

Paterological Paternity and Purpose

I. Introduction & Definition (1st Cor. 8:6)

A. God the Father is the origin “from” which all created things emerge.

1. The Father is the Architect, while the Son is the Builder (Prov. 8:22-31 (esp. 29&30); Heb. 11:10).
2. The Council of His Will established the Son’s and the Holy Spirit’s agreement to the Father’s plan (Eph. 1:11).

B. God the Father is the destination “into” which all redeemed and glorified things remerge (Jn. 14:6).

C. God the Son, the Lord Jesus Christ, is the means “by” and “through” which redemption and reconcillation is achieved (2nd Cor. 5:18,19).

D. The ultimate plan and purpose of God is unsearchable, unfathomable, and ultimately glorious (Rom. 11:33,36).

II. Development & Application—Paterological Paternity (Eph. 3:14-21)

A. A Paterological prayer focus is essential for sacrificial ministry on behalf of others (Eph. 3:13&14).

1. Sacrificial tribulation is not a cause for losing heart. ^{#1573}: *lose enthusiasm, to be spiritless* (Lk. 18:1; 2nd Cor. 4:1,16; Gal. 6:9; Eph. 3:13; 2nd Thess. 3:13).
2. Sacrificial tribulation is a cause for multiplied prayers.

B. Every family is Paterologically named (Eph. 3:15).

1. *every patria.* ^{#3965}: lineage running back to some progenitor, ancestry; *race or tribe*; a group of families (Lk. 2:4; Acts 3:25; Eph. 3:15).
2. μ v.3s.pres.pass.ind. μ ^{#3687}: *to name, give name to* (cf. Eph. 1:21).
3. In heaven or on earth excludes “under the earth” (Phil. 2:10).
4. The exclusion of “under the earth” points ahead to the age after which death and Hades are cast into the Lake of Fire (Rev. 20:14), when Paterological names are assigned to the glorified (Rev. 2:17; 3:12; 19:12,13).

C. Our daily allowance from the Father is our internal power through the Holy Spirit (Eph. 3:16).

1. The Holy Spirit provides an automatic power (μ ^{#1411}) within all indwelt believers (Rom. 15:13,19; 1st Cor. 2:4).
2. The Father’s provision through prayer is for that power (μ) to be strengthened (^{#2901}). Being strengthened is, in fact, an imperative (1st Cor. 16:13).

D. Holy Spirit empowered and strengthened believers can occupy with Christ (Eph. 3:17).

1. The Holy Spirit provides an automatic faith (^{#4102}) within all indwelt believers (Gal. 5:22).
2. The Father’s provision through prayer is for that faith () to activate the dwelling (Eph. 3:17) and fellowship (Rev. 3:20) of Jesus Christ within the believer’s heart in the sphere of love.
3. ^{#2730}: *to dwell, settle, inhabit* (Eph. 3:17; Col. 1:19; 2:9; 2nd Pet. 3:13; Mt. 12:45 & Lk. 11:26).

E. A corporate body of believers empowered by the Holy Spirit and occupied with Christ can comprehend the interlocked dimensions of revealed Truth (Eph. 3:18).

1. The strengthened power of the Holy Spirit and the love occupation with Christ supply an anchored foundation for intrinsic spiritual strength.
 - a. Rooted. Perf.pass.ptc. ^{#4492}: *to strengthen with roots, render firm* (Eph. 3:17; Col. 2:7. LXX Jer. 12:2).
 - b. Grounded. Perf.pass.ptc. μ ^{#2311}: *to make stable, establish; lay the foundation* (Mt. 7:25; Heb. 1:10).
 - c. Powerful to apprehend. ^{#1840} _{Hupax}: *to be fully capable of doing or experiencing something.* cf. ^{#2480} (Phil. 4:13).
2. The interlocked dimensions of revealed Truth.
 - a. Such dimensions include: spacial vs. infinite, temporal vs. eternal, heaven vs. hell.
 - b. Whole counsel teaching requires whole body participation.

F. The comprehended interlocked dimensions of revealed Truth produces a love relationship with the Father—the fullness of the Father (Eph. 3:19).

1. Able to “comprehend” aorist infinitive μ ^{#2638} (v.18) is matched up with able to “know” aorist infinitive ^{#1097} (v.19). The pairing of these two verbs is also found in the correlating passage from Philippians (Phil. 3:10,12).
2. The hyper-ballistic beyond-knowledge love of Christ.
 - a. The love of Christ (Rom. 8:35) is defined as the love of the Father in Christ Jesus (Rom. 8:39).
 - b. This was Jesus Christ’s paterological promise to His disciples (Jn. 14:20,21,23).
 - c. The love of Christ is His reciprocal love from and for the Father (Jn. 17:23,26), and when Church Age believers “in Christ” develop this love they have the fullness of the Father (Eph. 3:19).

G. Our daily allowance from the Father is beyond our capacity to pray for or even imagine possible (Eph. 3:20). This is according to the activated power within us (vv.16,20).

H. Paterological glory will be manifest in the Church and in the Son throughout the coming ages (Eph. 3:21 cf. 2:6,7).

III. Development & Application—Paterological Purpose (Col. 1:15-20; Eph. 1:10; 1st Cor. 15:24,28)

A. The Paterological Purpose centers on His Christological Purpose for the eternal glory of the Lord Jesus Christ.

1. The Father’s Paterological purpose begins with Jesus Christ—the firstborn of all creation (Col. 1:15).
 - a. Jesus Christ would be visible. ^{#1504}; *image, likeness* (Col. 1:15; 2nd Cor. 4:4; Rom. 8:29).
^{#3707}_{Hapax}: *visible* (Col. 1:16).
 - b. God the Father would remain invisible. ^{#517}; *invisible* (Rom. 1:20; Col. 1:15,16; 1st Tim. 1:17; Heb. 11:27).
 - c. Firstborn. ^{#4416}; *firstborn* (Rom. 8:29; Col. 1:15,18; Heb. 1:6; 12:23; Rev. 1:5).
2. The Father’s Paterological purpose called for both visible and invisible volitional beings through the instrumental creative work of Jesus Christ (Col. 1:16; Jn. 1:3; Prov. 8:30,31).
3. The Father’s Paterological purpose designed this Christological Purpose—first place in everything (Col. 1:16-19). ^{#4409}_{Hapax}: *have first place*.

B. The Christological Purpose concludes with the achievement of His Paterological Purpose for the eternal glory of God the Father.

1. The climax of **G**od the **F**ather’s **G**race **E**ternal **D**ispensational **P**lan of the **A**ges for the **M**aximum **G**lorification of **J**esus **C**hrist is the Dispensation of the Fulness of Times (Eph. 1:10).
2. The Father’s Christological Purpose ends with the subjection of all things under the feet of the Lord Jesus Christ (Eph. 1:22; Ps. 8:6; Heb. 2:8).
3. As the Father exalts the Son, it is the Son’s purpose to eternally glorify the Father (Phil. 2:11). In this work-assignment He and His Bride stand side by side (Eph. 3:21).
4. “The end” is defined as the Lord Jesus Christ’s great conclusion to the Christological Purpose in the culmination of the Paterological Purpose (1st Cor. 15:24-27).

IV. Summary & Conclusion: No longer falling short of the glory of God the Father (Rom. 3:23), through Christ (Phil. 1:11; Col. 1:20), by Christ (1st Cor. 8:6), and in Christ (2nd Cor. 5:21) we stand in the glory of God the Father (Eph. 1:6; Phil. 2:11).