

The Attackers: The Great Power Experiments: the Operational: Same System Bequeathed to Church Age Believers, Eph 1:18–19; the Four Power Nouns in v. 19: (1) *Dunamis*: Divine Omnipotence, (2) *Energeia*: Operational Power of the Holy Spirit, (3) *Kratos*: Intrinsic Power of the Word of God, and (4) *Ischus*: Endowed Power in the Soul

22. The verse, as far as we have gone in our exegesis, reads like this:

Romans 1:4 - Who was decreed the Son of God by means of omnipotence according to the Holy Spirit ...

23. The verse concludes with yet another prepositional phrase, the ablative of means from the preposition **ἐξ (ex)** plus the noun **ἀνάστασις (anastasis)**: “by means of resurrection.”

24. The final word is the masculine plural of **νεκρός (nekros)**: “of deaths.” The plural of this word draws attention to the fact that Jesus Christ died two deaths on the cross: (1) spiritual and (2) physical.

Romans 1:4 - Who was decreed the Son of God by means of omnipotence according to the Holy Spirit by means of resurrection from deaths.

25. Jesus Christ was enabled to carry out to completion His mission to fulfill the salvation plan of God by means of the power of the Holy Spirit inside the prototype divine dynasphere.
26. His success proved the prototype was effective in maintaining the power necessary to function in the hostile environment of the devil’s world.
27. Consequently, this same system of power has been bequeathed to all believers of the Church Age. The Operational Divine Dynasphere is described in:

Ephesians 1:18 - May the eyes of your *kardia* be enlightened so that you will know what is the hope of his calling, what are the riches of the glory of his inheritance [κληρονομία (*klēronomia*)] in the saints, (CTL)

v. 19 - and what is the surpassing greatness of His power [δύναμις (*dunamis*)] toward us who believe. These are in accordance with the working [ἐνέργεια (*energeia*)] of the strength [κράτος (*kratos*)] of His might [ἰσχύς (*ischus*)] (NASB)

1. There are four words for power in verse 19 and each supports the assets available to the believer in the operational divine dynasphere.
2. The first power word is **δύναμις (*dunamis*)** and it refers to the divine attribute which is possessed by the Godhead. It is this attribute that backs divine integrity. Because God's power is unlimited, He can accomplish whatever His plan entails.
3. Since we are in the plan of God and God's plan is backed by His omnipotence, then we may accomplish whatever His mandates require.
4. Since the plan of God is based on His grace, then His grace to us is unlimited, it is maximized by our advance to the sophisticated spiritual life.
5. The second power word is **ἐνέργεια (*energeia*)** and it refers to the operational power that finds its source in the Holy Spirit. The Holy Spirit is the power source for the operational divine dynasphere.
6. Therefore, the divine attribute of omnipotence indicated by *dunamis* is made available to us through the indwelling and filling ministries of the Holy Spirit indicated by *energeia*.
7. The third power word is **κράτος (*kratos*)** and it makes reference to a controlling or ruling power. This power is inherent in the Word of God and its truth will ultimately overwhelm the lie.
8. An example of the *kratos* power of the Word of God is found in Acts 19 where we find the practitioners of the magical arts in Ephesus burning their books due to the power of Paul's biblical revelation:

Acts 19:18 - Many also of those who had believed kept coming, confessing, and disclosing their practices.

v. 19 - And many of those who practiced magic¹ [*περίεργος* (*periergos*) + *πράσσω* (*prassō*)] brought their books together and began burning them in the sight of everyone; and they counted up the price of them and found it fifty thousand pieces of silver.

9. The city of Ephesus was headquarters for the Artemis cult which included the occult practice of exorcism. Its practitioners were meticulous in their habitual procedures and extremely precise rituals related to their incantations.
10. The word *periergos* is used by Paul in 1 Timothy 5:13 to define a busybody and that is exactly what the occultists were in their practice of the occult.
11. The word *prassō* is used to indicate actions that are done repeatedly or continually. Together they form an idiom for practicing magic. Adolf Deissmann provides insight:

It is an important fact that nearly all the transcriptions which have thus come down from the Christian fathers are likewise substantiated by "heathen" sources. In the recently-discovered Egyptian Magic Papyri there is a whole series of passages which merit our attention in this connection.

The Papyri in their extant form were written about the end of the third and beginning of the fourth century A.D.; their composition may be dated some hundred years before—in the time of Tertullian. But there would be no risk of error in supposing that many elements in this literature belong to the still earlier period. It is even probable ... that, e.g., the books of the Jewish exorcists at Ephesus, which, according to Acts 19:19, were committed to the flames in consequence of the appearance of the Apostle Paul, had essentially the same contents as the Magic Papyri from Egypt which we now possess.

¹ See footnote at Deuteronomy 18:10 in the *Scofield Study Bible*.

The Book of Acts ... manifests in this passage an acquaintance with the terminology of magic. Thus the expression τὰ περίεργα [*ta perierga*], used in 19:19, is a *terminus technicus* [technical term] for magic.²

12. On this same subject, the following conclusion is reached by A. T. Robertson on the subject of the Ephesian book-burning incident:

What a glorious conflagration it would be if in every city all the salacious, blasphemous, degrading books, pamphlets, magazines, and papers could be piled together and burned.³

13. Freedom of the press is imperative in a free society. If you want to burn books that you feel are dangerous, use your own fireplace. But to organize a book burning in order to eradicate opposing opinions invites counterattack.

14. The battle is won by the artillery of thought and the power of thought is found in the Word of God as was the case in Ephesus as noted in the next verse of the passage:

Acts 19:20 - So the word of the Lord was growing mightily [κράτος (*kratos*): power in the Word] and prevailing [ἰσχύς (*ischus*): power in the *kardia*].

15. It is the intrinsic power found in immutable truth that wins the day and *kratos* is the power that is found in the Word of God.

16. *Kratos* is a common term for military power used by Thucydides.⁴ Paul used this *kratos* in Ephesus and its victory over the souls of its citizens led to the city becoming one of the centers of Christian influence for centuries.

² Adolf Deissmann, *Bible Studies* (Edinburgh: T & T Clark, 1901; repr., Peabody, MA: Hendrickson Publishers, 1988), 322–23.

³ Archibald Thomas Robertson, *Word Pictures in the New Testament: The Acts of the Apostles* (Grand Rapids: Baker Book House, 1930), 3:320.

⁴ “Thucydides \thü-sid'-a-dēz\. Greek historian. During Peloponnesian War, commanded expedition sent to aid Amphipolis \am-fi'-pa-les\, but failed to prevent capture of city by Brasidas \bras'-e-das\ [Spartan general]; exiled (423–404), during which he wrote *History of the Peloponnesian War*. Regarded as first critical historian; ranked as greatest historian of antiquity” (*Merriam-Webster’s Biographical Dictionary*, s.v.: “Thucydides”).

17. The transfer of the power of the Word into the soul of the individual leads to the fourth category of power in Ephesians 1:19.
18. **ἰσχύς (*ischus*)** refers to endowed power. The word “endow” finds its origin in the Medieval French word “dowager” which over time entered the English language as “dowry.”
19. A **dowry** is the “money, goods, or estate which a woman brings to her husband in marriage.” It is the root word for “endow”: “to provide with some talent, quality, etc.; **bequeath**: to give or leave to another by last will and testament; to give by **inheritance.**”⁵
20. The word inheritance is the noun **κληρονομία (*klēronomia*)** found in verse 18 and it has to do with the Lord bequeathing the spiritual system that sustained Him in the Incarnation to believers in the Church Age.
21. The four “power” words of verse 19 may be defined as follows:
 - (1) ***Dunamis*** refers to the omnipotence of God which is the power source for the His plan, will, and purpose for human history.
 - (2) ***Energeia*** is the operational power provided by the Holy Spirit in the Incarnation and the Church Age.
 - (3) ***Kratos*** is the intrinsic power of the Word of God that is made available to the Church Age believer by means of the teaching ministry of the Holy Spirit.
 - (4) ***Ischus*** is the endowed power possessed by the believer who has appropriated the Word of God into his stream of consciousness.

⁵ *Webster's New Twentieth Century Dictionary of the English Language: Unabridged*, 2d ed., s.vv.: “dowry,” “bequeath.”

22. An expanded translation of verse 19 recognizes the nuances of these four words for power:

Ephesians 1:19 - and what is the surpassing greatness of His omnipotence [**dunamis**] related to His plan upon us, the believing ones, according to the Holy Spirit's operational power [**energeia**] of the Word of God's intrinsic power [**kratos**] of the believer's endowed power [**ischus**] (CTL)