

Come up Here

02 - Ephesians
Church on the Park | Sunday, 22 April 2018

Text: Ephesians 1:3 & Habakkuk 3:19

Theme: God gives you strength to ascend into the heavenly realms and see things from his vantage point.

Intro: Paul fills Ephesians with spacial language—the language of breadth, length, height and depth. He begins by lifting us high above into the heavenly places. Now we are looking down. From this mountain top, he gives us an aerial view, showing us all of our spiritual blessings in Christ. This is what the first three chapters of Ephesians are all about. Paul shows us the expansiveness of the God’s call, inheritance and power. Today, I want you to ascend with Paul and see all the Father has given you in his Son.

1) Hear the call, “Come up here!” (Rev. 4:1-4; Eph. 1:3; Hab. 3:19).

- For over two weeks, the **lift** (elevator) has been out of order in our building. It’s not so bad for the lower floors, but we’re on the seventh floor. A couple of times this week, I arrived and thought, “I can’t do this right now.” I’m still jet lagged and battling a flu. So I went to a cafe, regained my strength and then made my ascent.
- Maybe you look at the mountain God has called you to and think, “I can’t do this.” Still he calls you to climb.
 - But here’s the good news: he **gives** you **strength**. Regain your strength in his presence and then ascend his holy hill. The **view** is much **better** the **higher** you go.
 - “The Lord GOD is my strength, And He has made my feet like hinds’ feet, And makes me walk on my high places” (Habakkuk 3:19, NASB).
- On December 24, 1968, in what was the most watched television broadcast at the time, the crew of **Apollo 8** read in turn from the Book of Genesis as they orbited the Moon. Bill Anders, Jim Lovell, and Frank Borman recited Genesis chapter 1, verses 1 through 10, using the King James Version text.
 - They saw the earth from a totally unique perspective—a lunar sunrise.
 - Earlier, on 12 April 1961, **Yuri Gagarin**, a Russian cosmonaut, was the first human to orbit the earth. He saw what no other person in the history of humanity had seen before.
- *What is the source and fountain of our spiritual blessings in Christ? What is also the location of our spiritual blessings in Christ?*
 - Our **Father** and the **heavenly places**. They can only be found as we climb, as we ascend God’s holy mountain.
 - We may translate this third verse as “Praise be to the God and Father of our Lord Jesus Christ, who has blessed us **from** the heavenly realms with every spiritual blessing in Christ.” But also, “**in** the heavenly places,” meaning you have full access to heaven. Heaven is your home too.
 - **Perspective** makes a **powerful difference** on how you live.
 - **Without** the **right perspective** you will live oppressed and the devil will rob your blessings.
 - Paul is calling us to “**Come up here!**” It’s the same call we find in **Revelation 4:1-4**: “**Come up here**, and I will show you what must take place after these things.”
 - We must live our lives **looking down from the throne room**, in that place of God’s glory and worship.
 - **See** from a **heavenly perspective**. Live life from **above**, not **beneath**.
 - Armies on a mountain top have an advantage because of their perspective.

2) Now lift up your eyes (Gen. 13:14ff)

- **Abraham** - “**Now lift up your eyes**” (Genesis 13:14-18)
 - Look at the context in Genesis 13:8-13, “So Lot **chose for himself...**”

- Look at how **Paul describes** his **troubles**: “For momentary, light affliction is producing for us an eternal weight of glory far beyond all comparison” (2 Cor. 4:17).
 - *How can you see your troubles as light? How can you stop seeing your life as a Greek Tragedy?*
 - Paul goes on to say, “While we look at the things which are not seen; for the things which are seen are temporal, but the things which are **not seen** are **eternal**” (2 Cor. 4:18).
 - Everything is **perceived right** when you **lift** up your **eyes**.
- Let’s look at the context of this event.
 - Abraham had to let **Lot leave** his life before God could give **Abraham a higher perspective**.
 - You will have to **separate** from some people if you are going to **see things God’s way**.
 - These people may be those you **love**, but they cause **strife**.
 - I’m **not talking** separating from your spouse or leaving your children behind.
 - **God’s plans** for you are **not affected** by other people’s **choices**. And your **destiny is not ruined** by how people **treat** you.
 - The Father **knows everything** that people will do to you, and he is bigger than those things.
 - He plans will always come to pass to those who **obey** him.
 - So **don’t worry** so much.
 - And don’t see yourself as a **victim**.
 - Put **others first** and the **Father** will take **care** of you.
 - But, the main thing I want to bring out is that **God showed Abraham the land**. He showed him the whole land before he walked about the land.
 - And this is what **Paul** is doing in Ephesians, he is **showing us the whole land** we have in Christ.
 - Paul is showing us **who Christ is** and that Christ’s blessings are ours in him.
 - The different blessings we have are like **different towns and cities** in the land.
 - Do you have planned times where you ascend?

3) Let the Lord show you all the land (Deu. 34:1-5).

- **Moses** - “And the Lord **showed him all the land...**” (Deu. 34:1-5)
 - God wants to show you **all the land**, that is **his call and inheritance** (Eph. 1:15-18).
- Moses only saw the land, but God will take you **further than Moses**. He wants you to **possess** his land by his power.
- The whole purpose of this is so we **fully know the Lord**.
 - We can’t truly **go** before we **know**.
- *Do you know your Promised Land?* In Ephesians, Paul shows us **our Promised Land**. It is **Christ**. And in Christ we have all of **God’s great and precious promises**.
- Let me describe your inheritance.
 - 1) **Every spiritual blessing**
 - It will take you **reading and studying the whole Word of God** from beginning to end to **discover** all these blessings. God’s blessings toward you are super-abundant.
 - You have every good blessing in Scripture.
 - 2) **Holiness and Blamelessness**
 - You have been made holy and blameless.
 - Holiness and blamelessness is not something you have to **achieve**. Rather, it’s something **you are** in Christ and that you **grow** in.
 - 3) **Sonship/Daughterhood, Adoption**
 - You are **fully accepted** and **treated** like son or daughter of God. You have a loving and kind Father.
 - You don’t have to **strive** for acceptance and inclusion. You are accepted and included. You are not a slave, you are a son/daughter.
 - *Remember the older brother in the Prodigal Son Parable?* He forgot who he was. This is why he was on the outside.
 - 4) **Redemption and Forgiveness**
 - You are his, **bought** with a **price**. You are already redeemed and forgiven. This is not something you have to pay for. This is yours if you are in Christ.

5) **Revelation of God's will**

- You are on the **inside**, in the **friendship circle** with God. You know God's will. But you will still need to pray for revelation so that you see more clearly who God is and what he has given you.

6) **An Heir**

- This inheritance we are talking about is yours, you have obtained it. Literally, the lot has fallen to you. You've won **God's lotto**.

7) **The Holy Spirit of Promise**

- You have **God's seal**.
- Let me explain this some more.
 - A last will and testament was sealed by **witnesses** so that the person's will was not tampered with or corrupted. The will and testament reveals who gets the inheritance.
 - The Holy Spirit within you is like **a deposit payment, guaranteeing** there is more to come.
 - The Holy Spirit is also the **witness**. He **guarantees what's in the document is yours**. He is a witness of your **inheritance**.

Conclusion: God is calling you to come up to where he is and look around. He has blessed you with an inheritance like none other.

END NOTES

ἀναβαίνω *anabainō*; fut. *anabēsomai*, 2d aor. *anébēn*, 2d. aor. imper. *anábēthi* and *anába* (Rev. 4:1); from *aná* (303), up, and *baínō* (n.f., see *apobainō* [576]), to go. To go or come up, to ascend, cause to ascend from a lower to a higher place. Construed with *apó* (575), from, and *ek* (1537), out of, followed by the gen. of place, meaning whence, from where, and with *eis* (1519), to, *epí* (1909), upon, *prós* (4314), toward, followed by the acc. of place meaning whither, to which, or *hóde* (5602), here or hither (Rev. 4:1).

(I) Spoken of persons, animals (Matt. 5:1; Mark 3:13; Luke 5:19; Sept.: Gen. 49:4). In Luke 19:4, it means to climb; in Mark 6:51 and Sept.: Jon. 1:3, to enter into a boat, to embark; in John 10:1, climbing up or entering some other way; in Acts 8:31, to get up into a chariot; in Matt. 3:16, from the water; Acts 8:39, out of the water, from the water, upon the land (see Acts 8:38). In another case, the phrase “coming out of the river” (a.t.) is used (Sept.: Gen. 41:3, 18, 27). Spoken of fish (Matt. 17:27, “the fish that first comes up,” or “is brought up” [author’s translations]); of those who go from a lower to a higher region of country, e.g., from Galilee or Caesarea to Judea (Luke 2:4; Acts 18:22) and especially to Jerusalem (Matt. 20:17, 18; John 7:8, 10; 12:20; Sept.: 1 Kgs. 12:27, 28; Ezra 2:1; 7:6, 7; Neh. 7:6); of those who ascend into heaven or to the height, either to have communion with God or to dwell there (John 3:13; 6:62; 20:17; Rom. 10:6; Eph. 4:8–10; Rev. 4:1; 11:12). Used in the phrase, “to go up into heaven,” (Sept.: Deut. 30:12; Ps. 139:8 [cf. Job 38:19–38]; Prov. 30:4; Is. 14:13, 14; Jer. 51:53). Spoken of angels who are said to ascend and descend upon the Son of man (John 1:51; see Sept.: Gen. 28:12, i.e., they minister continually to the Lord [cf. Matt. 4:11; Mark 1:13]).

(II) Spoken also of inanimate things which are said to go up, ascend, rise, e.g., smoke (Rev. 8:4; 9:2; 14:11; 19:3; Sept.: Ex. 19:18; Is. 34:10); of plants, fruit, to spring up, grow (Matt. 13:7; Mark 4:8, 32; Sept.: Is. 5:24; 32:13; 55:13); of a rumor (Acts 21:31, a word was brought up to the chief captain in the fortress Antonia); of thoughts, actions, which come up into one’s mind, to spring up, arise in the heart (Luke 24:38); upon the heart (Acts 7:23; 1 Cor. 2:9); prayers as a memorial (Acts 10:4). See also Is. 65:17; Jer. 3:16; 32:35; 44:21.

Deriv.: *anabathmós* (304), the act of ascending; *prosanabainō* (4320), to go up higher; *sunabainō* (4872), to come up with.

Syn.: *eisérchomai* (1525), to go in; *anatéllō* (393), to arise, spring up; *érchomai* (2064), to come or go; *exérchomai* (1831), to come out or go out; *epérchomai* (1904), to come or go upon; *prosérchomai* (4334), to come or go near to; *apérchomai* (565), to come away or from; *paragínomai* (3854), to arrive or to be present; *hékō* (2240), to come or be present; *aphiknéomai* (864), to arrive at a place; *enístēmi* (1764), to stand in or set in; *ephístēmi* (2186), to stand by or over; *katantáō* (2658), to come to; *phérō* (5342), to carry; *phthánō* (5348), to come sooner than expected, arrive, precede; *ekporeúomai* (1607), to depart, emanate; *prosporeúomai* (4365), to come near to; *proseggízō* (4331), to come near; *eisporeúomai* (1531), to go into; *eíseimi* (1524), to go into; *poreúomai* (4198), to go on one’s way; *ágō* (71), to bring, lead; *hupágō* (5217), to go away or go slowly away, depart; *ápeimi* (548), to be away; *anachōréō* (402), to withdraw, depart; *éxeimi* (1826), to go out; *ápeimi* (549), to go away; *anérchomai* (424), to go up; *peripatéō* (4043), to walk; *phúō* (5453), to germinate, spring up, sprout; *blastánō* (985), to sprout; *hállomai* (242), to leap, spring, referring to water or figuratively to the Holy Spirit.

Ant.: *katabainō* (2597), to come down.

On December 24, 1968, in what was the most watched television broadcast at the time,[1][2] the crew of Apollo 8 read in turn from the Book of Genesis as they orbited the Moon. Bill Anders, Jim Lovell, and Frank Borman recited Genesis chapter 1, verses 1 through 10, using the King James Version text.[3]

Transcript
William Anders

"We are now approaching lunar sunrise, and for all the people back on Earth, the crew of Apollo 8 has a message that we would like to send to you."

In the beginning God created the heaven and the earth.

And the earth was without form, and void; and darkness was upon the face of the deep.

And the Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light.

And God saw the light, that it was good: and God divided the light from the darkness.[4]

James Lovell

And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.

And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.

And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so.

And God called the firmament Heaven. And the evening and the morning were the second day." [4]

Frank Borman

And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so.

And God called the dry land Earth; and the gathering together of the waters called he Seas: and God saw that it was good."

"And from the crew of Apollo 8, we close with good night, good luck, a Merry Christmas – and God bless all of you, all of you on the good Earth.[4]

2032. ἐπουράνιος *epouránios*; gen. *epouraníou*, masc.–fem., neut. *epouránion*, adj. from *epí* (1909), upon, in, and *ouranós* (3772), heaven. Heavenly, celestial, what pertains to or is in heaven. In Matt. 18:35, “the Father, the heavenly One [*epouránios*]” (a.t.). The meaning of this word is determined according to the various meanings of heaven. In Phil. 2:10, “the heavenly ones” (a.t.), i.e., angels. Of those who come from heaven (1 Cor. 15:48, 49 [see 1 Cor. 15:47 *ex {ek (1537), of; ouranóu (3772), heaven}*]; Phil. 3:21). Of heavenly or celestial bodies, the sun, moon (1 Cor. 15:40 [see 1 Cor. 15:44]). The neut. pl. with the def. art. *tá epouránia* means the heavens, heaven (Eph. 1:20); *en toís epouraníois*, in the heavenlies (Eph. 2:6; 3:10), in heaven. Of the lower heavens, the sky or air as the seat of evil spirits (Eph. 6:12; see *ouranós* [3772], heaven, sky, and *aἴρ* [109], air). Spoken of the kingdom of heaven and whatever pertains to it, see *basileía* (932), kingdom. In 2 Tim. 4:18, unto the kingdom, the heavenly one. Also Heb. 3:1; 6:4; 8:5; 9:23; 11:16; 12:22 (cf. Rev. 21:2, “out of heaven”). In Eph. 1:3, *tá epouránia*, “things pertaining to the kingdom of God” (a.t.), or generally things spiritual (John 3:12).

Ant.: *epígeios* (1919), earthly, terrestrial; *katachthónios* (2709), subterranean.

Zodhiates, S. (2000). [*The complete word study dictionary: New Testament*](#) (electronic ed.). Chattanooga, TN: AMG Publishers.

† ἐπουράνιος.

ἐπ- here does not denote “upon” but “at,” i.e., “in heaven,” cf. ἐπι-θαλάσσιος “situated by the sea.” a. It is used of the heavenly gods who dwell in heaven and come thence. It bears only this sense in Hom.: οὐκ ἄν ἔγωγε θεοῖσιν ἐπουρανίοισι μαχοίμην, *Il.*, 6, 129; *Od.*, 17, 484: Ζεὺς ἐπουράνιος, *P. Flor.*, 296, 12 (6th cent. a.d.: Preisigke *Sammelbuch*, 4166); *synon.* with God: τὸν γάρ φασι μέγιστον ἐπουρανίων, *Theocr. Idyll.*, 25, 5.

Traub, H. (1964–). [οὐρανός, οὐράνιος, ἐπουράνιος, οὐρανόθεν](#). G. Kittel, G. W. Bromiley, & G. Friedrich (Eds.), *Theological dictionary of the New Testament* (electronic ed., Vol. 5, p. 538). Grand Rapids, MI: Eerdmans.

In the NT ἐπουράνιος occurs in *Jn.* 3:12, and apart from that only in Paul, *Eph.*, 2 *Tm.* and *Hb.* It is used both as adjective and noun.

In Eph. we find the formula ἐν τοῖς ἐπουρανίοις at 1:3, 20; 2:6; 3:10; 6:12. A comparison with par. verses shows the sense. Thus in *Eph.* 1:20 (cf. 2:6), as regularly in other citations of the same passage (cf. also the throne of God, → 522, 7), the καθίζειν ἐν δεξιᾷ αὐτοῦ of *ψ* 109:1 is represented as in οὐρανός. This is why the *vl. Eph.* 1:20 B can have ἐν τοῖς οὐρανοῖς in exactly the same sense. The ἀρχαὶ καὶ ἐξουσίαι which are ἐν τοῖς ἐπουρανίοις acc. to *Eph.* 3:10; 6:12 are thought of as dwelling in the οὐρανοί, *Col.* 1:16; cf. *Eph.* 3:15 etc. **In all these passages ἐν τοῖς ἐπουρανίοις is materially a full equivalent of the simple ἐν τοῖς οὐρανοῖς. God Himself and Christ belong to this heavenly world, for the right hand of God, the throne, the government, is represented as ἐν τοῖς ἐπουρανίοις. Here the term, like οὐρανός, has a local nuance. But in Eph. we find not only the OT idea of the throne of God in heaven but also the gnostically influenced view (→ 525, 25) acc. to which Christ, exalted high above the heavenly world, reigns as its conqueror and ruler, Eph. 4:10.** This world itself is regarded as filled with “non-transparent, incalculable, incomprehensible, superior, anonymous, spiritual potencies which dominate and constitute this sphere.” (3:10; 6:12). The Church or Christians share in this dominion of Christ over the heavenly world (2:6) and are blessed with blessing in the heavenly world ἐν Χριστῷ, 1:3. That they are set in a position to withstand the conflict against the powers in the heavens means that they follow their Christ in His victorious traversing of the heavens, 4:9f. Herein the mystery of Christ in the world (the κόσμος) is manifest, 3:10. In these last two verses ἐν τοῖς ἐπουρανίοις sets the cosmic significance of the event of revelation in the foreground. The reason for this use of the plerophoric expression ἐν τοῖς ἐπουρανίοις, which is taken from the cultic vocabulary of paganism, is to be sought in a growing liturgical and apologetic interest. The same applies to the plur. οὐρανοί in *Eph.*

Traub, H. (1964–). [οὐρανός, οὐράνιος, ἐπουράνιος, οὐρανόθεν](#). G. Kittel, G. W. Bromiley, & G. Friedrich (Eds.), *Theological dictionary of the New Testament* (electronic ed., Vol. 5, pp. 539–540). Grand Rapids, MI: Eerdmans.

2820. κληρώω *klērōō*; contracted *klērō̄*, fut. *klērōsō̄*, from *klēros* (2819), a lot. To cast lots, determine by lot, i.e., to determine something, choose someone. In *Eph.* 1:11, it means, “in whom the lot has fallen upon us also, as foreordained thereto . . . to be” (a.t.). The idea expressed here is that Christians have become heirs of God due to the fact that God predestined them according to His purpose. In a manner of speaking, the “lot” fell to believers not by chance but solely because of the gracious and sovereign decision of God—Almighty to select them to be His heirs.

Deriv.: *prosklērōō* (4345), to give or assign by lot.

Zodhiates, S. (2000). [*The complete word study dictionary: New Testament*](#) (electronic ed.). Chattanooga, TN: AMG Publishers.

Misc Notes for Next Message

Joshua - “How long will you put off entering to take possession of the land which the Lord, the God of your fathers, has given you?” (Joshua 18:3; cf. 18:1-10)

Caleb - “Give me this mountain (*har*, only onced translated as hill country)” (Joshua 14:12)

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- God wants to take you throughout the whole land so that you know your inheritance.