

Ephesians 3b Prayer

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Overview

As Robinson recognizes, this is a reprise on the initial prayer in 1:1-19, but with inversion of order at two levels.

- There, the overall order was Doxology (1:3-14) followed by Petition (1:16-19); here it is Petition (3:14-19), followed by Doxology (3:20-21).
- Both petitions have three members, corresponding to the three sections of the book. In 1:18-19 the petitions are in inverse order to the actual sections. Here they are in the same order, marked by the Greek conjunction *ina* “that” (not other “that’s” in the passage)
 - 16-17, power through union with Christ (“that he,” 16)
 - 18-19a, union with the saints in the love of Christ (“that ye,” 17)
 - 19b, filled with all the fulness of God in daily life (“that ye,” 19)

14-15, The Benefactor

Amplifies further the title of Father introduced for God in 1:3 and coupled especially with the petition in 1:17. See Robinson.

“The Father of our Lord Jesus Christ”

This title is precious to Paul. We saw earlier how foreign it is to the OT mind-set. So overwhelmed is Paul by it that he begins every epistle (except Hebrews) with “Grace to you, and peace, from God our Father, and the Lord Jesus Christ.” Note a progression among several thoughts.

1. From these openings, we learn that for Paul, God’s Fatherhood is not something stern to be feared, but the assurance of “grace and peace.”
 - It is the father’s role to “comfort” his children, 1 Thes 2:11.
 - Compare the picture of the father’s attitude toward the prodigal son, Luke 15.
2. Here, the emphasis is not that God is our Father, but that he is the father of the LJC. This is always the primary relation: John 20:17, “my Father and your Father.”
3. If Paul were asking for himself, he would be praying to “our father.” The fact that he addresses his solicitation to “the father of our LJC” suggests that his main concern is for the glory of the Lord Jesus.

Application: It is a mistake to pray for our own gratification: James 4:3, “Ye ask, and receive not, because ye ask amiss, that ye may consume [it] upon your lusts .”

“Of whom every family is named”

Not “the whole,” but “every.” The point is difficult to catch in English. The Greek word “family” is literally “fatherhood,” those descended from a common father. So Paul is praying to “the father ... from whom every fatherhood is named.” We do not start with the notion of human fathers and then apply the term to God to help us understand him. In fact, our human fathers are so frail and faulty that this approach inevitably leads to distorted views of God! Rather, his relation to us *defines* what fatherhood is all about, and is the very source of fatherhood. If we want to know what it means to be a father, we should study his relation with his creatures.

(Note: a similar observation applies to the relation of husband and wife. According to 5:32, this relation is intended by God to depict the relation between Christ and his church, which is the primary relation.)

14, Paul’s Approach

“I bow the knee.” Follow Robinson’s analysis:

Usual posture is standing:

- Pharisees on street corners (Matt 6:5) and in the temple (Luke 28:11)
- Publican in temple (Luke 18:13); priests in the temple (Ps 134:1; 135:2); our Lord’s instruction to his disciples (Mark 11:25)

Kneeling is expressive of unusual emotion:

- Acts 21:5, Paul and the Ephesians as they parted for the last time.
- Luke 22:41, our Lord in the Garden.

Comparing Luke 22:41 with Matt 26:39, we see that kneeling actually refers to prostration. Paul is beseeching the Father, with all his heart, to undertake in these matters.

Application: How intense and dedicated are we in our prayer life? How much do we really care about the things for which we ask the Father?

16-19, The Petitions

The three petitions echo the three in 1:18-19. Each is marked by the Greek conjunction *ὡς* “in order that,” translated “that” in English (though there are some other “that’s” here that do not represent *ὡς*).

16-17, Inner Power through Union with Christ

Recalls the emphasis on power (*δυναμις*) in 1:19-2:10, introduced in 1:19, “that ye may know ... what is the exceeding greatness of his power.” Here he prays for God to strengthen us with that power.

Note the trinitarian emphasis (as so often in Ephesians):

- the Father will grant
- strength from the Spirit and

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- the indwelling presence of his Son.

Three things attract our attention:

1. The nature of the giving, “according to the riches of his glory”
2. The gift itself, in 16b-17a;
3. The precondition for the gift, 17b, which belongs with this *ina* clause and not the next.

16a, The Giving: “according to the riches of his glory”

2 Cor 8:12 establishes two criteria for giving, illustrated in Exod 35:21-24.

1. “a willing mind”; if the giver is not willing, it is not a gift, but a tax, extortion, or theft.
2. “according to that a man hath,” the resources available from which to give. This is the point of the widow’s mites, Mark 12:42-44. “Man looks at the amount on the check; God looks at the balance in the checkbook” in assessing the amount of a gift.

Paul’s request is phrased in terms of these criteria, primarily the second. He is asking God to make a gift that is reasonable based on “the riches of his glory,” a lavish gift, one exceeding abundantly above all that we can ask or think. God’s provision is not first aid, too little and too late, but abundant and overflowing.

“Riches of his glory” may identify the particular account from which the gift will be made. A great king might have riches of gold, riches of silver, riches of jewels, riches of precious fabrics, and might bestow a gift from any one of them. Paul is asking for a gift from the treasury of God’s glory. The effect of the gift will be to show God’s glory through us.

16b-17, The Gift: Twofold

The gift that he is asking the Father to give is expressed by two infinitive verbs (though only the first is rendered as an infinitive in our version). Both verbs are applied to “the inner man” (16b) or “heart” (17). These are not superficial, outward changes, but inward and spiritual, for that is where God looks in his assessments and actions (1 Sam 16:7).

16b, Strength from the Spirit

Excellent background for this relation between the Spirit and power is in Steve Swartz’s article from SIL in the folder on πνευμα, and Hastings DB article on παρακλητος (v.3 pp. 665-668).

Consider first background for the close linkage between the Spirit and power, then two NT passages that amplify for us the Spirit’s role in our lives.

Background: Spirit and Power

The Spirit of God in the OT is the means of manifesting God’s power.

- Gen 1:2, hovering over the face of the deep, the power that issues forth in the creation.
- Judg 14:6,19, the source of Samson’s power
- Micah 3:8, “I am full of power by the Spirit of the Lord, and of judgment, and of might”

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Note NT parallels between Spirit and Power:

- Luke 1:17 “spirit and power of Elias”
- Luke 1:35 to Mary, “The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee”
- Acts 10:38 “God anointed Jesus of Nazareth with the Holy Ghost and with power”
- 1 Cor 2:4, Paul’s speech “in demonstration of the Spirit and of power”
- 1 Thes 1:5, “ For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance;”

In fact, Steve Swartz (SIL in Australia) argues persuasively that when “Spirit” occurs in the NT without an article (not always reflected in the KJV), the emphasis is on the Power that the Spirit brings rather than his Personality, and in fact this is proving to be the best translation in some third world languages.

John 14-16, the Upper Room Discourse

The foundation, our Lord’s teaching about the work of the Spirit. “Comforter” is misleading; the term means advocate or helper, and is the same word used to describe the Lord Jesus in his intercession for us in 1 John 2:1. He mentions the Spirit five times in this discourse. The first reference presents him as the one who takes the place of the Lord Jesus. The next four explain the specific work that he does, which consists of two main activities: witnessing for God to us, and witnessing with us to the world.

- 14:16-17, “another Paraclete of the same kind,” that is, of the same kind as the Lord Jesus. Think of how he strengthened his disciples in their work.
- 14:26, bringing all things to our remembrance. He is the means by which we understand the Word of God. If “knowledge is power,” he conveys power to us through divine knowledge. Cf. Isa 11:2, where he is called “the spirit of counsel and might.”
- 15:26, bears witness to the world along with us, strengthening us in our testimony.
- 16:7-11, amplifies the testimony of 15:26
- 16:12-15, amplifies the remembrance of 14:26.

For the work described in 14:26; 16:12-15; compare Ezek 36:26-27, the work of the Spirit under the New Covenant.

Rom 8

Rom 8 is the chapter about the Spirit in the NT. The word appears only 4 times in the book before ch. 8, but 22x in this chapter, then 4x after.

- 2-4, guides our lives, cf. Ezek 36:26-27.
- 8:16, bears witness to us from God, cf. John 16:12-15.

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- 8:26, intercedes for to God. How distinct from the intercession of v.27 by the Son? The Son intercedes for when we sin (1 John 2:1); the Spirit, for our help in holiness. Thus related to John 15:26ff, which describes the challenges we will face in our witness.

Summary

The Spirit is the hallmark of the New Covenant, our great privilege as children of God through faith in Christ. And his distinctive ministry toward us is filling us with power—power that results in confidence from understanding the will of God; power in our witness to an unbelieving world. How we should thank God for this great gift that he has given us.

17a, Indwelling of the Son

“Christ to dwell in your hearts by faith in love” (note proper connection of “in love”). Consider first the relation of this clause to the previous one, then the prepositional phrases.

Relation to Previous Clause

Here we have Christ dwelling in our hearts; in the previous verse, the Spirit in our inner man. How are these related?

It is helpful to consider the same dualism in Rom 8:9-11.

- v.9 introduces two names for the Holy Spirit: the Spirit of God, and the Spirit of Christ. There can be no question that they are the same. The Spirit is sent both by the Father (John 14:26) and by the Son (John 16:7), so the Spirit is “of” or “from” them both.
- Vv. 10-11 are parallel; both begin in Greek with *ei de*; both describe someone dwelling in us.
- V.11 looks at the indwelling of “the Spirit of him that raised up Jesus from the dead,” that is, the Spirit of God the Father, the first one mentioned in v.9.
- V. 10 looks at the indwelling of Christ, a situation that results in the Spirit’s life in us, picking up the “Spirit of Christ” from v.9.
- Conclude that “Spirit of Christ” in v.9 is used virtually interchangeably with “Christ” in v.10. 9 is a chiastic summary of 10-11.

Consider further that the Holy Spirit is often called (as in v.9) “the Spirit of Christ”: Rom. 8:9; Gal. 4:6; 1 Pet 1:11; Phil 1:19.

In 1 Pet 3:19, Christ is said to have preached “in Spirit” to the souls now in prison. This preaching took place in the days of Noah, through Noah. In other words, when the Spirit of Christ warned of the coming judgment through Noah, that counted as the preaching of Christ.

First Conclusion: v.17 is an amplification of 16b. The indwelling of Christ is another description of the same thing that 16b calls “his Spirit in the inner man.”

Yet there is an important distinction in emphasis.

- In Rom. 8:10,11, the indwelling of Christ is associated with the personal quality of righteousness, while God’s Spirit is associated with the resurrection of the body.
- Here, the Spirit in 16b is the source of strength, while Christ is associated with faith and love.

Second Conclusion: When the focus is on our access to divine power, the emphasis is on the indwelling Spirit of God. When it is on our personal relationship with God, the emphasis is on Christ's presence in his Spirit.

But this raises a question. The Spirit is the permanent possession of the believer (1:13,14), without which we are not Christians (Rom 8:9-11). How then can Paul pray for the indwelling of Christ for those who are already believers? He emphasizes in 17b that these people have already been "rooted and grounded."

A clue may be in his vocabulary here. "Dwell" is not *οικεω* (which Paul uses frequently; all nine occurrences in the NT are his), but *κατοικεω* (a common word, 47x in the NT, but rare in Paul, only two other times: Col. 1:19 and 2:9). Both of Paul's other uses of the word describe how the fulness of the godhead dwells in Christ. Clearly, there it is not simply a question of the *presence* of the godhead in Christ, but of its *manifestation*. So here, Christ is present from salvation, but may not have complete control. Cf. John 12:3; all of the ointment was in the house, but the ointment was not in all of the house.

Third Conclusion: We are never to be satisfied with merely possessing salvation; we must seek to let it possess us. Having Christ in us is not the same as letting him occupy us, and the latter should be our objective.

Modified by three prepositional phrases

"In your hearts" describes the *location* where Christ dwells by means of his Spirit (that is, the inner man). He is a permanent abiding presence with us. Cf. the Lord's promise to his disciples, "He dwelleth with you, and shall be in you," John 14:17. In the Old Testament he came upon individuals to empower them for particular tasks, but under the new covenant he is our permanent companion.

"Through faith" describes the *means* by which this dwelling takes place: our abiding trust in the Lord. It was "through faith" that we gained the presence of the Spirit in the first place; it is "through faith" that we learn to enjoy the full effects of his presence. Cf. Col 2:6; Gal. 3:1-5; 1 John 5:13.

"In love" belongs with this clause, not the following, and describes the *evidence* of Christ's occupation of our hearts. His new commandment is that we "love one another," and that love among believers is the surest sign of his presence in their midst.

17b, The Precondition

Grammatical notes:

1. The "that" doesn't come until the beginning of 18. This half-verse belongs with what goes before, not what comes after.
2. The participles are perfects, looking back to a past event with present consequences. Translate, "you having been rooted and grounded." The gifts that Paul requests in 16b-17a are not available for everybody. You must meet certain qualifications to receive them, and those qualifications are to be "rooted and grounded."

Cf. Col. 2:7, "rooted and built up in him." These two metaphors (agricultural and architectural, respectively) have OT roots, are developed in our Lord's teachings, and used by Paul.

Rooted

“Rooted” is an agricultural metaphor. One can cut a slip from a living plant and stick it in the soil. If it is kept warm, lighted, and watered, it will develop its own roots and then be an independent plant. Up until then it is very fragile. Compare the use of the metaphor in two OT parables of transplantation:

- Ps 80:9, Israel as a vine transplanted from Egypt to Palestine
- Ezek 17:1-10, the parable of Israel transplanted to Babylon

The environment is critical to the success of a transplant, and the OT uses the metaphor to describe spiritual disciplines:

- Jer 17:8, trust in the Lord
- Ps. 1, the water is the word of God.

Our Lord picks the image up in the parable of the four soils. Cf. Matt. 13:6, describing seed growing in a rocky area with no depth of soil. It cannot send out roots and so withers under the hot sun.

So the first way of looking at the precondition is that spiritual life is active in us. As seeds, we have not only sprouted, but developed strong roots. As transplants from Satan’s realm into the kingdom of God, we are flourishing in our new soil.

Grounded

“Grounded” is an architectural metaphor. It refers to the foundation of a building.

OT background: The Lord as the foundation for his people. Compare building practices in the Second Temple retaining wall: some stones up to 39’ long, up to 7’ high (Catholic Encyclopaedia on-line), weighing as much as 100 tons (NBD). (Our meeting room is 34’ long.)

- Isa 8:5-15, because the people do not trust in the Lord but seek political coalitions, God will bring Assyria against them like a flooding river.
- Isa 28:14-22, God promises judgment to those who trust in their coalitions, but pictures his deliverance as a sure foundation stone.

Who is this promised foundation stone?

- Isaiah’s view: 8:14, the Lord himself.
- He is drawing on David, Ps 18:2; 31:3; 71:3
- David in turn draws on Moses, Deut 32:1-4, 18, 30-31.

NT: another of the Lord’s parables, this time of the wise man building his house on the rock, explicitly presented as the teachings of the Lord Jesus, Matt 7:25. Cf. 1 Pet. 2:6-8, applying Isaiah’s verses directly to the Lord Jesus.

In Paul:

- Recall 1 Cor 3:11; Eph 2:20.
- cf. Col. 1:23, “grounded and settled”

- This is the basis of the concept of “edification,” which permeates the NT. Development in our lives is viewed as further construction upon this firm foundation.

Summary

Those for whom Paul prays are not novices. They are living plants, with their roots firmly set in the soil, drinking in the water of God’s Word. They are buildings set on a firm foundation, the Messiah promised by God to the ancient prophets, able to withstand the storms of life.

18-19a, Comprehension with All Saints of the Love of Christ

This unity in love is what binds Jew and Gentile together in one body. Thus this corresponds to 2:11-3:13, corresponding to the petition in 1:18b, “that ye may know ... what [is] the riches of the glory of his inheritance in the saints.” He prays for a twofold comprehension on the part of the church. Yet these two cognitive actions are closely bound together (*te*), and both draw from Zophar’s words in Job 11:1-9.

18, Comprehend the Dimensions of God

Consider the verb and the object.

Verb.—“Comprehend,” καταλαμβανομαι, rendered “perceive” three times in Acts. In all three cases, the perception is somewhat of a surprise, contrary to expectations.

- Acts 4:13—realizing something counterintuitive. How could these ignorant and unlearned men be so bold? leads to “marvel”
- 10:34—Peter’s perception that God would accept Cornelius. Given Peter’s background, this was a new and shocking revelation.
- 25:25—Festus’ conclusion about Paul’s innocence, in contrast to the accusations he had received.

He is praying that God would open their eyes to knowledge that is otherwise inaccessible and contrary to their expectations, as seen in the next paragraph:

Object.—The four dimensions. Cf. Job 11:7-9, Zophar’s four unknowable things about God. These do not describe any specific aspect of God, but rather God in his totality. Paul is answering Zophar’s challenge. Job and his friends, standing on old covenant ground, could not grasp the extent of God’s being, but the Ephesians, endowed with his spirit, can.

The Company.—“with all saints.” Recall that this is parallel with the discussion in ch. 2b-3 of the unity of Jew and Gentile in one body. No one of us may know this individually, but in the church God has created an organism that collectively can sense these great things, and return worship to him for them. Recall the wise men and the elephant: collectively they had a good picture of the elephant, even though individually no one of them had the whole picture. So each of us may be able to perceive one or another aspect of God, but as we function as a body we have access to the whole picture. Paul’s prayer is that we *as a body of believers* would perceive with wonder and delighted surprise the full extent of our great God.

19a, Know the Love of Christ

What will we find when we enter into the comprehension of God in his totality? The knowledge-surpassing love of Christ. Note how this too contrasts with Zophar, whose description of God's immensity had in view his great judgment.

This fear of judgment must be foremost in the mind of anyone who does not have a sure ransom, for God is righteous and holy and will not overlook sin. So in preaching to the lost, the love of Christ is the last thing they need to hear. The first great error of modern Christianity is the teaching that God loves the wicked.

But for us who are God's children, it expands to fill our entire vision. We are accepted in the beloved one, secure in the love of our all-powerful God. Cf. Hymn 33, "Jesus, the Very Thought of Thee"—"The love of Jesus, what it is—none but his loved ones know." The second great error is to forget that God loves his own—completely, unconditionally, and forever.

Calvin: "Almost all men are infected with the disease of desiring to obtain useless knowledge. It is of great importance that we should be told what is necessary for us to know, and what the Lord desires us to contemplate, above and below, on the right hand and on the left, before and behind. The love of Christ is held out to us as the subject which ought to occupy our daily and nightly meditations, and in which we ought to be wholly plunged. He who is in possession of this alone has enough. Beyond it there is nothing solid, nothing useful, — nothing, in short, that is proper or sound. Though you survey the heaven and earth and sea, you will never go beyond this without overstepping the lawful boundary of wisdom."

19b, Completion with the Fulness of God

The structure thus far leads us to seek in this brief third request a summary of chapters 4-6, which in turn were introduced in 1:18a, "that ye may know what is the hope of his calling." This perhaps explains the briefness of this clause. The previous two were longer because they were summing up material to which Paul will not return. Paul's thoughts for this topic are naturally deferred to the section that he is about to begin. (Or in other words, this heading expands to form all of 4-6.)

Linkages of "fulness" with chapters 4-6:

- With "the fulness of time", 1:10, Paul associates "gather[ing] together in one all things in Christ," and we see this same spirit of unity in 4:1-6. Cf. also Col. 1:19,20. The focus here is on bringing together all the diverse parts of creation into a harmonious whole. In particular, this unification is to take place in the church.
- This next section deals explicitly with the progress of the church thus unified toward "the fulness of Christ," 4:13.
- It also deals with individual Christlikeness in our putting on the new man, 4:22-24.

So the point of this request is that we, individually and corporately, would be godly—Christlike in our thought and conduct, filled with our saviour as he is with the Father.

20-21, Doxology

This hymn of praise highlights God's answer to our prayers, even such a magisterial prayer as the one Paul has just uttered, and shows how we are to return thanks to him.

20, *God's Answer to our Prayer*

Three observations encourage us that his ability is not limited, in three ways.

First, it is not limited by our ability to express the need. The picture starts with our petition: "we ask or think." Note that we do not even need to get to the point of asking. He knows our thoughts, and as a solicitous father takes account of them. In fact, he even goes one step further: cf. the Spirit's intercession, in Rom 8:26, when "we know not what we should pray for as we ought."

Second, it is not limited by his own strength. He is "able to do exceeding above." Cf. Jer 33:3. When we do call on him, his working is not limited by what we ask, but includes "great and mighty things, which thou knowest not." His gifts are like those he exhorts us to give, "good measure, pressed down, and shaken together, and running over" (Luke 6:38).

Third, it is not limited by remoteness. We are not dependent on the vagaries of a god who dwells far off, but rather enjoy "the power that worketh in us." His indwelling HS, the one who makes our request known to the Father (Rom 8:26), is the one who works powerfully in us to accomplish that which we ask.

21, *Our Thanks to Him*

How can we fittingly render thanks to such a bountiful God?

Unto him be glory.—That is, his perfections manifested. As we noted in ch. 1 (vv. 6, 12, 14, "to the praise of his glory"), this is a major theme of the book. The purpose of Father, Son, and Spirit in saving us is to bring glory to him. So our fitting response is "unto him be glory."

In the church.—Now we have come far enough to understand the mechanism by which he seeks this glory: it is the church, formed of Jew and Gentile together (2:10-3:13), and together absorbed in his majesty and his love (3:18-19).

By Christ Jesus.—We cannot bring this glory to him in ourselves, but only by the Lord whose body we are and in whom we exist. Cf. the hymn, "Christ, only Christ."

Throughout all ages, world without end.—Here we have a glimpse of our occupation throughout eternity. The entire redeemed church of every age and place, purged of all that is carnal and united before him, will forever be exercised in worship and praise.

Notes

Syntax of e)n a)ga/ph| e)rrizwme/noi kai\ teqemeliwme/noi

e)n a)ga/ph|

Two arguments connect this with the preceding clause rather than the following (following Robinson).

- This is regularly clause-final in Paul, especially with non-finite verbs. “In love” in Online Bible yields the cases in Table 1.

So it would be very irregular for it to introduce “rooted and grounded.”

- The “rooted <4492> and grounded <2311>” vocabulary is much more closely tied with “faith” than “love” elsewhere in Paul:
- Colossians 1:23 “If ye continue *in the faith* grounded <2311> and settled, ...”
- Colossians 2:7 “Rooted <4492> and built up in him, and stablished *in the faith*, as ye have been taught, abounding therein with thanksgiving.”

Thus we should understand three prepositional phrases qualifying the indwelling of Christ in our hearts: it is

- through the faith, the *means*; that is, based on our comprehension of the truths about his person and work recorded in the Scriptures;
- in your hearts, the *location*;
- in love, the *evidence*.

e)rrizwme/noi kai\ teqemeliwme/noi

Not, “in order that you, being rooted and grounded, ...”, but (per Robertson), “you being thus rooted and grounded [that is, through the work described in 16-17] to the further end that”

Transitional Structure

On this analysis, “in love,” while syntactically

Table 1: Verbs modified by "in love" in Paul

Reference	Verb Form	Position
1 Cor 4:21	Aorist Active Subjunctive	Initial
Eph 1:4	Present Infinitive	Final
Eph 3:17	Aorist Active Infinitive	Final
Eph 4:2	Present Middle Participle	Final
Eph 4:15	Present Active Participle	Final
Eph 4:16	(verbal noun “edifying”)	Final
Eph 5:2	Present Active Imperative	Final
Col 2:2	Aorist Passive Participle	Final
1Th 3:12	Aorist Active Optative	Final
1Th 5:13	Present Middle Infinitive	Final

Table 2: God as Father in Paul’s Epistles

Book	Refs	Chaps	Ref/Chap	(Ref-Sal)/Chap
Rom	4	16	.25	.19
1 Cor	3	16	.19	.12
2 Cor	5	13	.38	.31
Gal	5	6	.83	.50
Eph	7	6	1.17	1.00
Phil	3	4	.75	.50
Col	6	4	1.50	1.25
1 Thes	5	5	1.00	.60
2 Thes	3	3	1.00	.67
1 Tim	1	6	.17	.00
2 Tim	1	4	.25	.00
Titus	1	3	.33	.00
Phm	1	1	1.00	.00
Heb	3	13	.23	.23

attached to 16-17, anticipates the matter of 18ff; while “rooted and grounded,” though syntactically part of 18ff, looks back to the subject of 17. Thus these form a clear instance of the double linked keyword transition.

God as Father in Paul’s Epistles

Always (exc. Heb) appears in the salutation, at least in “grace to you, from God the Father.” Table 2 shows that Eph and Col dominate the other epistles in their use of this title.

Oikew and compounds in Paul

Katoikew in 17 is a desired state for Christ. However, *oikew* is used in Rom. 8:9-11 for the present condition of the HS in us, in contrast with sin in Rom 7:17-20 (Rom 7-8 thus accounting for five out of the nine NT uses of *oikew*). And we have already seen that the indwelling of Christ is a facet of the indwelling of the HS. How can Paul pray for Christ to dwell in those in whom he is already dwelling? NB: this is aorist infinitive, not present, so “continue to dwell” is an unlikely reading.

Note that while Paul uses *oikew* frequently (all nine occurrences in the NT are his), he uses *katoikew* (otherwise a common word, 47x in the NT) only two other times: Col. 1:19 and 2:9, both of the fullness of the godhead dwelling in Christ. Clearly, there it is not simply a question of the *presence* of the godhead in Christ, but of its *manifestation*. So here, Christ is present from salvation, but may not have complete control. Cf. John 12:3; all of the ointment was in the house, but the ointment was not in all of the house.

Analysis, 3:14-21

14 **Tou/tou xa/rin** ka/mptw ta\ go/nata/ mou pro\s to\n pate/ra tou kuriou h(mwn Ihsou Xristou, *End of Inclusio*

15 e)c ou(^ pa^sa patria\ e)n ou)ranoi^s kai\ e)pi\ gh^s o)noma/zetai,

16 i(/na dw^| u(mi^n kata\ to\ plou^tos th^s do/chs au)tou^

duna/mei krataiwqh^nai dia\ tou^ pneu/matos au)tou^ ei)s to\n e)/sw a)/nqrwpon,

17 katoikh^sai to\n Xristo\n dia\ th^s **pi/stews** e)n tai^s kardi/ais u(mw^, e)n **a)ga/ph|**, e)rrizwme/noi kai\ teqemeliwme/noi,

18 i(/na **e)cisxu/shte**

katalabe/sqai su\n pa^sin toi^s a(gi/ois ti/ to\ pla/tos kai\ mh^kos kai\ u(/yos kai\ ba/qos,

19 gnw^nai/ te th\n u(perba/lousan th^s gnw/sews **a)ga/phn** tou^ Xristou^,

i(/na plhrwqh^te ei)s pa^,n to\ plh/rwma tou^ qeou^.

20 Tw^| de\ duname/nw| u(pe|r pa/nta poihsai u(perkperissou^ w(^n ai)tou/meqa h)\ nouu^men kata\ th\n **du/namin** th\n e)nergoume/nhn e)n h(mi^n,

21 au)tw^| h(do/ca e)n th^| e)kklhsi/a| e)n Xristw^|)Ihsou^ ei)s pa/sas ta\s genea\s tou^ ai)w^nos tw^,n ai)w/nwn: a)mh/n.