

Ephesians 3:14-16a, Part 3

0210

In Him, the whole family, the whole new humanity is given our character from him. That is why we are the true expression of Christ on earth.

For verse 14 For this reason I bow my knees before the Father from whom every family in heaven and on earth is named. So here in verse 15, we come across this issue in verse 15, regarding the Father and the family, from every from whom every family in heaven and on earth is named. So I want to kind of tackle this problem. And again, our purpose today is to kind of get some preliminary things out of the way, some preliminary issues, I guess, we could say some problematic things. Look at these understand these and then having a good firm grasp of the prayer, we'll dive into the prayer next week. And so we've got to address this thing about God the Father, as the Father of all families have every family in the earth. Now is God the Father of all people? Is God, the Father of every family?

The Scriptures emphatically teach us that no, he's not. God is not the Father of every person. God is the Creator of every person. But God is most definitely not the Father, of every person.

In fact, the Scriptures teach us that those for whom God is not their Father, they have another Father, as Jesus will say to the unbelieving Pharisees, he'll say, You are of your Father, the devil. Why, because your character is just like his, his character is a lying character. And you're lying to me right now, therefore, you're of your Father, the devil.

So God is not presented to us in the Scriptures as the Father of all people. All people are not children of God. And so here's just a word of caution for all of us. Because this is a this is a real temptation, as and I know what this is like to be speaking with people that are spiritually minded. They are showing no evidence of conversion or regeneration, but yet they're spiritually minded, and in your heart, you want to make a connection. And the easy way to make a connection is with those phrases: We're all children of God. You've all heard them. We're all children of God.

Let me caution you, that is an extremely confusing message for the world, that we're all children of God, particularly when the Scriptures teach us clearly that we are not all children of God. God is the Father of his people. God is the Father of his new humanity. God is the Creator of all things. And all things look to Him as the source of their existence. But God does not give his name to all people. God gives His name to His redeemed people. So with that being said, how do we treat this passage here in which Paul says—I'm reading from the English Standard—that God is the Father, from whom, (I'm sorry), from whom every family on earth is named?

So how do we treat that? Well, a lot is going to hinge on this word 'every', So let's take a look at this word 'every'. What's going on here is Paul is making a play on words. The play, and this happens so much in our Scriptures. I mean, it happens too many times for me to name them all. These clever play on words, the clever usage of two words that sound alike, and they're put together in such a clever way. It's so unfortunate that we

are not native Greek speakers reading in the native language of the Scriptures, because all of this, none of these plays on play on words, they never survive a translation.

But Paul's making a clever play on words here, because the word for family—it's not so in the English—but in the Greek, the word for family as a derivative of the word for Father. 'Pater' is father, 'patria' is family. So the words are: 'Pater pasa patria.'

So Paul's making this—you can hear it there—this sort of clever play on words. Doesn't mean anything to us yet, but that's why Paul puts these three words together: the word for Father, the word for family as a derivative of that, and then the word for 'every,' that's translated 'every' here, is the word 'pasa.'

Okay? So aside from that, how do we deal with this word 'every?' Because I believe every—not to make my own play on words, there—I believe every modern translation translates 'every' or 'all' or something like that.

The King James translates it 'whole.' So let's delve into this and let's really on understand the word here is 'pasa.' It's one of those incredibly common words used way over 600 times in the New Testament. It's just a, it's just a utility word used in so many different ways the main, most common translation meaning of 'pasa' is 'all.'

And so you'll see in your notes here, here's an example Matthew 11:28, come to me, come on to me 'all' who labor and are heavy laden, the same word.

So that's what I most commonly mean. Second to that, it can mean quite often it can mean 'every' such as in John 15 verse 2: 'every' branch that in May that does not bear fruit he takes away and 'every' branch that does bear fruit, he prunes, okay.

So those are very common usages of the word. But there's another use that's not as common but is completely legitimate. It's a completely legitimate translation. And that is the translation of 'whole' or 'entirety.' That's what the King James follows. So the King James translates it: the whole families of the earth, or the entirety.

So that is a much better translation. And now let me just tell you why so that you're not just sort of taking my word for this. First of all, let's take a look at how Paul uses this elsewhere. First of all, here's some here's some examples in some other contexts, Matthew eight, verse 32, Jesus said to them, this is the instance of the demon being cast out into the pigs. Go, says Jesus, so they came out and went into the pigs and behold, the 'whole' herd rushed down the steep bank. Or Acts 20, verse 27, Paul says, that did not shrink from declaring to you the 'whole' counsel of God. Or Colossians, two, verse nine, for an him the 'whole' fullness of the Deity dwells bodily.

Okay. Now, in the context of Ephesians, Paul was going to use a similar construction, in fact, not similar, the identical construction, just a few verses earlier, if you look up to chapter two and verse 21, chapter two in verse 21, in whom the 'whole' structure—there's the same word—'whole' structure.

So let's think about this. The whole structure, the whole structure doesn't mean every single structure, what's the structure Paul is talking about? He's talking about the structure of the new humanity, the new people of God, the new true Israel.

So he's not saying every people in the world, he's not saying every group of people there is he's saying, this structure of people, the whole thing, all of it is the new humanity. He uses the same identical construction here to say the same thing. Paul's not speaking of every family that lives every human family in existence. He's speaking of the whole new humanity once again.

So think about the flow of Paul's thought. From chapter one and verse three, Paul has been talking about nothing else than: one new people in Christ, in Christ in him in the beloved, in whom over and over and over again, he's talked about one access to the Father, through one Spirit. He has talked about one people of God, there used to be a different people, they used to be following the god of this age, they used to be dead in their sins and trespasses. But now they're a new people, a new people who have access to the Father through one Spirit.

This is what Paul has been talking about for three chapters. Now, for Paul to suddenly out of the blue start talking about every family on the earth, calling God the Father would have no context behind it would have no relevance would have no connection to anything Paul says.

So I'm baffled as to why the modern translations go with 'every,' the King James in this instance, nails it. Because this is what Paul's talking about. In God, in the Father, every one, the whole entirety. The summation, the whole new humanity—is named by Him.

We'll talk about the naming in just a minute, but we get our name from Him, the new humanity gets its name from the Father. Okay, so again, just caution us against using that type of language too flagrantly, too easily, the language that 'all of us are the children of God.' All of us are created by God, but He has one family.

Okay, so now, verse 15, again, for this reason I bow my knees before the Father, from whom every family in heaven and on earth is named. So just a word about the naming there. And then we'll just have a word or two about the beginning of verse 16. And then we'll be done for this morning.

So the naming, we know that in Scripture naming is more than just giving somebody a handle. We know that in Scripture, naming means dominion. There's some notes in your, there's some Scripture in your notes, that refer back to creation, that talks about the naming of the animals—how God names the day and the night, God names the stars. And then the animals are brought before Adam, for him to name them. We talk, there's some Scriptures in there about Jacob's renaming to Israel, about Nabab and his name, and how all this is connected together with both dominion and character.

In the Scriptures when one is named—that shows dominion over and it shows the giving of character. When a name is given—that's the giving of character, that's the designating of one's character. Jesus says to Peter, I say to you, on this rock, I will build my church and your name is Peter. Or God says to Jacob, whose name was

scoundrel or conniver, or thief, he says to you: your name is Israel: One who prevails with God, right? El, Is-ra-el—God.

So the naming is a giving of character or designation of character. So in him, the whole family, the whole new humanity, is given our character from him. That is why we are the true expression of Christ on earth. We have a true expression of Christ on earth, because we have his character he has named us and he has given to us his character in the naming of his people.

Okay, so more can be said about that. But I just want to quickly talk just for a moment, and that will be done at the beginning of verse 16, beginning of verse 16.

We're not going to get into the prayer yet. But I just want to address real quickly how the prayer is going to begin. Verse 16, that are in order in order that that according to the riches of his glory, so as far as will go worth it, the riches of his glory. So Paul is going to base this prayer on the riches of his glory, the riches of the glory of God, are the basis for what Paul is going to ask for.

Now, the riches—we've talked about that a number of times because this is now I think, the third time Paul's used that word. So riches is the standard word for wealth, it's communicating to us an excess of resources. Chapter one, verse three, Blessed be the God Father of our Lord Jesus Christ, who has blessed us in Christ with every Spiritual blessing in heavenly places. This unlimited unsearchable riches, unsearchable blessing unsearchable Spiritual resources, okay, so that's the riches.

The riches of his glory, what's that mean? The glory of God in this context speaks to us, of the entire substance, of how God has revealed Himself to us to be, what it means to be God, the entirety of the Godhead, as he's revealed it to us. In this context, that's the glory of God.

So this rich, unsearchable, unlimited wealth over-abundance of Spiritual resources, that are Gods, that are also ours. Because again—chapter one, verse three says, every Spiritual blessing in the heavenlies is ours in Christ. So do you know that you own everything God owns? And that's rather staggering. But that's what the Scriptures say. Everything is ours in Christ, all that's God's is ours. That's what it means to be co-heirs of the kingdom.

So that is the basis that Paul is going to found his prayer—on the riches of his glory. But now notice what he says, according to the riches of his glory. There is a vast, vast difference between Paul basing his prayer on the blessing of God out of the riches of his glory, as opposed to according to the riches of his glory.

So what's the difference between out of his riches and according to his riches? Well put it this way. If I went and asked some wealthy person—I'm really down on my luck. Can you give me some money? And this wealthy person says to me, okay, here's 20 bucks, and gives me \$20. I mean, \$20 is \$20.

But if the man owns \$20 million, then what he's given me is nothing in comparison to what he has. It's still a gift. Still appreciated. But in comparison to what he has, is incomparable. That would be giving me something out of his wealth. But on the other hand, if I said to this rich individual, you know, I'm really down on my luck and I'm a

nice guy. Can you help me out? And he says to me, I will give you 20% of everything I own—that's quite a different thing. That's giving according to his wealth.

Or another way to think of it is in proportion to his wealth. Okay? So you see the vast difference between Paul praying that God would give this blessing, give this power there we talk about out of his riches, as opposed to, according to his riches, the unsearchable, unlimited, boundless riches of his glory. Paul asked the Father, to grant this prayer that he's going to pray, based upon a portion, an appropriate portion of the entire kingdom. That is a vast difference from God blessing out of his wealth out of his riches out of His glory, instead, blessing in accordance with. And here's the point to get: Paul is teaching us here, as we pray, and we ask God for the spiritual request, he's teaching us that we ask God for these things, not as the destitute one who needs sustenance, but we ask as the blessed one who's asking for blessing.

We are not the destitute ones, asking that God would just give us a meager little sustenance, just a little bit, like the Syrophenician woman—just a crumb from your table, God. That's not what Paul's asking for.

He's going to finish in the doxology, and say: Now to Him who is able to do far more abundantly than anything we ask or even imagine. So Paul is saying to us: I am making this request God, grant this request, in proportion to the entirety of your unsearchable riches in glory.

You ever read David Copperfield, anybody that? Remember, David Copperfield, the little orphan boy, who's in the orphanage, and they're all of his stories of the orphanage is real abusive to the little boys. So he says, David Copperfield, boy, and they don't get enough to eat, they get his one little bowl. And David Copperfield in his brashness goes up and says, (Yeah, somebody want to do a British accent?) may I have, there you go, please, sir, may I have some more?

That's a destitute person asking for just a little bit of sustenance. Just a little bit of sustenance. That's not what Paul's doing. Paul is saying: We are the blessed ones, asking for this great blessing. And that is how we are to think of ourselves as we go before the Father. Not as this poor, meager little beggar Christian—oh, God, just give me just, can you see it in your heart to give me just this one little blessing? I promise, I'll be happy with it.

He wants us to see ourselves as the ones who are co-heirs of his entire kingdom.

So here's an analogy that will hopefully sort of drive it home. Let me pick on somebody who has a son, I'm gonna pick on the Churches. I thought about you, but you don't have any sons, I'm gonna pick on the Churches.

Okay. Let's say for example, I get in trouble with the law. I commit a violent crime. Let's say I commit a murder. And the police are on my trail. And I come to the Churches. And I say, please help me out. You gotta help me out.

Can you do this for me? You got a son Chaston. He kind of looks like me. We're close to the same age. Give or take 20 years. Can you tell the police that Chaston did this and not me?

Let's say they agree. And they say okay. And they do that. Let's take it further. Let's say I'm in trouble with the law. I committed a murder. And they come to me. And I said, You know what? Our son Chaston looks a lot like you. Why don't we tell the police to Chaston did it. Let's take it one step further. Let's say the Chaston is there, and says, let me do this for you. I'll tell the police I did this.

And I say okay, and that's what they do. They arrest Chaston take them away.

But then in the course of events, they figure out: no he didn't do this. And so they releasing him. Charges are dropped. And so he's released.

Now, the following Sunday, I'm eating lunch at the Churches, at the Church's home, is that today or next Sunday?

I'm eating lunch at the church's home? And we're all sitting around the table, and Chaston is there. And here comes the cream potatoes. And I say: Donna, can I have some potatoes? Yes!

And I take a little, bitty spoonful, and put it on the plate. And I say Donna, can I have a second spoon of potatoes?

You see what I'm driving at?

We gave our son for you! He gave Himself for you! Do you think that we are going to begrudge a spoonful of mashed potatoes?

How will he who did not spare His own Son, how will he deny any good thing for his people? If the giving of the Son is the standard, if that is what shows us: this is the measure of God's love, then how can we come before Him as little David Copperfield's: please, Father give me this one, can I just have this one little thing?

I think perhaps we offend His grace, when we think of ourselves as just poor, destitute beggars—and yes, apart from Christ, we're worse than that—but in Christ Paul says: Do this for them, Father, do this for them in accordance with the unsearchable riches of your glory.