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SPEAKERS

Pastor Dow Boyer

All right, good to see you guys. Want to remind you before we get started, before we pray here in a moment, that next week we will not be meeting because of fall break. So enjoy the one week break from me, and then when I when you come back, we're gonna hit it hard for a few weeks. So it'll be good. We'll be on chapter two when we come back, and for five weeks in a row, we will hit chapter two, so we ought to be able to accomplish quite a good, quite a bit there. And then we will have our break because I'll be in Africa, and then we're gonna have the holidays. So then, we will the Wednesday before Thanksgiving will be a break, and then we'll first week of January we'll meet back up. So, and then we'll go with very little breaks. We'll go chapters 345, and six from January till Memorial Day round the Wednesday before Memorial Day. So anyway, that's where we're going. I did see Donna today, so continue to pray for her. She's currently right now. I doubt she's done, but they're they're doing some testing stuff on her right now, and we'll be seeing over the next couple of days what things look like. But continue to pray for her. She was in good spirits. She was weak, but had several visitors there, and and she really she really enjoyed the visitors. So it's continue to pray for her, and I think that's pretty much it for announcements. We do have the Grace Giving Challenge banner out there, so I know Bill's talked a little bit about that this past Sunday. So make sure that that's something that you're praying through. It was a huge help to the church last year, and our whole goal was everybody just doing a little bit does a lot. So, so if it's even just going a little bit above and beyond on your giving, whether that is cutting out one Starbucks a week if if that's your jam, or just saying, "All right, well, when I go and get some food, I'm not going to order a Coke this time. I'm going to order water. Instead, put the little bit. But if everybody just did a little bit of that, then we could build up a nice little nest nest egg for when the lean times happen in the summer, which they finally hit us this year. I know people go on vacations and everything, so that's why I wanted to plan in advance, and it worked out this year. So I think it's something that we'll do. So anyway, that's why the banner's out front. But if you have any questions, we can talk about that afterwards. But I'm excited to get through a prayer at the end of chapter one, and it lumps together everything that we've been talking about. It would be a logical conclusion to what has been discussed here with these spiritual blessings. So we're going to pray and then we will get going. Heavenly Father, thank you for this day, Lord. Thank you for each and every person that comes each week. It is encouraging to me, Lord, that people do show up. Lord, it's can be frustrating if you just have a lot of empty chairs, Lord. We just pray that people would be edified. Those watching online and those that are watching later, Lord, would be encouraged to be in the Word and studying. Lord, I pray that what we talk about today would encourage us and bring about change in our lives and help us to want to

be more like You. We thank You so much for everything that You've provided for us, Lord, and thank you for sending Jesus to die on the cross for our sins, and that He was buried and three days later rose again. And Lord, that we just have to believe with our heart, Lord, and we will be sealed with that Holy Spirit of promise, and we will be saved. And we thank you so much for that—that it is about you and not about us, Lord. We pray that you just be with us now, in Jesus' name, Amen. Okay, so we are building off of these spiritual blessings. So we had our introduction, and you probably noticed with these spiritual blessings that we they kind of transitioned from God to the Son to the Holy Spirit. So the whole Trinity was involved in this little sampler of spiritual blessings, and then that led us into a place last week that basically was talking about Paul remembering them in prayer, and that's kind of how things finish. Remember, in verses 15 and 16, he says, "Wherefore I also, after I heard of your faith in the Lord Jesus and love unto all the saints. Cease not to give thanks for you, making mention of you in my prayers. So, what's going to happen here in these next several verses is he's going to explain what he has been praying for them about. Now, in light of everything that he has said, the prayer makes sense, and it also makes sense for you today. There's a key element that is going to be brought up in this prayer, and it is the word power. I think this is so important because we are in our own lives today, right? We pray to a God who has ultimate power, right? It's going to be discussed in this verse. It's a God unlike any other God, right? And I think that that's going to stand out because He's going to tell this group, who was later in chapter two, who was strangers from covenants and promises, who were brought near to God by the blood of Jesus. He's going to tell them everything. That they have in Christ, and then He's going to tell them why they can trust that, who God is, and why that matters in their day-to-day walk. And so, I hope that it is a blessing and encouragement to you. We might pull back into some of the other verses in chapter one as we move through this, but we're going to do about two at a time, and I think we should make some pretty good progress on this tonight. So in verse 17, after he just said that I'm always making mention of you in my prayers, he says that. So this is going to discuss the prayer part. That the God of our Lord Jesus Christ, the Father of Glory may give unto you the spirit of wisdom and revelation and the knowledge of Him. The eyes of your understanding being enlightened, that you may know what is the hope of His calling and what the riches of the glory of His inheritance in the saints. So we'll just stick with these first two here, and then kind of work through. We do see kind of something right off the bat when it talks about the God of our Lord Jesus Christ, the Father of glory, may give. See, there's something about prayer that's important to understand that it's God is the Father answering the prayer, Jesus is the mediator, and the Holy Spirit makes intercession. And so that's why through here it says that that God may give, God the Father may give, right? That's important. We're reminded in First Timothy two five there is one God and one mediator between God and men, and who is that? It's Jesus, the man Christ Jesus, and that is why we don't need to talk to a man behind a curtain, right? We have one mediator. It's Jesus, but then Romans 8:26 and 27 says, "Likewise the Spirit also helpeth our infirmities, for we know not what we should pray for as we ought, but the Spirit itself maketh intercession for us with groanings which cannot be uttered, and he that searcheth the hearts knoweth what is the mind of the spirit, because he maketh intercession for the saints. But how, according to the will of God? So involved in us going to the throne of grace is God the Father. He is the active agent in there. Jesus is the mediator between man and God. Holy Spirit is the one making intercession according to the will of God. Right. So when he said at the beginning of this, knowing these that we pulled from other places, the God of our Lord Jesus Christ, the Father of glory, may give. He's talking about prayer, and he's saying that God may give. Now, as you move through this, it doesn't say that that God may give you everything that you ask for. He doesn't say that God will give you health, wealth, and prosperity. He doesn't say that God may give you a parking spot on Black Friday, it's kind of running joking. Everybody's like, "Thank you, Lord! Thank you, Lord! I think you should be thankful in all things. But anyway, that's not what the prayer was. That the prayer wasn't that they would have the best earthly existence that they could, right? It wasn't that they would be swimsuit models or fitness instructors, he says. "That God may give you the spirit of wisdom and the revelation and the knowledge of Him. It's an interesting thing here. Paul is praying that God would give the Ephesians more of God. Does

that make sense? He's saying the spirit of wisdom and revelation and the knowledge of Him. It starts begging the question: What are the things that really matter? It's always been about God's glory, and here in this prayer to them, after telling them everything that they have because of God through the agency of Christ, right, and through the power of the Holy Spirit, He's saying you have all these spiritual blessings in heavenly places, and now He's saying, I'm praying that you would be able to have a full understanding of God and what His plan is, and that really should be the things that we should be praying for. It's to understand the will of God and to do the will of God. So often our prayers involve us wanting to have an easier life, or the gas bill to get paid. And I'm not saying God doesn't care about those things. Believe me, He hears my prayers, right? But what I'm saying is, how often do we yearn for and long for in our prayers, to want to know Him, the revelation of knowledge in Him, the spirit of wisdom. I think it's an interesting way that He starts the prayer, and then He says, "The eyes of your understanding being enlightened gives the ideas of you being open and available to see something that maybe previously you weren't, he says that you may know. That gives that that knowledge that that you may know what is the hope of his calling. Not that you guess. Not that not that it's something that's just sitting out there and that that you hope and and a hope in a human stance, like in in our vocabulary today. But it's a different kind of hope, right? He says that you may know the hope of his calling. It doesn't have to be a mystery, right? So, working through these a little bit. First one here is the spirit of wisdom. Notice the lower case s. This is not you getting something additional, additional work of grace from the Holy Spirit. It's not a separate spirit that you're getting. It's it's like an attitude, right? It's dealing with the attitude of wisdom, and it is a God-given wisdom, not man's wisdom. I always laugh when when I watch these these game shows on television, and I don't know if any of you guys are like this or Jeopardy. And I sometimes I see, and I'm like, I have no idea how their human brain can be filled with so much information that literally means nothing. It's like the wisdom of this world. Every pop culture topic, give me this for 200, 400, 600, 800. They've been they've won like 40 days in a row, and and you're just like, in the grand scheme of eternity, what will that get you? I mean, let's be real, right? I'm thinking the amount of time it takes to grow in that kind of wisdom, and for me, it wasn't so much that, but it was like I'm a numbers guy, and it was like tying sports fans with numbers. It was like I still to this day know how many points Calvert Cheney scored in his basketball career at IU. Now I can tell you all five years that the Indiana has won national championships in basketball. I can tell you the one time they did in football. That should be easy, but but I mean, it's like I'm I have all these numbers floating around about athletes and batting averages and and how many points they scored. That absolutely means nothing in the grand scheme of eternity. I know countless board game rule books like the back of my hand, and they will get me no special status in heaven. It is a lot of stuff is just the wisdom of this world, right? And so I'm thinking here when you're looking through this, he's talking about a different wisdom because this wisdom is dealing with the revelation and the knowledge of Him, and and that I think is when we start changing and growing. When the thing we know the most about is God and His will for your life, right? It's it's not just what you've been binge watched for last two weeks. And I'm not calling out anybody for any of that at all. I'm not at all. I'm just saying that that when the importance of that wisdom and the knowledge of Him, in the same way, if you are so fervent about, in the same way you are about the things of this world, things start changing when that becomes the priority. So it's interesting. He starts this right off the bat, saying, "Give you the spirit of wisdom and revelation and the knowledge of Him, because it is the wisdom worth having. It is the knowledge worth pursuing. In a world where everything is vying for attention in five second increments, the thing worth all of the attention is God? It's growing in the knowledge of Him. If we put all that we put and all these other things into studying the Word of God, then I think we're going to know who we are in Christ, what these spiritual blessings are, and how we are to live in accordance to His will in this life. We're going to be better husbands. We're going to be better employees, right? Not not just from a performance standpoint, but we're going to see people as people that need to get saved, right? And and so we're not going to look at them just as somebody that gets on our nerves at work. We're going to be praying earnestly for their soul. It starts changing us the more time that we spend with God and growing in the knowledge. Of

him, she says, "I told you all these things that you are. So, from a checklist standpoint, you know these things. But I'm telling you that I'm. My prayer is that you will receive a spirit of wisdom and revelation and the knowledge of Him. Instead of just taking these things on this checklist, the depth that comes with that to actually living it out, the eyes of your understanding being enlightened. This is an interesting one, as I was looking a couple different ways on this. But First Corinthians two nine through 12 says, "But as it is written, eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love Him. But God hath revealed them unto us. Now think about what He's saying here. No man knows this, but God's revealed it to us. Sounds very similar to what He just is saying here in Ephesians one, that you that your eyes may be enlightened, right? He says, "But God hath revealed them unto us by His Spirit. For the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the Spirit of man which is in him? Even so, the things of God knoweth no man, but the Spirit of God. Now we have received not the Spirit of the world, but the Spirit which is of God, that we might know the things that are freely given to us of God. So God wants us to know the things that are freely given to Him. He wants to reveal Himself through the Word of God, with the Holy Spirit helping us to understand, He wants that for us. He's not up there just withholding this stuff from us. He wants us to know this. You know, it's like that old show. I say it's old show. It's probably me who's 50, talking about something that's old that maybe is not that old, but I think it's the Princess Diaries with Anne Hathaway. Yeah, and so the first half of the movie, she had no. I'm sorry if I'm spoiling this for you. You're about 30 years late, probably if I am, but so she's like the first half of the movie, not knowing she was royalty. Once she learned she was royalty, they had to train her to start acting like royalty, and that was kind of the humor in the movie, like going to finishing classes and the way you hold your teeth, the way you walk, all that's because now now that you know who you are, you need to walk in accordance to that identity, right? And it's the same thing here when we talk about the life of a Christian, right? The life of a believer today is the moment that we get saved, and he's being reminded here of all these things that we are. This should cause us to walk in accordance as a joint heir of Christ, not a pauper here on earth who's a slave to sin in our flesh. We should walk in accordance to our identity. That takes us our eyes being open to who we are now. It takes us growing in the knowledge of Him and then actively doing those things. So here is just another one of those passages where he says that God wants to reveal these things. These things just won't be commonly known. It's the Spirit that's going to help us to understand these things. That's why the natural man receiveth not the things of God. That's why scholars can read this thing cover to cover and have head knowledge, but have no spiritual depth whatsoever, and cannot see. And they think we're the stupid ones. They cannot see what is plainly there once you have the Holy Spirit. Peter speaks of the relationship between lack of knowledge and blindness. So I want to kind of tie in this whole idea of blindness, since it was mentioned being enlightened. That implies that there needed to be something opened, right? So Peter talks in Second Peter one nine. He says, "These things be in you and abound; they make you that ye shall neither be barren nor unfruitful in the knowledge of the Lord Jesus Christ, but he that lacketh these things is blind and cannot see afar off, and hath forgotten that he was purged from his old sins. We're also reminded when we're talking about eyes need to be open or blindness, right? That Second Corinthians four four says, "The God of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. Ephesians five eight. Later we'll see this. Probably in May, but it says, "Ye were sometimes darkness, but now are ye light in the Lord. Walk as children of light. I think Romans 13 hits on this a little bit as well. In fact, Israel right now, because they cannot see God, why? Because they are in blindness. Romans 1125. I would not, brethren, that ye should be ignorant of this mystery, lest you should be wise in your own conceits that blindness in part has happened to Israel until the fullness of the Gentiles be come in. And I think it's not just irony that when Paul is on the road to Damascus, there is a blindness that takes place to this Jewish man, and this blindness is temporary. I think that is a picture of Israel who is temporary blinded, but one day will no longer be in blindness. You see all throughout Scripture the need for you to have light shine upon you in order to

be able to see, right? The difference between being in blindness and being in light, right? And so here is Paul saying to you, Ephesians, that your eyes be open to who you are and where that came from, and so you could see freely all things that have been given. Because there was a point in time when they could not see. There was a point in time when you and I could not see spiritual things. It's really easy, as talked about in Second Peter 189, to go back and try to resurrect the dead old man and live in blindness. There are times where we grieve the Holy Spirit and quench the Holy Spirit. There's times we're really in our flesh, and essentially that starts blinding us. So he says that my prayer is that you would have this knowledge in Him, that you would be enlightened, that you may know. So you have to be enlightened, so that this next part, ye may know what is the hope of His calling. Meaning, we are blinded to that before we are a child of God, but once our eyes have been opened, we now can see the hope of the calling that is in us. We can know this, and it sounds silly to say that you can know this kind of hope, because how we think about the word hope, it usually revolves around something unknown, Right, I hope Trump gives me that stimulus check. See, that's an unknown, right? My tariff rebate still isn't here. So, I mean, there are times in our lives where we hope for things that we really don't know if it's going to happen or not. But that's different than when a believer hopes. This Greek word comes from *elpo*. It's *elpis*, but it comes from *elpo*, and it gives the idea of expectation. And we don't really think about hope like that, right? But this gives an earnest expectation and confidence. Do you think about that when you think about the word hope, as we kind of use it in our normal everyday vernacular, see this is a different kind of thing here. This hope that's being talked about gives the idea of confidence. It gives the idea of faith. It gives the idea of anticipation. It gives the idea of expectation. This is different altogether. So when he is saying that you may know what is the hope of his calling. He's saying that you not that you have to guess, but that you may know about this hope that you can trust that will happen. Right in Romans five two, it says, "By whom also we have access by faith into this grace, wherein we stand, and we rejoice in hope of the glory of God. So, just think this verse for a second. Let's look at the last preposition of this verse. Was Paul very clear, very concrete? Was there expectation that there would be in the future the glory of God? Yes. So he's saying hope of the glory of God. It wasn't a mystery. It wasn't. It wasn't something that was uncertain. In Romans five five, and hope maketh not ashamed because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us. Romans 824, it says, "For we are saved by hope. That's an interesting statement. I remember one time at a sales meeting with Monica Minolta, and this was kind of an embarrassing procedure. But I mean, I think maybe this was probably normal in the industry. I was probably only a couple months on the job, but part of the sales meeting, you had to go around and you had to tell the whole sales team and the management team what business you were going to close that month, and I. I'm still learning what even the sales process looks like. I haven't even sold anything yet, and so it comes around to me, and I say, "Well, I hope I close this one and this one. And this manager, he like, man, he slammed the table down. He goes, "Hope is not a strategy, and I said, "Well, I hope my strategy works. And he said, "Get out! And so it was-I'll never forget that. I mean, we became pretty good friends, and kind of-I think later. I mean, we didn't even bring it up, and it wasn't really that big a deal. But I've always thought about that hope is not a strategy statement because here Paul is saying we are saved by hope. It's not some iffy thing. Are we saved or are we not saved? I hope I'm saved. No, he says we are saved by hope because in the Old English, what this word hope meant was an expectation, confidence. Right? I'm trying to drive this point home so that we don't take how we use hope today and throw it back to the old English. Hope meant confidence. It was more of an anticipation. It was more just a timing element, not an uncertainty. He says, "Because the love of God is shed abroad in our hearts, Romans 824 is where we are at. We are saved by hope. Hope that is seen is not hope. For what a man seeth, why doth he yet hope for? And this is why you say, "That sounds an awful lot like faith. Well, if you go back to the definition, they are very closely related, sometimes used interchangeably, faith and hope in the Word of God. So that's why Romans 824, the last part of it, sounds an awful lot like you and I would say, faith. Philippians 321, who shall change our vile body that it may be fashioned like unto his glorious body, according to the working whereby he is able even

to subdue all things unto Himself. This is a hope that we all have here. We have a heavenly hope. Our body will be changed. It's not because we think it might happen, right? We know it will happen, but because it has not happened yet, it becomes our hope. Or in Romans 8:23, and not only they but ourselves also, which have the first fruits of the spirit, even we ourselves growing within ourselves, waiting for the adoption, to wit, the redemption of our body. So this would be part of our hope. But it will happen. I think we beat it to death. But I hope you guys are getting the understanding. See what I did there? Okay, great. So he says, know the hope of the calling, and the hope of our calling is a heavenly calling. So we can know this; our eyes can be opened to know that this is our heavenly calling, and this alone would change a lot of devotional books out there. We are heavenly, but yet we are preached to as though we're going to inherit the earth, and it causes a lot of confusion. Israel, they have a hope of physical inheritance in the land of Israel, where Jesus is going to sit on the throne. We have a heavenly hope. That's why we looked at Philippians 3:21, but let's go back and look at verse 3:20. It says, "Our conversation is in heaven, from whence also we look for the Savior, the Lord Jesus Christ. Right, so could be also when you look at the definition of that word, can really be taught like our citizenship is in heaven, not just what we talk about, but gives more of the idea of our citizenship. Colossians 3:1 through 1 and 4, if ye then be if ye then bend look let's try that again if ye then nailed it be risen with Christ seek those things which are above because that's where Christ sitteth on the right hand of God when Christ who is our life, in verse 4, shall appear, then shall ye also appear with him in glory. Titus 2:13 says it this way: says looking for that blessed hope and the glorious appearing of the great God of. Our Savior Jesus Christ. Again, ours is a heavenly hope. It's a heavenly calling. Ephesians 4:4. There is one body, one spirit, even as you are called in one hope of your calling. In this hope of our calling, and in the heavenly places, we will find the riches of the glory of his inheritance in the saint. Now it's interesting that the way this verse reads, God actually calls us who are in Christ. That's an important distinction here. His inheritance. We talked about our inheritance earlier, but what this verse is saying, "Is his inheritance. Let that sink in. We are joint heirs with Christ. We are considered his inheritance in the saint and saints in the verse, last part of verse 18. Now I don't always look in the mirror and feel that way, that I'm the inheritance of God, right? But what a great reminder to the Ephesians and to us today, and He can only say that because we are in Christ and what we represented as one day. Remember, all things will be given back to the Father. Talks about in Colossians chapter one. There's going to be this time in this fullness of times and everything, where everything is kind of distributed back to God, right under the sun, but to God. So it's interesting here that we are called His inheritance and the saints. That's different than what was said earlier. That's why you always need to read the pronouns and make sure what you're reading earlier. He was talking about our inheritance. Here, he's reflecting us being his inheritance, which is such a cool thought. All right, so verses 19 and 20. So after he gets done with these two verses, he says, "What is the exceeding greatness of His power? Now here is the key: power to usward who believe, according to the working of His mighty power, which He wrought in Christ when He raised Him from the dead and set Him at His own right hand in the heavenly places. Now, this is crazy redundant here, and here's what I mean by this: in just these two verses, look at the four different words dealing with power. There's the word power, which is *dunamis*, which *dunamis*, which is basically where we get the word dynamite from. But that gives the idea of miraculous power. There is the word working, which is *energia*, which where we get energy from, and that's working or strong. There is the word mighty, which is *isculus*, which is forcefulness, ability, power, and strength, and then there's the word *rot*, which is *energio*, which is to be active, efficient, mighty in. Now you think about that in these two verses. Wouldn't you and I need to be encouraged that there is one who is working inside of us in accordance to His will, not just here's who you are. Figure it out. I love that Paul reminds us over and over again. You know, you can think of Philippians 1:6, being confident of this very thing that he which begun a good work in you will perform it until the day of Christ, or Philippians 2:13, right? Where that's talking about he wills according to his good pleasure, but it is God who wills according to His good pleasure. Right? We can look at First Thessalonians 5:24, which says, "Faithful is He who calls you, who will also do it. God says, "Not only is this who you are in Christ, I'm

going to give you the power to live that out here, and you can trust that this is the same power that's going to put you in the heavenly places for all eternity. This seems like something that the Ephesians need to be reminded about, whose power was going to do everything talked about in this first chapter. It's one thing for somebody just give you a bunch of labels and say this is who you are, and then it becomes positive thinking. But now he's going to say, "This is how it's going to be done. Just in case you're wondering, based on your own feeble nature of how in the world you could be this, it's because there's a God who has the power over death and has the power to span span the heavens to sit his son on the throne. That blows my mind. Look at this. He says, after talking about his inheritance in us, right? He was talking about that your eyes would be enlightened to the knowledge of him, and now he says. The exceeding greatness of His power to usward, who believe. I want to stop there just for a second. God's power works only in those who are in Christ. Notice He says to us who believe. For somebody who's just trying to repeat a prayer, so they don't go to the scary place, right? For for somebody who's not truly saved, and they're wondering where is this power coming from? There's a reason you're not experiencing it, because until you've placed your faith in the death, burial, and resurrection of Jesus Christ, you are not sealed with that Holy Spirit, and that power is not going to be working in and through you. You have to be saved. This power that's being talked about here is to those who believe, not to those who do not. He gets an important distinction here. He's saying yes, all these things are great, and this power that will do this in you and place you in the heavenly places, just like it did Christ, is wonderful. But that power only works if you believe. It's to those who believe. This power is resurrection power, and I think this is cool because Paul, as he's writing this, I'm thinking in his mind. He's like, on the road to Damascus, I have seen this power face to face. I have seen the Christ who had resurrected from the dead and who is seated on the right hand. I've seen this, and so he's like God. As I'm praying this for other people, I pray they would know this power, this power that I know, this power that I've seen, this power by which I can be who you want me to be in this life and in the life to come. I pray that they would have their eyes enlightened, that they would see that. And here is this power, Romans one three and four concerning His Son Jesus Christ, our Lord, which was made the seed of David according to the flesh, and declared to be the Son of God with power, according to the Spirit of holiness by the resurrection from the dead. Now, Jesus raised some people from the dead in his earthly ministry, and every one of them eventually died. It's not just the power to pull one from the grave; it's the power to pull God Himself from the grave and seat Him in heavenly places on the right hand of the Father. I'm reminded of how the Pharaoh's magicians were like the first the first few of these miracles. They were kind of like matching God, you know, with their little enchantments and everything. And finally, God was just doing stuff that they could not do, and they just had to give up. That's kind of what I see here now, right? When people say, "Well, this doctor, this person was dead 40 minutes and was revived, and we say, "This is that power of God. No, that's not the power of God of resurrections being talked about here. What this is talking about is three days in the grave, raising from the grave, and then spanning across the heavens, seating him on the right hand of God. What quote unquote God can do that? We have that kind of power in the God. Then that's inside of us. Listen to these verses here. Actually, I put a couple things here, so I probably should not skip these. What if God would not have done that? What if His power wasn't strong enough to resurrect Jesus? What would that mean for us today? I think this gets addressed in First Corinthians 15, the great resurrection chapter of the Bible. It says, "If Christ be not risen, then is our preaching vain, and your faith is also vain. That's what drives me nuts when people are preaching the gospel and they won't mention the resurrection, they don't mention sin or resurrection. I'm like, "You're not preaching the gospel. You're really not. You're just saying things just so people can have a what a relationship with God, or so people can be say that they've been born again. Just just the phrases. If there is no sin, there's no need for the good news. And if there wasn't the resurrection of Jesus, there's no hope for us. That's why he says in verse 17, "If Christ be not raised; your faith is vain. Furthermore, look at this last part: ye are yet in your sins. Why would we leave that out? And then, like, well, it's just assumed. Why make that assumption for anybody? I mean, there are people like Gandhi, who Mother Teresa. There are people who lived life for others,

sort of right, or for the most part of their lives, and who left legacies and who went to the grave and impacted lives as humans. If we have no resurrection, then Jesus is one of them. But if He has raised from the grave, then that's different. Now, notice what else is implied in this, because we talk about the blood, so important-the shedding of blood, no remission of sins. But if Jesus would have just shed his sinless blood on the cross, but yet didn't rise from the grave. What verse 17 says is that you would be in your sins. So you cannot exclude the resurrection from the gospel. And so it's interesting that he's saying there's a power, this mighty working power that we're talking about in here. He's talking about this God, who showed this power in Christ when He raised Him from the dead. He describes what the power is. It's not a vague word. He says He raised Jesus from the dead. That's the power we're talking about, and as a result of that, we who believe are not in our sins, and our faith is not vain because Jesus rose from the grave. So now we'll get to these other ones. Didn't want to miss that. Romans 8:11. If the spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit and dwell in you. We use this verse a lot. This resurrection power, the greatness and exceeding greatness of this power, is in you. Stop letting the enemy rob you of that. Stop making excuses why you can't live him, live for him, serve him, and tell others about him. You have the very power that raised Christ from the dead inside of you right now. I would say the Ephesians are like, wait a second, maybe this whole being strangers from the covenants of promise wasn't so bad after all. Maybe that wasn't such a slam. I mean, it was great for those in that time period for Israel that there was a path Gentiles had to go through there. But now they're looking at and said, "Hey, before we were called dogs, we were called strangers, we were called no hope. But here, Paul's telling us what we have right now is pretty great, and not just them only, but but the Jews that were alive there because there's neither Jew nor Gentile in the body of Christ. To anyone who believes, this is who this would be for, right? And so he says in Romans 8:11, this same power is in you. Philippians 3:10, that I may know him and the power of his resurrection, and the fellowship of his sufferings, be made conformable unto his death. First Corinthians 6:14, God hath both raised up the Lord, and will also raise up us by His own power. Sounds like a pretty good thing for God to pray, right, or for Paul to pray. God, I hope that their eyes are open to know the hope of their calling. That the very power that raised Jesus from the grave is running through them right now. How encouraging is that? Next, it says that he was set. Jesus was not only raised from the grave, but he was set at his own right hand. I've kind of already talked about this just a couple minutes ago. This little note here, but there were those who were raised from the dead, but they eventually died. God raised Jesus from the dead, gave him a glorified body, sat him in the heavenlies at his right hand. This is the exceeding greatness of his power toward us. Jesus was the first; we will follow. And the right hand shows power in Scripture. Exodus 15:6: Thy right hand, O Lord, has become glorious in power. Thy right hand, O Lord, hath dashed in pieces the enemy. Now remember, who out of the Godhead was judgment left to? The Son, who is on the right hand of the Father, and the right hand of the Father, or the right hand, is a place of power. Psalm 16:10-11. Thou wilt not leave my soul in hell, neither wilt thou suffer thine holy one to see corruption. Thou wilt show me the power of life in thy presence and fullness of joy. At thy right hand there are pleasures for evermore. Or in Psalm 44, one through three, it says, "We have heard with our ears, O God, our fathers have told us what work Thou didst in their days and times of old. How Thou didst drive out the heathen with Thy hand and plantest them. How Thou didst afflict the people." And cast them out, for they got not the land in possession by their own sword, neither did their own arm save them, but thy right hand, and thine arm in the light of thy countenance, because thou hadst a favor unto them. So there is significance to Christ being set at the right hand, just like there is significance in Acts chapter seven of Jesus standing in judgment of Israel, not in applause of Stephen, but in judgment of Israel. So as he's talking about this power that raised Christ up from the the dead, and has placed him in these heavenly places, has sat him down at the right hand, and so now in verses 21 and 22, he says a little bit about heavenly places, and we're going to look at the other references here. It's interesting that I think a lot of heavenly places is really a mirror of earthly places, but in non-corrupt form. You see so many things in Scripture where you're reading Isaiah 14, and and here is Lucifer, who in his

mind and in his heart he says, "I will ascend up to. He talks about the the mount, right, and talk about the heavenly places, right? And you start looking at somebody's place, right? Wait a second, we have mountains here on Earth. A lot of things are described in the heavenlies as is here, as well as the government structures. Right now, this is kind of where it gets interesting, and I know that you could do a deep dive on here, but to do what I'm wanting to do in 30 weeks of Ephesians, I would challenge you that there are people who have done a lot of work. I think Richard Jordan has like seven sessions on this verse alone. So if you really wanted to go a lot deeper into it, there are places to go on this if you like rightly dividing and you like a really in-depth study of this. But but what's being talked about here is he says this. Remember, it's coming right off of He's seated at the right hand of the Father. Right, He says, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world but also in that world, that which is to come, and hath put all things under his feet, and gave him to be the head over all things to the church. So this is a lot there to kind of unpack. So let's just make sure first and foremost that that we nail an important part here, and that Christ is preeminent over all. And here's a key thing: He was the Creator. Christ didn't just show up in a manger and be God as a human. This is a big misconception for anyone who probably doesn't study, because it wouldn't take very much studying at all to see Christ's role in creation, but John one one through three it says, or John one yeah one through three. In the beginning was the Word. Okay, so we've got the beginning. We've got the Word. The Word was with God, so it's saying it's something separate from the Father. The Word was God, so now it is the Father. The same was in the beginning with God. All things were made by Him. This that was with God, that is God. Are you catching what he's saying here? And without Him, not anything made that was made. That's Christ. Later, verse 14 says, "The Word was made flesh. So the part of the Godhead that became flesh, the invisible part of God that became flesh and visible, was Jesus. Right? Says the Word was made flesh and dwelt among us, we beheld his glory and the the glory of as of the only begotten of the Father, full of grace and truth. Colossians says it well in verse chapter one, verses 15 through 17, says, "Who is the image of the invisible God? So, who think that through. Who is doesn't have to mess with your mind at all. God, being spirit, talked about being invisible, but the image of the invisible God is Christ, the firstborn of every creature, not because he was created. Okay, for by him were all things created that are in heaven, that are in the earth, visible and invisible. Whether they be thrones, listen to these words, or dominions, or principalities, or powers, all things were created by him and for him. And he is before all things, and by him all things consist, or all things hold together. Hebrews one one through two says, "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken to us by his son, whom he hath appointed heir of all things, by whom also he made the worlds. Christ was the creator of all these things. So it's interesting. It says far above all of these things. So the craziest principalities, powers, might, dominions, rulers that you could even think of Christ is above those things, and the Book of Hebrews does a good job of setting Christ above all things. Deals with angels, and He's after the order of Melchizedek, right? So here it says in this verse that He set Him on the right hand and above all, above all these things, visible and invisible, names, you name it. Christ is above them all. He raised Christ from the dead and put him there in that position. Now, you're like, well, why is he telling the Ephesians that? Because he says that we are in Christ and we are joint heirs with Christ. It shows the preeminence position that we too will have over thrones, dominions. Right? It's like, what will we be doing while the while the Jews are here during the millennial kingdom? There are thrones, there are dominions, there are things that we will be over in the heavenlies, while Israel is down here in the kingdom. There's parts we cannot see. There are ranks of things that we cannot see. There is order that we cannot see. We can only see an earthly version of it. So it will require occupancy. That is why the body of Christ, which was kept secret before the world began, was chosen to retake the heavenlies. We know how Israel is going to retake the earth, right? Satan's going to be left holding nothing at the end, and the people said, "Amen. So in Ephesians 310, just so we kind of catch the flavor here, that this is not the only place that talks about these different thrones, dominions, principalities, and powers, things. But just notice these in Ephesians 310. We will get to in a few weeks. But says to the intent now that the

principalities and powers in heavenly places. Notice what was said there in heavenly places. So sometimes we look at Ephesians one and we just think we're talking about here on the earth. No, we're not. In heavenly places might be known by the church and manifold wisdom of God, or Ephesians 6:12, we wrestle not against flesh and blood, so it's not going to be the visible things of this earth we talk about, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Gives that idea of thrones, dominions, principalities, Colossians 1:16. We talked about this earlier. By him were all things created that are in heaven, that are in earth. Two things, visible and invisible. Two things, whether that be thrones, dominions, principalities, or powers. All things were created by him and for him. I think it's pretty clear that these things exist in both fronts-in the invisible and the visible. Colossians 2:10, we are complete in Him, which is the head of all principality and power. Now that we've been looking at this, we see that He is not only the head of the church, but He is the head of all principality and power, and verse 15 of chapter two, he says, "Having spoiled principalities and powers, he made show of them openly, triumphing over them in it. And he says, "A name in this world that which is to come. So he's talking about in name here, from there that every name that is in that is named not only in this world but also in that which is to come, which lines up with Philippians chapter two verse nine through 11. Says wherefore God also hath highly exalted him and given him a name which is above every name, that at the name of Jesus every knee should bow, of things in heaven, of things in earth, and things under the earth, and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father. Whew! Being in Christ, this Christ, being in Christ by faith, this being our identity of people who previously had no hope and were without God in this world, are you kidding me? And that same power that has worked and created this is working inside of us. Why are we so defeated all the time? It's because we're tapping into our own intellect and our own willpower. There's a better source to plug into; it's freely given to you. The moment you are saved, it is placed inside of you. And so, verse 23 says, "Which is His body, the fullness of Him that filleth all in all. So it finishes by saying in verse 22 that he is head over all things to the church. Now, wish I had more time to talk about this. You can read in Acts chapter seven. You can read where Scripture calls the group that was in the wilderness calls them a church. I'm sorry, but there is not just one church in the Bible. This is a major confusion point. The church that Christ is head over is the body of Christ. That is the church today that is being referenced here. It is not the kingdom church. It is not a collection of Old Testament saints. It is not those in the wilderness, it is what he's talking about here. Is the body of Christ today, where he is head? This same church will be raptured out at one point in time, and God will then begin dealing with Israel. Now, reading through here, what do we know about this body, this church, is that Christ is the head? First Corinthians 11:3. But I would have you know that the head of every man is Christ, and the head of the woman is the man. The head of Christ is God. In Colossians 2:19, he's even reminding them, dealing with those things that are the ordinances that are hammered to the cross. He says that we're not holding the head from which they'll hold the body by joints and bands together, having nourishment ministered and knit together, increase with the increase of God. We as a collection today are the body of Christ. That is the church today, where there is Jew, there is Gentile, there is Greek, there is free, there is man, there is woman. It's all we are all the body of Christ today. First Corinthians 12:12 through 14 says, "For as by one, by the body is one and hath many members, and all the members of that one body being many are one body. So also is Christ. For by one Spirit are we all baptized into one body, whether we be Jew or Gentiles, whether we be bond or free. We've all been made to drink into one spirit. For the body is not one member, but many. And you can go on. Look at this passage. She starts talking about eyes, feet, hands, ears, all these things, referencing the body. Says there's to be no schism in the body. The body is to have the same care one for another, we're not trying to decapitate the head from the body, right? We are in alignment, holding up the head. We have the mind of Christ in us today, just like your mind dictates what your body does. Ephesians 4:16, from the whole body fitly joined together, compacted by that which every joint supplieth, according to the effectual working and the measure of every part, maketh increase of the body unto the edifying of itself in love. And then, lastly, I put Ephesians two six. He hath raised us up

together and made us sit together in heavenly places in Christ Jesus. We are going to reign with Him there. Satan will be booted out. This is what will happen with the body of Christ as we go into the heavenlies, and this is the role that we're going to have. It's why we have a heavenly calling. It's going to be God's power, that same power that raised Jesus from the dead, that's going to be working not only in our lives here today, but working in all these spiritual blessings, he has the power to give these spiritual blessings to you because he has the power to raise Jesus. He has the power over death. This is the God we serve. So this prayer is like, all right, God, I just pray that you would open their minds to see the power to do the things I just said they have in you, and the position that they hold with you, where that power comes from, right? And this is why I started by saying this prayer is really a prayer that deals with this idea of power. Now, I got a little too preachy in there a couple times. I wanted to be done sooner than that, so I apologize, but I still want to make sure you guys can get out of here by 730. So I'm gonna pray, and we'll close it out. And the next time we meet in a couple weeks, we will begin chapter two. An amazing chapter, all of them are. But I think really, as Gentiles, it's great when a whole chapter says, "All right, you Gentiles, this is what you didn't have. This is who you are. This is what you have now, and it's by faith alone in the death, burial, and resurrection of Jesus Christ. So it's a good stuff. So I'm looking forward to being able to do that next time we get together. Heavenly Father, thank you for this day. I pray, Lord, that if I was a distraction or got in the way of Scripture tonight, that anything that that I said or added, Lord, that wasn't beneficial or fruitful would be forgotten. And that the thing that would stand at the end of the day would be your word. I pray that people would take these things home, study these things out to see if these things are true. Lord, we thank you for what's recorded in here, and that Paul says, "Hey, I make mentions of you always in my prayer. And then he talks about how he prays for them. And Lord, he's going to do this again in in chapter three. But Lord, we love these prayers. Sometimes we're wondering what should we pray for, what should be reminded of, what should we be praying for for other people. And here, Paul is praying to the body of Christ that they would be enlightened, that their eyes would be open to the hope of their calling, and the power in which you are able to do all these things by the power you've already demonstrated how you raised Christ from the dead. You sat him on the right hand of God, and now he is above all principalities and powers and dominions, and he's been given a name that is above every name. And Lord, now today he is head, and we are the body of Christ. We are the church, something that is only mentioned in Paul's writings, you will not find the body of Christ anywhere else in Scripture. It is part of that mystery that was kept secret before the world began, and we thank you, Lord, for this. Not only knowing our identity, but where the power comes in order for us to be able to live out that identity, both in this life and in the one that is to come, Lord, I pray that each and every one of us would be encouraged with this truth tonight. This truth tonight, knowing that we have a hope not built on uncertainty, but Lord, it's just a hope waiting on time. So we thank you and praise you in Jesus' name. Amen.