

EPHESIANS 3:14-21

March 10, 1982

And now I'm blessed to take you to something much more positive and much more wonderful, Ephesians chapter 3.

And of course tonight we start with verse 14 of this chapter which will be taking us into the second great prayer in the Book of Ephesians.

In the King James, verse 14 reads as follows:

Ephesians 3:14

For this cause I bow my knees unto the Father of our Lord Jesus Christ,

"For this cause" is a figure of speech, Corps. *Anachoresis* is the Greek word. It's spelled a-n-a-c-h-o-r-e-s-i-s. It's a return from a digression. That's what the word means. You see, chapter 3 the first three verse...words in chapter 3 are the same, for this cause. Then we went off for a while on something else. Now we are returning from the digression in verse 14. This tells you that the original subject begun in verse 1 is being started all over again; it's being resumed. You know, we are a temple, a habitation of God as believers, fellow citizens with the saints having access to the Father because of what God has done through Christ Jesus.

So here we begin, "for this cause I bow my knees"—It's a figure of speech. The bowing of the knee is a figure of speech, Corps. *Euche* is the word; e-u-c-h-e is the figure, that's how it's spelled. It's an expression of feeling by prayer. And this opens the prayer all the way through verse 19. It's not only that figure but it is also the figure known as *Idiom*. The *Idiom* indicates it's prayer, not posture, not position, because both standing and kneeling in prayer and falling on your face are all used in the Bible. It's a figure, the *Idiom* is a figure derived from the Eastern custom, people, where not only in prayer but if someone of great rank passes by, the Eastern people would fall prostrate on their face before reaching out. They'd just fall full length on the ground. Sometimes just bend the knee. Other times they'd touch their head all the way to the earth like this. And then they would even kiss the feet of that man of renown, and from that comes the modern day culture that we have in the Roman Catholic Church of kissing the ring of the Pope, the hand of the Pope or the bishop, kissing the bishop's ring still comes from that old Eastern custom.

I remember in India when I spoke at the Jain convention where Ashadi-Ashri-Tolsi was the top man. Whenever the Ashadi—and the word "ashadi" means teacher—whenever he would descend and walk through an aisle like this, the people, of course, were all standing. Everybody along these rows here just fall flat on their face before him. And you men here on this aisle, like as if I walked down this aisle, you'd all fall flat down and you would reach out just hoping and believing you could touch my feet while I walked down. That's what they did to the Ashadi; that's Eastern culture. That's involved in the figure, bow the knee. Do you understand? That's what it's talking about here. And this is a lot bigger than the Pope or the Ashadi or any other bishop or any other man.

“I bow my knees unto” whom? {The Father} Father. And the word here is *Jehovah*. Back in Ephesians 1 in the first prayer in Ephesians 1:15-23, to whom was the prayer addressed there, Corps? Come on. {God} God, *Elohim*. That’s right.

This prayer is not addressed to *Elohim*, God the Creator. This prayer here in chapter 3 is addressed to the Father. And the reason it is when you have a father you’ve got a family, kids. A husband is not a father until he has a baby. Understand? [Taps on desk several times.] This prayer is so wonderful because it puts the Father at the center. That means He’s got some children, He’s got some kids, offspring. It’s addressed to Him, the Father. The family is involved here.

The words “of our lord Jesus Christ” do not appear in numerous of the old manuscripts, although the Aramaic shows no variation. So in my literal translation I could go either way. I have chosen to go the following on this verse 14.

Ephesians 3:14 Literal translation according to usage

On account of this I bow my knees to the Father

I will tell you why I made that decision and did not include “of our Lord Jesus Christ.” Not only from manuscript point of view but because of context, Corps, because of context. He’s Father and we’re coming to the family, coming to the family. And therefore, I do not believe that our Lord Jesus Christ who was God’s only begotten son is *really* what Ephesians [taps] is after [taps], although we know that you and I could not belong to God’s family without the work of our lord and savior Jesus Christ. But context, kids. Seems to me that the weight is simply to translate it “on account of this I bow my knees to the Father.”

The expanded translation of this verse 1 has to be understood in the light of the expanded one I gave you of verse 1 of chapter 3. Do you have that in front of you or with you? What I gave you, the expanded one I gave you of verse 1 of chapter 3, I’ll read it to you, then I’ll give you the expanded of verse 14 and you will see how beautifully and logically and spiritually this whole thing fits.

Now here’s the expanded of verse 1. Now, you just listen and watch carefully, then we’ll go to 14.

Ephesians 3:1 Expanded translation

Because of this grace, of Christ within, the habitation of God, I, Paul, am hand-cuffed to Jesus Christ and an ambassador to and for you Gentiles.

And, here’s 14: because of this; because of this, the whole family. “Because of this I get down on my knees”—this is the literal expanded.

Ephesians 3:14 Expanded translation

Because of this I get down on my knees in reverence and pray to the Father.

That’s the expanded of verse 14.

Now verse 15 is a parenthesis, Corps.

Ephesians 3:15

Of whom the whole family in heaven and earth is named,

Cause you see, you could go directly from 14 to 16. It’s a parenthesis, an explanation thrown in. It’s relatively short. It’s really inserted as an exclamatory remark.

And this word “family” shows the common origin, the Father. In the first prayer it’s

Elohim, God the Creator. Here in this prayer what he's showing is the family, the Father. This Father in a *Jehovah* relationship who in the previous prayer in Ephesians is the *Elohim*, God the Creator. That's why verse 15, a parenthesis, literal according to usage is translated: Out from whom, of whom?

Ephesians 3:15 Literal translation according to usage

Out from whom [parenthesis within that] (God) the whole family in heaven and on earth is named.

I don't remember now for sure, but I think the word "named" is deleted in some of the texts. I'm not sure. Do any of you have a Bullinger? What does he do with the word "named"? John Lynn, do you have any suggestions there? I just forgot to note this. But I see it here in my work. The word "named" I have scratched out. I don't know why. Oh, I see what I did with it. Each is specifically called, is what I did with it. Not scratched it out, just put a line in it. I ought to read what I writ, huh? Sometimes that's difficult to do. Got it written all over the place. Each in...each is specifically called. That's nice. I wondered why I had scratched it out. Had to be text or I'd never do a silly thing like that. Boy, that's all right.

Ephesians 3:15 Literal translation according to usage

Out from whom (God) the whole family in heaven and on earth each is specifically called.

Man, that's sort of beautiful. Each, each one, God calls by name each one—[taps] is sort of neat.

Well in the expanded I did it as follows:

Ephesians 3:15 Expanded translation

For from Him, the Father, all the family is specifically called each one the angels in heaven and the born-again family on earth.

Now verse 16, King James.

Ephesians 3:16

That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man;

"That he would grant you" is a purpose clause, the purpose for the prayer; the purpose for the prayer: that he would grant you.

"...according to" is the standard; the standard.

Now the word "riches" is really dynamite. The word "riches" appears here in three different figures of speech. Can you imagine that? The first is a *Heterosis*, h-e-t-e-r-o-s-i-s, *Heterosis*, the figure, which is an exchange of inflection. The second figure is *Anthropopatheia* where God is spoken of as having riches, the attributes of a man. And thirdly, "riches of his glory" is *Hypallage*, where you have an interchange of nouns. Usually the word "glory" is the controlling noun, but here it isn't. The position of the nouns are reversed. This places the emphasis on the "riches" so you take "riches" and raise it to the third power...power or something mathematically, I don't know. It's just...you hit it with a ton of dynamite spiritually. According to the *riches*, *riches*, RICHES! (that's it) of his glory.

"...to be strengthened"—And I love the Aramaic of that, to be established. To be

strengthened is one thing, but baby, when you get it established, you've got your feet in concrete and it's solid. It can't get out. It's established.

“...by his spirit in the inner man”—In the inner man, and that inner man, of course, is Christ in you the hope of glory.

The literal translation of verse 16, is as follows:

Ephesians 3:16 Literal translation according to usage

That He will give you according to the riches of His glory the potential power that will strengthen you by His spirit in your inner being.

Now this is the expanded one and I think it's fantastic. Are you ready? Verse 16 expanded.

Ephesians 3:16 Expanded translation

In order to give you the wealth and treasure of His glorious perfection...

Isn't that something. To give you the wealth and treasure of His (God's) glorious perfection.

Ephesians 3:16 Expanded translation

...which is also to be established by His spirit that is in you mightily and powerfully permeating entirely completely complete your inner being the inner man.

Verse 17, King James. Boy, isn't that 16 a beauty. Man, oh man. How far the church has lived below par. How we've all been talked out of what we really have in Christ Jesus.

Now 17, King James.

Ephesians 3:17

That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love,

Then it goes on. But we will take it first as it is here.

“Christ may dwell in your heart” is the purpose of the strengthening by the spirit, Corps.

This...these words, “may dwell” can be translated and should be “live in.” Live in, may dwell, live in. And you know the heart's the seat of your personal life.

And that word “faith” is through or by believing in this verse.

Now those words “that being rooted and grounded” I believe the Aramaic is fantastically solid—when your root and your foundation. The verb for this compound subject, “root and foundation” follows in Aramaic when your root and your foundation will become solid and firm. The Greek has only two participles. I think the Aramaic is much better. When your root and your foundation will become solid or firm.

The literal translation according to usage of that verse, I've translated as follows: That you, will be able...nay it's 17. Sorry, I was reading 18.

Ephesians 3:17 Literal translation according to usage

That Christ may dwell by believing in your heart so that you are being rooted and being founded.

Now this is the expanded one.

Ephesians 3:17a Expanded translation

That Christ may live in everything you are and do and so by your continuous believing...

Now get that word “continuous.” I didn’t say continually, believe once in a while; I said believe all the time. So by your continuous believing, you understand that? Continually means sporadic; continuous means all the time.

Ephesians 3:17b Expanded translation

... so by your continuous believing you are being solidly rooted and you are being a firm foundation.

It is not something, Corps, that’s completely complete but by your continuous believing you are being what? solidly rooted and by your continuous believing you are being a firm foundation. So if you blow it, split out, you know just do it continually instead of continuous you blow hot and cold. Sometimes you’re firm, sometimes you’re not. Sometimes you’re solid on the Word, other times you’re not [taps three times]. That’s quite a verse.

Now verse 18 in King James, really carries right on from verse 17.

Ephesians 3:18

May be able to comprehend with all saints what *is* the breadth, and length, and depth, and height;

To apprehend is to know in part, understand in part. To comprehend is to fully know, to fully understand. It means to lay hold very effectively and efficaciously. It means to really grasp it, kids, to get it in your head, your mind.

Then in King James you have: breadth, length, depth, and height. In Aramaic, and I want you to write this down because this is the order in which the words appear in Aramaic and I believe this is the order in which they ought to appear: the height, depth, length, breadth. Now among all the Bible scholars there is a lot of difference of opinion as to what these four words refer to. Robertson says they’re referred to the measure of love. Bengel says God’s spiritual temple. Many of the writers like Chrysostom and Beza and those say they describe the vastness of the Mystery. So, I don’t know. They’ve got a lot of different opinions.

Welch had an interesting comment that was given to me by the Research Department that triggered thoughts in my mind. He said that the earthly inheritance promised to Abraham is defined by two measurements: breadth and length. The heavenly city, the new Jerusalem, which is the heavenly side of Abraham’s inheritance, is defined by three: breadth, length and height. And the Mystery, the inheritance of the Mystery appears to have been in the apostle’s mind when he spoke of breadth, length, depth and height, four dimensions.

In the *Companion Bible* it notes that God’s love in Christ is in breadth, boundless; in length, endless; in depth, fathomless, exhaustless; in height, measureless.

When I go back in working this I pick it up way in verse 22 of the second chapter, the habitation of God that I explained in such detail and greatness to the Corps. That’s why the parenthesis that starts in chapter 3 shows to me that this prayer here in chapter 3, this

prayer in chapter 3 ties directly into the temple of the habitation of God, which is Christ in you, the hope of glory and the body of believers.

And I believe this is further substantiated by the words “rooted and grounded” and both of these of course are used in Greek literature of buildings.

I had an interesting note from Randy Zelov which I have saved since (January, February, March...), April 1, 1981. I’ve saved it to whatever date it is, the 10th of March, 1982, because I knew sometime we’d get to this verse. So it’s not in too good of shape, because I’ve had it around in my notes a lot, but Randy Zelov gave me this note a long time ago and I saved it just for tonight, and I love it. Of course, you know Randy is the architect who is working on the W-O-W, Word Over the World Auditorium and stuff, one of our fine archi—By the way, Randy just became a registered architect in the state of Ohio last week, so he’s {audience clapping} higher than two turkeys flying over a tree or something. And he wrote this to me:

I thought it would interest you to know (and it does) the following information. The word “depth” of Ephesians 3:18 is often used in building and construction terminology. It is used in relationship to foundations for buildings. I thought this was interesting from the point of view of Ephesians 2:20 being able to comprehend the entire depth of the foundation, the rock, is fathomless because the thing is so deep.

I think that’s a very beautiful thing you gave me Randy, and if you’re listening tonight at International thank you very much.

See, the word “depth” is...is often used in the Scriptures of the sea. It’s used in...in the Scriptures of the depth of a man’s heart. And it’s sort of neat, Corps, that in the Gospels the word “depth” relates to the eye, and in the Gospels the word “eye” is singular. But in the plural “eyes of your understanding” it’s plural, which is introduced in the Church Epistles addressed to the Body of believers. That gives you depth perception. It’s not possible with the single eye. Depth perception of understanding is only possible with the eyes, plural [taps three time].

That’s why I translated the literal translation of verse 18:

Ephesians 3:18 Literal translation according to usage

That you will be able to comprehend with all the saints the height and the depth and the length and breadth.

Now the expanded one is in much more detail.

Ephesians 3:18 Expanded translation

In order that you will be fully able to really understand and manifest with understanding with all the saints the Mystery of His temple God’s habitation, God’s love, and the riches of God’s glory; in height, it is measureless; in depth, it is fathomless; in length, it is endless; in breadth, it is boundless.

Verse 19, King James.

Ephesians 3:19

And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.

That already ought to send chills running up and down your spine. This is the second purpose clause of Christ living in your heart.

“And to know” which is to know by experience. You can know by experience love, but you can’t know by experience hope. It hasn’t come yet.

“...which passeth knowledge”—It passes knowledge. Those words are a very unique figure of speech. The figure is spelled o-x-y-m-o-r-o-n from which we...the last part of the word we get the word “moron” {audience chuckles}. It’s...it’s a figure that appears screwy, foolish, but in a deep sense it’s very wise and very discriminating. It is to know, it says to know a thing. Then it says that knowing can’t know because it passes what? {knowledge} knowledge. And really when I worked this the reason it passes knowledge is because you cannot know it by your senses. The love of Christ, the four dimensions, you cannot know by the senses. But there is a way that you can know it. It passes sense knowledge but it does not exceed knowledge of the spirit, which is the Christ in you, the hope of glory. It can be known via the spirit.

“...might be filled”—To capacity, plum full, and this introduces the third purpose of Christ living in your heart.

“...filled with all the fullness”—And this emphasizes the completeness of God’s filling, God doing it. All the fullness of the Godhead bodily dwelt in Christ, Corps, and when Christ dwells in you, in your heart, the fullness of God in Christ is dwelling in you.

Literal according to usage of 19.

Ephesians 3:19 Literal translation according to usage

And know the greatness of the love of Christ and you will be filled with all the fullness of God.

(I’ll have some more coffee please.) This is the expanded one.

Ephesians 3:19 Expanded translation

And you will know experientially the greatness of the knowledge of the love of Christ and you will be filled to full measure with all the fullness of God.

Now verse 20, “Now unto him...” in King James.

Ephesians 3:20b

...that is able to do exceeding abundantly...

Is that 20? Did I do...I did 19.

Ephesians 3:20c

...above all that we ask or think, according to the power that worketh in us,

[Dr. Wierwille exhales slowly and pauses.] Verses 20 and 21 are a figure of speech called *Benedictio*, spelled b-e-n-e-d-i-c-t-i-o. It’s a benediction. That’s what we get the word “benediction” from. It’s a prayer of blessing or thanksgiving. And verses 20 and 21 close out this great prayer here in Ephesians chapter 3.

The words “Now unto him that is able” in the Aramaic are literally translated “but to him who is able with power more excellent than all.” I think that’s great in Aramaic.

“...to do exceedingly [sic] abundantly”—Here again you have one of these places like

you have in a number of others in the Word where the superlatives are used and they really show the weakness of a language to communicate the greatness of God and His Word. It literally is “super abundantly beyond over and above everything” [chuckles with excitement].

“...we ask”—We demand for ourselves.

Again “according to” is the standard for doing super abundantly above. We ask for ourselves the potential power that worketh.

And the word “worketh” here is energized.

So here’s the literal of verse 20.

Ephesians 3:20a Literal translation according to usage

Now to him who is able to do...

...exceedingly...exceeding abundantly, see. Adjective form is on abundantly.

Ephesians 3:20b Literal translation according to usage

...exceeding abundantly above all you ask or think according to the inherent power that is being energized in you.

And this is the expanded one [voice cracks]. I think this is fantastic. The expanded one.

Ephesians 3:20 Expanded translation

But to God who is able and willing with more excellent power than all other powers to do for you super abundantly, yes, over and above what you are asking for yourself and what you are thinking according to the potential power which is constantly being energized in you in and to the degree of your believing.

Boy, that’s tremendous. Verse 21, King James.

Ephesians 3:21

Unto him *be* glory in the church by Christ Jesus throughout all ages, world without end. Amen.

“...throughout all ages” is “in all generations.”

“...world without end” in the Aramaic is “of the worlds of all ages” and it literally reads in the Aramaic, “of the ages of the ages.”

The word “Amen” means...well, “thus shall it surely and truly be.”

Here’s the literal according to usage of verse 21. The closing verse of this *Preamble* of chapter 3.

Ephesians 3:21 Literal translation according to usage

Glory to Him [parenthesis] (God) in the church by Christ Jesus throughout all generations and all ages and ages forever, so be it.

The expanded one.

Ephesians 3:21 Expanded translation

To God be the glory in His church by Christ Jesus throughout all generations and ages of all ages forever, so shall it surely and truly be.

I would like to close tonight, this session with the Corps, by reading to you just the

expanded translations of verses 14 through 21 to get you to feel the great impact of the truth of God's Word in this tremendous section of Ephesians, this great prayer. I will open with the expanded of verse 1 and go to verse 14. Just get the feel of this in your heart.

Ephesians 3:1, 14-19 Expanded translation

¹ Because of this grace, of Christ within, the habitation of God, I, Paul, am handcuffed to Jesus Christ and am an ambassador to and for you Gentiles.

¹⁴ ...and because of this I get down on my knees in reverence and pray to the Father

¹⁵ (for from Him, the Father, all the family is specifically called, each one, the angels in heaven and the born-again family on earth),

¹⁶ in order to give you the wealth and treasure of His glorious perfection which is also to be established by His spirit that is in you mightily and powerfully, permeating entirely, completely complete, your inner being, the inner man,

¹⁷ that Christ may live in everything you are and do; and so by your continuous believing you are being solidly rooted and you are being a firm foundation,

¹⁸ in order that you will be fully able to really understand and manifest with understanding, with all the saints, the Mystery of His temple [God's habitation, God's love, and the riches of God's glory]; in height, it is measureless; in depth, it is fathomless; in length, it is endless; in breadth, it is boundless.

¹⁹ And you will know experientially the greatness of the knowledge of the love of Christ, and you will be filled to full measure with all the fullness of God.

And then the tremendous benediction:

Ephesians 3:20-21

²⁰ But to God, Who is able and willing with more excellent power than all other powers to do for you superabundantly, yes, over and above what you are asking for yourself and what you are thinking, according to the potential power which is constantly being energized in you, in and to the degree of your believing,

²¹ to God be the glory in His Church by Christ Jesus throughout all generations and ages of all ages forever—so shall it surely and truly be.

And Corps, that's the end of the great prayer in Ephesians 3 [Dr. Wierwille's voice cracks with excitement] {audience applause}.

