

3/27/22

**Ephesian 1:13-17**

We have noted the spiritual blessings of the believer through the Father and the Son Jesus, as part of the wealth of the believer.

1. The Father is indicated. vs. 3-6
2. The Son follows. vs. 7-12
3. The Holy Spirit is mentioned last. vs. 13-14
  - a. Each person of the Trinity is involved in salvation and praised for their part. vs. 6a, 12, 14b
  - b. As stated it is one long sentence. vs. 3-14

**1:3-14**      **The spiritual blessings of the believer.**

**1:13-14** The fourth blessing associated with the Holy Spirit in the doctrine of salvation.

**1:13a-d** The illumination of the Holy Spirit.

- 1) The connection of Jesus with the regenerating work of the Holy Spirit, “In Him you also *trusted*.” vs. 13a
  - a) The phrase “In Him” refers to Jesus, who the Ephesians had trusted to save them.
    - \* The word *trusted* in italic indicates it is not in the Greek, but since Paul is building of the previous verse, “we who first trusted in Christ”, now is

implied about the Ephesians being illuminated, convicted and repented.

- b) The reference to “you” is interpreted by some to indicate the Gentiles, in contrast to “we” of the previous verse for Jews.
  - 1)) But if that were the intended distinction, then it would indicate “we”, the Jewish Christians alone should be to the praise of His glory, which could not be. vs. 12
  - 2)) And “you” the Gentiles, would also indicate the only ones to be sealed with the Spirit, which is untrue. vs. 13
  - 3)) The reality is that both are applicable to Jew and Gentile.
    - a)) The phrase first trusted in vs. 12 “proelpizo” is a participle perfect active, literally, “having first put hope” in Jesus, now is the confident hope the Ephesian also had trusted in Jesus through the Holy Spirit.
- 2) The connection of their trust in Jesus after hearing the gospel, “after you heard the word of truth, the gospel of your salvation.” vs. 13b-c
  - a) The order of their regeneration was clear.
    - 1)) The Ephesian got saved and trusted Jesus as their Lord and Savior after they heard, an aorist participle, literally “having heard” the preaching of the gospel, not before.

- a)) “How then shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher? ...”  
Rom. 10:14, 15-16
- b)) “So then faith *comes* by hearing, and hearing by the word of God.”  
Rom. 10-17
- 2)) This is clear by “the word of truth”.
- a)) The phrase literally says, “the word of “the truth”, the article is present indicating a specific truth.
- b)) Truth “*aeltheia*”, means what is true in any matter being considered, in this case God’s Divine revelation of truth of their lost state to be saved.
- b) The Divine “word of the truth” they embrace personally is interpreted by the phrase “the gospel of your salvation”.
- 1)) The word gospel “*euaggelion*”, means good news or glad tidings, appearing 77 times in the New Testament.
- 2)) The phrase, “your salvation” indicates the power of the gospel.
- a)) They possessed the gift of their salvation, having been convicted of sins by the word and the Spirit.
- b)) They had agreed with God of their guilt, sin and repented of their sins.

- c) The power of the gospel is all sufficient for the forgiveness of every and all sins, not religion. Rom. 1:16-17
- \* “Beware lest anyone cheat you through **philosophy** and empty deceit, according to the tradition of men, according to the basic principles of the world, and not according to Christ.” Col. 2:8
- d) The mayor problem in the church today is that Pastors and leaders are focusing on community and unity at the expense of the proclamation of sin and power of the gospel, like politicians speaking lies.
- \* Jeremiah warned of this, “And he who has My word, let him speak My word faithfully. What *is* the chaff to the wheat?” says the LORD. *Is* not My word like a fire?” says the LORD, “And like a hammer *that* breaks the rock in pieces?” Jer. 23:25-29; 1Tim. 4:1; 2Tim. 3:1-5

### 1:13c-14a

The identification of the Holy

Spirit.

- 1) The consequences of salvation by the Holy Spirit, sanctification, “in whom also, having believed, you were sealed with the Holy Spirit of promise.” vs. 13-e
- a) The person providing for sanctification is indicated “In whom”, referring to Jesus.

- 1)) Jesus is the link to the Holy Spirit's work of sanctifying believers.
  - a)) The Father made the plan of salvation for sinner to be set apart for God.
  - b)) The Son was the channel for salvation that a person be able to be set apart for God.
  - c)) The Holy Spirit is the agent for salvation to carry out the setting apart for God.
- 2)) Jesus having been believed by the Ephesians was based on what the Scriptures declared about Jesus.
  - a)) He was the Son of God, Eternal, the Incarnate Messiah.
  - b)) He was the Lamb of God, the sin and wrath bearer for all sinners in the whole world and the only mediator between God and man, able to forgive sin, justify and reconcile man to God
- b) The result of having believed in Jesus was that they were sealed with the Holy Spirit of promise, the sanctifier.
  - 1)) The word for seal "sphragizo", means to set a mark or stamp. 2Cor. 1:22
    - a)) It was used to indicate ownership.
    - b)) It was used to indicate something genuine, the wax seal being unbroken.

- c)) It is used for the seal Rome placed on the tomb of Jesus and Paul's scars. Matt. 27:66; Gal. 6:17
- 2)) The believer having believed received the Holy Spirit.
  - a)) The Holy Spirit comes into the believer and their body becomes the temple of the Spirit. 1Cor. 6:19
  - b)) The Spirit illuminates believers to understand the things of God. 1Cor. 2:9-16
  - c)) The Holy Spirit transforms us into the image of Christ from glory to glory. 2Cor. 3:18
  - d)) The seal is not the baptism of the Spirit nor water baptism.
- 3)) The promise of the Holy Spirit was prophetic.
  - a)) Joel prophesied the promise to the church and the remnant of Israel in the Great-Tribulation. Joel. 2:28
  - b)) Jesus indicated the efficiency and effectiveness of the Holy Spirit, called the promise of the Father. Jn. 7:37-39; Lk. 24:49; Acts 1:4
  - c)) Peter identified its fulfillment at Pentecost. Acts 2:16-21
- 2) The apostle Paul revealed the assurance of salvation by the sanctifying work of the Holy Spirit till our glorification. vs. 14a

- a) The Holy Spirit is indicated to be the guarantee of our inheritance, “who is the guarantee of our inheritance.”
- 1)) The word guarantee “arrabon”, means a pledge or down payment.
    - a)) A down payment is the sincere deposit for returning to pay the balance and complete the transaction.
    - b)) “Now He who establishes us with you in Christ and has anointed us *is* God, who also has sealed us and given us the Spirit in our hearts as a guarantee.” 2Cor. 1:22; 5:5
  - 2)) The word inheritance “kleronomia”, means the eternal blessedness of all we are to receive.
    - a)) The seal of the Holy Spirit is but a fraction of the future endowment.
    - b)) The emphasis is on our future state of blessedness, “The Spirit Himself bears witness with our spirit that we are children of God, and if children, then heirs--heirs of God and joint heirs with Christ, if indeed we suffer with *Him*, that we may also be glorified together.” Rom. 8:16-17
    - c)) Roman law allowed an adopted son to inherit what was not naturally his as a natural son.
- b) The Holy Spirit is a foretaste and assurance at our death by the Lord

- coming for His church to glorify our bodies, “until the redemption of the purchased possession.”
- 1)) The redemption in context is not the same as in verse seven, redemption through the blood of Christ for the forgiveness of sins and sanctification.
    - a)) The word is the same redemption “apolutrosis”, a releasing affected by payment, deliverance from the penalty of sin. vs. 7
    - b)) But in this context of redemption “apolutrosis” is in reference to the final ransoming, releasing of our spirit from our body to heaven to be present with Jesus in a glorified body.
  - 2)) The purchased possession, our spirit.
    - a)) We are spirit being, our bodies are the vehicle to express ourselves, the instant we breath our last breath our spirits are instantly present with Jesus, we are not naked. 2Cor. 5:1-8
    - b)) Our bodies are buried, glorified at the rapture. 1Thess. 4:16-17
  - c) The sealing with the Holy Spirit is used often to prove that a believer cannot turn away from Christ, despite every warning.
    - 1)) The late Pastor Chuck Smith, founder and leader of Calvary Chapel believed and taught for 48 years, from December of 1965 till October of

- 2013 that both predestination and free-will are presented throughout the Scriptures, as part of the whole council of God, complements not contradictions. Distinctive of CC.
- 2)) Chuck quoted Jesus, “If you continue in My word, then you are My disciples indeed.” Jn. 8:31 Then he quotes Jesus again, “If anyone does not abide in Me, he is cast out as a branch and is withered; and they gather them and throw them into the fire and they are burned. If you abide in Me, and My words abide in you, you will ask what you desire, and it shall be done for you. Jn. 15:6-7
  - 3)) Pastor Chuck then states, “Jesus Himself brought up the possibility of a person not abiding in Him.
  - 4)) Zane C. Hodges writes regarding the five points of Calvinism, known by the acronym TULIP, “None of these ideas has any right to be called normative Protestant theology. None has ever been held by a wide cross-section of Christendom. Most important none of them is biblical....all of them lie outside the proper parameters of Christian orthodoxy”. (Hunt:80)

- d) The exercise of our free-will is not works for salvation, but rather the enabling of God for salvation. Any attempt to teach either predestination or free-will at the expense of the other will be unbalanced and extreme, ending up in spiritual error, the sovereignty of God and human responsibility are both are Scriptural.
    - 1)) If I am wrong being able to walk away from Christ, what do I have to lose by telling you to ABIDE? Nothing!!!!
    - 2)) The believers confident assurance should be on nothing but dependence on the work of Christ. Phil. 1:6; 2Tim. 1:12; 1Pet. 1:3-5; Jude 1:24-25
    - 3)) The believer is not to resist, grieve, quench or insult to the Spirit of grace. Acts 7:51; Eph. 4:30; 1Thess. 5:19; Heb. 10:29
- 1:14b** The admiration of the Holy Spirit.
- 1) The response of a believer towards the Holy Spirit regarding salvation should be that of “to the praise”.
    - a) The word praise “epainos” means exaltation, approbation or commendation.
      - 1)) The word to “eis” expresses the goal or aim.

- 2)) The idea is one of expressing thankful appreciation and adoration by a sinner from the heart in his worship of God for the Holy Spirits part in salvation.
- 3)) The word praise appears 11 times in the New Testament, 7 of the 11 refer to God or the gospel.
- 4)) The three persons of the Godhead are praised for their part in salvation.
  - a)) To the Father. vs. 6
  - b)) To the Son. vs. 12
  - c)) To the Holy Spirit. vs. 14
- b) This praise is not a natural, but a supernatural response having been saved.
  - 1)) Having heard the gospel of salvation. vs. 13b-c
    - a)) The good news from heaven.
    - b)) The power of God unto salvation, as He initiates salvation.
  - 2)) Having been convicted of one's sin and hostility towards God.
    - a)) The Holy Spirit revealing the sins of man, both public and private.
    - b)) The Holy Spirit revealing the need of person to call upon God in repentance to be saved.
  - 3)) Having been forgiven of their sins by repenting becoming a child of God.
    - a)) The sinner obtains faith by hearing the word of God. Rom. 10:17

- b)) The sinner calls on the name of the Lord and is saved. Rom. 10:13
- c) This praise looks back to the two things. vs. 13e-14a
  - 1)) Being sealed with the Spirit, the guaranteed pledge of our inheritance.
  - 2)) The redemption of our purchased possession.
- 2) The praise of a believer for the the Holy Spirit's part in salvation should be that "of His glory".
  - a) The word glory "doxa" in our context has the sense of splendor and brightness that belongs only to the Holy Spirit.
    - 1)) The Hebrew word glory "kabowd" in its root word has the idea of heaviness of greater dignity and honor.
      - \* Like the Shekinah glory in the tabernacle and temple!
    - 2)) The Greek word "doxa" has the similar idea of the supreme, magnificence, excellence splendor.
    - 3)) The praiseful worship over the glory is over the magnanimous splendor of the Holy Spirit's work in the life of a believer till he is taken to heaven!
  - b) The glory belongs only to the Third person of the God-head for his part in the salvation of sinners.

- 1)) First “praise of His glory” for the faithfulness of the Holy Spirit during our life-time, as Jesus promised.
  - 2)) Second “praise of His glory” for His part in the final act of the complete ransoming redemption of our bodies.
- c) Jesus promised His disciples not leave them as orphans, but send them Spirit.
- 1)) He would pray the Father and He would give them another Helper that He may abide forever. Jn. 14:16
  - 2)) He called Him the Spirit of truth the world cannot receive because it neither sees or knows Him, but they knew Him, He would dwell with them and be in them. Jn. 14:17  
\* Three chapters. Jn. 14-16; Jn. 14:26; 15:26; 16:7-13
- d) Jesus promised the Holy Spirit would complete the final act of redemption by glorifying our bodies.
- 1)) The short-term, “Your **dead** shall **live**; *Together with my **dead** body they shall arise. Awake and sing, you who dwell in dust; For your dew is like the dew of herbs, And the earth shall cast out the **dead**.” Is. 26:19*
  - 2)) The long-term, “Then, behold, the veil of the temple was torn in two from top to bottom; and the earth quaked, and the rocks were split, and

the graves were opened; and many bodies of the saints who had fallen asleep were raised; and coming out of the graves after His resurrection, they went into the holy city and appeared to many.” Matt. 27:51-53

- 3)) At the Rapture the dead will rise first then we who are live, both receiving the glorified body on the way up to meet the Lord in the clouds, along with those who died before us. 1Cor. 15:51-53; 1Thess. 4:15-17

### 1:15-23      The prayers of Paul for the Ephesians.

1. The prayer contains 69 words in the Greek, 208 in the English NKJV.  
\* The second prayer comes in chapter three. Eph. 3:14-21
2. The intercessory prayer of Paul is one complete sentence in the Greek. vs. 15-23  
\* Just like the blessing of God the Father, the Son Jesus and the Holy Spirit. Eph. 1:3-14

1:15-17 The prayer of thankfulness for the Ephesians.

1:15      The reason for Paul’s prayer. vs. 15

- 1) The news received about the ongoing trust of sinners in Jesus Christ, “Therefore I also, after I heard of your faith in the Lord Jesus.” vs. 15a-b

- a) Remember Paul had spent a total of three years in Ephesus personally witnessing many sinners trust Jesus as their Savior, but he is not speaking about this group.
- 1)) Paul arrived on his third missionary journey at Ephesus and taught for three months in the synagogue, reasoning and persuading concerning the things of the Kingdom of God. Acts 19:8
  - 2)) Some spoke evil of the way he removed himself and taught two years in the school of Tyrannus and all in Asia heard the word of the Lord Jesus both Jew and Gentile. Acts 19:9-10
  - 3)) The city had many who were engaged in the magical arts and the occult. Acts 19:13-14, 19
  - 4)) Paul's ministry had affected the religious and commercial status of Ephesus and a riot broke out that nearly cost him his life, at which time he departed to Macedonia. Acts 19:21-20:1
  - 5)) Many churches sprung forth from Paul's ministry at Ephesus, Colosse, Hierapolis Laodicea and others, in fact the seven churches of Revelation are believed to be directly or indirectly related to him.

- b) Paul is now in a Roman prison and was hearing about their "faith in the Lord Jesus Christ".
- 1)) He was in Rome, the chief city of the Roman empire where many visited by road and its port.
    - a) ) It has been about 4-5 years since his departure.
    - b)) The word faith "pistis", refers to the conviction of the truth about something, in this case that Jesus could forgive them of the sins and be saved.
  - 2)) Paul was hearing from those coming to visit him in prison about the ongoing conversion of the Gentiles in Ephesus.
    - a)) Literally, "having heard of your faith in the Lord Jesus Christ".
    - b)) That He was Lord "kurios" master, Christ "Christo", the anointed Messiah and that His name was Jesus, Yahweh is salvation. vs. 1-2
  - 3)) The church was continuing to stand strong in their obedience and faithfulness to preach the power of the gospel.
    - a)) Being affective against the temple of the famous goddess Diana, a multi-breasted statue claimed to have fallen from Zeus or Jupiter. Acts 19:35



- b)) Standing and resisting all the allurements and temptation of the luxurious corrupt port city.
- 2) The news received about the ongoing treatment of the saints, “and your love for all the saints.” vs. 15b
  - a) This is always the proper order.
    - 1)) Faith in God through Jesus Christ must come first.
      - a)) Faith is the source of all that is to follow in the life of a Christian.
      - b)) Faith is the seed of all that will the fruit of one’s life in Christ.
    - 2)) Love for the brethren come always second.
      - a)) Love is the fruit of faith.
      - b)) Just like the first table of the law, love and obedience to God comes first, then love in obedience to man comes second.
  - b) The declaration is all inclusive love, “for all the saints”.
    - 1)) The word love “agape”, indicates God divine love.
      - a)) Distinct from “eros”, the physical and sexual love of fallen man.
      - b)) Distinct from “phileo”, the mental and emotional love of fallen man.
      - c)) Every Christian has this capacity, but we don’t always yield to it. 1:3 \*  
“My little children, let us not love

- word or in tongue, but in deed and truth.” 1Jn. 3:18
- 2)) Notice this is irrespective of the individuals background, culture or religious belief prior to conversion.
  - a)) The word all “pantas”, means every, any and any, none is excluded.
  - b)) The word saints “hagios” holy one, one set apart, as a result of our faith and salvation in and through Jesus Christ.
    - \* The word saint is to ever remind us of our spiritual bankruptcy as sinners to live out the life of Christ in our own energies!
  - c)) The one having been saved yielding to the agape love of God for another that is saved, both disregarding the past distinctions and differences, being new creations in Christ. 2Cor. 5:17
    - \* All of us can love some people, put up with others, and ignore the irritating ones, that is natural!
- c) What a joy it is to see and hear about those who came to Christ many years ago are continuing to walk in the faith of Jesus Christ and have love for the saints.
  - 1)) Continuing in the doctrine. 1Tim. 1:2
  - 2)) “A new commandment I give to you, that you **love** one another; as I have

loved you, that you also **love** one another. By this all will know that you are My disciples, if you have **love** for one another.” Jn. 13:34

- d) The passion of believers should be to see the lost saved. As a believer I also rejoice when I hear sinners coming to Christ and I am to love them as saints. 2Per. 3:9

**1:16** The particulars of Paul’s prayer. vs. 16

- 1) The gratitude to God for the Ephesians, “do not cease to give thanks for you.” vs. 16a
  - a) The apostle Paul was a man of prayer.
    - 1)) The phrase do not cease “aupauomai”, means he never stopped praying for them.
      - \* It does not mean he prayed constant without stopping, but always.
    - 2)) The tense is the indicative present middle voice.
      - \* He did this himself on an ongoing basis, when he would pray.
    - 3)) The day in which Paul lived in were far different than ours.
      - a)) There were not many and constant distraction that crowded our prayer.
      - b)) When he traveled often they walked and had much time to think on the things of God.

c)) They being alone more could meditate on the Scriptures and the things of God.

d)) The noise, lights and people pollution was not concentrated in presence everywhere as in our day.

- b) The apostle Paul provides the evidence of his commitment to pray for those who had come to Christ in the opening of his letters.

- 1)) “Always in every prayer of mine making request for you all with joy, for your fellowship in the gospel from the first day until now.”
- 2)) “We give thanks to the God and Father of our Lord Jesus Christ, praying always for you, since we heard of your faith in Christ Jesus and of your love for all the saints.” Col. 1:3-4
- 3)) “We give thanks to God always for you all, making mention of you in our prayers.” 1Thess. 1:2
  - a)) Paul was a man of prayer. Phil. 1:4; 9-11; Col. 1:9-12
  - b)) The Bible tells us it is through prayer that we are guided, illuminated, strengthened, encouraged, affirmed and built up.

- c)) It is through prayer that we know God on the most intimate level, Jesus is our example.
- d)) It is by and through prayer that the purposes and will of God are brought to pass, most often.
  - \* George Whitfield said, “Whole days and weeks have I spent prostrate on the ground in silent or vocal prayer.
  - \* No man is greater than his prayer life. (Leonard Ravenhill)
- 2) The commitment to pray for the Ephesians, “making mention of you in my prayers.” vs. 16b
  - a) The most basic characteristic of a Christian is that of being thankful.
    - 1)) The word thanks “eucharisteo”, means to be grateful.
      - a)) The idea is one of appreciation.
      - b)) Understanding the value of something or someone.
      - c)) The word is found 39 times in the New Testament.
    - 2)) The word is a participle in the present active.
      - a)) Not that he was thinking about it.
      - b)) Not that he was planning on it.
      - c)) But rather that he was doing it at the present and ongoing basis.
  - b) The most basic gratefulness of Paul would be two-fold.

- 1)) For their response to the gospel in faith and ongoing growth in their faith.
- 2)) For their constant witness of the gospel for others to come to faith in Christ.
- c) The intercession for them took place as they came to his mind.
  - 1)) The phrase making mention “poioumenos menian”, means putting forth by remembering.
    - a)) The word is translated “remembrance” and “remember” two times. Phil. 1:3; 2Tim. 1:3
    - b)) The five other times it is translated “mention” as in our text. Rom. 1:9; 1Thess. 1:2; 3:6, Phile. 4
  - 2)) The word prayers “proseche”, means prayer in general.
    - a)) The idea is one of worship and reverence.
    - b)) But unlike supplication, this word was always used of God never of man.
    - c)) For protection as they were faithful witnesses or for ongoing wisdom, strength and guidance, etc.
- d) The Thessalonian were commanded three things even though they had experienced difficult lives. 1Thess. 5:16-18

- 1)) Regarding their attitude, “Rejoice always.” vs.16
  - 2)) Regarding their prayers, “pray without ceasing.” vs. 17
  - 3)) Regarding their gratefulness, “In everything give thanks; for this is the will of God in Christ Jesus for you.” vs. 18
- e) The Philippians were given a important spiritual council involving prayer by Paul. Phil. 4:6-7
- 1)) We are to bring all things to God in prayer, “Be anxious for nothing, but in everything by prayer and supplication, with thanksgiving,” vs. 6a-c
  - 2)) We are to obey and pray, “let your requests be made known to God.” vs. 6d
  - 3)) We will reap the benefit of protecting our hearts and minds, “and the peace of God, which surpasses all understanding, will guard your hearts and minds through Christ Jesus.” vs. 7
- f) Paul told Timothy the extent of his prayers for the lost. 1Tim. 2:1-2
- \* “Therefore I exhort first of all that supplications, prayers, intercessions, *and* giving of thanks be made for all men, for kings and all who are in authority, that we may lead a quiet

and peaceable life in all godliness and reverence.”

### 1:17 The request of Paul’s prayer.

- 1) The prayer of Paul is to God the Father, “that the God of our Lord Jesus Christ, the Father of glory.” vs. 17a
  - a) The word that, refers to intent or purpose.
    - 1)) It is called a “hina” clause.
    - 2)) You could read it as follows, that Paul was praying for them in order that God the Father would answer his specific petition that follows.
  - b) Paul once again is going to mention all three person of the Godhead in their perspective parts in the ongoing growth, development and maturity in salvation.
    - 1)) God “theos” refers to the Father, the Father of glory as the source.
 

\* The First person of the Trinity. vs. 3-6
    - 2)) Our Lord Jesus Christ refers to the Son of God, the channel.
 

\* The Second person of the Trinity. vs. 7-12
    - 3)) The Spirit of wisdom refers to the Holy Spirit.
 

\* The Third person of the Trinity. vs. 13-14

- c) The mediator is Jesus for all answered prayer.
- 1)) He is the only way to the Father. Jn. 14:6
  - 2)) He is the only name to be saved. Acts 4:12
  - 3)) He is the only mediator. 1Tim. 2:5
- 2) The prayer of Paul was to the Father to impart insight for living, “may give to you the spirit of wisdom and revelation.” vs. 17c
- a) Paul requested is in prayer to God for the work of the Holy Spirit to impart wisdom.
    - 1)) The word for spirit is not capitalized giving the idea that it may refer to the spirit of man.
      - a)) The context refutes this, which is prayer to God by Paul.
      - b)) The petition is that God impart what is being requested.
      - c)) The natural spirit of man can not be the source of the supernatural, only the container of the supernatural.
    - 2)) Therefore the word Spirit should be capitalized because it refers to the Holy Spirit.
      - a)) The context demands it.
      - b)) The petition implies it.
      - c)) The supernatural nature confirms it.

- b) Paul requested that God would give to the Ephesian the spirit of wisdom.
- 1)) The word wisdom “sophia”, means a broad and full intelligence of knowledge and information in order to make the best choice.
    - a)) The word appears 51 times in the New Testament.
    - b)) The word is not referring to the natural wisdom of man, but the wisdom of God.
    - c)) Paul contrasts the wisdom of the wise in this world to the supreme wisdom of God in Christ. 1Cor. 1-2
  - 2)) Paul requested that God would also give to the Ephesians the spirit of revelation.
    - a)) The word revelation “apokelupsis”, means laying bear or unveiling and used for the unveiling of Jesus as the Glorified Christ. Rev. 1:1

\* The word is found 18 times in the New Testament.
    - b)) The word refers to understanding and insight pertaining to the truth of the things of God.
    - c)) This is the ministry of the Holy Spirit to illuminate the Christian to know and understand, spiritual truth

- that can not be credited to his own natural understanding.
- d)) The phrase “may give” applies to both wisdom and revelation, the aorist active, continuously.
- 3) The wisdom and revelation is contained in Jesus, “in the knowledge of Him.” vs. 17c
- a) Paul is referring to a very specific knowledge.
- 1)) The word knowledge “epignosis”, means accurate, full knowledge marked by experience, not just intellectual information.
- 2)) The word appears 20 times in the New Testament.
- b) Paul is speaking about the necessary partnership of prayer, study and obedient living experience.
- 1)) Approaching the study of the word of God in prayer.
- a)) For an open heart to God.
- b)) For a teachable heart.
- c)) For a humble and reverent approach of God’s word.
- 2)) Reading and studying the word of God constant, in the attitude of prayer.
- a)) To not study just to gather information.

- b)) To allow God’s word to shed light on the areas of our life that we are failing in.
- c)) To be able to give answers to those who do not know God.
- 3)) Living out the word of God by accompanied prayer.
- a)) To experience the Spirit of wisdom and revelation in our lives.
- b)) To reveal the Spirit of wisdom and revelation through our lives to others.
- c)) The result of the Spirit of wisdom and revelation in the knowledge of Jesus in the believer’s life will be declared in the next verses. vs. 18-23
- d)) Paul is praying for the Ephesians that as they continue to walk in Christ, all that they learn might be made alive by the Holy Spirit giving them spiritual and practical understanding regarding all their spiritual blessings.
- c) The Scriptures teach there is a chain of command in prayer.
- 1)) We are to ask the Father for all things in the name of Jesus.
- \* “And whatever you **ask** in My name, that I will do, that the **Father** may be glorified in the Son. If you **ask** anything in My name, I will do *it.*” Jn. 14:13-14, 23

- 2)) The wisdom of God is found in Jesus, no one else.  
\* “The Spirit of the LORD shall rest upon Him, The Spirit of **wisdom** and understanding, The Spirit of counsel and might, The Spirit of knowledge and of the fear of the LORD.” Is. 11:2  
\* “In whom “Christ” are hidden all the treasures of wisdom and knowledge.” Col. 2:3; Ja. 1:5-6
- 3)) The Holy Spirit is the only one that can teach us spiritual things. 1Cor. 2:9-16