



The Development of Inner & Outer Harmony: *Suniēmi*: Knowing & Understanding the Will of God, Eph 5:6-17

Ephesians 5:11 - Stop being involved [present active imperative of συγκοινωνέω, *sunkoinōneō* plus the negative μή, *mē*: a prohibition] in the fruitless works [human good] of darkness [the cosmic system] but instead expose [present active imperative of ἐλέγχω, *elenchō*: a positive mandate to bring to light] these fruitless works;

v. 12 - because it is presently and will ever be a disgrace to speak approvingly of the things which are accomplished by them in secret [κρυφῇ, *kruphēi*: the unbeliever is afraid of the light thus does his deeds in secret].

v. 13 - But all these things [fruitless works of human good and evil] when exposed are made known by the agency of the light [φανερῶ, *phaneroō*: the execution of biblical standards makes manifest the works of the flesh].

v. 14 - Therefore He [the Holy Spirit through Isaiah] says [Isaiah 26:19 cp. Romans 13:11], "Wake up [awareness of carnal status] you who are asleep [reversionist], get up [imperative for rebound & GAP] from among the dead ones [quit imitating the lifestyle of the unbeliever] and Christ will shine [impute blessings] on you.

v. 15 - Therefore, be mindful how you walk [present active indicative of περιπατέω, *peripateō*: a mandate to be alert about your behavior], not as the unwise [ἄσοφος, *asophos*: the noun σοφός, *sophos*, "wisdom," plus the alpha privative: "no wisdom"] but as wise ones [σοφός, *sophos*: those with doctrinal wisdom].

v. 16 - constantly redeeming your time [present middle participle of ἐξαγοράζω, *exagorazō*: converting your time into something of value, a continuous action which takes place at the same time as that of the main verb, walk: being alert to your behavior and lifestyle], because the days [assigned to you] are evil [the plan of Lucifer in opposition to the grace plan of God].

v. 17 - Because of this disposition, stop becoming unwise [ἄφρων, *aphrōn*: a reckless habit of mind that results from a lack of spiritual common sense due to biblical ignorance], but keep on understanding [συνίημι, *suniēmi*] what the content of the will of the Lord is.

32. This paragraph concludes with the present active imperative of the verb:

συνίημι, *suniēmi* - "understanding"

33. This verb brings together the emphasis of our study on "why we do what we do" by issuing a command to the believer to achieve perceptive comprehension of Bible doctrine. An expanded definition of the verb is helpful and we first consult:

Friedrich, Gerhard (ed.). *Theological Dictionary of the New Testament*. (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1971), 7:888—89, 895-96:

συνίημι. The verb means primarily "to bring together," "to come to an agreement," "to accept something by hearing," "to understand." (p. 888)

The noun **σύνεσις, *sunesis***, means literally "union," e.g., of two rivers.

A survey of the usage shows that the word was used generally for the formal side of perceiving, especially hearing, and thus for understanding, which is closely connected to learning. (p. 889)



Understanding and conduct are an indissoluble unity. To be without understanding is not just a partial deficiency which might be overcome; it is total darkening. (p. 895)

The organ of *sunesis*, is the heart, Colossians 2:2. (p. 896)

34. *Suniēmi* is defined as bringing something together in order for us to know the will of God. Once done it brings these things into agreement. The process is by means of volitional decisions to accept information inculcated by hearing which leads to understanding.
35. This describes the GAP process which brings spiritual things – biblical truth – to a spiritual system, the mentorship of the Holy Spirit.
36. When we consent to place our faith in what He makes clear to us then we come into agreement with the righteous standards of God.
37. When the Holy Spirit converts this to *epignōsis* then we have cognizance of divine thought in our *kardia*. This is *sunīēmi*.
38. This constitutes the union of the human soul with divine thought and is illustrated by the term *esōterikē harmonia*: soul harmony with the divine standard.
39. The definition of *sunesis* also includes the union of one's doctrinal inventory with his behavior. What links the two is volition. Divine thought plus loyalty to it under pressure results in behavior that is honorable.
40. This is illustrated by the term *exōterikē harmonia*: soul harmony with God and other members of the human race.
41. This dual harmony is made possible by the acquisition of the Word of God in the *kardia* of the soul, a status that Paul addresses in:

Colossians 2:1 - I desire you to know how great a concern I have on your behalf, and for those in Laodicea 'la-o-di-sē' a' , and for as many as have not seen my face in the flesh,

v. 2 - that their hearts [καρδιά, *kardia*: streams of consciousness] might be comforted, having been united [συμβιβάζω, *sumbibazō*] by means of virtue love [ἀγάπη, *agapē*: personal love for God which motivates unconditional love for fellow believers] resulting in all wealth of assurance that comes from the source of *sunesis* understanding resulting in the *epignōsis* knowledge of the mystery of God from the source of Christ.

42. Three words amplify our emphasis on the importance of Bible study and spiritual growth. They point out that there is a system that must be utilized in order for soul and group harmony to occur in the life of the Christian.
43. *Kardia* refers to the stream of conscience where knowledge is stored that comforts the soul. This knowledge causes unity – *sumbibazō* – among believers by means of virtue love – *agapē*.
44. The definition of *sumbibazō* brings out several of the principles that we have stressed in our studies. We get help from:

Friedrich, Gerhard (ed.). *Theological Dictionary of the New Testament*. (Edited by Geoffrey W. Bromiley. (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1971), 7:763-64:

In non-biblical Greek, *sumbibazō* means strictly "to cause to stride together. "To bring together," "to bring about an agreement." (p. 763)



In the New Testament the word means “to hold together,” “to unite,” in Colossians 2:2. According to Colossians 2:19 and Ephesians 4:16 the body [the church] is held together by the head [Jesus Christ]. In the context Paul is emphasizing that through his exhortation their unity in love [reciprocity] and their knowledge of faith [*epignōsis*] might be increased. (p. 764)