

6/12/22

### Ephesian 3:11-15

Paul has been directed by the Holy Spirit to delay his prayer to reveal important facts about his person, as the “messenger of the gospel”. Eph. 3:1-7

Then Paul dealt with his “ministry of the gospel”, focusing on the content of the gospel. Eph. 3:8-13

\* We left off at verse 10, we will begin at verse 11.

### 3:8-13 The ministry of the gospel.

**3:11** The perfect timing of the plan of God for salvation.

\* Verse 2-13 is one long sentence in the Greek!

1) The particular purposes of God the Father are all the sum total of His eternal purpose, “according to the eternal purpose.” vs. 11a

a) Paul has been dealing with one of the specific purposes of the Father, the unity and oneness of Jew and Gentile.

1)) He understood God distinguished Jew from Gentile in the Old Testament.

a)) Abram was called out by God to make a nation of him. Gen. 12:1-2

b)) God was the Father of the nation, as He delivered them from Egypt after 430 years. Ex. 12:40; Gal. 3:17

2)) He understood God included the Gentiles through Israel. Gen. 12:3

a)) One of the eternal purposes of God the Father was to make know His manifold wisdom to the angels by way of the church about the unity and oneness of Jew and Gentile. vs. 10

b)) Jew and Gentile identity being irrelevant, both had to believe and trust in the atonement of Jesus.

c)) One body, His bride, His church.

b) Paul in saying “according to the eternal purpose” is speaking about the general purpose in the eternal plan of salvation.

1)) The plan of salvation was the goal.

a)) The word purpose “prosthesis”, means a setting before of a thing, and classical writers used it in deliberate plans and schemes.

b)) The absence of the article stresses the quality of the word and makes it quite definite, God’s purpose. Lenski

c)) This took place prior to time, to be revealed in the ages of time. Rom. 16:15; Eph. 1:4-5; 3:5, 9; 1Pet. 1:2

d)) The word is used for the nation Israel according to election, not individual salvation. Rom. 9:11

e)) The particular purposes are all stepping-stones to reach and bring to pass the ultimate goal, salvation.

2)) The plan of salvation in the process of time involved people and nations.

- a)) Abraham, Isaac, Jacob, Moses, Joshua, David, Solomon, John the Baptist, Herod, Pilate, the twelve, Paul, Felix, Festus, Herod, etc.
  - b)) The empires were Egypt, Israel, Assyria, Babylon, Medo-Persia, Greece, and Rome.
  - c)) Each person and empire was a link in the chain of events moving towards the “eternal purpose” of God to reveal the wisdom of God in the unity and oneness of Jew and Gentile.
- a)) “In Him also we have obtained an inheritance, being predestined according to the purpose of Him who works all things according to the counsel of His will.” Eph. 1:11
  - b)) “In hope of eternal life which God, who cannot lie, promised before time began, but has in due time manifested His word through preaching...” Tit. 1:2-3
  - c)) “He indeed was foreordained before the foundation of the world, but was manifest in these last times for you who through Him believe in God, who raised Him from the dead and gave Him glory, so that your faith and hope are in God.” 1Pet. 1:20-21
- 3)) The eternal purpose of God, the plan of salvation cannot be hindered.

- a)) This does not mean sinners are robots with no free will nor are they absolved of personal responsibility.
  - b)) This simply means God from eternity has purposes His plan of salvation and it will be fulfilled as each person hears and responds to except or reject salvation. Eph. 1:4-5
- 2) The particular purposes of God the Father are the sum total of His eternal purpose of salvation that are achieved in only one person, “which He accomplished in Christ Jesus our Lord.” vs. 11b
    - a) Though Paul is speaking about the eternal purposes of God before time began, he is most concerned about the fulfillment of the plan, not so much the proclaimed plan by predestination.
      - 1)) Paul is concerned with bringing the historical reality to pass.
      - 2)) The word accomplish “poieo”, means to render, acquire, provide for or execute for the affective benefit of Jew and Gentile sinners.
        - \* The word appears nine other times in the epistle, translated making, fulfilling, has made, purposed, to do, causes, does, do.
    - b) Paul is saying that the plan and goal of salvation is brought to pass by Jesus.

- 1)) The phrase consists of two titles and one personal name.
- a)) The key phrase “in Christ”, refers to the result of the new birth and appears eleven times in the letter, Christ “Christos” is the first title, it means anointed in Greek, the context focuses on “the anointed of God, “the Messiah”, indicating His deity.  
\* Appearing 42 times in the letter.
- b)) Jesus “Iesous”, the name means Yahweh is salvation, the Greek translation of the Hebrew name Joshua, the contraction of Yahweh-Shua, Yahweh is salvation, indicating His humanity.  
\* Appearing 21 times in the letter.
- c)) The phrase our Lord “hemon kurios”, is the second title and refers to a person to whom a person or thing belongs to, the owner or Master, in our context, though it is used for respect, honor and reverence also.  
\* Appearing 25 time in the letter.
- 2)) The three-fold phrase “Lord Jesus Christ” appears seven times in the letter. Eph. 1:3, 17; 3:11, 14; 5:20; 6:23, 24
- c) The earthly conditions for God to fulfill the plan of salvation were all present in a

time of peace “paxa Romana”, roads to travel and one language, Greek.

\* “But when the fullness of time had come, God sent forth His Son, born of a woman born under the law.” Gal. 4:4

- d) Jesus defeated Satan in the wilderness, as man identical to the First Adam without sin, the Last Adam not as God, being a real victory over Satan. 1Cor. 15:45; Heb. 4:15
- e) The eternal plan of God for salvation is available now to all sinners by sending His Son and identified Him as Immanuel, God with us to be the payment for our sins. Is. 53:2-6; Matt. 1:23; Acts 2:23-39; 2Cor. 5:21; 1Jn. 2:2

**3:12** The personal benefit in the plan of God for salvation.

- 1) The believer has an ongoing love relationship with Jesus, “in whom we have boldness and access with confidence through faith in Him.” vs. 12
- a) Paul revealed the ongoing dependency of believers on Jesus.
- 1)) The phrase “in whom” is reflexive, looking back to “in Christ Jesus our Lord” in verse eleven.
- a)) Having heard the gospel, repented, Jew and Gentile both one in Christ.

- b)) Being transformed, no longer living for sin as before by the new divine nature imparted. 2Pet. 1:3-4
- 2)) There is no change of person from verse eleven to twelve.
  - a)) Jesus was sent by the Father.
  - b)) Jesus brings us to the Father.
- b) Paul revealed the result of Jew and Gentile believers being in union with Christ, as Savior and Lord.
  - 1)) Both Jew and Gentile can speak to God directly.
    - a)) He says, “We have” “echo” indicative present active, ongoing.
    - b)) The word boldness “perresia”, means freedom of speech, being unreserved, frank and unconcealed.
    - c)) Paul will use it again as he asked for prayer that he might open his mouth boldly to make the mystery of the gospel known. Eph. 6:19
    - d)) Peter used the word at Pentecost by the phrase “freely speak”. Acts 2:29
  - 2)) Both Jew and Gentile can come to God directly.
    - a)) The word access “prosagoge”, means freedom of approach.
    - b)) The idea being “in Christ” we have been made right to have access to God the Father.

- c)) The word appears only one other time in the letter, “For through Him we both have access by one Spirit to the Father.” Eph. 2:18
- d)) We are no longer under the wrath of God, being justified. Rom. 5:1-2
- 3)) Both Jew and Gentile have the peace of God.
  - a)) The word confidence “pempothesis”, means freedom of fear, from the word to persuade.
  - b)) This describes the manner in which the believer approaches and speaks to the Father with confidence.
  - c)) Since the word boldness and access are under the same article in Greek, both emphasize the notion of bold access, re-enforcing fearless courage.
  - d)) We are free to express our needs, doubts and difficulties in obeying, confess our sins, ask our petitions and more unrestrained or unhindered having Jesus as our intercessor.
- 2) Tthe believer has an ongoing trust in Jesus, “through faith in Him.” vs. 12
  - a) Paul stated that both Jew and Gentile were to understand the need of abiding in Jesus to approach the Father.
    - 1)) The Jew no longer approached God on the basis of the law of Moses.

- a)) To establish their righteousness.
- b)) To exalt self above the Gentiles.
- 2)) The Gentile did not approach God on by their many gods or religious.
  - a)) Knowing their pagan beliefs were contrary to the word of God.
  - b)) Knowing their pagan beliefs were offensive to God.
- b) Paul stated that both Jew and Gentile approach the Father the same way they got saved, “through faith in Him”.
  - 1)) The word through “dia”, indicates the means, ground or reason by which something is or is not done.
    - a)) If a person does not believe in Jesus, nothing can bring about their union or oneness with the Father.
    - b)) If a person does not believe what the Bible says about Jesus, no claim can be made of knowing God the Father.
    - c)) There is no other channel apart from Jesus that can bring sinful man to the Father.
  - 2)) The word faith “pistis”, means a conviction of the truth of anything, belief; in the New Testament of a conviction or belief respecting man’s relationship to God and divine things, generally with the included idea of

trust and holy fervor born of faith and joined with it. Strongs

- a)) This faith points to the revelation about Jesus in Scripture, “Faith in Him”.
- b)) Believing Jesus is the Second person of the Trinity, the Incarnate Son, fully God and fully man, the Savior of the world.
- c)) Believing Jesus alone is our advocate and intercessor to the Father.
- 3)) Paul cannot say this enough in the letter.
  - a)) “In Him we have redemption **through** His blood, the forgiveness of sins, according to the riches of His grace.” Eph. 1:7
  - b)) “For by grace you have been saved **through** faith, and that not of yourselves; *it is* the gift of God.” Eph. 2:8-9
  - c)) “and that He might reconcile them both to God in one body **through** the cross, thereby putting to death the enmity.” Eph. 2:13
  - d)) “For **through** Him we both have access by one Spirit to the Father.” Eph. 2:18
  - e)) “and to make all see what *is* the fellowship of the mystery, which from the beginning of the ages has been

- hidden in God who created all things **through** Jesus Christ.” Eph. 3:9
- c) Jesus came to direct sinners and saints to the Father, “Jesus told His apostles, “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
- d) Jesus said, “But you, when you pray, go into your room, and when you have shut your door, pray to your **Father** who *is* in the secret *place*; and your **Father** who sees in secret will reward you openly.” Matt. 6:6
- e) Again Jesus said, “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
- f) Hebrews says we have a great High Priest who has passed through the heavens, Jesus the Son of God... a High Priest who can sympathize with our weaknesses, but was tempted in all *points as we are, yet* without sin. so we are to come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need. Heb. 4:14-16; Heb. 10:19-22

**3:13** The proper perception about the plan of God through salvation.

- 1) The desire of Paul was that the believers not be discouraged over his suffering, “Therefore I ask that you do not lose heart at my tribulations for you.” vs. 13a
- a) Paul in this verse has come to the end of the two things he wanted the Ephesians to know. Eph. 3:1-13
- 1)) The information about his call and enabling, as the messenger of the gospel. Eph. 3:1-7
- 2)) The information about Jew and Gentiles being one in Christ, as his ministry of the gospel. Eph. 3:8-13
- b) Paul’s recall was about to break out in prayer in verse one of chapter three, but was redirected by the Spirit. Eph. 3:1
- 1)) He said, “For this reason I.” vs. 1a
- 2)) He says, “For this reason I bow my knee to the Father of our Lord Jesus Christ.” vs. 14
- c) Paul asked the Ephesians to not be discouraged at the tribulations.
- 1)) Paul usually stated the word therefore “**therefore**”, as a concluding word, the sum total of what has been stated.
- a)) “**Therefore** I also, after I heard of your faith in the Lord Jesus and your love for all the saints.” Eph. 1:15
- b)) “**Therefore** remember that you, once Gentiles in the flesh--who are called Uncircumcision by what is

- called the Circumcision made in the flesh by hands.” Eph. 2:11
- c)) “Now, **therefore**, you are no longer strangers and foreigners, but fellow citizens with the saints and members of the household of God.” Eph. 2:19
- 2)) Paul instead this time used the word “therefore” to point back to his imprisonment at the time, “For this reason I, Paul, the prisoner of Christ Jesus for you Gentiles.” Eph. 3:1  
\* Paul saw himself as a prisoner of Christ Jesus, not Rome. Eph. 3:1; 4:1
- 3)) Paul told the Ephesians to not be discouraged over his imprisonment.
- a)) He expressed his desire, the word ask “aiteo”, means to beg or plead.
- b)) He expressed his concern, do not lose heart “ekkakeo”, meaning to faint or be weary, found five other times in the New Testament. Lk. 18:1; 2Cor, 4:1, 16; Gal. 6:9; 2Thess. 3:13
- c)) He expressed his condition, the word “tribulations “thlipsis”, means a pressing together, pressure, affliction or distress.
- 1))) Paul was told by Jesus that he was going to suffer many things for His name sake. Acts 9:16

- 2))) Paul told the Philippians his imprisonment was for the furtherance of the gospel by God’s appointment. Phil. 1:12-18
- 4)) Paul indicated the reason he was in prison, “for you”, on their behalf.
- a)) He had preached the truth of the mystery of Christ, Jew and Gentile one. Eph. 3:2-6
- b)) He was imprisoned for two years at Caesarea on the Mediterranean as a political scapegoat, falsely charge by the Jews of bringing Gentiles into the Temple and teaching against the law of Moses and now at Rome for two more years. Acts 22; 24:27; 28:30
- c)) “I now rejoice in my sufferings for you, and fill up in my flesh what is lacking in the afflictions of Christ, for the sake of His body, which is the church.” Col. 1:24  
\* Paul is not saying he is completing the atonement of Christ, but that since Jesus is not present any longer, his children are persecuted in His place!
- 2) The imprisonment of Paul was to benefit others, “which is your glory.” vs. 13b
- a) Paul has used the word glory for God in the epistle.
- 1)) The word glory “doxa” seven times for God’s magnificence, excellence,

- dignity and majesty. Eph. 1:6, 12, 14, 17, 18; 3:16, 21
- 2)) This is the only time it is used for man in the epistle.
- b) Paul in using the word glory for the outcome of the mystery previously hidden, but now made know that Jew and Gentile are one in Christ.
- 1)) This was good and beneficial for the Ephesians and for all who heard the gospel message.
- a)) It removed all hostility and boasting between Jew and Gentile.
- b)) It removed all religious or cultural distinctions between Jew and Gentile.
- 2)) This was good and s great benefit to distinguish Christianity from Judaism.
- a)) Christianity was not an extension of Judaism.
- b)) Christianity was distinct from Judaism, Jesus creating in Himself one new man. Eph. 2:15
- c) The Lord Jesus was very clear about the sufferings Christians for His name sake, “If the world hates you, you know that it **hated Me** before *it hated* you”, “In the world you will have tribulations, but be of good cheer for I have overcome the world.” Jn. 15:18; 16:33
- d) Paul encourages believers in tribulations and sufferings, as examples of Christ for

- the sake of others, “For as the sufferings of Christ abound in us, so our consolation also abounds through Christ. Now if we are afflicted, *it is* for your consolation and salvation, which is effective for enduring the same sufferings which we also suffer. Or if we are comforted, *it is* for your consolation and salvation.” 2Cor. 1:5-6
- \* 2Cor. 2:15-16; 4:8-18; 2Tim. 2:10
- e) Peter says, “For this *is* commendable, if because of conscience toward God one endures grief, **suffering** wrongfully. For what credit *is it* if, when you are beaten for your faults, you take it patiently? But when you do good and suffer, if you take it patiently, this *is* commendable before God. For to this you were called, because Christ also suffered for us, leaving us an example, that you should follow His steps:” 1Pet. 2:19-21

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

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

3:14        The posture before God in prayer.

- 1) The declared reason for Paul’s prayer, “For this reason.” vs. 14a
- a) Paul now returns to his original intent to pray for the Ephesians.



- 1)) The phrase for this reason “toutou charin” points us back to verse one of the chapter. Eph. 3:1a
  - a)) The phrase is exactly the same.
  - b)) These are the only two times it appears in the epistle.
- 2)) The reason Paul was praying was for the Gentile’s salvation. Eph. 3:1b
  - a)) He was in prison in Rome, due to preaching Gentiles could be saved, “the prisoner of Jesus Christ for you Gentiles.” Eph. 3:1b
  - b)) His sufferings were for the benefit of the Gentiles. Eph. 3:13
- 3)) Paul was commissioned to make know this mystery in Christ hidden in ages past, but now made known to the sons of men by the Holy Spirit and the apostles and prophets. Eph. 3:4-5
  - a)) “no longer strangers and foreigners, but fellow citizens with the saints and members of the household of God.” Eph. 2:19
  - b)) “Having been built on the foundation of the apostles and prophets, Jesus Christ Himself being the chief *cornerstone*.” Eph. 2:20
  - c)) “In whom the whole building, being joined together, grows into a holy temple in the Lord.” Eph. 2:21

- d)) “In whom you also are being built together for a dwelling place of God in the Spirit.” Eph. 2:22
- 2) The described posture as Paul prayed, “I bow my knees.” vs. 14a
  - a) The expression is called a metonym.
    - 1)) A metonym is a phrase used to substitute one thing for another that is closely associated.
      - a)) In this case is the phrase “I bow my knee” indicates and means prayer.
      - b)) The word bow “kampto”, means to bend and depicts an attitude of honor and respect to a superior.
    - 2)) The posture of kneeling indicates intensity, urgency in humble submission.
      - a)) Stephen knelt praying when stoned, Peter to pray for Tabitha and Paul knelt to pray for the Ephesian elders. Acts 7:60; Acts 9:40; 20:36
      - b)) Our Lord knelt in the Garden of Gethsemane. Lk. 22:41
  - b) There are other postures in prayer revealed in the Scriptures.
    - 1)) The most usual posture by Jewish Hebrews was to pray standing.
      - a)) “And when you **pray**, you shall not be like the hypocrites. For they love to **pray** standing in the synagogues and on the corners of the

streets, that they may be seen by men. Assuredly, I say to you, they have their reward.” Matt. 6:5

**b))** “Also He spoke this parable to some who trusted in themselves that they were righteous, and despised others: Two men went up to the temple to **pray**, one a Pharisee and the other a tax collector. The Pharisee stood and prayed thus with himself, ‘God, I thank You that I am not like other men--extortioners, unjust, adulterers, or even as this tax collector. ‘I fast twice a week; I give tithes of all that I possess.’ “And the tax collector, standing afar off, would not so much as raise *his* eyes to heaven, but beat his breast, saying, ‘God, be merciful to me a sinner!’” Lk. 18:9- 13

**2))** The posture of prayer standing and kneeling with hands uplifted to God.

**a))** “Then Solomon stood before the altar of the LORD and spread out his hands toward heaven. 1Kings 8:22

**b))** Solomon finished all his prayer and supplication to the LORD, he arose from before the altar of the LORD, from **kneeling** with his hands spread up to heaven. 1Kings 8:54

**c))** Daniel knowing the decree was signed went home to his upper room, with his windows open toward Jerusalem, he knelt down three times that day, and prayed and gave thanks before his God, as was his custom since early days. Dan. 6:10

**d))** “At the evening sacrifice I arose from my fasting; and having torn my garment and my robe, I fell on my **knees** and spread out my hands to the LORD my God.” Ezra 9:5

**3))** The posture of being prostrated or face to the ground.

**a))** “He went a little farther and fell on His face, and **prayed**, saying, “O My Father, if it is possible, let this cup pass from Me; nevertheless, not as I will, but as You *will*.” Matt. 26:39

**b))** “And being in agony, He **prayed** more earnestly. Then His sweat became like great drops of blood falling down to the ground.” Lk. 22:44

**c)** If you want to learn how and what to pray for, know the word of God and study the prayers in the Bible.

\* “Now this is the confidence that we have in Him, that if we ask anything according to His will, He hears us.” 1Jn. 5:14

d) The outward physical posture in prayer is irrelevant, it is the posture of our heart in genuine humility.

1)) “But the LORD said to Samuel, “Do not look at his appearance or at the height of his stature, because I have refused him. For *the LORD does not see* as man sees; for man **looks** at the outward appearance, but the LORD **looks** at the **heart**.” 1Sam. 16:7

2)) “The sacrifices of God *are* a broken spirit, A broken and a **contrite** heart-- These, O God, You will not despise.” Ps. 51:17

3)) “So rend your **heart**, and not your **garments**; Return to the LORD your God, For He *is* gracious and merciful, Slow to anger, and of great kindness; And He relents from doing harm.”\_ Joel 2:13

e) Paul commanded to pray in order to not be anxious and pray without ceasing. Phil. 4:6-7; 1Thess. 5:17

**3:14a** The person of God petitioned in prayer.

- 1) The prayer of Paul was addressed to the First person of the God-head, “to the Father”.
  - a) The Father is said to be the Father of Jesus from His Divine nature from eternity and revealed in the Incarnation.

1)) The phrase to the Father “*pros pater*”, means to face the male ancestor.

a)) The Father is responsible as the source in Jesus becoming a man.

b)) There is a play on words Father “*pater*” and family “*patria*”, united by common descent.

2)) Jesus was God and He took on flesh in the Incarnation. Jn. 1:1, 14  
\* But this does not infer or teach that Jesus is a created being, but only affirms His eternal pre-existence.

b) Jesus is the Second person of the Trinity co-equal with the Father.

1)) Paul clearly says it at the start and end of the letter. Eph. 1:2; 6:23

2)) Matthew believed Jesus was God, “You shall call his name Emmanuel”, God with us, in fulfillment of the prophetic Scriptures. Matt. 1:23; Gen. 3:15; Is. 7:14; 9:6-7; Jn. 1:1

3)) John says Jesus is the Son of the Father, His love gift to the world that whoever believes should not perish, but have everlasting life. Jn. 3:16

4)) Paul tells us Jesus is the mediator of Jew and Gentile, for access to the Father by one Spirit. Eph. 2:18

5)) Paul says, “giving thanks always for all things to God the Father in the

- name of our Lord Jesus Christ.” Eph. 5:20
- c) Yet the Father is also said to be the God of Jesus from His human nature, since the Incarnation.
- 1)) This is stated twice in the first chapter of the letter. Eph. 1:3a, 17a
  - 2)) Jesus limited Himself for a set time, divesting Himself of His glory to become the Lamb of God to take away the sins of the world. Jn. 1:29; Phil. 2:5-11
  - 3)) Jesus came as the Last Adam, just like the First Adam to reconcile us from the fall. 1Cor. 15:45
  - 4)) Jesus became a vicarious sacrifice, a substitute dying on the cross instead and in place of sinners. 2Cor. 5:21
  - 5)) Peter also expressed this gratitude, “**Blessed be the God and Father** of our Lord Jesus Christ, who according to His abundant mercy has begotten us again to a living hope through the resurrection of Jesus Christ from the dead.” 1Pet. 1:3
  - 6)) Jesus bore the wrath of God for the sins of the world. Ps. 22:1-4
- 2) The prayer of Paul was to the Father according to the divine order in salvation, “of our Lord Jesus Christ.”

- a) The term in our context refers to the chain of command in the Trinity.
- 1)) The Father is the source or origin.
  - 2)) The Son is the channel.
  - 3)) The Holy Spirit is the agent.
  - 4)) Three persons, yet one God, one Lord, one Spirit and one Savior!
  - 5)) Yet Father and Son are co-equal by the titles of God and Lord.
- b) The Father stands in the place of priority by the fact He is always mentioned first.
- 1)) “that the God of our Lord Jesus Christ, the **Father** of glory, may give to you the spirit of wisdom and revelation in the knowledge of Him.” Eph. 1:17
  - 2)) Paul tells the Ephesians, “God (the Father) placed all things under His (Christ’s) feet and appointed Him to be head over everything for the church, one faith, one baptism; one God and Father of all, who is over all through all and n all” Eph. 4:5-6
  - 3)) The baptismal formula reveals it. “Go therefore and make disciples of all the nations, baptizing them in the name of the **Father** and of the Son and of the Holy Spirit”. Matt. 28:19
  - 4)) The apostle Paul says, “There is but one God, the Father, from whom are all things, and we exist for Him; and

- one Lord, Jesus Christ, through whom are all things, and we exist through Him. 1Cor. 8:6
- 5)) “The God and **Father** of our Lord Jesus Christ, who is blessed forever, knows that I am not lying.” 2Cor. 11:31
- 7)) “Whoever denies the Son does not have the **Father** either; he who acknowledges the Son has the **Father** also.” 1Jn. 2:23  
 \* “But I want you to know that the **head** of every man is Christ, the **head** of woman *is* man, and the **head** of Christ *is* God.” 2Cor. 11:3
- c) Jesus made clear the chain of command for our prayers, we ask the Father in the name of Jesus. Jn. 14-16  
 \* “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
- d) Prayer is total dependence on God, Jesus gave the model prayer, not a pattern to be repeated, but to give the content of our prayers. Ps. 73:25-26; Matt. 6:5-13
- e) The Bible reveals it is a sin not to pray.  
 1)) Samuel said, “Moreover, as for me, far be it from me that I should sin against the Lord in ceasing to pray for you. 1Sam. 12:23

- 2)) God told Jeremiah three times not to pray for the good of the people or intercede for them anymore. Jer. 7:16; 11:14; 14:11

3:15 The people of God affected by prayer. vs. 15

- 1) The teaching of Paul is not that everyone on earth is saved and will be in heaven, “from whom the whole family in heaven and earth is named.”
- a) Some take this text and teach all human beings belong to the Fatherhood of God.  
 1)) Therefore we are all saved and children of God and will be in heaven.  
 2)) No, the only common factor of believers and non-believers is that God created all of us, the “Creatorhood of man”, not the “Fatherhood of God”. Acts 17:28
- b) This is called Universalism.  
 1)) This theology is proposed by people, who call themselves “Christians”, but are not.  
 a)) They translate the word whole “pas” every family, making it a plural, instead of one entire family.  
 b)) They expose themselves to be deceivers by believing Universalism.

- c)) They oppose the historical orthodox doctrine of Christianity for the last two-thousand years.
- 2)) This theology stands in contradiction of the fall and need of a Redeemer.
  - a)) They deny the holiness and truthfulness of God. Gen. 3
  - b)) They ignore and deny the prophetic promise of a personal Savior to die in the place of sinners. Gen. 3:15
- 3)) This theology is confusion to the testimony of God's distinctions in the whole of Scripture.
  - a)) The special choosing of Israel as His people and nation.
  - b)) The choosing of a bride by Jesus as His bride to be raptured before the seven year tribulation.
- 4)) This theology denies the seriousness of sin against God, man's sinfulness of and calls the Father and Son liars.
  - a)) Denying all have sinned.
  - b)) Denying the wages of sin is death.
  - c)) Denying the need of repentance through the new birth.
  - e)) Denying there is a heaven and hell, that humanity will go to one or the other, the final abode being Gehenna, the Lake of Fire.

- 2) The teaching of Paul is that the family of God resides both in heaven and on earth, "from whom the whole family in heaven and earth is named."
  - a) The statement of identification is ,“the whole family”, the family of God.
    - 1)) God had made Jew and Gentile one, in the family of God. Eph. 2:14
    - 2)) Both Jew and Gentile created in Jesus “one new man”. Eph. 2:15
    - 3)) Reconciled Jew and Gentile in one body. Eph. 2:16
    - 4)) Both had access to the Father by one Spirit. Eph. 2:18
    - 5)) The reason is they had been saved, forgiven and forgotten by God of all their sins. Eph. 2:8-9; Ps. 103:12
  - b) The statement of location is “heaven and earth”.
    - 1)) This simply indicates that part of the family of God at the present is in heaven, the invisible church.
      - a)) Those who were sinners at one time on the earth, heard the gospel repented and became born again.
      - b)) Those who consequently through the new birth were transformed throughout their lives.
      - c)) Those on earth who were witnesses for Jesus and sojourners on earth on their way to heaven.

- d))** Those who came to the end of their lives and were present before God in heaven immediately.
- e))** Those in heaven have no need of prayer, they are with God!
- 2))** This also indicates that part of the family of God at the present time is on the earth, the visible church.
  - a))** Those in the present generation that repented from their sins and been born again, trusting only the atoning work of Jesus and walking by faith.
  - b))** Those in the present growing, developing and maturing in their faith “in Christ”.
  - c))** Those in the present in “spiritual warfare” fighting the good fight of faith, through prayer, the word, the power of the Holy Spirit with the whole armor and mind of Christ.
  - d))** Those who throughout their lives see themselves as sojourners, pilgrims, who will one day at death join the invisible church in heaven.
- 3))** This family both in heaven and earth is named after the Father.
  - a))** The Father is the One responsible as the source for the family of God in a paternal sense by the new birth.

- b))** The family of God, adopted sons and daughters. Rom 8:15; Gal. 4:5; Eph. 1:5
- c))** The believers were known as those on the Way, Christians! Jn. 14:6; Acts 9:2; 19:9, 23; 22:4; 24:14, 22
- c)** There are so many deceivers in the family of God through the Emergent Church, like Rob Bell, Brian McLaren, Mark Driscoll, Tony Jones, Tony Campollo and many others of the EMCM.
  - 1))** Jesus taught there is one church His and He builds it. Matt. 16:18
  - 2))** One family, the church in heaven and earth, “But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, to an innumerable company of angels, to the general assembly and church of the firstborn *who are* registered in heaven, to God the Judge of all, to the spirits of just men made perfect.” Heb. 12:22-23