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Okay, welcome back. This is our Thursday night study. We're into Revelation, but we have jumped out of Revelations after looking at the letters to the seven churches to get a complete understanding of who God is and what is our relationship with God, because when we pick it back up, we're going to pick it back up with the rapture.

And in that process, I don't want anybody to be confused as to whether or not you're going to be part of it or not. So we're into Ephesians. Which is giving us the roadmap of not only what the doctrine of theology and the power source of what this new man is that we learned about called the church.

And then in chapters four through through six, we're going to get the application. So we're going into the final section of Ephesians three. Now we're going to be here for about four weeks counting tonight.

And this is to me is one of the, well, Ephesians in general is a tremendous epistle of Paul. In fact, from the time that we started the study of Revelation, I knew we were going to bump out into Ephesians and I was anticipating these last four teachings. Because not only is this a tremendous portion of the word of God, it cranks the engine on.

Okay, this is where the rubber meets the road as far as getting us going. So let's, I'm just going to read verses 14, starting at 14 to the end of chapter. So in verse 14, it says, for this cause.

Now remember, this is a pickup from verse one, because in verse one, he started this prayer. And he stopped this prayer with the parenthesis from verses two to 13. So we're picking that prayer back up.

And the reason why he didn't finish the prayer is because he didn't feel that the readers had adequate knowledge of the information that he needed to provide to actually crank this engine on. So he's given it to the people, the readers now, and now he's going back to his prayer to God for all of the readers of this section. So it says, for this reason, I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named.

I'm just going to read it and then we'll talk about it. That he would grant you according to the riches of his glory to be strengthened with might by his Spirit in the inner man. And I'm going to stop there.

Remember what I said, all of the scriptures dealing with the spiritual side of our life, not the physical side. So Paul is addressing the inner man, the spiritual side, in order that Christ may dwell in your hearts by faith, in order that you being rooted and grounded in love may be able to comprehend with all of the saints what is the breadth, the length, the depth, and the height. We're getting into dimensions here.

Okay. And to know the love of Christ, which path is knowledge, in order that ye might be filled with all the fullness of God. Now unto him who is able to do exceedingly abundant or above all that we ask or think according to the power that worketh in us.

And to him be glory in the church by Christ Jesus throughout all ages, generations without end. Now, if you're reading from your Bible as I read that, you're going to notice that the passage of Scripture that I read doesn't exactly match the passage of Scripture that you were reading in your Bible. I interjected the phrase, in order that, three times.

Because in the Greek, that is what is there. This is a sequence of progressions, one built upon another. So you're going to get through, you're going to go through one thing, when you finish that, you're going to go to another.

When you get to that, you're going to go to another. So something happens, which leads to something else happening, which leads to something else happening, which leads to something else happening. It's all a sequence of events.

Now, it is a progression. You're going to find this out as we study tonight. And the ultimate end of it all is that God, in verse 21, would be glorified.

Now that is in everything. That is the ultimate end to Paul's prayer. And by the way, as we shall see when we get there, that is the reason for everything.

Your salvation is to glorify God. Your fruits are to glorify God. Everything is to glorify God.

If that's not part of your end goal, then you're not a Christian. That's just that simple. So this is the ultimate aim of everything, that God would be glorified.

Paul, in essence, is calling for God to glorify himself through what he does in the believer. Okay, now let me just stop here a moment. I have said that you need to pray with your Bible open.

I've said that you need to declare God's Scripture in front of his face. I've said that you need to call him out. That's exactly what Paul is saying here.

Paul, in essence, is calling for God. Think about it. Read it slow.

He's calling for God to glorify himself through what he does in the believer. Paul, this great climax for us comes in verse 20, when we begin to see exceeding abundantly above all we can ask or think actually happening in our lives. And then that is what glorifies God.

Now, our Christian experience is a matter of applying God's power to our everyday life. That's sanctification, right? That's what you're going through. If you guys are going through that as we put, as we deal with each week in Ephesians, I'm giving you a little sanctification thing on the side to start to work on.

If you just hear it, I want you to listen to this. If you just hear it and never apply it, you've never learned it. One of the things we're going to discuss is that individuals coming into this class, and we're not going to discuss it much.

I'm just going to bring it up. Individuals coming to this class are not yet involved in anything. You come and you listen, you apply it, and it stops.

That is not what we're supposed to be doing. Part of your sanctification and part of your glorification to God is that you act upon what you're hearing and studying and applying to your life. This is not a school that you're going to be tested on.

Far be it. This is an education, a teaching for you to learn to make sure that you're applying it to your life and that you live out your life that way. Now, I want you to really know all that there is that God can do in your life.

That's what I said I was doing. I'm the watchman. I'm going to teach you the truth.

You can apply it. You can do whatever you want, but what I'm saying is I want you to really get moving for Him. We want, collectively, we want to see the power of God act in this group.

We already see it bits and pieces. We've already got some really miraculous things that are happening in the group, but can you imagine if we all did what the Bible tells us to do, what we would see in this group? This group would grow double every month in a lot of ways. We know that there are so many people here that mainly it just, well, enough said.

I'm not going to go down that rabbit hole. You guys get what I'm saying. You guys need to apply it and act upon what you're hearing.

Don't just listen and stick it away somewhere in a filing cabinet, and it never gets acted upon. That does nothing for you. You have no fruits.

You follow what I'm saying? You're going to get your ticket to heaven, and you're going to be knowledgeable about that, but you're not getting any fruits. You're not going to get any rewards for any of this, but that's what God's people should be experiencing. All that God has that He would be glorified in them.

I'm really excited about this, and I got to slow down because I'm going to get really ahead of myself if I don't, and I know that. So you guys, if I start running when I need to walk, just slow me down. So this is like a car.

I want to make an analogy like a car. Now, I know a lot about old time cars. If you get the electronics off of it, all the computers and all that stuff, I can take a car apart and put it back together, but you get me in today's world, I don't even know where to start, okay, in a car.

So I can put a key in, and I can turn the engine on, and I can drive it, but I don't know anything about the car. I mean, I know about the basic electrical system. I know things like the powertrain, and the engine, the carburetor, the spark.

I know that stuff, but when you start putting all this electronics and stuff on it, I don't know which to take off first, because I'm afraid if I take off one thing of electronics, and I don't remember where it goes, I'm screwing the whole thing up. So I don't know anything about the car. If I did, if I did, I could probably go to the car because it exists today.

I could probably go to the car and say, I comprehend your car. I know all about you, and I know that you can drive without me, and I'll just get in the back seat, and I'll tell you where to go, and you can take me there. Well, I wouldn't trust that in a heartbeat to get me safely anywhere.

So I don't understand anything about the car at all. So I just want, I just go put the key in, and I turn it on, and I go where I want to go. Now that's a lot like what we're going to study tonight.

I'm going to use that analogy all the way through this. Now, now the point is, it doesn't do you any good to know everything unless you can put the key in anyway, does it? If you don't know how to put the in, or you didn't want to, you don't want to put the key in, and then you put the key in, and don't turn it on, does it do you any good to have a car? No. I want you to think about that as the basis of an analogy.

Now in the first three chapters of Ephesians, you've got the power plant described. Everything we've talked about is about the power plant. That's the point of the first three chapters.

Do you realize that for these three chapters, now we've been studying who you are in Christ, right? The description of you, a full functioning eight-cylinder Christian, that's you running on all cylinders. We've got enough power to do the job. We've learned that in the first three chapters.

We're blessed with all spiritual blessings in the heavenlies. We were told that in Ephesians 1 through. Now we're in Christ Jesus.

That's power itself. We have within us all the power that enables God to do what God does, Christ to do what Christ does, and the Spirit to do what the Spirit does. All of that's inside of us.

All the things that are true of us in chapters 1, 2, 3 are description of the power, the plant that makes it move, the resources, the energy system, the nitroglycerin, all of the stuff we've learned in these first three chapters. But folks, you can know all about the engine in chapters 1, 2, 3 through verse 13. You can know all about where you're going to go, but you're never going to do it until you turn the key on, and that's chapter 3, verse 14 to 21.

Okay, so this is where you get turned on, and unfortunately, it is very possible for some of the sanctified saints to soak it up constantly to understand their engine, to have a tank loaded with fuel, to understand the map, to know where the race requires, to see the whole route but never move the will to turn it on. Now, to me, that's the greatest frustration in all of spiritual ministry, especially teaching. We can talk about it all day long, but to get you to apply it could be like pulling teeth, but you don't get there unless you apply it.

We should be exploding for Christ, and you might say, well, I think I'm a dud. I don't fizzle well, let alone explode. Well, the reason is not because you don't have the power, and the reason is not because you don't know where the race is.

The reason is you never stuck the key in and turned on the ignition, and that's what's going on in Ephesians 3, 14 to 21. This is where you get it moving. The race begins in chapter 4, guys, but you got to get the engine going to be able to apply chapter 4. You got to go.

You got to crank this thing up. Now, I'm going to spend four weeks, including tonight, to get to the end of chapter 3 because there's no sense starting the race in chapter 4 unless everybody's got their engine going. It's foolish.

It would do no good if you didn't start your engine. Now, if you looked at any racetrack, Indianapolis 500 or whatever, and the caller starting the race says, gentlemen, start your engines, they know they got to start their engines, but they're told to do that as part of the race. Well, you're at the same point.

That's what this passage is all about. It's telling you to start your spiritual engine so that you can enter the race in chapter 4. Now, this whole passage comes in the form of a prayer, and it comes in the form of prayer in the second prayer in the book of Ephesians. The first prayer was in chapter 1, if you remember, verses 15 and following, and Paul prayed for enlightenment.

He says, give them knowledge and wisdom, right? Remember that? Give them knowledge and wisdom so that they can understand what this truth is. Now, here, he's not praying for enlightenment. He's praised for enablement.

In chapter 1, he prayed, I want you to know your power. Here, he prays, God, I want them to use their power. And really, those are the two things that any man of God has to be concerned about.

I mean, a teacher, we have to try to tell people who you are, and we've done that in several ways, Substack, Genesis 6, teachings, here again. We're giving you information about who you are, and then we got to tell you how to use the power. So, the first prayer was, oh God, that you would fill them with the spirit of revelation and knowledge and the understanding that they might understand their inheritance, know their resources, know the abundance, and know that it was planned before they were born, that they might know they have resurrection power.

They have Christ's resurrection power. This was in chapter 1, and now he says, oh God, I pray that they might begin to do what that power enables them to do. So, this is a vital prayer of Paul's.

Paul wants to bring the believer to the place of maximum power output. He wants full functioning Christians, and there's nothing as tragic as those who aren't, not only for them as an individual, but them as affiliated with a group. Those who indifferently limp in and out, who know the truth, but never ever get it turned on.

They even know the race course. Okay, you're going to learn the race course, but they never get the engine going, and it's an act of the will. You have to want to do this, and we'll see how that moves in progression as we look at the passage here.

Now, as I said, it's a prayer, very like the Apostle Paul to pray. You can't find an epistle that Paul has written in the New Testament, or not at least twice in every book he's written, he has a prayer. He's a praying apostle.

He believes that God is sovereign, and you see, in one sense, he pleads with the people to respond, but in the other sense, he pleads with God because he knows God is the motivator. God is the initiator. God is the force, and I've often felt that if you don't get your engine turned on by yourself, you guys need to think about this, God may do some something in your life that will force you to turn it on, and you'll wish that you had turned it on by yourself, but here Paul calls on God to activate the believer's power so that God gets the glory in verse 21.

Now let's look at verse 14 again, and we're going to introduce this thought tonight because I want to get through this, and I want to look at prayer with you guys tonight. So verse 14, for this cause I bow my knees unto the Father. Paul is praying here, that's obvious to all of us, but when he says for this cause, that takes us backwards.

For what cause? What is the thing that makes Paul pray this prayer? What is the thing that causes him to cry out to God that this power begin to function? Well, interestingly enough, you have to go all the way back to verse 1 to find out, because as we spoke about last time, verses 2 through 13 is what? It's a parenthesis. Do you notice that verse 1 begins exactly the way verse 14 does? For this cause I Paul, the prisoner of Jesus Christ for you Gentiles, and he starts there to pray, for this cause I Paul, and he would have said bow my knees, but now you remember I told you he stopped and said, now wait a minute, before I go any further on this prayer journey for your enablement, I better teach you just one more, some basic truths. So in other words, he stops, and in a parenthesis, he goes back over some truth that he feels is essential.

Now it's a repeat of truth, but he felt it was essential because of the people that he was writing to, same here today, no difference. Then when he finished his parenthesis, he came right back to his prayer again. For this cause I bow, I Paul, the prisoner of Jesus Christ to you Gentiles, bow my knees.

So he's right back where he was going to be in verse 1. So we go back to verse 1 then, and we see for this cause, for what cause? You got to go back to verse 22 of chapter 2, and you'll find out in chapter 2, he is describing the identity of a Christian, unity. Remember, unity of the church, unity of the body, you're set aside. It's a tremendous passage.

He says we're alive in Jesus Christ. It says we are his workmanship. It says that we are no longer aliens, we've made close, but we have been made nigh by the Lord of Jesus Christ.

It talks about the fact that we are one, a new man. We are one body. We are no more strangers and sojourners, but fellow citizens of the saints in the household of God.

We are citizens of heaven. He tells you right there. We are building the foundation of the apostles and the prophets.

We are building 50 frame together, growing to be holy temple in the Lord. Now you come to in verse 22, in whom? This is in Christ. You also are built together for a habitation of God through his spirits.

Now watch this. It is because you, as a Christian, are the habitation of God, the habitation of the spirit, the habitation of Christ, that he says, God, for that reason, I pray that they would get the power turned on. Why? Because the triune God lives inside of you.

Can't do anything unless you turn the power on. Oh God, enable them to see the fullness of that. So it is the definition of the believer as the very habitation of the God of the universe that causes Paul to say there is so much power there.

There is so much resource inside of them. Oh God, may it be made manifest that that's the cause upon which he prays. For this cause, I bow my knees for this reason that you have, you are the habitation of God and that you see at the end of verse 19, he climaxes his great prayer by saying, oh, since you're the habitation of God, that you might be filled with all the what? The fullness of God.

That you as habitation might know his fullness. In that sense, you are also the habitation of Christ. Look at verse 17, that Christ may dwell in your life and fill it with his love.

And that since you are the habitation of the Holy Spirit, that you, in verse 16, would be strengthened with might by his spirit in the inner man. He is addressing every part of you that houses a piece of God himself. Even though we have the Holy Spirit that dwells inside of our soul, that Holy Spirit is made up of all three components of God's personification.

So you see, in other words, the whole prayer is predicated on the indwelling triune God. And on that basis of the reality that God is there comes the prayer of enablement that God the Son would settle there and be at home. That God the Spirit would enable and strengthen that God, the very God, the Father himself would fill you with all his fullness.

The result being that you would be exceedingly abundantly above all you can ask or think. Where's your inventory? Where's your store? It's inside of you. The result of that that God would be glorified.

This is a tremendous passage, and it's all for the cause of who you are and who dwells in you. But what Paul is saying is this, it is incredulous, it is inconceivable, it is unacceptable that some Christian who has in him God the Father, God the Son, God the Holy Spirit should exist in impotence. In other words, you're not doing anything about it.

Paul won't tolerate it. That's where Paul's at here. He just says, I can't tolerate this.

I've taught you everything you need to know. You know what the engine is. You know where it's at.

You know who you are, all this stuff. You got to turn it on. We should know the manifestation of the triune God is in us.

We have Christ in verse 22 of chapter 2, in whom you have God, the habitation of God. You have the Spirit through the Spirit. They're all there.

In fact, the Holy Spirit is called the Spirit of Christ in some passages, Roman 8, the Spirit of God and others. God is there. Christ is there.

The Spirit is there. You know, if you stop to think about it, okay, you'll figure it out. That's pretty amazing stuff right there.

To think that you and I, a little piece of clay, guys, we're as a grain of sand on the beach, have dwelling within us the eternal triune God of the universe. That's fantastic. And there's really no sense in just kind of putting around on one cylinder when God is there.

You need to run on eight cylinders. And so it is that that is the solid theological, biblical, doctrinal foundation of his prayer. And by the way, you ought to always pray off of a theological foundation based upon what you know to be true in the Word of God.

You offer your prayer to God. We've already talked about that. We're studying that now in our prayer discussions.

Now, Father knows he says, for this cause, I bow my knees unto the Father. The Father. Let's just say a word about this and then we'll stop this, okay? This is such a majestic, I'm sorry, passage.

It's so grandiose. It's so thrilling. It's so exalted and elevated that you would have thought that he would have said, I bow my knees unto the eternal glory of God.

That's probably what I would have said, you know, really grandiose. But Paul doesn't do that. He says you don't have to do that to address your Father in prayer.

And there's a reason why. And it's this. The use of the term Father emphasizes the acceptance of acceptance of God when we come to him in prayer.

We do not come to God in prayer fearing that he is some kind of indifferent, cold, unloving, distant deity. We don't come to God as some being to be appeased as the pagans do. We come to a tender, loving, concerned, compassionate, accepting Father who literally waits.

Scripture says he waits with anticipation in his heart for the moment that we enter his presence and eagerly embrace him. That's why the word Father is used because Father conveys acceptance. Father conveys compassion.

It conveys tenderness. It conveys concern. Think of it this way.

Imagine, humanly speaking, that the best Father out there could ever be of humankind, the finest Father conceivable. Would that Father accept his children into his presence? Of course he would. The most loving, generous, compassionate, tender Father that you could probably ever imagine, would he accept his children? Yes, he would.

Well, when you have imagined that Father, and some of you guys that are Father think you might be that way, and some of you as fathers, your children might say that you'd be that way, or your wife would say that you'd be that way. Now, let's imagine your acceptance of your children, you have just touched the one millionth of how God accepts us. That's the kind of Father he is.

And when Paul goes into God's presence, he goes into God's presence because he sees God as a Father. That is where Paul gets his boldness. That's where his eagerness is, because he's not coming fearfully.

He's coming with bold statements about what God and Christ said that they were doing. He's charging, knowing that the Father all of a while has been waiting with a heart filled with anticipation that he would come. Do you ever think of your prayer life that way? Do you ever think of your prayer life as the opportunity for you to fulfill the desire that God has had all the while waiting for you to come rushing into his presence? Are we timid with our prayer life? That's the way you should look at it, however.

He wants that. He declares that. He has defined himself as a Father, a loving Father.

It is he who allowed the Spirit of God to use the diminutive and to say that we have a right. Galatians 4, Romans 8, to cry of a father, which means daddy, personally, dear, in tender terminology. So Paul comes to pray, not to some cosmic indifference, but to one who is a father in an infinite sense, accepting and forgiving and loving and desirous of fulfilling the needs and wants.

He says what? I gave you my will, son. Son said, Christian, I gave you my will. It's all here.

You got to turn the engine on. Now come to me. I want you to come to me always.

And I want you to be bold. And I want you to know that you're coming to me and I wait for you in loving acceptance for that time that you can spend together. That's powerful, guys.

You're not going to get there unless you turn the engine on. So Paul comes with the same stuff in mind. You want to know something interesting in all of this? You never find Paul with the exception of the exercise of the gift of healing prayer for anybody's physical needs.

Oh, isn't that interesting? But when Paul comes rushing into the presence of God, what's on his heart is not the physical thing. The physical doesn't really matter. What's the difference? What happens to this body? We've talked about this over and over and over again.

For me to live is Christ and to die is what? Is gain. We don't want to be too preoccupied with that stuff. That stuff is incidental.

This whole physical life experience is incidental. If that's what you're focused on, you better evaluate your Christian status. When Paul rushes into the presence of the Father, it's with the spiritual that he's concerned about.

Every prayer that Paul prayed while a prisoner was a prayer for somebody else's spiritual welfare. If ever there was a time when a guy could have prayed for his own situation, it would have been Paul. But you don't hear him do that.

For example, Philippians chapter one, he comes into God's presence there to pray. And what does he pray about? Philippians 1.9, And this I pray, that your love may abound yet more and more in knowledge and in all judgment, that you may test things that are excellent, that you may be sincere without offense till the day of Christ, being filled with the fruits of righteousness. Colossians 1, he prays.

Verse 9, For this cause we also sense the day we heard it do not cease to pray for you. And what do you pray, Paul? That you might be filled with the knowledge of his will and all wisdom and spiritual understanding, that you might walk worthy of the Lord unto all pleasing, being fruitful in every good work, increasing by the knowledge of God, strengthening that with might, all might, according to his glorious power and to all patience, long-suffering, joyousness, giving thanks to the Father who has made us fit to be partakers of the inheritance of the saints and the like. Paul doesn't do anything except spiritual prayer.

Praying for understanding, for wisdom, for insight, for the fruit of righteousness, for joy. Paul was preoccupied with people's spiritual lives as well as we should be. You see, Paul knew that the major issue is not the outer man.

The outer man is dying all the time. He said, but what do we care? For the inner man is renewed every day. And Paul's prayer was directed at the inner man.

God has spoken in my heart recently about my need to pray more for you. I talked to you about that the other time. And my examining of God's Word on how to do that.

The only thing I can find is your spiritual well-being. I'm not told to pray for your physical being at all, because it's trivial. It means nothing to your spiritual home.

Nothing. Now, it's not wrong to pray about physical things. I don't want you to get me wrong here.

But the preoccupation must be the spiritual. In the church of Jesus Christ, for years, matter of fact, it's still going on today, the church has been so bogged down in praying for the physical, the outer man, which perishes. You know, it's nice that the Lord would heal a broken leg, a cancer condition.

But that is totally insequential in the light of eternity. You get it? That's not the issue. Only insofar as it affects the spirit, the inner man, should you pray for it.

Paul made it a habit to pray. He prayed. We find him praying constantly.

We find him talking about it constantly. In Ephesians 6.18, he says, praying always with all prayer and supplication for all saints. And pray for me, he said, that utterance may be given to me that I may speak with boldness.

In Acts 6, they prayed. Philippians 1, chapter 1, Paul makes the statement, I thank my God on every remembrance of you always, in every prayer of mine, for you all making requests with joy. He prayed for them all the time.

First Thessalonians, he did the same thing in verse 2. We give thanks to God always for you, all making mention of you in our prayers, remembering. What did you remember in your prayer? Not your physical problems, but I remembered your labor of love and your patience and your faith, spiritual things. And I believe that if we want to see God, we have got to get on to that.

We've got to move from the physical realities that we think we need to experience to the spiritual outcome that you definitely need the spirits to get to go home. We've got to get on to prayer always for the saints. That's what she tells us.

And we've got to get on to praying about their spiritual things. Are you sensitive to the spiritual needs of your wife, men? And women, are you sensitive to the spiritual needs of your husband? Are you guys sensitive to the spiritual needs of your children, your neighbors, the people you rub elbows with, the people in your Bible study, people in your prayer group, the people who are your leaders, your teachers, your friends? Do you pray for their spiritual needs? Listen, don't you ever for a minute think that we're all got the battle licked. We don't.

I don't. You don't. I know that that's true.

But do you realize that in Ephesians chapter 6, probably not because we've not got there yet, after all the armor is said and done, and you put on the whole armor of God, and you're able to withstand the in the evil day and having them all to stand, and you get on this, get on this thing and this thing and this thing, and you get all the armored up to beat the band, and when it's all said and done, he says, by the way, in other words, hey guys, listen to what I'm fixing to tell you, even with all of that stuff on. One last word, please. Remember, pray always for all saints.

You have to realize that the divine resource is still that necessary element. We need to be holding each other in prayer. You know, in Colossians 4 too, it says continue in prayer.

It says continue in prayer. Now, there are other verses that say that as well. Jesus said in Luke 21 and 36, pray always.

The apostle Paul said to the Thessalonians, pray without ceasing. Romans 12, 12, continue diligently in prayer. Philippians 4, 6, be anxious for nothing but in everything by prayer and supplication.

Let your requests be known unto God. There's a lot of things in the Bible that talk about that, but in my opinion, I was thinking more around Colossians 4 too, and the term continued in prayer, because basically the word that is the root for continue is a word that simply means to be steadfast. For example, it's used in Hebrews 11, 27 of Moses, where it says he endured.

It means to be strong, be strong in prayer. But there the word is not ketero, it is prosketero. As I've been telling you all along, when you add a preposition to the beginning of a Greek word, it intensifies.

And what he is saying there is hang in there with endurance in your prayer, be strengthened in your prayer, not just an easy come, easy go God consciousness, but strong, enduring, preserving prayer. Now, there's two parables that Christ gave us in the book of Luke that discusses this, and I think you'll remember them. One is in chapter 11, when he said unto them, which of you shall have a friend who shall go to him at midnight and say to him, friend, lend me three loaves.

For a friend of mine is in journey to come to me, and I have nothing to set before him, and he from within shall answer and say, don't bother me. The door is now shut, my children now with me in bed. Well, you know, that might be the case.

But what happens is his persistence, his persistence of the request required the guy to rise and give him as much as he needs. If you're not steadfast in your prayer life, if you're not going to God boldly and continuously, consistently, unless you've got an answer yes or no, you still need to pray. So, in other words, this guy won't get out of bed the first time he speaks, but the guy just keeps counting the door long enough he's going to give him the bread to get rid of him in a sense.

And then he says, asking it shall be given you. Not that God is finally bugged and gives you what you want, but he says, even if a guy is like this, who doesn't care that much about you, who is bugged will give you what you want if you're persistent. Can you imagine what God will give you who loves you if you're persistent? Give any idea the abundance that's there.

That's the point. Governor Luke 18, and there's another interesting one there, and it says that he spoke a parable to them. Verse 1, to this end that man ought always to pray and not to faint.

Keep it up. Don't get worried. Just keep it up.

Saying there was an assiduous judge who feared not God, didn't regard man. I love this parable because this is a corrupt judge. I'm going to just break it down.

I'm not going to read what I wrote. Let me just break it down quickly. Here's a corrupt judge, and a widow understood that she needed legal protection.

She understood more about the law than what the judge did. Now, okay, think about today. Just bear with me on this story.

This woman went to the judge, quoted verse, chapter, section, paragraph, subparagraph, all of the stuff about the law that she needed help with, and the judge says, I don't, I don't, I'm not going to deal with you. She didn't give up. She went back again, and again, and again, and finally, this judge gets to the point where he says, I'll avenge her because she's continually coming to me, and she's wearing me out.

I got to get rid of this woman. And the point is this. If an unjust judge is going to do that for somebody he doesn't like, period, what do you think God is going to do who loves you if you're persistent in your prayer? We get this whole thing turned around.

Prayer is the persistent struggle. Virginia Stam Owens wrote, this is not a cosmic teddy bear we are cuddling up to. C.S. Lewis said in one writing, the writings of his Chronicles of Narnia, he is not a tame lion.

Elove is convinced that prayer for persons living in the technological age must be combat, and it's not just combat with the evil one. With one society or even one's divided self throughout, it is all of these. It's a combat with God.

He says, we must struggle with him just as Jacob did at Peniel, where he earned his name Israel, he who strives with God. That's what Israel means. We too must be prepared to say, I will not let you go till you bless me.

Consider Moses again and again intervening. Remember that we studied this in Leviticus numbers. Consider Moses again and again intervening between the Israelites and God's wrath.

How many times did he do that, if you call? Almost every chapter we went into, God was talking to Moses about what he needed to go do with people. Consider Abraham praying for Sodom, or the widow demanding justice. That is combat.

Jacob's thigh was put out of joint. He paid in the combat. He went away laying.

Whoever wrestles with God in prayer puts his whole life at stake. Owen says, how tempting to up the stakes, making prayer merely another consumer product. How embarrassing to have to admit not only that prayer may get you into a prison as it did Jeremiah, but also that while you were molding away in a miry pit that you may have a long list of limitations and unanswered questions to present.

When we wrestle with God, there's a price to pay. But there, that's the essence of persistent prayer. I think we haven't got to that point yet in understanding prayer.

Now, I love this story. Beterwulf used to tell about taking heaven by the storm. He said, God honors heroic faith, and he tells this Greek thing.

Okay, now this story is not true, but I'm going to use it for analogy here because it's going to make my point. He says, one day Hercules was out on a ship on the ocean, and the sun was oppressingly hot. In fact, it was so hot that it was just unbearable, and the sun was scorching everything.

Oh, think about this summer here. And Apollo, which was the sun god, and so Hercules finally got so mad at Apollo, he took out his bow at the sun to shoot the sun. Well, that seems like a really stupid thing to do.

And Apollo thought that that was so interesting, and Apollo said, he is actually crazy heroic. But he was so taken, according to the legend, that he actually was overwhelmed with the heroics of Hercules, who would attempt to take an arrow and shoot out the sun, that he pacified the heat, granted to Hercules all that he needed, got the ship going, and set him on his journey. Now, I think there's a lot of sense in which Beterwulf says, you've got to storm heaven.

Continuing prayer with strong endurance and perseverance. That was Paul. He prayed.

He bowed his knee, and he prayed. He prayed about spiritual things, and he went busting right into God's presence. He didn't pussyfoot around, because he knew God was a loving father who was just waiting for him to come and embrace him when he arrived.

How many of you start your prayer with, God, I just need this little thing. Just give me a drop of grace, and give me a drop of mercy, and I'll be fine. God, don't use too much on this.

No, that is not what Scripture says. It says, go boldly to God, and ask God for all he's got. Think about that.

And as I read this verse 14 again today, where it says, I bow my knees unto the Father, I thought, well, I wonder why he did that. We talked about positions of prayer. It doesn't tell us that always when he prayed about his knees.

That's not the only posture for prayer, as we had a discussion on that in our prayer subject matter every week. The Scripture talks about a lot of different ways to pray. It says, and I'm not going to go through all of this stuff.

The only thing I want to say is, you know that Moses prayed standing up. You know that Abraham stood before the Lord. You know that David sat down.

You know, Christ was prostrate or prone position, laid out flat on the ground, face down with his hands out. There's all kinds of positions to pray. The biggest thing you need to consider is worship and humbleness of your heart.

Whatever position works for you to achieve those two results, as you go boldly to God. Okay. Because that's what you got to do.

You got to say, I'm coming to you with the humblest position. Okay. With having my heart yield to you.

But I'm going to come boldly because I've done that. Because that's what your Scripture says. So the concept of kneeling was tied to a king of honor.

This is why Paul did this. When you went before a king, you knelt. And so you see that in terms of a prayer that is directed at the majesty of God.

And I think it's a sense perhaps Paul had this in his heart. As he bowed his knees because of the concept of the majestic power of God, the grander, the magnificence, the glory of God. And he uses the word glory twice in the brief message.

So I think that's the position he took to justify humbling himself to the king. Now there's a second thing here. We see in the Bible the bowing of the knee in a time of real intense passion and emotion.

Well, let's go to Ezra chapter 9. Ezra chapter 9. You don't need to turn. I'll just share it with you in a moment. Ezra is coming to God to confess sin.

And he is a broken man. He has a contrite and broken heart, as the psalmist David called it. And he comes in the evening sacrifice in verse 5 of Ezra 9. I rose up from my heaviness, having torn my garment and my mantle.

I fell upon my knees and spread out my hands to the Lord my God and said, Oh my God, I am ashamed. I blush to lift up my face to thee, my God. You see, this is confession, contrition, overwhelming inequity.

The man couldn't stand up under the weight of sin. Whatever humbleness you need to pray for, the position of that should be in a manner that you know that God's going to hear your confession of prayer. I don't know that you've ever experienced this, but I can tell you I have.

I've been under, sometimes I've been under so much weight, I can go back and give you many, many experiences of my life where that happened. But when you get under that weight, you need to get as comfortable as you can. And you need to cry out to God for him to assist you in whatever it is you need is.

And we see in Daniel also not the confession of a sin, but prayer in the midst of a dire circumstance. That was part of my issue once. And it seems that the passion of his heart in this circumstance may have contributed to his kneeling.

That made a decree in Daniel 6 that everybody who worshiped any other God would be thrown into the lion's den. Remember, this is the story of the lion's den with Daniel. When Daniel knew the writing was signed, he knew how serious it was.

He knew the consequences. He went right to his room, threw his window open, and got on his knees three times a day. I think it tells me about a man who really had a compassionate heart, who really bowed before the Lord, and this in the circumstance must have been heightened the intensity.

And we get another illustration many, many times throughout the Bible. But I just want you to get to see the fact that prayer is a means to starting your engine. And so Paul emphasizes the family father idea because that gives him the boldness.

He comes in and he says, all of us are named for you. I'm coming because I'm named for you. I'm Paul, the son of the living God, just like every other child of God.

I'm named for you. I come into your presence. That's my right to enter your presence.

You told me that's my right, so I'm going to enter it in. I'm not going to whisper it around. I'm going to declare I'm in your presence.

So he comes to pray. He bows his knee because he sees the majestic majesty of God. And he bows his knee, I believe, because of the passion of his heart.

And he prays not for the physical things, but as always for the spiritual things. And he sees God as a loving father to accept him. And because he sees God as a loving father who gives the best things to his family, he asks with an amazing boldness.

Look at verse 16. That is amazing. He says, God, I'm asking that you would grant according to the riches of your glory.

Now what I'm going to ask God, I want a full load of it. I don't want a partial. I don't want to drop.

I want it all is what he's saying. You know, sometimes a Christian might be a little reluctant. All right.

We go and we do this little thing about drops. I just want I just need this, Lord. We don't understand that he's given us everything he has.

And there's more where that came from. So if we don't go get it, somebody else is going to get it. So in your spiritual life, when you pray, you pray with boldness.

Conviction. Declaration. Supporting by the scriptures.

Well, listen, folks, you better start storming the gates a little. When the Apostle Paul arrives there, because he knows the the magnet magnumite or the magnificence of the father that he has who has blessed the saints living in dead who are in the family, he doesn't fiddle around with with puny requests. He says, I want God to grant you that you would receive according to the riches of his glory.

That means all of his glory. Not piecemeal. Now, you remember our discussion in verse one of chapter seven.

I mean, chapter verse one. Sorry, I'm reading about I'm reading this backwards. Verse seven of chapter one, according to the riches of his grace.

Well, here is according to his riches of his glory. That's different. That OK, then out of OK, remember, out of and according to.

All right, let's let's go through this again. If you went to a rich man. Man with a lot of money.

And you're on the street and he knows you and you've got your family with you, no place to go, no place to stay, no food to eat, whatever. And you go to this rich man. And you lay out your claim that all you need is a little help.

And the first man says, sure. And he gives you a check for twenty five dollars. That's out of his riches.

But now you go to the second rich man. You give him the same story. We're on the street, have no money, no place to stay, have no food.

It's been this way for three days. We don't get any food. We're going to start to get sick, die.

And this guy asks you, how much do you need? And you say five thousand would get us through this this hurdle, I think. And so he whips out his checkbook and gives you a check for twenty five thousand dollars. That's not out of his riches.

That's according to his blessing. Guys, think about this in your tithes and your offerings. He's blessing a member of the family based upon their need, not according to what he wants to give you out of.

So you see, there's the essence of boldness in prayer. And Paul is praying here an incredible prayer. He is praying that ultimately we would see a full manifestation of divine power in us, that we would be filled with all the fullness of God.

And that he's going right in the presence of God, saying, I want it all for their behalf. Don't piecemeal it. I want it all.

That's a tremendous thought, guys, of how to pray. Accordingly to all that you are God. So God, hear this prayer.

With the specific things that he prays for become the key to the Christian getting the ignition key turned on and the power plant running. And we'll see what those are in the next several weeks and how this works out. So as an introduction to the last part of chapter three, we just learned that at the center of your life is the communication with God and how you need to communicate with God.

You can select whatever position you think is most comfortable to you, as long as your heart is what is humble to God. But when you speak, you don't speak timidly to the almighty God. He wants you to come boldly to the throne.

That's what he says. Come boldly to me. And he wants you to ask for your need, which he's going to give you abundantly because he's going to give you not out of, but according to his for.

Which means that you're going to get more than what you want. But you can't go timidly into this process. I'm just asking for your crumbs.

That's not his will. Do you think he gave his will to his son just in crumbs? Oh my gosh, no. Not even.

And the son turned right around and gave it to us. So we need to go boldly to the throne of God in every prayer that we do. And remember, this physical life experience is trivial.

Your physical life can't be healed unless your spiritual life is healed to begin with. So you need to make sure that in your prayers you are seeking for spiritual alignment, spiritual healing, spiritual forgiveness, and the rest will take care of itself. You might pray for healing of a broken leg or cancer or whatever, but you can't pray for that alone.

You got to pray for the spiritual well-being to make sure that the physical healing that you're requesting is going to have an impact on the spiritual side. Okay. I'm going to stop here and hopefully we're going to have some good discussion on this.

So I'm going to open it up to you guys and see what you guys have to say about this. Anything? Okay. I'll pray and we'll call it a night here.

Go ahead. Okay. I had something.

I love the analogy about the car. It makes this power within us. I mean, it makes it so plain.

But my thinking while you were going through this is, and you may have mentioned this, turning that power on is completely our choice. It can lie dormant or we can actually walk in that power. And part of doing that is what you're doing tonight, teaching that the power is within us.

And when a Christian does get the knowledge that that power lies within, then from that point on, that person is accountable to God for walking in the power. And you've been teaching on sanctification. The beginning of that process is becoming sanctified.

And that power gives us the ability to become sanctified. But anyway, it's our free choice. You have those couple of things.

It's our free choice. You get the key. You hold the key.

He doesn't hold the key. He's giving you the power plant. And he says, when are you going to turn the power plant on? Yes.

Okay. But there is one thing that I want to clarify that you said, regardless of whether we walk in the power or not, when you become a Christian and you don't want to turn the power on, or you're trying to find how to turn that power on, or you're working through your whole life of experience of sanctification, you're held accountable and responsible for everything, irregardless of whether you turn it on or not. It is only when you turn it on that the accountability and responsibility is lessened, because you're allowing the Holy Spirit to now take charge.

And as the Holy Spirit takes charge, the less and less and less you sin. Yes. We have the power.

It's the power within us by which we can reject sin in that sanctification process. And yes, thank you, Jim. Thank you, Jim, for clarifying that.

And my point was, it's a serious matter when we do gain the knowledge of the power within. As you said, we are held accountable. And you mentioned we're held accountable whether we know it or not.

But once we get that knowledge, and we do not start walking in that power, then, you know... I'm glad you're my pillar. We always bounce off. And this is good.

More of you guys should do this too. I mean, it's great because we can clarify things together. Let's think about this.

Tonight, you have the knowledge. You can't go out of here and say, I don't know anything about this power engine. You now have the knowledge.

And because you have the knowledge, you're now going to be held to a higher standard of accountability. Yes. Okay.

And that higher standard is more of a judgment than if you never had this knowledge. Get what I'm saying? You're held to a higher standard. So if you don't start walking within this light, if you don't turn this engine on and start the process, you have just slapped the face of God.

And think about that. That higher standard is going to come back to bite you in a big way. So this is not... I'm now talking to some about... This is not about gamemanship.

Who can I game today? All right. This is about understanding, knowledge, and wisdom. You understand.

You now have the knowledge. You need to apply the wisdom. You need to turn that engine on.

Because if you don't, and the sin, you continue to manifest the sin that that engine can stop, that higher standard is going to be really judgmental for you. You guys get that? Yes. There's the scripture.

To him who knoweth to do good and doeth it not, to him it is sin. Right. And that is sin that you don't want.

Because that is more than the legal door opening up. That's God saying, you're sinning against me. You're not sinning just to be sinning.

Okay. You're sinning against me. That's the higher standard.

So that's any sin, Jim. That's anything. Yeah, that's anything.

You now know that you need to be obedient. Right. I don't know how many times we've not talked about that.

Right. You know what obedience means. It means obedience in every aspect of your life.

Okay. That means you need to work towards sanctification in a process that's a lifelong event. I'm going to get into this in a podcast.

It's not a switch that you turn on, like some religions say, that you all of a sudden get sanctified wholly at one time. That doesn't happen. That's not scripture.

You can't do it. Okay. So you now know all of that stuff.

And you now know that the triune God lives inside of you. And you now know that all of your life was laid out before the foundation of the world. And you know your sins are forgiven as far as east to the west.

All sins are forgiven even before you knew that you were going to sin. He did that before the foundation of the world. He called you out in time to save you.

He did all of these things. And now he's saying, here's your key. Which way are you going to go? You're going to turn this engine on and we're going to walk this thing? Or are you going to leave it off and you're going to be looking in the rearview mirror your whole life? That's what he's saying.

You got to start. Faith without action is dead. All right, Jennifer.

So is that like when you're saying any type of a blessing, like if you use it wrong, then in God's eyes, that is a sin to him. Oh, yeah. Especially if you ask for it and you don't use it in the blessing you even told God you were going to do.

Remember Ananias and Sapphire? I'm going to go sell all my property. I'm going to bring you all the profits and I'm going to burn at the feet of. And they came in and they wanted to withhold back.

And they says, why did you lie to the Holy Spirit? Because lying to the Holy Spirit is death. Correct. OK.

Yeah, I've got that. Yeah. OK, thank you.

Yeah. Anything else, guys? Is that a form of blasphemy? Yes. If you if you defy Christ after you know the truth, basically you're you're you're in a fault or you're blaspheme.

You're you're you're spitting in his face. You're slapping me in the face because he's told you you understand you don't want to do it. OK, you're defiant.

Is that why you say that a lot of people will? I mean, people have said they lose their blessings. They'll get it all back because they they aren't listening to God. Yeah.

You need to know that. You need to know who say that. That was that was the satanic system that said that because they know more about the scripture than we do.

Yes, true. All right. So, yeah, very, very.

Yeah, that's very interesting. That's some. But we're getting caught up quickly.

We're getting caught up quickly. Yeah. Oh, my gosh.

OK, guys, anything else? It's kind of like, you know, when I speak for myself, when God gives me knowledge, I have no more excuses. None, you know. Well, OK, so let's make another analogy.

Let's say you go into the kitchen and you got a knife that sharpened on both edges of the knife and you're not used to that. And the first time you pick it up, you cut yourself because it is. Oh, now let's say you go in there the next week and you pick up the same knife.

You now know that it's got two sharp edges, one on one side, one on the other side. And if you cut yourself again, OK, it's not because of lack of knowledge. It's because you didn't pay attention.

To what you were given in the first place. Wow. Correct.

So, guys, it's very, very important what we're getting into these next three weeks. We're going to get into. I'm not going to try to push it all in.

We're going to cover this slowly because this is where the rubber meets the road in the application of the race starting in Chapter four. Because we're not going to go back to we're not going to go back to the theology. We're going to hit application.

Yeah, Rafi. Hey, Jim. Good to hear from you.

Yeah, I just wanted to add my experience and it's going to just confirm more of what you're saying and Billy Ruth as far as prayer and just to encourage everyone else is that, you know, I learned years ago when the Bible said we are our our rebellious spirit. And I considered myself like like that black stallion that's just not been tamed and with such a gracious and awesome God, which ultimately taught me that over time and my encouragement is really like prayer, the subject prayer. And I want to encourage everybody that the fact that however you come, you know, you just consistently come.

And and again, I always share this with guys that call me regularly. And it's just I always ask them, man, how's your prayer life, man? What's whatever's going on? You're coming to me with where's your prayer time? I haven't spent time. Dude, get on your knees.

But I don't I don't know what to say. I don't know. You know, I've been away.

I get it. I get it. But just go go.

Just keep that consistent. That's what you're sharing today. And everything you hit home run today on is that.

So that's that stallion spirit, that rebellious spirit. I still go into the Lord and he just with his love and grace just continued to tame me and calm me down and calm my spirit down. And I had to I had to give it.

You know, many times I didn't see it go away. Sometimes it was. All right, Lord, I think what you're telling me is to give it to you is to get over myself and give it to you.

And I just kept doing that until it finally came to that place where, you know, I was I was under his control. And then I was became that noise went away. I became sensitive to that spirit.

And because, you know, I look at the characters in the Bible and thank God they're all misfits. Thank God they're all jacked up misfits that all rebuild and said no to the Lord at first. But within seconds, they, you know, or a short period after that, you know, they they realize, all right, I know I can't I know you got the wrong guy.

All right, fine. I'm all in. And that was me for the longest time until it's finally like, Lord, I'm in or my answer is yes.

What do you want me to do? I mean, it's yes, I'm doing it. But whatever it is, what do you want me to do? So, yeah, everything you said today was was was really spot on and absolutely right in the posture of that part. And and yeah, man, it was it was just incredible.

So good stuff. So that's all God's stuff. I mean, it's you guys know that this is not me.

I would. It's not me and tell you that. OK, anything else, guys? Sure.

All right, let's pray. Father, thank you for this evening. Thank you for the opportunity to get in your word again.

Thank you for making it known that basically you provided us all the things we need once we were once we were saved to increase this walk with you, to become obedient, to work towards complete sanctification in our journey day by day. And we know that basically as the Holy Spirit takes control more and more and more, that we sin less, less and less. But the pain is still greater.

The less we sin, the more Holy Spirit is, our pain grows. So when we look at our lives and we see that basically we're following you. Sin is decreased, but our pain is increased.

We just need to understand that that that pain is is basically should be joy because we're actually walking in your glory, not ours. So, Father, we ask you to open our hearts, open our minds, open our belief system. Let us take away from this discussion what we need to have in influencing our life, in increasing our walk with you day by day.

And, Father, we ask that as we move towards the weekend and we get ready for the weekend, we ask that you continue to give us peace, joy and love and satisfaction, knowing that you're totally in control. And we ask all these things in your name.