Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began ...

Ro 8:24 For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?

25 But if we hope for that we see not, then do we with patience wait for it.

Hope takes the child of God through to the moment of everlasting life. Hope is blessed and lively, and an anchor for the soul in an ever-changing world. (He.6.19; Tit.2.13; 1Pe.1.3)

and ***what the riches of the glory of his inheritance in the saints,***
[that ye may know]

That you might know what the glorious riches of Christ's inheritance in the saints is. Jesus Christ is receiving something in which we have a vital interest, or at least something in which we ought to have a vital interest.

Heb 2:13 And again, I will put my trust in him. And again, Behold I and the children which God hath given me.

Did Jesus Christ have need of a special people to form them into a church? No. But He certainly received it and was appointed Head and Lord over it, and how His own are blessed to be in it.

Was Jesus Christ glorified because He needed glorification? No, He was glorified because He would bring His own into that blessed state.

Did Jesus Christ need a world over which to rule? No. He was shall take the throne to bring His own into a most glorious kingdom.

Did Jesus Christ need a new heaven and a new earth? No. But He received one to prepare as a place for His own to live for all eternity.

All our interest is in Jesus Christ. He has great interest in us and we have great interest in Him. We have received through Jesus Christ the riches of God's goodness, forbearance and longsuffering. (cf. Ro.2.4) We have received the riches of the wisdom and knowledge of God through Christ. (cf. Ro.11.33) Through Christ's death we received the riches of the grace and kindness of God to save us from such a terrible and eternal death. (cf. Eph.1.7; 2.7) The riches of Christ are unfathomable. There is no bottom to them. (cf. Eph.3.8) We could spend a lifetime and not exhaust the riches of Christ. There are rich that we have now and there are riches that we shall enjoy through the endless ages of eternity. These are Christs. This is His inheritance, and we have them in Him. (cf. Eph.3.16; Phl.4.19) And because of Christ we have indwelling of the Holy Spirit of God, to comfort, guide and teach us the things of God and Christ. The Spirit of God takes the things of Christ and shows them to us. (cf. Col.1.27; Jn.16.14, 15)

18 πεφωτισμένους τοὺς ὀφθαλμοὺς τῆς διανοίας ὑμῶν εἰς τὸ εἶδέναι ὑμᾶς
τίς ἐστὶν ἡ ἐλπίς τῆς κλήσεως αὐτοῦ καὶ τίς ὁ πλοῦτος τῆς δόξης τῆς
κληρονομίας αὐτοῦ ἐν τοῖς ἁγίοις

19 And *what is the exceeding greatness of his power to*
[that ye may know]

us-ward who believe, according to the working of his mighty power,

who worketh, ἐνεργοῦντος, gen. sing. masc. part. pres. of the verb
ἐνεργέω, is tss. *to shew forth, to work, to be effectual, to work*
effectually, to be mighty, to effectually work, an effectual fervent
[prayer] (Eph.1.11, 20; 2.2; 3.20); the noun ἐνέργεια, is tss. *the*
working, the effectual working, the operation, and strong (Eph. 1.19;
3.7; 4.16); the noun ἐνέργημα, is tss. *operations, working*; the adj.
ἐνεργής, is tss. *an effectual (door), powerful (word [of God])*.

to usward who believe –This does not say, ‘And that you might know what the exceeding greatness of his power to usward is *because you believe ...*’. Rather it says that the mighty working of the Father’s power is to them who believe. Believing is not a cause for the Father’s working mightily toward them. This simply identifies a certain people for whom God is working. Paul has emphasized that the Father *hath* done so many things that preceded the fact of their existence and faith in Christ. This cannot be denied by any reasonable Bible-believer. He hath blessed. He hath chosen. He hath predestinated. He hath accepted. This was all accomplished before the Ephesians’ faith in Christ. It was done before Abel’s faith, Noah’s, Abraham and Sarah’s, Moses’, David’s, etc., etc., etc. The words **who believe** simply identify who it is that the Father hath done these things. Some, when they read the word faith or believe they think it is always with reference to a cause. That is simply untrue.

Joh 3:36 He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.

The words *'he that believeth on the Son'* and *'he that believeth not the son'* are the subjects of this compound statement. *Belief* or *unbelief* defines who *'he'* is that either *hath life* or *shall not see life*. These are simple statements of fact. Belief or unbelief is not presented here as a cause for life or death. It is the evidence of state of life or death. That's it. Those that God has worked for are only them that believe.

19 καὶ τί τὸ ὑπερβάλλον μέγεθος τῆς δυνάμεως αὐτοῦ εἰς ἡμᾶς τοὺς πιστεύοντας κατὰ τὴν ἐνέργειαν τοῦ κράτους τῆς ἰσχύος αὐτοῦ

20 Which *he wrought in Christ, when he raised him from the dead,*
[mighty power]

he wrought, ἐνήργησεν, 3ps. aor. ind. of the verb ἐνεργέω, is tss. to shew forth, to work, to be effectual, to work effectually, to be mighty, to effectually work, an effectual fervent [prayer] (Eph.1.11, 20; 2.2; 3.20); the noun ἐνέργεια, is tss. the working, the effectual working, the operation, and strong (Eph. 1.19; 3.7; 4.16); the noun ἐνέργημα, is tss. operations, working; the adj. ἐνεργής, is tss. an effectual (door), powerful (word [of God]).

The same power that God our Father worked to raise Christ from the dead is the same that He is working for us that believe.

By weakness our Lord Jesus was crucified. (cf. 2Co.13.4) This was why He took a body of flesh and blood. Only then could He have taken our death upon Him by suffering the death of the cross. But He was raised by the power of God.

and set him at his own right hand in the heavenly places,

By the power of God Jesus Christ, the Son of man ascended into the presence of God and at His own right hand. Interceding and mediating for all of the elect of God. (cf. Ps.110.1; Lk.20.42; 22.69; Ac.1.11; 2.33, 34; 5.31; 7.55, 56; Ro.8.34; Col.3.1; He.1.3, 13; 8.1; 10.12)

20 ἦν ἐνήργησεν ἐν τῷ Χριστῷ ἐγείρας αὐτὸν ἐκ νεκρῶν καὶ ἐκάθισεν ἐν δεξιᾷ αὐτοῦ ἐν τοῖς ἔπουρανίοις

21 Far above all principality, and power, and might, and dominion,
Over rule jurisdiction strength Lordship
authority ability

far above, ὑπεράνω, adv. ὑπέρ above, superior, far above + ἄνω above, high, up; tss. *far above* (Eph.1.21; 4.10), *over* (He.9.5).

principality, ἀρχῆς, gen. sing. of the noun ἀρχή, tss. the *beginning*, a *magistrate*, the *power*, a *corner*, a *rule*, a *principality*, the *first*, the *first estate*; a rule, power, authority, territory, jurisdiction.

power, ἐξουσίας, gen. sing. of the noun ἐξουσία, tss. *authority*, *power*, *jurisdiction*, *right*, *liberty*, *strength*.

might, δυνάμεως, gen. sing. of the noun δύναμις, tss. *power*, *wonderful works*, *ability*, *miracle*, *virtue*, *strength*, *might*, *violence*, *abundance*.

dominion, κυριότητος, gen. sing. of the noun κυριότης, tss. *dominion* (Eph.1.21; Col.1.16; Jude 8), *government* (2Pe.2.10).

and every name that is named, not only in this world,
age

but also in that which is to come:
the coming (age)

that which is to come, μέλλοντι, dat. sing. masc. part. pres. of the verb μέλλω.

Except in the throne itself the Father has made His Son higher than the highest.

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Whether or not they of the churches understand this as they should the Heavenly Father has given His Son, our Lord Jesus Christ, to be the head over all things.

Ro 9:5 Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen.

Ro 10:12 For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him.

Mk.4.41 And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him?

Heb 2:8 Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him.

He hath given Him also to be Head to the church. He is the Leader, the Director, the man of the highest office.

Eph 4:15 But speaking the truth in love, may grow up into him in all things, which is the head, even Christ ...

Eph 5:23 For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body.

Col 1:18 And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence.

Col 2:10 And ye are complete in him, which is the head of all principality and power ...

Eph 3:21 Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen.

Joh 14:7 If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.

So many have some very odd notions about what it means to be Christian; a faithful Christian. Some have poured over their Bibles so much that they have neglected the duties to care and provide for their wives and children. That is wrong. Living for Christ doesn't require monasticism. It doesn't require that we close ourselves off from the world. Far be it, we can be in the center of it all and serve Christ. Serving Christ means we yield up ourselves in all that we do, so that we acknowledge Him, we look to Him, and He receives the glory. We can be the manager of the biggest store in Wasilla. We can be the owner, operator of a construction company. We can drive a delivery truck all day around town. We can be a keeper at home, tending to the children, applying the rod or the bandaid, giving the hugs, having the baby talk, fixing the family meals, doing the wash or hanging out the clothes on the line, vacuuming the house, dusting, etc., etc., etc. We can be mowing the yard, working the garden, picking the berries, hunting on the mountain side. We can be a cashier, a teller, a salesman, waiter, cook, but whatever we do Christ should be in it.

Ps 119:105 NUN. Thy word is a lamp unto my feet, and a light unto my path.

Christ is to be at the helm in our thoughts so that our decisions, our actions, our aspirations, the whole of our lives are guided by the will of God as it is revealed in the Holy Scriptures. We don't have to be reading our Bibles every moment of every day to have the wisdom and revelation in the knowledge of our Heavenly Father. Yes, we should read the Scriptures. Yes, we should avail ourselves to be faithful to receive the corporate instruction that this church received during our times of worship. These things all play an important part to the Lord granting to us a spirit of wisdom, etc. Yes, it very helpful to memorize Scriptures. Yes it is good to meditate upon the word of God. But let's not overlook the obvious. It's what happens after we close the Book that is telling. Then we apply the Scriptures. By increasing in the knowledge of the word of God, and by yielding ourselves up to His service in all that we do, I believe it is the

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Father's pleasure to bless us with that spirit of wisdom and revelation of His knowledge. This was Paul's prayer for the Ephesians saints. Let us pray for one another that we might be recipients of this wonderful knowledge of God.

23 ἥτις ἐστὶν τὸ σῶμα αὐτοῦ τὸ πλήρωμα τοῦ πάντα ἐν πᾶσιν
πληρουμένου