

EPHESIANS - Ephesians 3:17-15
The Wonderful Work of Salvation
Message 54
November 18/18
Words: 6228

INTRO: We are in Ephesians 3 and we are looking at Paul's prayer for the Ephesian believers. We considered that he bowed his knees before God, the Father of the Lord Jesus Christ. He bowed his knees in prayer first of all that God would grant them to be strengthened with His power by His Spirit in the inner man according to the riches of His glory.

I proposed to you that God's glory is what He is. And when we recognize what He is, we are amazed and awed, and He is glorified when we recognize who He is. And that amazement and awe, I believe, is the richness of God's glory. No recognition, no riches. Little recognition, little riches. Much recognition, much riches. So if we want to be strengthened with God's power in the inner man, we must get to know God better and better.

Tozer said after writing some heavy material on the doctrine of God, "You may have a charley horse on your head for two weeks after you read this, but it's a mighty good cure for this little cheap god we have today. This little cheap god we've made up is one you can pal around with - 'the man upstairs,' the fellow who helps you win baseball games. That god isn't the God of Abraham, Isaac and Jacob. He isn't the God who laid the foundations of the heaven and the earth; he's some other god. We educated Americans can create gods just the same as the heathen can" (II:7).

And I ask you, do you know Him? I mean really know Him? Are you learning to know Him better and better? Well, I believe that to be empowered by His Spirit in the inner man we need to constantly be learning new things about God. According to Tozer, if the god we have in our mind does not match the God of the Bible, we are worshipping a false god. And I ask, how inaccurate can our view of God be before we are actually worshipping a false god in church? Think about that. So Paul prayed first that they would be strengthened by God's Spirit in the inner man according to the riches of His glory.

2) That Christ may dwell in them by faith (3:17)

We come then to the second great purpose of Paul's prayer for the Ephesians. A purpose clause in English usually starts with the word *that*. In the original language of the NT it begins with the word *hina*, as did our previous purpose clause. But this clause begins with an infinitive and I think that verifies that this purpose clause flows from the other one.

The first purpose was that God would strengthen them with His power in the inner man. And out of that power in the inner man comes the ability to have Christ indwelling the believer by faith.

So let me ask, what do you see in these words, "That Christ may dwell in your hearts by faith"? Well, you will likely say, that is simple enough. It is so that Christ is able to begin to dwell in them when they get saved.

Listen to D. Martyn Lloyd Jones, "We are here face to face with the highest heights of the Christian life and what is possible for us as Christian people. It is therefore no easy portion of Scripture. But there is nothing which is more glorious. People who climb mountains tell us that the higher you get the more difficult it is to climb; and yet it becomes more exhilarating and wonderful. The same applies to the Scriptures. And here we are certainly on the very mountain of Christian experience" (3:142).

Later he said, "I confess freely that I do not recall in my preaching ministry having dealt with anything in Scripture where I have been so conscious of my own inadequacy and inability as with this particular passage" (3:155). What do we have here in these simple words?

Now no doubt the inexperienced Christian would say, "Well, it is simple to have Christ dwell your heart by faith. You just accept Christ as your Savior, and there you are. He indwells you by faith." But first we must notice that he is not writing to non-Christians and telling them to become Christians. He is writing to the Ephesian Christians. They are already saved!

Let me give several pictures here of the indwelling of Christ. First, Christ does not dwell in non-believers in any sense of the word. Second, to those who are professing Christians, that is nominal Christians, Christ is not indwelling them at all either. Go to Revelation 3. John gives us a very interesting picture of the professing Christian. John is writing here to the lukewarm Church. And Christ is standing outside the Church. And since the instruction in the passage is to the individual Christian as well, it may be seen to refer to the nominal type of Christian as well. So verse 20 says:

3:20 "Behold, I stand at the door and knock. If anyone hears My voice and opens the door, I will come in to him and dine with him, and he with Me."

Somebody who stands at the door and knocks, is he outside or inside? Well, he is outside of course. This verse is not addressed to someone who does not know about Christ. It is addressed to those who profess to be believers but are not. What makes me think that? Jesus said in verse 16, "So then, because you are lukewarm, and neither cold nor hot, I will vomit you out of My mouth." The context deals with cold, hot and lukewarm water. And the professing Christian makes Christ vomit. That is not the picture of a Christian, but a professing Christian. Christ does

not indwell such professors. He is standing outside wanting them to open.

There is another kind of person that Christ cannot indwell. To those who were Christians but have apostatized Paul said in 2 Corinthians 13:5:

5 *Examine yourselves as to whether you are in the faith. Test yourselves. Do you not know yourselves, that Jesus Christ is in you? —unless indeed you are disqualified.*

If there are those who once were Christians in whom Christ does not now dwell, they are disqualified, or as the KJV says, reprobates. That means that Christ once did dwell there but not any more. This is a sincere warning to us all.

But to those who become Christians, Christ dwells within in a certain sense. Now I say in a certain sense for a reason. Go to John 14. After John 14 Jesus would soon die. And here, just before He died He said this to the disciples who were saddened by His words that He was leaving:

1 *"Let not your heart be troubled; you believe in God, believe also in Me.*

2 *"In My Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you."*

He said, "In My Father's house are many mansions..." The word translated 'mansions' here is *monee*. It comes from the verb, *meno*, meaning to remain or stay. We get a picture of a mansion, but actually, if my studies are correct, a *monee* is not only not a mansion in our sense of the word, but a temporary dwelling place. I cover this in our messages, "In My Father's House."

Now go down to verse 23. Here it says:

23 ..."*If anyone loves Me, he will keep My word; and My Father will love him, and We will come to him and make Our home with him.*

Notice the word translated 'home'. This word is variously translated by translators but it is the word, *monee*. It is a temporary place to stay. Some years ago I did a number of messages on John 14. And here is what I gave on verse 2:

"The original word in our text is 'monee'. It comes from the Greek verb, 'meno' which means to remain or stay or abide. So 'monee' means a place to stay or remain or abide and so on. There are numerous meanings, but the Dictionary of NT Theology says, 'But perhaps the meanings which come closest to the 2 instances in the NT are a place of halt on a journey, an inn...' (III:229). Albert Barnes says, 'It is applied by the Greek writers to the *tents* or temporary habitations which soldiers pitch in their marches. It denotes a dwelling of less *permanency* than the word *house*', end quote (III:229. Now not all agree with that, but there we have some ground for what I believe to be the correct understanding on the mansions of John 14:2."

But when Paul prays in our text that Christ may *dwell* in their hearts by faith, it is not *meno*. It is *katoikeo*! This word comes from the root word 'house', which is *oikos*. What is the difference? I would put it like this. The one is a place of possible temporary residence, while the other is a permanent residence where one is at home.

So when Paul prays that Christ may dwell in their hearts by faith, I believe it means to dwell in a special sense. There are homes where one

might stay and one is not at home. But there are other homes where one feels right at home, and that, I think, is more of the idea here.

So Paul takes for granted that those to whom he is speaking are already Christians. But now Paul is praying for something more. Well, I said that I think this purpose clause that begins with the word that, or in order that, flows out of the previous purpose clause. In the previous clause it was that God would grant to the Ephesian Christians that they might be strengthened by God's Spirit in the inner man according to the riches of His grace. So, in order for Christ to dwell in their hearts by faith, they need to be empowered by God's Spirit in the inner man.

My wife just got a book for me by Watchman Nee called, "The Normal Christian Life." Here is how he starts the book, "What is the normal Christian life? We do well at the outset to ponder this question. The object of these studies is to show that it is something vastly different from the average Christian" (pg. 8).

It is clear in Scripture that we as Christians are to grow in grace and knowledge of the Lord Jesus Christ. The more we grow, the more strength we will need. Tozer says many Christians who have been Christians for 30, 40 or 50 years have not grown much. When you consider Paul's words here, they are heavy for most Christians. Jones thinks that many of those to whom Paul wrote here might have been slaves who had no education and yet Paul expected them to understand. So we need to gird up the loins of our minds and just learn to think!

So I propose that these Ephesians are Christians in whom God the Father and Christ have found a place to stay, *meno*; but the Lord wants to make them into a *katoikeo*? And I will say this, you can have some idea if you are truly growing if you have more and more opposition to your spiritual life. If the Lord is allowing you deeper and deeper trials, it may be a sign you are growing. And when these things come, we will have to learn to live in such a way that Christ may still dwell in our hearts by faith.

Turn to Colossians 1 for a moment. Verse 19 says:

1:19 For it pleased the Father that in him should all fulness dwell;

The word for *dwell* here is not *meno*, but it is our word *katoikeo*. Now there is something to be learned from this verb in our clause. It says that Christ *may* dwell in your hearts by faith. The thought in the word 'may' is that Christ may not be dwelling in many of them in the special sense, by faith. You see, the idea here is not that He may not be in them, *meno*; but that He may not be at home in them *katoikeo*. It is hardly likely that the Christians at Ephesus did not face many challenges. You remember that they had the goddess Diana there. They were surrounded by those who made and worshipped false gods. Since Ephesus was a seaport city, without doubt they were surrounded by every kind of vice imaginable.

No doubt they would have been intimidated by a lot of opposition of many kinds. And if in that context they were to grow spiritually and to speak to others about sin and the need for righteousness, they would need to be strengthened by God's might in the inner man. And Paul prays for them in order

that Christ *may* dwell, feel at home in them. No doubt if they lived in any sin or cowered under opposition and lived in fear, He might remain, *meno*, in them but would not be able to *katoikeo* in them.

Consider Ephesians 2:19-22 once more. It says:

19 *Now, therefore, you are no longer strangers and foreigners, but fellow citizens with the saints and members of the household of God,*

20 *having been built on the foundation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone,*

21 *in whom the whole building, being joined together, grows into a holy temple in the Lord,*

22 *in whom you also are being built together for a dwelling place of God in the Spirit.*

Notice that it says they are being built together for a dwelling place, a *katekoiterion*, of God in the Spirit. The root word for a dwelling place there is our same word. And notice it say they are being built, present tense. It is happening at this time. And Paul prays that God would grant that they would be strengthened in the inner man in order that Christ may dwell in them by faith.

Now look in our verse where it is that Paul wants Christ to be able to abide, *katekoiew*, in them. Where is it? It is in the heart. Where is the heart? In the inner man. And what does the heart refer to? It refers to the mind. Where does Christ dwell in us by faith? In the mind! In the mind the battle is won or lost. Either God or Satan win in our mind. In our mind is where Christ wants to be at home. How we think is so very crucial. The inner man wins or loses in the mind.

Anything such as bitterness or envy or jealousy, or unjust anger and a host of other things will defeat us in the mind. Confident trust in God regardless of our outward circumstances is the victory. So we sing the song, "Faith Is The Victory." But how to live in overcoming faith, that is the challenge.

So when Paul prays that the Lord will strengthen them by the Spirit in the inner man so that Christ may dwell in them by faith, he is not talking about saving faith. He is talking about sanctifying faith. He is talking about overcoming faith. He is talking about faith in living the victorious Christian life. And how many of us do not need to grow in this?

Lloyd Jones points out that it is possible to be a Christian and yet not to be able to say, "I have been crucified with Christ; it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself for me." May I ask you, can you and I truly say those words? If not, we too need Paul's prayer here.

We go now to the last part of this clause and that is that Christ may dwell in our hearts by faith. What is faith? Well, faith is believing something on evidence without having the absolute proof of what we believe. And in the context of Scripture, we are always talking about faith in the God of the Bible.

Let me remind us once more of what God did. He had created the angels. They lived in His presence. They saw His face. And some of them rebelled and this brought about Satan and the demons. They cannot be saved because they were created in His presence. Both the

good angels and the fallen angels are free moral agents.

Because God is just, He has to deal with Satan and the fallen angels. But He must do it in such a way that the unfallen angels know that they worship God of their own free will. So to justly destroy Satan and leave the rest of the angels with evidence that they serve God of their own free will God created the universe. God is outside this universe in the sense that we cannot see His face from where we are. All we have is evidence that God exists in nature. There is a lot of evidence. Enough to condemn all who deny it to hell.

As to show us who He is, He gave us the Bible. So we have the world book and the Word book. One gives evidence that there is a God and the other gives evidence who that God is. So God placed man in this physical universe. And God chose that man must learn to know Him by faith and must learn to live by faith. Hebrews 11 says that without faith it is impossible to please Him.

And now, here you and I are in this universe. And God wants us to be justified by faith in the finished work of Christ on the cross. Then He wants us to be sanctified, that is set apart from sin, also by faith.

And now Paul prays that God would strengthen the Ephesian believers according to how much they get to know God, that is according to His riches in glory. And he prays this so that Christ may dwell, be at home in them, by faith. They need to learn to live by faith. That is where you and I are right now and all the time. Everything depends on our faith in Him. And our faith in Him depends on the extent to which we get to know Him, which is His glory. And the riches of His

glory, as I see it, is the extent to which we know Him.

Listen to the simple words of our text, "That Christ may dwell in your hearts by faith." Now listen to Lloyd Jones. He says, "I confess freely that I do not recall in my preaching ministry having dealt with anything in Scripture where I have been so conscious of my own inadequacy and inability as with this particular passage" (3:155).

So let me make a last point on this clause: "That Christ may dwell in your hearts by faith." It is the place Christ dwells. We have looked at the word to *dwell*. It is not the word to *remain*, or *meno*. It is the word *katoikeo*. And so we ask now, just where is this place He wants to dwell in in a special sense? Where is this house He wants to make a home? Look at the verse. It is in the heart. You see, the heart is in the inner man.

Now I want us to consider this area of the heart. I have told you often, in English we speak of the heart as the??? Mind! Now just what is the mind? Well, in this question we are in psychology proper. So, let me give you the parts of the mind as I understand the original language of the NT.

Before we do that, consider Hebrews 4:12. It says: *For the word of God is living and powerful, and sharper than any two-edged sword, piercing even to the division of soul and spirit, and of joints and marrow, and is a discerner of the thoughts and intents of the heart.* The Word of God is living and powerful. It is incredibly sharp. It can pierce to the division of soul and spirit.

Now let me tell you something about that. First, listen to 1 Thessalonians 5:23. It says, "Now may the

God of peace Himself sanctify you completely; and may your whole spirit, soul, and body be preserved blameless at the coming of our Lord Jesus Christ." So man is made up of three major parts; the outer man, which is the body; and the inner man which is soul and spirit. God wants to sanctify us in all three of those parts.

Hebrews 4:12 says the Word of God can pierce to the division of soul and spirit. We can't. Man's psychology doesn't know the difference. God does know. He can distinguish between those immaterial parts. But let me say this about Hebrews 4:12. It does not mean that God's Word is able to divide the soul FROM the spirit. What it means is that God's Word not only discerns between those two entities, but it can divide those two parts into their parts. I can't take time here to prove that. That is my conclusion from a study of the original language here.

So, what then are the parts of the soul? The parts of the soul are what is called the heart, and the bowels, and the kidneys. These parts are given names from the physical realm so we can grasp what they do. I will only deal with the heart here. So what are the parts of the heart? Well, there is first what is called in the original language, the *nous*. Again I cannot take time to explain all this. That would take a number more messages. But the *nous* is the storage part of the mind. That is where everything we have ever experienced with our five senses is stored, including all smells and sounds. It is here that repentance from sin takes place.

Then there is the *phrene*. Now from both of these words many other Greek words are formed which are used in the NT. The *phrene* is the data

processor in the mind. It is supposed to be active in you right now. This processor processes all the thoughts you are thinking right now and is storing them somewhere in the nous of your mind.

Then there is the mneemee. This is the 'rememberer' or memory. You say, "Well, everything I am hearing right now I will never remember." True. But it is all stored if you are thinking at all. Something else may jog your memory and it will come back.

Jesus said this to a certain man in Matthew 22:37: *Jesus said to him, 'You shall love the LORD your God with all your heart, with all your soul, and with all your mind.' This is the first and great commandment.*

Notice it says, "With all your heart, with all your soul, and with all your mind." What is the difference there between the heart and the mind? Well, if you studied those words you would find the word *heart* is *kardia* which means heart. And the word translated *mind* is *dianoia* and does not mean mind.

The word *metanoia* means a change of mind. It is changing some data in the storage part of the mind. Let me illustrate. I traveled with a man I traveled who had spent 10 years in Russian prisons for his faith and was later released. And when the iron curtain went down in Russia he went back and preached there. And he was preaching in a certain place that had a tin roof and it was raining and it was loud, and the people squeezed in to listen to him until he could hardly speak. And later an old lady sat at a table literally shaking with sobs. And he said, "Dear lady, what is the matter?" And she said, "I am a school teacher. All my teaching years I have taught children there is no God. How

I have sinned! Is it too late for me?"

What is the answer? No it is not too late. You must repent of that false teaching and from teaching it and then accept the Lord Jesus Christ and He will forgive your sins. You see, to repent means this. She had this stored in her mind, the nous. "There is no God." When she repented she now had it stored like this: "I was wrong. There is a God!" That is metanoia.

But here is dianoia. When you are idle and your mind is not caught up with having to process some other thoughts, what does it do? You can't shut it down unless you are into some New Age sin. So when you are idle, say like you are trying to sleep your mind processes things. And many, probably most of those come from things you have stored in your mind already. And here is how I would translate this verse: "You shall love the Lord your God with all your heart, with all your soul, and with all your thinking through of stored information, dianoia!"

Let me quote from my messages on the Sermon on the Mount here. I said:

Let me show you how this works from another Scripture. Go to Romans 12 (read 1-2). If we, as Christians, are going to be pure in heart, we will have to have our heart renewed! Romans 12:2 says, "Do not be conformed to this world." This word, 'conformed' speaks of our external appearance and speaks of our outward life. You cannot get anything else than that out of the original wording. And if our external appearance or life or outward man is like that of this world, we are not pure in heart. Do I desire to be like the world in that part of my life

which is seen by the world? Then I am not pure of heart.

So, how do I change that? Can I become pure in heart, simply by dressing differently or changing so many other externals? No. So I need to be transformed from the inside out. My external life is what it is because of the data I have stored in my mind. And how do I get transformed? Well, it is by a change from the inside out. The word, transformed in Romans 12:2 is metamorphow. You can tell what word we get from that. It is metamorphosis. It is like a cocoon turning into a butterfly, from the inside out. And how do we become pure in heart? By the renewing of the storage part of our mind.

Now when Christ dwells in us by faith, where does He dwell? Well, our verse tells us. It is in our heart! He is right there where all this thinking and storing of thoughts and where all these memories are! That is where He dwells, meno, but where He wants to *katoikeo*. He wants to be at home there! Is this a tall order, or what?

3) That they might be able to comprehend (3:17b-19)

a) Introduction to the text

We come now to the third purpose why Paul prayed for them. We can only start on this this morning. And I want to first introduce our text. The first purpose was that they might be strengthened by God's power in the inner man. The second was that Christ may dwell in their hearts by faith. To get the third purpose, we must read verses 17-19. They say:

17 *that Christ may dwell in your hearts through faith; that you, being rooted and grounded in love,*

18 *may be able to comprehend with all the saints what is the width and length and depth and height—*

19 *to know the love of Christ which passes knowledge; that you may be filled with all the fullness of God.*

It was my view that the second purpose clause flows out of the first, and I believe further that this third purpose clause flows out of the second. So there is a progression of thought, one building on the other. And here we arrive at the third step or level.

So let me give you the heart of the purpose and then we'll look at the parts. The sum of this purpose was that they might be able to comprehend something, but what it was that he wished them to comprehend is not clearly answered. It was that they might comprehend the width, length, depth and height of what? Various possibilities are given by commentators. Some think it refers to the mystery in the context. Others think it refers to the temple of Diana in Ephesus, since they marveled at its size. JFB think it refers to the spiritual temple made up of believers. Still others think it is the love of Christ and context indicates that love is what is in view here.

So let me show why I believe the context indicates that it refers to the love of Christ. Notice that verse 17 says, "...that you, being rooted and grounded in love..." Love is in the immediate context before verse 18. And then verse 19, immediately following says, "...to know the love of Christ..." It would seem if Paul had

meant something else, he would then have specified what else he meant.

I think it might be meant like this: "That you, being rooted and grounded in love may be able to comprehend with all the saints what is the width and length and depth and height, *that is* to know the love of Christ which surpasses understanding..."

b. Definition of love

This text will deal with love. So before we look at the meaning of the text we must have an understanding of what love is. There is not a more misunderstood word in the Scriptures in our day than this word. I have pondered this word for a long, long time. I have begun to get some understanding of it. It is the problem of most languages to have only one word to express the idea of love. The language of the original NT had four words.

It is always with some trepidation that I seek to define the word love. It is a huge concept. But I would say at the root of the meaning of love is that it is an attraction or attachment to someone or something. And as I see it, the desire of love is fulfillment.

So let me run those words for love by you once more as I understand them:

Eros love is the *emotional attraction or attachment* of one person to another based in the natural drive for physical intimacy which causes that person to seek to fulfill the physical desires created by that attachment or attraction in order to bring about mutual fulfillment.

Philos love is the *relational (emotional) attraction or attachment* of one person to another based on blood or friendship ties which causes one to seek to nurture that relationship in order to maintain mutual fulfillment.

Stergo love is the *emotional attraction or attachment* to another based on loyalty which causes one to faithfully defend or protect the other in order to maintain mutual fulfillment.

Agape love is a *mental attraction or attachment* to another or to things based on data possessed causing one to seek to please or obey one's superior or to seek the welfare of one's equal or inferior in order to bring about mutual fulfillment.

Now here is the problem. We cannot divorce the idea of romantic love from the agapee love. In agapee love the emotional element is not the driving force, it is facts, truth, objective reasoning that is the driving force. We, like the Greeks, exalt eros love above every other idea of love, and we cannot get rid of that idea when we mention love.

So let me mention something important here. Where in man's soul do we comprehend things? Well, it is in the mind. You see, agapee love can be comprehended. It is rational. It is something that can be caught in the mind. Now try to comprehend emotional love. So to this day men do not understand or comprehend women. For 6,000 years they have tried. But agapee love can be comprehended. At least some of it can be comprehended in the mind.

Now before we go further, and on a side note, let me mention

something that our text gives me a good opportunity to explain, since it deals with love. There is a wrong teaching on love because of a bad translation that I have heard over and over. Turn to 1 Corinthians 13. Here is what is said: Love keeps no record of wrongs. Have you heard this? I believe that is a lie propagated by the NIV translation of 1 Corinthians 13:5. We'll read verses 4-5:

4 *Love suffers long and is kind; love does not envy; love does not parade itself, is not puffed up;*

5 *does not behave rudely, does not seek its own, is not provoked, thinks no evil;*

The NIV translates this verse like this: *It is not rude, it is not self-seeking, it is not easily angered, it keeps no record of wrongs.*

The idea of it not keeping record of wrongs comes from the word *logizomai*, which I understand is an accountant's term. So there is some basis for this translation though nobody else translates it like this that I can find. But that it is a wrong translation is very simple to show. God is love, that is what the Bible clearly says. And God keeps records of all wrongs, unless they are repented of and forgiven. Any translator's theology should teach him not to translate this as keeping no record of wrongs.

While I am in the correcting mode, let me mention one other matter. Some time ago I gave this from Lloyd Jones. He said this in his messages on the Sermon on the Mount. Here it is:

People have stumbled at this. 'Do you mean to say that it is right to love and not to like?' they ask. I do. What God commands is that we should love a man and treat him as if we do like him. Love is much more than feeling or sentiment. Love in the New Testament is very practical-'For this is the love of God, that we keep his commandments.' Love is active. If, therefore, we find we do not like certain people, we need not be worried by that, so long as we are treating them as if we did like them. That is loving, and it is the teaching of our Lord everywhere.

David Martyn Lloyd-Jones. Studies in the Sermon on the Mount (Kindle Locations 4627-4631). Kindle Edition.

I think the way he said that lends itself to misunderstanding, so let me clarify. The words 'like' and 'love' are not the same. If I do not like someone does not mean I do not love them with agapee love. Let me put agapee love like this: Agapee love does what is right to or for another person whether we feel like it or not, or whether we like the person or not.

Let me ask you, can you dictate what or whom you like or dislike? To like someone is to find them agreeable, enjoyable or satisfactory. I ask you, if to like means to love are you in trouble? May I ask you, do you like everybody? You don't have to answer me, I know the answer. But can you love someone you don't like? If the love is agapee love, the answer is yes.

Let me give you an example. You are driving down the road and you are in a rush. And then you see

someone you don't like, and they are in trouble. You don't want to stop. But you know it is right to do so and to offer a ride or help and so you do what you know is right. That is agapee love. It is based on reason not emotions. *Like* is based on emotions.

CONCL: Well, I do not have time to conclude the definition of love in this message and we will do that in the next message. So just to briefly conclude because my time is up, we have been looking at the purposes why Paul prayed for the Ephesians. It was first that they might be strengthened with power in the inner man. Second, it was that Christ may dwell, or be at home in their hearts by faith. And we are in the process of considering that they might comprehend that which is not comprehensible, the love of Christ. And we will look at more of that in the next message.