

THREE REVELATIONS TO THE CHURCH CONCERNING THE MYSTERY OF GOD:

1) THE HOPE OF HIS CALLING

2) THE RICHES OF HIS GLORY IN HIS INHERITANCE IN THE SAINTS

3) THE EXCEEDING GREATNESS OF US POWER TO US-WARD

Ephesians 1:15-23

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

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

17 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:

18 The eyes of your understanding being enlightened; **that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints,**

19 And **what is the exceeding greatness of his power to usward who believe, according to the working of his mighty power,**

20 Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places,

21 Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come:

22 And hath put all things under his feet, and gave him to be the head over all things to the church,

23 Which is his body, the fulness of him that filleth all in all.

Ephesians 1:17-20 (**The Amplified Version**)

17 [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,

18 By having the eyes of your heart flooded with light, so that you can know and understand **the hope to which He has called you, and how rich is His glorious inheritance in the saints (His set-apart ones),**

19 And [so that you can know and understand] **what is the immeasurable and unlimited and surpassing greatness of His power in and for us who believe**, as demonstrated in the working of His mighty strength,

20 Which He exerted in Christ when He raised Him from the dead and seated Him at His [own] right hand in the heavenly [places],

Ephesians 1:17-20 (Wuest's Expanded Translation)

17-20 I constantly make mention of you in my prayers, 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, the eyes of your heart being in an enlightened state with a view to your knowing **what is the hope of His calling, what is the wealth of the glory of His inheritance in the saints, and what is the superabounding greatness of His inherent power to us who are believing ones as measured by the operative energy of the manifested strength of His might**, which might was operative in the Christ when He raised Him from among the dead and seated Him at His right hand in the heavenly places,

Ephesians 1:17-20 (The Apologetics Study Bible)

17 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.
18 I pray that the eyes of your heart may be enlightened so you may know **what is the hope of His calling, what are the glorious riches of His inheritance among the saints,**
19 and **what is the immeasurable greatness of His power to us who believe,** according to the working of His vast strength.
God's Power in Christ 20 He demonstrated this power in the Messiah by raising Him from the dead and seating Him at His right hand in the heavens—

Ephesians 1:17-20 (The Bible in Basic English)

17 That the God of our Lord Jesus Christ, the Father of glory, may give to you a spirit of wisdom and revelation in the knowledge of him;
18 And that having the eyes of your heart full of light, you may have knowledge of **what is the hope of his purpose, what is the wealth of the glory of his heritage in the saints,**
19 And **how unlimited is his power to us who have faith**, as is seen in the working of the strength of his power,
20 By which he made Christ come back from the dead, and gave him a place at his right hand in heaven,

Ephesians 1:17-20 (Weymouth's Translation)

17 For I always beseech the God of our Lord Jesus Christ--the Father most glorious--to give you a spirit of wisdom and penetration through an intimate knowledge of Him,
18 the eyes of your understanding being enlightened so that you may know **what is the hope which His call to you inspires, what the wealth of the glory of His inheritance in God's people,**
19 and **what the transcendent greatness of His power in us believers** as seen in the working of His infinite might

20 when He displayed it in Christ by raising Him from the dead and seating Him at His own right hand in the heavenly realms,

Ephesians 1:17-20 (The Complete Jewish Bible)

17 the God of our Lord Yeshua the Messiah, the glorious Father, to give you a spirit of wisdom and revelation, so that you will have full knowledge of him.

18 I pray that he will give light to the eyes of your hearts, so that you will understand **the hope to which he has called you, what rich glories there are in the inheritance he has promised his people,**

19 and **how surpassingly great is his power working in us who trust him.** It works with the same mighty strength he used

20 when he worked in the Messiah to raise him from the dead and seat him at his right hand in heaven,

Ephesians 1:15-23 (from Wuest's Word Studies from the Greek New Testament)

(1:15, 16) "Wherefore" is dia touto, "on this account," on account of all that is true of the saints which is stated in verses 3-14, and in particular, because of what is said of them in verse 13, Paul thanks God for the Ephesian saints and prays for them. "Your faith" is ton 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. The word "love" here is agapē, referring to that love produced in the heart of the yielded believer by the Holy Spirit (Galatians 5:23).

Translation. 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, do not cease giving thanks for you as I constantly make mention of you in my prayers.

(1:17) The expression, "the God of our Lord Jesus Christ," refers to our Lord in His humanity as worshipping and being obedient to God, the Father. "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. Paul prays that God might give the spirit of wisdom and revelation to the Ephesians. Are we to understand the word "spirit" which here is without the article, to refer to the human spirit or the Holy Spirit? The Ephesian saints had both. How could God give them something they already had? Vincent and Expositors say that it is the Holy Spirit to which reference is made. **Alford says: "Certainly it would not be right to take pneuma (spirit) here as solely the Holy Spirit, nor as solely the spirit of man: rather as a complex idea, of the spirit of man indwelt by the Spirit of God that as such, it is His special gift of wisdom (not, which gives wisdom, but which possesses it as its character — to which appertains wisdom) and of revelation**

(i.e., that revelation which belongs to all Christians)." **The word *pneuma* has among its various uses the meaning, "a disposition or influence which fills and governs the soul of anyone."** What Paul is praying for is that God might so work in the lives of the Ephesian saints that they will have the spiritual wisdom and a revelation from Him that is the result of the Holy Spirit's work of energizing their human spirit. That spiritual disposition should characterize these saints. This spiritual wisdom and revelation is "in the knowledge of Him." **The word "knowledge" is *epignōesis*, "knowledge that is true, accurate, thorough, full knowledge."** Expositors says: "It was by a knowledge of God Himself, or, as it may be better put, within the sphere of that knowledge that the gift of enlightenment and the reception of further disclosures of the divine counsel were to make themselves good. **The only gifts desired for these converts were gifts of a spiritual order, meaning a better acquaintance with God Himself.**"

Translation. That the God and Father 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.

(1:18) The words, "the eyes of your understanding being enlightened," are explanatory of the act of God giving the saints a spirit of wisdom and revelation in the sphere of a full knowledge of Him. The Greek is, "the eyes of your heart," the heart referring not only to the emotional nature, but also to the reason and to the faculty of intelligence. The words, "being enlightened," are a perfect participle in the Greek text, referring to a past complete act having present results. The translation reads, "the eyes of your heart having been enlightened with the present result that they are in a state of illumination." That is, **Paul is praying that a permanent work of the Holy Spirit be done in the human spirits of these saints, that their inner spiritual capacities for understanding the truth may be the recipients of a lasting benefit, and this with a view to their knowing three things.**

The first is that they may know "what is the hope of their calling." The word "what" is this, not "how great," nor "of what kind," but "what" — what the hope really is. "The 'His calling' is the call of which God is the author, and that is an effectual call ... **The hope is not the object hoped for ... but the attitude of mind, the subjective hope, the assured Christian expectation**" (Expositors).

The second is that they may know "what is the wealth of the glory of His inheritance in the saints." **The words "in the saints" are locative of sphere. God's inheritance is within the sphere of the saints.** That is, the phrase "in the sphere of the saints" is definitive of the word "inheritance." **This takes us back to verse 11 where Paul says we saints were made God's inheritance. In verse 18, Paul prays that we might know how precious the saints are in God's eyes as His inheritance. He is glorified in His saints, and this glory is valuable. It is part of the wealth that God possesses, dearer to Him than all the splendors of creation.**

Translation. The eyes of your heart being in an enlightened state with a view to your knowing what is the hope of His calling, what is the wealth of the glory of His inheritance in the saints.

(1:19, 20) The third thing Paul prays for is that the saints might know "what is the exceeding greatness of His power to usward who believe." Expositors comments: "**In these three clauses Paul leads the readers on from the hope itself which becomes theirs in virtue of their being called of God, to the splendor of the inheritance to which the hope points, and from this again to that in God Himself which makes the fulfillment of the hope and the possession of the inheritance certain, namely, the limitless efficiency which is His prerogative.**" **This power of God working in our behalf with reference to our salvation is not thought of here as operating only in the future, but also at present.** The word "exceeding" is huperballon, literally, "a throwing beyond," thus metaphorically, "superiority, excellence." **It speaks of power here that is beyond measure, more than enough, of surpassing power.**

This power is described as "according to the working of His mighty power which He wrought in Christ when He raised Him from the dead." The word "working" is energeia from which we get our word "energy." **It speaks of energy put forth, in operation.** This surpassing power which God in salvation uses in ministering to our spiritual needs, is in accordance with, commensurate with the divine energy "of His mighty power." **The Greek has it, "of the manifested power of His strength."** Paul uses four words here, all having the general meaning of "power;" the first use of "power" is dunamis, "natural ability, general and inherent;" "working" is energeia, "power in exercise, operative power;" "mighty" is kratos, "manifested strength;" the second use of "power" is ischuos, "strength, power as an endowment." **To put these together we have, "And what is the superabounding greatness of His inherent power to us who are believing ones as measured by the operative energy of the manifested strength of His might."**

This might "He wrought in Christ when He raised Him from the dead." The word "wrought" is energeœ, "to be operative, be at work, put forth power." The idea here is that this might or power was operative in Christ when God raised Him from the dead. It operated to raise Him from the dead. We can translate, "which might was operative in Christ." The words, "from the dead" are literally, "out from among the dead." "Set" is kathizœ, "to make to sit down."

Translation. And what is the superabounding greatness of His inherent power to us who are believing ones as measured by the operative energy of the manifested strength of His might, which (might) was operative in the Christ when He raised Him out from among the dead and seated Him at His right hand in the heavenly places.

(1:21) "Principality" is the translation of arch ϕ , literally, "a first one, a leader," and is used usually to refer to the holy angels or to demons. Here it refers to the former since the exaltation of Christ is in view, not His victory over the hosts, of Satan. "Power" is the translation of exousia, "delegated authority." It has reference to the holy angels also. The word "might" is dunamis, "power," and "dominion" is kuriot ϕ s, "lordship." Alford says that "in this enumeration not only earthly, nor only heavenly authorities are meant to be included, but both together. That the evil spirits are included, is therefore manifest." The words "far above" are the translation of huperan ϕ e, literally, "over above."

Of the words, "and every name that is named," Vincent says "And has a collective and summary force — and in a word. Every name, etc. Whatever a name can be given to. **'Let any name be uttered, whatever it is, Christ is above it; it is more exalted than that which the name uttered affirms'** (Meyer). Compare Philippians 2:9. 'We know that the emperor precedes all, though we cannot enumerate all the ministers of his court: **so we know that Christ is placed above all, although we cannot name all'** (Bengel)."

The word "world" is, not kosmos, "the created universe," but aἰών, "age"; it speaks of duration; it speaks of this present state of things, and in the words, "but also in that which is to come," of the future state of things.

Translation. Over above every government and authority and power and lordship and every name that is constantly being named not only in this age but also in the one about to come.

(1:22, 23) "**Put under**" is *hypotass ϕ e*, a military term, "to put in subjection under one." Expositors says: "**The act referred to, therefore, by the aorist of hypotass ϕ e, may be the definite gift of absolute dominion consequent on the exaltation. The raising of Christ to God's right hand was followed by the placing of all things under His feet and making Him sovereign over all.**"

The Greek has it, "and gave Him as Head over all things to the Church." Christ is therefore God's gift to the Church. He as Head over all things and as Head of the Church is a love gift of God the Father to the Church. The word "church" is *ekkl ϕ sia*, "a body of called out individuals." **It refers to the invisible Church, composed of only saved individuals, not to the visible, organized Church on earth.**

The Church is described as that "which is His body." The word "which" is *h ϕ tis*, "which is of such a nature as," and has a qualitative nature to it. Of the word "body," *so μ ma*, Expositors says: "The word *so μ ma*, which passes readily from its literal meaning into the figurative sense of a society, a number of men constituting a social or ethical union (compare Ephesians 4:4), is frequently applied in the N.T., epistles to the Church, ... **as the mystical body of Christ, the fellowship of believers regarded as an organic spiritual unity in a living relation to Christ, subject to Him, animated by Him, and having His power operating in it. The relation between Christ and the Church, therefore, is not an external relation, or one simply of Superior and**

inferior, Sovereign and subject, but one of life and incorporation. The Church is not merely an institution ruled by Him as President, a Kingdom in which He, is the Supreme Authority, or a vast company of men in moral sympathy with Him, but a Society which is in vital connection with Him, having the source of its life in Him, sustained and directed by His power, the instrument also by which He works."

Commenting on the words, "the fulness of Him that filleth all in all," Expositors has this preliminary note: "The preceding sentence carries the idea of the Church far beyond the limited conception of a concrete institution or outward, visible organization, and lifts us to the grander conception of a great spiritual fellowship, which is one under all varieties of external form and constitution in virtue of the presence of Christ's Spirit in it, and catholic as embracing all believers and existing wherever any such are found. It is the conception of the Church which pervades this epistle (compare 3:10,21; 5:23,24,25,27,29,32). It appears again in similar terms in the sister epistle (Colossians 1:18,24), and elsewhere in the varied phraseology of the 'royal priesthood' (1 Peter 2:9) and the 'Church of the First born' (Hebrews 12:23). It is this supreme idea of the Church as a spiritual order, the essence of which is a living relation to Christ, that receives further expression in the profound sentence with which the paragraph closes."

The word "fulness" is *plōrōema*. **Thayer gives the following: "that which is or has been filled; used of a ship inasmuch as it is filled (i.e., manned) with sailors, rowers, and soldiers; in the N.T., the body of believers, as that which is filled with the presence, power, agency, riches of God and of Christ."** Alford says, "the meaning being, that the Church, being the Body of Christ, is dwelt in and filled with God: it is His *plōrōema* (fulness) in an especial manner — His fulness abides in it and is exemplified by it." Expositors comments: "The idea is that the Church is not only Christ's body but that which is filled by Him. In Colossians 1:19; 2:9, the whole *plōrōema* or every plenitude of the Godhead, the very fulness of the Godhead, the totality of the divine powers and qualities, is said to be recognized as Framer and Governor of the world, and there is neither need nor place for any intermediate beings as agents in those works of creating, upholding and administering. **Here the conception is that this plenitude of the divine powers and qualities which is in Christ is imparted by Him to His Church, so that the latter is pervaded by His presence, animated by His life, filled with His gifts and energies and graces. He is the sole Head of the universe, which is supplied by Him with all that is needed for its being and order. He is also the sole Head of the Church, which receives from Him what He Himself possesses, and is endowed by Him with all that it requires for the realization of its vocation.**" "The all things" is "the whole system of things, made by Christ, and having in Him the ground of its being, its continuance, its order (Hebrews 1:3; Colossians 1:16,17; 1 Corinthians 8:6), 'with all things,' ... the universe itself and all the things that make its fulness" (Expositors).

Translation. And all things He put in subjection under His feet, and Him He gave as Head over all things to the Church, which is of such a nature as to be His body, the fulness of the One who constantly is filling the all things with all things.

1) THE HOPE OF HIS CALLING

HOPE (STRONG'S GREEK DICTIONARY) = # NT:1680 *elpis* (el-pece'); from a primary *elpo* (to anticipate, usually with pleasure); expectation (abstractly or concretely) or confidence:

KJV - faith, hope.

HOPE (THAYER'S GREEK LEXICON) = # NT:1680 *elpis*
expectation whether of good or of ill

1. rarely in a bad sense, expectation of evil, fear
2. in a good sense: expectation of good, hope; and in the Christian sense, joyful and confident expectation of eternal salvation: Acts 23:6
 - a. the author of hope, or he who is its foundation, 1 Timothy 1:1
 - b. the thing hoped for: Titus 2:13

HOPE (VINE'S EXPOSITORY DICTIONARY) = NT:1680 *elpis*, in the NT, "favorable and confident expectation" (contrast the Sept. in Isaiah 28:19, "an evil hope"). It has to do with the unseen and the future, Romans 8:24,25. "Hope" describes (a) the happy anticipation of good (the most frequent significance), e. g., Titus 1:2; 1 Peter 1:21; (b) the ground upon which "hope" is based, Acts 16:19; Colossians 1:27, "Christ in you the hope of glory"; (c) the object upon which the "hope" is fixed, e. g., 1 Timothy 1:1.

Various phrases are used with the word "hope," in Paul's epistles and speeches: (1) Acts 23:6, "the hope and resurrection of the dead"; this has been regarded as a hendiadys (one by means of two), i. e., the "hope" of the resurrection; but the *kai*, "and," is epexegetic, defining the "hope," namely, the resurrection; (2) Acts 26:6,7, "the hope of the promise (i. e., the fulfillment of the promise) made unto the fathers"; (3) Galatians 5:5, "the hope of righteousness"; i. e., the believer's complete conformity to God's will, at the coming of Christ; (4) Colossians 1:23, "the hope of the Gospel," i. e., the "hope" of the fulfillment of all the promises presented in the gospel; cf. 1:5; (5) Romans 5:2, "(the) hope of the glory of God," i. e., as in Titus 2:13, "the blessed hope and appearing of the glory of our great God and Savior Jesus Christ"; cf. Colossians 1:27; (6) 1 Thessalonians 5:8, "the hope of salvation," i. e., of the rapture of believers, to take place at the opening of the Parousia of Christ; (7) Ephesians 1:18, "the hope of His (God's) calling," i. e., the prospect before those who respond to His call in the gospel; (8) Ephesians 4:4, "the hope of your calling," the same as (7), but regarded from the point of view of the called; (9) Titus 1:2, and 3:7, "the hope of eternal life," i. e., the full manifestation and realization of that life which is already the believer's possession; (10) Acts 28:20, "the hope of Israel," i. e., the expectation of the coming of the Messiah. See Notes on Galatians by Hogg and Vine, pp. 248, 249.

In Ephesians 1:18; 2:12 and 4:4, the "hope" is objective. The objective and subjective use of the word need to be distinguished, in Romans 15:4, e. g., the use is subjective.

In the NT three adjectives are descriptive of "hope": "good," 2 Thessalonians 2:16; "blessed," Titus 2:13; "living," 1 Peter 1:3. To these may be added Hebrews 7:19,

"a better hope," i. e., additional to the commandment, which became disannulled v. 18, a hope centered in a new priesthood.

In Romans 15:13 God is spoken of as "the God of hope," i. e., He is the author, not the subject, of it. "Hope" is a factor in salvation, Romans 8:24; it finds its expression in endurance under trial, which is the effect of waiting for the coming of Christ, 1 Thessalonians 1:3; it is "an anchor of the soul," staying it amidst the storms of this life, Hebrews 6:18,19; it is a purifying power, "every one that hath this hope set on Him (Christ) purifieth himself, even as He is pure," 1 John 3:3, RV (the apostle John's one mention of "hope").

The phrase "fullness of hope," Hebrews 6:11, RV, expresses the completeness of its activity in the soul; cf. "fullness of faith," 10:22, and "of understanding," Colossians 2:2 (RV, marg.).

HOPE (COMPLETE WORD STUDY DICTIONARY) = NT:1680 *elpís*; gen. *elpídos*, fem. noun. Hope, desire of some good with expectation of obtaining it.

(I) Generally (Romans 8:24, "in hope are we saved" [a.t.], as yet only an expectation, not an actuality; 2 Corinthians 10:15; Philippians 1:20). With a gen. of the thing hoped for (Acts 27:20). See Acts 16:19; 23:6, "of the hope and resurrection" indicating the hope of the resurrection; 26:6,7. Of the person hoping (Acts 28:20; 2 Corinthians 1:7; Sept.: Job 14:7; 17:15; Isaiah 31:2; Ezekiel 37:11). With *pará* (3844), against or in spite of, with the acc. *par' elpída*, against hope, i.e., without ground of hope (Romans 4:18). With *epí* (1909), upon, and the dat., *ep' elpídi*, literally on hope or in hope, i.e., with hope, full of hope and confidence (Acts 2:26; see Romans 4:18; 8:20; 1 Corinthians 9:10; Sept.: Ps. 4:8; 16:9 Ps. 4:8; 16:9). By metonymy spoken of the object of hope (Romans 8:24, "hope that is seen is not hope" [see *blépōe* {991, I, B}, to see]). In 1 Corinthians 9:10 (TR), "should be partaker of his hope." See Sept.: Job 6:8.

(II) Spoken especially of those who experience the hope of salvation through Christ, eternal life, and blessedness (Romans 5:2,4,5; 12:12; 15:4,13, "the God of hope" means the author and source of hope, not the one who needs hope; see 1 Corinthians 13:13; 2 Corinthians 3:12; Ephesians 2:12; 4:4; 1 Thessalonians 4:13; 5:8; 2 Thessalonians 2:16; Titus 1:2; 3:7; Hebrews 3:6; 6:11; 10:23; 1 Peter 1:3; 3:15). Followed by the gen. of the thing or person on which this hope rests (Ephesians 1:18; Colossians 1:23; 1 Thessalonians 1:3). By metonymy spoken of the object of this hope, i.e., salvation (Colossians 1:5). The hope or salvation resulting from justification by faith (Galatians 5:5; see Titus 2:13; Hebrews 6:18; 7:19). By metonymy also of the source, ground, author of hope, i.e., Christ (Colossians 1:27; 1 Timothy 1:1). Generally in 1 Thessalonians 2:19.

(III) Of a hope in or on someone, i.e., trust, confidence, followed by *eis* (1519), in (Acts 24:15; 1 Peter 1:21); by *epí* (1909), upon, and the dat. (1 John 3:3).

(IV) The Jews lived in the hope of the coming Messiah. Theirs was a religion of hope. Jesus Christ declared that He was the realization of the hope of Judaism. In Matthew 5:17 He declared, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill." The apostle, writing in Hebrews 7:19, declared, "For the law made nothing perfect." The word for "made perfect" in Gr. is *eteleíōsen*, the aor. indic. act. of *teleíōe* (5048), to bring to fulfillment or the realization

of a goal. The Law never realized God's ultimate goal for mankind, for it was only the shadow of things to come (Colossians 2:17) and acted only as a schoolmaster leading to Christ (Galatians 3:24). With Christ having come and been received by faith, we are no more under the Law (Galatians 3:25). Hebrews 7:19 continues to say, "the law made nothing perfect, but the bringing of a better hope did; by the which we draw nigh unto God." This declares that Christ was the goal of the Law and, when He came, God's purpose of the Law was realized, for Christ is the better hope.

(V) The disciples comprehended, especially after the resurrection of the Lord Jesus, that Christ was indeed the fulfillment of the Law and, therefore, their hope was no more in the future but in the present. They realized that they had the fulfillment of all the prophecies and the Law among them and in them in the person of the Lord Jesus Christ. When the Lord Jesus was brought into the temple as a child and Simeon took Him in his arms, he said in words what Jesus Christ deliberately expressed later when He began His public ministry, "For mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel" (Luke 2:30-32). The eighty-year-old Anna, a widow and a prophetess, confirmed that Jesus was the fulfillment of the expectation of the Jews and those others who looked to Jerusalem for redemption.

(VI) Throughout the Gospels we find Jesus calling attention to His own person and not to a coming Messiah. He did not use the word "hope" lest it should hinder His acceptance as the looked-for Messiah, the redemption of Israel and the world. He did not say, "Look forward to that which is coming," but He said in Matthew 11:28, "Come unto me." He used specific promises concerning the things that were going to happen in regard to His person and His work. We have the promises of His resurrection, His perpetual spiritual presence, and His final return in glory. We find Peter, for example, speaking of a living hope indicating that Jesus Christ, having been raised from the dead, was indeed not an unknown hope in an unknown future, but the living hope of believers, and as He lives so shall we live forever (1 Peter 1:3,21). The hope realized in Jesus Christ was salvation (1 Thessalonians 5:8), eternal life (Titus 1:2; 3:7), the glory of God (Romans 5:2; Colossians 1:27), the resurrection of the dead (Acts 23:6; 24:15). These blessings are all summed up in Jesus Christ Himself, the hope of the world realized. When we hope in Jesus, all these particular and specific blessings are included. This is why the Apostle Paul calls Him "our hope" (1 Timothy 1:1). We speak of our hope being fixed in heaven, for Jesus Christ, who is our hope, is there now. The Apostle Paul speaks of our blessed hope as a coming liberator and King, "Looking for the blessed hope, and the glorious appearing of our great God and Savior Jesus Christ" (Titus 2:13). Our hope is closely tied up in our future transformation when "we shall be like him for we shall see him as he is" (1 John 3:2,3). Even inanimate nature groans for the coming of our Lord in His Parousía (3952), Second Coming, having been subjected to vanity "in hope" (Romans 8:20). Thus the full realization of Christian hope will not be reached until the return of Christ; yet even now we as believers have a foretaste of the bliss that ultimately will be ours. Christ now dwells in us and in this indwelling Christ we have an earnest of final fulfillment of our hope. He is "the hope of glory" (Colossians 1:27). It is, therefore, clear that to be without Christ is to be without hope (Ephesians 2:12).

(VII) Hope is one of the most distinctive marks of the Christian life in opposition to the hopelessness of the Gentile world (Ephesians 2:12 [cf. 1 Thessalonians 4:13]). The conclusion of Paul's hymn of love in 1 Corinthians 13:13 speaks of hope not as something that is future, but as something that is not going to be needed in the future. "And now abideth faith, hope, charity (love), these three; but the greatest of these is charity." It is evident that the Apostle here speaks of heaven and the graces that will survive our earthly existence. The word "greatest" (meízoen [3187]) refers not to the inherent value of love, but to the continuation of its function in the future. Faith and hope, on the other hand, are aspects of the Christian's experience that are exercised only on this earth and will not be needed in heaven. Heaven will be the realization of these attributes to those having experienced the love of Christ and having responded in turn with love. To be with Christ and to know Him even as we are known now (1 John 3:2,3) will be the finalization of our faith which was the basis of our hope. Faith and hope are based on something now unseen, but historically having existed in the person of Christ. Heaven will make that which is now unseen in the graces of faith and hope to become sight. "These all died in faith" (Hebrews 11:13) is almost equivalent to "these all died in hope." They "endured as seeing him who is invisible" (Hebrews 11:27). Curiously, John has only one reference to hope, describing it as a motive to personal sanctification (1 John 3:3). "Fullness of hope" (a.t. [Hebrews 6:11]) accompanies "fullness of faith" (a.t. [Hebrews 10:22]) and "fullness of understanding" (a.t. [Colossians 2:2]). Hope stands sometimes for its object (Ephesians 1:18; Colossians 1:5; Titus 2:13).

Deriv.: *elpízœ* (1679), to trust, hope.

Syn.: *apokaradokía* (603), intense anticipation, earnest expectation; *ekdochή* (1561), expectation. *Elpis* may be defined as desire for future good, accompanied by faith in its realization. The object both of faith and hope is unseen. Faith (*pistis* [4102]) has regard equally to past, present, or future, while in Scripture referring mainly to the future. Hope is directed only to the future. Expectation (*prosdokía* [4329]) differs from hope in referring to either good or evil things, and thus lacks the element of desire. In the NT the noun *elpis* and the verb *elpízœ* are used always of favorable expectation. In Isaiah 28:19 in the Sept. we have the expression "evil hope." In Hebrews 10:23, what is translated "the profession of our faith" is in the Gr. *homología* (3671), the confession, *tōjs elpídos*, of the hope. It is indeed noteworthy that in the Gospels the word *elpis*, hope, does not occur at all, and the verb *elpízœ* occurs only five times (Matthew 12:21 quoting Sept. of Isaiah 42:1; Luke 6:34; 23:8; 24:21; John 5:45). However, in none of these instances does it refer to the theological virtue of looking ahead with desire for something unseen.

CALLING (STRONG'S GREEK DICTIONARY) = # NT:2821 *klesis* (klay'-sis); from a shorter form of NT:2564; an invitation (figuratively):
KJV - calling.

#2821 IS DERIVED FROM A SHORTER FORM OF #2564:

(STRONG'S GREEK DICTIONARY) = # NT:2564 *kaleo* (kal-eh'-o); akin to the base of NT:2753; to "call" (properly, aloud, but used in a variety of applications, dir. or otherwise):

KJV - bid, call (forth), (whose, whose sur-) name (was [called]).

#2564 IS AKIN TO THE BASE OF #2753:

(STRONG'S GREEK DICTIONARY) = # NT:2753 keleuo (kel-yoo'-o); from a primary kello (to urge on); "hail"; to incite by word, i.e. order: KJV - bid, (at, give) command (-ment).

CALLING (THAYER'S GREEK LEXICON) = # NT:2821 kleesis, kleeseoos, hee

1. a calling, calling to
2. a call, invitation: to a feast Ephesians 1:18

CALLING (VINE'S EXPOSITORY DICTIONARY) = NT:2821 *klesis*, "a calling" (akin to A, No. 1), is always used in the NT of that "calling" the origin, nature and destiny of which are heavenly (the idea of invitation being implied); it is used especially of God's invitation to man to accept the benefits of salvation, Romans 11:29; 1 Corinthians 1:26; 7:20 (said there of the condition in which the "calling" finds one); Ephesians 1:18, "His calling"; Philippians 3:14, the "high calling"; 2 Thessalonians 1:11 and 2 Peter 1:10, "your calling"; 2 Timothy 1:9, a "holy calling"; Hebrews 3:1, a "heavenly calling"; Ephesians 4:1, "the calling wherewith ye were called"; 4:4, "in one hope of your calling."

CALLING (COMPLETE WORD STUDY DICTIONARY) = NT:2821 *klesis*; gen. *klēsēos*, fem. noun from *kaléōe* (2564), to call. A call, invitation to a banquet.

In the NT, metaphorically, a call, invitation to the kingdom of God and its privileges, i.e., the divine call by which Christians are introduced into the privileges of the gospel (Romans 11:29, "calling of God"; Ephesians 1:18; Philippians 3:14; 2 Thessalonians 1:11; 2 Timothy 1:9; Hebrews 3:1; 2 Peter 1:10). In Ephesians 1:18 and 4:4, the "hope of . . . calling" means the hope which the Christian's call permits him to cherish. In 1 Corinthians 1:26, "For ye see your calling" means to consider the circumstances of your call, the factors involved in your call. In 1 Corinthians 7:20, "Let every man abide in the same calling wherein he was called" means as he was called, so let him remain.

offer and the appropriation resulting from a hearty appreciation of its implications. On God's part it is sure and without repentance (Romans 11:29), repentance here being not the ordinary word translated as repentance, *metánoia* (3341), but *ametaméltos* (278), which means something irrevocable. God's call is heard by all so that none may one day have the excuse that they did not hear the call and that is why they did not repent. Those who believe on Him and accept His call are truly saved (John 3:15,16; Philippians 3:14). For those who truly believe this is a holy calling (2 Timothy 1:9 [cf. Romans 1:7; 1 Corinthians 1:2]) and a heavenly calling (Hebrews 3:1).

The calling is "not of works" but of the sovereign grace of God (Romans 9:11), "who saved us and called us with a holy [hagía {40}, holy in the effect of that calling] calling, not according to our works, but according to His own purpose and grace, which was given in Christ Jesus before times eternal" (a.t. [2 Timothy 1:9]). The call which thus comes from God is "in Christ" (a.t. [1 Peter 5:10]) and "through the gospel" (a.t. [2 Thessalonians 2:14]), to "the fellowship of his Son" (1 Corinthians 1:9), to "freedom" (a.t. [Galatians 5:13]), not "for uncleanness but in sanctification" (a.t. [1 Thessalonians 4:7]), to "eternal life" (1 Timothy 6:12), to holiness "as he which hath called you is holy" (1 Peter 1:15). It is therefore well designated "the high calling of God in Christ Jesus" (Philippians 3:14), a "heavenly calling" (Hebrews 3:1), and those who are partakers of it are exhorted to make their "calling and election sure" (2 Peter 1:10). For the goal, though predestined and prepared aforetime (Romans 8:28 f.; 9:24), is not attained without labor and conflict, as Paul exhorts Timothy "Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses" (1 Timothy 6:12).

The calling is accompanied with a great hope — "ye are called in one hope of your calling" (Ephesians 4:4). Those that experience the call not only partake of justification, adoption, and sanctification in this life, but when Christ who is their life shall appear, they shall also appear with Him in glory (Colossians 3:4 [cf. 1 Thessalonians 2:12]). For this the called are kept (Jude 1), and though the adversaries and difficulties are many, "Faithful is he that calleth you, who also will do it" (1 Thessalonians 5:24). A grace and power from the Holy Spirit is exercised upon those who are subjects of the call which Paul and the apostolic writers generally have in view.

Kl̄̄sis can also refer to a call unto Christian service or ministry. That the calling is to more than a Christian profession is clear from the experiences which Paul associates with it. If he is a "called . . . apostle" (Romans 1:1), the particulars of his call, pertinent to his conversion, are given when he tells how it pleased God to separate him from his mother's womb and to call him by His grace to reveal His Son in him (Galatians 1:15,16).

Romans 5:1-10

5 Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:

2 By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

3 And not only so, but we glory in tribulations also: knowing that tribulation worketh patience;

4 And patience, experience; and experience, hope:

5 And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

6 For when we were yet without strength, in due time Christ died for the ungodly.

7 For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die.

8 But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.

9 Much more then, being now justified by his blood, we shall be saved from wrath through him.

10 For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.

Romans 8:24-39

24 For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?

25 But if we hope for that we see not, then do we with patience wait for it.

26 Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.

27 And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.

28 And we know that all things work together for good to them that love God, to them who are the called according to his purpose.

29 For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.

30 Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

31 What shall we then say to these things? If God be for us, who can be against us?

32 He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

33 Who shall lay any thing to the charge of God's elect? It is God that justifieth.

34 Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

35 Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

36 As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.
37 Nay, in all these things we are more than conquerors through him that loved us.
38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,
39 Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

Galatians 5:4-6

4 Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.
5 For we through the Spirit wait for the hope of righteousness by faith.
6 For in Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love.

Ephesians 2:11-22

11 Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands;
12 That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world:
13 But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.
14 For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us;
15 Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace;
16 And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby:
17 And came and preached peace to you which were afar off, and to them that were nigh.
18 For through him we both have access by one Spirit unto the Father.
19 Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God;
20 And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone;
21 In whom all the building fitly framed together groweth unto an holy temple in the Lord:
22 In whom ye also are builded together for an habitation of God through the Spirit.

Ephesians 4:1-10

4 I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called,
2 With all lowliness and meekness, with longsuffering, forbearing one another in love;
3 Endeavouring to keep the unity of the Spirit in the bond of peace.
4 There is one body, and one Spirit, even as ye are called in one hope of your calling;
5 One Lord, one faith, one baptism,
6 One God and Father of all, who is above all, and through all, and in you all.
7 But unto every one of us is given grace according to the measure of the gift of Christ.
8 Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men.
9 (Now that he ascended, what is it but that he also descended first into the lower parts of the earth?
10 He that descended is the same also that ascended up far above all heavens, that he might fill all things.)

Colossians 1:3-6

3 We give thanks to God and the Father of our Lord Jesus Christ, praying always for you,
4 Since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints,
5 For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel;
6 Which is come unto you, as it is in all the world; and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew the grace of God in truth:

Colossians 1:21-29

21 And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled
22 In the body of his flesh through death, to present you holy and unblameable and unreproveable in his sight:
23 If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister;
24 Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church:
25 Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God;
26 Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints:
27 To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:

28 Whom we preach, warning every man, and teaching every man in all wisdom; that

we may present every man perfect in Christ Jesus:

29 Whereunto I also labour, striving according to his working, which worketh in me mightily.

1 Thessalonians 5:1-11

1 But of the times and the seasons, brethren, ye have no need that I write unto you.

2 For yourselves know perfectly that the day of the Lord so cometh as a thief in the night.

3 For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape.

4 But ye, brethren, are not in darkness, that that day should overtake you as a thief.

5 Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness.

6 Therefore let us not sleep, as do others; but let us watch and be sober.

7 For they that sleep sleep in the night; and they that be drunken are drunken in the night.

8 But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation.

9 For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ,

10 Who died for us, that, whether we wake or sleep, we should live together with him.

11 Wherefore comfort yourselves together, and edify one another, even as also ye do.

2 Thessalonians 2:13-17

13 But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth:

14 Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.

15 Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle.

16 Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace,

17 Comfort your hearts, and stablish you in every good word and work.

Titus 2:11-15

11 For the grace of God that bringeth salvation hath appeared to all men,

12 Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;

13 Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;

14 Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

15 These things speak, and exhort, and rebuke with all authority. Let no man despise thee.

Titus 3:1-8

1 Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work,

2 To speak evil of no man, to be no brawlers, but gentle, shewing all meekness unto all men.

3 For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another.

4 But after that the kindness and love of God our Saviour toward man appeared,

5 Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;

6 Which he shed on us abundantly through Jesus Christ our Saviour;

7 That being justified by his grace, we should be made heirs according to the hope of eternal life.

8 This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men.

1 Peter 1:3-25

3 Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead,

4 To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you,

5 Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.

6 Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations:

7 That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ:

8 Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory:

9 Receiving the end of your faith, even the salvation of your souls.

10 Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you:

11 Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.

12 Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into.

13 Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ;

14 As obedient children, not fashioning yourselves according to the former lusts in your ignorance:

15 But as he which hath called you is holy, so be ye holy in all manner of conversation;

16 Because it is written, Be ye holy; for I am holy.

17 And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear:

18 Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers;

19 But with the precious blood of Christ, as of a lamb without blemish and without spot:

20 Who verily was foreordained before the foundation of the world, but was manifest in these last times for you,

21 Who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God.

22 Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently:

23 Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.

24 For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away:

25 But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you.

1 John 3:1-3

1 Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not.

2 Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

3 And every man that hath this hope in him purifieth himself, even as he is pure.

HIS CALLING:

Ephesians 4:1 I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called,

Philippians 3:13-14

13 Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before,
14 I press toward the mark for the prize of the high calling of God in Christ Jesus.

Colossians 3:14-17

14 And above all these things put on charity, which is the bond of perfectness.
15 And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful.
16 Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.
17 And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.

1 Thessalonians 2:12-13

12 That ye would walk worthy of God, who hath called you unto his kingdom and glory.
13 For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe.

2 Thessalonians 1:11-12

11 Wherefore also we pray always for you, that our God would count you worthy of this calling, and fulfil all the good pleasure of his goodness, and the work of faith with power:
12 That the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ.

1 Timothy 6:11-16

11 But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.
12 Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.
13 I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession;

14 That thou keep this commandment without spot, unrebutable, until the appearing of our Lord Jesus Christ:

15 Which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords;

16 Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen.

1 Peter 3:8-12

8 Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous:

9 Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing.

10 For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile:

11 Let him eschew evil, and do good; let him seek peace, and ensue it.

12 For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil.

1 Peter 5:10-11

10 But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, establish, strengthen, settle you.

11 To him be glory and dominion for ever and ever. Amen.

2) THE RICHES OF HIS GLORY IN HIS INHERITANCE IN THE SAINTS

RICHES (STRONG'S GREEK DICTIONARY) = # NT:4149 ploutos (ploo'-tos); from the base of NT:4130; wealth (as fulness), i.e. (literally) money, possessions, or (figuratively) abundance, richness, (specifically) valuable bestowment:
KJV - riches.

#4149 IS DERIVED FROM THE BASE OF #4130:

(STRONG'S GREEK DICTIONARY) = # NT:4130 pletho (play'-tho); a prolonged form of a primary pleo (pleh'-o) (which appears only as an alternate in certain tenses and in the reduplicated form pimplemi); to "fill" (literally or figuratively [imbue, influence, supply]); specifically, to fulfil (time):
KJV - accomplish, full (... come), furnish.

RICHES (THAYER'S GREEK LEXICON) = # NT:4149 ploutos, ploutou, ho,
a. properly, and absolutely, abundance of external possessions: Matthew 13:22
b. universally, fullness, abundance, plenitude: Romans 2:4
c. universally equivalent to a good ((to point an antithesis)): Hebrews 11:26

RICHES (VINE'S EXPOSITORY DICTIONARY) = NT:4149 ploutos is used in the singular (I) of material "riches," used evilly, Matthew 13:22; Mark 4:19; Luke 8:14; 1 Timothy 6:17; James 5:2; Revelation 18:17; (II) of spiritual and moral "riches," (a) possessed by God and exercised towards men, Romans 2:4, "of His goodness and forbearance and longsuffering"; 9:23 and Ephesians 3:16, "of His glory" (i. e., of its manifestation in grace towards believers); Romans 11:33, of His wisdom and knowledge; Ephesians 1:7 and 2:7, "of His grace"; 1:18, "of the glory of His inheritance in the saints"; 3:8, "of Christ"; Philippians 4:19, "in glory in Christ Jesus," RV; Colossians 1:27, "of the glory of this mystery... Christ in you, the hope of glory"; (b) to be ascribed to Christ, Revelation 5:12; (c) of the effects of the gospel upon the Gentiles, Romans 11:12 (twice); (d) of the full assurance of understanding in regard to the mystery of God, even Christ, Colossians 2:2, RV; (e) of the liberality of the churches of Macedonia, 2 Corinthians 8:2 (where "the riches" stands for the spiritual and moral value of their liberality); (f) of "the reproach of Christ" in contrast to this world's treasures, Hebrews 11:26.

RICHES (COMPLETE WORD STUDY DICTIONARY) = NT:4149 plóútōs; masc. noun, gen. plóútou. Riches, wealth, goods.

(I) Material goods (Matthew 13:22, "the deceitfulness of riches"; Mark 4:19; Luke 8:14; 1 Timothy 6:17; James 5:2; Revelation 18:17). Metonymically as a source of power and influence in ascriptions (Revelation 5:12; Sept.: 1 Kings 3:11; Proverbs 8:18; 28:8; Isaiah 30:6). Metaphorically of the riches of God or Christ, the rich gifts and

blessings imparted by God or Christ (Ephesians 3:8; Philippians 4:19). In Romans 11:12 and Hebrews 11:26, it means good welfare, happiness.

(II) Figuratively, meaning riches, abundance, usually before the gen. of another noun, used as an adj. meaning rich, abundant, preeminent. In Romans 2:4, the figurative meaning is the abundance of His goodness or His rich goodness. See also 2 Corinthians 8:2; Ephesians 1:7; 2:7; Colossians 2:2. In Romans 9:23, "the riches of his glory" refers to the abundant, preeminent glory of God as displayed in His beneficence. See also Ephesians 1:18; 3:16; Colossians 1:27. In Romans 11:33, "the depth of the riches both of the wisdom and knowledge" means the unfathomableness of them.

Deriv.: *ploúsios* (4145), rich, abundant; *ploutéōē* (4147), to be rich, become rich; *ploutízōē* (4148), to make rich.

Syn.: *euporía* (2142), wealth, affluence; *hupárchonta* (5224), possessions; *autárkeia* (841), self-sufficiency; *bíos* (979), possessions; *truphē* (5172), luxury; *chrēma* (5536), money, riches; *hadrótēs* (100), bounty; *perisseíā* (4050), overflowing; *perísseuma* (4051), abundance; *thēsaurós* (2344), treasure.

Ant.: *ptōcheíā* (4432), poverty; *hustérēma* (5303), lack; *limós* (3042), famine; *aporía* (640), state of need, quandary; *gumnótēs* (1132), nakedness, need; *chreíā* (5532), need, lack; *anágkē* (318), need, distress.

INHERITANCE (STRONG'S GREEK DICTIONARY) = # NT:2817 *kleronomia* (*klay-ron-om-ee'-ah*); from NT:2818; heirship, i.e. (concretely) a patrimony or (genitive case) a possession:
KJV - inheritance.

#2817 IS DERIVED FROM #2818:

(STRONG'S GREEK DICTIONARY) = # NT:2818 *kleronomos* (*klay-ron-om'-os*); from NT:2819 and the base of NT:3551 (in its original sense of partitioning, i.e. [reflexively] getting by apportionment); a sharer by lot, i.e. inheritor (literally or figuratively); by implication, a possessor:
KJV - heir.

INHERITANCE (THAYER'S GREEK LEXICON) = # NT:2817 *kleeronomia*, *kleeronomias*, hee

1. an inheritance, property received (or to be received) by inheritance, Matthew 21:38
2. what is given to one as a possession Acts 7:5
 - a. the eternal blessedness in the consummated kingdom of God which is to be expected after the visible return of Christ: Galatians 3:18
 - b. the share which an individual will have in that eternal blessedness: Acts 20:32

INHERITANCE (VINE'S EXPOSITORY DICTIONARY) = NT:2817 *kleronomia*, "a lot" (see A), properly "an inherited property, an inheritance." "It is always rendered inheritance in NT, but only in a few cases in the Gospels has it the meaning ordinarily attached to that word in English, i. e., that into possession of which the heir enters only on the death of an ancestor. The NT usage may be set out as follows: (a) that property in real estate which in ordinary course passes from father to son on the death of the former, Matthew 21:38; Mark 12:7; Luke 12:13; 20:14; (b) a portion of an estate made the substance of a gift, Acts 7:5; Galatians 3:18, which also is to be included under (c); (c) the prospective condition and possessions of the believer in the new order of things to be ushered in at the return of Christ, Acts 20:32; Ephesians 1:14; 5:5; Colossians 3:24; Hebrews 9:15; 1 Peter 1:4; (d) what the believer will be to God in that age, Ephesians 1:18." From Notes on Galatians, by Hogg and Vine pp. 146-147.

Note: In Galatians 3:18, "if the inheritance is of the Law," the word "inheritance" stands for "the title to the inheritance."

INHERITANCE (COMPLETE WORD STUDY DICTIONARY) = NT:2817 *kl̄ronomía*; gen. *kl̄ronomías*, fem. noun from *kl̄ronomós* (2818), an heir. Inheritance, that which constitutes one as an heir. An inheritance by lot (Matthew 21:38; Mark 12:7; Luke 12:13; 20:14; Sept.: Numbers 27:7-11). As the inheritance of the earthly Canaan typified that of the heavenly, so the latter is often called *kl̄ronomía*, inheritance (Acts 20:32; Galatians 3:18; Ephesians 1:14,18; 5:5; Colossians 3:24; Hebrews 9:15; 11:8; 1 Peter 1:4). Heritage (Acts 7:5). Divine salvation, considered both promised and already bestowed, is designated an inheritance in the NT so far as man, the heir, obtains possession of it (1 Peter 1:4).

Romans 11:33-36

33 O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!
34 For who hath known the mind of the Lord? or who hath been his counsellor?
35 Or who hath first given to him, and it shall be recompensed unto him again?
36 For of him, and through him, and to him, are all things: to whom be glory for ever. Amen.

Ephesians 1:7-14

7 In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;
8 Wherein he hath abounded toward us in all wisdom and prudence;
9 Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself;
10 That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him:
11 In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will:

12 That we should be to the praise of his glory, who first trusted in Christ.
13 In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise,
14 Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.

Ephesians 3:8-9

8 Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ;
9 And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ:

Ephesians 3:16-19

16 That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man;
17 That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love,
18 May be able to comprehend with all saints what is the breadth, and length, and depth, and height;
19 And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.

Romans 9:22-24

22 What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction:
23 And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory,
24 Even us, whom he hath called, not of the Jews only, but also of the Gentiles?

1 Corinthians 1:26-31

26 For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called:
27 But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty;
28 And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are:
29 That no flesh should glory in his presence.
30 But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:
31 That, according as it is written, He that glorieth, let him glory in the Lord.

Philippians 4:19-20

19 But my God shall supply all your need according to his riches in glory by Christ Jesus.

20 Now unto God and our Father be glory for ever and ever. Amen.

Ephesians 3:20-21

20 Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us,

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

Colossians 1:10-13

10 That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God;

11 Strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness;

12 Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light:

13 Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son:

2 Thessalonians 1:10-12

10 When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.

11 Wherefore also we pray always for you, that our God would count you worthy of this calling, and fulfil all the good pleasure of his goodness, and the work of faith with power:

12 That the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ.

2 Thessalonians 2:13-14

13 But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth:

14 Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.

2 Timothy 1:8-11

8 Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God; 9 Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began, 10 But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel: 11 Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles.

Hebrews 11:24-27

24 By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; 25 Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; 26 Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward. 27 By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible.

James 1:17-18

17 Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. 18 Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures.

James 2:5 Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?

1 Peter 1:3-5

3 Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, 4 To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, 5 Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.

3) THE EXCEEDING GREATNESS OF US POWER TO US-WARD

EXCEEDING (STRONG'S GREEK DICTIONARY) = # NT:5235 *huperballo*
(hoop-er-bal'-lo); from NT:5228 and NT:906; to throw beyond the usual mark, i.e.
(figuratively) to surpass (only active participle supereminent):
KJV - exceeding, excel, pass.

#5235 IS DERIVED FROM TWO #5228 AND #906:

(STRONG'S GREEK DICTIONARY) = # NT:5228 *huper* (hoop-er'); a primary
preposition; "over", i.e. (with the genitive case) of place, above, beyond, across,
or causal, for the sake of, instead, regarding; with the accusative case superior
to, more than:

KJV - (+exceeding, abundantly) above, in (on) behalf of, beyond, by, very
chiefest, concerning, exceeding (above, -ly), for, very highly, more (than), of,
over, on the part of, for sake of, in stead, than, to (-ward), very. In comp. it
retains many of the above applications.

AND:

(STRONG'S GREEK DICTIONARY) = # NT:906 *ballo* (bal'-lo); a primary verb; to
throw (in various applications, more or less violent or intense):
KJV - arise, cast (out), dung, lay, lie, pour, put (up), send, strike, throw (down),
thrust.

EXCEEDING (THAYER'S GREEK LEXICON) = # NT:5235 *huperballoo*;
1. transitive, to surpass in throwing; to throw over or beyond anything
2. intransitive, to transcend, surpass, exceed, excel

EXCEEDING (VINE'S EXPOSITORY DICTIONARY) = NT:5235 *huperballo*, "to throw
over or beyond" (*huper*, "over," *ballo*, "to throw"), is translated "exceeding" in 2
Corinthians 9:14; Ephesians 1:19; 2:7; "excelleth" (RV, "surpasseth") in 2 Corinthians
3:10; "passeth" in Ephesians 3:19 ("surpasseth" might be the meaning here).

EXCEEDING (COMPLETE WORD STUDY DICTIONARY) = NT:5235 *huperbállœ*; fut.
huperbalœj, from *hupér* (5228), above, and *bállœ* (906), to cast, put. To excel, surpass.
In the NT, used only in the pres. part., *huperbállœn*, masc.; *huperbállousa*, fem.;
huperbállon, neut.; surpassing, exceeding, highly eminent (2 Corinthians 3:10; 9:14;
Ephesians 1:19; 2:7; 3:19).

Deriv.: *huperballóntœs* (5234), excessively; *huperbolœj* (5236), excellence.

Syn.: *huperbaínœ* (5233), to surpass; *huperéchœ* (5242), to excel.

Ant.: *epileípœ* (1952), to be insufficient; *husteréœ* (5302), to be deficient.

GREATNESS (STRONG'S GREEK DICTIONARY) = # NT:3174 megethos (meg'-eth-os); from NT:3173; magnitude (figuratively): KJV - greatness.

#3174 IS DERIVED FROM #3173:

(STRONG'S GREEK DICTIONARY) = # NT:3173 megas (meg'-as); [including the prolonged forms, feminine megale, plural megaloi, etc.; compare also NT:3176, NT:3187]; big (literally or figuratively, in a very wide application): KJV - (+fear) exceedingly, great (-est), high, large, loud, mighty, (be) sore (afraid), strong, to years.

GREATNESS (COMPLETE WORD STUDY DICTIONARY) = NT:3174 mégethos; gen. megéthous, neut. noun from mégas (3173), strong, great. Greatness, used metaphorically (Ephesians 1:19; Sept.: Exodus 15:16).

Syn.: huperbolé (5236), immeasurable greatness; megaloesúnç (3172), majesty; megaleiôtçs (3168), splendor, magnificence.

POWER (STRONG'S GREEK DICTIONARY) = # NT:1411 dunamis (doo'-nam-is); from NT:1410; force (literally or figuratively); specially, miraculous power (usually by implication, a miracle itself): KJV - ability, abundance, meaning, might (-ily, -y, -y deed), (worker of) miracle (-s), power, strength, violence, mighty (wonderful) work.

#1411 IS DERIVED FROM #1410:

(STRONG'S GREEK DICTIONARY) = # NT:1410 dunamai (doo'-nam-ahee); of uncertain affinity; to be able or possible: KJV - be able, can (do, -not), could, may, might, be possible, be of power.

POWER (THAYER'S GREEK LEXICON) = # NT:1411 dunamis, dunameoos, hee; strength, ability, power

- a. universally, inherent power, power residing in a thing by virtue of its nature, or which a person or thing exerts and puts forth: Luke 1:17
- b. specifically, the power of performing miracles: Acts 6:8
- c. moral power and excellence of soul: 1 Corinthians 4:19
- d. the power and influence which belong to riches
- e. power and resources arising from numbers: Revelation 3:8
- f. power consisting in or resting upon armies, forces, hosts,
- g. meaning of a word or expression: 1 Corinthians 14:11

#1411 IS DERIVED FROM #1410:

(THAYER'S GREEK LEXICON) = # NT:1410 dunamai, to be able, have power,

a. followed by an infinitive

aa. followed by a present infinitive: Matthew 6:24

bb. followed by an aorist infinitive: Matthew 3:9

b. with an infinitive omitted, as being easily supplied from the context: Matthew 16:3

c. joined with an accusative, to be able to do something Mark 9:22

d. absolutely, 1 Corinthians 3:2

POWER (COMPLETE WORD STUDY DICTIONARY) = NT:1411 *dúnamis*; gen. *dunámeōs*, fem. noun from *dúnamai* (1410), to be able. Power, especially achieving power. All the words derived from the stem *dúna-* have the meaning of being able, capable. It may even mean to will. Contrast *ischús* (2479) which stresses the factuality of the ability, not necessarily the accomplishment.

(I) Spoken of intrinsic power, either physical or moral, as in the verb *dúnamai*.

(A) Of the body (1 Corinthians 15:43, "in power" stands in opposition to "in weakness"; Hebrews 11:11; Sept.: Job 39:19, *dúnamis*; Job 40:11, *ischús*; Ps. 29:4, *ischús* [2479], strength).

(B) Generally (Matthew 25:15; Acts 6:8; 1 Corinthians 15:56; 2 Timothy 1:7) a spirit of strength, meaning manly vigor in opposition to a spirit of cowardice (deilías [1167]) (Hebrews 1:3, "His powerful word" [a.t.]; 7:16; 11:34; Revelation 1:16; Sept.: 2 Kings 18:20; 1 Chronicles 13:8; 29:2; Ezra 2:69; 10:13; Job 12:13). Also in various constructions with *katá* (2596), according to one's strength, meaning as far as one can (2 Corinthians 8:3). With *hupér* (5228), beyond, above one's strength (2 Corinthians 1:8; 8:3). With *en* (1722), in, and the dat. *dunámei* meaning with power or powerfully, mightily (Colossians 1:29; 2 Thessalonians 1:11). With the dat. only (Acts 4:33). In Ephesians 3:16; Colossians 1:11, the dat. *dunámei* means with power.

(C) Spoken of God, the Messiah, the great power of God, meaning His almighty energy (Matthew 22:29; Mark 12:24; Luke 1:35; 5:17; Romans 1:20; 9:17; 1 Corinthians 6:14; 2 Corinthians 4:7; 13:4; Ephesians 1:19; 3:7,20; 2 Timothy 1:8; 1 Peter 1:5; 2 Peter 1:3). Joined with *dóxa* (1391), glory, it implies the greatness, omnipotence, and majesty of God (Revelation 15:8. See Matthew 26:64; Mark 14:62; Luke 22:69, "on the right hand of the power of God"; Hebrews 1:3, "on the right hand of the Majesty"). By metonymy spoken of a person or thing in whom the power of God is manifested, i.e., the manifestation of the power of God (Acts 8:10; see Romans 1:16; 1 Corinthians 1:18,24). With the gen. phrase "of God" it expresses the source, i.e., power imparted from God (1 Corinthians 2:5; 2 Corinthians 6:7). Spoken of Jesus as exercising the power to heal (Mark 5:30; Luke 6:19; 8:46; 2 Corinthians 12:9). In Romans 1:4, "in power [en *dunámei*]" (a.t.) stands for the gen. *toú dunatou*, the Son of God, the powerful One. In the sense of power, omnipotent majesty (Matthew 24:30; Mark 9:1; 13:26; Luke 21:27, "with power and great glory"; 2 Thessalonians 1:7, "with angels of His power" [a.t.] means the angels who are the attendants of His majesty; 2

Peter 1:16); as spoken of the power of the Spirit meaning the power imparted by the Spirit (Luke 4:14; Romans 15:13,19); of prophets and apostles as empowered by the Holy Spirit (Luke 1:17; 24:49; Acts 1:8 [cf. Acts 2:4]).

(D) Spoken of miraculous power, "the mighty power of signs and wonders" (a.t.) means the power of working miracles (Romans 15:19, explained by the power of the Spirit in the next clause; see Acts 10:38; 1 Corinthians 2:4; 2 Corinthians 12:12; 2 Thessalonians 2:9). By metonymy of effect for cause, the pl. *dunámeis*, powers, is often used for mighty deeds, miracles (Matthew 7:22; 11:20,21,23; 13:54,58; 14:2; Mark 6:2,5,14; Luke 10:13; 19:37; Acts 2:22; 8:13; 19:11; 1 Corinthians 12:10; 2 Corinthians 12:12; Galatians 3:5; Hebrews 2:4; Sept.: Job 37:14 Job 37:14; Ps. 106:2). The abstract for the concrete, meaning a worker of miracles (1 Corinthians 12:28,29).

(E) Spoken of the essential power, true nature or reality of something (Philippians 3:10, "the power of his resurrection"; 2 Timothy 3:5). As opposed to *lógos* (3056), speech (1 Corinthians 4:19,20; 1 Thessalonians 1:5). Metaphorically of language, the power of a word, i.e., meaning, significance (1 Corinthians 14:11, "the power of the voice" [a.t.]).

(II) Spoken of power as resulting from external sources and circumstances:

(A) Power, authority, might (Luke 4:36; 9:1; Acts 3:12; 2 Peter 2:11; Revelation 13:2; 17:13). Spoken of omnipotent sovereignty as due to God, e.g., in ascriptions (Matthew 6:13; Revelation 4:11; 5:12; 7:12; 11:17; 12:10; 19:1; Sept.: 1 Chronicles 29:11). Joined with *ónoma* (3686), name (Acts 4:7; 1 Corinthians 5:4, meaning warrant). In Romans 8:38 "powers" stands for persons in authority, the mighty, the powerful ones (see 1 Corinthians 15:24; Ephesians 1:21; 1 Peter 3:22; Sept.: Esther 2:18).

(B) With the meaning of number, quantity, abundance, wealth (in Revelation 3:8, a small number of members or perhaps true believers [cf. Revelation 18:3]). Metaphorically for enjoyment, happiness (Hebrews 6:5).

(C) Of warlike power, meaning force, i.e., host, army (Luke 10:19, over the whole host of Satan [see Luke 10:20]; Sept.: Exodus 14:28; 15:4; 2 Samuel 10:7; 17:25; 20:23). The powers of the heavens means the hosts of heaven, i.e., the sun, moon, and stars (Matthew 24:29; Mark 13:25; Luke 21:26 [cf. Revelation 6:13; Sept.: Isaiah 34:4; Daniel 8:10]).

Deriv.: *dunamóce* (1412), to strengthen.

Syn.: *ischús* (2479), strength, ability, force, somewhat stronger than *dúnamis*; *krátos* (2904), dominion, enduring strength; *exousía* (1849), authority; *arché* (746), rule, power; *megaleiót̄s* (3168), majesty; with the meaning of miracle: *s̄meíon* (4592), sign, token; *téras* (5059), something strange, a marvel, wonder; *megaleíon* (3167), a great work; *éndoxon* (1741), a glorious work; *parádoxon* (3861), a strange work; *thaumásion* (2297), a marvelous work; *thaúma* (2295), a wonder, marvel; *érgon* (2041), work when referring to Christ's work.

Ant.: *asthénēia* (769), feebleness, infirmity, disease.

POWER (VINE'S EXPOSITORY DICTIONARY) = *dunamis*, for the different meanings of which see ABILITY, MIGHT, is sometimes used, by metonymy, of persons and things, e. g., (a) of God, Matthew 26:64; Mark 14:62; (b) of angels, e. g., perhaps in Ephesians 1:21, RV, "power," KJV, "might" (cf. Romans 8:38; 1 Peter 3:22); (c) of that

which manifests God's "power": Christ, 1 Corinthians 1:24; the gospel, Romans 1:16; (d) of mighty works (RV, marg., "power" or "powers"), e. g., Mark 6:5, "mighty work"; so 9:39, RV (KJV, "miracle"); Acts 2:22 (ditto); 8:13, "miracles"; 2 Corinthians 12:12, RV, "mighty works" (KJV, "mighty deeds").

Note: For different meanings of synonymous terms, see Note under DOMINION, A, No. 1.

POWER (MIGHT) (VINE'S EXPOSITORY DICTIONARY) = dunamis, "power," (a) used relatively, denotes "inherent ability, capability, ability to perform anything," e. g., Matthew 25:15, "ability"; Acts 3:12, "power"; 2 Thessalonians 1:7, RV, "(angels) of His power" (KJV, "mighty"); Hebrews 11:11, RV, "power" (KJV, "strength"); see ABILITY; (b) used absolutely, denotes (1) "power to work, to carry something into effect," e. g., Luke 24:49; (2) "power in action," e. g., Romans 1:16; 1 Corinthians 1:18; it is translated "might" in the KJV of Ephesians 1:21 (RV, "power"); so 3:16; 1:11 (1 st clause); 2 Peter 2:11; in Romans 15:19, KJV, this noun is rendered "mighty"; RV, "(in the) power of signs." The RV consistently avoids the rendering "might" for dunamis; the usual rendering is "power." Under this heading comes the rendering "mighty works," e. g., Matthew 7:22, RV (KJV, "wonderful works"); 11:20,21,22,23; singular number in Mark 6:5; in Matthew 14:2 and Mark 6:14 the RV has "powers"; in 2 Corinthians 12:12, RV, "mighty works" (KJV, "mighty deeds"). See MIRACLE, especially POWER.

Note: Dunamis, "power," is to be distinguished from exousia, "the right to exercise power." See DOMINION, Note.

POWER (ABILITY) (VINE'S EXPOSITORY DICTIONARY) = dunamis is (a) "power, ability," physical or moral, as residing in a person or thing; (b) "power in action," as, e. g., when put forth in performing miracles. It occurs 118 times in the NT. It is sometimes used of the miracle or sign itself, the effect being put for the cause, e. g., Mark 6:5, frequently in the Gospels and Acts. In 1 Corinthians 14:11 it is rendered "meaning"; "force" would be more accurate. Cf., the corresponding verbs, B, 1, 2, 3 and the adjective C, 1, below. See ABUNDANCE, DEED, MIGHT, POWER, STRENGTH, VIOLENCE, VIRTUE, WORK.

SYNONYMS OF "POWER" (DOMINION) (VINE'S EXPOSITORY DICTIONARY) = Note: Synonymous words are bia, "force," often oppressive, dunamis, "power," especially "inherent power"; energeia, "power" especially in exercise, operative power; exousia, primarily "liberty of action," then "authority" either delegated or arbitrary; ischus, "strength," especially physical, power as an endowment.

WORKING (STRONG'S GREEK DICTIONARY) = # NT:1753 *energeia* (en-erg'-i-ah); from NT:1756; efficiency ("energy");
KJV - operation, strong, (effectual) working.

#1753 IS DERIVED FROM #1756:

(STRONG'S GREEK DICTIONARY) = # NT:1756 *energes* (en-er-gace'); from NT:1722 and NT:2041; active, operative;
KJV - effectual, powerful.

WORKING (VINE'S EXPOSITORY DICTIONARY) = NT:1753 *energeia* (Eng., "energy") is used (1) of the "power" of God, (a) in the resurrection of Christ, Ephesians 1:19; Colossians 2:12, RV, "working" (KJV, "operation"); (b) in the call and enduement of Paul, Ephesians 3:7; Colossians 1:29; (c) in His retributive dealings in sending "a working of error" (KJV, "strong delusion") upon those under the rule of the Man of Sin who receive not the love of the truth, but have pleasure in unrighteousness, 2 Thessalonians 2:11; (2) of the "power" of Christ (a) generally, Philippians 3:21; (b) in the church, individually, Ephesians 4:16; (3) of the power of Satan in energizing the Man of Sin in his "parousia," 2 Thessalonians 2:9, "Coming."

WORKING (COMPLETE WORD STUDY DICTIONARY) = NT:1753 *enérgeia*; gen. *energeías*, fem. noun from *energēs* (1756), at work, operative, active. Energy, the being at work, operation, efficiency, active power. In Ephesians 1:19, according to the efficiency, active exhibition of His power in raising up Jesus. See Ephesians 3:7; 4:16; Colossians 1:29. Especially power as exhibited in mighty works, miracles, e.g., of God (Philippians 3:21; Colossians 2:12); of Satan (2 Thessalonians 2:9). By metonymy, the works or miracles themselves (2 Thessalonians 2:11, *enérgeian plánōs* [4106], fraudulence, deceit, i.e., false miracles, delusive signs, meaning those mentioned in 2 Thessalonians 2:9,10).

Syn.: *dúnamis* (1411), power; *ischús* (2479), ability, strength; *exousía* (1849), authority; *krátos* (2904), power, dominion; *ergasía* (2039), work.

Ant.: *scholē* (4981), leisure; *katápausis* (2663), cessation of work.

MIGHTY (STRONG'S GREEK DICTIONARY) = # NT:2904 kratos (krat'-os); perhaps a primary word; vigor ["great"] (literally or figuratively):
KJV - dominion, might [-ily], power, strength.

MIGHTY (THAYER'S GREEK LEXICON) = # NT:2904 kratos, krateos, to,
1. force, strength
2. power, might: Ephesians 1:19; 6:10
3. dominion: in the doxologies, 1 Timothy 6:16

MIGHTY (COMPLETE WORD STUDY DICTIONARY) = NT:2904 krátos; gen.
krátous, neut. noun. Strength or might, more especially manifested power, dominion.
More closely related to ischús (2479), strength, than dúnamis (1411), power. Denotes
the presence and significance of force or strength rather than its exercise.

(I) Generally meaning might or power (Acts 19:20), with katá ([2596], according),
mightily, vehemently. "According to the working of his mighty power" (Ephesians 1:19)
means the prevalence of His power, the word for "power" being ischús (2479), inherent
power (Ephesians 6:10; Colossians 1:11; Sept.: Isaiah 40:26 [cf. Sept.: Ps. 89:10]).
Metonymically meaning might, for mighty deeds (Luke 1:51).

(II) Power, dominion (1 Timothy 6:16; Hebrews 2:14; 1 Peter 4:11; 5:11; Jude 25;
Revelation 1:6; 5:13).

Deriv.: akratēs (193), incontinent; egkratēs (1468), temperate; kratéos (2902),
to be strong, to seize; krátistos (2903), most excellent; pantokráter (3841), ruler over
all, almighty.

Syn.: dúnamis (1411), strength, power and its execution; ischús (2479), strength
possessed; exousía (1849), authority.

Ant.: asthéneia (769), weakness, infirmity.

POWER (STRONG'S GREEK DICTIONARY) = # NT:2479 ischus (is-khoos'); from a
derivative of is (force; compare eschon, a form of NT:2192); forcefulness (literally or
figuratively):

KJV - ability, might ([-ily]), power, strength.

POWER (THAYER'S GREEK LEXICON) = # NT:2479 ischus, ischuos, hee
ability, force, strength, might: 2 Peter 2:11

POWER (COMPLETE WORD STUDY DICTIONARY) = NT:2481 ischúoē; fut.
ischúsōē, from ischús (2479), strength. To be strong, i.e., to have strength, ability,
power, both physical and moral.

(I) Physically, to be strong, robust (Matthew 9:12; Mark 2:17, hoi ischúontes, "the
strong" [a.t.], i.e., the well, not the weak and sickly; Sept.: Joshua 14:11; Ezekiel 34:16).

(II) Generally, to be able, i.e., I can, followed by the inf. (Matthew 8:28; 26:40;
Mark 5:4; 14:37; Luke 6:48; 8:43; 14:6,29,30; 16:3; 20:26; John 21:6; Acts 6:10; 15:10;
25:7; 27:16). With the inf. implied (Mark 9:18; Luke 13:24; Philippians 4:13, "I can do [or

endure] all things"; Sept.: 2 Chr. 2:6).

(III) The equivalent of to have efficacy, to avail, have force and value (Galatians 5:6; 6:15; Hebrews 9:17; James 5:16, "it has value" [a.t.], is worthy; see Matthew 5:13).

(IV) The equivalent of to prevail, followed by *katá* (2596), against or over anyone (Acts 19:16; see Revelation 12:8; Sept.: Ps. 13:4; Dan. 7:21 Daniel 7:21). Figuratively equivalent to spread abroad, to acquire strength and be effective (Acts 19:20).

Deriv.: *enischúœ* (1765), to be strong; *exischúœ* (1840), to be able; *epischúœ* (2001), to be stronger; *ischurós* (2478), strong, powerful; *katischúœ* (2729), to overpower, prevail against.

Syn.: *dúnamai* (1410), to be able, have power, however, not as strong as *ischúœ*, but more with the implication of exercising one's will in the demonstration of power; *dunamóœ* (1412), to make strong; *endunamóœ* (1743), to enable, strengthen; *dunatéœ* (1414), to show oneself powerful; *hikanóœ* (2427), to enable; *energéœ* (1754), to work, operate, effect, energize; *nikáœ* (3528), to conquer, prevail; *krataiœ* (2901), to establish, strengthen; *sthenóœ* (4599), to fix firmly, set fast, make strong; *stçrízœ* (4741), to establish; *stereóœ* (4732), to confirm, make firm; *epistçrízœ* (1991), to support further, confirm; *hugiaínœ* (5198), to be in good health; *sœ;zœ* (4982), to save, heal.

Ant.: *asthenéœ* (770), to render weak or to lack strength; *échœ kakœjs* (*échœ*[2192], to have; *kakœjs* [2560], badly), to be sick; *kámnoœ* (2577), to be weary; *sunéchomai* (4912), to be sick, afflicted; *noséœ* (3552), to be sick.

Psalms 110:1-3

1 The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.

2 The Lord shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies.

3 Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth.

Acts 26:15-18

15 And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest.

16 But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee;

17 Delivering thee from the people, and from the Gentiles, unto whom now I send thee,

18 To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.

Romans 1:16 For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.

2 Corinthians 4:7-10

7 But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.

8 We are troubled on every side, yet not distressed; we are perplexed, but not in despair;

9 Persecuted, but not forsaken; cast down, but not destroyed;

10 Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body.

2 Corinthians 5:17 Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.

Ephesians 2:10 For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

Ephesians 3:7 Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power.

Ephesians 3:20 Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us,

Philippians 2:13 For it is God which worketh in you both to will and to do of his good pleasure.

Colossians 1:29 Whereunto I also labour, striving according to his working, which worketh in me mightily.

Colossians 2:12 Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.

1 Thessalonians 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; as ye know what manner of men we were among you for your sake.

2 Thessalonians 1:11-12

11 Wherefore also we pray always for you, that our God would count you worthy of this calling, and fulfil all the good pleasure of his goodness, and the work of faith with power:

12 That the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ.

Psalm 106:1-2

1 Praise ye the Lord. O give thanks unto the Lord; for he is good: for his mercy endureth for ever.

2 Who can utter the mighty acts of the Lord? who can shew forth all his praise?

Psalm 111:2 The works of the Lord are great, sought out of all them that have pleasure therein.

Psalm 118:22-24

22 The stone which the builders refused is become the head stone of the corner.

23 This is the Lord's doing; it is marvellous in our eyes.

24 This is the day which the Lord hath made; we will rejoice and be glad in it.

Psalm 145

1 I will extol thee, my God, O king; and I will bless thy name for ever and ever.

2 Every day will I bless thee; and I will praise thy name for ever and ever.

3 Great is the Lord, and greatly to be praised; and his greatness is unsearchable.

4 One generation shall praise thy works to another, and shall declare thy mighty acts.

5 I will speak of the glorious honour of thy majesty, and of thy wondrous works.

6 And men shall speak of the might of thy terrible acts: and I will declare thy greatness.

7 They shall abundantly utter the memory of thy great goodness, and shall sing of thy righteousness.

8 The Lord is gracious, and full of compassion; slow to anger, and of great mercy.9 The Lord is good to all: and his tender mercies are over all his works.

10 All thy works shall praise thee, O Lord; and thy saints shall bless thee.

11 They shall speak of the glory of thy kingdom, and talk of thy power;

12 To make known to the sons of men his mighty acts, and the glorious majesty of his kingdom.

13 Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations.

14 The Lord upholdeth all that fall, and raiseth up all those that be bowed down.

15 The eyes of all wait upon thee; and thou givest them their meat in due season.

16 Thou openest thine hand, and satisfiest the desire of every living thing.

17 The Lord is righteous in all his ways, and holy in all his works.

18 The Lord is nigh unto all them that call upon him, to all that call upon him in truth.
19 He will fulfil the desire of them that fear him: he also will hear their cry, and will save them.
20 The Lord preserveth all them that love him: but all the wicked will he destroy.
21 My mouth shall speak the praise of the Lord: and let all flesh bless his holy name for ever and ever.

Nahum 1:3 The Lord is slow to anger, and great in power, and will not at all acquit the wicked: the Lord hath his way in the whirlwind and in the storm, and the clouds are the dust of his feet.

Nahum 1:2-7

2 God is jealous, and the Lord revengeth; the Lord revengeth, and is furious; the Lord will take vengeance on his adversaries, and he reserveth wrath for his enemies.
3 The Lord is slow to anger, and great in power, and will not at all acquit the wicked: the Lord hath his way in the whirlwind and in the storm, and the clouds are the dust of his feet.
4 He rebuketh the sea, and maketh it dry, and drieth up all the rivers: Bashan languisheth, and Carmel, and the flower of Lebanon languisheth.
5 The mountains quake at him, and the hills melt, and the earth is burned at his presence, yea, the world, and all that dwell therein.
6 Who can stand before his indignation? and who can abide in the fierceness of his anger? his fury is poured out like fire, and the rocks are thrown down by him.
7 The Lord is good, a strong hold in the day of trouble; and he knoweth them that trust in him.

Luke 18:27 And he said, The things which are impossible with men are possible with God.

John 5:19-21

19 Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise.
20 For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel.
21 For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will.

Romans 1:3-5

3 Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh;

4 And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead:

5 By whom we have received grace and apostleship, for obedience to the faith among all nations, for his name:

Romans 6:4 Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

Romans 8:9-11

9 But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.

10 And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness.

11 But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.

1 Corinthians 6:14 And God hath both raised up the Lord, and will also raise up us by his own power.

1 Corinthians 12:4-7

4 Now there are diversities of gifts, but the same Spirit.

5 And there are differences of administrations, but the same Lord.

6 And there are diversities of operations, but it is the same God which worketh all in all.

7 But the manifestation of the Spirit is given to every man to profit withal.

2 Corinthians 13:4 For though he was crucified through weakness, yet he liveth by the power of God. For we also are weak in him, but we shall live with him by the power of God toward you.

Galatians 1:1 Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead;)

Ephesians 2:1 And you hath he quickened, who were dead in trespasses and sins;

Ephesians 2:6 And hath raised us up together, and made us sit together in heavenly places in Christ Jesus:

Ephesians 6:10-19

10 Finally, my brethren, be strong in the Lord, and in the power of his might.

11 Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.

12 For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

13 Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand.

14 Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness;

15 And your feet shod with the preparation of the gospel of peace;

16 Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

17 And take the helmet of salvation, and the sword of the Spirit, which is the word of God:

18 Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints;

19 And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel,

Philippians 3:7-14

7 But what things were gain to me, those I counted loss for Christ.

8 Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ,

9 And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:

10 That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death;

11 If by any means I might attain unto the resurrection of the dead.

12 Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus.

13 Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before,

14 I press toward the mark for the prize of the high calling of God in Christ Jesus.

Philippians 3:20-21

20 For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ:

21 Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

Colossians 3:1-4

3 If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.

2 Set your affection on things above, not on things on the earth.

3 For ye are dead, and your life is hid with Christ in God.

4 When Christ, who is our life, shall appear, then shall ye also appear with him in glory.

2 Peter 1:1-4

1 Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ:

2 Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord,

3 According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue:

4 Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.