

Ephesians 1:15-17 Commentary

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EPHESIANS - CHRIST AND THE CHURCH

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Charts from [Jensen's Survey of the NT](#) - used by permission

Ephesians 1:15 [For this reason](#) I too, [having heard](#) of the [faith](#) in the [Lord Jesus](#) which *exists* among you and your [love](#) for [all](#) the [saints](#) ([NASB: Lockman](#))

Greek: [Dia touto kago, akousas](#) ([AAPMSN](#)) [ten kath' humas pistin en to kurio Iesou kai ten agaphen ten eis pantas tous hagious](#)

BGT Δι το το κ γ κο σας τ ν καθ μ ς π στιν ν τ κυρ ησο κα τ ν γ πην τ ν ε ς π νας το ς γ ους

Amplified: For this reason, because I have heard of your faith in the Lord Jesus and your love toward all the saints (the people of God), ([Amplified Bible - Lockman](#))

CSB This is why, since I heard about your faith in the Lord Jesus and your love for all the saints,

ESV For this reason, because I have heard of your faith in the Lord Jesus and your love toward all the saints,

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

NET For this reason, because I have heard of your faith in the Lord Jesus and your love for all the saints,

NIV For this reason, ever since I heard about your faith in the Lord Jesus and your love for all the saints,

NLT: Ever since I first heard of your strong faith in the Lord Jesus and your love for Christians everywhere, ([NLT - Tyndale House](#))

NLT (revised) Ever since I first heard of your strong faith in the Lord Jesus and your love for God's people

everywhere,

Phillips: Since, then, I heard of this faith of yours in the Lord Jesus and the practical way in which you are expressing it towards fellow-Christians, ([Phillips: Touchstone](#))

Wuest: On account of this, I also, having heard of the faith in the Lord Jesus which is among you and of your love to all the saints, ([Eerdmans Publishing](#) - used [by permission](#))

Young's Literal: Because of this I also, having heard of your faith in the Lord Jesus, and the love to all the saints

FOR THIS REASON I TOO, HAVING HEARD OF THE FAITH IN THE LORD JESUS WHICH EXISTS AMONG YOU: Dia touto kago, akousas (AAPMSN) ten kath' humas pistin en to kurio lesou:

- Colossians 1:3-4; Philemon 1:5
- Galatians 5:6; 1 Th 1:3; 2 Th 1:3; 1 Ti 1:5,14
- [Ephesians 1 Resources](#) - Multiple Sermons and Commentaries

Related Passages:

Colossians 1:3-4 We give thanks to God, the Father of our Lord Jesus Christ, praying always for you, **4since we heard of your faith in Christ Jesus and the love which you have for all the saints;**

PAUL'S REASON FOR GRATITUDE AND INTERCESSION

R C H Lenski points out that "Like the doxology, the prayer is but one sentence. After blessing God for his heavenly grace and gifts to the Ephesians (v. 3–14) Paul tells them of his intercession for them, prays God to increase their knowledge of Christ (**ED**: OTHERS FEEL THE "HIM" IN Eph 1:17 REFERS TO THE FATHER), and mentions also some of the wondrous features of this knowledge." ([Commentary on the New Testament](#))

As a technical note, this is the second of 8 lengthy sentences in Ephesians -

1. Ephesians 1:3–14,
2. Ephesians 15–23;
3. Ephesians 2:1–7;
4. Ephesians 3:1–13,
5. Ephesians 3:14–19;
6. Ephesians 4:1–7,
7. Ephesians 4:11–16;
8. Ephesians 6:14–20).

Moule notes that "The Apostle now passes from the adoring view of Divine Redemption to prayer that its treasures of grace may be realized in the whole experience and life of the saints. And this he does, as elsewhere (Col 1; 2Th 1) in close connection with thanksgiving for what they had already found. " ([Ephesians 1 Commentary](#))

Lehman Strauss sees the entire section Eph 1:15-23 as a prayer - The epistles of Paul are noted for their prayers offered to God in the interest of the saints. W. H. Griffith Thomas has said that there are few more precious subjects for meditation and imitation than the prayers and intercessions of the great apostle. The greatness of the man and his ministry can be attributed in a large part to his prayer life. There are two prayers of Paul recorded in Ephesians. The first prayer is before us; the second is to be found in 3:14-19. If prayer for others is a test of one's own spiritual life, then Paul ranks high among the godly leaders in the history of the Church. Most of our prayers are taken up with ourselves or with those nearest and dearest to us. Needs of others occupy a small place in our prayer life. Paul's prayers are included by the Holy Spirit as a corporate part of the epistle. ([Lehman Strauss Commentary – Devotional Studies on Paul's Letters to the Galatians and Ephesians](#) - online)

Spurgeon comments on **Ephesians 1:15-23** - How Paul glows as he writes on this great theme! He waxes warm, and rises to an enthusiasm of eloquence. We could not stop to explain his words; that were to spoil their mystic poetry. Oh, to have a heart that can glorify Christ as Paul did! Truly, if we know ourselves to be one with Christ, and know the privileges which come to us through that blessed gate, we may indeed extol him with all our heart and soul.

For this reason - (term of conclusion) Should always prompt a prayerful pause to ponder "What reason?" It is good to "Be still", to allow the Spirit to teach us, not mystically, but nevertheless supernaturally, as we make the choice to slow down and in a sense "be still" before the Lord. In view of the amazing blessings believers are heir to in Christ in Ephesians 1:3-14, Paul then begins to pray that the Gentile readers of this letter (including us today) would come to experientially and intuitively know their resources in Christ so that we might live in His power to the praise of the glory of God's grace.

Faith produces love...

--R C H Lenski

Imagine how encouraging the news of their **faith** and **love** was to Paul. He was imprisoned, but the Word that he had shared with the saints at Ephesus for 3 years (Acts 20:31+) was not imprisoned, and it was clear that it was bearing spiritual fruit! Once again we see the power of the living and active Word, and this would buoy his faith in his affliction. How encouraging also to see that their faith was sincere, genuine, the "real deal," for it was bearing the fruit of brotherly love, without which it would be a fake faith. John emphasizes the importance of love as a marker of genuine faith writing "By this the children of God and the children of the devil are obvious: anyone who does not practice righteousness is not of God, nor the one who **does not love his brother**." (1Jn 3:10+) and "We know that we have passed out of death into life, because we love the brethren. **He who does not love abides in death**." (1Jn 3:14+) and "Beloved, let us love one another, for love is from God; and everyone who loves is born of God and knows God. **8The one who does not love does not know God**, for God is love.." (1Jn 4:7-8+) So Paul was encouraged by this news that the Gospel he had sown for 3 years was bearing a "[bumper crop!](#)"

Moule says "**for this reason**" ("wherefore" in KJV) - because such is the greatness of Redemption

Jamieson on says "**for this reason**"- because ye are in Christ and sealed by His Spirit (Eph 1:13, 14).

Lehman Strauss - First, consider the occasion of the prayer. It commences with the word "wherefore," which literally means on account of this. In the preceding verses Paul has issued, by the Holy Spirit, some profound teaching on the work of the triune God in making plans for the completed redemption of all believers. Now, because of this, he desires that they should possess an **experiential knowledge, having the doctrine transmitted into actual experience He would have them enjoy the full scope of their inheritance in Christ**. ([Lehman Strauss Commentary – Devotional Studies on Paul's Letters to the Galatians and Ephesians](#) - online)

Max Anders points out that "The complexity and magnitude of these truths is beyond the ability of us to comprehend or appreciate fully. Therefore, Paul follows the presentation of these truths with a prayer for our enlightenment." ([Holman New Testament Commentary](#))

Hoehner - Because of (For this reason) the believers' acquisition of every spiritual blessing—including election, predestination, adoption, grace, redemption, forgiveness, wisdom, understanding, knowledge of the mystery of His will, the sealing of the Holy Spirit, and inheritance—Paul now prayed that his readers might know God personally and intimately. Verses 15–23 are one sentence in the Greek, as are verses 3–14. ([The Bible Knowledge Commentary](#))

Think of it this way -- "**every spiritual blessings in heavenly places**" was their promised possession. What Paul desires is that the saints actually possess their possessions (see Obadiah 1:17 for this phrase). The idea is similar to that in Joshua 1:3 where God says to Joshua...

"Every place on which the sole of your foot treads, I have given it to you, just as I spoke to Moses." (Joshua 1:3)

God had already given Israel the land (that's in part why it's called "the promised land"), but it was still their responsibility to put one foot in front of the other and begin to possess their possessions, stepping out in faith, trusting God's enablement and laying hold of what was theirs by divine decree. There is an important lesson for us today in all of this. God has given us "every spiritual blessing" in Christ, and yet we must step out by faith (which equates with obedience) and lay hold of God's precious and magnificent promises. And part of the secret of this process of laying hold is the prayers of the saints, interceding that they be enabled to do so.

A **LAND** was given to the people of Israel, just as **LIFE** in Christ is made available to believers, not based on any merit of our own but solely on God's sovereign pleasure. Note that just as the land that had been given needed to be possessed, so too, believers today must lay hold of God's precious & magnificent promises by faith. Title to it is the gift of God; possession of it is the result of an obedient walk. The idea is, you can have all that you will take. You can have every bit of the spiritual life that you want. You will never get any more. God will never give you more than you are ready to take. So if you are not satisfied with the degree of your real experience of victory, it is because you haven't really wanted any more. You can have all that you want. "Every place where the sole of your foot will tread upon I have given to you."

Salmond says "**for this reason**" - might cover the contents of the entire preceding paragraph, pointing back to Eph 1:3 and indicating that in his thanksgiving to God, in behalf of these Ephesians, the Apostle had in his mind the whole counsel and eternal choice of God of which he first made mention, and the whole operation of grace in the lives of the Ephesians in the several particulars afterwards instanced. In view, however, of the transition from the more general "us" to the more definite "ye also" in Eph 1:13 it is probably more accordant with the tenor of thought to take the $\delta\iota\ \tau\omicron\ \tau\omicron$ to refer to the signal manifestation of God's grace in the sealing of these believers, who had been taken from the dark pagan world, with the Spirit which was both assurance and foretaste of an inheritance undreamt of in their heathenism.

Alford says "**for this reason**" - on account of what has gone before since Eph 1:3: but especially of what has been said since Eph 1:13. (because ye are in Christ, and in Him were sealed, etc.)

MacDonald agrees writing that "In the preceding passage, extending from verse 3 through verse 14 (a single sentence in Greek!), the apostle has traced the thrilling sweep of God's program from eternity past to eternity future. He has ranged over some of the most awe-inspiring thoughts that can occupy our minds, thoughts so exalted that Paul now shares with his readers his deep prayer burden for their spiritual enlightenment in such concepts. His great desire for them is that they might appreciate their glorious privileges in Christ and the tremendous power which was required to give Christ to the church as Head over all creation. The introductory Therefore looks back to all that God has done and will yet do for those who are members of the body of Christ, as described in verses 3-14. ([Believer's Bible Commentary: Thomas Nelson](#))

I too, having heard of the faith in the Lord Jesus which exists among you and your love for all the saints Paul has received a good report on the saints at Ephesus, which must have encouraged him greatly in prison. With the phrase **I too** Paul aligns himself with these Gentile believers, identifying as one who is personally concerned for their spiritual welfare. Upon hearing of their faith in the Lord Jesus and their love for all the saints, Paul was assured that his readers were genuine possessors of the spiritual blessings he had just described. This assurance, in turn, moved him to pray, not that they might receive new blessings, but that they might begin to possess their possessions, experiencing these blessings in the fabric of their day to day life. Although Paul had not seen the Ephesian believers face to face for approximately eight to ten years, he had heard consistent reports of their **faith** and **love**. These attitudes, and the actions flowing from them, testified to the authenticity of their salvation, for faith in Christ and love for fellow believers are two of the cardinal marks of a true Christian.

How had Paul **heard**? Others must have told him about their changed life! In short, they were witnessing with their Spirit empowered transformed lives! Are you? Do others witness the transformation? If not why not? Cp Col 1:3-4, Philemon 1:5

Some interpreters have inferred from the fact that Paul says he had "**heard of the faith...**" that he had no personal acquaintance with them. That conclusion however is not necessarily valid, for Paul made a similar statement to Philemon, who he knew quite well, writing...

I thank my God always, making mention of you in my prayers,**5** because I hear of your love, and of the faith which you have toward the Lord Jesus, and toward all the saints; **6** and I pray that the fellowship of your faith may become effective through the knowledge of every good thing which is in you for Christ's sake. (Philemon 1:4-6)

Spurgeon writes that "You have eyes; God's grace has given them to you; but they are capable of additional power and force; and there is the telescope of **faith**, which you are allowed to use, which will enable you to see much more than you have ever seen as yet.

Hoehner on their **faith in the Lord Jesus** - Although it is infrequent in the NT to have the preposition $\epsilon\upsilon$ follow the noun "faith" (Rom 3:25; Eph 1:15; Col 1:4; 1 Tim 3:12; 2 Tim 3:15) and even rarer to have it follow the verb (Mark 1:15; John 3:15?), in all these passages it has the idea of sphere or location (**ED: LOCATIVE OF SPHERE**). They had placed their faith in the Lord Jesus. This is not only the initial act of faith mentioned in verse 13, but a continuing faith in the Lord Jesus. The fact that this was an ongoing faith is evidenced by the reports Paul had received and by their continued love for one another mentioned next. This is new for the Ephesians, for they had originally placed their trust in Artemis and now their faith is in the Lord Jesus. ([Ephesians: An Exegetical Commentary](#))

In the Lord Jesus - Their **faith** had an objective basis, resting firmly in Him, much like an anchor that holds fast a sailing vessel.

"Nothing before, nothing behind,
The steps of faith
Fall on the seeming void, and find
The rock beneath."
-- WHITTIER

Faith (4102) (**pistis**) means a firm persuasion, conviction, belief in the truth. Refers not only to their initial act of saving faith, but the day by day exercise of their faith in the Lord Jesus for daily living. The same faith that saved is the faith needed to live daily. **Faith** is the expression of the believer's trust in God (vertical relationship) whereas **love** is the evidence of one's proper relationship with others (horizontal relationship). Faith is not something a sinful soul can conger up from their depraved heart but is the God-allotted ability or capacity to trust Him. True faith is not based on empirical evidence, but on divine assurance, a gift of God. Real faith is shown to be authentic by real obedience. As Spurgeon said "Faith is the foot of the soul by which it can march along the road of the commandments (**ED**: Enabled by the Spirit)."

MacArthur: adds that "**Faith**, like grace, is not static. Saving faith is more than just understanding the facts and mentally acquiescing. It is inseparable from repentance, surrender, and a supernatural longing to obey. None of those responses can be classified exclusively as a human work, any more than believing itself is solely a human effort."

Barclay has a reasonable description of **faith** noting that "**Faith** begins with receptivity. It begins when a man is at least willing to listen to the message of the truth. It goes on to mental assent. A man first hears and then agrees that this is true. But mental assent need not issue in action. Many a man knows very well that something is true, but does not change his actions to meet that knowledge. The final stage is when this mental assent becomes total surrender. In full-fledged faith, a man hears the Christian message, agrees that it is true, and then casts himself upon it in a life of total yieldedness."

Wuest - "Your faith" is *tēn kath' humas pistin*, literally, "the down among you faith." The preposition, kata, "down," when used with the accusative case as it is here, means "down along." It has a distributive sense. Paul referred to the faith existent among the Ephesian saints, not the initial act of appropriating faith when they were saved, but the day by day faith exercised in the Lord Jesus for daily living. This faith resulted in love exhibited toward all the saints. ([Wuest Word Studies - Eerdmann Publishing Company Volume 1, Volume 2, Volume 3](#) - used [by permission](#))

Pistis - 8x in Ephesians - Eph 1:15 Eph 2:8 Eph 3:12 Eph 3:17 Eph 4:5 Eph 4:13 Eph 6:16 Eph 6:23

Lord (2962) see [kurios](#) below.

Jesus (2424) see [Iesous](#) below

AND YOUR LOVE FOR ALL THE SAINTS: kai ten agaphen ten eis pantas tous hagiois

- Ps 16:3; Colossians 1:4; 1Th 4:9; Hebrews 6:10; 1Pe 1:22; 1Jn 3:17; 4:21
- [Ephesians 1 Resources](#) - Multiple Sermons and Commentaries

Related Passages:

Colossians 1:4+ since we heard of your faith in Christ Jesus and **the love which you have for all the saints;**

1 Thessalonians 4:9+ Now as to the love of the brethren, you have no need for anyone to write to you, for you yourselves are taught by God to **love one another;**

1 Peter 1:22+ Since you have in obedience to the truth purified your souls **for a sincere love of the brethren, fervently love one another from the heart,**

1 John 3:14+ We know that we have passed out of death into life, because **we love the brethren. He who does not love abides in death.**

1 John 3:16-18+ We know **love** by this, that He laid down His life for us; and we ought to lay down our lives for the brethren. 17 But whoever has the world's goods, and sees his brother in need and closes his heart against him, how does the love of God abide in him? 18 Little children, **let us not love with word or with tongue, but in deed and truth.**

1 John 4:7-12+ Beloved, let us love one another, for love is from God; and everyone who loves is born of God and knows God. 8 The one who does not love does not know God, for God is love. 9 By this the love of God was manifested in us, that God has sent His only begotten Son into the world so that we might live through Him. 10 In this is love, not that we loved God, but that He loved us and sent His Son to be the propitiation for our sins. 11 Beloved, if God so loved us, we also ought to love one another. 12 No one has seen God at any time; if we love one another, God abides in us, and His love is perfected in us.

1 John 4:20+ If someone says, "I love God," and hates his brother, he is a liar; for the one who does not love

his brother whom he has seen, cannot love God whom he has not seen.

1 John 5:1+ Whoever believes that Jesus is the Christ is born of God, and **whoever loves the Father loves the child born of Him.**

LOVE OF BRETHREN FRUIT OF REAL FAITH

Your love for all the saints - The vertical (faith) should always show itself in the horizontal ([love](#))! Your love probably also refers to saints who had come to faith during the 4-5 years of Paul's absence, so he is praying for some he had never seen or known personally (another good pattern of Paul to model!) Their **love** was spiritual fruit (Gal 5:22+) testifying to the "authenticity" of the "tree", i.e., that they were genuine fruit bearing trees, genuine followers of Christ (Luke 8:15+). The love of the Body of Christ is a powerful witnessing "tool" for Jesus said "By this all men will know that you are My disciples, if you have love for one another." (Jn 13:35) This quality of **love** (see [agape](#)) seeks to give, not grasp (or get), seeking the highest good for the one loved and doing so without expecting repayment. Don't miss the fact that this love is directed to ALL the saints, not just your favorites, not just the most lovable, but ALL the brethren and sisters! That necessitates supernatural enablement by the Holy Spirit because it is simply not "natural" to love those who are ostensibly "unlovable!" Are you filled with the Spirit (Eph 5:18+)? If so you have the power to love **ALL the saints!** (There are to be no "*ain'ts*" among the *saints*!)

Lehman Strauss - Paul's heart is filled with thanksgiving for the saints at Ephesus, for, says he: "I heard of your faith in the Lord Jesus, and love unto all the saints" (Eph 1:15). Two things about the Ephesian Christians were controversial pieces: (1) their **faith** in the Lord Jesus, and (2) their **love** to all the saints. The object of their faith was the Lord Jesus Christ. **They were not ashamed of Him, for obviously others were hearing of their faith.** Paul says: "I heard." **Where people are soundly saved they will not hide their light under a bushel, but will proclaim the joys of salvation found in Christ. Then, too, where faith is genuine, love will be in evidence.** One of the unmistakable signs of the new birth is one's conduct toward "all the saints." True Christian love is shed abroad in our hearts by the Holy Spirit (Ro 5:5+). Where He is in control, there must be love to all the saints. Love is the fruit of faith in Jesus Christ, for "We know that we have passed from death into life, because we love the brethren" (1 John 3:14+). While true love embraces all men, it reaches out in a particular way to those who belong to our Lord Jesus Christ (see Galatians 6:10+). Faith begets love. ([Lehman Strauss Commentary – Devotional Studies on Paul's Letters to the Galatians and Ephesians](#) - online)

Hoehner makes one other point that "This **love** is not to the whole world but to the saints. The believers are to love one another in order to show the world that they are disciples of the Lord (John 13:35). ([Ephesians: An Exegetical Commentary](#))

Such outgoing **love** is the evidence of genuine **faith**
-- Leon Morris

John MacArthur on love for all the saints - A second mark of genuine salvation is love for all the saints, and because of such love Paul offers thanks for the Ephesian believers. Christian love is indiscriminate; it does not pick and choose which believers it will love. Christ loves all believers, and they are precious to Him. By definition, therefore, Christian love extends to all Christians. To the extent that it does not, it is less than Christian. Paul calls for believers to be "**maintaining the same love**" (Phil. 2:2+), which is to love all believers the same. Sometimes we hear Christians say, "*I love him in the Lord*," which seems to imply that they have no personal affection for nor commitment to the needs of the individual. They extend a certain spiritualized kind of love only because the other person is a fellow believer. But that is not genuine love. To truly love a person in the Lord is to love him as the Lord loves him—genuinely and sacrificially....Important as it is, sound theology is no substitute for love. Without love the best doctrine is like "a noisy gong or a clanging cymbal" (1 Cor. 13:1+). True salvation goes from the head and heart of the believer out to other believers and out to the world to touch unbelievers in Christ's name. True salvation produces true love, and true love does "not love with word or with tongue, but in deed and truth" (1 John 3:18+). Always in the New Testament true spiritual love is defined as an attitude of selfless sacrifice that results in generous acts of kindness done to others. It is far more than a feeling, an attraction or emotion. When the Lord had washed the feet of the proud and self-seeking disciples, He told them that what He had done for them was the example of how they were to love each other (John 13:34) ([Ephesians MacArthur New Testament Commentary](#))

How did the Church at Ephesus do in regard to love? Not good, for only about 30+ years Jesus while commending them (Rev 2:1-3+), issued a striking criticism and stern warning declaring

But I have this against you, that you have left your first love. 5 'Therefore **remember** (note our continual need to remember! = [present imperative](#) see [our need to depend on the Holy Spirit to obey](#)) from where you have fallen, and **repent** ([aorist imperative](#) see [our need to depend on the Holy Spirit to obey](#)) and **d o** ([aorist imperative](#) see [our need to depend on the Holy Spirit to obey](#)) the deeds you did at first; or else I am coming to you and will remove your lampstand out of its place—unless you repent. (Rev 2:4-5+)

MacArthur - They had lost the great love for Christ and their fellow believers for which only a few decades earlier Paul had so warmly praised them.

THOUGHT - What would Jesus say about your love? Are you still as much in love with Jesus as when you first met Him years ago?

Disciple's Study Bible -Love "does" more than it "feels." God's people **love** one another (1Peter 1:22; 1John 3:17; 4:21). Others come to know about this **love** through the deeds of **love** we do for each other. Such loving action brings joy and thanksgiving to God's people.

Wiersbe - The Christian life has two dimensions: faith toward God and love toward men, and you cannot separate the two. **ED:** COROLLARY - DON'T SAY YOU HAVE FAITH IN JESUS, IF YOU ARE NOT DEMONSTRATING THE LOVE OF JESUS TO YOUR BRETHREN - 1 John 3:14+, 1 Jn 4:7-12+, 1Jn 4:20+). ([Be Rich - Ephesians: Gaining the Things That Money Can't Buy](#))

Leon Wood - Faith finds its focus in Christ and expresses itself in **love** to others. Such outgoing **love** is the evidence of genuine faith (Gal 5:6). (The Expositor's Bible Commentary)

THOUGHT - You say you believe in Jesus. Does your life demonstrate the authenticity of your faith by your love for the brethren and "sistern?" It should according to John (1Jn 3:14+)!

All ([3956](#)) (**pas**) means every and has the idea of "whole" as well as the idea of oneness or a totality. They did not just love the ones they liked! How about my love? Is it for ALL the saints? Unconditional?"

Love ([26](#)) (**agape**) is unconditional, sacrificial love. The love God Himself is. Not sentimental or emotional but obedient as act of will desiring another's highest good. Love for other believers evidences saving faith. In other words faith leads to love, specifically in the context of the NT "love in the truth", love in harmony with the word of God. Love in truth is sacrificial not sentimental and since it is supernatural reflects a love produced in the heart of the yielded believer by the Holy Spirit (Gal 5:23).

This love is not sentimental or emotional but is obedient, being an manifestation of the act of one's will that desires another's highest good. It is unconditional so that if given and not returned then you don't stop giving it. Agape gives & gives & gives. Agape takes slaps in the face and still gives even as Jesus did saying Father forgive them. Agape is not withheld.

"Love is the badge of discipleship, the landmark of heaven." "By this all will know that you are my disciples, if you have love (agape) one for another." John 13:35. Tertullian the early disciple wrote, "It is our care for the helpless, our practice of lovingkindness, that brands us in the eyes of many of our opponents. 'Look!' they say, 'How they love one another!' Look how they are prepared to die for one another." People do not care how much we know until they know how much we care.

Barclay - Unconquerable benevolence = nothing the other person can do will make us seek anything but their highest good. Though he injure us and insult us, we will never feel anything but kindness towards him. That quite clearly means that this Christian love is not an emotional thing. Agape is not only not of the emotions, but it is of the will. It is the ability to retain unconquerable goodwill to the unlovely and the unlovable, towards those who do not love us, and even towards those whom we do not like. Agape is that quality of mind and heart which compels a Christian never to feel any bitterness, never to feel any desire for revenge, but always to seek the highest good of every man no matter what he may be.

Agape 11x in 10v in Ephesians - Eph 1:4 Eph 1:15 Eph 2:4 Eph 3:17 Eph 3:19 Eph 4:2 Eph 4:15 Eph 4:16 Eph 5:2 Eph 6:23

Saints ([40](#)) (**hagios**) means set apart ones. Set apart for specific purpose. One set apart from the world and unto God for His use. It describes those separated from sin and consecrated or dedicated to service of God.

Hagios 15x in 15v in Ephesians - Eph 1:1 Eph 1:4 Eph 1:13 Eph 1:15 Eph 1:18 Eph 2:19 Eph 2:21 Eph 3:5 Eph 3:8 Eph 3:18 Eph 4:12 Eph 4:30 Eph 5:3 Eph 5:27 Eph 6:18. Note that 9/15 uses refers to **saints** (Ep 1:1, 15, 18, 2:19, 3:8, 18, 4:12, 5:3, 6:18 - notes 1:1, 1:15, 1:18; 2:19; 3:8, 3:18; 4:12; 5:3; 6:18).

Ephesians 1:16 do **not cease giving thanks for you, while making mention of you in my prayers** (**NASB: Lockman**)

Greek: [ou pauomai](#) (1SPMI) [euchariston](#) (PAPMSN) [huper humon mneian poioumenos](#) (PMPMSN) [epi ton proseuchon mou.](#)

BGT ο πα ομαι ε χαριστ ν π ρ μ ν με αν ποιο μενος π τ ν προσευχ ν μου,

Amplified: I do not cease to give thanks for you, making mention of you in my prayers. [Amplified Bible - Lockman](#))

CSB I never stop giving thanks for you as I remember you in my prayers.

ESV I do not cease to give thanks for you, remembering you in my prayers,

Hoehner "I never cease giving thanks for you, making mention of you in my prayers

KJV Cease not to give thanks for you, making mention of you in my prayers;

NET I do not cease to give thanks for you when I remember you in my prayers.

NIV I have not stopped giving thanks for you, remembering you in my prayers.

NLT: I have never stopped thanking God for you. I pray for you constantly, [NLT - Tyndale House](#))

NLT (revised) I have not stopped thanking God for you. I pray for you constantly,

Phillips: I thank God continually for you and I never give up praying for you; and this is my prayer. [Phillips: Touchstone](#))

Wuest: do not cease giving thanks for you as I constantly make mention of you in my prayers, [Eerdmans Publishing](#) - used [by permission](#))

Young's Literal: do not cease giving thanks for you, making mention of you in my prayers,

- **do not cease** - Ro 1:8-9; 1Sa 7:8; 12:23; Php 1:3,4; Colossians 1:3; 1Th 5:17; 2Th 1:3
- **Mention** - Genesis 40:14; Isaiah 62:6; 1Thessalonians 1:2
- [Ephesians 1 Resources](#) - Multiple Sermons and Commentaries

Related Passages:

Romans 1:8-9+ First, **I thank my God through Jesus Christ for you all**, because your faith is being proclaimed throughout the whole world. 9 For God, Whom I serve in my spirit in the preaching of the Gospel of His Son, is my witness as to how **unceasingly** I make mention of you,

1 Corinthians 1:4+ **I thank my God always concerning you** for the grace of God which was given you in Christ Jesus,

2 Thessalonians 1:3+ **We ought always to give thanks to God for you, brethren**, as is only fitting, because your faith is greatly enlarged, and the love of each one of you toward one another grows ever greater;

PAUL PRAYS WITHOUT CEASING FOR THE SAINTS

Mark Holmes gives an excellent introduction to this section on prayer - Paul's prayer speaks to the heart of a Christian's need. Most people desire a better understanding of God. When asked why we read our Bibles and attend church services, we often reply, "To learn more about God." But knowledge is not the same as knowing. What we often seek is breadth rather than depth. We errantly assume that the more facts we know, the closer we grow. But Paul's prayer is for depth, not breadth. His concern is not that the people **know of** God, but to **actually know** God ([A Commentary in the Wesleyan Tradition](#))

Do not cease ([pauo](#)) **giving thanks** ([eucharisteo](#) in present tense - continually) **for you** - Note that **not** ([ou](#)) indicates absolute negation of what follows. **Cease** ([pauo](#)) is preceded by this absolute negative ([ou](#)) indicating that Paul did take a respite from his thanksgiving filled prayers for these beloved saints at Ephesus. Stated in the positive, he continually ([eucharisteo](#) in present tense) prayed for them. In other words Paul is praying without ceasing! The only way a man could pray without ceasing like Paul was by continually being filled with the Spirit Who supernaturally enabled him to pray like this. **Phillips** paraphrases it "I never give up praying for you." **For** ([huper](#)) means in behalf of, for the sake of. In other words Paul was interceding on behalf of others. Do we underestimate our holy privilege of functioning as priests interceding with the Most High God on behalf of others! Lord raise up intercessors who pray scriptural prayers like the apostle Paul!

Hoehner - "Never ceasing to give thanks" may be hyperbolic, for this was the common style of ancient letters and it simply means that Paul did not forget the believers at his regular time of prayer. ([Ephesians: An Exegetical Commentary](#))

Adam Clarke comments that "The apostle intimates, so fully satisfied was he of the genuineness of their conversion, and of their

steadiness since their conversion, that it was to him a continual cause of thanksgiving to God, who had brought them into that state of salvation; and of prayer, that they might be preserved blameless to the end. ([Ephesians 1 Commentary](#))

Eadie explains: "The apostle gave thanks, and his thanks ended in prayer. As he blessed God for what they had enjoyed, he implored that they should enjoy more. He thanked for their faith and hope, and he prayed as he looked into the future. ([Ephesians 1 Commentary](#))

Graham Scroggie has a nice explanation of thanksgiving and intercession writing that...

Thanksgiving is for the foundation already laid, but **intercession** is for the superstructure going up.

Thanksgiving is for past attainments, but **intercession** is for future advancements.

Thanksgiving is for the actual in their experience, but **intercession** is for the possible in God's purpose for them. (Quoted in [Believer's Bible Commentary](#))

Paul modeled his continuing gratitude for saints and his command to **pray without ceasing** (he prayed what he preached!) - **Pray** ([present imperative](#) see [our need to depend on the Holy Spirit to obey](#)) without ceasing (1 Th 5:17+)

Philippians 1:3+ **I thank** my God in all my remembrance of you, 1:4 **always offering prayer** with joy in my every prayer for you all,

Colossians 1:3+ **We give thanks** to God, the Father of our Lord Jesus Christ, **praying always** for you,

1Th 1:2+ **We give thanks** to God **always** for all of you, **making mention of you in our prayers**;

Compare **Paul's pattern of praying** to the pattern which he later exhorts these prayed for saints to pray in the context of spiritual warfare

With all prayer and petition pray (present tense = continually, as one's lifestyle) at all times in the Spirit, and with this in view, be on the alert (present tense) with all perseverance and petition for all the saints, and pray on my behalf, that utterance may be given to me in the opening of my mouth, to make known with boldness the mystery of the gospel for which I am an ambassador in chains; that in proclaiming it I may speak boldly, as I ought to speak (Ephesians 6:18-20+). (See [Praying in the Spirit](#))

Albert Barnes writes that although "Paul was far distant from them, and expected to see them no more. But he had faith in prayer, and he sought that they might advance in knowledge and in grace."

Hoehner on **give thanks** - Such an attitude of thankfulness for others is all too often neglected. The genuine concern of the apostle is obvious. Thus, he never ceased to give thanks for progress in their faith and love and to entreat God on their behalf. ([Ephesians: An Exegetical Commentary](#))

Mal Couch - He made a similar statement of continuing thanksgiving and prayer for the receiving groups in many of his letters (Rom. 1:8–10; 1 Cor. 1:4; Phil. 1:3–6; Col. 1:3, 9; 1 Thess. 1:2–3; 2 Thess. 1:11–12; 2 Tim. 1:3; Philem. 4–6). A significant part of Paul's ministry was his prayers for his churches and undoubtedly for all Christians of his day. ([Twenty-First Century Biblical Commentary](#))

Spurgeon adds "Where there was much good, the apostle prayed for more. We all need still further to advance in divine things. To stand still is impossible."

Sometimes we forget that we should pray as earnestly for people after they are saved, as we do for their salvation.

Robert Murray McCheyne remarks that here we see "the mark of a true shepherd. But a hireling cares not for the sheep, he does not and cannot weep for the sheep, he has no anguish of heart for them. Pray that we may so love Christ that we may care for the sheep.

THOUGHT - Lord raise up shepherds like this in America, men who feed their sheep the Word and pray the Word for their sheep! Amen

The IVP Bible Background Commentary has an interesting note - Like pious Jews, pious Christians apparently had a time set aside for prayer each day. Many pious Jews prayed several hours a day, and if Paul continued such a custom we can understand how he could pray for all his churches. ([The IVP Bible Background Commentary: New Testament](#))

While making ([poieo](#) in the present tense = continually) **mention** ([mneia](#)) **of you in my prayers** ([proseuche](#)) - **My** ([ego](#) in genitive = possessive) indicates the prayers were his own personal prayers on behalf of the saints, praying for realization of the truths he has

just taught about their blessings by virtue of their position in Christ.

Paul's prayer is for them to know God intimately and fully possess their possessions in Christ.

Paul's deep concern for his churches is shown by his frequent prayers for them (2Co 13:7; Php 1:4; Col 1:3; 2:1; 1Th 1:2; 2Th 1:11).

Jon Courson asks "Who do you pray for? I have a tendency to pray for those who are hurting, for those who are going through tragedies and difficulties, for those who are backsliding and failing—and that's fine. But here Paul is saying something very different when he says, "When I heard how well you're doing, I was moved to pray for you." ([Jon Courson's Application Commentary](#))

Disciple's Study Bible - Intercession reaches its highest authority and power when it is for spiritual purposes. Paul prayed the Ephesians would know God better and experience His strength. Paul's deep concern for his churches is shown by his frequent prayers for them (2 Co 13:7; Php 1:4; Col 1:3; 2:1; 1 Th 1:2; 2 Th 1:11).

Hoehner has an interesting note on the length of Paul's prayer - Some would say that it probably ends in verse 19 and that verses 20–23 present a new hymn of praise, while others think that the prayer continues to 2:10. There is no indication in the text of a break between verses 19 and 20 and to try to reconstruct a hymn in verses 20–23 is problematic. The prayer ends in verse 23 and does not continue into chapter 2. ([Ephesians: An Exegetical Commentary](#))

Cease (3973) (**pauso**) means to cease (middle voice = oneself) from an activity in which one is engaged. **Pauso** in the active sense means to cause something or someone to cease from some activity or state. To make stop. To stop, restrain, refrain, quit, desist. To come to an end. The idea is to stop or restrain from an activity in which one is engaged.

Pauso - 15x in NT - Lk. 5:4; Lk. 8:24; Lk. 11:1; Acts 5:42; Acts 6:13; Acts 13:10; Acts 20:1; Acts 20:31; Acts 21:32; 1 Co. 13:8; Eph. 1:16; Col. 1:9; Heb. 10:2; 1 Pet. 3:10; 1 Pet. 4:1

Giving thanks (2168) (**eucharisteo** from **eu** = well + **charizomai** = to grant, give) means to express appreciation for benefits or blessings. To be grateful or feel thankful. Paul continually (present tense) was grateful to God for what He had done in the life of the saints at Ephesus and he thanked God for how they had responded. Thankfulness is a good attitude in prayer.

Eucharisteo - used 2x in Ephesians - Eph 1:16, Eph 5:20

Making (4160) (**poieo**) make, do, expressing action continued (present tense). In context of this verse making mention conveys the idea of mentioning someone in prayer, even naming them one by one! Paul labored earnestly for others in his prayers. **Do I?**

Poieo - 10x in 10v - Eph 1:16 Eph 2:3 Eph 2:14 Eph 2:15 Eph 3:11 Eph 3:20 Eph 4:16 Eph 6:6 Eph 6:8 Eph 6:9

Mention (3417) (**mneia**) is a recalling to mind memory, recollection, remembrance. It is used in the NT predominantly of remembering others in prayer and thus making mention of them. Clearly the apostle Paul did not regard prayer as something vague and indefinite, but remembered his readers and their needs specifically before the throne of grace giving us all a very convicting pattern!

Prayers (4335) (**proseuche** from **pros** = toward or immediately before + **euchomai** = to pray or vow) is the more general word for prayer and is used only of prayer to God. The prefix "**pros**" would convey the sense of being immediately before Him and hence the ideas of adoration, devotion, and worship. The basic idea is to bring something, and in prayer this pertains to bringing up prayer requests. In early Greek culture an offering was brought with a prayer that it be accepted. Later the idea was changed slightly, so that the thing brought to God was a prayer. In later Greek, prayers appealed to God for His presence. *Proseuche* stresses fervency and includes the idea of devotion to God for Who He is.

Proseuche - 2x in the Ephesians - Eph 1:16, Eph 6:18

Illustration - On January 6, 1822, the wife of a poor German pastor had a son, never dreaming that he would one day achieve world renown and great wealth. When Heinrich Schliemann was seven years old, a picture of ancient Troy in flames captured his imagination. Contrary to what many people believed, Heinrich argued that Homer's great poems, the Iliad and the Odyssey, were based on historic facts and he set out to prove it. In 1873, he uncovered the ancient site of Troy, along with some fabulous treasure which he smuggled out of the country, much to the anger of the Turkish government. Schliemann became a famous, wealthy man because he dared to believe an ancient record and act on his faith.

We discovered that we were "born rich" when we trusted Christ. But this is not enough, for we must grow in our understanding of our riches if we are ever going to use them to the glory of God.

Too many Christians have never "read the bank book" to find out the vast spiritual wealth that God has put to their account through

Jesus Christ. They are like the late newspaper publisher, William Randolph Hearst, who invested a fortune collecting art treasures from around the world. One day Mr. Hearst found a description of some valuable items that he felt he must own, so he sent his agent abroad to find them. After months of searching, the agent reported that he had finally found the treasures. They were in Mr. Hearst's warehouse. Hearst had been searching frantically for treasures he already owned! Had he read the catalog of his treasures, he would have saved himself a great deal of money and trouble. Paul desired the Ephesian Christians to understand what great wealth they had in Christ. (Wiersbe [Be Rich: Gaining the Things That Money Can't Buy](#))

John MacArthur's comment is relevant to this illustration from the life of William Hearst -**It is tragic that many believers become entangled in a quest for something more in the Christian life, for something special, something extra that the "ordinary" Christian life does not possess.** They talk of getting more of Jesus Christ, more of the Holy Spirit, more power, more blessings, a higher life, a deeper life—as if the resources of God were divinely doled out one at a time like so many pharmaceutical prescriptions or were unlocked by some spiritual combination that only an initiated few can know. To say, "I want to get all of Jesus there is," implies that when we were saved Christ did not give us all of Himself, that He held some blessings in reserve to be parceled out to those who meet certain extra requirements.....The New Testament teaching of salvation is that the new birth grants every believer everything in Christ (**ED**: SEE Col 2:10+ "in Him you **have been made complete**" where "complete" = [pleroo](#) in the perfect tense = past completed action with enduring effect!!!) There is consequently no need and no justification in searching for anything more. Though it does not do so intentionally, such searching undermines the essence of God's revealed truth about salvation.

Yet today many Christians spend a great deal of time and effort vainly looking for blessings already available to them. They pray for God's light, although He has already supplied light in abundance through His Word. Their need is to follow the light they already have. They pray for strength, although His Word tells them they can do all things through Christ who strengthens them (Phil. 4:13). They pray for more love, although Paul says that God's own love is already poured out within their hearts through the Holy Spirit (Rom. 5:5). They pray for more grace, although the Lord says the grace He has already given is sufficient (2 Cor. 12:9). They pray for peace, although the Lord has given them His own peace, which surpasses all comprehension" (Phil. 4:7). It is expected that we pray for such blessings if the tone of the prayer is one of seeking the grace to appropriate what is already given, rather than one of pleading for something we think is scarcely available or is reluctantly shared by God.

The Christian's primary need is for wisdom and obedience to appropriate the abundance of blessings the Lord has already given. Our problem is not lack of blessings, but lack of insight and wisdom to understand and use them properly and faithfully. Our blessings are so vast that the human mind cannot comprehend them. In our own minds we cannot fathom the riches we have in our position in Jesus Christ. Such things are totally beyond the human mind to grasp.....But no Christian needs, or can have, more of the Lord or of His blessing and inheritance than he already has. That is why Paul tells us, as he told the Ephesian believers, not to seek more spiritual resources but to understand and use those we were given in absolute completeness the moment we received Christ. ([Ephesians MacArthur New Testament Commentary](#)) (Bolding added)

Ephesians 1:17 [that](#) the [God](#) of our [Lord Jesus Christ](#) the [Father](#) of [glory](#), may [give](#) to you a [spirit](#) of [wisdom](#) and of [revelation](#) in the [knowledge](#) of Him. (**NASB: Lockman**)

Greek: [hina o theos tou kuriou hemon iesou Christou, o pater tes doxes, doe \(3SAAS\) humin pneuma sophias kai apokalypseos en epignosei autou.](#)

BGT Ephesians 1:17 να θες το κυρου μν ησο Χριστο, πατρ τς δξης, δ μν πνεμα σοφας κα ποκαλ ψεως ν πινν σει ατο,

Amplified: [For I always pray to] the God of our Lord Jesus Christ, the Father of glory, that He may grant you a spirit of wisdom and revelation [of insight into mysteries and secrets] in the [deep and intimate] knowledge of Him, ([Amplified Bible - Lockman](#))

CSB I pray that the God of our Lord Jesus Christ, the glorious Father, would give you a spirit of wisdom and revelation in the knowledge of Him.

ESV that the God of our Lord Jesus Christ, the Father of glory, may give you the **Spirit** of wisdom and of revelation in the knowledge of him,

Hoehner - that the God of our Lord Jesus Christ, the Father of Glory, may give to you the **Spirit** of insight and revelation in the knowledge of him

KJV That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him:

NET I pray that the God of our Lord Jesus Christ, the Father of glory, may give you spiritual wisdom and revelation in your growing knowledge of him,

NIV I keep asking that the God of our Lord Jesus Christ, the glorious Father, may give you the **Spirit** of wisdom and revelation, so that you may know him better.

NLT (revised) asking God, the glorious Father of our Lord Jesus Christ, to give you spiritual wisdom and insight so that you might grow in your knowledge of God.

NLT: asking God, the glorious Father of our Lord Jesus Christ, to give you spiritual wisdom and understanding, so that you might grow in your knowledge of God. ([NLT - Tyndale House](#))

Phillips: That God, the God of our Lord Jesus Christ and the all-glorious Father, will give you spiritual wisdom and the insight to know more of Him: ([Phillips: Touchstone](#))

Wuest: that the God of our Lord Jesus Christ, the Father of the glory, might give to you a spirit of wisdom and revelation in the sphere of a full knowledge of Him, ([Eerdmans Publishing](#) - used [by permission](#))

Young's Literal: that the God of our Lord Jesus Christ, the Father of the glory, may give to you a spirit of wisdom and revelation in the recognition of Him,

THAT THE GOD OF OUR LORD JESUS CHRIST ,THE FATHER OF GLORY: hina o theos tou kuriou hemon lesou Christou, o pater tes doxes:

- **That the God of our Lord Jesus Christ** Ep 1:3; John 20:17
- **The Father of glory** - 1 Chronicles 29:11; Psalm 24:7,10; 29:3; Jeremiah 2:11; Matthew 6:13; Luke 2:14; Acts 7:2; 1 Corinthians 2:8; James 2:1; Revelation 7:12
- [Ephesians 1 Resources](#) - Multiple Sermons and Commentaries

Related Passage:

1 Chronicles 29:11 "Yours, O LORD, is the greatness and the power and the glory and the victory and the majesty, indeed everything that is in the heavens and the earth; Yours is the dominion, O LORD, and You exalt Yourself as head over all.

Acts 7:2+ And he said, "Hear me, brethren and fathers! The **God of glory** appeared to our father Abraham when he was in Mesopotamia, before he lived in Haran,

1 Corinthians 2:8+ the wisdom which none of the rulers of this age has understood; for if they had understood it they would not have crucified the **Lord of glory**;

FATHER OF GLORY OUR GLORIOUS FATHER

One could subtitle this next section "**A Pauline Pattern for Prayer.**"

That is the conjunction [hina](#) which means *in order that* a phrase which introduces a purpose clause (see term of purpose). The purpose of Paul's prayer for the saints at Ephesus could be summed up in his desire that the Father would enable them to more **fully comprehend the great spiritual resources** that they already possess in Christ. It is a prayer for the Spirit to give them **deeper understanding of the deep spiritual truths in the preceding section**! They know the facts, the "head knowledge," but now Paul wants them to know the facts in a more intimate, experiential way, a way that grounds their faith and stirs zeal for godly living and Gospel giving. He wants them to know the Father's heart, that magnanimous heart that in love and kindness bestowed such bountiful spiritual treasures on them.

THOUGHT - As an aside, whenever you encounter a purpose clause, discipline yourself to pause and ponder, asking questions (interrogate with the 5W/H questions), like what is the purpose, etc (even when the purpose

is obvious, as this slows you down and allows you to become more actively involved with the text instead of passively reading the text.)

William MacDonald comments "What a privilege it is to have this glimpse into the prayer life of a man of God. In fact, there are two such glimpses in this Letter—here and in Eph 3:14–21. Here the prayer is for **spiritual illumination**; there it is for **spiritual strength**. Here the prayer is addressed to God; there to the Father. But in every case Paul's prayers were unceasing, specific, and appropriate to the current needs of the people." ([Believer's Bible Commentary](#)).

What the Bible Teaches - The **God of our Lord Jesus Christ** is **God** in relation to Christ [as a man]: Psalm 22:10 from His birth; Psalm 22:1 in the darkness of Golgotha; John 20:17 as a man risen from the dead; Heb 1:9 [as an] exalted man in heaven. The **Father of glory** is the source of all glory. ([What the Bible Teaches: Galatians, Ephesians, Philippians](#))

The God of our Lord Jesus Christ the Father of glory - NLT = "glorious Father." This is the only place in the Bible that uses the phrase "Father of glory." **God of our Lord Jesus Christ** is a reference to God the Father. **Glory** in this verse could refer to (1) Source or Originator of all glory, (2) the One to whom all glory belongs or (3) the Father of the Lord Jesus, Who is the manifestation of God's glory. Note that designation links God the Father to Christ the Son in terms of essential nature. Christ is God.

Below are several comments on the phrase **Father of glory**...

Lehman Strauss - The prayer is addressed to "the God of our Lord Jesus Christ, the Father of Glory" (Eph 1:17). This suggests to us that the Christian's God, the God and Father of our Lord Jesus Christ, is the Father to whom glory belongs, for He is "**the God of glory**" (Acts 7:2+). And to think that the Father to whom glory belongs, who is the '**Father of mercies**' (2Co 1:3+, cf 1Pe 1:3+), the "**Father of [our] Spirits**" (Heb. 12:9+), and the "**Father of lights**" (Jas. 1:17+), is *our* Father! O Christian, rejoice! How can a Christian ever think of calling any man his holy father, as Romanists do, when he has God as his Father? Our heavenly Father is the source of every blessing. To Him be all glory! ([Lehman Strauss Commentary – Devotional Studies on Paul's Letters to the Galatians and Ephesians](#) - online)

Hoehner - He is not only a glorious Father but the Father to whom all glory belongs (NEB "the all-glorious Father") or of whom glory is the characteristic feature. It is to this kind of God that Paul prays. ([Ephesians: An Exegetical Commentary](#))

Wuest - "The **Father of glory**" is "the Father of the glory," the definite article appearing in the Greek text. He is the Father of the glory in the sense that He is the Father to Whom glory belongs. ([Wuest Word Studies - Eerdmann Publishing Company Volume 1, Volume 2, Volume 3](#) - used [by permission](#))

A T Robertson - The **Father of glory**. The God characterized by glory (the Shekinah, Heb. 9:5) as in Acts 7:2; I Cor. 2:8; II Cor. 1:3; James 2:1.

NET Note on Father of glory - Or "glorious Father." The genitive phrase "of glory" is most likely an [attributive genitive](#). The literal translation "Father of glory" has been retained because of the parallelism with the first line of the verse: "the God of our Lord Jesus Christ, the Father of glory."

Expositor's Bible Commentary on **Father of glory** - "Glorious Father" is a typically Hebraic expression that points both to God's essential being and to what proceeds from it in mercy (Eph 1:7). ([The Expositor's Bible Commentary: Ephesians](#))

Marvin Vincent - **Father of glory**. The Father to Whom the glory belongs. Note the article, **the glory**, preeminently. Compare Acts 7:2; 1Co 2:8.

Henry Alford feels that **doxa** is not "be understood of the divine nature of Christ...but God is the Father,—by being the God and Father of our Lord Jesus Christ,—of that glory, the true and all-including glory, and only glory, of the Godhead, which shone forth in the manhood of the only-begotten Son (John 1:14),—the true Shechinah, which His saints beheld in the face of Christ, 2 Cor. 4:4, 6, and into which they are changed by the Lord the Spirit, 2Cor 3:18.

CHRYSOSTOM: Glory is the name among us which denotes that which is most magnificent. The '**Father of glory**' means "the one who has given you these most extraordinary gifts." Through

Best - attributes a quality to God which we should expect to bear some relation to the content of the prayer. Normally 'father of' would be followed by the name of a person, however a metaphorical use of father is found in Jas 1:17; 2Cor 1:3 (cf Heb 12:9) with the sense 'source of'; thus here he is the source of glory to those who are his children. The phrase may be derived from liturgical usage (cf Ps 23:7; 28:3; Acts 7:2; 1Cor 2:8) and is not then an indirect reference to Christ, he being equated with doxa since God is His Father. 'Of glory' could be taken as adjectival, signifying 'the glorious father'; but this is weak. Sellin, returning to an older interpretation, argues that we have an inversion of the genitive and it should be understood as 'the glory of God' and compares 2Cor 4:6; the glory of God is Jesus Christ and so God is the father of glory; it seems easier to understand 'father' as meaning '**source of**'.

Adam Clarke - The **Father of glory** The Author and Giver of that glory which you expect at the end of your Christian race. This may be a Hebraism for **glorious Father**, but the former appears to be the best sense. [\(Ephesians 1 Commentary\)](#)

Jamieson has a less commonly offered interpretation "The **Father** of that infinite **glory** which shines in the face of Christ, Who is "the glory" (the true Shekinah); through Whom also "the glory of the inheritance" (Eph 1:18) shall be ours (Jn 17:24; 2Co 3:7-4:6). [\(Ephesians 1 Commentary\)](#)

God (2316) (**theos**) is the supreme divine being, the true, living, and personal God. Theos is a term generally used in the ancient world of beings who have powers or confer benefits that lie beyond the capacity of mortals. In translation the capitalized term God refers to a specific deity and ordinarily to the One God of Israel.—God of Israel, as opposed to other so-called deities.

Theos 32x in 32v in Ephesians - Eph. 1:1; Eph. 1:2; Eph. 1:3; Eph. 1:17; Eph. 2:4; Eph. 2:8; Eph. 2:10; Eph. 2:16; Eph. 2:19; Eph. 2:22; Eph. 3:2; Eph. 3:7; Eph. 3:9; Eph. 3:10; Eph. 3:19; Eph. 4:6; Eph. 4:13; Eph. 4:18; Eph. 4:24; Eph. 4:30; Eph. 4:32; Eph. 5:1; Eph. 5:2; Eph. 5:5; Eph. 5:6; Eph. 5:20; Eph. 6:6; Eph. 6:11; Eph. 6:13; Eph. 6:17; Eph. 6:23

Lord (2962) (**kurios**) means master, ruler, controller or owner, the one who has absolute ownership, absolute authority and sovereign, uncontested power. Jesus is referred to some ten times as *Savior* and some seven hundred times as *Lord*. He is supreme in authority. Kurios also translates Jehovah (LORD in OT) in Septuagint (LXX) some 7000 times. **Martin Luther** puts "Lord" in an interesting perspective noting that "The life of Christianity consists of possessive pronouns. It is one thing to say, "Christ is a Saviour"; it is quite another thing to say, "He is **my** Saviour and **my** Lord." The devil can say the first; the true Christian alone can say the second.

Kurios 28x in 27v in Ephesians - Eph. 1:2; Eph. 1:3; Eph. 1:15; Eph. 1:17; Eph. 2:21; Eph. 3:11; Eph. 4:1; Eph. 4:5; Eph. 4:17; Eph. 5:8; Eph. 5:10; Eph. 5:17; Eph. 5:19; Eph. 5:20; Eph. 5:22; Eph. 6:1; Eph. 6:4; Eph. 6:5; Eph. 6:7; Eph. 6:8; Eph. 6:9; Eph. 6:10; Eph. 6:21; Eph. 6:23; Eph. 6:24

Jesus (2424) (**iesous** from the Hebrew **Yeshu'a** = Jehovah will save or Yahweh is salvation) is the Hellenized as Jesus. In this Name is His deity, humanity vicarious atonement. God incarnate died for sinners to satisfy the just demands of His law. In the gospels, our Savior is designated by the name of Christ alone in nearly 300 passages; by the name of Jesus Christ or Christ Jesus less than 100 times, and by the name of the Lord Jesus Christ less than 50 times. Prior to His resurrection, He was designated as Jesus Christ; after His resurrection, He is often referred to as Christ Jesus

Here is note from the **Jewish Historian Josephus** on **Jesus** (he calls Him "Christ" which normally speaks of the Messiah. He also speaks of His resurrection!) **3.(63)** Now, there was about this time Jesus, a wise man, if it be lawful to call him a man, for he was a doer of wonderful works—a teacher of such men as receive the truth with pleasure. He drew over to him both many of the Jews, and many of the Gentiles. He was [the] **Christ**; **(64)** and when Pilate, at the suggestion of the principal men amongst us, had condemned him to the cross, those that loved him at the first did not forsake him, for he appeared to them alive again the third day, as the divine prophets had foretold these and ten thousand other wonderful things concerning him; and the tribe of Christians, so named from him, are not extinct at this day. (Source Antiquities of the Jews, Book 18, chapter 3, paragraph 3) (**ED**: Given these statements, one had to wonder if Josephus eventually was saved?)

iesous 21x in 20v in Ephesians - Eph. 1:2; Eph. 1:3; Eph. 1:5; Eph. 1:15; Eph. 1:17; Eph. 2:6; Eph. 2:7; Eph. 2:10; Eph. 2:13; Eph. 2:20; Eph. 3:1; Eph. 3:6; Eph. 3:11; Eph. 3:21; Eph. 4:21; Eph. 5:20; Eph. 6:23; Eph. 6:24;

Father (3962) (**pater**) speaks of the Supreme Deity, Who is the responsible for the origin and care of all that exists. Father is God's family name which can be uttered with its full significance only by His children, those in the family having been born again by His Spirit. **Pater** is one of the titles for God and is a name which combines the aspects of supernatural authority and care for His people. Note that the word "Abba" is the Aramaic word for "Father." Aramaic is the language which the Jews spoke in Palestine in the first century. Thus the words "Abba, Father," were a formula familiar to the bilingual Palestinian Church. God is our Father as thru salvation we come into His family and can now approach Him as child to his father. A blessed thought to encourage our praying, faith that He hears and a sweet feeling of nearness to Him as objects of special care love!

Pater 11x in 11v in Ephesians - Eph. 1:2; Eph. 1:3; Eph. 1:17; Eph. 2:18; Eph. 3:14; Eph. 4:6; Eph. 5:20; Eph. 5:31; Eph. 6:2; Eph. 6:4; Eph. 6:23;

Glory (1391) (**doxa** from **dokeō** = exercising personal opinion to determine value) gives a proper opinion of. Thayer says doxa literally means "what evokes *good opinion*, i.e. that something has *inherent, intrinsic worth*". **Doxa** relates to inherent value (real

weight) and hence used of the glory of God, i.e. His substance (the essence of His eternal, infinite being). God's glory encompasses all of His attributes. **Glor**y (doxa) speaks of a manifestation of God's true nature, presence, or likeness. He is glorified when He is allowed to be seen as He really is. To be where God is will be **glor**y. To be what God intended will be **glor**y. To do what God purposed will be **glor**y. The basic idea in the word doxa is that of manifestation. The **glor**y of God is the manifestation of His Being, His character and His acts. The **glor**y of God is what He is essentially. **Glor**y, therefore, is the true apprehension of God. God's being (glory) is the only measure (ultimately) to weigh anything. Only the Lord has meaning in and of Himself; people derive their meaning by knowing Him – like the moon draws its light (reflects) the sun (Son).

Doxa 8x in 8v in Ephesians - Eph. 1:6; Eph. 1:12; Eph. 1:14; Eph. 1:17; Eph. 1:18; Eph. 3:13; Eph. 3:16;
Eph. 3:21

[I Want to Know You More](#)

Don Moen

One thing have I desired
Forever will I seek
To behold the beauty of His holiness
And to dwell within the presence of the King
How could I ask for more
He's done so much for me
For I have tasted of the goodness of the Lord
And I've feasted at the table of the King
I just want to know Him more
I just want to know Him more
I just want to know Him more
I just want to know Him more

You've called me by Your name
And You've filled me with your love
You have covered with mercy and with grace
And have showered me with blessings from above
And yet I know there's more
I hear You calling me
To a place where I have never been before
Where Your love is flowing
Deeper than the sea
I just want to know You more
I just want to know You more
I just want to know You more
I just want to know You more

Open my eyes
Lord I want to see
All you have promised and given to me
I want to know the secrets that are hidden in your word
I want to know You
I want to know You

One day i'll see your face
And I'll look into Your eyes
And through all eternity I'll sing your praise
And forevermore fulfil my heart's desire

I just want to know You more
I just want to know You more
I just want to know You more
I just want to know You more
I just want to know You more

I just want to know You more
I just want to know You more
I just want to know You more

A W Pink on Father of glory - Thomas Goodwin states:

“He is called ‘the Father of glory.’ First, by way of eminency of fatherhood: there is no such father as He is. He is a **glorious Father**, and by a Hebrewism He is a **Father of glory**: that is, a **glorious Father**, such as no father else is. He is called ‘the King of glory:’ there are other kings, but He only is the glorious king. There are other fathers: he only is the **Father of glory**; He is therefore called the ‘heavenly Father.’ ... Heaven and glory are the highest things we can conceive of, and therefore when He would put forth how great a God, how glorious a Father, He is, He calleth Himself the heavenly Father, **the Father of glory**, in distinction from all fatherhoods. The use of this is: Never be ashamed of your Father, you that are the sons of God, for you are the highest born in the world—no nobility rises up to glory. Therefore walk worthy of Him, and let your light so shine before men that you may glorify your Father, the Father of glory, which is in Heaven.”

As the God of glory, the Father first appeared to the father of the faithful, when He called him to leave Chaldea and go forth to Canaan (Acts 7:2). And as the most glorious God He reveals Himself to the newly born soul.

Second, God is designated **“the Father of glory”** not only because He is infinitely glorious in Himself, but also because He is the Bestower of glory upon His dear children: “The LORD will give grace and glory” (Ps. 84:11). He is the Author of all the glory with which His saints are or ever will be invested. There is what we may call (for want of a better term) the official glory of God, which is incommunicable; and there is His moral glory, of which He makes His people partakers. That distinction is observed in those words of Christ’s: “The glory which thou gavest me I have given them;” on the other hand, “Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my [mediatorial and incommunicable] glory, which thou hast given me” (John 17:22, 24). A measure of His moral glory is communicated to us in this life: “But we all with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord” (2 Cor. 3:18). Utterly unable as we are to explain the mystery of that spiritual alchemy, yet the fact is clearly stated. And the fact receives verification in the experience of the saints, for as faith is exercised (**ED: AND THE WORD INGESTED**) that divine glory has a transforming efficacy on their souls.

Third, there was a particular propriety in addressing God on this occasion as **“the Father of glory.”** As we have pointed out in former chapters, the titles given to God when approaching Him in prayer were not selected at random, nor were different ones used merely for the sake of variety. Rather was the particular character in which God was viewed most in accord with the special exercises of Paul’s heart and the specific nature of the requests he was about to make. Such was the case here. He was about to pray for spiritual knowledge of glorious things, an apprehension of the riches of the glory of God’s inheritance in the saints and of the exceeding greatness of His power. Suitably, therefore, he called on **the Father of glory** just as he addressed Him as “the God of hope” when making request that the saints might “abound in hope, through the power of the Holy Ghost” (Ro 15:13).

We cannot anticipate too much that which immediately follows in this prayer, but we may at least point out that each of its petitions is closely related to the particular title which is here ascribed to the Father. Paul asked God to give His people “the spirit of wisdom and revelation in the knowledge of him”—a knowledge of Him as the glorious One. Paul also requested that they might know “what is the hope of his calling.” From 1 Peter 5:10 we learn that, among other things, this calling is “unto his eternal glory.” Yes, we are called to glory itself (2 Pet. 1:3). The phrase “riches of the glory of his inheritance in the saints” (Eph. 1:18) signifies a glorious inheritance, an inheritance in the Glory. In making request that we might know “what is the exceeding greatness of his power to us-ward” something more than the bare exercise of Omnipotence is included, namely, the putting forth in a special manner of “his glorious power” (Col. 1:11). Thus we may better perceive why the apostle here addressed God as “the Father of glory,” this title being most consistent to the particular favors he was about to ask for.

MAY GIVE TO YOU A SPIRIT OF WISDOM AND OF REVELATION: doe (3SAAS) humin pneuma sophias kai apokalupseos

That the God of our Lord Jesus the Messiah, the Father glory-clad, may, *in bestowing the full knowledge of Himself*, bestow on you the Spirit which is manifested in divine illumination and insight into the mysteries of God (Way).

For I always beseech the God of our Lord Jesus Christ--the Father most glorious--to give you the spirit of wisdom and penetration *through an intimate knowledge of Him* (Weymouth).

That the God of our Lord Jesus Christ, the glorious Father, may grant you the Spirit to give wisdom and revelation *which come through a growing knowledge of Him* (Williams).

- **A spirit** - Ge 41:38,39; Isa 11:2; Da 5:11; Lk 12:12; 21:15; Jn 14:17,26; Acts 6:10; 1Co 12:8; 14:6; Col 1:9; Col 2:3; James 3:17,18
- **Revelation** - Ep 3:5; Da 2:28-30; 10:1; Mt 11:25; 16:17; 1Co 2:10; 2Co 12:1
- [Ephesians 1 Resources](#) - Multiple Sermons and Commentaries

Related Passages:

Daniel 2:19-24+ Then the mystery was revealed to Daniel in a night vision. Then Daniel blessed the God of heaven; 20 Daniel said, "Let the name of God be blessed forever and ever, For **wisdom and power belong to Him**. 21 "It is He who changes the times and the epochs; He removes kings and establishes kings;**He gives wisdom to wise men And knowledge to men of understanding**. 22 "It is **He who reveals the profound and hidden things**; He knows what is in the darkness, And the light dwells with Him. 23 "To You, O God of my fathers, I give thanks and praise, **For You have given me wisdom and power**; Even now **You have made known to me** what we requested of You, **For You have made known to us the king's matter.**"

PAUL PRAYS FOR THE SPIRITUAL ENLIGHTENMENT

The essence of Paul's prayer request is that the saints in Ephesus would have a deeper understanding of what God has accomplished for them in Ephesians 1:3-14, to know it in a deeper, more intimate and experiential way.

THOUGHT - Can you see why praying Paul's prayer (this one and all of Paul's great prayers) for yourself and your brothers and sisters in Christ is such a powerful pattern? Clearly God will answer this prayer powerfully and affirmatively because it is a prayer that is **IN HIS WILL**. Indeed, the apostle John would encourage us to pray the "Pauline Prayers" for each other writing "This is the **confidence** (boldness - [parrhesia](#)) which we have before Him, that, if we **ask anything according to His will** (WHERE IS HIS WILL? HIS WORD!), He hears us. 15 And if we know that He hears us in whatever we ask, **we know that we have the requests which we have asked from Him.**" (1 John 5:14-15+). This is genuine, Biblical "*name it, claim it*" And it begs the question -- How Biblically based are my prayers? Are they more often prayers for spiritual needs or for physical needs? Paul's prayers ALWAYS focus on the **spiritual needs** of saints, not their physical needs. We should seek to imitate Paul's pattern (1Cor 11:1+).

May give to you a spirit ([pneuma](#)) **of wisdom** ([sophia](#)) **and of revelation** ([apokalupsis](#)) **in the knowledge** ([epignosis](#)) **of Him** - **KJV** is incorrect translating it "the spirit" for there is no "the" in the Greek text. Paul is not praying for them to be given the Spirit (they have the Spirit in Eph 1:13-14). Paul prays for their spirit to grow in two respects, in wisdom and in revelation. **ESV** and **NIV** capitalize "**spirit**" thus interpreting this as the Holy Spirit (as an aside note how every *translation* is also to some degree an *interpretation*). Of course no one would argue that it is only by the Holy Spirit (using the Holy Word) that one receives true **wisdom, revelation** and spiritual **knowledge** about God.

Compare the Messianic passage in Isaiah

The Spirit of the LORD will rest on Him (MESSIAH), **The spirit of wisdom** and understanding, The spirit of counsel and strength, The spirit of knowledge and the fear of the LORD. (Isaiah 11:2+)

Related Resource:

- [Trinitarian Formulas and Expressions in Ephesians](#) - ESV Study Bible Chart (Interesting!)

Utey combines the meanings of spirit - "The term "**spirit**" is anarthrous (no DEFINITE ARTICLE), but really serves the double purpose of referring to the human spirit energized by the Holy Spirit." (**ED**: AND A GOOD PARALLEL PASSAGE IS 1Cor 2:10+ - "For to us God **revealed** [\[apokalupto\]](#) them through the Spirit [\[pneuma\]](#) ; for the Spirit searches all things, even the depths of God.") He adds that "In the NT there is a series of passages which describe what the **Spirit** produces in the lives of believers: (1) "a spirit of adoption as sons," Ro 8:15; (2) "a spirit of gentleness," 1 Cor 4:21; (3) "a spirit of wisdom and revelation," Eph 1:17; and (4) "the spirit of truth," 1 Jn 4:6." ([Ephesians 1 Commentary](#))

Lehman Strauss - The first request in the prayer is for "wisdom and revelation" (Eph 1:17). When Paul requests for the saints "the spirit of wisdom and revelation," he is not praying for the gift of the Holy Spirit's Presence. They have already received the Holy Spirit

as the divine seal (Eph 1:13). Paul desires for them that heavenly wisdom and revelation which is imparted by the Holy Spirit. "Revelation" is the important word here, for revelation is the key to all knowledge. The ministry and office work of the Holy Spirit is to reveal to the Christian the meaning of all truth, whether historical or prophetic (John 14:26; 16:12-15). The Christian has no excuse for ignorance, since the Holy Spirit was given to reveal even "the deep things of God" (1Co 2:10). Some men are wise in Hebrew and Greek grammar and the mechanics of Bible interpretation, but Paul is not praying for the tools of knowledge. He covets for them a wise and understanding spirit that none can impart but the Holy Spirit Himself. Why do Christians not have a wise and understanding spirit in things pertaining to God's Word? The answer lies, in part, in the last phrase of verse 17, namely, "*in the knowledge of Him*." Christ is true wisdom and true knowledge. Surely you have caught the force of Paul's statement. Wisdom and revelation come to us only by intimate associations with our Lord. A growing knowledge of the Author of the Bible guarantees a wise and understanding spirit in discernment of His Word. Paul would have us seek to know God, for then we shall have a Spirit-given knowledge which is accurate and thorough (Phil. 1:9; Col. 1:9), not merely an intellectual knowledge. Human philosophy says: "Know thyself." Our Lord said: "And this is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou has sent" (John 17:3). Ordinary knowledge may be acquired; spiritual insight into the deep things of God is a gift (Jas. 1:5). ([Lehman Strauss Commentary – Devotional Studies on Paul's Letters to the Galatians and Ephesians](#) - online)

POSB - To know oneself is important—very, very important. But the greatest thing in all the world is to know God personally and to know that one shall live with God forever. God and eternal life are the summits of knowledge. It is better to know that one shall never die, than to know all there is about oneself and lose that knowledge at death. (See [Preacher's Outline and Sermon Bible-KJV-Galatians-Colossians](#))

Ligonier Ministry (Tabletalk) - Commentators agree that the "spirit" is God the Holy Spirit, the One present in all believers at the moment of conversion to seal them as the Lord's possession and assure them of salvation (Eph 1:13–14). Paul is not asking the Father to give the Ephesian Christians the Holy Spirit as if the Spirit were not already ministering to them, but is asking for the Spirit, who is present with the Ephesians, to grant them fuller understanding of God and His grace. The goal of **wisdom** and **revelation** is "**knowledge of Him**"—the Creator who has revealed Himself in Christ Jesus the Lord (Phil. 2:5–11) (**ED: OTHERS FEEL "HIM" IS THE FATHER**).. **John Calvin** writes, "Till the Lord opens them, the eyes of our heart are blind. Till the Spirit has become our Instructor, all that we know is folly and ignorance. Till the Spirit of God has made it known to us by a secret revelation, the knowledge of our divine calling (cf Ep 1:18) exceeds the capacity of our own minds." At regeneration, the Holy Spirit opens our eyes so that we can see who God is and who we are for the very first time. **But after conversion, He continues to work to give us insight into His revealed Word and to deepen our personal relationship with Him** (John 16:13; Gal. 5:16). ([Wisdom and Revelation by the Spirit](#))

[Wayne Barber](#) adds that "many conservative scholars (**ED: AND SOME BIBLE TRANSLATIONS**) think that he refers here to the Holy Spirit. I don't agree with that, directly. Certainly he's including Him in his thought, but he's not speaking directly of Him because it says God will give you a spirit. The Holy Spirit is God. Secondly, there's no definite article here. It's not "the spirit". (**EDITORIAL NOTE** - Some of those who think it refers to the human spirit base it on the anarthrous usage. However, being anarthrous does not necessitate it to be a human spirit, for clearly there are numerous references in the NT to the Holy Spirit with no preceding article cf. Rom 8:4, 5, 9, 13, 14; Gal 5:5, 16) It's "a spirit" as the New American Standard brings it out. He prays that God will give them a spirit of wisdom and of revelation. They already have the Holy Spirit. (**ED: AND I WOULD ADD A THIRD THOUGHT - HE IS PRAYING FOR THE FATHER TO GIVE THEM "A SPIRIT" -- THINK ABOUT THAT -- DO THEY NEED TO RECEIVE THE HOLY SPIRIT? NO, THEY RECEIVED HIM WHEN THEY WERE BORN AGAIN AND EVERY BELIEVER HAS THE HOLY SPIRIT - cf Ro 8:9+.**) One of the things it can refer to is a special work of the Holy Spirit in the **spirit** of men that have been redeemed, that have the attitude and the willingness to let God do a work. Now there are two things implied in that. He's asking God the Holy Spirit to give a spirit of wisdom and a spirit of revelation concerning the knowledge of God to the Ephesian believers. Included and implied in that is a heart that has been made tender and is willing to let that happen. In other words, God does it, yes, but we make the choice. All of life is just saying "Yes" to God. When we're willing to say "Yes" to Him, the Spirit, as another work of grace, can give us a spirit of wisdom and a spirit of revelation concerning the knowledge of God.

MacArthur - In essence Paul prayed that the Ephesians would be spared from frantically searching for what was already theirs, but rather would see that the great God who is their God is the source of all they need and has it ready for them if they are open to receive it. Such a receptive attitude requires that God Himself give to you a spirit of wisdom and of revelation in the knowledge of Him... Yet today many Christians spend a great deal of time and effort vainly looking for blessings already available to them. **They pray for God's light**, although He has already supplied light in abundance through His Word. Their need is to follow the light they already have. **They pray for strength**, although His Word tells them they can do all things through Christ who strengthens them (Phil. 4:13). **They pray for more love**, although Paul says that God's own love is already poured out within their hearts through the Holy Spirit (Rom. 5:5). **They pray for more grace**, although the Lord says the grace He has already given is sufficient (2 Cor. 12:9). **They pray for peace**, although the Lord has given them His own peace, "which surpasses all comprehension" (Phil. 4:7). **It is expected that we pray for such blessings if the tone of the prayer is one of seeking the grace to appropriate what is already**

given, rather than one of pleading for something we think is scarcely available or is reluctantly shared by God. The Christian's primary need is for wisdom and obedience to appropriate the abundance of blessings the Lord has already given. Our problem is not lack of blessings, but lack of insight and wisdom to understand and use them properly and faithfully. ([Ephesians MacArthur New Testament Commentary](#))

Given the fact that the **ESV** translation renders "**spirit**" as the **Holy Spirit**, the **ESV** Study note says that the "**Spirit of wisdom** refers to the Holy Spirit's secret working in Christians to give them insights into God's Word and the saving knowledge of him (1 Cor. 2:6–12+)."

Harold Hoehner on **spirit** - Those who think that it refers to the Holy Spirit do so because the qualities of wisdom and revelation cannot be generated by humans. This second view is preferred for seven reasons. (for his discussion see [Ephesians: An Exegetical Commentary](#))...The whole point of that passage is that humans cannot know the things of God by their own ingenuity. Thus, in conclusion, it seems this refers to the Holy Spirit....Paul is not praying that they be given the Holy Spirit for he has already been imparted to them. Rather, he is praying for a specific manifestation of the Spirit so that the believers will have insight and know something of God's mysteries as a result of the Holy Spirit's revelation. ([Ephesians: An Exegetical Commentary](#))

In light of the previous comments by **Hoehner**, it is interesting that **Hoehner** in his original comments in the [The Bible Knowledge Commentary](#) favored **spirit** as a spiritual attitude writing " Paul's petition for the Ephesian believers was "that the God of our Lord Jesus Christ, the Father of glory, may give to you a spirit (literally, "a spirit" in the sense of an attitude) of wisdom and revelation." All Christians have the Holy Spirit from the moment of faith in Christ and, therefore, Paul does not need to pray for God to give them the Holy Spirit. Not all Christians, however, have a spirit or attitude of wisdom and revelation; therefore, a prayer for them to receive such a spirit is appropriate. For only through the Holy Spirit can a person obtain such a spirit. ([The Bible Knowledge Commentary](#))

POSB says that "to grow in the knowledge of God a believer must have the **spirit of wisdom**. What the believer needs from God is a spirit a spirit that reaches out and grasps after wisdom, a spirit that hungers and thirsts after wisdom, a spirit that seeks and seeks after wisdom. Wisdom can best be understood by the single words what and how. Wisdom means knowing what something is, what is behind something, and what can be done. It is knowing how to use or relate to something. Therefore, spiritual wisdom means knowing who God is and how to relate to Him, knowing the truth and how to use it, knowing what to do and how to do it, knowing how to live more and more fruitful lives—for the glory of God and for the welfare of men. **Wisdom** differs from **knowledge**. Knowledge is the grasping of facts, but grasping facts is not enough. Much more is needed: a person must know how to use the facts. That is where wisdom comes in. **Wisdom knows how to use the facts**. The point is this: it is not enough to know the facts about God; a person must know God personally. He must know how to experience the facts about God. He must use the facts to develop a personal relationship with God—a growing relationship—a relationship that is intimate, that grows deeper and deeper. This is the meaning of the word "**knowledge**" (epignosei): a personal and intimate relationship with God; a personal experience with God. It is not an intellectual knowledge of God, but an experiential knowledge of God. If the believer is to grow in the knowledge of God, he must seek the wisdom of God more than anything else on this earth. It is the person who hungers and thirsts after God and His righteousness that is filled (Mt 5:6) (See [Preacher's Outline and Sermon Bible-KJV-Galatians-Colossians](#))

May give ([1325](#)) (**didomi**) means to give based on a decision of the will of giver no merit of recipient and thus can carry the ideas of bestow, grant. Paul prays that God might give the **spirit of wisdom and revelation** to the Ephesians. Note that some Greek sources state that **give** is in the optative mood, which expresses a wish or desire in prayer (as in 2Th 3:16, Ro 15:5, 2Ti 1:16,18)

Wayne Barber says wisdom 'teaches a man how he can relate to God, how he can experience God. If God gives you wisdom He takes that same. Word that you thought didn't apply and supernaturally shows you how the Word meets every need of your life. Not only that, it leads you into a deep, deep understanding of that by letting you experience what God's saying in that Word. That's what the Holy Spirit does. You see, wisdom is very important. How is this wisdom received? By revelation. This to me is one of the real keys of Paul's prayer. These Ephesian believers are not that old in the faith. These Ephesian believers were influenced by the Greek thinking of that day that said everything you do you have to do yourself. You have to intellectualize. You have to figure it out yourself. As a result, Paul is praying, "Oh no, you can't do it that way. I'm praying that God will give you a spirit of wisdom and revelation concerning the knowledge of God....To me this is one of the real root thoughts of Paul's prayer. He's leading them to a deeper understanding of God, but he's trying to show them that it doesn't come by their own intellect. It comes by the revelation of the Spirit of God. Yes, the intellect is needed because God gives understanding, but it's the Holy Spirit doing it in a person's life. ([A Prayer for Understanding](#))

Max Anders writes that " Wisdom involves the practical ability to act on what one knows and believes. Revelation is God letting you experience himself and his truth. Paul referred to it here as guiding one into God's truth and God's way of life. For us it also involves God's authoritative revelation in Scripture. Wisdom then becomes the practical ability to understand Scripture and apply its truth to daily living ([Holman New Testament Commentary](#))

Craig Evans - God is described as the Father of glory in Ps. 29:3 (LXX 28:3; cf. Acts 7:2). Spirit of wisdom and revelation. An

epitaph dating from the third century A.D. to the goddess Gellia claims that divinely revealed wisdom enabled her love for her husband (NIP 4.8, 75–58, ND 3.48). In the Old Testament the Spirit of God was sometimes called the Spirit of wisdom (Exod. 28:3; 31:3; 35:31; Isa. 11:2; cf. Deut. 34:9) by virtue of the wisdom it imparted to those called to a particular task. These include Bezalel, the craftsman of the tabernacle and its articles (Exod. 31:3; 35:31), Joshua for his leadership of Israel in succession to Moses (Deut. 34:9), and the Messiah (Isa. 11:2; 1 Enoch 49.3). ([Bible Knowledge Background Commentary](#))

Spirit of wisdom is a phrase found 4 times in the NAS:

In a prophecy of the Messiah, Isaiah writes "The Spirit of the LORD will rest on Him, The **spirit of wisdom** and understanding, The spirit of counsel and strength, The spirit of knowledge and the fear of the LORD." (Isaiah 11:2+)

The phrase "**spirit of wisdom**" is used to describe Joshua (Lxx = [Iesous](#) = "Jesus" in NT) - "Now Joshua the son of Nun was filled with the spirit of wisdom, for Moses had laid his hands on him; and the sons of Israel listened to him and did as the LORD had commanded Moses." (Dt 34:9+)

God tells Moses "You shall speak to all the skillful persons whom I have endowed with the **spirit of wisdom**, that they make Aaron's garments to consecrate him, that he may minister as priest to Me." (Ex 28:3+)

R W Dale - Ephesian Christians had already Divine illumination, or they would not have been Christians at all; but Paul prayed that the Divine Spirit who dwelt in them would make their vision clearer, keener, stronger, that the Divine power and love and greatness might be revealed to them far more fully. And perhaps in these days in which men are making such rapid discoveries in inferior provinces of thought, discoveries so fascinating and so exciting as to rival in interest, even for Christian men, the manifestation of God in Christ, there is exceptional need for the church to pray that God would grant it a "spirit of wisdom and revelation"; if He were to answer that prayer we should no longer be dazzled by the knowledge which relates to "things seen and temporal," it would be outshone by the transcendent glory of "things unseen and eternal." (R. W. Dale, The Epistle to the Ephesians; Its Doctrines and Ethics. London, Hodder and Stoughton, 1882)

Mal Couch on **spirit of wisdom** - The reason for having such a **spirit** is that the believer in Ephesus may have "knowledge of Him" (v. 17). To have such a **spirit** should be the desire and goal of every child of God. By **spirit** Paul is referring to one's deportment, attitude, and mental frame of mind. But more, what does it mean to have a spirit or attitude of wisdom and revelation regarding the knowledge of God? A **spirit of wisdom** gives one insight into things—in this case, the knowledge of God. The Holy Spirit will give a believer a spirit that can deeply understand God as revealed through His Word. But what does Paul mean when he speaks of this "revelation"? The Greek **apokalupsis** means to uncover, disclose, or unveil. As a believer grows in the knowledge of God through His Word, the Holy Spirit reveals more, and more insight is gained. This is not revelation or knowledge about secular issues such as chemistry or physics! This has to do with spiritual issues, about what God is doing with the believer—even a knowledge of Himself! Also, as the believer grows in knowledge, he is enabled to reveal more truth to others. This is a continual process that causes some commentators to place the revelation before the wisdom in their analysis of this verse. Whichever way this is interpreted, the process continues and the believer grows in the knowledge of God. To grow spiritually is what the Lord is after. He wants maturity and insight to flourish and blossom. The believer needs to be in close fellowship and in touch with His God and His Savior. Therefore, Paul prays and asks that God would give the Holy Spirit's insight and disclosure in the realm or area of the knowledge of God Himself. ([Twenty-First Century Biblical Commentary](#))

Spirit (breath, wind)([4151](#))([pneuma](#)) means blowing, breathing, wind, breath, etc. **Pneuma** in this passage could be either the Holy Spirit or the spirit of man. A compromise interpretation is that it refers to the spirit of man indwelt by the Spirit of God so that they will have spiritual wisdom and revelation from Him as result of Spirit's work within their human spirit.

Spirit (pneuma) in Ephesians - Eph. 1:13; Eph. 1:17; Eph. 2:2; Eph. 2:18; Eph. 2:22; Eph. 3:5; Eph. 3:16; Eph. 4:3; Eph. 4:4; Eph. 4:23; Eph. 4:30; Eph. 5:18; Eph. 6:17; Eph. 6:18;

Wisdom ([4678](#)) (**sophia**) apply the knowledge of God's will to life's situations. Wisdom enables one to perceive reality accurately. Wisdom is the true insight of known facts or "insight into the true nature of things" and the best wisdom is that which has been revealed by God. Note that ultimately wisdom is Christ (1Cor 1:30). Wisdom is not just "head" knowledge but knowledge that has sifted down into the heart and which affects daily life. Wisdom is the know-how to apply the revealed spiritual truths to one's daily life. Wisdom is the ability to judge correctly and to follow the best course of action, based on knowledge and understanding. Wisdom originally referred in to an unusual ability in a practical skill (like the skill of a carpenter) (Homer), but later it was restricted to theoretical and intellectual knowledge and, in its final development, a wise person was one who united the theoretical knowledge with practice.

Sophia is found 3x in Ephesians - Eph 1:8, Eph 1:17, Eph 3:10.

Revelation (602) (**apokalupsis** from from *apó* = from + *kalúpto* = cover, conceal) is an unveiling of something hidden. Here **apokalupsis** deals with God's imparting knowledge to us (Wisdom is proper use of this knowledge in daily living). **Revelation** conveys the idea of "taking the lid off" and means to remove the cover and expose to open view that which was heretofore not visible, known or disclosed. It means to make manifest or reveal a thing previously secret or unknown. **Revelation** has to do with the imparting of **knowledge** (in context) of spiritual things whereas **wisdom** has to do with the proper use of such knowledge in our daily lives. Originally in secular Greek **apokalupsis** was not an especially religious word (other words were used in secular Greek to designate divine revelations) but meant simply the disclosure of any fact. It was used to mean "uncovering" as of one's head. It was used to describe the "disclosing" of hidden springs. In contrast apokalupsis as used in the NT always has theological meaning.

Apokalupsis - 2x in Ephesians - Eph 1:17, Eph 3:3

OH, I WANT TO KNOW YOU MORE

Steve Green

Just the time I feel, that I've been caught in the mire of self
Just the time I feel, my mind's been bought by worldly wealth
That's when the breeze begins to blow, I know the Spirit's call
And all my worldly wanderings, just melt into His love

Oh, I want to know You more, deep within my soul I want to know you
Oh, I want to know You, to feel your heart and know Your mind
Looking in Your eyes, stirs up within me
Cries that say, "I want to know You, oh, I want to know You, more

And when my daily deeds ordinarily lose life and song
My heart begins to bleed, sensitivity to Him is gone
I've run the race but set my own pace and face a shattered soul
Now, the gentle arms of Jesus, warm my hunger to behold

Oh, I want to know You more, deep within my soul I want to know You
Oh, I want to know You, to feel Your heart and know Your mind
Looking in Your eyes, stirs up within me
Cries that say, "I want to know You, oh, I want to know You

And I would give my final breath
To know You in Your death and resurrection
Oh, I want to know You more
Oh, I want to know You, to know You more
Oh, I want to know You more

IN THE KNOWLEDGE OF HIM: en epignosei autou:

That the God of our Lord Jesus the Messiah, the Father glory-clad, may, *in bestowing the full knowledge of Himself*, bestow on you the Spirit which is manifested in divine illumination and insight into the mysteries of God (Way).

For I always beseech the God of our Lord Jesus Christ--the Father most glorious--to give you the spirit of wisdom and penetration *through an intimate knowledge of Him* (Weymouth).

That the God of our Lord Jesus Christ, the glorious Father, may grant you the Spirit to give wisdom and revelation *which come through a growing knowledge of Him* (Williams).

- **In the knowledge of Him** - Eph 3:18-19; Proverbs 2:5; Jeremiah 9:24; 24:7; 31:34; Matthew 11:27; John 8:54,55; 16:3; John 17:3,25,26; Romans 1:28; Colossians 1:10; 2:2; 2Ti 2:25; Titus 1:1; 2Pe 1:3; 2Pe 3:18; 1Jn 2:3,4
- [Ephesians 1 Resources](#) - Multiple Sermons and Commentaries

Related Passage:

Ephesians 3:18-19+ (PAUL IS PRAYING FOR THAT THE SAINTS) may be able to comprehend with all the

saints what is the breadth and length and height and depth, 19 and to know the **love of Christ which surpasses knowledge**, that you may be **filled up to all the fullness of God**.

Philippians 3:10-11+ that I **may know** Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death; 11 in order that I may attain to the resurrection from the dead.

Colossians 1:9-10+ (**PRAYER FOR EPIGNOSIS**) For this reason also, since the day we heard of it, we have not ceased to pray for you and to ask that you may be filled with the **knowledge** ([epignosis](#)) of His will in all spiritual wisdom and understanding, **so that** ([hina](#) - PURPOSE) you will walk in a manner worthy of the Lord, to please Him in all respects, bearing fruit in every good work and increasing in the **knowledge** ([epignosis](#)) of God;

COMMENT - Notice the double use of [epignosis](#), the first use related to prayer the saints be filled with it and the second that the saints would increase in this intimate, personal, experiential knowledge as the walked obedient and carried out good works energized by the Holy Spirit. John 7:17 says "If anyone is willing to do His will, he will know of the teaching, whether it is of God or whether I speak from Myself." In other words, here we also see the obedience (**do**) brings about increased knowledge (**will know**).

THOUGHT - If you are disobedient to the **written Word**, do not expect to experience increased intimacy with the **Living Word** (Jesus)!

Philippians 1:9-10+ (**PRAYER FOR EPIGNOSIS**) And this I pray, that your love may abound still more and more in **real knowledge** ([epignosis](#)) and all discernment, so that ([hina](#) - PURPOSE) you may approve the things that are excellent, **in order** ([hina](#) - PURPOSE) to be sincere and blameless until the day of Christ;

COMMENT - "The **real knowledge** which these Philippians needed to gain by experience was a better understanding of God's Word as translated into their experience, and a clearer vision of the Lord Jesus in all the beauty and fragrance of His Person. A Christian can have an 'understanding' knowledge of the Word, that is, be able to explain its meaning to others, without having an experiential knowledge of the same. But when that Christian has put the Word of God into practice in his life, then he has what Paul is talking about here" ([Wuest Word Studies](#))

2 Peter 1:2+ (PETER PRAYS FOR THE SAINTS) Grace and peace be multiplied to you in the **knowledge** ([epignosis](#)) of God and of Jesus our Lord;

PURPOSE: TO KNOW THE FATHER BETTER

In the knowledge ([epignosis](#)) of Him - NIV = "so that you may know Him better." **Amplified** - "in the [deep and intimate] knowledge of Him." **NJB** is closer to the original Greek word [epignosis](#) = "to bring you to **full knowledge** of him." As discussed more below Paul is not praying for more facts, more spiritual truths, but for a deeper understanding of the truths he had just summarized in vv3-14.

As **Wayne Barber** says the idea is not only to "know it but to understand it and literally, if you please, to experience God. In other words, it means to be drawn into God Himself and not just the facts about Him. How many people do you know who come to church and quote [v3-14](#) and never miss a word, but do not have the deep understanding of what that means in their life? That's not something a man can get on his own. It's a work of God's grace as I bow down to Him, as I surrender to Him. Then the Holy Spirit, who is God, gives me a spirit of wisdom and a spirit of revelation so that I might grow in that knowledge, not of His Word so much, yes, that's important, but of Him, the God of the Word. To me the whole key of the Christian life is what Paul is praying here because we need to know God and fear God. When a man begins to know God he begins to see himself.

Most commentators interpret **HIM** as referring to God the Father but a few interpret **HIM** as referring to the Son. Whether it is the Father or the Son, the great need of every believer is to grow in the knowledge of **HIM**. And so we would all do well to pray for each other and ourselves that we each would (by His Word and His Spirit) continually "**grow** in the grace and knowledge of our Lord and Savior Jesus Christ. To Him be the glory, both now and to the day of eternity. Amen." (2Pe 3:18+)

Hoehner - Hence, the knowledge is directed toward God and not Christ as Calvin thinks. It is "the perception of God's will or the recognition of him in his self-revelation in Jesus Christ." It is to know God intimately. This corresponds very closely with Col 1:9-10 where Paul prays that they will be filled with the knowledge of his will in all spiritual wisdom and understanding and further that they will increase in the knowledge of God. Hence, it is not facts about God that are most important but knowing him personally and intimately. One can know many facts about the leader of a nation through the news media, but that is quite different from personally

knowing that leader as his or her family does. Thus, one acquires this knowledge of God not only by facts from the Bible but by the Holy Spirit's giving insight and disclosure in the knowledge of God himself. In the end, philosophy says "Know yourself" whereas Christianity says "Know your God, through the Holy Spirit." One final thing that needs to be said is that this knowledge of God is available to all Christians and not just to the apostles, prophets, or a select group within the community. ([Ephesians: An Exegetical Commentary](#))

It is important to understand Paul's use of the noun [epignosis](#) (which he also uses in similar prayers in Col 1:9-10+ and Php 1:9-10+ [recorded above](#)) because [epignosis](#) describes a more intimate, personal relationship than [gnosis](#) (knowledge). To say it another way, Paul's prayer for [epignosis](#) is not for the saints to merely have more "head" knowledge ("facts") about God, but that they would have greater heart knowledge which in turn produces transformed lives. Paul is not praying for something "mystical." Of course, the saints would still need to study the truths in Ephesians 1:3-14, but the prayer functions much like a "[catalyst](#)" in a chemical reaction, supernaturally energizing the Holy Word and the Holy Spirit, in such a way that the saints would experience greater intimacy with their Father.

NET Note - The point of the **knowledge of Him** has nothing to do with what God knows, but with what believers are to know (hence, "your...knowledge"). Further, the author's prayer is that this knowledge of God would increase, not simply be initiated, since he is writing to believers who already know God (hence, "your growing knowledge of him" = NET TRANSLATION).

Knowing Him and knowing about Him are quite different.

-- J M Boice

POSB writes "that the God we are to know is clearly identified. He is not the god of our own minds and thoughts—the god we conceive when we picture what God is like—the god made by men's minds and hands—the god of religion. The God we are to know is the God of Jesus Christ: that is, the God whom Jesus Christ worshipped when He was on earth as a Man; the God whom Jesus Christ came to reveal to men. There is no other God—not a true and living God. If we are to really know God, we must come to know the God whom Christ worshipped and revealed. The God we are to know is the Father of glory, that is, the only true and living God, the Supreme Majesty and Sovereign Lord of the Universe—the One who is the Supreme intelligence and power of the universe and who has created all and rules over all—the One who is omnipotent (all powerful), omnipresent (present everywhere), and so expansive that His very being and presence reaches out beyond the stars and embraces all that is or ever will be—the One who declares that He has "set His glory above the heavens" (Psalm 8:1). This is the God we are to know. As stated, He is the only living and true God, the God and Father of our Lord Jesus Christ, and the God of glory. Believers must grow more and more in the knowledge of Him; they must gain an ever-increasing knowledge of Him. (See [Preacher's Outline and Sermon Bible-KJV-Galatians-Colossians](#))

Wiersbe (see [Ephesians Through Revelation](#)) - The believer must grow in his knowledge of God. To know God personally is salvation (John 17:3). To know Him increasingly is sanctification (Phil. 3:10). To know Him perfectly is glorification (1 Cor. 13:9–12). Since we are made in the image of God (Ge 1:26–28+), the better we know God, the better we know ourselves and each other. It is not enough to know God only as Saviour. We must get to know Him as Father, Friend, Guide, and the better we know Him, the more satisfying our spiritual lives will be. The goal of Paul's prayer for believers is that we...

"know God personally (in) salvation (John 17:3)...

know Him increasingly (in) sanctification (Php 3:10+)...

know Him perfectly (in) glorification (1Cor 13:9-12+)." ([Bible Exposition Commentary](#))

THOUGHT - How well do you know God as your Father?

Of Him - As noted above, most interpreters feel "**Him**" is a reference not to the Son but to the Father, thus the idea is that the readers might gain greater knowledge of God, an exact, complete and experiential knowledge, not just abstract knowledge of God or facts about God.

James Montgomery Boice - Put together, it (THE COMPLETE PRAYER IN Eph 1:16-19) is really one great prayer for knowledge: knowledge of God and a fuller knowledge of the elements of salvation, consisting in our hope, our inheritance, and the power available to us through the Lord Jesus Christ. The chief idea is that we might know God...Knowing Him and knowing about Him are quite different. ([Boice, J. M.: Ephesians: An Expository Commentary](#))

Knowledge (1922) ([epignosis](#) from [epí](#) = upon, *intensive*, giving to the compound word a *greater strength* + [ginosko](#) = to know) the prefix "epi--" intensifies or strengthens the meaning of **gnosis** and conveys the thought of a full, thorough knowledge, the idea of knowing something (Someone - the Father here in Eph 1:17) more exactly and completely. It speaks of an intimate, experiential and personal relationship. It describes knowledge gained through direct, personal experience or first-hand relationship.

Marvin Vincent adds that **epignosis** is "always used of a knowledge which powerfully influences the [form](#) of the religious life, and hence, containing more of the element of personal sympathy than the simple [gnosis](#) ('knowledge'), which may be concerned with the intellect alone without affecting the character."

Wuest adds that **epignosis** represents "full, perfect, precise knowledge as opposed to **gnósis**, imperfect, partial knowledge. Strachan says: "**epignosis**, 'involving the complete appropriation of all truth and the unreserved acquiescence in God's will, is the goal and crown of the believer's course.'" ([Wuest Word Studies - Erdman Publishing Company Volume 1](#), [Volume 2](#), [Volume 3](#) - used [by permission](#))

Listen to this contemporary Christian song and as you do consider making this your prayer this year...

[KNOW YOU](#)

Koryn Hawthorne

I don't wanna live in the shallows
I was made to search the deep
If You're not in it, I don't want it
I want all of You, take all of me

I wanna know You
Really know You
I wanna know You Lord
I wanna know You
Long to show You
Nothing matters more

Lead me Lord and I will follow
Bind my wandering heart to Thee
There's no life without You in it
I want all of You, take all of me
I want all of You, take all of me

I wanna know You
Really know You
I wanna know You Lord
I wanna know You
Long to show You
Nothing matters more

I wanna know You
Really know You
I wanna know You Lord
I wanna know You
Long to show You
Nothing matters more

Anything else is empty
And everything else has an ending
Nobody else
Nobody else satisfies
And anything else is empty
And everything else has an ending
Nobody else
Nobody else satisfies

I wanna know You
Really know You
I wanna know You Lord
I, I wanna know You
Long to show You

Nothing, nothing matters more (and anything else is empty)

I wanna know You (and everything else has an ending)

Really know You (nobody else, nobody else)

I wanna know You Lord (nobody else, nobody else satisfies)

I wanna know You (satisfies)

Long to show You

Nothing matters more

I don't wanna live in the shallows

I was made to search the deep

If You're not in it, I don't want it

I want all of You, take all of me

I want all of You, take all of me

Jon Courson - All of us crave wisdom and revelation. Each of us longs for instruction and insight in knowing how we should walk, what we should do, where we should go. (ED: THAT IS AN INTERESTING STATEMENT, BUT I WONDER IF THAT REALLY DESCRIBES THE CHURCH IN AMERICA IN 2022). But notice what Paul tells us. It is profoundly simple and simply profound, for he says that the wisdom and revelation you and I so desperately desire is found solely in the knowledge of Him.

Peter and John found this to be true. The singular explanation for their ability to boldly and intelligently address the multitude was the acknowledgement that they had been with Jesus (Acts 4:13).

When people ask, 'What should I do? What is God's will in this situation?' the answer is very simple: the wisdom you need, the revelation you seek is found in knowing Jesus.

How do we know Jesus? By spending time in the Gospels. You may be working your way through Ezekiel or chewing on Romans—but make sure that you daily take in something from Matthew, Mark, Luke, or John. I believe a real key to understanding God's will for your life is to continually focus on Jesus. There's only one Isaiah, only one Hebrews—but there are four Gospels. Could it be that in this God is saying, 'I don't want you to miss this. Whatever else you're learning, the key to it all is My Son'?

Just as Jesus said on the Emmaus Road, all Scripture points to Him (Luke 24:27). If you're spending time with Him in the Gospels, the rest of the Word will all become clear. ([A Day's Journey](#))

I'm Rich! (Ephesians 1:17) - A troubled Tallahassee couple had been kicked out of their house and were sleeping in a battered car. They were afraid their three children would be taken from them and placed in a foster home. But then they won \$709,943 in the state lottery. Suddenly they were rich. They rented a stretch limousine to pick up their after-tax payoff of \$565,554.68.

Imagine stumbling on to that kind of money. How would you feel? What if you won 100 times that much? How would all that money compare with the kind of **riches** described in Ephesians 1? If we have put our hope of salvation in Jesus Christ alone, we are **spiritually rich! Do we realize it?**

The anxieties of daily troubles can blind us to what it means to know the Son of God, the hope of His calling, the riches of His inheritance, and the power that He has to provide for us (Eph. 1:18-19). Bills and mindless desires can make it easy to envy those who stumble upon infinitely less than the eternal riches we possess.

Father, forgive us for our distraction and unbelief. Open once more these eyes that desperately need to see the inexpressible riches You have given us through Your Son Jesus Christ. --M R De Haan II ([Our Daily Bread, Copyright RBC Ministries, Grand Rapids, MI. Reprinted by permission. All rights reserved](#))

You may have much gold and grandeur,
Yet by God be counted poor;
He alone has riches truly
Who has Christ, though nothing more.
-Anon.

**To be rich in God is far better than
to be rich in goods.**

F B Meyer - OUR FATHER IS THE FATHER OF GLORY (Ephesians 1:17) - Do we enough consider the glory of our relationship?

Are we not apt to become so familiar with the thought of God as not sufficiently to consider the majesty of His nature, or the wonderful advantages that must accrue to those who know Him as their Father? All that He was to Jesus, He is willing to be to us; and all that He has He is willing to place at the disposal of our faith. Think, O tried and straightened soul, that God loves thee and watches thee, as no father ever loved or watched the helpless babe given him from the dying hand of his young and passionately-loved wife. Remember, too, His wealth as the Father of Glory. All beings in all worlds, all worlds in all spheres, all spheres in all ages, wait his word! be still and trust! Men and things could have no power against thee, except it were given them from above; their power is controlled by the Father's care; there is a thus-far beyond which they cannot go: and it is through them that the Father is bringing you, as one of his many sons, to glory. May He give you the spirit of wisdom and revelation, and open the eyes of your heart that you may know Him! ([Devotional Commentary of Ephesians](#))

A Powerful Lesson Ephesians 1:15-21 - In 1892, John Hyde boarded a ship in New York harbor and set out for India. His goal was to proclaim the gospel to people who had not heard about Jesus. During the next 20 years he earned the nickname "Praying Hyde" because he often spent hours and even many days in prayer for the salvation of nonbelievers and the revival of Christ's followers.

On one occasion, Hyde was upset about the spiritual coldness of a pastor, so he began to pray, "O Father, you know how cold—" But it was as if a finger stopped his lips from uttering the man's name.

Hyde was horrified when he realized that he had judged the man harshly. He confessed his critical spirit and then determined not to focus on the shortcomings of others but to see them as individuals whom God loves. Hyde asked the Lord to show him things that were "of good report" (Philippians 4:8) in the pastor's life, and he praised God for the man's virtues. Hyde learned later that during this exact time the pastor's spiritual life was revitalized.

Let's not be faultfinders—even in prayer. We can follow Paul's example of focusing on what God has done and what He can do in the lives of others (Ephesians 1:17, 18, 19, 20, 21). Instead of praying against people, let's pray for them. —Joanie Yoder

Prayer - Father, give me the wisdom to know how to pray for others—with kindness, not criticism; with love, not anger; with grace, not judgment.

**Be a grace-giver,
not a faultfinder**