

EPHESIANS 3:14-21 PAUL'S LADDER OF PRAYER PART 5

INTRO:

THE LADDER OF PRAYER: Read 14-21

We have 6 rungs to climb.

1) Rung #1, "To be strengthened." VS. 16 2) Rung #2, "to have Christ dwell in our hearts." VS. 17a, 3) Rung #3, "To be rooted and grounded in love." VS. 17b
4) Rung #4, "To receive Divine Comprehension of God." VS. 18, 5) Rung #5, "To know the Love of God." VS. 19a, **6) Rung #6, "To be filled with all the fullness of God." VS. 19b**

VS. 15 Of whom the whole family in heaven and earth is named.

- What is it to be named with the name of God or Father?
- What privilege do we own as having the Fathers name Being adopted
- We who were dead in trespasses and sins, orphans and strangers with God. Enemies of God. Aliens and strangers to Him.
- Nobodies, no-names, without hope or prospect, foundation or direction.
- When people see and think of us they think of the Father. "Likeness"
- Rev. 2:17, 3:12, 14:1, 22:4, Jer. 33:16.

- **6) Rung #6, "TO BE FILLED WITH ALL THE FULLNESS OF GOD." VS. 19b**
- **You may be filled up** (4137)(plea-rah-oh). Means to be filled saints acted on by outside force) to the brim (a net, Mt 13:48, a house, Jn. 12:3, Acts 2:2, a city, Acts 5:28, needs Phil 4:19). It means to make complete in every particular and so to cause to abound. It means to furnish liberally diffusing throughout and pervading thus taking possession of and ultimately controlling the one who is "filled up".
- "That which fills up," That of which a ship is filled, sailors, cargo, equipment.
- John Eadie - "All the fullness of God" is all the fullness which God possesses, or by which He is characterized... The pleroma—that with which He is filled—appears to be the entire moral excellence of God—the fullness and luster of His spiritual perfections. Such is the climax of the prayer...
- The whole fullness of God can never contract itself so as to lodge in any created heart. But the smaller vessel may have its own fullness poured into it from one of larger dimensions.
- The communicable fullness of God will in every element of it impart itself to the spacious and exalted bosom, for Christ dwells in their hearts.
- The difference between God and the saint will be not in kind, but in degree and extent.
- His fullness is infinite; the saint's is limited by the essential conditions of a created nature.
- The saints fullness is the correspondence of a miniature to the full face and form which it represents...

- There is no limit placed upon the plenitude that may be ours except that which we ourselves make. For we shall be filled according to the measure of our emptiness, our thirst, our appropriation, our capacity, and our communion with the fountainhead.
- One of the great evidences of knowing and experiencing the fullness of God is the emptying of self. *"It's no longer I that live."*
- For something that is already full must first be emptied to be filled with that which is new.
- It says in Col. 1:19, for it pleased the Father that in Him should all fullness dwell.
- In Eph. 1:22, 23 Paul mentions the fullness of God as being resident in the Church, His Body.
 - And He put all *things* under His feet, and gave Him *to be* head over all *things* to the church, *"which is His body, the fullness of Him who fills all in all."*
- In John 1:16 we are told "of His fullness we have all received, grace for grace. We all have received a deposit of the fullness that is God, but here in Eph. 3:19 we are invited to be filled with ALL the fullness of God.
- Regardless of how full we may now be, or for that matter how empty we may be, there is more, then more, then more.
- In Him are all the perfections of wisdom, goodness, justice, mercy, patience, longsuffering, love, truth, faithfulness, holiness and so much more, and with these He will fill His people according to the measure of their capacity.
- To be filled with/unto all the fullness of God, the excellence which God Himself is full.
- Not in equal fullness as God has fullness for He is in all things infinite and we are certainly finite.
- But to have a deposit of something of all that God is. He is faithful, we too are to be faithful, He is holy, we too are to be holy, longsuffering, patient, loving, kind, generous, loving truth and justice, a portion of the whole character of God.
- We are not to be lopsided or unbalanced Christians. Only knowing grace without the balance of discipline, having faith being balanced by works, love balanced with discernment and justice, etc.
- All of God's attributes dwelling in "microcosm, missing not one, and maturing and growing in each. Increasing in measure as we continue to be being filled with all the fullness of God. To be in balance and in a growing capacity and fullness.
- This is the desire of God and the work of the Holy Spirit in our lives,
 - Eph. 4:13
- That we may be holy as He is Holy, 6X in Lev. And 1 Petr. 1:15 & 16.
- And to be perfect as the Father in heaven is perfect. Mt. 5:48, To walk even as He walked..1JN. 2:6..
- What a miracle, what condescension that God would share His holiness with me! And you! It is His holiness.

VS. 20;

- **By "NOW"** Paul passes to a different subject—from recipients to the gracious Giver. **Unto Him!**
- How fitting that the petitions of this prayer should glide and guide into praise, and that not only this prayer but these chapters should close with a doxology!
- **Exceeding abundantly above:** exhaustlessness, more than necessary, surpassing, superabundantly, beyond measure, quite beyond all measure, overwhelming, over and above, more than enough.
- It describes an extraordinary degree, involving a considerable excess over what would be expected.
- Of the 28X this expression is used in the NT, Paul used it 20X.
- **Power:** Dunamis, being able, having capacity, an ability and is the root for our English word "dynamic", defines inherent power residing in a thing by virtue of its nature.
- Some power is dormant; it is available, but not being used, such as the power stored in a battery. But God's energy is effectual power—power at work in our lives. This power works in us, in the inner man
- **Works:** Energeo: means to be effective in causing something to happen. It means to act, to be operative or to be at work. present tense which pictures the continual activity of the Spirit in this present evil age.
 - **Ephesians 1:11, 1:19; 2:2; 3:7;**
- **That works in us.** This power has worked and continues to work in us.
- And what power is this? It makes dead men to live. It is the power that made my soul to live, Power to conform us to the image of God.
- Power that changed my heart to love what God loves, to hate what God hates.
- Power to turn our backs on our old life and our old selves.
- Power to cause us to walk in His statutes, to walk even as He walked.
- Power to live and love as He has. Working in us now!
- Ruth Paxton: If God is able to work with such superabundant, limitless power, why does He not do it? Why do we see so few Christians who seem to have drunk of the fountain of the fullness of God? There is but one possible answer. The limitless power of God is limited by the unwillingness to have it work, or by the unbelief that it can. But in the light of this prayer could there be a greater sin in the life of a saint than to live on the lower level of the carnal when God's provision and power make possible life on the highest plane of the spiritual? Someone has tersely said: "You have your Bible and your knees; use them." Let us use them so that these treasures in Christ may become in fullest measure a current reality in our lives.

Vs. 21

- **Unto Him**: He alone is the Purposer, He is the Promiser, He is also the Performer.
- **Glory**: (doxa from dokeo = to think or recognize; means to give a proper opinion
- The basic idea in the word doxa is that of manifestation. In the Old Testament doxa was primarily the brightness or radiance of God's presence. Glory speaks of a manifestation of God's true nature, presence, or likeness.
- The glory of God is the manifestation of His Being, His character and His acts. The glory of God is what He is essentially. Glory, therefore, is the true apprehension of God
- To give God glory is not to add something to him; rather, it is an active acknowledgement or extolling of Who He is or what He has already done.
 - **PS 29:2** Give unto the LORD the glory due to His name; Worship the LORD in the beauty of holiness.
- **Glory in the church**: Where is His glory seen, proclaimed and celebrated?
- **Eadie** - The place of doxology is the church, and the glory is hymned by its members, but the spirit of the song is inspired by oneness with Jesus.
- Glory (doxa) is the splendor of moral excellence, and in what place should such glory be ascribed but in the church, which has witnessed so much of it, and whose origination, life, blessings, and hopes are so many samples and outbursts of it?
- And how should it be presented? Not apart from Christ, or simply for His sake, but in Him—in thrilling fellowship with Him; for no other consciousness can inspire us with the sacred impulse, and praise of no other origin and character can be accepted by that God who is Himself in Christ.
- Do we give God glory? Are we glorying in Him as we worship
- Is our meeting together giving God glory, the glory He deserves?
- Praise Him.....

CONCLUSION:

- How much of this great prayer is being fulfilled in my life. Am I pursuing God for this promise? The promise is not in vain.
- Does my daily walk resemble the word of God? Or does my life and the word look like two different lives, two different faiths?
- Lord save us from knowing the truth of the gospel promise but living far below it.
- This week take time to meditate, comprehend, to transact and worship our holy God.
- **Jer. 9:23**; "Let not the wise *man* glory in his wisdom, Let not the mighty *man* glory in his might, Nor let the rich *man* glory in his riches; ²⁴ But let him who glories glory in this, That he understands and knows Me, That *I am* the LORD, exercising lovingkindness, judgment, and righteousness in the earth. For in these I delight," says the LORD.