

## Angels

### My Notes 10-31-2023 Handfuls On Purpose Tuesday Morning

#### SermonAudio - Media Player Angels

[Ephesians 3:10-16](#) To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God,

**11** According to the eternal purpose which he purposed in Christ Jesus our Lord:

**12** In whom we have boldness and access with confidence by the faith of him.

**13** Wherefore I desire that ye faint not at my tribulations for you, which is your glory.

**14** For this cause I bow my knees unto the Father of our Lord Jesus Christ,

**15** Of whom the whole family in heaven and earth is named,

**16** That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man;

Let's share the screen. Ok every everything's on correct. We're good, yes.No. Well, my new handful for you is. Oh, it's a glorious text and it's an [Ephesians 3:10-21](#) First start there.To the intent that now unto the principalities and powers in heavenly places might be known by the Church, the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord in whom we have boldness and access with confidence.By the faith of him.Wherefore, I desire that ye faint not at my tribulations for you which is your glory. For this cause I bow my knees unto the Father of our Lord Jesus Christ of whom the whole family in heaven and earth is named.They would grant unto you according to the riches of his glory to be strengthened with might by his spirit in the inner man.That Christ may dwell in your hearts by faith.That you, being rooted and grounded in love, may be able to comprehend with All Saints what is the breadth and length and depth and height, and to know the love of Christ, which passeth knowledge that you might be filled with all the fullness of God. Now unto him that is able to do exceeding abundantly 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, world without end amen.

So, Lord, be pleased to guide us through in the study. We can't think of a more glorious place in the Bible. There's much to cover here, and we're grateful, Lord, for all that it reveals to us about eternity. So help all of us here who are assembled. Lord, we're sedulous students of thy word. We we hope to gain much, and to be edified, and to be strengthened in Christ Name Amen.

Alright, so we're gonna kind of start right at the beginning there there's there's some intriguing phrases. You know, if you didn't know who wrote the this, you would automatically know from the writing style, then it's the Apostle Paul. Who else could it be? Some people would call this um, verbose, you know. His writing is voluminous and, Paul in some cases even convoluted. You know it takes a long time to get to a period at the end of the sentence, but there's so much to be said in these passages, so we don't want to miss anything that the Lord has for us. So we're going to start back again at that tenth verse, and you have [Ephesians 3:10](#) To the intent that now unto the principalities and powers in heavenly places. So let's talk a little bit about these principalities and powers in heavenly places. So what the Lord could be referring to here, and that has to do with the Angelic host. So one of the studies in systematic theology is angelology, and angelology includes the study of the angels, good and bad. So, and I think here collectively in the text, we're going to be speaking about both sides, the good and the evil side of this. These principalities and powers in heavenly places, and well, we'll get to this in just in a bit, but it's very intriguing thought here that we have about us visitors that are listening intently, as a matter of fact to what we're saying even right now with this passage in the scripture. So just a bit, we wanna discuss that, but let's first get into the the notion of the hierarchy.

**The Godhead**  
**The Cherubim and Seraphim**  
**Principalities: Good Angels**  
**Principalities: Evil Angels**

So I've shown you this before, but we're just going to talk again in [Hebrews 2:9](#) It speaks of Christ who was made a little lower than the angels for the suffering of death, crowned with glory and honor, that he by the grace of God, should taste death for every man. So the the whole process of incarnation, and that the second person of the Godhead, the Logos, the Word, becomes flesh, dwells among us, becomes a sacrifice for our sin, and then in victory, conquers death rises in glory, and takes his place to intercede at the right hand of God. So we addressed of course, the power of the highest the Godhead, or they. Theios is the Greek word here, and it's a plurality, note that there are three gods, but that there are three persons in one God, and thus the expression God had. So the Father, Son, and Holy Spirit take their respective positions as to the plan of salvation. That we see here, just in a little bit, we'll be talking about the eternal purpose of God, and so all that is wrapped up in the will of God, the purposes of God, you know, in the world. That's so misguided in their understandings. They had to invent some mythology about evolution, and that they that they, you know, world they came into existence by accident. Well, so just the opposite of that, everything is purposeful, meaningful, everything has purpose, and meaning in God's creation. So you know, it's just the opposite of of the concept of accident. So the the eternal purpose of God. So we understand the Godhead, the Father, the Son and the Holy Spirit, and then we find in His creative power that we have very unique category of angelic beings called Cherubims and Seraphims, and there are four Cherubims that's revealed to us in [Revelation 4:6-8](#), and [Ezekiel 10:1-5](#) so you'll find a rather complete description of them in Ezekiel, and they're beasts the likes of which we have ever seen here on earth, but it's fascinating study. There they

surround the throne of God. The Seraphims are mentioned in [Isaiah 6:2,6](#), and they are above the throne of God. Well, in both cases they have a multiplicity of eyes throughout their wings and bodies and it would indicate. Again, this certain degree of observance, they can see so much, and thus we see them as protecting the glory of God. Then at a category underneath that we might say are the principalities. Now, this word, well, it has so many different meanings. On earth, we think of a municipality in that that's the government that rules our local townships and so forth, but a principality here and a principal power in that sense is seen as being above anything in the material world. Now this again is quite metaphysical. So these dwell in a dimension that we cannot see the principalities, and so the expression that we have here in this tenth verse to the intent that now unto the principalities, and powers of principalities of powers have to do with the good angels and the evil angels, and there you have their own hierarchy, as it were, and they live in an invisible realm. To us, though, it is a quite quite a real realm just because we can't see something, you know, man is so egocentric. He thinks everything surrounds him. Everything you know is about him, when really it's just the opposite. There's a great creation that none of us perceive right now, and it's in the invisible atmosphere about us. So there is a titanic struggle between the good, and the evil, and it culminates there in the book of the [Revelation 12:7](#) where you're going to find Michael the Archangel, and he battles with the dragon, and defeats the dragon, cast him down to the earth, and so on. So we see that there's this titanic struggle between good and evil, and in a sense, in the spiritual sense, this is happening all the while everyday, and that's why God has sent to each of us a ministering angel, and one that comes to minister to the areas of righteousness. This you find in [Hebrews 1:14](#) Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation? So these are the principalities that he has in mind, but again, he does not at this point delineate a difference between the good, and the evil, and so in a general sense, here in this 10th verse we have what is addressed as principalities, which would include good, and evil angels. Of course, beneath that is the the human realm, the physical realm, and so on. Now here's what we want to draw out from our text here. Now again, this tenth verse says to the intent that now unto the principalities and powers in heavenly places might be known by the Church. Might be known by the church. The manifold wisdom of God now that means that the Church is in an instructive role. Now this is really something quite intriguing, and that is that the angels, good and evil. All very powerful beings, but their knowledge is finite, and there's certain things that they do not understand or comprehend, and it is why they have a an interest, and including the evil angels, have an interest in the matters of eternal life and salvation, and as you see there note the text I have before us in [Hebrews 2:9](#) But we see Jesus was made a little lower than the angels. This is this is something that good, and evil angels probably beheld in total wonderment that the Logos that they understood, and knew, and sang from the very beginning of creation. This seems to be something that they don't quite understand, the incarnation. That the infinite God should become finite, should come into a physical realm, and descend, as it were, and this is the condescension that Christ comes down as as a man, so this they wonder about.

[Ephesians 3:10](#) To the intent that now unto the principalities and powers **in heavenly places might be known by the church the manifold wisdom of God**, Let's take a look a little closer look now of the next verse which. To the intent that now unto the principalities and powers in heavenly places might be known by the Church, the manifold wisdom of God. Now again, some of Paul's constructions make it difficult, probably very difficult, to

even to bring over into transliterate sense, and in the English language, but what this is saying is that these, these principalities, these angels that dwell in the atmosphere, in the heavenly places unseen by man, but that it might be known by the Church. So the Church is the operative informer of the manifold wisdom of God. So this is something that they are looking into with great interest, and you know, the wisdom of God is, they often say, look, if you want knowledge, uh, go to college. If you want wisdom, stay on your knees. There's a difference between knowledge, and wisdom.

### Angels Wonder About The Word

We can have a lot of knowledge, and have no wisdom at all. [1 Corinthians 2:7](#) But we speak the wisdom of God in a mystery, *even* the hidden *wisdom*, which God ordained before the world unto our glory: So the wisdom of course, is a it's a Godly gift, and it's something that we all ought to attain unto. We want the wisdom, and understand things, so likewise the angels and the demons. So I have them pictured here, just kind of in a funny way, but I mean, there they are. They're sitting in the church. I think they sit in the front pew. They're that interested. They they want to hear everything they can get. They want no distractions, and they are listening intently, and that's what this passage is about. That might be known by the church. So they're sitting here listening to the sermon. They're listening to the the plan of salvation. They're listening to the the outstanding doctrines of the church. This they're interested in. Demons, of course, are interested in a malevolent way. They're doing all they can to disturb our peace. They're doing what they can to malign the nature of Christ. They do what they can to sow evil seed and tears amongst the wheat. From [Matthew 13:49-50](#) So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, **50** And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth. Doctrines of demons that we're talking about on Wednesday nights. So that's the the whole notion of what they are. They're listening with malevolent intent. They're doing what they can to disturb our peace. Now the good angels are also listening in because there's a fascination. There's a wonder about the word to them. Let me give you another verse, though I think impacts this one, and perhaps even makes it even clearer, and that's in [1 Peter 1:12](#) Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into. So this makes it even clearer as to the what this is they're they're learning they're looking into it's there's a divine curiosity that's involved here, and again the angels are not classified necessarily just good angels, but that perhaps we we understand as you know the mystery of godliness that they're looking into, but since it's not categorized as good angels alone, it could well be again that these principalities have to do with the devils that are looking into, you know, we have, and always have had in our country spies, and those that mean us harm, and they do what they can to look into matters. The Chinese have sent their spy balloons over here to see what we're about, and to understand what sort of capabilities we have, and they're double agents that play us for fools, Well, the the principalities, and the powers that are unseen, likewise we might think are spying, and listening, and seeing how they might pervert the gospel of Jesus in some fashion. How to derail our plans of evangelism, and to make those that are interested seekers stumble along the way. So I find this an intriguing

couple passages here. Uh, there's more to say about the angels. and demons, and their their wonder.

### Angels Wonder About The Incarnation

As I said, they wonder about the incarnation. We saw that in [Hebrews 2:9](#) when Jesus was made a little lower than the angels for the suffering of death, that this was something you would have to think that both good, and evil angels that Christ should die. This is something. This is difficult for them to even take in. They know who he is. Remember the demons shout out to him. We know who thou art, the Son of the highest. So this they understood, but to see him die you can wonder perhaps even in hell, that the demons are rejoicing that they killed the Son of God, and that they felt like they they hatched the plan, and the conspiracy that put the the Son of God, the second person of the Godhead, to death. Of course, that was short lived. Three days, and three nights is all they had for their rejoicing party, and then then they're destroyed, and they understand they're doomed has been sealed with the resurrection. I spent quite a bit of time on my Wednesday night teaching on [1 Timothy 3: 16](#) Two weeks, in fact, because I feel that within a single versus encapsulated the entire thrust of the gospel. So without controversy. Great is the mystery of godliness. Which means that God becoming man. The mystery of godliness. God was manifest in the flesh as it is a direct statement in fact, I challenged my people, and all of you as well. You might want to look at your Bibles at this point. Make sure that your Bible says God was manifest in the flesh. The modern translators have decided that they would. They took God out of the text, and decided that they just put an impersonal pronoun. He was manifest in the flesh. So we could ask the question, who was he? But the the the King James translators make it very clear here that it was God who was manifest in the flesh, and this becomes one of the grand proofs of the Deity of Christ. God in the flesh, justified in the spirit s of seen angels. So here again, seen of angels. It's all part of this wonderment that the principalities have. They look into the matters. It's something that they don't completely understand. That scene of angels, the death on the cross as well, for that matter, the virginal birth. The perfect life of Christ, the teachings that he gave angels, put in bad, were involved in all of this, and and saw it all, and saw the great Logos becoming man, and then being crucified, and then rising from the dead. So that scene of angels preached unto the Gentiles believed on in the world, and received up the glories, the rest of it .

### Angels Wonder About Redemption

But of course they wonder about the incarnation of Christ, but they also wonder about the the plan of redemption. So [Luke 15:10](#) says Likewise I say unto you, there is joy in the presence of the angels of God. Now of course now we're talking about the good angels that are in the presence of the angels of God over 1 sinner that repenteth. So here angels are playing their part. Of course they like the cherubim, or singing that eternal anthem Holy, holy, Holy is the Lord of hosts, but they also join in the rejoicing. We know that it pleases the heart of our Creator for men to receive the Savior, but the angels rejoiced with that. Though they don't completely understand it, they rejoice to know that

one sinner is brought into repentance. This is what would have been seen that must be in heaven. We remember, of course, that the number of the angels is multitudinous. They're likened unto the stars, and now we have no way of counting how many stars there are. So it must be that the angels have such a multiplicity of numbers. It can't be. It can't be enumerated, and yet they take time out from their activities going to, and from the earth. I would think that they stopped to rejoice when one sinner repents.

### Angels Wonder About Judgement

So there's a wonder about the redemption, and there's certainly a wonder about the judgment. [Matthew 13:49-50](#) So shall it be at the end of the world, the Angel's shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire there shall be wailing and gnashing of teeth. So both good, and bad and evil angels have a part with this judgment. For one thing, of course, the good angels are carrying out the decrees of God's eternal damnation, and they'll be cast down into the lake of fire, and brimstone, and the demons delight in this. They've accomplished their purpose, and their mission, which is to damn the souls of men. Oh, I don't know how many years ago, but the very early in my Christian walk, I was introduced to these various books written by Oliver B. Green, and the one book was called The Devil Desires to Damn You. I mean that's a what a what a shocking concept. It is that we have this malevolent spirit that is about in the world, [1 Peter 5:8](#) Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: The devil is like a lion seeking whom he may devour, and the demons delight in damning the souls of men. So they'll certainly there's just certain wonder about that as well, we'll have to say, and so again, just kind of in review, and you can jot some of these verses down if you need them.

### Angel Ranks

A. Rulers or principalities. These words used seven times by Paul, indicate an order of angels both good and evil involved in governing the universe.

1. [Romans 8:38](#)
2. [Ephesians 1:21](#)
3. [Ephesians 3:10](#)
4. [Ephesians 6:12](#)
5. [Colossians 1:16](#)
6. [Colossians 2:10](#)
7. [Colossians 2:15](#)

B. Authorities or powers. This likely emphasizes the superhuman authority of angels and demons exercised in relation to the affairs of the world.

1. [Ephesians 1:21](#)

2. [Ephesians 2:2](#)
3. [Ephesians 3:10](#)
4. [Ephesians 6:10](#)
5. [Colossians 1:16](#)
6. [Colossians 2:10](#)
7. [Colossians 2:15](#)
8. [1 Peter 3:22](#)

C. Powers. This word underscores the fact that angels and demons have greater power than humans.

1. [2 Peter 2:11](#)
2. [Ephesians 1:21](#)
3. [1 Peter 3:22](#)

D. Place of rule. In one place demons are designated as world rulers of the darkness.

1. [Ephesians 6:12](#)

E. Thrones and dominions. This designation emphasizes the dignity and authority of angelic rulers in God's use of them in His government.

1. [Ephesians 1:21](#)
2. [Colossians 1:16](#)
3. [2 Peter 2:10](#)
4. [Jude 8](#)
5. [Jude 25](#)

While all the angels were originally created holy and without sin, there was a rebellion by Satan, who being lifted up by his own beauty, rebelled and sought to exalt himself above God. In his rebellion, he took with him one-third of the angels ([Revelation 12:4](#) And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born). Prophecy of a future angelic conflict that will occur in the middle of the Tribulation, John wrote, and there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought with his angels.

We infer that the angels which sinned did so in full knowledge of all the issues involved. They chose self-corruption, knowing exactly what they were doing. They sinned without remedy, and there is no atonement from them ([2 Peter 2:4](#) For if God spared not the angels that sinned, but cast *them* down to hell, and delivered *them* into chains of darkness, to be reserved unto judgment; [Jude 6](#) And the angels which kept not their

first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day). On the other hand, it seems that the holy angels, being faced with the same ethical choice and possessing the same God-given ability to choose, remained and are confirmed in their state of holiness. They have never known the experience of sin.

But rulers or principalities, that's who. That's how the angels are grouped. These words used seven times by Paul indicate an order of angels, both good and evil, involved in governing the universe, and all these passages point to that. There are authorities or powers. This likely emphasizes the superhuman authority of angels, and demons exercised in relation to the affairs of the world. [Jude 7](#) Even as Sodom and Gomorrah, and the cities about them, in like manner giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire. [Genesis 19](#) You might recall that two were dispatched to bring the fiery judgment, and end to Sodom, and Gomorrah and the cities. In the South Rim of the Dead Sea, and they're also called powers. So this word underscores the fact that angels, and demons had greater power than humans, and fourthly, their place of rule, in one place demons. Or did it designate as world rulers the rulers of the darkness of this world?

They're also called thrones or dominions, so this designation emphasizes the dignity, and authority of angelic rulers in God's use of them. In his government of now we think of the Archangel Michael, so at this would put him in a rank above other angels, as it were. So while all the angels were originally created holy without sin, there was a rebellion by Satan who, being lifted up by his own beauty, rebelled, and sought to exalt himself above God. In his rebellion, he took with him 1/3 of the angels. You'll find this in [Revelation 12:4](#) And prophesying of future angelic conflict that will occur in the middle of the tribulation, John wrote [Revelation 12:7](#) And there was war in heaven: Michael and his angels fought against the dragon, and the dragon fought and his angels. We infer that angels, which sin did so in full knowledge of all the issues involved they chose self corruption knowing exactly what they were doing, they sinned without remedy, and there is no atonement for them, and these thoughts are collated from [2 Peter 2:4](#) For if God spared not the angels that sinned, but cast *them* down to hell, and delivered *them* into chains of darkness, to be reserved unto judgment; and [Jude 6](#) And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day. which are., second Peter two, and Jude are like twin chapters. On the other hand, it seems that the holy angels, being faced with the same ethical choice and possessing the same God-given ability to choose, remained and are confirmed in their state of holiness. They have never known the experience of sin. Alright, so we turned that the rest of that tenth verse where it speaks of the powers in heavenly places, they might be known by the church, the manifold wisdom of God. You know I think it was Kenneth Wuest. He's got a he's got a commentary on [Ephesians 3](#) here it is *than the least of all saints there was given this grace, to the Gentiles to proclaim the glad tidings of the wealth belonging to the Christ, and to bring to light what is the administration of the mystery which has been kept covered up from the beginning of the ages in the God who created the all things, in order that there might be made known now to the principalities*



*and powers in the heavenly places, through the intermediate agency of the Church, the **much-variegated wisdom** of God, according to the eternal purpose which He carried into effect in the Christ, Jesus our Lord, in whom we are having our freedom of speech and entree in perfect confidence through faith in Him.* and it's there, I think, that he takes, and uses the expression, the university of Angels, you know, whether they got the angels going to church and studying, you know, they got the Bible open, and they're trying to learn the manifold wisdom, and that word manifold, he uses a synonym, he says **variegated**. That's a curious choice that he used that word, but it speaks about the diversity of knowledge that's involved, and you know, the Bible is a it's an amazing book. It's a it's called a Bible for good reason. The word biblios just means a library, and it is a library, fully functioning library, where we have we can draw out so many different types of thought from all the various sciences of the world. So it's not just theology. There, of course we have the elements of creation itself announced in so many places in the scripture. We have the most accurate history known demand. We have prophecy, We have the music of the Psalms. We have the wisdom of the Proverbs. Uh, we have odds to suffering, as in the case of Job, and we have well, we have the gospel accounts, and so if you put all this together, it's the manifold or variegated wisdom. There's so many aspects to it, and it becomes a life study not just for the angels, but also for God's people.

[Ephesians 3:11](#) According to the eternal purpose which he purposed in Christ Jesus our Lord: So now we turn to the eternal purpose, as I mentioned before. People living without God see no purpose. They don't think there's no reason to have a purpose. To them, it's all by accident. They speak rather glibly about us being nothing more than Stardust. We're all a part of a great explosion that happened so many billions of years ago that no man can really count and we no one was there to record it, but they're sure that that's what happened, and so we're all just Stardust, that's all, and so there's no real purpose everything happened accidentally. That's what an explosion is, and we just have all this complexity coming together by accident. I mean, it's total nonsense when one really breaks it down. I don't know anyone can fall for that, but they do. because the only other option is to believe that there is a great creator, and that we'll have to answer to him, and that he has actually a moral right, and wrong, and we stand condemned if we do not follow that commandment. So there is the eternal purpose. So I've spoken before about the dispensations. Now I don't wanna confuse this with ultra dispensationalism because that's I think that's an egregious error, and heresy, but I do believe that God in the diverse times, and it's entry times in diverse manners spake in times past. So we have what I think to be clear situations. Economies, as it were, where God is dealing now we could divide it here. Some say seven I say 8 because I see eternity is perhaps a different type of dispensation, and I'm not going to get into the details of this, I think I have before with our studies, but the notion of innocence with Adam, and Eve, and their creation, and this is before they understand sin, and then they choose to want to know sin, and then of course that plunges man into a completely different circumstance than conscience, and government. Promised law, of course, is the Mosaic law, and then we have this wonderful period of grace wherein we find ourselves right now. After the resurrection of Christ, the belief of the gospel being saved by grace, and the coming Kingdom, knowing that this is going to be the millennial reign of Christ, and then, as I said, I see an eighth dispensation in eternity. So were not hear to prove all of this, just simply to say that God does have a plan, that there is a purpose in everything that he

does, and I would say that the foundational truth, and perhaps what would have to be the predominating truth, the Bible is redemption, and that is seen throughout any of these dispensations, and in a sense, it is the nexus that joins all of God's dealings with man's redemption. It was all about redemption as soon as man fell redemption appears in [Genesis 3:15](#) so, and that will be the the overarching theme, and the eternal purpose of God. When we speak of the decrees of God, that God before even creation, he makes decrees redemption is part of the plan right from the beginning. Man free moral agent is going to fail, and is going to need someone to compensate, and placate the wrath of God, and thus from the beginning of the creation the Lamb of God is for ordained to be a sacrifice for our sins. That's the eternal purpose, Salvation. So God brings salvation through the plan of redemption, and deals with mankind in diverse manners until the the coming of the King. All right so [Ephesians 3:11-12](#) According to the eternal purpose which He purposed in Christ Jesus our Lord: 12 In whom we have boldness and access with confidence by the faith of him. Now this is wonderful boldness, access, and confidence. So no believer should be, you know, like a pulse unanimous creature. You know, that's slinking around in the dark in some way, where believers are confident we're not arrogant, we're not presumptuous, but confident, and we can have boldness, because we're assured of whom we have believed. I know whom I have believed in him, persuaded that he is able to keep that which I have committed unto him against that day. So I'll believe in confidence, and boldness because Christ has fulfilled the work it is finished, and the eternal purpose of redeeming a lost generation was accomplished at the cross. Thus we have access, and confidence that when we die we enter into glory land. No believer should be walking around hoping they're going to heaven. This is a no so experience, and again it has nothing to do with our personal arrogance at all well, you know who do you think you are to make such a presumptuous statement that you're going to have it, and the answer is we're nobodies, and we have nothing to offer God, but we stand complete in Christ, and our boldness present him with confidence by the faith of him. [2 Timothy 1:12](#) For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day. So that's what the our salvation is predicated upon faith in Christ Jesus being the door or the access into heaven that. [John 10:7-9](#) where Jesus uses a parabolic teaching, I'm the Good Shepherd, but he says, Verily I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers, but the sheep did not hear them. I am the door by me if any man enter in, he shall be saved, and shall go in, and out, and find pasture. So, now we're gonna have to dismiss this nonsense that Peter is at the gate you know, and he's the one that's going to let you in or not, and the Catholics like to promulgate this heresy, that Peter somehow is going to be the Pope, you know. No, no, no he's not the door to heaven. Christ is the door to heaven. He's the door to the sheep full. If any man enter in, he shall be saved through Christ he is our access, and thus we have our boldness with confidence by faith in him. This we find in [Romans 5:1-2](#) right. Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ, by whom also we have access by faith into this grace wherein we stand and rejoice in the hope of the glory of God. So access is Romans five we used, I think already is our one of our handfuls, but it's a it's a grand place as well. There we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. So, the you know, it's kind of curious stuff today. People that are seniors use access to get around. In fact, if they if they didn't have access, they couldn't get to doctor's appointments, and other important places, They can't get to church in some cases so I think that it was a, it was a brilliant stroke, and they're calling it access because it gives people the access to very

important activity. Access. So we have access now, of course, access to get into the the very throne room of Christ. You know, usually at this time at church I'll use, I'll bring down a plaque that was given to me years ago for my service that they at the jail, the old warden. When we moved from the old jail to the new jail back in the early 90's he made-up a plaque, and presented it to me at church, and on it was a key, and it was a master key to the the jail. It would open all the cells in the jail, and you know, it was one that only the warden would have possession of, obviously, and it was there simply for emergencies, but of course, with the jail being closed, the old one, and the new one opened now. He could ok put it, he put it on a plaque, and I still have it in my office. It's kind of an interesting reminder, and he said here, you know, this is access to the whole jail. It won't do you any good now, but I thought, boy, how many times I could have used that, but Christ has the key, and he has the key to all the cells, and he can, if we have the right password. You know, sometimes you need a password to get in somewhere, and then it's opened up to you heaven is open to you. On my Apple computer here I use my fingerprint, and I can just touch, and have access immediately to my computer. No one else could have that access unless they had my fingerprints. So Christ, of course, is our fingerprint, and access into the glory by him we have access, and he'll say to us, enter thou into the joy of thy Lord what a grand theme. This is mentioned, of course, perhaps even in a clearer fashion in [Hebrews 4:16](#) Let us therefore come boldly, remember again boldness with access boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. The notion here, of course, is that we have the, you know, the middle walls been broken down, the veil has been torn. We can come right into the presence of God because we have the mediator, the intercessor, the one who made it all possible for us to be in the presence of the Almighty, and again in [Hebrews 10:19](#) Having therefore brethren boldness to enter into the holiest by the blood of Jesus. So this there's no self-confidence in any of this. There's no patting of our backs. You know that we've accomplished some great thing. We've earned the right to. No, no, no, it's it's what Christ has done, and it's finished work, and that's the blood of Jesus, and that's what's sprinkled upon the throne of God, and that causes us to be forgiven.

[Ephesians 3:13](#) Wherefore I desire that ye faint not at my tribulations for you, which is your glory.

**14** For this cause I bow my knees unto the Father of our Lord Jesus Christ. All right, so we move on in the text here as often is the case when Paul is writing an epistle, you know their personal concepts that are introduced and we might say, well, this really has nothing to do with us, but really it has everything to do with us. There's no word of God that isn't without some prophet, and even when Paul recounts what he has been through, and what he had gone through. We think of our own lives, and what persecutions we may face as believers, and so he this aside is written where he says, [Ephesians 3:13](#) Wherefore I desire that you faint not at my tribulations for you, which is your glory. Now remember that in [Second Corinthians 1:4](#) Paul delineates a list of the terrible things that he had endured, beaten many times with rods, imprisoned often, he said, in fastings in perils by the sea, in perils by mine own countrymen, in perils by false brethren, and he goes down this very long list of 20 Some different things that he had endured, all because of the cost of the gospel, and when he says, I desire that you faint not, he means here that you're not faint hearted at the trials, and tribulations that he had gone through, and notice, he says, tribulations for you. In other words, you know that he would, he did this so, so willingly, put his life at risk. That they might have, and receive

the gospel of Jesus Christ. Now we think there are in Ephesus where he was at risk, you know, the one to take him in term apart, and it had to be ushered out of the place. You know they were going, they were going to kill him. So it kind of reminds them that all this that he had endured, he did so willingly, and he did so for the sake of getting the gospel into the hearts of the Ephesians, and so faint. Not that my tribulations for you, which is your glory, in other words. From what Paul endured, and risked life, and limb to get the message to the believers, it became their glory in hearing of the way, the truth, and the life. So how many places in [Acts 19:26](#) we see this Paul have persuaded and turned away much people saying that there be no gods which are made with hands. This causes a great riot, and this is the enemies that we're going to put this man to death. He's ruining our business, he's saying that the gods of the Athenians, and the gods of the Greeks, and these gods have no value, and no purpose, and that'll mean people will stop buying our statues, and stop coming to our temples, and we have concessions set up here, and it's a loss of profit. We got to put this man to death, and in [First Corinthians 15:32](#) he says, as if after the manner of men, I have fought with beasts at Ephesus. Now there are those that say, well, what they fought with beasts. Well, you know, they were feeding people to the lions, the Romans, but that would be after pretty much after Paul's beheading in 66 AD. So I think here he's just using beasts as I'm autonomy or a symbol of the ferocity with which people greeted him, they either loved him or hated him. They wanted him dead, and thus he speaks of having fought with beasts. Man became bestial, and we we think of it today, we've got people that are obviously demon, demon possessed people, and they act like animals, that they have no, they have no spirit of conscience. I mean, look what the Palestinians did recently went into slaughtered the Jews, and the way that they did it, beheading, taking children, and slaughtering them in the eyes of their parents. I mean this, they have no heart. They act like animals, and we have a lot of that here today as well in America, acting like beasts, and Paul also mentions in his epistle Timothy Alexander the coppersmith did me much evil. So this is at least one person, a coppersmith. Thus you know he is profit dependent on people buying his little idols, and as a result, became an adversary to Paul, and the efforts that Paul made at Ephesus to bring the gospel, and this is what he speaks of when he says my tribulation is for you. Which is your glory.

[Ephesians 3:14-15](#) For this cause I bow my knees unto the Father of our Lord Jesus Christ, All right, so we we move on in the text. You can see, as I said at the outset here, there's much to discuss in these various passages handfuls that are given to us on purpose. So I bow my knees unto the Father of our Lord Jesus Christ, 15 Of whom the whole family in heaven and earth is named. So we know that every knee shall bow, and every tongue shall confess, but this has to do with the believers, and you can't become a believer without humbling yourself, and without acknowledging your own sinful condition, and the need for repentance. I bow my knees under the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named. So we have, you know, somewhat of a delineation of the Father, and the Son at this point, and it's critical for us to understand what Jesus was accomplishing coming here to earth in the incarnation, God in flesh, as we saw there in [1 Timothy 3:16](#) God in the Flesh what was he doing? He's reconciling the world unto himself, and so he is. He's birthing us into his family through kinship to Jesus, and thus we see the relationship of father and son. The son now comes to bring us into the family and to adopt us as it were in [Revelation 11:16](#) you'll find the four and 20 elders fall down before him. Now this four and 20 elders, there's there's different ways of interpreting that. They say, well, there were the 12

patriarchs of the Old Testament, 12 apostles of the New. That's one way of describing it. We certainly know that David appointed 24 Levites to continually praise God in the temple. So they were paid to do it. They lived to praise God. That was their occupation, as it were. So that's what we see, four and 20 again. In this case, we can say this is certainly a picture of the redeemed crowned in glory, and worshipping God, and that we would take our place at least with the four and 20 elders. When they fall down before him that sat on the throne, they worship him that liveth forever, and ever, and cast their crowns before the throne, saying, thou art worthy, O Lord, to receive glory, honor, power for thou has created all things, and for thy pleasure they are and were created. So we'll be joining in with that anthem right there as we bow our knees under the Father of our Lord Jesus Christ. So, and of course once we actually get to heaven itself, and there's a sense in which we will bow before him, and we will see him as he is first, John says, and there we will be changed from glory to glory, and they shall see his face. [Revelation 22:4](#) says, His name shall be in their foreheads. So we have here the the notion of whom the whole family in heaven, and earth are named. So the name were given a new name, aren't we, when we get to heaven? So I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God, and I will write upon him my new name. Now there's of course some revelation, particularly there's there's great amount of mystery that's involved. Uh, what does it really mean? Well, I don't think anybody can tell us what it really means until we get there, and we'll we'll be able to understand it, but even on earth, Jesus took Simon and called him Cepheus, gave him a new name, didn't he? We call him Peter, so why did he change his name? And what was the purpose in all of that? Well a changed life requires a new name, perhaps, and so that's how it works. We'll get a new name when we get to heaven there, and that name will be aligned with his name, and the city of God, the new Jerusalem, and all of this will fit together in a sense, because we have access into this New Jerusalem will live in this new heavenly city, and our access is Christ, and so that'll be the password. How? How are we going to enter in? Well, we have to enter in through the door. Will enter in because we have the name of our God written on our forehead, and all this is rather intriguing when you see that the devil, of course, who does everything he can as a copycat, will in the tribulation hour mark his people, and they all have to receive the mark of the beast, and the number of the beast is the only way they'll get to buy or sell in the tribulation. So that's when the Devil takes control. All he's doing is what God is already proclaimed to do, and so we bow our need to the God, and Father of the Lord Jesus Christ. So here we have this divine paternity. The Unitarians, and others like them that bring false gospels, teach up the fatherhood of God, and the general sonship of humanity. In other words, that everybody is saved universally, and that's just not the case. We have to be adopted into the family really, and, but the promise is that he will be he, he will be a father to you, and you shall be my sons and daughters, saith the Lord Almighty. This adoption is going to transform the life it begins here on earth ultimately, even the physical frame that we're in will be totally redeemed. That's part of our adoption, and inheritance. So, for now at least, we see through the glass darkly. We're not fulfilled just yet, but it is yet to come. This is the passage I alluded to earlier [1 John 3:1-2](#) Behold what manner of love the Father has bestowed upon us that we should be called the sons of God. Therefore the world knoweth us not, because it knew him not. Beloved now with the sons of God, and doth not yet appear what we shall be, but we know that when he shall appear, we shall be like him, for we shall see him as he is, and every man that hath this open himself purifies himself, even as he is pure. So there's the the eternal promise our sonship, our relationship, our adoption includes in an inheritance. [Galatians 4:4-6](#) speaks of this, but when the fullness of time was come, God sent forth his Son made of a woman, made

under the law to redeem them, that are under the law that we might receive the adoption of sons, and because your sons, God has sent forth the Spirit of his Son into your hearts, crying, Abba Father. Umm, so where was I? Lost my train there alright. So we're talking about the father, and what a father means to all of us. We can think of Father being a protector, provider, and paragon. So that's what our heavenly Father is, and so we're on our knees unto our Father who is our great protector. He's certainly the provider of every good, and perfect gift that cometh down from the Father of Lights. He is our paragon in the sense that we have now an example to follow, and a perfect example to follow, and one of my favorite passages, and we've been through this already in First Peter One. We see again, blessed be the God and Father of our Lord Jesus Christ. This is this expression used now by Paul, and Peter establishing this paternity, this divine eternity, blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again, and there's the expression born again adopted into the family, if you will, and to a lively hope, by the resurrection of Jesus Christ from the dead to an inheritance, incorruptible, and undefiled, and that fadeth not away reserved in heaven for you. So here we have [1 Peter 1:4](#) Speaking of this To an inheritance, and incorruptible one. One that will never fade away, and waiting for is reserved in heaven.

[Ephesians 3:16](#) That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; So this turns our attention then to the next portion of Ephesians where we have that he would grant you according to the riches of his glory. So here he's talking about the riches, this inheritance that's awaiting us. No, this is not all thankfully, you know we can relate to it to some degree, an inheritance of course. Probably not many of us have a millionaire Uncle, that's going to die, and leave us a great inheritance, but we can relate to it. We can understand it to some degree. What it is, and ultimately going to be as far as the riches in glory, so, so the next portion that we have here, that's one of the great 3 sixteens in the Bible [Ephesians 3:16](#) That he would grant you according to the riches of his glory. Now, I don't know some of you look too young to remember. There was a television program that was called the Millionaire. How many of you remember The Millionaire? So this fellow named Michael Anthony was an aide decamp to a millionaire, and the millionaire was sitting in a big black leather chair. You never saw his face, and every week Michael Anthony would come in, and he'd have a check for \$1 million to be given to a certain person, and then Michael Anthony would go out with it, and he'd deliver the check, you know, and then of course, I guess the story would evolve from there. What happened, and what they did with that million. Guess a millionaire doesn't mean much anymore, but then back in the 50's, I mean, that was you had made it for life if you were a millionaire, that was it. Uh so the anonymous giver, the one that was unseen to us, you know, has written us a check, and has granted us the riches of his glory. One thing about the Book of Ephesians that I've enjoyed so much is the repetition of riches. It's mentioned so often here in [Ephesians 2:4](#) But God, who is rich in mercy for his great love, wherewith he loved [Ephesians 1:7](#) In whom we have redemption through His blood, the forgiveness of sins according to the riches of his grace. [Ephesians 1:18](#) 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, and [Ephesians 3:8](#) Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ. So of course the riches that we're talking about are quite supernal. They are eternal in contrast to whatever riches we may attain

in this world, and as a result the Lord gives warnings about riches, and how difficult, and hard it is for a rich man to enter the Kingdom of heaven, and you wonder if that. I mean, why should it be that? It doesn't need to be that? But it is how it is. The rich ruler that came to Jesus went away sorrowful because he was very rich, and for him, it was a stumbling block, and the parable of the sower, and the seed. We have the third case of seed that falls in the thorny ground, and it reminds us that he has the cares of this world, and the deceitfulness of riches, and the word is choked, and produces no fruit. So what a burden riches truly are, and later to Timothy, he says charge them that are rich in this world, that they be not high minded or trust in uncertain riches, but in the living God who giveth us richly all things to enjoy, that they do good, that they be rich in good works, ready to distribute willing to communicate. No, it's often said that, you know, the love of money is the root of all evil. Of course, that's found right before this in [First Timothy 6](#). Godliness with contentment is great gain. We brought nothing into this world. Certain we can carry nothing out, but having food, and raiment let us be there with content, but they that be rich fall into a snare and temptations, so riches can be a stumbling block, and that they could become a God to people, and they become avaricious, and they can never have. Tough, but it condemned the soul, ultimately, but the riches that were speaking of now are quite supernal and so not temporal, and this is part of our reward, ultimately, when we get before the king.

All right, so we'll have to come back here next week because there's much more elucidated in this handful of promise. So Lord, thank you for this passage, it speaks to us in so many ways, Lord. There's lots to learn from it. So you help us, Lord, in our studies. We would do well, Lord, to trust you for the ultimate understanding. Here we're just earthly teachers, limited knowledge help us to impart what limited knowledge we have, and then may the Holy Spirit take it from there, and may these passages become passages that are dear to our heart, that we return to often, and that we draw up, as it were, from a well of life, and the use it, Lord, for many applications. So bring us your blessings today in Jesus name Amen.