

For this cause, τούτου χάριν, (v.1, 14.) – Taking up the thought he introduced in the first verse.

The Position of Prayer

I bow my knees – Prayer to God may be in any position, but to be bended low is sometimes an outward reflection of the genuine humility there is in the heart before God. Paul bowed on bended knees before the throne of His grace.

Kneeling:

Da 6:10 Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime.

1Ki 8:54 And it was so, that when Solomon had made an end of praying all this prayer and supplication unto the LORD, he arose from before the altar of the LORD, from kneeling on his knees with his hands spread up to heaven.

Standing

Lk.18.13 And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.

Prostrate

Mt.26.38 Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me.

39 And he went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt.

To Whom Prayers are to be Offered

Paul directed his prayers to the Heavenly Father, the Father of our Lord Jesus Christ. Paul's prayers were patterned according to the word of God. He did not offer His prayers to Jesus. Some pray to Jesus. Is this Biblical?

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During the Lord Jesus' earthly ministry one of His disciples asked Him to teach them how to pray. (cf. Lk.11.1) This is recorded in Lk.11.2-4 and is commonly called The Model Prayer. Jesus opens this by saying, '*After this manner therefore pray ye.*' This is an imperative. So, the *to* and *how*, by this imperative necessarily removes every other consideration. (cf. Mt.6.9-13) He begins with the words, *Our Father which art in heaven*. So, in this prayer the Lord Jesus taught them to pray to the Heavenly Father, or God the Father. Later the Lord Jesus would say to them that the time would come when His disciples (disciples are they that *continue* in His word [Jn.8.31]) would not petition Him any longer, but rather they would petition the Father *in His name, in Jesus' name*. In other words the disciples may approach unto the Father to ask what they will on the authority of Jesus Christ.

Jn.16.23 ¶ And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you.

24 Hitherto have ye asked nothing in my name: ask (in my name, on my authority to you to ask), and ye shall receive, that your joy may be full.

We ought to pray. But only prayers that are entered on the authority of Jesus Christ are received. Some pray to or upon the authority of Mary, mother of our Lord Jesus. Some pray to Joseph Smith. Some pray to or upon the authority of the pope. Some pray to or on the authority of angels.

Pr 15:8 The sacrifice of the wicked is an abomination to the LORD: but the prayer of the upright is his delight.

Pr 28:9 He that turneth away his ear from hearing the law, even his prayer shall be abomination.

Finally, if we will examine every prayer cited in the NT we will notice that references to the Son and to the Spirit are always in the third person. In other words, prayer might have reference the both the Son and the Holy Spirit, but there is not a single text which shows that a single disciple offered prayers to the Son or the Holy Spirit.

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Father might grant them three things; NOTE, three things which do not apply, which cannot be applied to the whole family, to believers at large, believers unassociated with Christ's NT church. Paul's prayer cannot be applied to the whole lot of the elect of God. It cannot be said by the word of God that the whole lot of the elect, the whole *family of God* is a *temple of the Holy Spirit, an habitation of God through the Spirit, an house of God, an household of faith, a body, a pillar and ground of the truth*. Jesus Christ made within this whole family a little flock, and subsequently many little flocks. Now what did Paul pray to God for concerning these little flocks?

15 ἐξ οὗ πᾶσα πατριὰ ἐν οὐρανοῖς καὶ ἐπὶ γῆς ὀνομάζεται

ἵνα

16 That he would grant you,
(purpose) [the Father] give [that are of this whole family]

grant, δῶν, 3ps. aor. opt. act. of the verb δίδωμι, to give. optative is the mood of possibility. 'It contains no definite anticipation of realization, but merely presents the action as conceivable.

κατὰ

according to the riches of his glory,

riches, πλοῦτον, acc. sing. of the noun πλοῦτος, which is always tss. with the English riches.

according to the riches of his grace – This does not say 'out of the riches of his glory,' but '*according to the riches of His glory.*'

'Can you estimate the riches of God's grace [or glory, added]? How rich is He in grace [glory, added]?' *In the Heavens, Commentary on Ephesians, H. A. Ironside, p.60*

In chapter 1 Paul wrote of the *riches of His grace* with reference to our redemption by His Son, our Lord Jesus Christ. Here, in this third chapter, Paul writes of the *riches of His glory*. This has reference to comprehending the Person of Christ and knowing Him experimentally. God's supply from

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the riches of His glory is inexhaustible, fathomless, unsearchable, and infinite. I ask, 'Did ever a man know Christ too much?' To know Him is to hunger and thirst for more.

δυνάμει	κραταιωθῆναι	διὰ	εἰς
to be strengthened with might	by his Spirit	in	the inner man;
strong	power	through	unto inward man
			or, man within

to be strengthened, κραταιωθῆναι, aor. infin. pass. of the verb κραταιόω, tss. *to wax strong* (Lk.1.80; 2.40), *to be strong* (1Co.16.13), and *to be strengthened* (Eph.3.16)

with might, δυνάμει, dat. sing. of the noun δύναμις, tss. *a power, a wonderful work, a mighty work, an ability, a miracle, a virtue, a strength, a might, a violence, an abundance*, **1.19, power, 21, might; 3.7, power, 16, might, 20, power**; see also the verb δυναμαι, **3.4, may, 20, able; 6.11, 13, 15, able**.

inner, ἔσω, adv. tss. *in, into* (marg. *within*, meaning 'inside'), *within* (Ac.5.23), *inward* (Ro.7.22), *inner* (Eph.3.16).

in (εἰς, meaning *into* or *unto*) **the inner man** – Paul's prayer was that the Lord might grant to them to be strengthened with power by the Spirit of God. Notice he did not pray so for the outer, ἔξω, man. Why? Because it was the outer man that is perishing and the old man which is crucified.

2Co.4.16 For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day.

Ro 6:6 Knowing this, that our old man is crucified (aor. ind. pass. [as a matter of fact]) with him, that the body of sin might be destroyed, that henceforth we should not serve sin. (much of this is done by putting off the deeds of the flesh)

Col.2.10 And ye are complete in him, which is the head of all principality and power:

11 In whom also ye are circumcised with the circumcision made without hands (this is a spiritual exercise where the excess of the flesh has been cut away how? ...), in putting off the body of the sins of the flesh by the circumcision of Christ ... (Christ works within us to this end.)

Paul is bringing to a close the first part of this epistle, which is doctrinal. Chapters 4-6 are the practical texts of Scripture that teach us how we should live. It is in this practical division of Ephesians that Paul refers to the *old man* that is with us (For how long?) until the day of our glorification. Notice that it is in the very next chapter, the 4th chapter, that he instructs us what we should do concerning the old man and the *inner man*.

*Eph 4:22 That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts;
23 And be renewed in the spirit of your mind;
24 And that ye put on the new man, which after God is created in righteousness and true holiness.*

Brethren, by the grace of God this is the time to strive to put away the old man with his deeds and to put on the new man by walking with Christ. But that is only accomplished as the Lord grants strengthening. When the inner man is strengthened the outer man is put away.

16 ἵνα δῶῃ ὑμῖν κατὰ τὸν πλοῦτον τῆς δόξης αὐτοῦ δυνάμει κραταιωθῆναι διὰ τοῦ πνεύματος αὐτοῦ εἰς τὸν ἔσω ἄνθρωπον

17 [Strengthened] [for] **[That] Christ may dwell in your hearts** aor. infin. **by faith;** διὰ through

may dwell, κατοικῆσαι, aor. infin. of the verb κατοικέω, tss. to dwell, to inhabit.

There is a reason for God granting us to be strengthened. He strengthens us to trust Him more in the inner man. When Christ is enthroned in the

heart the things of the world fall to the wayside. Then Christ Jesus becomes first in the order of our affections. For Christ to dwell in our hearts by faith is, to me, synonymous to *abiding* in Him. Then we have confidence in Him.

Joh 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.

1Jn.2.24 Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father.

...

3.24 And he that keepeth his (The Father's) commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us.

...

4.13 Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit. (To dwell in Christ is proof positive that we have the Spirit of God.)

...

15 Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.

In Eph. 1.16 Paul prayed that the eyes of their understanding might be enlightened. Here Paul prays for them to be strengthened by His power that Christ might dwell in their hearts by faith. Enlightening is for the mind as strengthening is for the heart. We can learn so many things and yet, if the heart is unaffected our lives remain the same.

Now, in this part of the 3rd chapter of Ephesians there are three purposes stated in Paul's prayers in behalf of the Gentiles:

1. For strengthening to dwell in Christ,
2. For comprehension of the person of Christ experimentally, and,
3. For the experimental knowledge of His love. (Remember, Paul's prayer in their behalf is that Christ might dwell in their hearts by

faith. Christ dwelling in their hearts by faith translates into power to live for Him.)

Paul's First Purpose for Praying for Them

Paul's first purpose for praying in behalf of the Gentiles to the Father was that He might be pleased to grant them to be strengthened so that Christ might dwell in their hearts by faith. If they could be strengthened in the inner man then it also means that they could become weak in faith. (cf. Lk.17.5, *Increase our faith*; Mk.9.24, *help thou mine unbelief*; Ro.4.19, *and being not weak in faith*; Ro.14.1, *Him that is weak in the faith ...*)

Paul hoped that Christ might become more than an intellectual exercise, but that He might become fixed in the heart. After all, if we are truly the disciples of Christ we desire Him to dwell to the fullest extent in our hearts.

Pr 23:7 For as he thinketh in his heart, so is he ...

That Christ may dwell in your hearts by faith;

that	ye,	being rooted
[ἵνα, purpose, brought forward from v.18]	[non-essential element]	[as a result of strengthening] [like a tree]

being rooted, ἐρριζωμένοι, nom. pl. masc. part. perf. pass. of the verb ῥιζόω, or ῥιζόομαι, found twice in the NT and tss. *to root*; the noun ῥίζα, is always tss. *root* (17), which is the basic part of the tree, plant, life or genealogy.

and	grounded	ἐν
[being]	founded, settled [upon a foundation like a building]	in love, by

[being] *grounded*, τεθεμελιωμένοι, nom. pl. masc. part. perf. pass. of the verb θεμελιόω, *to found, to ground, to lay a foundation, to settle*; the noun θεμέλιος, is always tss. *a foundation.*,

‘Rooted like a tree, and grounded like a building which is raised upon a great foundation.’ *In the Heavens*, [Commentary on Ephesians], H. A. Ironside, p.160

17 κατοικῆσαι τὸν Χριστὸν διὰ τῆς πίστεως ἐν ταῖς καρδίαις ὑμῶν ἐν ἀγάπῃ ἐρριζωμένοι καὶ τεθεμελιωμένοι

ἵνα			σὺν
18	May be able	to comprehend	with all saints
This is moved forward to v. 17 by the Translators]	prevail	attain, apprehend	the holy ones

may be able, ἐξισχύσητε, 2ppl. aor. **subj.** of the verb ἐξισχύω, ἐκ from, of, out, out of + ἰσχύω, *to avail, prevail, to be able, to have strength*; ἐξισχύω is only this once in the NT, tss. *may be able.*

to comprehend, καταλαβέσθαι, aor. infin. mid. of the verb καταλαμβάνω, κατά as, after + λαμβάνω *to take, to hold, to accept, to attain*; καταλαμβάνω, is tss. *to take, to comprehend, to come upon, to perceive, to attain, to obtain, to apprehend, to overtake.*

what is the breadth, and length, and depth, and height;

[of the Person of Christ]

breadth, πλάτος, is a noun always tss. in the NT with the English, *breadth* (cf. Re.21.16); the verb πλατύνω, is tss. *to make broad, to enlarge*; the adj. πλατύς, is tss. *the wide* [gate]. **TO ENLARGE THE HEARTS.**

length, μήκος, is a noun three times in the NT, and tss. *length* (Eph.3.18; Re.21.16, twice). **TO GO TO THE LENGTHS CHRIST WOULD.**

depth, βάθος, is a noun tss. *deepness, depth, deep*; the verb βαθύνω, is tss. *deepened* (and *digged deep* [marg. and *digged and deepened*]; the adj. βάθυσ, is tss. *deep, very early*. **TO GO THE DEPTHS OF CHRIST.**

height, ὕψος, hupsos, a noun tss. *on high, height, high, exalted*; the verb ὑψόω, *to exalt, to lift up*; and another noun ὑψωμα, is tss. *height, high thing*. **TO GO THE HEIGHTS OF CHRIST.**

Paul's Second Purpose for Praying for Them (a two-tiered purpose)

First that God would grant them to comprehend Christ to the fullest extent possible. Second, that God would grant them to know the love of Christ.

To be clear about this text (vss.17b, 18), try as we will, we find that the object to be *comprehended* is not specifically stated. It is my opinion that this has reference to comprehending most extensively the Person of Jesus Christ Himself. And so I believe the idea is,

That God would grant you to be strengthened so that Christ dwell in your hearts with the purpose to prevail, as if in great struggle, to apprehend the Person of Jesus Christ to the fullest extent, His breadth, His length, His depth, and His height.

Isn't this what Paul said in so many words to the church at Philippi?

Phl.3.8 Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ,

9 ¶ And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:

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10 That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death...

I don't think we are any different than the apostles as they followed the Lord Jesus through the land of Israel. There is no question that their understanding of this man, Jesus Christ was lacking. In the beginning they said,

Mt.8.27 But the men marveled, saying, What manner of man is this, that even the winds and the sea obey him!

But as they continued walking with Him God granted them a clearer and clearer comprehension of His only Son.

Mt 16:16 And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

And just before the Lord Jesus ascended into glory Thomas said,

Joh 20:28 And Thomas answered and said unto him, My Lord and my God.

Have we increased in our comprehension of the Person of Jesus Christ? That comprehension is reflected, not only the enlightened mind, but by the strengthening of our inner man. Of knowing more of the Person of Christ this man wrote the following:

'... Christ's "presence in us has its degrees and advances, its less and more, its outer and inner. A life may be truly Christian and yet far from fully Christian. It is this which distinguishes one Christian from another. Some have made little room for Christ, some give Him more, and in some He has the whole house. Or, viewed from another standpoint, in some Christ is just present, in others He is prominent, and in others again, He is pre-eminent."' W. Graham Scroggie, Quoted in 'The Letter to the Ephesians,' by W. Curtis Vaughan, p.78

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Paul prayed that the Father would grant that they might be able to comprehend Christ most extensively. AND here is the 2nd tier of his second purpose for praying for them.

18 ἵνα ἐξισχύσητε καταλαβέσθαι σὺν πᾶσιν τοῖς ἀγίοις τί τὸ πλάτος καὶ μῆκος καὶ βάθος καὶ ὕψος

19 And to know the love of Christ, which *passeth* knowledge,
[love] exceeds, surpasses

to know, γινῶναί, aor. infin. of γινώσκω, to know.

which passeth, ὑπερβάλλουσιν, acc. sing. fem. part. pres. of the verb ὑπερβάλλω, ὑπέρ above, exceeding, superior, far above + βάλλω, to cast, to throw, to pour, to send, to strike, to thrust; ὑπερβάλλω, is tss. *to exceed, to excel, to pass.*

knowledge, γνώσεως, gen. sing. of the noun γνώσις, is tss, *knowledge (28), science (1).*

to know – ‘Practically, through experience.’ Wuest. This knowledge speaks of a personal acquaintance with the life of Christ by walking as He walked.

1Jo 2:6 He that saith he abideth in him ought himself also so to walk, even as he walked.

To know the love of Christ in what ways? Christ’s highest love for the Heavenly Father. (cf. Deu.6.5; Jn.14.31) Christ’s love for the word of God. (Ps.119.97, 167) Christ’s love for Israel. (cf. 1Ki.10.9) Christ’s love for His church. (cf. Eph.5.25) Christ’s love for all of the elect. (cf. Jn.13.1) Christ’s love toward His enemies. (cf. Mt.5.46) His love is an eternal love. (cf. Jer.31.3) His love is unfailing. (cf. Ro.8.35-39) His love surpasses knowledge. (cf. Eph.3.19)

ἵνα *that ye might be* εἰς *filled with*
completed *unto* *all the fulness of God.*
completeness

might be filled, πληρωθῆτε, 2ppl. aor. subj. pass. of the verb πληρώω, tss. to fulfill, to end, to full come, to be full, to expire, to fully preach, to supply, to complete, to perfect.

fulness, πλήρωμα, another noun assoc. to the verb above, tss. to put in to fill up, a piece that filled up, fullness, the idea of 'completeness.'

'... so that you may be made complete in accordance with God's own standard of completeness.' The NT in Modern Speech (Weymouth NT, 1912)

Paul's Third Purpose for Praying for Them

Paul prayed the Father might be pleased to grant them to be complete in Him.

Col.2.8 Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.

9 For in him (Jesus Christ) dwelleth all the fulness of the Godhead bodily. (In other words Jesus Christ is fully the Son of God.)

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

Christ is man's completion.

complete, πεπληρωμένοι, nom. pl. masc. part. perf. pass of πληρώω, to fill, to fulfill, to end, to complete.

Man outside of Christ is incomplete or undone. In the Hebrew there are two words that present the idea of being *undone* before God. The first is **דָּמָה**, da-mah, tss. *undone, cut off, cut down, laid waste.*

Isa 6:5 Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the LORD of hosts.

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The second word is **תִּבְּרַח**, ah-vad, tss. *to destroy, to perish, to be undone, to be lost, to fail, to be broken.*

Ps 31:12 I am forgotten as a dead man out of mind: I am like a broken vessel. (As a messianic Psalm we emphasize the word like. Christ might have been like a broken vessel, but we are broken vessels apart from Him.)

There's a hymn that has words which conveys the thought and pray of the apostle Paul. It is entitled, 'Praise the Savior', lyrics by Thomas Kelly. The third stanza reads,

Then we shall be where we would be,
Then we shall be what we should be;
Things that are not now, nor could be,
Soon shall be our own.

This expresses the hope that we have of coming into the presence of Christ, being with Him *where* He is and being *as* He is. But here Paul states that by knowing the love of Christ, a love that is beyond the sphere of knowledge, of intellect (it is not gained merely through reading a good book, listening to a beautiful spiritual song, or watching a moving depiction of the sufferings of Christ on the silver screen), is learned through experience.

Only as we *learn* to forgive others do we know the love of Christ more, and in that we become completed in the completeness of God. Only as we learn to love our enemies, forbear wrongdoing, or patiently endure wrongful injury do we enter into the realm of the love of Christ that passes knowledge. To love others through wrongful suffering is to emulate the experience of Christ as He lovingly bore with our sins against Him, and then we experience the *knowledge-surpassing* love of Christ.

Few there are that enter into this sphere. Only as we are as sheep dumb before the shearers, refraining from rightful objection to false, reproachful accusations are we complete. That which is lacking in us Christ's fills up. You see, as we move from theory to experience, as we become less of

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ourselves and more like Him we are filled with His completeness. As we empty ourselves Christ fills us up the void with Himself.

Phl.2.7 But made himself of no reputation (Christ emptied Himself), and took upon him the form of a servant ...

Since Christ did this for us because of love, how much more should we follow His example because we love Him? Only by doing so will we truly enter into the fellowship of His knowledge-surpassing love. This seems to me to be what it means to be completed with the completeness of God, when we not only have the mind of Christ (His doctrine), but when our motivations and actions mimic His.

Joh 13:15 For I have given you an example, that ye should do as I have done to you. (serving one another)

1Pe 2:21 For even hereunto were ye called: because Christ also suffered for us, leaving us an example (when doing well and patiently suffering for it), that ye should follow his steps ...

Though we might be Christian yet we may have never come into this sphere of the love of Christ. It is a spiritual realm of service. This is a realm that our human nature will balk against. Naturally, we don't want to suffer wrong. We have rights! Naturally we don't believe we should ever have to turn the other cheek, walk the extra mile, give over our cloak to him that sued and got our coat (and wrongfully). Naturally we should never have to suffer being defrauded, especially by our brethren. We should never have to suffer someone to speak reproachfully against us, or falsely accuse us. But brethren, if we never suffer any of these things, even from our closest brethren in this assembly, we will NEVER experience the knowledge-surpassing love of Christ for us. We will miss the opportunity to come into the completeness of our Lord Jesus Christ. Remember, we are incomplete outside of Him, for not abiding in Christ. It is in these instances when, as we submit ourselves to follow fully after Christ's example that we find our completeness. Yes, though Christians, we are incomplete until we learn to yield ourselves over to live for Christ. HE IS OUR LIFE! It is not that He is going to be our life, HE IS OUR LIFE. (Col.3.4)

Now, before we move to the final thought we should notice that the three purposes for Paul's prayer for the Ephesians (and all the saints like them) are progressive. He prayed that the Father would grant them to be strengthened with power in the inner man Christ to the end that He might dwell in their hearts by faith; that He might then grant them a more extensive comprehension of the Person of Christ, and know His knowledge-surpassing love and thereby be completed by the completeness of God.

For all that know Christ this is our desire. We have the desire but we just can't seem to find the strength to follow through. The reason for this is because we are looking at ourselves for the strength to do what only Jesus Christ can do in us.

Ro 7:18 For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not.

...

22 For I delight in the law of God after the inward man:

23 But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.

24 O wretched man that I am! who shall deliver me from the body of this death?

25 I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.

Faith understands. We know it to be so, now we must be patient to trust the Lord to work as we submit ourselves to Him.

Now to the final thought in this text. Paul, now having revealed the purposes of his prayer for the Gentiles, closes with this thought: GOD WILL BE GLORIFIED.

19 γνῶναί τε τὴν ὑπερβάλλουσαν τῆς γνώσεως ἀγάπην τοῦ Χριστοῦ ἵνα πληρωθῆτε εἰς πᾶν τὸ πλήρωμα τοῦ θεοῦ

<p>Τῷ δὲ 20 Now unto him But to him</p>	<p>that is able to do [pronoun, adj. clause]</p>	<p>ὑπὲρ ἐκ περισσοῦ exceeding abundantly above beyond from abundance</p>
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that is able, δυναμένω, dat. sing. masc. part. pres. of the verb δυναμαί, tss. **3.4, may, 20, able; 6.11, 13, 15, able**; see the noun δύναμις, tss. *a power, a wonderful work, a mighty work, an ability, a miracle, a virtue, a strength, a might, a violence, an abundance, 1.19, power, 21, might; 3.7, power, 16, might, 20, power.*

to do, ποιῆσαι, aor. infin. act. of the verb ποιέω, tss. *to do, to cause, to bring forth, to ordain, to work, to make, etc.*

exceeding ... above, ὑπέρ

abundantly, περισσοῦ, gen. sing. neut. of the adj. περισσός, tss. *more, greater [damnation], beyond measure, vehement[ly], more abundantly, advantage, overmuch [sorrow], superfluous, highly and exceedingly.*

<p>all [things] What kind of things? [to do] Things we ask or think.</p>	<p>κατὰ that we ask or think, according to</p>	<p>ἐν the power that worketh in us,</p>
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we ask, αἰτούμεθα, 1ppl. pres. ind. mid. of the verb αἰτέω, tss. *to ask, to beg, to desire, to crave, to require, to call for.*

[we] *think*, νοοῦμεν, 1ppl. pres. ind. act. of the verb νοέω, *to understand, to perceive, to consider.*

power, δύναμιν, acc. sing. of the noun δύναμις, tss. *a power, a wonderful work, a mighty work, an ability, a miracle, a virtue, a strength, a might, a violence, an abundance, 1.19, power, 21, might; 3.7, power, 16, might, 20, power; see the verb δυναμαί, tss. 3.4, may, 20, able; 6.11, 13, 15, able.,*

that worketh, ἐνεργουμένην, acc. sing. fem. part. pres. mid. 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])*.

20 Τῷ δὲ δυναμένῳ ὑπὲρ πάντα ποιῆσαι ὑπὲρ ἐκ περισσοῦ ὧν αἰτούμεθα ἢ νοοῦμεν κατὰ τὴν δύναμιν τὴν ἐνεργουμένην ἐν ἡμῖν

	ἐν	ἐν	εἰς		
21	Unto	him	be glory	in the church by Christ Jesus throughout all	ages,
	Glory	be	unto	Him	generations

	αἰῶνος τῶν αἰώνων	
	world without end.	Amen.
[for]	ages of ages	

The statement is in v.21. It is this: Now, Glory be unto him [The Father]. In light of this v. 20 lays out like this:

Now glory be unto Him that *'is able'*. The Father is able, He has the power, the strength what? *'To do.'* And how does He do? He does *abundantly*, but more, notice, *'exceeding'* abundantly. And how does he do that? He does it *above all that we ask or think*. And finally, and this ties back to the Father being able *'to do'*. He is able to do according to the power, the kind of power working in us.

Now to restate this verse so that we are sure to get the main idea: 'Glory be unto the [Father] that is able to do according to the power that works in us above all what we could think or ask ...' Now verse 21. Paul trusts the Father to do what is impossible to be done by the Ephesians (and all like them) outside of Jesus Christ. Now glory be to Him.

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Where? Answer: In the church, the assembly. The church or assembly or congregation by whom? Just any church, just any assembly, just any and every congregation. No! Glory be to Him in the church by Christ Jesus. For how long is this going to be so? Throughout all ages world without end, or through all generations forever.

God will be glorified throughout all generations, forever through the little flocks of Jesus Christ that are scattered all over the world. He has chosen the churches to be His instrument to specially glorify Him. (cf. Eph. 3.10) It is not that God will not receive glory in every other thing or every other creature. He will be. But He is specially glorified through the church of the Lord Jesus Christ. The church is the *only* organization that is a local, spiritual body of saints that one day shall be glorified with Jesus Christ.

As far as I know the only persons to be glorified are those that are raised in the first resurrection. The faithful of Israel, prior to the Lord Jesus instituting His NT church and all of the faithful saints of the churches will be glorified.

Again let me say this, as best as I understand it, the church is the *only* organization that is a local, spiritual body of saints that one day shall be glorified with Jesus Christ in the day of His return. Israel is not the church. Then, when Christ returns, Israel will be a local, spiritual state of Israelites in their natural bodies. Also, the nations of the believing shall be in the same natural, bodily state as saved, national Israel. In that day the everlasting order of preeminence, whether it is on this earth or the new earth (it makes no difference) is Jesus Christ, His NT church, Israel and the nations of the believing (saved).

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

The book of Ephesians may be divided into two major divisions, doctrinal and practical. Chapters 1-3 present the doctrinal portion of this letter, and chapters 4-6, the practical.

21 αὐτῷ ἡ δόξα ἐν τῇ ἐκκλησίᾳ ἐν Χριστῷ Ἰησοῦ εἰς πάσας τὰς γενεὰς τοῦ αἰῶνος τῶν αἰώνων ἀμήν