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We're going to get into a passage of scripture where I mentioned in the opening prayer that Paul is going to break out into doxology and in prayer, but what we just need to keep in mind as we look into Paul's prayer, in our passage before us, is I just want to give you a really, really super high level of what Paul's main points were in the first half of chapter one.

He shared with us that believers are blessed with every spiritual blessings in the heavenly places. And then in the second half of chapter one through the end of chapter two, he goes into this mystery about how Jews and Gentiles have access to God have the same access to God the Father, through faith in Jesus Christ.

And if that in and of itself wasn't glorious enough, here was how he kind of put an exclamation point at the end of chapter Chapter Two was one reason God saved us was so that he can live and in dwell in us in God living in people. That certainly was a mystery that certainly wasn't clear in the Old Testament, but made clear in the new

So Paul was starting to expound on that mystery that God's saved us to live in his people. And that is, folks by definition, what the church is the church are believers in dwelt by the Spirit of God. And there was a clue of that in the Old Testament and Joel, chapter two were Joel prophesied that that in that day, God will pour out His Spirit among all people. So you can say that this mystery this advent of God's mysteries will when you see God's will starting to unfold. You see it come to fruition when God poured out His Spirit at Pentecost and you can say that at Pentecost from that point forward Word that as God was saving people, he would indwell them at the same time.

So nonetheless, Paul ended chapter two with that truth and mystery that believers are indwelt by the Holy Spirit, and that this entity called the church is now the functioning Body of Christ on earth. So although Jesus ascended to heaven, He is still here on Earth, so to speak, right through in dwelling believers and being the functioning Body of Christ. So you can say that Jesus is present within the hearts of his people.

And at the beginning of chapter three, Paul transitions from that mystery to another aspect of a mystery and he calls this mystery, the mystery of Christ and you can say that if you were to categorize Ephesians chapter three, some of your headers might see like Paul stewardship or things like that, I want to suggest to you, if I were given a seat at the table, I would put the theme of chapter three as the mystery of Christ because that is the key theme in this chapter. And, by the way, that's what I've chosen to entitle this message because we are looking at Ephesians chapter three and Paul's prayer. But the overall theme for this chapter is this mystery of Christ.



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And for those of us who are Bible students, or for those of us who study the Bible, if you if you're taking notes, in your margins, when you see the term mystery of Christ, put equal sign, mystery of Christ equals the gospel. That's kind of a cheat sheet for you. The mystery of Christ is a fancy way to say, the gospel.

So Paul, in this chapter, he takes the time to remind the fusion believers that of out of all people, out of all people, he was God's chosen instrument, to be entrusted with the gospel and to preach the gospel to the Jews first, and then principally to the Gentiles. And as we know Paul consider that the utmost privilege because he considered himself the chief of sinners, the worst of sinners. He was an enemy to what was called the way he was an enemy of Christians. In fact, he was the biggest persecutor of the Christian church. And we all know the story about his conversion.

And the fact that through Paul's ministry, and this is where Paul exalts to, and when he thinks about God using them in his ministry, through the preaching of the gospel, he's seen fruit being people bearing fruit, he seen the fruit bearing from the Ministry, he seen Jews and Gentiles being saved, and he's saying this in and of itself, people are being saved, being indwelt by the Spirit of God and bearing fruit. He is saying this is proof that the gospel message is not from man. It is from Almighty God.

And lastly, he was the last thought-provoking thought that Paul had before he gets into the doxology and prayer that we are about to read. And Paul describes the institution or the implementation of the church. He uses the term, the manifold wisdom of God. It says, here's what Paul is really trying to get at. It says, if the church and the mystery of the church, and now the revealed will of God in the implementation of the church, it's as if it is put on spectacle, it's put on full display by God in the heavenly places that have piqued the interest and curiosity of even the angels. It's as if the church is a spectacle to show the angelic realm of the manifold wisdom of God.

And Peter makes mention of this and you're probably familiar with this passage. And Peter writes this in his first episode, he said, it was revealed to them and it's speaking of the prophets who wrote down prophecies regarding the gospel and sufferings of Christ, that they were not serving themselves but you and these things which now have been announced to you through those who preach the gospel to you by the Holy Spirit sent from heaven and catch this things into which angels long to look.

So really, no one truly grasped the extent and the scope of God's salvation, not the Jews, not even the prophets who were writing the scriptures, not even the angels. No one certainly saw that the church was coming that this, this entity called the church was going to come to fruition, not even the angels. And here's where Paul really exalts in it even more. He's like now that they even not even not only that the angels not know about these things, but they can't do anything to stop the church from growing and expanding and bearing fruit. They were put on full display.

And it's another way to say it's like this. It's when you kind of take a step back. And you just look at creation. Just look at the order of creation. Look at this earth that we live in. Look at the, you know the sky, look at the heavens above, look at the stars in the sky. Look at the order of the sun and the moon. Look at the order of all things. It speaks to right a creation itself. It speaks to



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the power and majesty of Almighty God, creation. If you were to study just study creation. It is God's power on full displays.

And that Romans chapter one, it's on full display so that no one is without excuse, equally on that tone, equal in that vein, when you look at the church, in the same way, the church with Jesus Christ as the chief cornerstone in which believers are being saved and added to that cornerstone. God's masterpiece in the church is equally as marvelous as God's creative work in creation.

And this is where Paul is really getting at here. And he's going to spill now into doxology. And prayer as he ponders such things. One last note, because the letters or the books are always they're intended to read from beginning to end.

So you'll notice at least for me, I do tend to do some recap, because we aren't studying the Bible, which traditionally or how, you know, the most effective way to read it, which is from beginning to end because time permitting and things like that, we kind of break him down in sections, but it's always good for us to at least know where we are in the flow of the letter so that we can stay grounded to glean what God has written. revealed to us.

So here's what we can help frame our study as we read our passage today. So Paul told the Philippian believers this, he says the things you have learned, and received and heard and seen in me, Paul speaking, he says, practice these things. And the God of peace will be with you. And that's what we're going to endeavor to do. In our study. Today, we're going to take a close look at Paul's prayer. And in particular, we're going to take a look at the aim and the attitude of Paul's prayer. And then we're going to learn from the Apostle Paul himself, how to model prayer in our lives. I know we have the Lord's prayer and things like that, and, and that serves as a model. Well, Paul models Christ.

And Paul is saying the things you see me do practice these things, because he's saying the things you see me do. It's God working in him. It's the same God who is modeling the prayer before so that's Going to what we're going to endeavor to do our study. Today we're going to look at Paul's prayer. We're going to glean some truths. And then at the end of it, we are going to learn how we can take some of these things and apply it in our prayer life, amen?

So with that, let's finally read our passage Ephesians chapter three. We're going to begin in verse 14. And we're going to finish off this chapter, and I'm reading from the New American Standard translation. For this reason, I bow my knees before the Father, from whom every family in heaven and on earth derives its name, that he would grant you according to the riches of His glory, to be strengthened with power through His Spirit in the inner man. So that Christ may dwell in your hearts through faith, and that you being rooted and grounded in love, may be able to comprehend with all the saints what is the breadth, and length, and height and depth and to know the love of Christ. Which surpasses knowledge that you may be filled up to all the fullness of God. Now to him who is able to do far more abundantly beyond all that we can ask or think, according to the power that works within us, to Him be the glory in the church and in Christ Jesus to all generations forever and ever. Amen.



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It's a pretty short portion of Scripture here. But let's start to unpack this a little bit. And beginning in verse 14, Paul starts off this prayer with this. He says, For this reason, I bow my knees before the Father. And again, if you're taking notes, and this is a little trick for you, and you see now we have the luxury of electronic devices. What I do to help me keep in mind, how did Paul get from one point to one point to one point because Paul makes a lot of points. How do we know when he says For this reason, how do we know what that point is? So you can do a search and just put For this reason, in quotes, we'll pull up that exact phrase, and you'll notice that Paul uses that phrase to transition from one thought to the next thought to the next thought. So if you do that this is what you're going to find when he says, For this reason, this is the reason, the reason that he was entrusted to reveal the mystery of Christ and preaching the gospel. He's saying, for that reason, because Paul has been entrusted to preach the mystery of Christ in the preaching of the gospel, he's saying he bows his knees before the Father.

So if I were to ask you a question, you know, kind of, you know, let's just kind of make this practical. We always say, Oh, it's a privilege to be here. Right? Oh, it's a privilege to meet you. Or it's a privilege to do X, Y, and Z. If you think about in life, what is the greatest of all privileges? And you know, there are some noble ones out there. Let's say you knew what the cure for cancer was. You knew it. And you had the privilege of telling someone who has cancer, that I have the cure for cancer that's a privilege, isn't it? sharing that or here's what There's a privilege and I would love this privilege. If someone were to come to you and say, hey, you've just inherited a million dollars from who knows who and that you didn't even know. So you got some sort of inheritance? Or what if you were one of those people, you bought a lotto ticket. You hit the lotto. You didn't know you won, but someone had the privilege to tell you that your lotto ticket one, those are pretty cool privileges to be the person to share that with.

Well, if you ask the Apostle Paul, what is the greatest of all privileges? He's going to tell you the greatest of all privileges is to be trusted by God, to preach the gospel. That's the greatest of all privileges. Why? Because it has the remedy for sin, and that we are all under.

So that should be the heart of all believers, especially those who are shepherd over, a shepherd or a pastor in God's Church, so because of being given such a great privilege, Paul bows his knees in prayer before the Father and here's where it can get practical. So you see that phrase, bow his knees. And there's really there's really a twofold truth to what he's saying here. So that expression, it could be taken both literally and figuratively.

So if I were to ask you a question, another question, how can we show God right now? How can we show God that we, we revere him, that we honor him, that we extol him? What is the greatest physical act that we can do if we're physically able, because God knows our heart? It is to bow your knees. And that's what Paul did. Paul is revealed all these truths. He's been entrusted with all these mysteries and insights into the things of God that as a result, it is brought He is brought to our knees. So the most we can express submission and reverence to Almighty God is when we are captivated by a truth that is applicable to us. And that leads us to bow our knees to the Father.

And there's, there's another aspect of bowing our knees, and this can be figuratively or in the heart. So really, God doesn't just look at your outward appearance, does he not? Does he not also look within. So bowing one's knees is not limited to the physical act of bending your knees,



but it's also a spiritual state of one's attitude, and reverence to God. It's thinking lowly of ourselves in our heart, and elevating God in our thoughts.

And a good example of this is John the Baptist. He is a great example of having reverence of bowing his knees Internally, when during his ministry, he said he speaking of Jesus must become greater, and I must become less. There you have insight into the heart of John the Baptist, which is also very applicable to us. So one takeaway we can learn from Paul's prayer is that when we ponder what God has done for us to bend our knees, if we're physically able to, and to bow to God, reverently, internally, by the attitude of our heart.

So let's click continue to the next verse 15. So when Paul says, For this reason about my knees before the Father, from whom every family in heaven and on earth derives its name, and I want to take a little time to kind of break down this, this particular verse. When it says, For this reason, when Paul says, For this reason, I bow my knees before the Father, from whom every family let's look at the first part in heaven. That's it. pretty clear, and who every family in heaven are. Every family in heaven refers to Old Testament and New Testament believers, who since the beginning have died and saving faith, and whose souls who are now with God and heaven. But that second part of that phrase, and from every family in heaven and on earth, this is where it gets a little gray. And here's what I mean by that. When it says, every family in heaven and or every family on earth derives its name, is it talking about all of humanity? Every human family on earth derives its name, that's kind of its there's a little gray there.

And you've probably heard the expression in our culture today. We're all God's children. If you heard that expression, we're all God's children. God loves us equally the same. We're because we're all God's children. First of all, is that statement true? Does God love every human being the same without exception? And if so, can that statement be supported biblically? And is that what Paul is referring to in verse 15?

When he says every family on earth? So we need scripture, not only to help answer that, but we have to allow scripture to interpret itself. So with this, I'd like to kind of go on a little excursion or a little detour. And I like to go back to the fall. And what I like to do is to answer the question, when Paul says, For this reason, I bow my knees before the Father from whom every family in heaven, and on earth derives its name.

What does Paul mean by that? And does that imply that God loves every human being the same without exception? And to get an answer to these questions, we can go right to the fall and we can actually take a closer Look at God's pronouncement of judgment to Satan, to the serpent. And there, we're going to find that there's to all of humanity can be broken down into two very distinct groups. And that's going to help us get our answer.

So with that, let's look at Genesis 3. And we'll look at verses 14 and 15. And again, we're at the fall. And God is pronouncing judgment to Satan. He says, The Lord said to the serpent, because you have done this curse there you more than all cattle, and more than every piece of the field on your belly, you will go and dust you will eat all the days of your life. And I will put enmity between you the woman, and here's a phrase and between your seed and her seed, he shall bruise you on the head, and you shall bruise him on the heel. Notice in verse 15, it says there are two seeds. There's two offspring mentioned, there's your seed. And then there's her seed.



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And here's where it gets a little tricky. The Hebrew word for his seed is zera. And it could be singular seed, or it could be plural seed. But in order to determine if it's singular or plural, you need to take the context into consideration. But here's what we need to know, immediately after the fall, before Adam and Eve had any children.

When it was just Adam and Eve, God says very clearly that there is going to be two different offspring. There's going to be your seed and you're speaking to Satan who entered the serpent, and that refers to fallen humanity that will follow since the fall, humanity produces people who are by nature, dead in trespasses and sins.

Naturally unbelievers and are by a byproduct of Satan, and are by nature his offspring. And we touched upon that in our study, in Ephesians, chapter two. And her seed, there's another group, and hers referring to the woman, Eve. And here, first of all see to singular referring to Christ, who is going to come from the woman, but not from Adam, not in the lineup, not in the line of Adam. And this seed is going to bring forth other seed, and that would extend to believers who are redeemed out of fallen humanity. So there we can see that there's two groups of people.

So as soon as Adam and Eve had children, and they children had children and their children had children and their children had children, and so forth until we arrived in this earth. We are either broken up into one or two we either sit by product of Satan's work right? of sin and death, or we find ourselves or when we come to faith in Christ, we are of the seed of right of the woman or the seed speaking of Christ, and that which ensued, we would be believers.

So we can see that right from the very beginning of the fall, that there is clearly these two distinct groups of humanity and it gets even clearer in the New Testament. So that's right at the fall. And I'm looking at a few scripture verses to kind of bring this to bring this point home. In first John 3:10. John writes there by this the children of God, there's one group and the children of the devil.

There's another group are obvious. Anyone who does not practice righteousness, and that would be this group is not of God, nor does the one who does not love his brother. So there we see there's children of God and there's children of Satan little Look at second Corinthians chapter six verses 14 and 15. Paul writes there Do not be bound together with unbelievers for what partnership have righteousness and lawlessness or what fellowship has light with darkness? Or what harmony has Christ with belisle or what has a believer in common with an unbeliever. So there we have two groups, we have believers, and we have unbelievers. And here here's another passage. Again, first john, chapter two verses 22 and 23, who is the liar but the one that denies Jesus is the Christ. This is the Antichrist, who denies the Father and the Son.

So here we have antichrists. And then we have another group called Christians, or for Christ. So there's two very clear, clearly distinct groups and we won't get into the last one but we have sheep, God's people versus goats, not God's people, and we can glean that from the judgment and Matthew 25.

So what does scripture tell us? All of humanity can be divided into those two groups, two groups. So here's First of all, Satan seed here, Satan See, and this this is their description,



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unredeemed humanity, children of the devil, unbelievers, anti Christ's against Christ or against Christians. That's one group. And on the other group, we have Christ seed. And again, going back to the fall, there's Christ seed. So there's redeemed humanity. There's children of God, there's believers, and then there's Christians again there for Christ.

So now let's kind of bring this back home. Thus every family and heaven on earth in Ephesians 3:15. It cannot possibly refer to all of humanity because there is those two groups, nor does it infer that God loves every human being this Same way, but rather every family in heaven and on earth. It refers to all believers past, present, and future.

And I want to be careful when I when I speak this truth because I don't want this to come out wrong. God is love. Absolutely. And God is agape love. God cannot not love. God is love. That's who he is. That's one of his many attributes. What I don't want it to get twisted, is that that a god a love is experienced the same with every human being, it is not. We know that redeemed humanity are really going to experience believers Christians are truly going to experience the love of God in its fullness. We're not just going to know intellectually that God is love. We're gonna know exponentially the extent of that love. And that is something thing that the other group will never know.

So I guess I went through all that, to just help, you know, just to put that into right perspective, that the love that has been bestowed upon us through faith in Christ is the greatest of all loves that any of all of his creation could ever experience. So let's look at verse 16. That he would grant you according to the riches of His glory, to be strengthened with power through His Spirit in the inner man.

So here we get a heart into pulse prayer. This is what Paul prays. He says that believers would be strong spiritually by the Holy Spirit. So here's Paul's prayer. He prays that you would be so spiritually so strong in your faith, that nothing can stop you from doing what God wants you to do. That's his prayer for us as believers to get into that, right frame of mind into that right understanding of who we are to, to, to pray for us in the inner man, that inner strength by the Holy Spirit so that whatever obstacles might come our way, whatever good work that God has put before us that we can rest and have confidence in his work in us that we can do it to the glory of his name.

So that's going to actually be instructive for us and it can serve for us as a model today. If a fellow brother or sister in Christ comes to us and ask for prayer for anything, we can already take a step back. And what we can do is echo and follow Paul's example in prayer in our press passage, so when another fellow brother or a fellow sister in Christ comes and asked for prayer, and that can be whatever it is, that's secondary.

28:46

What's primary is our spiritual strength is our spiritual right is the working of the Holy Spirit in the heart of that fellow believer, and that would get them to that point where they would overcome whatever that is, doubt discouragement, maybe, you know they they've had about with sin in their life, to remind them, of who is in them, and what Christ has done for them, and that they would repent of that, and that they would pick themselves up and gird themselves and keep running the race.



29:19

So Paul continues his prayer in verses 18 through 19, may you be able to comprehend with all the strings what is the breadth and length, and height and depth and to know the love of Christ with surpasses knowledge that you may be filled up to all the fullness of God. So here's Paul's prayer is that Ephesians believers

This is what he's asking for is that they're able to understand lay hold of these along with their fellow believers, the breadth and length and height and depth of the love of Jesus, that the love of Jesus has for them. Does that phrase sound familiar? It's one of my favorite passages. Actually, it might be one of yours, Romans 8. Let me read this marvelous passage beginning of verse 31.

What shall we say to these things and polish speaking of believers being for unknown predestined, called, justified, glorified? He says, What shall we say to these things? If God is for us, who is against us? He who did not spare his own Son, but delivered him over for us all? How will he not also with him freely give us all things? Who will bring a charge against God elect? God is the one who justifies Who is the one who condemns Christ Jesus is He who died Yes, rather who was raised, who was at the right hand of God, who also intercedes for us, who shall separate us from the love of Christ? Will tribulation or distressed or persecution or famine, or nakedness or peril or sword? Just that is written for your sake, we are being put to death all day long. We were considered as sheep to be slaughtered. No, but in all these things, we are overwhelmingly conquer through Him who loved us. For I am convinced that neither death nor life nor angels nor principalities, nor things present nor things to come, nor powers, nor height, nor depth, nor any other created thing will be able to separate us from the love of God, which is in Christ Jesus, our Lord. So that passage is the Amplified Version of Ephesians, 3:18 and 19.

Paul wants believers to know that you are eternally loved by Christ, and because you are eternally loved by Christ, you are eternally secure in Christ. There is nothing, absolutely nothing that we can experience or go through in this life that can separate us from the love of God in Christ.

And I want to submit to you something to whether it's myself or whoever pastor stands before you here is the primary focus or emphasis of every pastor. It's that you, we would remind you of the promises that God has made to you and for you, and that we are to remind you that all of the promises are yes or amen in Jesus Christ, and in for us to let you know and this is really the goal of every pastor and it should be. We want believers to know how spiritually rich you are, that to the extent that God has done for you the extent and the planning and the execution of his redemptive plan was all done for our benefit, but for His glory.

Now to Him, who is able to do far more abundantly beyond all that we can ask or think according to the power that works in us? Now, this verse, actually, it's one of the most popular verses in the New Testament. Some even have it tattooed on them. Some wear it on their eye black, some wear it on their shoes. Unfortunately, this verse is not only the most misunderstood verse, but it's also the most mis-applied verse as well. So oftentimes people quote this verse for selfish reasons for selfish ambition, hey, I'm about to go into this venture are about to go into this game. I'm about to go into this and this. And then they say, Oh Lord, I can do far more



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abundantly beyond all that you can ask or think so people come and quote this verse for those with those selfish ambition.

And unfortunately, I want to break it to you that that is a misapplication of this verse. This verse is conditional, meaning certain conditions need to be met in order for verse 20 to apply, and let me tell you what those conditions are. The condition is that the Holy Spirit empowers believers from the inside out. Through faith. And through that Holy Spirit empowered faith, we would experience the living God living in and through us and recognize that as believers we are connected and rooted in the love of Christ.

And here's another condition we recognize that we are eternally love and eternally secure in Christ. You don't need any of those conditions, all of those conditions, then this truth would not apply. So yes, in verse 20, God is able to do far more abundantly beyond that we ask or think, but it is in accordance to the power that works within us through faith.

So here is the correct understanding of this verse. If you are spirit filled, if your faith is empowered by the Holy Spirit, if you are growing and learning in God's word, if you are walking in the Spirit, and not in the flesh, if you are applying God's Word in your life, then God is able to do far more abundantly beyond all that we can ask or think God can and will do great things in your life to accomplish the good work that he has prepared in advance for us to walk in. And lastly, Paul ends this chapter in exaltation. He says this, to Him be the glory, in the church and in Christ Jesus to all generations forever and ever. Amen.

So that actually takes us to the end of chapter three and right smack in the middle of this epistle. So let's close here. So we just took a close look at Paul's prayer. And in particular, we took a look at the aim and the attitude of his prayer. And it is very instructive for us. Here's what we can take away if we were to learn from the Apostle Paul, when it comes to prayer. First of all I want to talk about when we pray for believers, a fellow believer This is how we should pray.

First of all, don't have temporal things central to your prayers. And that can be a slew of things. It can be our health, our house, our job situation, our marriage, our relationships and things like that. Not that those aren't important, and that those shouldn't inform our prayers. But that is not the center of our prayers. When we pray for a believer, pray that they would increase in the knowledge of God's truth. Pray that they would come to know that they are spiritually rich. Pray that they would come to know the promises of God and live in light of those promises. Live as if the promises apply to them. And it does pray that they would come to love to know and love Jesus that surpasses all knowledge and understanding. Pray that their faith be strengthened and empowered by the Holy Spirit so that they can do and achieve all the good works. That God has prepared for them. That's Central. And then all those secondary things will take care of themselves.

So that's how we can pray for believers. Okay, how can we pray for an unbeliever? Same thing. don't pray for temporal things for them. Same thing. don't pray, and they'll make this the temporal things, the center of prayer, so life, circumstances, their situation and things like that. Don't make that the center of your prayers are the focal point of your prayers. First pray that they get saved. When you pray for an unbeliever and they come with a prayer petition, pray first for the salvation of their souls.



Number one, pray that God would do a good work in their hearts. pray that God would use life circumstances, all those secondary things to lead them to Biblical repentance. Pray that they would come to saving faith in Christ. Pray that they would come to know and love Jesus. Pray that the Holy Spirit would do a work in that person. Something Your way that now you find them doing good works that God has prepared in advance for them to walk in. And that's what we can learn from the Apostle Paul.

And if you look at Paul, he doesn't pray for temporal things. He didn't focus on life circumstances. He didn't pray - and remember Paul's writing this for prison - he didn't say, pray that I get out of here. He didn't say that. What did he say? He says, pray that utterance may be given to me so that I may preach and share the gospel with boldness. Pray for that because there is power in the Gospel, there is power in God's word. And there is power that does something to the human heart that no one else can understand or figure out, but it is the power of God. We could learn from Paul that he prayed for things that truly matters. He prayed and this is where he always he always prayed about with eternity in perspective. He always had a focus on Christ. So whenever he prays, he knows where we're going. He knows we're here temporarily, see he's like, okay, how can we get from here but to get our focus to where it really is, we're not citizens here on Earth. We're citizens in heaven, he, can you see, kind of get the flavor of Paul's prayer? And it's central to him. He always had that eternal perspective in mind. And when he has the privilege of either writing down the scripture or ministering to others, what we can do is the same Hey, I know we're here. I know we got important things to do, and important things to accomplish. Yes, those are all fine and done. But please, please don't lose perspective of the eternal of the eternal home that we will spend to be with our Lord and Savior, Jesus Christ for all eternity.

So that the goal is what can we do here for the limited amount of time that is really just passing by. But what can we do here that will bring greater glory to Him that we can pass through this life we've done our part, and we've come to be received with our Savior and that's what we can learn from Paul's prayer and take it away and apply it in our prayer life.

Thank you for downloading the Truth Matters Church podcast today. What an amazing passage in the book of Ephesians, the apostle Paul outlining the privilege of carrying the gospel message to the world, giving us insight and how to pray for our brothers and sisters in Christ and for those who are lost and shining a bright light on the mysteries of God, which had been hidden from the eyes of men and angels for centuries, mainly his plan of salvation through Christ, and how we can confidently and boldly approach the throne of God through faith in Jesus.

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