

6/27/22

**Ephesians 3:16-21**

**3:14-21 The ministry of prayer for the recipients of the gospel.**

The prayer of Paul for enablement can be divided up into three parts: Eph. 3:14-21

- I. The introduction to prayer. vs. 14-15
- II. The intercession of prayer. vs. 16-19
- III. The veneration in prayer. vs. 20-21

**3:14-15** The introduction of the prayer of Paul.

\* We left off at verse fifteen.

**3:16-19** The intercession of the prayer of Paul.

- 1. The intercession of Paul for the Ephesians, consists of five petitions introduced by three purpose clauses. Eph. 3:16-19
- 2. A purpose clause in the Greek is introduced by the word “hina”, there are three. vs. 16a, 18a, 19b
- 3. The first purpose clause contains the first two petitions. vs. 16  
\* Verse 17 is the outcome or result of the petition of verse 16, the explanation.
- 4. The second purpose clause contains third and fourth petitions. vs. 18  
\* Verse 19a is the goal of the petition of verse 18, the explanation.

5. The third purpose clause contains the fifth petition. vs. 19b

\* This is both the summation and conclusion of Paul’s intercessory prayer for them.

**3:16-17** The prayer for the Ephesians to be empowered by God spiritually.

\* Intercession is that area of prayer that takes others in view instead of self!

1) The prayer that the Father would impart to the saints from His wealth of resources. vs. 16

a) The measure of the petition presents the first petition, “that He would grant you, according to the riches of His glory.” vs. 16a-b

- \* This is the first purpose clause introduced by the word that “hina” and contains the first two petitions.
- 1)) The expression “that He would grant you” does not imply any doubt regarding the petition. vs. 16a  
a)) The word grant “didomi”, means to give or bestow in the aorist active tense, making it affective “may give” in the present.  
b)) The salvation of Jew and Gentile made them fellow-citizen, members of the household of God and together were a dwelling place of God in the Spirit. Eph. 2:19, 22

- 2)) The sufficiency of the measure is described, “according to the riches of His glory.” vs. 16b
- a)) The word according “kata”, means down from or along-side His riches, literally in proportion to His riches. Eph. 1:7, 18
- b)) The word riches “plutos”, means abundance of wealth, appearing four other times in the letter. Eph. 1:7, 18; 2:7; 3:8
- \* We get our word plutocrat from it, one whose power is derived from their wealth, like politicians.
- c)) The word glory “doxa”, means God’s magnificence, excellence and dignity, the sum total of His attributes.
- d)) Paul was praying he Father would bestow upon them the sum total of all His communicable attributes necessary for their lives.
- b) The second petition is declared, “to be strengthened with might through His Spirit in the inner man.” vs. 16c
- 1)) This is the goal to be strengthened “krataioo”, describing the outcome of the request granted, to be made strong or increase in strength.
- 2)) The source is with might “dunamis”, God’s divine power, thought His

- Spirit. Eph. 1:19; 6:10; Acts 1:8; Lk. 4:1; 14; Jn. 7:37-38
- a)) We get the word dynamic or dynamite from it.
- b)) The Third person of the Trinity fills the letter. Eph. 1:13; 2:18, 22; 3:5, 16; 4:3, 4, 30; 5:9. 18; 6:17, 18
- 3)) The way the request is manifested is in the inner man.
- a)) The new man in Christ. Col. 3:10; Rom. 7:22
- b)) The inner man is in contrast to the outer man that is perishing, the inner man is being renewed day by day. 2Cor. 4:16
- c)) The inner man refers to the soul and spirit of man, the real person at heart.
- d)) The soul is comprised of our intellect, emotions and the will.
- e)) The inner man has three things.
- 1))) Reason for discernment.
- 2))) Conscience for duty.
- 3))) Will for decisions.
- 2) The elaboration on the first two petitions he was praying for the saints. vs. 17
- \* Verse 17 is the outcome or result, the explanation of the petition of verse 16.
- a) The plain sense is that he is not making a petition, but explaining the result of being made strong by the Holy Spirit in

the inner man is, “that Christ may dwell in your hearts through faith.” vs. 17a

- 1)) The word “that” and “may” are not in Greek, literally it says, “to dwell the Christ through faith in your hearts”.
- 2)) The Holy Spirit in our hearts produces a greater degree of the presence of Christ to rule our hearts that our intellect, emotions and will be subject to Christ.
- 3)) The word dwell “katoikeo”, means to settle down and make oneself at home, an infinitive aorist active, denoting an affective full possession continuously, when and if we are strengthened by the Holy Spirit in the inner man. Lenski
- 4)) This is through living out faith, distinct from the new birth by faith.
  - a)) The word through “dia” indicates a process.
  - b)) The article is present “through the faith” paralleling “through His Spirit in the inner man”. vs. 16c
- b) The fact that Christ dwells in our hearts at home through faith is due to “being rooted and grounded in love.” vs. 17c
  - 1)) This again is not a petition of Paul, but the explanation of being strengthened by the Spirit in the inner man.

- 2)) The words “that you” are not in the Greek text, which gives the idea that it is the pursuit, instead of the result.
- 3)) The two perfect participles “being rooted and grounded in love” are in the middle voice, the person is the participant and the stress on love is prominent, ongoing in the present.
- 4)) The consequences and resulting outcome is our ability to live our spiritual lives constantly strengthened by the Spirit, as a result of being nourished and unmovable by His love.
- 5)) The word for love is “agape”, God’s divine love, but in the context it is our love for the Father, Son and Holy Spirit, the vertical axis that make us strong and stable.
  - a)) The word love “agape” appears 14 times in Ephesians.
  - b)) The metaphor of being rooted “rhizoo” is an agricultural one of a living plant or tree having deep roots drawing water and nourishment to grow, develop, mature and be strong.
 

\* The word is found only one other time in the New Testament. Col. 2:6-7
  - c)) The metaphor of being grounded “themelioo” is an architectural term for the foundation of a building.

- \*It is the most-costly and takes the longest and what will hold and sustain together the rest of the structure.
- c) The wealth of the riches of God. is sufficient for the sinner, saint and the remnant of Isreal. Rom. 2:5; 9:23; 11:12  
 \* “Oh, the depth of the **riches** both of the wisdom and knowledge of God! How unsearchable *are* His judgments and His ways past finding out!” Rom. 11:33
- d) The believer is to live abiding in Christ, being filled with the Sprit, putting of the old man and putting on the new man. Ps. 1:1-3; Jn. 15:1-8; Rom. 6:6, 11; Eph. 4:22, 23; 5:18; Col. 3:9, 10  
 \* The new divine nature enables us to escape the corruption of the world. 2Pet. 1:3-5
- e) The love of God reveals our inability, bringing us to the end of ourselves and depending on Jesus, the bond of perfection, the greatest of faith, hope is love.” Col. 3:14; 1Cor. 13:1-3, 4-8a, 13

- 3:18-19a** The prayer for the Ephesians to be endowed with the love of God experientially.
- 1) The prayer that the Ephesians understand the vastness of the love of God. vs. 18  
 \* This second purpose clause contains the third and forth petitions. vs. 18-19a

- a) The third petition is to grasp the potential of the love of God, “may be able to comprehend with all the saints.”
- 1)) This purpose clause is introduced by the word that “hina” in Greek, but is not found in our English text.  
 \* The first was in verse sixteen, the third is in the last half of verse 19.
- 2)) The prayer petition was that the Ephesians comprehend the vastness of the love of God from verse seventeen.
- a)) The word comprehend “katalambano” has the idea of understanding, to lay hold of, to grasp for oneself and cease for one’s own possession, making it knowledge of experience.
- b)) The potential is for “all the saints”, Jew and Gentile, no person “in Christ” is at any disadvantage to grasp this understanding and make it their own knowledge experience.
- c)) This understanding and comprehension of the love of God is founded and dependent on personal faith and love attained by the word of God through the Holy Spirit, a heart knowledge experience with God, not mere intellectual knowledge.

- b) The vast potential of the love of God is described in a four-fold manner, “the width and length and depth and height.”
  - 1)) There have been many fanciful interpretations of these four dimensions in the use of the cross.
  - 2)) The simple and most obvious meaning is the all encompassing, all inclusive, all sufficient and all powerful love of God, as the Greek scholars tell us the article combines all four into one unit.
  - 3)) This is part of the “mystery of Christ” that was hidden in past generation and people, but now made known to the saint in the church. vs. 4
- 2) The prayer that the Ephesians apply the vastness of the love of God. vs. 19a
  - a) This is the fourth petition for the Ephesians, “to know the love of Christ which passes knowledge.” vs. 19a
    - 1)) Verse 19a is the goal of the petition of verse 18.
    - 2)) This is the living out by personal experience by application of the love of God towards others.
  - b) The knowledge once again is not mere intellectual and theoretical information, but “to know”.
    - 1)) The word know “ginosko”, means knowledge joined by experience.

- a)) Not some philosophical belief.
- b)) Not some academic religion.
- 2)) The love is now specified, “the love of Christ”, His love for us and sinners.
  - a)) That Jesus reaches out to sinners that they may repent and be saved and died for them.
  - c)) Jesus does not deny, reject or looks down on any sinner, regardless of the sins they have committed or the low state of depravity they are living.
- c) The petition of Paul sounded like a contradiction, but was not, “which passes knowledge.”
  - 1)) Paul is praying that the Ephesians might obtain what is unattainable by mere knowledge.
    - a)) This time the word knowledge is different “gnosis”, that means intellectual, informational.
    - b)) This kind of knowledge again stands in sharp contrast to the first one mention in this verse “to know” “ginosko” by personal experience as one lives it out.
  - 2)) Paul used the word surpasses “hyperballo”, that indicates to throw beyond, to exceed or transcend.
    - a)) The idea being the inability to understand or comprehend the

- vastness of the potential of the love of God simply intellectually.
- b)) The inability to understand how God could forgive and save a murderer, rapist, etc.
  - c)) God is so different from us, having no sin nature or evil intents by His love for man, yet being holy must judge sin, until there is repentance to except the gift of His love, Jesus.
  - d) Jesus said we are to love each other as He loves us, we will be know by our love, obedience to His word is evidence of our love for Him. Jn. 13:34, 35; 14:15
  - e) Agape love is the focus of the New Testament, the Fruit of the Spirit, the basis for our rewards and what constrains us to persuade sinner to be saved. Gal. 5:22; 1Cor. 3:12-15; 4:5; 2Cor. 5:14
  - d) The epistle is divided by the love of God.
    - 1)) The wealth of the believer by the love of God. Eph. 1:3
    - 2)) The walk of the believer in the love of God. Eph. 4:1-6:9
    - 3) The warfare of the believer through the love of God. Eph. 6:10-24
      - \* The word love “agape” appears 14 times in Ephesians, begins and ends with agape love. Eph. 1:4b; 6:24

- 3:19b** The prayer that the Ephesians be yielded to was to be more like God corporately.
- 1) The prayer that they might be filled with all the fullness of God, “that you may be filled with all the fullness of God.” vs. 19b
    - a) This is third purpose clause contains the fifth petition.
      - 1)) This purpose clause is introduced by the word that “hina” in the Greek.
      - 2)) Like the other two. vs. 16a, 18a
    - b) This is the climax of Paul’s prayer!
      - 1)) The expression, “to be filled with the fullness of God does not mean that a person can be filled with the same measure of God’s fullness.
      - 2)) The expression refers to the riches of God’s grace in Christ available to us.
        - a)) “In Him we have redemption through His blood, the forgiveness of sins, according to the **riches** of His grace.” Eph. 1:7
        - b)) “that in the ages to come He might show the exceeding **riches** of His grace in *His* kindness toward us in Christ Jesus.” Eph. 2:7
        - c)) “that He would grant you, according to the **riches** of His glory, to be strengthened with might through His Spirit in the inner man.” Eph. 3:16

- c) The words used by Paul verify the potential reality of the petition in prayer for the corporate church “you” is plural.
- 1)) The word filled “pleroo”, means to make full to the brim, the aorist passive making it affective, we are to be filled and can be filled. Lenski
    - a)) It is used for the church, the body of Christ to indicate that in some way we complete Jesus, “the fullness of Him who fills all in all.” Eph. 1:23
    - b)) It is used for Jesus, descending and ascending above all heavens “that He might fill all things.” Eph. 4:10
    - c)) It is used for the continuous filling of the Holy Spirit in the life of a saint to live out the life of Christ. Eph. 5:18
  - 2)) The word fullness “pleroma”, is a different word and denotes fullness for all that is necessary and needed.
    - a)) The word is used for a ship inasmuch as it is filled and manned with sailors, rowers, and soldiers, ready for its journey. Strongs
    - b)) The word is used of the fullness we all have received of Christ, for the adequate state for salvation in Christ, “For you are complete in Him and for the stature of a mature Christian of the fullness of Christ. Jn. 1:16; Col. 2:10; Eph. 4:14

- c)) The word with “eis”, means to or unto, appearing 4 times in the letter. Eph. 1:10, 23; 3:19; 4:13
- 2) The prayer refers to God the Father as the source of this filling for the believer. vs. 19b
    - a) The phrase “all the fullness of God” refers to the Father and looks back to “the riches of His glory”. vs. 16
      - 1)) All of His communicable attributes.
      - 2)) All that He desires us to be, to its full measure.
      - 3)) All that God wants to take us through to make us more like Him.
 

\* Jesus on the Sermon on the Mount said, “Be perfect as your Father which is perfect” complete, mature, lacking nothing for our life in the Spirit “in Christ”. Matt. 5:48
      - 4)) The five petitions are like steps on a ladder, interrelated and interconnected arriving to the top, “all the fullness of God”.
    - b) The Father has been pointed out as the source of blessing throughout the epistle.
      - 1)) Paul said this was the dispensation of the grace of God the Father. Eph. 3:2
      - 2)) Paul was a minister by the grace of God the Father. Eph. 3:7
      - 3)) Paul’s prayer intent was that the manifold wisdom of Father be known by the church to the angels. Eph. 3:10

- 4)) Paul prayed bowing his knee to God the Father of Jesus Christ. Eph. 3:14
- c) The three persons of the Godhead are involved in Salvation to glorification, the Father gave His Son, the gave His life and the Spirit impart spiritual life. Jn. 3:16; 1Jn. 2:2; Tit. 3:5
- d) The corporate witness of the church of Jesus is to be marked by maturity, love serving others in love, forgiveness becming more like Jesus. Eph. 4:32; Ja. 2:8; 1Pet. 4:8; 1Jn. 3:18; 4:17, 19

**3:20-21** The veneration in prayer, the doxology.

**3:20a** The incredible admiration of the Father to meet the needs of the believer. vs. 20a

- 1) The end of the intercession for some very specific things that were humanly impossible, but not impossible with God, regarding the Gentiles, so he breaks out in this doxology of praise, “Now to Him who is able to do.”
- a) Paul is still referring to the Father, to whom he made five petitions. vs. 16-19
- 1)) The first, “that He would grant you, according to the riches of His glory.” vs. 16a-b
- 2)) The second, “to be strengthened with might through His Spirit in the inner man that Christ may dwell in your

hearts through faith being rooted and grounded in love.” vs. 16c-17c

- 3)) The third, “may be able to comprehend with all the saints the width, depth and length of God’s love.” vs. 18
- 4)) The fourth, “to know the love of Christ which passes knowledge”, the goal of verse 18. vs. 19a
- 5)) The fifth being the climax of Paul’s prayer, “to be filled with the fullness of God, referring to the riches of God’s grace in Christ available to us. vs. 19b
- b) Paul confidently told the Ephesians that they were to be as confident on the ability of God the Father to meet these petitions, “who is able to do.”
- 1)) The word able “dunamai”, means to have power by one’s own ability or resources, referring to the Father.
- a)) The word is a participle in the present middle voice, indicating God is acting to bring this about.
- b)) This ability is ever present when a petition is made to Him, to do “poieo” aorist active, ever able.
- 2)) The word appears four other times in the letter, all four refer to God’s ability to do what is indicated.

- a)) by which, when you read, **you may** understand my knowledge in the mystery of Christ) Eph. 3:4
  - b)) “Put on the whole armor of God, that you **may be able** to stand against the wiles of the devil.” Eph. 6:11
  - c)) “Therefore take up the whole armor of God, that **you may be able** to withstand in the evil day, and having done all, to stand.” Eph. 6:13
  - d)) “above all, taking the shield of faith with which you **will be able** to quench all the fiery darts of the wicked one.” Eph. 6:16
- 2) The Father was able to do even greater things by prayer, “exceedingly abundantly above all that we ask or think.”
- a) Paul told the Ephesians that God is limitless in what He is able to do.
    - 1)) The superlatives in our English translation is a compound word of three words exceedingly abundant and above “huperekperissou”.
      - a)) Exceedingly “huper” means more or beyond, abundantly “ek” out of or from and above “perissos”, means surpassing, much more.
      - b)) The compound word indicates the ability of God is beyond “all”, anything and everything for His

power has no limit, cannot be deterred or exhausted.

- 2)) The compound word is found only two other times in the New Testament.
  - a)) “night and day praying **exceedingly** that we may see your face and perfect what is lacking in your faith?” 1Thess. 3:10
  - b)) and to esteem them **very highly** in love for their work’s sake. Be at peace among yourselves.” 1Thess. 5:13
- b) Paul is saying all this in the context of the believer’s prayer life to the Father.
  - 1)) The Father can not only do what Paul has petitioned on their behalf, but He can do more than we ask Him in our prayers, even more than we are able to think, He is able and willing to do.
    - a)) The word think “noieo”, means to perceive with the mind, ponder or consider.
    - b)) The word involves the limited capacity of man to fully understand and comprehend the infinite capacity of God.
  - 2)) God therefore is limited by our own limited and flawed comprehension of the limitless potential of God.
    - a)) “Is anything **too hard** for the LORD? At the appointed time I will

return to you, according to the time of life, and Sarah shall have a son.” Gen. 18:14

\* Being 90, 100 years old. Gen. 17:17

b)) God told Jeremiah, “Is there anything too hard for Me?” Jer. 32:27

\* The context is that God would bring them back from the captivity of Babylonian when Jeremiah was in prison accused of treason.

c)) “Yes, again and again they tempted God, And **limited** the Holy One of Israel.” Ps. 78:41

c) The limitless capacity of God to answer prayer has been abused by many in the in the “health and wealth positive confession movement” and “Kingdom Theology”, Paul is not teaching this!

1)) Prayer does not command or manipulate God, not limited to health, wealth and blessings.

2)) Prayer is always subject to the discretion and will of God revealed in the word of God. 1Jn. 5:14-15

3)) The chain of command, “And in that day you will ask Me nothing. Most assuredly, I say to you, whatever you ask the **Father** in My name He will give you.” Jn. 16:23

4)) Our faithful High Priest. Heb. 4:15-16

**3:20b** The undeniable participation in the Spirit by the believer.

1) The source behind the ability and effectiveness of prayer is God’s divine power, “according to the power that works in us.”

a) Paul does not leave the power that is responsible for this limitless benefit, as an unknown mystery.

1)) The statement modifies the ability and doing of God with all the superlatives.

a)) The word according “kata”, means down from, in proportion or along.

b)) It is found 24 times in the letter.

1))) “having made known to us the mystery of His will, **according** to His good pleasure which He purposed in Himself” Eph. 1:19

2))) “in which you once walked **according** to the course of this world, **according** to the prince of the power of the air, the spirit who now works in the sons of disobedience.” Eph. 2:2

3))) “of which I became a minister **according** to the gift of the grace of God given to me by the effective working of His power.” Eph. 3:7

2)) The identity of the ability for God to do the limitless requests is “the power that works in us”.

- a)) The word power “dunamis”, is inherent power residing in a thing by virtue of its nature and exerted.
- b)) This is the fifth and last time in the letter. Eph. 1:19, 21; 3:7, 16
- b) Paul is referring to the Third person of the Trinity, the Holy Spirit.
  - 1)) “In Him you also *trusted*, after you heard the word of truth, the gospel of your salvation; in whom also, having believed, you were sealed with the Holy **Spirit** of promise.” Eph. 1:13
  - 2)) “For through Him we both have access by one **Spirit** to the Father. Eph. 2:18
  - 3)) “in whom you also are being built together for a dwelling place of God in the **Spirit**.” Eph. 2:22
  - 4)) “which in other ages was not made known to the sons of men, as it has now been revealed by the **Spirit** to His holy apostles and prophets.” Eph. 3:5
  - 5)) “that He would grant you, according to the riches of His glory, to be strengthened with might through His **Spirit** in the inner man.” Eph. 3:16
  - 6)) Others will follow. Eph. 4:3, 20, 30; 5:18; 6:17, 18

- 2) The apostle Paul clearly pointed out that the vessel involved in the process is man, “that works in us.”
  - a) Paul was teaching that the petitions he was praying for do not happen automatically in the life of the believer.
    - 1)) He does not get saved by accident or against his or her will. every person must respond to the gospel in repentance to be saved.
    - 2)) He is not strengthened automatically without asking.
    - 3)) He is not rooted and grounded in God’s love, unless he asks to be so.
  - b) Paul was teaching that the believer not only needs to pray to God, but also must yield to God that He may work in and through the believer in answer to prayer.
    - 1)) The word working “energeo”, means to be operative putting forth power.
      - a)) The participle present middle voice indicates God is the One doing the work in and through the person.
      - b)) The word appears only three other times in the letter. Eph. 1:11, 20; 2:2
    - 2)) That is why Paul first prayed they might understand how God wanted to work in and through them supernaturally for their transformation and vessels of honor, “the eyes of your understanding being enlightened; that

you may know what is the hope of His calling, what are the riches of the glory of His inheritance in the saints, and what *is* the **exceeding greatness of His power toward us who believe, according to the working of His mighty power.**” Eph. 1:18-19

- 3)) That is why Paul revealed to them that God did everything as he yielded his life to God.
- a)) “of which I became a minister according to the gift of the grace of God given to me by the **effective** working of His power.” Eph. 3:7
- b)) “from whom the whole body, joined and knit together by what every joint supplies, according to the **effective** working by which every part does its share, causes growth of the body for the edifying of itself in love.” Eph. 4:16
- c) There are some conditions to prayer.
- 1)) Prayer is to be made to the Father in the name of Jesus. Jn. 16:23
- 2)) Prayer is to be according to God’s will, the will of God is found in the word of God. 1Jn. 5:13-14
- 3)) Prayer is to be in faith, asking according to the revelation of God’s word. Rom. 14:23

- 4)) Prayer is affective by abiding in Christ, we receive what we ask for. Jn. 15:7
- d) There are some hinderences to prayer.
- 1)) The presence of sin, “If we say that we have fellowship with Him, and walk in darkness, we lie and do not practice the truth. But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus Christ His Son cleanses us from all sin”. 1Jn. 1:6-7
- a)) Sin separated man from God. Is. 59:1
- b)) Sin is not overlooked by God. Ps. 66:18
- c)) Sin must be confessed and forgiven. 1Jn. 2:1
- 2)) The presence of silence, “You have not because you ask not.” Ja. 4:2d
- a)) God knows what we have need of before we ask.
- b)) God knows we don’t need all that we ask.
- c)) God does not give at times because we just don’t ask.
- 3)) The presence of self, “You ask and do not receive because you ask amiss, that you may spend it on your own pleasures.” Ja. 4:3
- a)) Self is the last to die.

- b)) "I", is the middle letter of the word sin.
- 4)) The presence of un-forgiveness, "And whenever you stand praying, if you have anything against anyone, forgive him, that your Father in heaven may also forgive you your trespasses." Mk. 11:25-26
- a)) The burden is on the one who is holding the resentment. vs. 25
- b)) Their forgiveness is conditioned on their forgiveness of the person resented. vs. 26
- \* An unforgiving heart becomes bitter, a forgiving heart become better.
- e) The presence of unbelief, "But let him ask in faith, with no doubting, for he who doubts is like a wave of the sea driven and tossed by the wind. For let not that man suppose that he will receive anything from the Lord; he is a double-minded man, unstable in all his ways". Ja. 1:6-8
- a)) The attack against your faith is an attack against God, not you.
- b)) The unstable person in prayer is uncertain about everything, receives nothing from God and will be unstable in all his ways.
- f) The presence of bad marital relations, "Husbands, likewise, dwell with them

with understanding, giving honor to the wife, as to the weaker vessel, and as being heirs together of the grace of life, that your prayers may not be hindered". 1Pet. 3:7

- 1)) The man is the head of the home and is to dwell with his wife according to knowledge or his prayer are hindered.
- 2)) The man is to give honor to the wife, the weaker vessel, he is the weak one.
- 3)) The man is to recognize that they are heirs together of the grace of life.

**3:21** The unchangeable exaltation of the Father by the believers.

- 1) The exclamation of praise and adoration of the Father that is to characterize the church presently, "to Him *be* glory in the church by Christ Jesus to all generations." vs. 21a
- a) This is the only proper response for all the Father had done in making Jew and Gentile one in Christ.
- 1)) The word glory "doxa", means splendor, excellence, magnificence, majesty and pre-preminence.
- 2)) The article is present indicating the unique excellence to perfection belonging only to God.
- 3)) The exclamation is emphatic being placed at the beginning of the

- sentence and an imperative by every believer, literally, “to Him glory”.
- 4)) The priority of the Father has been the pattern of Paul from the start of the letter.
- a)) “Blessed *be* the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly *places* in Christ.” Eph. 1:3
- b)) “to the praise of the glory of His grace, by which He has made us accepted in the Beloved.” Eph. 1:6
- c)) Paul ascribed praise to the glory to each person of the Trinity.
- a) To the Father, the source. vs. 6
- b) To the Son, he channel. vs. 12
- c) To the Holy Spirit, the agent. vs. 14
- b) The practice of the exclamation of glory to the Father is to be the customary and consistent characteristic of the church.
- 1)) The phrase in the church “ekklessia”, refers to the body and bride of Christ, those sinners saved in this age of time, in the past, present and future.
- a)) By the preaching of the gospel.
- b)) By repentance from sin.
- 2)) This exclamation of glory to the Father throughout the church age is confirmed by the phrase “all generations”.

- a)) The word generations “geneas” the composite of believers throughout the temporal sphere of time, past, present and future, until it closes.
- b)) The members of the household of God in the local church and entire church on the earth.
- c) The person that made this glorious praise-adoration of the Father possible is Christ Jesus.
- 1)) The word by “en” is the same as “in the church”, so it can be translated “in”, either way “in or by” Christ Jesus is the channel that made Jew and Gentile one, able to approach the Father.
- 2)) Christ “Christos” indicating His deity.
- 3)) Jesus “Iesous” indicating His humanity.
- 4)) The Incarnation of God becoming flesh, the mediator between God and man. Jn. 1:1, 14; Phil. 2:5-11; 1Tim. 2:5; Heb. 9:15; 12:24
- 2) The exclamation of praise and adoration of the Father will be acknowledged in eternity, “forever and ever. Amen.”
- a) This stands in sharp contrast to the temporal time of man in the present church age.

- 1)) The church age began on the day of Pentecost.
  - 2)) The church age will close with the Rapture of the church.
- b)** The phrase forever and ever refers to eternity.
- 1)) The words “eons of eon” is translated by various words.
    - a)) Age, ages, ancient times, forever, eternity, etc.
    - b)) The context is an important factor.
  - 2)) The context of our text as we have stated is eternity.
    - a)) The sphere of existence where time will cease as we know it now.
    - b)) Eternity is not measurable by past, present and future, it just is.
- c)** Paul confirms what he has declared as the absolute certainty of the praise of the Father throughout eternity by the word “Amen”.
- 1)) The word Amen is also translated “truly”, “verily”.
  - 2)) If the word “amen” is at the beginning of a sentence in Greek, it announces the truthfulness and importance of what is to be stated.
 

\* Jesus often said, “Verily, I say to you.”
  - 3)) If the word is place at the end of a sentence in Greek, it affirms and

confirms what has been stated is true and reliable, always translated “Amen”.

- d)** Remember the context of this doxology to the Father is for Paul’s intercessory petitions that God is able to do and much more for the spiritual lives of the Jew and Gentile in Christ. Eph. 3:14-19
- 1)) This is why we give glory to the Father for granting us, according to the riches of His glory.” vs. 16a-b
  - 2)) For strengthening us with might through His Spirit in the inner man, that Christ may dwell in your hearts through faith; being rooted and grounded in love. vs. 16c-17
  - 3)) For helping us to comprehend with all the saints what is the width and length and depth and height of God’s love. vs. 18
  - 4)) To help us know the love of Christ which passes knowledge.” vs. 19a
  - 5)) For filling us with the fullness of God, according to the riches of His grace in Christ available to us. vs. 19b
- e)** The Christian still has a sin nature and is prone to trust self.
- 1)) Paul experience a willful defeat by trusting in his own abilities until he came to an important truth, “For I know that in me (that is, in my flesh)

nothing good dwells; for to will is present with me, but *how* to perform what is good I do not find. O wretched man that I am! Who will deliver me from this body of death?””  
 Living life in the Spirit. Rom. 7:18.  
24, 25-8:1; Eph. 4:22-24; Col. 3:5-10;  
2Pet. 1:3-4

2)) The Christian is born into warfare.  
Zech. 4:6; 2Cor. 10:4-6; Gal. 5:16-17;  
Eph. 6:10-18

f) God is always to be given all the glory.

1)) “But we have this treasure in earthen vessels, that the **excellence** of the power may be of God and not of us.”  
2Cor. 4:7

2)) “And the Lord will deliver me from every evil work and preserve *me* for His heavenly kingdom. To Him *be* glory forever and ever. Amen!” 2Tim. 4:18

3)) “To Him *be* the glory and the dominion forever and ever. Amen.”  
1Pet. 5:11

4)) Now to Him who is able to keep you from stumbling, And to present *you* faultless Before the presence of His **glory** with exceeding joy, To God our Savior, Who alone is wise, *Be glory* and majesty, Dominion and power,

Both now and forever. Amen.” Jude 24-25